

## Islamic Culture and Culture of Islam (As a Reflection in Rediscovering of Standard Absorption of Culture in Islamic Teaching)

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**Abstract:** 'Islamic culture' and 'Cultural Islam' are two different cases. It's different as day and night. The two events happen because of cultural factor. Muslim struck an attitude of doctrine of his religion to pass the background of the culture respectively until appears 'Islamic culture'. Meanwhile, Islam shows his point of view when revealing revelation to confirm his attitude where the culture is decent or not to be accepted by Islam till the appearance of 'Cultural Islam'.

**Keywords:** Islam; Culture; Revelation; Ideology; Al Qur'an

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### I. INTRODUCTION

When Islam emerged in the Arab lands brought by Prophet Muhammad, it deals with Arab culture that are animism and dynamism, including polytheism. This fact must be faced Islam by conducting various monuver attitude and process such a long time to change. For this reason, Islam handed attitude and behavior of the Prophet Muhammad through His *uswatun hasanah*. This *uswatun hasanah* is still under the command in a message of the Creator of the Universe, Allah SWT, contained in His revelation. This is because Islam wants to restore man to the bottom of the sacred nature of the beliefs and activities that have a lot of out of The Creator's corridor.

Even the sacred goal to be achieved, Islam can not leave the current reality of human culture as a beachhead with packing values of godlike. That is way, the absorption of Arab culture at that time was unavoidable, there were some situation which were called screening, modification, and deletion to fit the return of the sacred image. This is due to the impossibility of leaving human behavior as a part of its culture and basic implementation of a worship. But strangely, when the absorption of incident has ended and completed in line with the completion of revelation decline, there are still people who claim that their culture are parts of Islamic culture by saying, 'This is a culture that is in accordance with the teachings of Islam!'. However, when there is a clash between the basic teachings of Islam and the culture, they were unable to rediscover the roots of the problem or pretend not to know and claim in accordance with the teachings of Islam that has kept it down to his children and grandchildren.

This condition will be answered with a raised back in the terminology of Islamic culture as a human reflection addressing Islamic teaching without leaving their culture. For this lasting, it can be seen how manifold ethnically diverse-popping culture in line with the development of a civilized society in dealing with the Islamic teachings. At different times of separation and difference, it would look very essence of the term Islamic Culture so that it turns out to be found where the pure Islamic teachings and which are not pure (that came later)? This paper seeks to express briefly how to separate the concept of Islam Culture and Islamic Culture in accordance with the teachings of Islam and which are not?

### II. THEORETICAL REVIEW

#### Culture

Culture or *cultuur* (Dutch language), culture (in English) comes from the Latin word *Colere* meanings process, working, nourish and develop, especially tilling the soil or farming. Judging from the Indonesian culture, it is derived from the Sanskrit *buddhayah* which is the plural form of the word *buddhi*, means the mind or intellect. Meanwhile, another opinion saying that culture is as a development of a compound word cultivation, which means the power of the mind. Therefore, they distinguish between culture and civilization. Culture is the power of the mind in the form of creativity, initiative, and taste, while civilization is the result of creativity, initiative, and the taste.

Creativity is the human desire to know the secret of all things that exist in the inner experience of birth and thus generate knowledge. Initiative is a human effort to be aware of his true identity from which they originated and where they die after forming norms of belief/religion. The taste is a human desire for beauty and enjoyed that gave birth to the norms of beauty embodied and artistry. Having adopted and analyzes of the various definitions which unfolded experts, Sidi Gazalba provides its own definition; 'Culture is a way of

thinking and feeling, which expresses itself in all aspects of human life from a party which forms of social unity in space and time'. This definition emphasizes the things that culture moves as a reflection of the human soul and carried out by the community rather than individual. This fact united and developed to form a mutually agreed at one place and time so different place, time, and a community of people, the different birth of the culture.

### III. DISCUSSION

#### A. Islamic Culture

When Islam has been present in their environment, they try to react in various ways. This can be seen in two ways. First, look at culture from the outside to the inside. That is, look at the ecological effects of the physical environment in the way society organizes itself. For example, how does the change of seasons in the economic cycle, how coastal environments affect the social relationships of local communities, the agricultural community to express its aesthetic symbols, and so forth. This form would like to see the influence of the physical environment of the social environment, and how the social system is made up of the physical environment that in turn affects the system of symbols and value system or view of life in society. Second, look at culture from the inside out. That is, how the system of Islamic symbols affects the system of socio-cultural community. These conditions have developed a concept called the Islamic Culture (*As-Saqafah al-Islamiyya*). This fact gives birth to many forms of Islamic culture that relies heavily on an ethnic attitude towards symbols or the teachings of Islam. Unlike the state, nation, tribe, place and time usually Islamic culture is experiencing a very significant difference. Moreover, the culture in terms of its elements consist of seven sections, namely:

1. Equipment and supplies human life in the form of clothing, dwelling, household furnishings, weapons, means of production, means of transportation, and others
2. Meeting the needs of life and economic systems such as agriculture, animal husbandry, production systems, distribution systems, consumer systems, and so on
3. The system of social/kinship, social and political organization, mating systems
4. The language used both orally and in writing
5. Art
6. Science and technology
7. Religious ideology

The above conditions are highly reflected in the history of Islam early, mid, progress, setbacks, and resurrection such as at the time of Muhammad's Prophethood, *Khulafa 'ar-Rashidun*, *Caliphate Umayyad*, *Caliphate of Bani Abbas*, and three great Islamic dynasties (The three great empire) as the Ottoman in Turkey, Shafawi in Persia, and Mughal in India at the same time. All of which cannot be mentioned here because considering the limited area of discussion in this research. The author invites the reader to see it in the literature of Islamic Cultural History.

However, the Islamic Culture will continue along with the development of human culture of Muslims in every region and age. This diversity culture is very understandable because its existence of different ethnic provide will be different interpretations of Islamic teachings, all of which are based on each other culture. However, that is cause for concern is the further developments. Descendants who already hold a strong culture that cannot leave it, separates clearly the basic teachings of Islam with its culture, or are unable to rediscover their cultural authenticity with the nuances of Islamic teachings in it.

Although on the other hand we should rejoice in the fact that the condition of most other Muslims who seek to keep separate where the basic teachings of Islam with their actual culture. This fact affects the two kinds of groups. First, adherents of that culture has been able to separate the basic teachings of Islam and the culture they are in fact so keep doing acts of culture in accordance with the teachings of Islam and leave the culture that is not in accordance with Islamic teachings. Second, followers of this culture has been able to find differences in the basic teachings of Islam and the culture they really are, but no power/reluctant/do not want to abandon their culture even though it has obviously not in accordance with the basic teachings of Islam. The second reality is a lot happening and motivated material needs, power, and fanatical tribes. Openness and willingness appointed with great risk is an important factor to be able to leave cultures claimed to be part of a real Islamic culture which is not appropriate and does not get stuck on the fanatical attitude of the tribe.

#### B. Culture of Islam

Although at first glance this term is no difference with the Islamic culture, but based on a review put the word *Islam* in the beginning of the word culture, the meaning of it is much different from the first discussion. If the Islamic culture emphasizes the issue of the ethnic attitudes to Islam against the teachings of

Islam in the different background in location of the region, tribe, country, climate, and issues such as political, economic, social, ideological, science, and so on. All this has created a wealth of cultural diversity of Islamic and that emerging and developing both assimilation and acculturation. Thus, Islamic culture is knowledge, attitudes, and actions of Muslims against the teachings of Islam so that the reflected light is refracted and formed as diverse as the spectrum.

Meanwhile, the Islamic Culture provides guidance on how to address the culture of Islam around them when periods of revelation ongoing decline. Phasing revelation (*asbab an-nuzul*) and supported by a wide variety of traditions (*al-wurud asbab*) in the period as a prophetic religion concerned with human culture when it cannot escape the fact of human culture at that time. Miniature Arab culture, Jews, and Christians are considered as representative of the cultures of the world that must be anticipated by providing clarity attitude. The issue of normative and selective is very prominent in this respect. Islam should provide attitude and stance without ignoring the entire outstanding culture. This is where indispensable shari'ah which will provide direction and guidance how should the Muslim acts.

Muhammad al-Hudhari Bik informs this concept in terms of *At-Tasyri' fi Hayat Rasulullah SAW* or fostering Islamic law in the time of Prophet Muhammad. This fact is motivated by community conditions and in response to the events which occurs in the Islamic community. For this reason, the Koran is revealed gradually and step by step by adjusting the events which are happening in Muslim society. It is asid gradually because it is revealed from *Lauh al-Mahfuz*, to *Bait al-'Izza* on the sky, and into the hearts of the Prophet. Then, wisdom passed down gradually due to take courage of the Prophet, to easily memorize and understand it, adapt to events/ occurrences, and gradually bring down the Islamic ruling, to block the opponent and weaken it, and as a complete and definite proposition. Although the Koran directs its focus on Arabic culture, but are universal. That is, the Arabs is only used as a miniature example of long-term goals and width that are universal to all nations throughout the world, even the universe. Thus, Arab culture is not a threat to the Shari'ah revealed to the Prophet Muhammad. But as part of capital (because) it is conducive with the nuanced revelation of the Islamic Shari'a.

Factually, this fact can be accepted in the concept of '*urf*' in the science of jurisprudence proposal that can form the basis of the justification of the concept. '*Urf*' is a habit that can be used as the legal community both during and after the revelation. If the habit comes as a revelation to fall, then that authority belongs to Allah. If the habit after the revelation down, then the authority is in the fatwas of scholars. Custom when revelations moderately down, then of course the ethnic habit 'Arab valid not' '*urf*' is imperfect (bad). If the terms of the time and place, the revelation of the habitual anticipation down it can be divided into two, namely *makkiyyah* and *madaniyya*. If *Makkiyyah* relates to faith and practice animism, dynamism, and polytheism, whereas *madaniyya* relates to laws, regulations familial, social interaction, and others.

It is evidenced in history when the time of the revelation of how the Arab community are not familiar with reading and writing. For that, they are only memorizing. Here, it used as capital for the Koran to be awake the texts of their rote. Besides, they are as simple and unpretentious people. This simplicity makes them have enough spare time and increase the sharpness of mind and memorization. The Arab community is also very devoted more literary property even held a contest for it. Revelation comes down to this time by offering a 'literary' which has reached a high level in terms of the beauty of the language and is amazing not only for the believers, but also the disbelievers. Therefore, Islam provides its attitude towards the reality of cultures that existed at the time.

Geographic and climatic conditions of the arid and hot does not make Mecca as an agricultural area. Unskillful makes them not industrial city that has many factories. This condition builds their souls to live in the trade/commerce, moreover it is supported by the presence of the Kaaba as a place of pilgrimage. They do trading with the exit area in winter (*ash-syita* ') to Yemen and traveling to Basra (Persia) in the summer (*ash-shayf*) with camels and vehicles stopping in Sham. Therefore, Mecca is the center of trade between Yemen and Syria. Upon his return from Syria, they brought woven items and food and upon his return from Basrah they brought sugar, candles, and so on. Others to Yathrib (Medina) is a farming town that has a lot of plants and trees. This city as a place of fruit production like dates. People are very heterogeneous. Besides Arabs, they are also Jews. They work as a farmer, carpentry iron such as making agricultural implements and war, and merchants.

Meanwhile, the city of Taif is located in the east of Mecca within 75 mil and the area closes to the sea. Residents here also live as farmers dates, honey, watermelon, banana, fig, grapes, olives, and *safarjal*. In fact, the city is famous for leather manufacturers and includes wine producers. Mecca and Medina is the largest city to supply *khamar*.

Besides the three cities mentioned above, as well as the people of Yemen, Syria, Iraq, including a Bedouin people took part in a trade and their beliefs. The Bedouins have more faith in the spirits waiting objects such as trees, rocks, bushes, wind, rain, stars, the sun, and the moon. Confidence is slowly building their hearts to trust the power of the highest nature of gods, while the strength of the bottom is inhabited by jinn and

devils. Then, the image of these gods reached the perfect level of ignorance in the future. Sacred places are considered sacred that eventually came to pass between them as worshipers with "everything that (*al-'abid*) be worshiped (*al-ma'bud*). Unlike the Bedouin, the people in Mecca and its surroundings believe and glorify the sacred stones and as gods realized by making statues (*al-asnam*). Each tribe has a statue of their respective place and hung around the Kaaba. There is a large and tiny unisex. These statues are watered with camel's milk and goat then washed when going to and so to take care of these sculptures. There are some made the house or temple worship. The largest statues are *Hubbal*, *al-Latta* and *al-'Uzza*.

This trading has created them the practice of usury, cheating in weights and measures, paganism, animism, dynamism, shamanism as a figure of advice occult, and the source of the motion of the tribes, even as a source of law, like war between clans because the problem is trivial, make offerings (slaughter the sacrificial animal) to idols and raffle fate with glasses, has manejerial leadership of the city of Mecca and the Kaaba, the slave trade, and so on. The situation and conditions of the above is the atmosphere before and when Islam appeared in Mecca. You can imagine how Islam requires time and adaptable to the culture that has entrenched before. Road taken Islam with permanent plan to change everything that needs to be modified or keep it even with the modified here and there. This job is not easy for a man like Muhammad bin Abdullah Allah. But since this work was strongly supported by Allah, then the trustee can live even though he must make sacrifices to boycotts, threats to life and expulsion from his own clan.

Based on the above circumstances, Islamic Culture has done several ways, namely:

### 1. Cancelling Culture

Islam strongly concerns to the condition of the development of society ( *'urf*) in Mecca and Yathrib (Medina) as the location of the legal determination. People in both cities do not give birth to the culture which is entirely bad, but there is also a positive impact. It is stated by Hasan Ibrahim Hasan that the negative culture possessed by Arabs at that time such as idolatry, excessive the Kaaba, shamanism system, drunk, and so forth. Meanwhile, a positive culture is a high spirit and courage, honor guest, loyalty to the tribe, and others. Bad culture is canceled by the revelation itself. It can be seen when phasing the prohibition of wine which are traditionally rooted in Arab society at that time and also a pride that revelation phasing path like that. Those verses begin with QS. al-Baqarah: 219, QS. an-Nisa ': 43, then QS. al-Maidah: 9.

In the next case, it is about the prohibition of *riba*. As it occurs in the phasing prohibition of alcohol, then usury also has the same events. Prohibition of *riba* is given in stages from start to QS. Ar-Rahman: 39, then followed by QS. An-Nisa ': 160-161, then followed by QS. ali-Imran: 130, and QS. al-Baqarah: 278-279. Thus, usury is clear prohibition. It is revealed in the history of *jahiliyyah* in Arab/Mecca at that time. They often do usury to extend the deadline and increase the amount of borrowing money so numbered so great that at the end of the loan term. The borrower will return to the people who lend a twofold or more of the principal amount loaned.

In addition, the Qur'an also abolishes slavery longstanding with how to clear it, either through punishment violators oath, had sex with his wife in the month of Ramadan, as well as with the participation of Muslims themselves to free him from the authority of their owners. Arabs always give offerings to idols and forbidden to consume. Then, Islam cancels. Many more cases that occurred in the cancellation of the Arab culture can not be mentioned in this paper. Clearly, the cancellation is done because it does not support hundred percent the existence of *mahmudah moral* against the Koran and felt very hurt yourself and others.

### 2. Changing (Modifying)

Qur'an also has modified a little or a lot by way of adding and subtracting the Arabic culture such as, patrelineal, ancestry, heritage, leadership, and others. Women in Arab is despicable. They can not do anything in public and social life.. They did not dare to reject the proposed marriage of their father. Then, Islam modifies it by giving explaining of nass. The man still has the authority and the advantages to women, but does not dominate. For example, a man as a head of household, the word comes from the husband divorces and women are also entitled to *mut'ah* (filed divorce to her husband), offspring inherited from her father's name, father's legacy for women may get it. Thus, the Qur'an has to raise the dignity of women, but still takes care their nature as women.

Frequently, Arabs appreciate their guests, then so often they also visit other people's homes. However, respect for the guest does not mean there are limitations to enter other people's houses though no husband at home. At that time, there are no specific rules to enter someone else's home. Then, Qur'an gives a rule to ask for permission to enter and leave to enter someone else's house (QS. An-Nur: 27). At the time of *jahilliyah*, Arabs are often fasting on Ashura Day (every 10th of Muharram), but then Islam modifies the obligation of fasting in Ramadan. The Arabs have always sworn by calling his ancestors and the names of their statues and Islam modifies that oath must be mention the name of Allah.

### 3. Forwarding

The Qur'an also acts forwarding Arab culture by making part of Islamic law such as the use of language and Arabic Quraish script (the language of the Prophet Muhammad) as the language of the Quran. At the time of *jahilliyah*, there is a Majlis asy-Syura al-Quraisy who handles deliberations in every problem in the people of Quraish occupied by Sofyan bin Umayya. This culture is passed on the Koran in the QS. ash-Sura: 38. On the other side, there are also people who have courage to fight. This courage is utilized by Qur'an with their permission fought against the enemies of Islam. After the war finishes, the Arabs often take part of *ghanimah* from *kabilah* that was defeated in the war and Islam forwards by allowing taking *ghanimah* with the division for religion needs (the Prophet.), Himself, relatives, the poor, the wayfarer (QS. Al -Anfal: 41).

### C. The Period of Islamic Culture and Culture of Islam

If we see the period of time between the Islamic Culture and Culture of Islam, the Culture of Islam continues until Muslim exists. Means, until the world ends. Every ethnic and territories are vary in addressing each of the teachings of Islam, both in the form of worship and *mu'amalah*. Generally, differences can be seen around the technical implementation of these teachings in using symbols. Chinese ethnic provides mosque shape differently compared with African ethnicity. Education management and teaching in Saudi Arabia is different from the implementation in Indonesia. Wedding ceremonies, deaths, and others from one region to others are different. These circumstances continue until humans Muslims at the level of ethnic differences and different regions continue to react to it. It is perfectly natural to surface, but the record still has control of the common basic teachings of Islam which is based on the Qur'an and Sunnah.

The above conditions are different from the Islamic Culture. Islamic Culture takes place when the Prophet Muhammad is pointed as a Messenger of Allah till he is dead. This time is a time of revelations under the decline of the *Shari'a* to human being. Its content is to touch the whole of human life and the environment and to provide information about the future of human beings after death and the end of the universe to the hereafter. Issues of nature visible and invisible notified. Attitudes perpetrated by man against God, himself, others, the environment has been regulated in detail in the revelation. By the end of the life of the Prophet Muhammad, it means that it is the end to the Islamic Culture. However, the leaving is only the assessment of him in every field of human life that can be useful in their lives. If there is a clash between civilization and conflict with the Qur'an, then simply examine that Islamic culture has ended. Humans can no longer take action on the penetration of Islamic Culture at Cultural Islam. Humans should not exert himself to match the Islamic culture with the culture. If there is a conflict between the two, then Islamic Culture should be blamed, not cultural Islam. It is useful to maintain the purity of the teachings of the revelation of the penetration of human culture. Arabs can be served as a miniature model for the whole of human culture by the revelation because it is dropped there and nothing is forgotten by the revelation at all in the texts.

## IV. CONCLUSION

Islamic culture is still ongoing throughout the Muslim giving his work in addressing each of the teachings of Islam. Every ethnic and regional has their own ways in dealing with the Islamic teachings. Diversity shows how the excitement of Muslims in carrying out the teachings in his religion. Culture of Islam has come to an end with the end of revelation to the Prophet Muhammad. If there is a conflict between Islamic culture and culture of Islam, then Islamic culture should be blamed, not the culture of Islam. This is to maintain the purity of the teachings of Islam from penetrating of bad person who have no responsibility.

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## NOTE:

### INTERVIEW

This article is a **field research** by giving interview to some Islamic scholars/Islamic experts. Here are some statements given by 5 Islamic scholars when the author asks about the difference between Islamic culture and culture of Islam.

1. **Prof. Dr. AlRasidin** said that Islamic culture is thinking attitudes and minds of Muslims stimulated by the teachings of Islam, while Culture of Islam is how Muslims interpret Islamic teachings in his life (date of interview: 26 April 2016 at UIN SU).
2. **Dr. Faisal Ananda Arfa, M.A.**, said that Islamic culture is the result, whereas culture of Islam is a process (interview on 25 April 2016 UINSU).
3. **Prof.Dr. Ahmad Qorib, M.A** informed that Islamic Culture and culture of Islam are two words that only a dialectical problem. One only accompanies another word. Principley, they are same (date of interview: 27 April 2016).
4. **Prof.Dr. Abdul Mukti, M.A** argues that slamic Culture focuses on scientific applications, whereas culture of Islam is more focused on religious laws (interviewed on 24 April 2016).
5. **Prof.Dr. Katimin, MA**, declared that Islamic Culture creates the result of Muslim thought, whereas culture of Islam is a product of revelation and prophet (interviewed on 25 April 2016).

Based on the statements given by five experts above, it can be concluded that four experts claim that Islamic culture is the result of Muslims thought in responding to the teachings of religion in life, whereas Culture of Islam is veto of Allah and His Messenger in determining human traditions into the provisions of Islam as a religion in Shari'a. However, Ahmad Qorib stated that it is only the term of different dialect, but the principle is the same.