

## THE CONTRIBUTION OF THE ISLAMIC CIVILIZATION COURSE TO THE ISLAMIC INSIGHT OF SHARIA ACCOUNTING STUDENTS AT SUNAN KALIJAGA STATE ISLAMIC UNIVERSITY

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### Abstract

*Islamic Civilization is one of the courses taught in the Sharia Accounting study program. The objectives of this study are to determine the contribution of Islamic civilization courses in providing in-depth understanding and its contribution to the Islamic insights of Islamic Accounting students. This study used a qualitative approach with a case study method. The results of this research indicated that the Islamic civilization course provided a significant contribution to the Islamic insight of Sharia Accounting students. Through this course, students gain an understanding of the history and development of Islamic civilization, the values contained therein, and the contributions of Islamic Civilization in various fields of life from time to time. With the understanding that has been obtained, students can become more competent and qualified and have a high awareness of Islamic values.*

*Keywords: Islamic civilization; Islamic insights; Sharia accounting.*

### INTRODUCTION

Islamic insight is a term referring to the scholarly components of Islam. The study of Islamic insight has become an interesting topic in today's modern life. Islamic insight encompasses a wide range of aspects, including beliefs, teachings, principles, and practices that underpin the Islamic religion. These include creed, worship, the Quran, hadith, history, ethics, and morals, as well as Islamic insight in social and global contexts (Ridwan, 2021).

Islamic insight regarding creed involves understanding the fundamental principles of faith, which in Islam are summarized into the 6 pillars of faith. Meanwhile, in terms of worship, Islamic insight encompasses knowledge and practice of the obligations of a devout Muslim. Islamic insight in the context of the Quran and Hadith involves understanding the Quran as the holy book of Islam, studying its interpretation (tafsir), and applying its teachings in daily life. Additionally, Hadith is also studied, understood, and its authenticity verified. As Muslims, it is imperative to distinguish between authentic (sahih) and weak (dhaif) Hadith, as weak Hadith can become a source of misinformation, especially for the general public.

Regarding ethics and morals, are also discussed within Islamic insight. This is arranged in such a way that relationships between people can be established harmoniously. The values of ethics and morals in Islam include justice, honesty, compassion, and empathy. Ethics in Islam gives birth to the concept of ihsan, which is the behavior and perspective of humans towards social relationships that are sincere without any selfish motives (Wahyuningsih, 2022, p. 8). In addition to ethics and morals, Islamic insight also extends to social and global contexts. Islam recognizes

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and understands interactions between societies, social issues, politics, economics, and offers solutions based on Islamic values.

Based on the explanation of Islamic insight above, several indicators can be seen from individuals who possess Islamic insight, including understanding of Islamic teachings, devoutness in worship, awareness in socializing within the community, and finally, having tolerance and understanding of other religions. Understanding of Islam includes several aspects ranging from the teachings of Islam to the moral values taught in Islam. Someone with strong Islamic insight will have a deep understanding of the principles of Islam. The implementation of worship in life includes performing the five daily prayers, fasting in Ramadan, paying zakat, etc. Someone who practices these worship acts shows a level of devotion and awareness of religious obligations. Next is social awareness and humanity, an indicator of Islamic insight that involves a person's behavior and attitude towards fellow human beings in society. The final indicator in Islamic insight is tolerance and understanding among religions. With high tolerance accompanied by an understanding of other religions, individuals will be able to demonstrate to what extent they can interact and respect each other in the presence of differences in beliefs and ways of worship. One thing that is often overlooked is Islamic insight in the context of Islamic history. Islamic history is an important component of Islamic insight. Throughout history, the development of Islamic civilization can be traced even to the time of the Prophet Muhammad PBUH.

The importance of understanding Islamic insight has become a primary concern in today's modern life. Islamic insight not only encompasses aspects of beliefs and teachings but also extends to the principles, practices, and underlying values of Islam. In this context, the Islamic Civilization course becomes an important foundation for forming a comprehensive understanding of Islam, especially for students in Sharia Accounting study programs. In the Islamic academic environment, understanding Islamic civilization is not only focused on history but also includes aspects such as art, architecture, literature, and science.

As the Muslim generation of this modern era, students are pivotal in various activities, both secular and religious. The youth, brimming with energy, are expected to contribute to these discourses. As agents of change, students are required to understand various aspects of communal life, including religious matters. Society assumes that students, as the younger generation, have sufficient knowledge regarding Islamic insight. Muslim students with integrity and intellectual competence are expected to be sensitive and responsive to any form of change. Students are no longer just consumers but also producers or actors in the scenario of the development of the times (Nasir, 2012). This can be seen through the role of students who become takmirs or members of the mosque's prosperity council in the campus area. However, the progress of civilization, which is increasingly superior, is beginning to show its negative side. If in the past, teenagers were occupied with social and community activities, nowadays most teenagers are occupied with their lives on social media. In the religious context, there are not many students who understand their own religious matters anymore (Radiansyah, 2018, p. 80). The insight regarding religion that is known is only about the common obligations performed such as the five daily prayers, fasting in Ramadan, and performing the Hajj pilgrimage.

The development of science and technology brings about changes that affect the perspectives and religious knowledge of young people. Religion is considered incapable of anticipating scientific and technological advancements, so its role and usefulness are often questioned. Modern humans are optimistic that everything can be explained in detail, scientifically, and rationally only through science and technology (Suryanti, 2010, p. 155). This makes people forget where all of it comes from. In the context of religion, especially, few young people have a deep understanding of Islamic insight, particularly in Islamic civilization. In the past, Islam reached its peak in several periods, namely the Abbasid Dynasty in Baghdad, Iraq, the Fatimid Dynasty in Cairo, Egypt, and the Umayyad Dynasty in Cordoba, Spain. This glory was marked by high scientific activity through the translation and compilation of books as well as the development of scientific disciplines including interpretation, hadith, theology, jurisprudence, philosophy, medicine, astronomy, mathematics, and geography (Suwarno, 2019, p. 165). Therefore, Islamic civilization is

introduced as a course in universities to address the gap between the current reality and what should have happened. Islamic civilization can also enhance insights into religious matters from the past to the current evolving issues. This is because Islamic civilization not only talks about history or past events but also discusses the development of this modern era, which is then associated with Islamic values.

Previously, many studies have highlighted the importance of Islamic insight in the context of Islamic higher education. However, few have specifically addressed the contribution of the Islamic Civilization course to shaping the Islamic insight of Sharia Accounting students. Previous research tends to focus more on general aspects of Islam in Islamic higher education without a specific focus on particular courses. This article aims to fill the knowledge gap by specifically exploring the contribution of the Islamic Civilization course in shaping the Islamic insight of Sharia Accounting students. Through a deep understanding of the history, culture, ethics, and scientific contributions of Islam, it is hoped that students can enrich their knowledge of the Islamic religion and internalize Islamic values in their daily lives.

Sharia Accounting is a common program of study within the scope of Islamic higher education. Therefore, most Sharia Accounting students at the Faculty of Islamic Economics and Business UIN Sunan Kalijaga (Sunan Kalijaga State Islamic University) come from non-boarding schools or general education backgrounds. However, Islamic Civilization is a mandatory course, through which students gain initial insights into the study of Islamic civilization by integrating studies in history, art, architecture, literature, and science. Student interest in this study is quite diverse; they tend to have a strong desire for knowledge in Islamic civilization lectures. Especially when Islamic civilization is linked to contemporary issues, which occur in the modern era, it makes students more interested. This research aims to outline the contribution of the Islamic Civilization course in shaping the Islamic insight of Sharia Accounting students at the Faculty of Islamic Economics and Business, UIN Sunan Kalijaga, Yogyakarta. Understanding the history, culture, ethics, and scientific contributions of Islam will enrich students' knowledge of the Islamic religion and help them internalize Islamic values in their daily lives. Based on the description above, the research problem that arises is the extent to which the Islamic Civilization course contributes to shaping the Islamic insight of Sharia Accounting students at the Faculty of Islamic Economics and Business, UIN Sunan Kalijaga, Yogyakarta.

## RESEARCH METHOD

Qualitative research was used to understand social phenomena from the perspective of participants (Sukmadinata, 2012, p. 94). A case study was a research study focused on a single object such as a program, individual, group, or organization. The purpose of a case study was to gain a comprehensive understanding (Setyosari, 2016, p. 63). In this case, the role of the Islamic Civilization course in enhancing the Islamic insight of Sharia Accounting students at the Faculty of Islamic Economics and Business, UIN Sunan Kalijaga, Yogyakarta. Data collection was carried out through observation, interviews, and documentation in the Islamic civilization course in the Faculty of Islamic Economics and Business, Sharia Accounting program, semester 2. The analysis in this research used the Miles and Huberman data analysis model, which involved data collection, data reduction, data presentation, and data verification (Sugiyono, 2009). After collecting research data, the next step was to reduce the obtained data, then present the data. Finally, the presented data was then summarized as the research findings.

## RESULT AND DISCUSSION

### Strengthening Islamic Insight

**Classical Islamic civilization.** The classical period, especially from the 7th to the 14th century, significantly contributed to strengthening the Islamic insight of students. This is because there were still many aspects that needed to be organized to avoid differences. During the reign of Abu Bakr, resistance against apostates led to many hafiz (memorizers of the Quran) martyred in

battles. This eventually prompted Abu Bakr to assign Zaid bin Thabit to compile the Quran. According to Jalaludin al-Suyuti, Abu Bakr made a significant contribution to the compilation (Lubis, 2013, p. 76). In ancient times, the Quran was not written on paper but on leaves, wood, etc. Without the service of Zaid bin Thabit, and the idea from Abu Bakr and Umar bin Khattab to compile the Quran, we certainly would not find the Quran in its entirety today. During Abu Bakr's time, the Quran began to be collected, and during Uthman's reign, the Quran began to be arranged systematically. This was done to end the differences in recitation styles when reading the Quran. Uthman also instituted the adhan twice during Friday prayers: first when the time for Friday prayer begins, and second when the khatib (sermon deliverer) stands on the pulpit (Umiyati, Syamsuddin, & Kurniati, 2022, p. 93).

Similar to Abu Bakr, Umar ibn Khattab also made significant contributions. He transformed the society, which was previously nomadic, into a disciplined and patriotic one. He restructured the government by establishing diwans or departments, adopting the Persian model. The diwans were tasked with conveying orders from the central government to the regional governments and reporting the behavior of regional rulers to the caliph. In addition to government departments, policing was also established, and the implementation of salaries and land taxes began (Lubis, 2013).

It can be concluded that there are several contributions from the classical Islamic civilization related to Islamic insight, namely the compilation of the Quran, the development of knowledge, especially in the field of Qiraat (recitation styles), the science of Tafsir (interpretation of the Quran) to understand the verses of the Quran and the science of Nahw (Arabic grammar) with Ali ibn Abi Talib as its initiator. The development of architecture is marked by the construction of mosques that still exist today, such as the Masjid al-Haram and the Masjid al-Madinah.

**Islamic Civilization in the Middle Ages.** In the Islamic civilization of the Middle Ages, Islam made significant contributions to strengthening the Islamic insight of students through the following aspects;

*First, Preservation and Dissemination of Knowledge:* The Islamic civilization in the Middle Ages was also known for its strong education system and dissemination of knowledge. Educational institutions such as madrasas and universities, such as the University of Al-Qarawiyyin in Fes (Morocco) and Al-Azhar University in Cairo (Egypt), were established and became centers of Islamic learning. Through these institutions, students could acquire education in various disciplines, including religious studies and social sciences.

*Second, Islamic Architecture Development:* The Islamic civilization of the Middle Ages is also renowned for its magnificent and beautiful architectural achievements. For example, the architecture of the Great Mosque of Cordoba in Spain and the Hagia Sophia Mosque in Istanbul, Turkey, are significant evidence of the Islamic architectural heritage. Students can study the development and characteristics of Islamic architecture, which reflect aesthetic values, functionality, and spirituality within Islam.

*Third, Development of Literature and Poetry:* Literature and poetry in the Arabic language flourished during this period. Literary works such as "Al-Maqamat" by Al-Hariri and poetry like "Diwan al-Hamasa" by Abu Tammam are important examples of the Islamic literary heritage. Students can study these works to understand the cultural, ethical, and aesthetic values reflected in Islamic literature and poetry.

*Fourth, During the reign of Al-Ma'mun, the translation of Greek books was carried out. Advances in the field of science during the Middle Ages were supported by the establishment of Bayt al-Hikmah (House of Wisdom). Bayt al-Hikmah became a center for translation and discussion. During this period, Baghdad also became a center of culture and science (Fahrudin, 2009, p. 184).*

*Fifth, Development of Tafsir and Hadith:* During the medieval Islamic period, there was significant development in the study of Tafsir (exegesis of the Quran) and Hadith (sayings and

actions of Prophet Muhammad). Scholars produced important works in this field, such as Tafsir al-Tabari and Sahih al-Bukhari, al-Jami' al-Bayan by at-Tabari, al-Kashshaf by az-Zamakhshari, and Mafatih al-Ghaib by Fakhruddin ar-Razi. Students can study these works to gain a more holistic understanding of religious texts (Fahrudin, 2009).

*Sixth*, The field of health also experienced advancements in several areas, including progress in pharmaceutical science regarding the quality and dosage of medicines. Types of medicines found in the book Al-Hawi by Ar-Razi, and Qanun by Ibn Sina. Anesthetics related to total anesthesia for surgery administered by injection using mixtures such as mandrake, zoari, and hyoscyamus. Discussions on surgery in the book Al-Tasrif by Al-Zahrawi contain 200 types of medical instruments. In its time, this book became the main reference. Ophthalmology includes information on the retina, cataracts, and new theories on vision focusing on the retina. Knowledge of anatomy and orthopedics and the many developments of hospitals in this era of scientific development (Nurhuda, 2022, p. 229).

*Seventh*, The emergence of the imams of the madhabs, namely Imam Abu Hanifah (700-767 CE), Imam Malik (713-795 CE), Imam Shafi'i (767-820 CE), and Imam Ahmad ibn Hanbal (780-855 CE). In addition to the imams of the madhabs, the medieval Islamic civilization also produced many renowned figures in the fields of philosophy, logic, ethics, and medicine, including Ibn Sina, Al-Farabi, and Ibn Rushd. Understanding the thoughts and views on Islam developed by these scholars can enrich students' Islamic insight in understanding religious aspects more deeply.

By studying the contributions of Islamic civilization in the medieval period, students can gain a broader understanding of Islamic thought, culture, and intellectual achievements. This can help them deepen their understanding and appreciation of Islam and see the relevance and application of Islamic values in the contemporary context.

**Islamic Civilization in the Modern Era.** The modern period began in the 18th century, marked by the emergence of several Muslim figures who realized that the Islamic world was in decline due to Western imperialism and colonialism in Muslim countries. Muslim figures such as Muhammad Abduh and Jamal ad-Din al-Afghani had motives for renewal aimed at restoring the progress of the ancient Islamic civilization that had long been submerged (Umiyati et al., 2022).

This spirit of renewal also reached Indonesia, as evidenced by the emergence of political and social Islamic organizations. Additionally, the spirit of renewal arose due to the awareness of being colonized, in religious freedom, giving opinions, and even in economic aspects that were then carried out by the Dutch through the establishment of the VOC (Duriana, 2015, p. 64).

In the early 20th century, in Indonesia, many organizations and political parties opposed colonialism, including Sarekat Islam (1912) led by HOS Tjokroaminoto, the Indonesian National Party, and the Indonesian Muslim Union founded in 1932 by Mukhtar Luthfi. The emergence of Islamic reform initiated nationalism in Indonesia, accompanied by the establishment of political parties that became the main asset of Muslims to achieve independence free from colonialism and Western political influence (Siregar, 2023, p. 6).

In addition to experiencing developments in thought through Islamic renewal or modernism, Islamic civilization in the modern era also progressed in many fields, such as architecture and literature, which gave rise to several Muslim scholars including Muhammad Iqbal (India), Muhammad Husain Haekal, Hayatu Muhammad, and others. Modern Islamic civilization also saw advancements in calligraphy, which became an inherited heritage passed down through generations and often found in mosques in various versions and different forms. Each of them carries its own meaning as a distinctive characteristic of artistic works created by artists (Permata et al., 2023, p. 373).

The contribution of Islam to the development of world civilization continues to evolve to this day. Education, science, and technology remain central in modern Muslim countries. However, contemporary Islamic civilization also faces several challenges, such as political and economic conflicts, as well as a lack of innovation in some fields. With the increasing awareness of the

importance of the Islamic civilization heritage, many efforts are being made to preserve and renew lost knowledge and technology. For example, many universities and research centers worldwide focus on the development of science and technology in the context of Islamic understanding.

**Islamization of the Nusantara Archipelago.** Islam not only adapted to the local society through the formation of new political entities but also influenced various fields as follows;

*First*, Islam has influenced the linguistic structure. The Arabic language has been widely absorbed as the medium of communication in the Nusantara Archipelago, with words such as "surat" (letter), "kursi" (chair), "fardhu" (obligation), "lahir" (outer), "batin" (inner), and others. Additionally, many people in Indonesia use Islamic-themed names, such as Muhammad, Ahmad, Khadijah, etc.

*Second*, Islam has made significant contributions to the cultural sphere. The presence of the "wali songo" (nine Muslim saints) brought about cultural acculturation in efforts to enliven Islam in society. The wayang (puppet) tradition and its stories were adapted to align with Islamic principles, as well as the role of the saints in composing songs, chants, music, and children's games. This culture persists to this day, as seen in practices like "tahlilan" (recitations for the deceased), "yasinan" (recitations from Surah Yasin), "wayang barzanji" (a form of wayang performance), and "shalawatan" (recitation of praises to the Prophet Muhammad). Besides culture, Islam also influences architecture, as exemplified by the stepped roof of mosques, symbolizing faith, Islam, and Ihsan (spiritual excellence), a departure from the Hindu tradition of seven-tiered roofs (Jannah & Hadi, 2018).

*Third*, Islam entered Indonesia through coastal areas, particularly through trade routes. Therefore, Islam brought changes to the economic sphere by introducing obligations such as zakat (almsgiving), infaq (voluntary charity), sedekah (charitable giving), and wakf (endowment), as well as providing assistance to orphans and the needy.

*Fourth*, Islam also spread to the archipelago through assimilation in the field of education. Educational assimilation was carried out by establishing Islamic boarding schools ("pesantren") as places to educate the next generation in propagating Islam (Muamara & Ajmain, 2020, p. 37).

*Fifth*, During the Hindu period, society was structured based on caste. This changed with the advent of Islam, as society was no longer classified based on caste (Boenga, 2020, p. 16).

**The Relationship of Islam with Local Culture.** Islam in Indonesia is the result of interaction between culture and the principles of religious teachings. Cultures that do not conflict with Islamic teachings can become part of Islamic practices in Indonesia. Culture undergoes adaptation and development according to the environment and human life. The arts in Islam can be seen in various fields such as architecture, buildings, carvings, sounds, dance, and others. Just as the wali songo did when Islamizing Java Island, namely through culture and the arts. The saints taught Islam in a unique form through local culture, which made people unaware that Islamic teachings had become part of daily life (Ridwan, 2021). A simple example related to Islam and culture is the drum (bedug) and the kentongan (gong) in mosques. Before the use of speakers as amplifiers when the call to prayer (adhan) was proclaimed, the marking of prayer times was done by borrowing from Hindu-Buddhist culture, where people used the kentongan as a sign that prayer time had begun (Qodir & Nashir, 2019, p. 237).

### **The Contribution of Islamic Civilization to Students' Islamic Insight**

The course on Islamic Civilization significantly contributes to students' Islamic insight. By studying this course, students will have a deeper understanding of Islam, both in terms of its history, thoughts, and practices. To instill Islamic insight that is not only knowledge-based, there are several important aspects to consider. First is the importance of engaging teaching methods. This can be achieved by developing learning media such as presenting videos. As educators, lecturers are also required to be competent and have a broad understanding of Islamic civilization, especially regarding years and events. Competent and knowledgeable lecturers will provide a

deeper understanding of various aspects of Islamic civilization. The most important thing in enhancing students' Islamic insight is by creating a conducive learning environment. A conducive learning environment will help students learn more effectively, therefore, a classroom atmosphere that is open and respectful is necessary.

The Islamic Civilization course is one of the important subjects in the curriculum of Islamic higher education. This course plays a crucial role in contributing to students' Islamic insights. Islamic civilization provides a profound understanding of the history of Islam from the time of Prophet Muhammad PBUH to the present day. Students will study various important events in Islamic history, such as the development of Islamic civilization, the emergence of Islamic dynasties, and Islam's contributions to science and world civilization. This historical understanding will help students comprehend Islam more comprehensively and contextually. Especially when differences in space and time can lead to different understandings between texts and the reality that is happening. Islamic civilization can provide an understanding of the differences in practices between Islam in the Middle East and Islam in Indonesia, as well as in cognitive and social practice (Kenedi, 2021, p. 145).

In addition to assisting students in understanding Islam more comprehensively and contextually, the Islamic Civilization course also discusses various schools of thought and ideologies within Islam, ranging from Sunni, and Shia to various theological and philosophical schools of thought. This is inseparable from the development of Islamic civilization. The division of the Muslim community into various sects is essentially due to differing interpretations. During the time of the Prophet Muhammad, these differences could easily be resolved by consulting him. Conflicts between tribes or groups could be resolved and reconciled by the Prophet Muhammad. This condition persisted until the caliphate of Abu Bakr and Umar. During the leadership of Usman bin Affan, the integrity of the Muslim community began to be disrupted, reaching its peak during the caliphate of Ali bin Abi Talib, when the Muslim community faced a schism. Since then, the Muslim community has been divided into several groups, ranging from the Khawarij, Mu'tazilites, Ash'arites, Wahhabis, and so on. Among them, Sunni and Shia are still prominent to this day. They both have various differences, both in terms of Sharia law and their beliefs in matters of faith. The differences between Shia and Sunni can be likened to water and oil, making it difficult to unite them. The differences between Sunni and Shia are different from the differences between NU and Muhammadiyah or between the Shafi'i and Maliki schools of thought. Because the differences between the Maliki school and the Shafi'i school are only in matters of Furu'iyah (Itmam, 2013, p. 335).

In Indonesia, there are two prominent faces of Islamic organizations that have grown rapidly. Nahdlatul Ulama (NU), is known for its tolerance towards existing traditions in Indonesia, and Muhammadiyah, is known for its concept of purifying Islam and its breakthroughs in the field of education. Both have different characteristics, although fundamentally they aim to introduce Islam and its teachings to everyone. They also have very large followings, often seen with different orientations and policies. However, both still consider the Qur'an and Hadith as their foundation. NU and Muhammadiyah are also active in Indonesia's political arena. Both have influenced the political landscape in Indonesia through their various creative ideas (Alhidayatillah & Sabiruddin, 2018, p. 9). Understanding the diversity of Islamic thought will help students develop critical and tolerant Islamic thinking. This is important in the context of pluralistic and global societies like today. Through the understanding gained, students will have a broader perspective on various issues, thus avoiding becoming individuals who immediately judge, feel the most correct, and understand the most.

The course of Islamic Civilization not only discusses classical Islamic history and thought but also addresses Islam in modern contexts. Students will study various contemporary issues facing the Muslim community, such as modernization, secularism, and radicalism. Contemporary issues that often arise among students and the general public include liberal Islam, characterized by the emergence of Islam-based organizations. As individuals undergoing the developmental phase from adolescence to early adulthood, students will be easily drawn to learn about many

things. In addition to liberal Islam, the issue of terrorism also becomes a repulsive problem. Terrorist acts are often motivated by religious interests followed by other factors. There are several indicators of religious extremism as conveyed by Yusuf Qardhawi, namely fanaticism and intolerance. Extremely religious groups tend to be excessive and manipulate the public with shallow understanding (Ibnudin, 2019, p. 41). In addressing these negative contemporary issues, the Islamic Civilization course nurtures a moderate attitude in students. Mulkhan stated that the Islamic Civilization course had helped shape his moderate attitude by teaching the values of politeness, justice and wisdom in peace. This helps not to easily influence emotions and avoid destructive attitudes such as anger or accusations (Mulkhan, 2023). Because a person with moderate characteristics will become a polite individual both in religious matters and in social interactions. A moderate individual will uphold justice and wisdom in behavior, not easily influenced, angry, accusing, or coercing. Understanding these contemporary issues will help students understand the role of Islam in modern life and find solutions to various problems faced by the Muslim community.

The Islamic Civilization course not only provides knowledge in the form of theoretical understanding to students but also aims to develop noble character traits in them. Students will learn various noble Islamic values, such as honesty, justice, compassion, and tolerance. Understanding and applying these Islamic values will help students become better individuals and contribute positively to society. The Islamic Civilization course also strengthens students' Islamic identity. By studying the history, thoughts, and values of Islam, students will gain a deeper understanding of and love for their religion. This will help them face various challenges and temptations in the era of globalization.

### **Attitude and Character**

Islamic civilization not only makes tangible contributions to intellectual fields but also to noble values based on divine and spiritual values in the areas of belief (*aqidah*), Sharia (*syariah*), and ethics (*akhlak*) (Nurhuda, 2022). Belief (*Aqidah*), Sharia (Islamic law), and morality (*akhlak*) are inseparable. Belief serves as an integration of differences among ethnicities, nations, cultures, and languages. Sharia acts as a reference point for all aspects of life, both in worship and transactions. In Islam, Sharia also gives rise to several branches of knowledge such as jurisprudence (*fiqh*), principles of jurisprudence (*ushul fiqh*), interpretation (*tafsir*), and the sciences of Hadith (*ulumul hadith*). Morality is the fruit of implementing Sharia. The scope of morality encompasses ethics towards the Creator, fellow human beings, oneself, and towards the universe. Due to the broad scope of ethical conduct regulated by Islam, this has led to works such as instructional books, including "*Ta'lim Muta'allim*," "*Attibyan fi Adabi Hamlatil Quran*," "*Akhlaq al-Quran*," and others.

In community life, these three aspects play a crucial role. One of them is tolerance, which is a part of morality. Based on observations and interviews with Sharia accounting students, it is known that tolerance has become a part of life. This is because of the diverse and rich environment filled with differences. However, through the course of Islamic civilization, students not only acquire a tolerant attitude but also learn to understand individuals or issues from various perspectives.

### **Knowledge Products**

Islamic civilization not only contributes through behavior but also enhances Islamic awareness among students. Islamic awareness in this context is not just something to be remembered but becomes a product. As one of the course tasks, students are given the responsibility to write book reviews, create content about Islamization in their respective areas, or discuss cultural assimilation in their regions. Thus, students can enhance their knowledge of Islam in general. There are several reviews by students that increase interest in reading these books. These reviews include "Orang-Orang Tionghoa & Islam di Majapahit" (Chinese People & Islam in Majapahit) and "Menggali Nalar Saintifik Peradaban Islam" (Exploring the Scientific Reasoning of Islamic Civilization). The review of "Orang-Orang Tionghoa & Islam di Majapahit" by student RA offers a story about Majapahit from a different perspective, while the review of "Menggali Nalar



Saintifik Peradaban Islam" by student S provides insights into Muslim scientists and their fields of expertise. These fields encompass not only Islamic scholarship but also science. The book explains the correlation between scientific knowledge and religious knowledge, one of which is exemplified by the parallels between mathematics and fasting.

Islamization in local areas also has its own appeal for students. It is considered easier as it pertains to their place of residence, and students are also required to delve into these phenomena. For example, one of the papers created is about Islamization in Kuala Tungkal, Jambi by student LPA. Such papers not only enhance the knowledge of the writers but also of the readers. Both can gain a deeper understanding of the diversity in Indonesia. Besides the task of studying local Islamization, many students choose to study cultural assimilation in their regions, such as the Ceprotan culture from Pacitan, the Rasulan tradition from Gunung Kidul, the Sebar Apem tradition, and the culture of one of the Walisongo, the Malam Selawe tradition, are examples of such studies. These assignments certainly enhance Islamic knowledge for students. In addition to Islamic insights, assignments from the Islamic Civilization course also increase students' knowledge about Indonesia. This is because Indonesia has a vast territory with diverse cultures, each with its own meaning.

In addition to producing works such as reviews and knowledge about the history of Islam in their local areas, the study of Islamic civilization in general appears to make a significant contribution to Islamic organizations on campus. Typically, Islamic organizations on campus differ in their religious views, which form the school of thought for their groups. These Islamic organizations not only engage in religious activities but also participate in social activities and even have political nuances (Haryanto, 2019, p. 68). Islamic activities are usually conducted to commemorate major Islamic holidays. However, besides that, Islamic organizations often engage in studying Islamic materials, Yasin recitations, Tahlilan, the study of religious texts, mastery of the art of reading the Quran, and Quranic calligraphy. The social activities carried out by student Islamic organizations are typically conducted at certain times, such as collecting donations for natural disaster relief, providing support to orphans, and distributing iftar meals on the streets during Ramadan. Meanwhile, political activities usually involve gathering masses to demand improvements in the bureaucratic system and public services or issuing moral political appeals.

## CONCLUSION

Islamic insight encompasses the knowledge and values of Islam. As agents of change, students should comprehensively understand Islamic insight, as they are the driving force of a nation. Islamic insight is imparted to students through the Islamic Civilization course. Research results indicate that the Islamic Civilization course significantly contributes to enhancing students' understanding of Islamic insight and its application in daily life. The Islamic Civilization course provides an in-depth understanding of the history and development of Islamic civilization, the values it embodies, and its contributions to the economic field. This course not only enhances students' Islamic insight but also encourages them to apply it in the form of tolerance and to produce works such as scholarly reviews, studies on local Islamization, and cultural assimilation in Indonesia. By studying Islamic civilization, students can strengthen the spirit of brotherhood among fellow Muslims, continue to create, think dynamically in line with the times, and master knowledge and technology grounded in strong religious understanding. Additionally, students can analyze past weaknesses to use as introspection in building the future.

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