

The Role of Islamic Civilization in Teacher's Training Institute Malaysia (IPGM) towards Developing Teachers' Human Capital

*Mustapha Kamal Ahmad Kassim, Zahiah Haris Harith, Abdullah Yusof,
Aizan Ali Mat Zin, Faisal Ahmad Faisal Abdul Hamid and Nurulwahidah Fauzi*

Department of Islamic History and Civilization, Academy of Islamic Studies,
University Malaya, 50603 Kuala Lumpur, Malaysia

Abstract: The purpose of Islamic Civilization has never been appointed towards the development of science and technology or all the amenities, inventions and physical structures built, but it is actually meant to complement the truth of humanity. In the Curriculum Structure for Teacher Education, Islamic Education is taught to teacher trainees by revealing several important topics such as concepts, characteristics, policies, principles, purposes, sources and the uniqueness or specialty of Islamic Civilization. Humans are the main source in determining the success and glory of a country. So, this is also related to human capital. Al-Quran is a book of wisdom consisting of Allah's words and it is revealed to Prophet Muhammad S.A.W. to educate and guide humans to fulfill the quality in human capital. In fact, it is Allah S.W.T. who creates human beings, thus He knows the strengths and weaknesses of each one of us. Thus, some qualities which stated has formed the foundation that should be prioritised in human life in order to assist for human capital development. Thus, humans may achieve success and happiness living on Earth and in the Hereafter by serving and performing good deeds to Allah. This fits in with the human nature which needs Allah's attention and care. It is acknowledged that the human capital development is also stemmed from the relationships of an individual with the Creator, with other individuals and with nature which leads to the main purpose of Islamic Civilization.

Key words: Islamic civilization • Teacher Training Institute Malaysia (IPGM) • Developing teachers' human capital

INTRODUCTION

The term civilization refers to abstract and universal element, human's routine which is based on the experience of human spirituality. It can be seen in the aspect of creativity, language, development of socio economy record and the enhancement of science and technology in a community.

Islamic civilization course was introduced by the Division of Teacher Education (Bahagian Pendidikan Guru), Ministry of Education to the teacher trainees to provide them with basic knowledge about the greatness of Islamic civilization which have successfully built up human civilization.

This course is very vital to them so that they will know the excellent principles and values of community

in the past and therefore they can make a comparison with the strengths and weaknesses of the current society. They have to plan superb strategy for future generation. The aspect of human development is needed to be developed in parallel to the development of human capital and as well as the development of science and technology. This is to avoid the erosion and extermination of human values.

Literature Review

Concept of Islamic Civilization: The term civilization which is used these days is originated from Arabic word. This kind of word borrowing is a phenomenon of borrowing which cannot be avoided in the use of language nowadays. In Malay Language word building, the term civilization is initially maintained by following the

pronunciation of Arabic language which is *tamaddun*. However, later there were a change in the pronunciation of the second 'd' in which the term is pronounced with only one d. the pronunciation remains until now.

The term tamadun derived from the term 'maddana' which means 'choice of a location as a place to live' and 'developing a region to be a city' [1]. The term 'maddana' also means 'living in a life of urban people and benefiting from a urbanized life' [2].

The term tamadun has given birth to several other terms that can further explain its meaning. In Arabic writing world, there are several terms which have been used other than the term tamadun itself. For instance, madaniyyah, umran, hadharah and thaqafah.

Before the emergence of the term 'tamadun', there are three other terms which have been used which are madaniyyah, umran and hadharah. The term 'madaniyyah' has been introduced by al Farabi in the eleventh century in his book al-Siyasah al-Madaniyyah. This term is derived from the term 'madinah' which means 'city'. Madaniyyah is a life which is rooted in faith (aqidah), Islamic regulation (syara') and moral values (akhlak) [3].

Other than the term tamadun and madaniyyah which is used in describing humans' lives at that time, the term umran is also used for instance as what has been introduced by Ibn Khaldun in his book al Muqaddimah in the fourteenth century. This term had continuously been used until 19th century. The term umran means building and also means a group of people who settle in a land which has an adequate economic suppliance, life and properties safety assurance that make them capable of achieving advancement in various disciplines.

Other than the term umran which has been used by Ibn Khaldun, he also introduces the term hadharah in his book al Muqaddimah. This term means a group people who live in a place or city or territory and agricultural land. This term becomes renowned in the use about human's achievement in the 20th century.

In short, Islamic civilization is a civilization which has been built in an international form. This can be proven by looking at the achievement of the civilization in every aspect of development especially in the aspect of arts. There are enormous products of arts and architecture which have been produced by Islamic civilization [3]. The mixture is guided by the holy book of Islam which is al Quran and as well as as Sunnah and which is produced in one form of civilized thinking that have its own way. It portrays a continuously developing Islamic personality to contribute to humans' lives thoroughly.

Source of Islamic Civilisation

Al-Quran and al-Sunnah: Al Quran and as Sunnah is the main source of the development of Islamic civilization. This is due to the need of knowledge, skills and change of attitude in the development of the civilization. The first revelation apparently has encouraged humankind to read and write to eradicate illiteracy, searching and increasing knowledge among the people.

Al Quran itself has been assured by Allah in terms of its accuracy, truthfulness and genuineness since it was revealed until the Day of Judgement. It contains the Islamic law and regulation, has beautiful language and wide covrance of knowledge [4].

On the other hand, as Sunnah is accepted as the second revelation besides al Quran. It is indeed the crucial source of Islamic civilizations. It functions as to explain further what the al Quran has revealed and as well as to reaffirm the role al Quran. Both of these sources are the strong actuators to lead towards the build of attitude to seek knowledge and develop an Islamic civilization [4].

Mind or Intellect: Mind or intellect is the second most important source of Islamic civilization after al Quran and a Sunnah. This is because knowledge which is dominated by one with his mind will be able to form something new and building a civilization. Human can develop and move progressively with the use of mind to give birth to a civilization.

However if the mind is abused, in which it is used for something that can cause destruction to the safety of religion, dignity, descendant, body and property, then it can destroy human civilization.

Finding and New Invention: Allah has granted talents to all his servants. The varieties of talents enable them to invent something according to respective ability. Muslims has productively invented various kind of invention which is rooted in faith, Islamic law and regulation and values and derived from al Quran and as Sunnah such as voyage, astronomy, agriculture, drainage, weighing, medicine and others. Muslims' creativity includes the new invention in science and technology.

This finding is the result of research, discovery and exploration of the whole universe from the earth until the outer space. The finding in part of sunnatullah or law of Allah. Eventually all the findings will create a new invention which is also Allah's generosity towards mankind.

Change and ReCompleting: Changes and reCompleting is the last source of Islamic civilization. For example, after Islamic territory had widely developed, Muslims were exposed to various foreign civilizations which are high quality such as civilization of Rome and Persian. They have achieved high achievement in science, medicine, architecture, management and administration. Muslim has no choice other than learning and mastering the achievement. After that they did the changes and reCompleting so that it can suit the Islamic belief, law and regulation and as well as values.

This is among the specialties and uniqueness of Islamic civilization source. Other civilizations are built by only one source which is the nature, yet Islamic civilizations has been built by a range of sources which are stated above.

Characteristic of Islamic Civilisation

Universal: This characteristic is a characteristic in which it is not fixed to any particular race or related to any particular place. It belongs to those who hold to the belief of Islam. It can be seen anywhere without being restricted by any geographical border [5].

Openness: This characteristic means the civilization that was created is not restricted to any limitation. It is placed in unchanging religious guidance and develops with the change of time. Its openness encompasses other civilizations as long as it is not opposing with the Islamic law and regulation [5].

All the Time and Ages: This characteristic means its development begins with the first revelation and it never stops. It is not limited by any boundary and limitation and will continuously develop until today [5].

Tolerance: Next, this characteristic means toleration with other religion and culture. Even though Islamic civilization has developed in the unknown world, it still maintains its tolerancy towards other non-Islamic religion and culture. People who get shelter under Islamic civilizations ruling is not forbidden to practice their own religion and culture [5].

Unity and Diversity: Unity in diversity is indeed a characteristic of Islamic civilization. The advancements which have been achieved by Islamic civilization in all discipline in unified by the faith of Islam which leans towards the belief of holding God (Allah) as one. Findings and new invention which have been achieved by human

are brought back to the idea of greatness of God, the universe's creator [5].

Concept of Human According to Islam: According to al-Syaibani in his book Islamic Education Philosophy, it is stated that there are many verses in al Quran which obviously explain the truth about human and there are also verses which explain the meaning implicitly. The verse clarifies the characteristic of human in the world, their fate in the hereafter and others [6].

According to al Quran, humankind is the special creature and the noblest of His creation. Al Quran uses the specific term to depict the perfection of humankind. In other situation Allah states that He creates and beautify their appearance. The beautiful physical creation of humankind is completed by one abstract element that is spirit (roh). This beautiful creation is mentioned by Allah in al Quran which means:

"And (remember) when your Lord said to the angels: "I am going to create a man (Adam) from sounding clay of altered black smooth mud. "So, when I have fashioned him completely and breathed into him (Adam) the soul which I created for him, then fall (you) down prostrating yourselves unto him." (Al-Hijr:28-29)

The speciality of humankind in terms of physical and spiritual is rather being completed with the gift of mind and intelligence. Human is honored with mind and intelligence that he can dominate a universe and bring blessings to the whole universe as what has been executed by the prophets besides from their capability to acquire knowledge by their sense and inspiration [7]. These three aspects and other aspect such as emotion is the compliment to humankind to carry out activities of human development. In al Quran, it is claimed that human ought to change theirselves first. For example, this can be seen in one verse of surah ar Ra'd which means:

"For each (person), there are angels in succession, before and behind him. They guard him by the Command of Allâh. Verily! Allâh will not change the good condition of a people as long as they do not change their state of goodness themselves (by committing sins and by being ungrateful and disobedient to Allâh). But when Allâh wills a people's punishment, there can be no turning back of it and they will find besides Him no protector". (Al-Ra'd:11)

The verse has elucidated about human development in the self of the human itself. The human is created by Allah according to its nature of creation. The perfection of human creation is stated by Allah explicitly in alquran that it is affirmed humankind as the most perfect creation (ahsanu taqwim). Allah's decree in surah at-tin which means:

"Verily, We created man of the best stature (mould)". (al-Tin:4)

Therefore it is necessary that human is not against its nature of creation and if it still happens, it has dropped its perfection as what has been stated by Allah in al Quran which means:

" Then We reduced him to the lowest of the low". (al-Tin:5)

The development of a community according to Islam starts from the development of human itself. All potentials which human possess must be inculcated and directed appropriately. Education process is the most important agenda in civilized society so that it can develop a generation of teachers who can educate devout learners and appreciate the life with religion.

Concept of Human Capital: The term capital according Kamus Dewan means something which is used to get something else, be it an idea or a thought [8]. However in this context, human capital is the human ability to maximise the employment of themselves towards achieving the best in all aspects of life which is in line with the values of humanity in islamic teachings.

Human is one of Allah's creatures which is created with two main elements that are physical and spiritual. For these two elements to function, humankind is then bestowed by intelligence. However, human's intelligence will only work if it is guided by knowledge [9]. Because of this the first verse in alquran revealed has a relation with the urgency to seek knowledge. Verse in al Quran which revealed has clearly shown that everything starts with the practice of reading. Allah's decree which means:

"Read! In the Name of your Lord, Who has created (all that exists), Has created man from a clot (a piece of thick coagulated blood). Read! And your Lord is the Most Generous, Who has taught (the writing) by the pen. Has taught man that which he knew not". (al-Alaq:1-5)

In the effort to produce human which posses a high quality, three matters above need to be nourished and refreshed and they compliment each other. Starting with the nourishment of mind or intellect, it will continuously influence the next two elements. Islam as the perfect and flawless way of life has reminded the humankind to always balance the need of spiritual and and physical fairly in order to gain the self serenity which is shown by the noble values [9].

Foundations of Human Capital Development: In Islamic teaching, the fundamental of tawheed and spirituality are the matters which are given priority in human's live. Other elements such as politics, economy, language, science and technology, industry, cultural are categorized as the branches. This matter is in relation to the message of human creation on the earth as what Allah has said which means:

"And I (Allâh) created not the jinns and humans except they should worship Me (Alone)". (alDzaariyat:56)

With devotion, human will obtain nobility, greatness and happiness in the world and hereafter, because humans' nature always needs his God. Human development which is patterned by Islamic teachings need to be based on the strenght of spiritual because the values produce effective momentum power to build human civilisation. For instance, humans need to apply moral values in their daily lives, executing economic policy which is based on Islamic law and regulations, practicing appreciating knowledge among the society and others.

However, the climax of the spiritual strength can only be achieved by every muslim individual through ritual pratice such as remembrance of Allah in peculiar devotion. The excellence of spiritual power can be seen in the history of achievement and excellence of previous Islamic civilisations [9]. Muslim scholars such as al-Kindi, al-Khawarizmi, Ibnu Sina and others are part of the outstanding Muslim scholars who have successfully assimilate the value of religion in the aspect of human needs in a system perfectly.

Islam prioritizes knowledge in the development of human capital. The mastery of knowledge is the catalyst in the process of nourishing human capital towards producing a competent human power source. Human is created by Allah as the creature which is dynamic, innovative and creative in facing the challenges in life. For

example, Allah's test for his servant such as drought, poverty, financial restraint and others have encourage human to be proactive in solving any problems faced.

Positive interaction between human's effort with the environment has resulted to the production of intellectual and material elements. It is then clear that human who is developed without knowledge will affect their role as the leader of the earth (*khalifatul ard*). The truth has been clarified in alquran which means:

"And surely, We have created many of the jinns and mankind for Hell. They have hearts wherewith they understand not, they have eyes wherewith they see not and they have ears wherewith they hear not (the truth). They are like cattle, nay even more astray; those! They are the heedless ones". (alA'raf:179)

Moral values is part of the important basic thing to produce quality human capital. The values portray the personality of a human race in a civilisation. Its importance in Islam makes it among the main objectives of Prophet Muhammad s.a.w. being sent to this earth. Prophet Muhammad saw has shown an excellent personality in every steps he made to be imitated by his followers [9].

In the effort of outlining the system of human development, Prophet Muhammad s.a.w. has placed values as the important element to be applied thoroughly in human's life. Human's actions are restricted by the control of values. The Islamic history has recorded the production of human which has been produced through the education by Prophet Muhammad saw. This is a community who lives in harmony due to the successful inculcation of moral values in the societal institution at that time. Moral values are perceived as the social controller for Muslims in preserving human's actions so that they will not do anything against the Islamic teachings and societal norms.

Characteristics of Development of Human Capital: In Islamic context, excellent human is the one who possess admirable personality that is all perfect in terms of his relationship with God (vertical) and as well as his relationship with other humans and environment. Thus the attributes to develop human capital are divided into several main parts which are:

Relationship with God (Hablum Minallah): Hablum minallah refers to the direct relationship between human as the creature with his God as the creator. This

relationship is the total devotion to Allah in all aspects of life starting from performing obligations such as prayers (solat), obligatory alms (zakat), fasting (puasa) and pilgrimage to the holy land (haji) until other daily lives matters such as financial transaction (muamalat), societal work and international affairs. Therefore one should be very careful in doing any work so that it is always in line with Islamic teaching.

Besides, in the context of relationship with God, the concept of reliance (tawakal) is a positive approach [10].

Relationship with Humans (Hablum Minan Naas): This concept emerges from a comprehensive understanding of relationship with God concept. Without the existence of the concept of relationship with God, the relationship with human will be in chaos and will have no exact aims in life. This is of the biggest challenge in close communication among people without any fight and bloodshed in life.

Hence, Allah has sent the Prophets in order to unite the humankind towards the betterment and peacefulness of life regardless of race, skin colour, descendant and others. In the relationship between religions, the Prophets have provided benchmark in the communication with people of different beliefs and customs. This include the aspects of rights and responsibility, voice freedom, neighbourhood and unity to protect the nation's sovereignty. Disgracing and insulting other religion is prohibited in Islam [10].

Conceptual Framework: Islamic civilization course had been introduced by Bahagian Pendidikan Guru, Ministry of Education to the teacher trainees to provide them with basic knowledge about the greatness of Islamic civilization which have successfully built up human civilization [11].

It is introduced to make everyone realize the importance of the Malaysian cluster especially young generation so they will know the background of thinking, culture and history which have occurred in Malaysia until it changes Malaysian world view.

In regards of Islam as the national formal religion, it is essential that all citizens understand and comprehend positively the concepts and principles which have determined Muslims' attitude and way of life in all aspects.

It is also hoped that it can increase the awareness among teacher trainees about Muslims' role in the effort to build harmony and prosperity in multiracial community in this country [11].

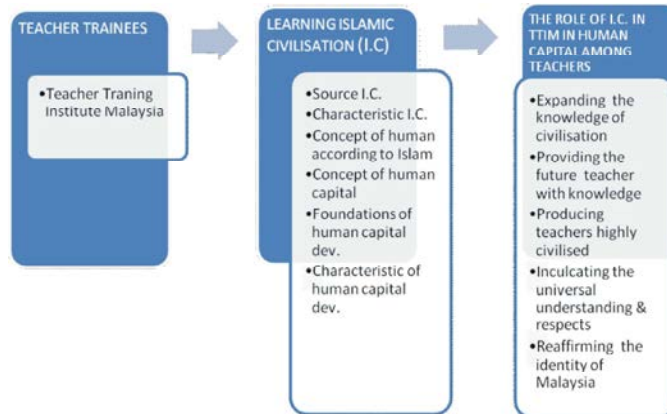


Fig. 1: A conceptual framework the role of Islamic Civilization in Teacher Trainee Institute Malaysia in the development human capital among teachers

- Expanding the knowledge of civilization for the sake of developing the knowledge thoroughly by incorporating the use of communication and technology and thinking skill in the process of teaching and learning.
- Providing the future teacher with knowledge and self endurance that will enable them to understand as well as undergo world's agony and current global challenges.
- Producing Malaysians who are highly civilized and willingly fight for the pure and honorable values of universal civilization.
- Inculcating the universal understanding and respects among Malaysians especially educators of different race, descendant and culture in this country.
- Reaffirming the identity of Malaysia as a multiracial country and practicing noble values in life.

Islamic civilization is a subject which is compulsory to be learned by all teacher trainees in all teacher trainee institute in Malaysia. This course is being oriented by knowledge and understanding about concepts and principles of Islamic civilisation.

It is offered to provide teachers with knowledge and understanding about about concepts and principles of Islamic civilisation. It also provides them to realise the achievement and contribution of prominent scholars in particular fields and disciplines towards universal life.

CONCLUSION

It is hoped that this course can inculcate the values of tolerance and proud to the nation's inspiration to

develop a harmonious life through education in line with National Philosophy of Education. If the objective above can be achieved effectively, this will lead to the realization of excellent human development among teacher trainees in teacher trainees institute when they learn the Islamic Civilization course.

Balance human development based on the Islamic obligations will result to the high respect by other religion devotees to all Muslims. Muslims who live based on Islamic obligations and who emulate the supremacy of past civilization will make them the best model to be emulated. The same goes to the teacher trainees. When they understand comprehensively the roles and function of civilization, they will build a balance human development in line with the Islamic way.

REFERENCES

1. Ibrahim, A., *et al.*, 1972. al-Mu'jam al-Wasit, j. 2. Kaherah: Majma' al-Lughah al-'Arabiyyah, pp: 873.
2. Ibrahim, M., *et al.*, 1990. al-Mu'jam al-Wasit. Cairo: Majma' al-Lughah al'Arabiyyah, Dar al-Da'wah, pp: 859.
3. Muhammad, A.J., 1980. The Image of Islamic Civilization. Bangi: Universiti Kebangsaan Malaysia, pp: 15.
4. Ab. Aziz, M.Z., *et al.*, 2006. Tamadun Islam dan Tamadun Melayu. Kuala Lumpur: Penerbit Universiti Malaya, pp: 91.
5. Mohd, Y.A., 2006. Pengajian Islam. Kuala Lumpur: Penerbit Universiti Terbuka Malaysia, pp: 75.
6. Al-Syaibani, O.M.T., 1979. Falsafah Pendidikan Islam, Terj. Hassan Langgulung. Jakarta: Penerbit Bulan Bintang, pp: 107.

7. El-Muhammady, M.U., 1984. Akhlak Dalam Islam, Pustaka Fajar: Kuala Lumpur, p: 10.
8. Teuku, I., 2002. Kamus Dewan Edisi Ketiga, c. 7. Kuala Lumpur: Dewan Bahasa dan Pustaka, pp: 894.
9. Mohd Roslan, M.N. and A.Z. Berahim, 2010. Pembangunan Modal Insan and Tamadun Dari Perspektif Islam, Shah Alam: Intel Multimedia, pp: 22.
10. Mustafa, D., 1991. Tamadun Islam. Kuala Lumpur: Utusan Publications and Distributors Sdn. Bhd., pp: 7-10.
11. Bahagian Pendidikan Guru, 2003. Sukatan Pelajaran Tamadun Islam Kursus Perguruan Lepas Ijazah (Sekolah Rendah), Kementerian Pelajaran Malaysia, pp: 2.