

REINTERPRETATION OF THE MEANING OF KHALIFAH TOWARDS A NEW ISLAMIC CIVILIZATION: A CONTEXTUAL THEMATIC STUDY OF THE KHILAFAH VERSE

Mutamakkin*¹, Moch. Al-Farizi², Muhamad Nizar Ulil Albab³

^{1,2} STAI Ma'had Aly Al-Hikam Malang, Indonesia; ³KMII PCINU Japan

Corresponding author: akunkutoyo@gmail.com

Submission Track:

Submission : 20-09-2024

Accept Submission : 20-12-2024

Available Online : 27-12-2024



© 2024 The Author(s). This open-access article is licensed under CC-BY-SA 4.0 (creativecommons.org/licenses/by-sa/4.0/).

Abstract

The word *khalifah* is a central concept and a fundamental topic in human creation. Understanding this term is crucial to comprehending the essence and role of humanity in contemporary civilization. The aim of this research is to describe the essence of the word caliph, the nature of human civilization, and the reinterpretation of the meaning of caliph towards a new Islamic civilization. The researchers employed a thematic and contextual study of the *Khilafah* verses. Data collection was carried out through a study of several sources, namely the Al-Qur'an and Al-Hadith as well as several sources from books, articles, websites, etc. Researchers carry out in-depth data analysis and focus on the research objectives so that they can draw conclusions. The results of the research show firstly, the essence of the word caliph is a continuous process starting from fil ardlhi caliph to becoming caliph fil ardlhi. Second, the essence of human civilization is the change and continuity of the caliphate which is sunnatullah. Third, reinterpreting the meaning of *khalifah* towards a new Islamic civilization can be achieved by emphasizing concepts such as *bismillahirrahmanirrahim* and *alhamdulillah rabbil alamin*.

Keywords: *khalifah*; civilization; reinterpretation; Islam.

A. INTRODUCTION

The study and topic of humans are scientific discussions that have continued since the beginning of creation until now. The history of the beginning of human creation, the nature of humans in the physical and spiritual sense, to the role and contribution of humans in the world are still hot and important topics to be revealed, explored, understood and described. By understanding the nature of

humans, it is hoped that humans can live side by side with nature and God (Assya'bani, R. 2023).

Several thoughts, understandings and descriptions put forward by thinkers, philosophers and/or scholars about humans have different perspectives, characteristics and results. The perspective of understanding humans from a physical (physical) perspective has given birth to medical science. While the perspective of understanding humans from a non-physical (mental) perspective has given birth to psychology. Sociology was born from the perspective of understanding humans from a social and interaction perspective. Economics, education, management, politics and others also depart from how a thinker wants to understand the nature of humans, the relationship between humans, humans with nature, and humans with their God so that they are expected to be able to create sustainability (Panjaitan, F. 2022).

Biology, chemistry, geography, astronomy, and others are the results of thoughts and research conducted by humans related to the universe. Religious, divine and metaphysical knowledge also become materials and parts that humans want to explore, research, and describe in various ways and/or methods. The search for the essence of humans, nature, and God in various ways carried out by humans has succeeded in giving birth to the classification of scientific methodologies (Salam, A. M. I. 2020).

Because of some of the things mentioned above, with all the advantages and disadvantages and time limitations that humans have. Humans can build and continue to build civilization. The successes and mistakes made by previous generations of humans in understanding and managing existing resources will have a major influence on humans in the next generation. The progress of civilization in the fields of technology and information and the internet is a very clear fact and has a very broad impact on the current generation in improving the quality of life so that it enters an era of change (disruption, digitalization, globalization, era of society 5.0, and others) (Mohammad, W., & Maulidiyah, N. R. 2023).

Furthermore, Islamic education has an important, vital and strategic role in building a human civilization that continues to change and is sustainable. Islamic education must be able to become the basis and main foundation for humanity as the Caliph fil Arldhi (Qs. Shad: 26). Islamic education as a systematic, logical, and empirical process and in accordance with the order of natural law (ayat kauniyyah) and the order of God's law (ayat qauliyyah) must be able to be internalized and become a bridge in spreading the teachings of Islam which is rahmatan lil alamin (Qs. Al-Anbiya': 107).

Islam as a religion of monotheism (Qs. Al-Ikhlâs: 1) has the main goal of rahmatan lil alamin (mercy and or compassion for the whole world) must be able to be translated and internalized in the civilization of the current generation of humans (Sholikhah, et al, 2023), especially in Indonesia, whose population is predominantly Muslim. Islam is a perfect religion (Qs. al-Maidah: 3) conveyed

through the best Prophet (Qs. Al-Ahzab: 21) and humans of the current era in the best form (Qs. At-Tin: 4) so that it is expected to be able to answer the challenges of social, cultural, economic, political and other changes for the sake of the next generation.

Furthermore, this article is expected to be able to provide theoretical contributions in improving science, especially in the field of Islamic education, adding new discourse and thoughts about the caliph and human civilization in the current era. This article is also expected to be one of the materials for developing further research, especially in understanding humans, nature and God. In practice, the contribution of this article (for readers) is expected to be able to understand and implement verses about the caliph in order to achieve a new civilization to be passed on to the next generation.

These are some of the things that researchers want to explore and study and analyze so that they become state of the art. Throughout the researcher's observations of several previous studies, there has been no study on the theme and objectives of this study, some of the studies that have been carried out include:

First, a study conducted by Ahmad Mantiq Alimuddin et al. (2020) entitled *The Meaning of the Caliph in the Qur'an*. The results of this study, which are based on human potential and carried out using the thematic interpretation method, provide a description of 1) The word caliph which is mentioned 9 times in the Qur'an with three word derivations, namely khalifah, khalaa'if, and khulafa'. 2) Shows the meaning of the caliphate to the Prophet David AS. and the Prophet Adam AS. 3) the criteria of the khalifatullah which consist of being knowledgeable, having faith and doing good deeds, making decisions correctly and not following lusts, amar ma'ruf and nahi munkar (Alimuddin, A. M. 2020).

Second, Ilyas Daud (2022) from IAIN Sultan Amai Gorontalo in his research entitled *Government in Gorontalo Regency from the Perspective of Caliphate Values in the Qur'an* stated that the government in Gorontalo Regency seems to be in accordance with and in line with the values of the Caliphate in the Qur'an in the environmental, agricultural, trade, security, and education sectors. The Gorontalo regional government policy is manifested in the instruments of customary philosophy that are based on sharia and sharia is based on the book of Allah. This research, which was conducted through field research with data collection through observation, interviews, and documentation, discusses 1) Theoretical basis: duties and responsibilities of the Caliph. 2) History of Gorontalo Regency. 2) Gorontalo Regency government policy from the perspective of caliphate values consisting of environmental concern, and concern for education and science (Daud, I. 2020).

Third, the research title *Relevance of the Meaning of the Word Caliph in Islamic Educational Leadership: A Study of Thematic Interpretation* was written by Ali Rif'an and Akhmad Said (2022). This library research study with thematic interpretation study resulted in 1) The framework of maudhu'i interpretation, 2)

Khalifah in linguistic terms which means heir in the context of the head of state and the function of humans as perfect creations of Allah SWT, 3) Khalifah as a basic concept of leadership. The discussion of this study is about 1) the concept of leadership in Islamic education management, and 2) the relevance of the khalifah pronunciation in Islamic education leadership (Rif'an, A., & Said, A. 2022).

Fourth, the research of Muh. Lubis et al. entitled *The Meaning of Khalifah in the Qur'an* (Study of muqaran interpretation of Qs. Al-Baqarah / 2:30 and Qs. Sad / 38:26). Research with library research using the muqaran method (comparison) resulted in 1) The meaning of the caliph in Qs. Al-Baqarah / 2:30 as the creation of humans, having personal responsibility for themselves and their surrounding creatures, having will and behavior, being given knowledge in determining attitudes. While the meaning of the caliph in Qs. Sad/38:26 means a leader chosen by Allah and appointed by the people, has responsibility and does not take unilateral interests and is not bound to a particular system. 2) The similarity in meaning of the caliph is to replace the previous one, continue the responsibility, the object of assignment on earth, the Prophet Adam AS and the Prophet David AS have made mistakes while the difference in the meaning of the caliph in Qs. Al-Baqarah /2:30 is appointed by Allah SWT without involving humans and has a general meaning including all leaders, in Qs. Sad/38:26 the caliph is appointed by Allah and involves humans and more specifically, namely leaders in organizations, tribes, or countries (Lubis, M., Has, M. H., & Has, H. 2022).

Fifth and so on, there are several studies with the keyword caliph that researchers searched through Google Scholar which generally discuss the caliph with the title 1) The concept of khalifatullah towards the development of Islamic educational leadership from the perspective of M. Quraish Shihab and Al-Gazali (Musayadah, N., Muhammad, D. H., & Susandi, A. 2021). 2) The existence of humans as caliphs and their implementation in Islamic education (Saihu, M. 2022). 3) The role of humans on earth as caliphs in social change (Furqon, F. 2021). 4) Islamic educational leadership (analysis of the meaning of the word caliph in the Qur'an) (Subekti, M. Y. A., & Nurcholiq, M. 2019). 5) and others.

From some of the literature above, the researcher conducted an in-depth analysis, but the researcher has not found the process of interpreting the word caliph towards a new Islamic civilization (third objective). Throughout the study conducted by the researcher, several authors have their own perspectives regarding the nature of the word and the meaning of caliph, therefore, in order to deliver the same perception between the researcher and the readers of this article, it is necessary to re-examine the nature of the word caliph from the perspective of Islamic education (first objective). The description of human civilization from the perspective of Islamic education (second objective) is also important to study and raise before further discussing the reinterpretation of the word caliph towards a new Islamic civilization (third objective) so that it is hoped that there will be no misconception and/or miscommunication.

The three objectives of this study also depart from the results of previous research entitled *Resources of Islamic Countries* (Amhar, F., & Prima, E. C. 2023). Where in this study the word Caliphate is written 5 times and the word Khilafah is written 2 times. Where the authors of this article, namely Fahmi Amhar and Eka Cahya Prima, state that with the caliphate system and the resources owned by Islamic countries, Islam will reach its golden age again.

B. RESEARCH METHOD

In order to describe the three research objectives above, the researcher took the following steps:

The first objective of this study is to describe the nature of the word caliph from an Islamic educational perspective, therefore the researcher refers to the Indonesian dictionary, English dictionary, and Arabic dictionary. Furthermore, the researcher collected data from the Qur'an related to the word khalifah (tafsir maudhui) and arranged it according to the order of verses and letters written in the Qur'an Rasm Utsmany (tafsir tahlili), translated and described it with an Islamic education perspective (tafsir ar-ra'yi) so that it is expected to lead to the essence of khalifah in the qauliyyah verse.

The second objective is to describe the essence of civilization from an Islamic education perspective. The researcher collected data from several literatures related to the journey of human civilization starting from the era of the Prophet Muhammad SAW until now (verse kauniyyah). The keyword khilafah in the first research objective is the basis and foundation of the researcher, so that much data is reduced (reduced or cut) so that this research remains focused on the objective of answering and describing the essence of civilization from an Islamic education perspective.

The third objective of this research is to describe the reinterpretation of the word khalifah towards a new Islamic civilization. The nature of the caliph and civilization (the first and second objectives) above is one of the bases and foundations for researchers to find answers to the third objective of this study. Researchers dig, collect, reduce and analyze the data contained in the qauliyyah verses and kauniyyah verses so that researchers can draw conclusions.

C. RESULTS AND DISCUSSION

1. The Nature of the Word Caliph from the Perspective of Islamic Education

Referring to the book *Al-Mu'jam al mufahras li-alfaz al-Qur'an al-karim* (Abd al-Baqi, M. F. 1945), the word caliph with the letters kha' (خ), lam (ل), and fa' (ف), is repeated 127 times in several word derivations. This word is mentioned in 116 verses and 40 letters starting from letter al-Baqarah (Juz 1) verse 30 to letter An-Naba' (Juz 30) verse 3. This study will focus on the process of the word caliph contained in 9 (nine) verses as stated in the table below.

The word caliph in the big Indonesian dictionary (2024) is referred to as a non-standard form of the words caliph and kalipah. Etymologically, this word

comes from Arabic خَلِيفَة which means successor and leader. In this dictionary it is explained that the meaning of the first caliph is the deputy (successor) of the Prophet Muhammad SAW. after the Prophet died (in state and religious affairs) who implemented Islamic law in the life of the country. Second, it is interpreted as (the title) of head of religion and king in an Islamic country. Third, as a ruler and manager. The derivative of this word is caliphate which is interpreted as the matter of the caliph, while the combination of the words is caliph dabus which is interpreted as a leader in the game of dabus (KBBI, 2024).

Meanwhile, in English, the word caliph is known by the writing: khalif - kha·lif kə'lēf - variants or khalifa - kə'lēfə - variant of Caliph. This word has been known since the 14th century and has the meaning:

ca·liph 'kā-ləf 'ka-ləf - variants or less commonly calif : a successor of Muhammad as temporal (see TEMPORAL entry 1 sense 1c) and spiritual head of Islam —used as a title. caliphal - 'kā-lə-fəl 'ka- (adjective).

Etymologically it has the meaning:

Middle English caliphe, from Middle French calife, from Arabic khalīfa successor

The keyword khalifah in Arabic is written as خَلِيفَة , and has the meaning:

خَلِيفَة: (اسم). الجمع: خُلَفَاءُ. الخَلِيفَةُ: المُسْتَخْلَفُ

بصورة واسعة في God willing Facebook الخَلِيفَةُ: السُّلْطَانُ الأعْظَمُ ، لقب أُطلق على حُكَّام عصر الخلفاء الراشدين

God bless you وَعَلَيَّْ God willing الخُلَفَاءُ الرَّاشِدُونَ: الحُكَّام

الخليفة: (مصطلحات) من ولي الإمامة العامة للمسلمين = الرئيس الأعلى للدولة الإسلامية. (فقهية)

The word caliph in the Al-Qur'an consists of three terms in three forms spread across nine verses, the following data is in accordance with the sequence of juz, letters and verses and pages written in the Uthmany version of the Al-Qur'an (Rasm) (At-Thab'ah Sadistah 1440 H):

Table 1: Data Table of the Word Caliph in the Perspective of Islamic Education

No	Words	Form	J, NS, NA, H*)	Sounds and Written Verses	Perspective of Islamic Education
1	خَلِيفَة	اسم مفرد مؤنث	1. 2. 30. 6	وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ [البقرة 30]	This verse explains the dialogue that God conveyed to the Angels about: making on Earth a “Khalifah” (خَلِيفَة). Prophet Adam AS. (Qs. Al-Baqarah: 31)

2	خَلِيفَ	جم ع	8. 6. 165. 150	وَهُوَ الَّذِي جَعَلَكُمْ خَلِيفَ الْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِّيَبْلُوَكُمْ فِي مَا أَنْتُمْ إِنْ رَبَّكَ سَرِيعُ الْعِقَابِ وَأَنَّهُ لَعَفْوَرٌ رَّحِيمٌ ﴿١٦٥﴾	The word خَلِيفَةً processes into خَلِيفَ with the sentence خَلِيفَ الْأَرْضِ so that classification occurs
3	خُلَفَاءَ	خُلَ فاء: (اسم)	8. 7. 69. 159	أَوْعَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ [مِنْ رَبِّكُمْ عَلَى رَجُلٍ مِنْكُمْ لِيُنْذِرَكُمْ وَأَذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ لِقَاءَ مَنْ يَبْدُو قَوْمٍ نُوْحٍ وَزَادَكَ مُ فِي الْخَلْقِ بَسْطَةً فَأَذْكُرُوا آ لَاءَ اللَّهِ لَعَلَّكُمْ تُفْلِحُونَ] - ال أعراف 69	The word خَلِيفَ which originates from the word خليفة continues to develop until it becomes خلفاء with the sentence خلفاء من بعد قوم نوح. This verse explains the era after the Prophet Noah and the command to remember the blessings of Allah SWT.
4	خُلَفَاءَ	خُلَ فاء: (اسم)	8. 7. 74. 160	وَأَذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ [ءَ مِنْ بَعْدِ عَادٍ وَبَوَّأَكُمْ فِي الْأَرْضِ تَتَخَذُونَ مِنْ سُهُولِهَا قُ صُورًا وَتَنْجِتُونَ الْجِبَالَ بُيُوتًا فَأَذْكُرُوا آلَاءَ اللَّهِ وَلَا تَعْنُوا فِي الْأَرْضِ مُفْسِدِينَ] - ال أعراف 74	The keyword خُلَفَاءَ is still repeated in this verse, with the sentence خُلَفَاءَ مِنْ بَعْدِ عَادٍ. To remember several generations after the people of A'd and the prohibition to cause corruption on Earth.
5	خَلِيفَ	جم ع	11. 10. 14. 209	ثُمَّ جَعَلْنَكُمْ خَلِيفَ فِي الْأَرْضِ مِنْ بَعْدِهِمْ لِنَنْظُرَ كَيْفَ تَعْمَلُونَ ﴿٢٠٩﴾	The keyword خُلَفَاءَ is processed again to become خَلِيفَ but the sentence form is different, which reads خَلِيفَ فِي الْأَرْضِ in order to see the actions that are carried out
6	خَلِيفَ	جم ع	11. 10. 73. 217	فَكَذَّبُوهُ فَتَبَيَّنْهُ وَمَنْ مَعَهُ فِي الْفَلَكَ وَجَعَلْنَاهُمْ خَلِيفَ وَأَعْرَفْنَا الَّذِينَ كَذَبُوا بِآيَاتِنَا	The sentence above continues to process into the

				فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُنْذَرِينَ ﴿٧٣﴾	في الْفُلْكِ وَجَعَلْنَاهُمْ خُلَفَاءَ
7	خُلَفَاءَ	خُلَ فَاءُ: (اسم)	20. 27. 62. 382	[أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُ لَكُمْ خُلَفَاءَ الْأَرْضِ إِلَهَ مَعَ ا للهِ قَلِيلًا مَا تَذَكَّرُونَ] - النمل 62 ل	the process of the word خُلَفَاءَ continues until it becomes ويجعلكم خلفاء الأرض. This verse explains the warning whether there is a God with Allah?
8	خَلِيفَ	جم ع	22. 35. 39. 439	هُوَ الَّذِي جَعَلَكُمْ خُلَفَاءَ فِي الْأَرْضِ فَمَنْ كَفَرَ فَعَلَيْهِ كَفْرُهُ وَلَا يَزِيدُ الْكَافِرِينَ كُفْرُهُمْ عِنْدَ رَبِّهِمْ إِلَّا مَقْتًا وَلَا يَزِيدُ الْكَافِرِينَ كُفْرُهُمْ إِلَّا خَسَارًا ﴿٣٩﴾	خُلَفَاءَ the word then continues to develop into جَعَلَكُمْ خَلِيفَ فِي الْأَرْضِ alongside the disbelief of the disbelievers which will increase the loss.
9	خَلِيفَةً	اسم مفرد مؤنث	23. 38. 26. 454	يَا دَاوُودُ إِنَّا جَعَلْنَاكَ خَ لِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ ا لنَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَى فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ إِنَّ ا لَّذِينَ يَضِلُّونَ عَنْ سَبِيلِ اللَّهِ لَ هُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَ وْمَ الْحِسَابِ] - ص 26	in the end the process and journey of the word caliph became "perfect" in the era of Prophet David with the sentence خليفَةً فِي الْأَرْضِ and several important notes, namely 1) giving decisions that are Right and prohibition of following lust. 2) people who go astray from the path of Allah will receive severe punishment, because they forget the Day of Reckoning.

*) Note: J: Juz sequence number, NS: Surah sequence number, NA: Verse sequence number, and H: Page in the Uthmany mushaf

The data shows that the essence of the meaning of the caliph in the Islamic perspective is a continuous process of change that begins with the term *fil ardh* *khalifah* then progresses to become *khalifah fil ardh* *li* towards *yaumul hisab* (the day of reckoning). However, the caliph in this era (the people of the Prophet Muhammad) is different from the Prophet Adam AS who was tempted by Satan (Qs. Al-Baqarah: 36-37) who was born in a *fitrah* (pure) - Hadith narrated by Abu Hurairah RA: *كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ يَهُودَانِهِ أَوْ يَمَجَّسَانِهِ أَوْ يُنَصِّرَانِهِ* - and in the best condition (Qs. At-Tin: 4). The child who is born is a gift and blessing from Allah SWT (Qs. Asy-Syura: 49-50). So in this context, the calculation of humans personally begins when they meet certain requirements - For example, being intelligent and mature (*aqil baligh*), being conscious and/or not asleep, and others whose provisions have been regulated by Islamic sharia. -, until they die.

This is the meaning and essence of the meaning in the second verse above, so that personally humans can form their personalities into good or bad people (Qs. Al-Fatihah: 7) so that castes (classifications) begin. Wrong classification and systems that are not in accordance with God's teachings will be destroyed so that a new generation is formed after Prophet Nuh (the third verse above). The generation after the 'Ad people also continued after the rulers in the previous era did not carry out the teachings of Allah SWT, this is where it is important to remember the blessings that have been given (the fourth verse above).

The process of the word *Khalifah* continues so that new generations are created on earth (the fifth verse above). Furthermore, there are several generations who are saved in the ark (في الْفُلِّكِ وَجَعَلْنَاهُمْ خَلِيفَةً) (the sixth verse above). the process of the word *خَلِيفَةً* continues to become *ويجعلكم خلفاء الأرض* in the seventh verse above has the meaning that the generations of the ark have arrived on earth. The word *خُلَفَاءَ الْأَرْضِ* then continues to process into *جَعَلَكُمْ خَلِيفَةً فِي الْأَرْضِ* (the eighth verse above) so that a generation is formed with a government system (the generation before Prophet David). Then, with the results of the victory of Prophet David AS. in his story in Qs. Al-Baqarah verses 246-252 became the caliph *fil ardh* *li* (the ninth verse above) with a note for the current generation of caliphs to continue to repent and not be too ambitious (the history of Prophet David AS. in the previous verse Qs. Shat: 22-24).

From the data presentation above, the researcher concludes that the caliphate is a process of alternating and continuing from one generation to the next, and so on, both on an individual scale and in a family and/or organization. The caliphate process in upholding the caliphate system must start from oneself (personal), family, then the surrounding environment, and so on to the global community (Qs. At-Tahrim: 6).

Referring to the verses of the Qur'an and several books of interpretation and the opinions of scholars as well as from several previous research results. The researcher concludes that the caliphate is a process of alternating and continuing from one generation to the next, and so on, both on an individual scale and in a

family and/or organization. The caliphate process in upholding the caliphate system must start from oneself (personal), family, then the surrounding environment, and so on to the global community (Qs. At-Tahrim: 6).

The process above from the perspective of Islamic education is a process that continues without stopping until the Day of Reckoning. Humans in the current era are Caliphs who have and will go through a long process. Starting from being in the mother's womb (Qs. Al-Alaq: 2), being born and given a name and knowing the names of objects, becoming a person who can differentiate between good and bad (Tamyiz), being given responsibility (Baligh), growing up and forming a household ship until becoming parents, until finally death. This process is a natural, scientific and factual life process.

Natural, scientific and factual processes also apply in society, both in local and global environments, in the current era. All nations and countries have a history of the ups and downs of civilization (Pandi, A., Rama, B., & Yahdi, M. 2023). Experiencing a period of growth, progress, and death and/or replacement which will be passed on to the next generation.

2. The Nature of Human Civilization from the Perspective of Islamic Education

According to the Big Indonesian Dictionary (2024), the word civilization comes from the word *adab* which has two meanings, namely progress (intelligence, culture) physically and mentally and matters concerning manners, politeness, and culture of a nation. The word *adab* comes from the Arabic word **أَدَبٌ** which is interpreted as praiseworthy speech and actions as well as refinement and goodness of character; politeness; morals. Studying civilization is the same as studying the history of human life which has a cycle and pattern of life, namely pioneering, building, decline, destruction (Saihu, S. 2019).

Apart from the theory presented by Ibn Khaldun above. The purpose of this study is to describe the civilization that has occurred since the era of the Prophet Muhammad SAW until the present era as a form of the *kauniyyah* verse. It is hoped that by understanding the nature of human civilization from the perspective of Islamic education, it can lead to the main objective of this article, namely the reinterpretation of the word caliph towards a new Islamic civilization.

a. Islamic Civilization (From the Prophet Muhammad SAW Until Now).

The era of the Prophet Muhammad who was 63 years old (from birth to death in 632) and only 23 years (from becoming the Messenger of Allah to becoming the Caliph in the city of Medina and Mecca until replaced by his friend Abu Bakar As-Shiddiq) has provided important lessons related to the process of building human civilization from the smallest scope to the international (global) scale. The Prophet Muhammad SAW began his message with *bismi rabbika* (Qs. al-Alaq: 1) and perfected the Qur'an to 30 Juz and 114 Letters.

With the existing resources and the sentence *bismillahirrahmanirrahim* and the perfect Qur'an. The civilization of the Prophet Muhammad SAW was replaced and continued by *khulafaurrosyidin* for approximately 29 years (632-

661), namely Caliph Abu Bakar As-Shiddiq (2 years), Amirul Mukminin Umar bin Khattab (10 years), Sayyid Utsman bin Affan (12 years), and Sayyid Ali Bin Abi Talib (5 years).

The Umayyad Caliphate replaced and continued the leadership of the Khulafaurrosyidin. This caliphate lasted for approximately 89 years (661-750). The Abbasid Caliphate replaced and continued the Umayyad Caliphate for approximately 8 centuries (132-923 H/750-1517 AD). In this era, Islam can spread throughout the world, resulting in a degradation of the meaning and/or use of terms other than caliphate such as dynasty, kingdom, sultanate, etc.

The very large and vast Abbasid Caliphate provided opportunities for other generations to participate in managing its territory. This is evidenced by the establishment of several dynasties, namely: the Idrisiyah Dynasty (789-926), the Aghlabiyah Dynasty (800-909), the Thuluniyah Dynasty (868-905), the Ikhsidiyah Dynasty (935-969), the Hamdaniyah Dynasty (905-1004), the Samaniyyah Dynasty (819-1005), the Thahiriyah Dynasty (820-872), the Shaffariyah Dynasty (867-1495), the Khwarizmian Dynasty (1077-1220), the Ayyubid Dynasty (1171-1260), the Fatimid Dynasty (909-1171), the Mamluk Sultanate (1250-1517), the Mughal Sultanate (1526-1857). The next Caliphate was the Ottomans who led for approximately 624 years (1299-1923) (Malik, M. K. 2017).

Several Islamic caliphates in the world that still survive today include the Hasyimiyah in Jordan (1921-present) (Azzura, G., Lativa, S., & Jumhur, M. S. 2023), the Alawi (from the descendants of Friend Ali bin Abi Talib) in Morocco (1664-present) (Oktaviyani, V. E. 2019), Al-Saud in Saudi Arabia (1932-present) (Haif, A. 2015). Kingdom of Brunei Darussalam (1402-present) (Ghofur, A. (2015). Sultanate of Oman (751 - Al-Sa'id dynasty from 1744 until now) (Darmawan, B., & Azizah, F. P. 2023). Several kingdoms in Malaysia (Samin, S. M. 2015) include the Sultanate of Kedah (1136-now), the Sultanate of Johor (1528-now), the Sultanate of Perak (1528-now), the Sultanate of Sarawak (1598-1641), the Sultanate of Selangor (1745-now), the Kingdom of Perlis (1843-now), and others.

b. Islamic Civilization in the Archipelago to date.

The Archipelago is one of the regions in the world that has a long history, civilization and culture and characteristics that are different from other regions. Some historical evidence of the archipelago civilization can still be found today, for example temples such as Borobudur, Prambanan, and others, mosques, books or lontar, ancestral graves, and others. The Archipelago also has a large area consisting of several islands, tribes, races, religions and others. This also has a direct and indirect influence on the term caliphate used. The process of changing the term caliphate in the Archipelago to sultanate, kingdom, duchy and others, also colors the world of human civilization because it has to adapt, be contaminated, assimilate and others with the vast archipelago and diverse tribes.

Researchers search for and find historical data and facts related to Islamic civilization in the Archipelago that has existed until now. Several data and scientific articles (books, journals, repositories, etc.) discuss, debate and study the

keywords, profiles or history of the Islamic caliphate in the archipelago. The caliphates in the archipelago include approximately 29 in Sumatra, 6 in Maluku, 26 in Sulawesi, 7 in West & East Nusa Tenggara, 23 in Kalimantan, 4 in Papua, and 12 in Java. The history, data, and facts of the caliphate in the archipelago continue until now as the Unitary State of the Republic of Indonesia (NKRI) which was born on August 17, 1945. The first Caliph (President) was Ir. Soekarno 1945-1967 (around 22 years). Replaced and continued by General Besar TNI (Ret.) H. M. Soeharto 1967-1998 (around 31 years). Furthermore, Prof. Dr.-Ing. Ir. H. Bacharuddin Jusuf Habibie, FREng who was previously vice president (for 2 months and 7 days) then became the replacement (caliph) of the previous president who resigned. Serving for 1 year and 5 months (1998 - 1999).

Dr. (H.C.) K.H. Abdurrahman Wahid or Gus Dur became the fourth President or the first Caliph in the reform era who was elected by the People's Consultative Assembly (MPR) in the 1999 election. He led for approximately 2 years from October 20, 1999 to July 23, 2001. Replaced and continued by Prof. Dr. (H.C.) Hj. Megawati Soekarnoputri who was previously vice president in the Gus Dur era and then became president and served from July 23, 2001 to October 20, 2004. Replaced and continued by General TNI (HOR) (Ret.) Prof. Dr. H. Susilo Bambang Yudhoyono, M.A. or known as SBY started on October 20, 2004 until October 20, 2014. Replaced and continued by Ir. H. Joko Widodo or known as Jokowi since October 20, 2014 until now and will be replaced by the next generation (next caliph) in 2024. With all the advantages and disadvantages of the individual caliph (leader) of the previous generation, as well as with all the advantages and disadvantages of the existing government system. Changes and replacements and the continuation of the caliphate are sunnatullah (the provisions of Allah SWT) until the end of the day (doomsday).

3. Reinterpretation of the word caliph towards a new Islamic civilization

Understanding and implementing the keyword caliph is one of the first doors in building a civilization. The word caliph has undergone a long process since God's dialogue with the angels (fil ardhli khalifah) to Prophet David AS as the first caliph fil ardhli and reached its peak in the era of his son Prophet Solomon AS. Thinking about these signs or qauliyyah verses must be understood systematically and argumentatively and in accordance with the current scientific rules, although their nature is still tentative, therefore data and discussion and deliberation between experts in science (ulama) are still needed.

The history of human civilization began at least since Prophet Adam AS and continued to several prophets and Messengers of Allah SWT. Prophet Muhammad SAW is the main figure and uswatun hasanah in Islamic civilization. In a period of about 14 centuries (0 to 14 H) Islamic civilization has experienced ups and downs between the beginning, the peak of glory, and decline. Regardless of all the advantages (development of science, development of technology and others) and disadvantages (war, environmental damage and others) possessed by previous

civilizations, in the end it resulted in one thing, namely the emergence of a new generation of successors (caliphs) in the future until the Day of Judgment.

Islam as a perfect religion brought by the Prophet Muhammad SAW with a vision and mission and main goal, namely rahmatan lil alamin, should be able to be a solution and answer all the problems of the people until the end of time. This is where Islamic education lies, making it a very vital science in the current era. The ongoing process of understanding, practicing and promoting Islam rahmatan lil alamin can be one way out for the people in the current era of globalization, digitalization, distribution, and change.

One of these processes can be done through the keyword reinterpretation which is interpreted as (KBBI, 2024): reinterpretation (repeat); process, the act of reinterpreting the existing interpretation

Verses that are directly and indirectly related to the word caliph must be able to be reinterpreted according to the right context and method (Aziz, A. 2016) so that it is hoped that with an in-depth study of the understanding of the word caliph in the qauliyyah verse (Al-Qur'an) accompanied by the data of the kauniyyah verse (data, facts, history, and human civilization) will produce a complete understanding. Reinterpretation of the word caliph is interpreted as a Muslim person who continues to learn especially in building himself who is independent both economically, socially, politically and others so that, starting from the individual and or personal of a Muslim who saves (himself and others or his environment) this is the new Islamic civilization will be realized again.

A person who carries the word caliph will in turn provide a direct or indirect influence on his environment, so that it will create the smallest organization (family) which is good and will spread to the global organization (world). One of the things that needs to be done is to re-implement the qauliyyah verses that have been revealed starting from the prophet Adam AS who studied and was given knowledge through waallama Adamal asma' kullaha (al-Baqarah: 31) to becoming a prophet David who had to be able to manage ambition (Shaad: 22-24).

a. Towards a new civilization with bismillahirrahmanirrahim

Therefore, a Muslim person is expected to be able to start everything with bismillahirrahmanirrahin like the Prophet Adam who was given the name (knowledge) of everything (al-Baqarah: 31) and was able to describe it according to the guidance of Allah SWT (al-Baqarah: 33). Bismillahirrahmanirrahin in the context of heading towards a new Islamic civilization, one of which must start from: first, viewing everything through an analysis of the internal and external environment so that one is able to (second) name and find a strategic position before then (third) determining the direction of the goal/target so that strategic planning is created that has a vision and mission that is in accordance with Islamic teachings, for example rahmatan lil alamin.

Strategic planning that is already bismillahirrahmanirrahin will create activities within the framework of Islamic teachings that are able to harmonize desires and needs and/or budgets, programs, procedures so that they can create

implementation/execution of daily life that is in accordance with Islamic teaching standards (strategic implementation).

Furthermore, activities/performance that have been and will be carried out by Muslim individuals need to be evaluated to rediscover the meaning and direction of what has been done (planning and implementation) so that they are able to carry out strategic evaluations. Strategic evaluation of what has happened (performance) must be based on *bismillahirrahmanirrahin*. In turn, through this process, Muslim individuals or organizations can submit and obey the provisions of Allah SWT and are able to find lessons from the first caliph *fil ardhi*, namely Prophet David AS.

b. Towards a new civilization with *alhamdulillahirabbil alamin*

Understanding the keyword *الْحَمْدُ* is important for the Caliphs (current and future eras). a *khafilah* individually (personally) or small organizations (family) to large (global), is expected to be able to process continuously so that they can understand, implement, and be grateful (in words and deeds) like Prophet David AS who was reprimanded for his desires (ambition). Therefore, there are several important things that need to be done for a person and/or organization towards a new Islamic civilization, including:

First, be grateful for whatever has happened and then do *muhasabah* (self-evaluation) so that you can and are able to distinguish between pleasure and injustice (Qs. Al-Fatihah 6-7).

Second, a good caliph (current era) in living his personal, family or organizational life is still in the process so that he is expected to be able to become a person who fully relies on Allah SWT that the next generation (the future Caliph), truly belongs to Allah SWT and has its own path of life (situation, environment, conditions, etc.) which is different from the current era. Trusting in the sense of for oneself (the current era caliph) and to continue to provide guidance (the straight and enjoyable path, not the wrong path for the future caliph

With the process above, it is hoped that a Caliph (Muslim) will be given Knowledge like Prophet David AS. and be able to prepare the next generation like Prophet Solomon AS.

D. CONCLUSION

Based on the discussions above, the following conclusions can be drawn: First, the essence of the word *caliph* is a continuous process that begins with *fil ardhi caliph* (the planning for the creation of Prophet Adam AS) and evolves into *caliph fil ardhi* (the story of Prophet David AS, who had the ambition and was able to regenerate Prophet Solomon AS). Second, the essence of human civilization is the change and continuity of the caliphate, which is the *sunnatullah* from Prophet Adam until now. Islamic civilization, which began with Prophet Muhammad SAW, reached its peak during the era of al-Fatih (Ottoman Turkey) in the 14th and 15th centuries, and continues to this day. Third, the reinterpretation of the word *caliph* towards a new Islamic civilization can be achieved through

bismillahirrahmanirrahim and *alhamdulillah rabbil alamin*, in accordance with the teachings of Prophet Muhammad SAW.

REFERENCES

- Abd al-Baqi, M. F. (2011). *Al-Mu'jam al-mufahras li alfazh al-Qur'an al-karim* (Ed. 1364H). *Dar Al-Kutub Al-Mishriyyah*. Retrieved from <https://archive.org/details/almujaalmufahrasli>
- Abdul Pandi, Bahaking Rama, & Muhammad Yahdi. (2023). Kontribusi Islam Terhadap Peradaban Barat Islamic Contribution To Western Civilization. *CBJIS: Cross-Border Journal of Islamic Studies*, 5(1), 50-56. <https://doi.org/10.37567/cbjis.v5i1.2150>
- Alimuddin, A. M. (2020). *Makna khalifah dalam Al-Qur'an. Al-Ihda' : Jurnal Pendidikan dan Pemikiran*, 15(1), 509–518. <https://doi.org/10.55558/alihda.v15i1.41>
- Almaany Almaany. (n.d.). *Almaany dictionary*. <https://www.almaany.com>
- Amhar, F., & Prima, E. C. (2023). Resources of Islamic countries. *Islamic Research*, 6(1), 77–82. <http://www.jkpis.com/index.php/jkpis/article/view/183>
- Assya'bani, R. (2023). Re-interpretasi filosofis post-modernisme pada relasi triadik dalam filsafat pendidikan Islam: Tuhan, manusia dan alam. *Al Qalam: Jurnal Ilmiah Keagamaan dan Kemasyarakatan*, 17(4), 2472–2489. <https://jurnal.stiq-amuntai.ac.id/index.php/al-qalam/article/view/2319>
- Aziz, A. (2016). Menangkal Islamofobia melalui re-interpretasi Alqur'an. *Al-A'raf: Jurnal Pemikiran Islam dan Filsafat*, 13(1), 65–82. <https://doi.org/10.22515/ajpif.v13i1.22>
- Azzura, G., Lativa, S., & Jumhur, M. S. (2023). Peran Amerika Serikat dan Inggris terhadap stabilitas politik dan keamanan Yordania dalam perspektif neorealisme. *Journal of Integrative International Relations*, 8(1), 15–27
- Darmawan, B., & Azizah, F. P. (2023). Pengaruh Dinasti Al Sa'id Terhadap Sejarah Peradaban Oman. *Rusydiah: Jurnal Pemikiran Islam*, 4(1), 57–68. <https://doi.org/10.35961/rsd.v4i1.849>
- Daud, I. (2022). Pemerintahan di Kabupaten Gorontalo Perspektif Nilai Kekhalifahan dalam al-Qur'an. *Al-Mutharahah: Jurnal Penelitian Dan Kajian Sosial Keagamaan*, 19(2), 262-279. <https://doi.org/10.46781/al-mutharahah.v19i2.524>
- Dhaiman, A. N., & Hidayat, T. (2023). Manajemen kurikulum pendidikan masa kekhalifahan Abbasiyah. *Mauriduna: Journal of Islamic Studies*, 4(1), 1–17. <https://ejournal.arraayah.ac.id/index.php/mauriduna/article/view/683>
- Furqon, F. (2021). Peran Manusia di Bumi Sebagai Khalifah Dalam Perubahan Sosial. *An Naba*, 4(1), 1-13. <https://doi.org/10.51614/annaba.v4i1.66>
- Ghofur, A. (2015). Islam dan politik di Brunei Darussalam (suatu tinjauan sosio-historis). *TOLERANSI: Media Ilmiah Komunikasi Umat Beragama*, 7(1), 53–69. <http://dx.doi.org/10.24014/trs.v7i1.1421>

- Haif, A. (2015). Perkembangan Islam di Arab Saudi (Studi Sejarah Islam Modern). *Rihlah: Jurnal Sejarah Dan Kebudayaan*, 3(01), 12-24. <https://doi.org/10.24252/rihlah.v3i01.1357>
- KBBI (Kamus Besar Bahasa Indonesia) Badan Pengembangan dan Pembinaan Bahasa. (n.d.). *Kamus besar bahasa Indonesia* (KBBI). Kementerian Pendidikan, Kebudayaan, Riset, dan Teknologi Republik Indonesia. <https://kbbi.kemdikbud.go.id>
- Liasari, D. (2020). *Penaklukan Sicilia pada masa pemerintahan Dinasti Aghlabiyah tahun 212-289 H/827-902 M* (Doctoral dissertation, UIN Sunan Kalijaga Yogyakarta). <https://digilib.uin-suka.ac.id/view/subjects/S.html>
- Lubis, M., Has, M. H., & Has, H. (2022). Makna khalifah dalam Al-Qur'an (Kajian tafsir muqāran Qs. Al-Baqarah/2: 30 dan Qs. Sad/38: 26). *El Maqra': Tafsir, Hadis Dan Teologi*, 1(2), 84-101. <https://ejournal.iainkendari.ac.id/index.php/el-maqra/article/view/3603>
- Malik, M. K. (2017). Potret kekhalifahan Islam: Dinamika kepemimpinan Islam pasca al-Khulafā' al-Rāsyidūn hingga Turki Utsmani. *TSAQAFAH*, 13(1), 135-156. <https://ejournal.unida.gontor.ac.id/index.php/tsaqafah/article/view/980>
- Marwan, M., & Padila, P. (2022). Peranan Dinasti Idrisiyah Dalam Penyebaran Syi'ah Di Maroko 172-314 H/789-926 M. *Tanjak: Sejarah Dan Peradaban Islam*, 2(2), 205-215. <https://doi.org/10.19109/tanjak.v2i2.12865>
- Merriam-Webster Merriam-Webster. (n.d.). *Merriam-Webster dictionary*. <https://www.merriam-webster.com>
- Muchlis, M. (2020). Perkembangan pendidikan masa Dinasti Umayyah (41-132 H/661-750 M). *Tsaqofah dan Tarikh: Jurnal Kebudayaan dan Sejarah Islam*, 5(1), 41-50. <https://ejournal.uinfasbengkulu.ac.id/index.php/twt/issue/view/485>
- Musayadah, N., Muhammad, D. H., & Susandi, A. (2021). Konsep Khalifatullah Terhadap Pengembangan Kepemimpinan Pendidikan Islam Perspektif M. Quraish Shihab dan Al-Gazali. *Edumaspul: Jurnal Pendidikan*, 5(2), 489-497. <https://doi.org/10.33487/edumaspul.v5i2.2134>
- Oktaviyani, V. E. (2019). Islam di Afrika Utara. *JUSPI (Jurnal Sejarah Peradaban Islam)*, 3(1), 1-10. <http://dx.doi.org/10.30829/juspi.v3i1.1733>
- Panjaitan, F. (2022). Teo ekologi kontekstual dalam titik temu antara Kejadian 1: 26-31 dengan konsep sangkan paraning dumadi dalam budaya Jawa. *GEMA TEOLOGIKA: Jurnal Teologi Kontekstual dan Filsafat Keilahian*, 7(2), 223-242. <https://doi.org/10.21460/gema.2022.72.931>
- Rahmat, A. L., & Mawardi, K. (2024). Sistem Pemerintahan, Politik dan Peran Ahlu Hall Wal 'Aqdi Pada Masa Khulafaur Rasyidin. *Transformasi Manageria Journal of Islamic Education Management*, 4(1), 30-41. <https://doi.org/10.47467/manageria.v4i1.522>

- Rif'an, A., & Said, A. (2022). Relevansi makna kata "khalifah" dalam kepemimpinan pendidikan Islam: Kajian tafsir tematik. *Piwulang: Jurnal Pendidikan Agama Islam*, 5(1), 89–108. <https://doi.org/10.32478/piwulang.v5i1.1171>
- Saihu, M. (2022). Eksistensi manusia sebagai khalifah dan implementasinya dalam pendidikan Islam. *Andragogi: Jurnal Pendidikan Islam Dan Manajemen Pendidikan Islam*, 4(02), 400–414. <https://doi.org/10.36671/andragogi.v4i02.296>
- Saihu, S. (2019). Rintisan peradaban profetik umat manusia melalui peristiwa turunnya Adam as ke-dunia. *Mumtaz: Jurnal Studi Al-Quran dan Keislaman*, 3(2), 268–279. <https://doi.org/10.36671/mumtaz.v3i2.44>
- Salam, A. M. I. (2020). Pemikiran kritis Mulyadhi terhadap bangunan ilmu modern (Mulyadhi's critical thinking of modern science buildings). *Riayah: Jurnal Sosial dan Keagamaan*, 5, 1–11. <https://ejournal.metrouniv.ac.id/index.php/riayah/article/view/2296>
- Samin, S. M. (2015). Kerajaan dan kesultanan dunia Melayu: Kasus Sumatera dan Semenanjung Malaysia. *Criksetra: Jurnal Pendidikan Sejarah*, 4(1). <https://ejournal.unsri.ac.id/index.php/criksetra/article/view/4778>
- Sholikhah, K., Rasyid, M. H., Ekaningrum, I. R., & Ali, M. (2023). TANTANGAN PENDIDIKAN ISLAM DI ERA DISRUPSI BERBASIS BUDAYA ISLAM NUSANTARA. *TA'LIM : Jurnal Studi Pendidikan Islam*, 6(2), 192-213. <https://doi.org/https://doi.org/10.52166/talim.v6i2.4286>
- Subekti, M. Y. A., & Nurcholih, M. (2019). Kepemimpinan pendidikan Islam (Analisis makna kata "khalifah" dalam Al-Qur'an). *Piwulang: Jurnal Pendidikan Agama Islam*, 2(1), 62–83. <https://doi.org/10.32478/piwulang.v2i1.302>
- Syakraeni, A. (2016). DINASTI-DINASTI KECIL BANI ABBASIYAH. *Rihlah: Jurnal Sejarah Dan Kebudayaan*, 4(1), 91-108. <https://doi.org/10.24252/rihlah.v4i1.2587>
- Wily Mohammad, & Nabilla Ryca Maulidiyah. (2023). Pengaruh Akses Internet Terhadap Aspek Kualitas Kehidupan Masyarakat Indonesia. *Triwikrama: Jurnal Ilmu Sosial*, 1(2), 211–221. <https://doi.org/10.6578/tjmis.v1i2.66>