



**Bulletin of Islamic Research**

ISSN (Online): 3031-4526

Received: 15-02-2024, Revised: 15-03-2024

Accepted: 15-04-2024, Published: 05-06-2024

DOI: 10.69526/bir.v2i2.13

## **The Correlation between Islam and Globalization According to the Maudhu'i Interpretation**

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### **Abstract**

*Globalization is a phenomenon of change in today's world that cannot be avoided or prevented. It is a process of modernization and unification of the world in terms of communication, religion, ideology, economy, culture, etc. This paper aims to explain the relationship between globalization and Islam. This paper will explain the characteristics of Islam and globalization, its impact, its existence in the present day and its interpretation in the Qur'an using the maudhu'i method of interpretation. The research method taken is qualitative through a descriptive approach using library research data collection techniques. The results found are the word globalization is represented with al-'alamiin in Qs. Al-Anbiya verse 107 and Qs. Al-Furqan ayat 1. The term "globalization" refers to the concept of universal or comprehensive, which according to Al-Qardawi has almost the same meaning as universal and naturalness (alamiyyah). Globalization has a good impact but also has a bad impact. The concept of rahmatan lil'alam in teaches to always love others, maintain the unity of the people, do not distinguish humans only from tribes, teach to be fair and not arbitrary. In conclusion, Islam with the concept of rahmatan lil'alam in brings values that can be a solution for Muslims in facing globalization.*

**Keywords:** Globalization; Islam; Al-Qur'an; Rahmatan lil'alamiin

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## Introduction

The word globalization is a term that often adorns our conversations, becoming an inseparable part of everyday life. However, even though it is so popular, we often find it difficult to give a precise definition. Because globalization embraces various areas of life, from politics, economics, ideology to socio-culture. The phenomenon of globalization cannot be avoided or hindered. Especially with the rapid development of information technology, the world feels increasingly smaller like a village. Every incident in one part of the world can quickly be known by other parts of the world<sup>5</sup>. The influence of globalization is not only limited to certain regions, but also reaches the global social order[1]. The increasingly rapid development of technology and information has made the impact of globalization evenly distributed throughout the world<sup>6</sup>.

In this era, globalization is often considered a process Americanization or Westernization because it is encouraged by developed countries such as the United States and other Western countries. They are trying to promote their culture to all corners of the world through globalization[2]. Of course, these developed countries have advantages in technology and information, and have great influence on other countries. On the other hand, developing countries are often the object of influence, not the one who exerts influence<sup>7</sup>. The impact of globalization is also felt in religious values, especially Islam. Without realizing it, religious values are increasingly being eroded due to the pressure of western lifestyles that bring adaptation. Exposing intimate parts, gambling and consuming alcohol are increasingly common. Ironically, this kind of phenomenon is also increasingly being followed by Muslims<sup>8</sup>.

From here, this research focuses on understanding about the meaning of Islam and globalization, does Islam recognize the concept of globalization, what is the impact of globalization on Islam and Muslims, what is the existence of Islam in the era of globalization and the Maudhu'i interpretation of verses related to globalization[3].

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<sup>5</sup> Alqabbaj, M, *Attarbiyah Wat Tsaqafah Fi Zamani Al-Aulamah* (Maroko: Alma'rifah liljami', 2002).

<sup>6</sup> H. Firman Yudhanegara, *Pancasila Sebagai Filter Pengaruh Globalisasi Terhadap Nilai-Nilai Nasionalisme*, 2015.

<sup>7</sup> A. Safril Mubah, *Revitalisasi Identitas Kultural Indonesia Di Tengah Upaya Homogenisasi Global*, 2011.

<sup>8</sup> Septia Hadi Rizqia et al., "Globalisasi Dalam Perspektif Islam (Analisis Kajian Tafsir Maudhu'i)," *ReligioTransdis: Jurnal Kajian Agama Lintas-Bidang* 1 (2023).

## Method

This research uses a qualitative approach and descriptive method using the Maudhu'i interpretation method. Qualitative methods are research that aims to understand human or social phenomena by creating a comprehensive and complex picture that can be expressed in words, presenting detailed views obtained from sources, and carried out in a natural environment[4]. This research is also qualitative because the data collected and analyzed is in the form of words or sentences which are more narrative than numbers or statistical procedures<sup>9</sup>.

Another definition in the Maudhu'i exegesis method is a method that tries to find meaning in the Al-Qur'an by collecting verses that have similar themes, discussing certain topics and paying attention to the context in which the verse was revealed and its relationship with other verses<sup>10</sup>. Apart from that, this research also involves literature analysis, where all references come from sources relevant to the theme such as the Al-Qur'an, books, including tafsir books and other relevant works<sup>11</sup>. Researchers look for components that are relevant to the problem being studied, then compose a comprehensive discussion and detailed paragraphs based on the characteristics of the components found.

## Result and Discussion

### I. Islam and Globalization

#### Definition of Islam

##### a. Islam in Etymologically

Etymologically, Islam comes from Arabic, namely from the word *salima* which means safe, secure and peaceful. The word *salima* was then changed to the form *aslama* which means surrendering to peace. From this description, it can be concluded that the word Islam in terms of etymology means obedient, submissive, obedient and surrendered to God in an effort to seek salvation and happiness in life both in this world and in the afterlife. This is done out of awareness and will<sup>12</sup>.

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<sup>9</sup> W. Walidin, Saifullah, and Tabrani, "Metode Penelitian Kualitatif & Grounded Theory," *FTK Ar-Raniry Press*, 2015, 77.

<sup>10</sup> Yamani, M. T, "Memahami Al-Qur'an Dengan Metode Tafsir Maudhu'i," *J-PAI: Jurnal Pendidikan Agama Islam* 1 (2015).

<sup>11</sup> Darmalaksana. (n.d.), "Prosiding Proses Bisnis Validitas Hadis Untuk Perancangan Aplikasi Metode Tahrij," *Jurnal Ushuluddin UIN Sunan Gunung Djati Bandung* 1 (n.d.): 1-7.

<sup>12</sup> Maulana Muhammad Ali, *Islamologi (Dienul Islam)* (Jakarta: Ikhtiar Baru Van-Houve, 1980).

## b. Islam in Terminology

In terms of terminology, the meaning of Islam has various formulations. According to Harun Nasution, Islam is a religion whose teachings were revealed by God to humans through the Prophet Muhammad SAW as His messenger. Essentially, Islam brings teachings that cover various aspects of human life, not just understanding one aspect<sup>13</sup>.

### Definition of Globalization

The word globalization means change, comprehensive, worldwide and globalized. In Arabic it is known as *al'aulamah* which is usually interpreted as *al'-alamin*. The word which means the whole world (worldwide) is listed in the QS. Al-Anbiya verse 102.

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ١٠٧

#### Translation

107. We did not send you (Prophet Muhammad), except as a mercy for all the worlds.

The relationship of this verse with globalization is the purpose of Allah in sending the Prophet to bring the religion of Islam to create peace. This verse explains the universal nature of the Prophet's mission. The message is not limited to a particular time, place or person but is given to all people in the universe. "And We did not send you Muhammad but to be a mercy to all the worlds[2]." Peace, mutual understanding, protection and compassion are born from the good and correct teachings and practices of Islam.

Globalization has created two groups of people with different opinions: those who support globalization and those who oppose it. Avoiding the impact of globalization completely is impossible, because involvement with other people, media consumption such as watching television or listening to the radio, and living in existing realities are part of everyday life[5]. However, considering that humans are social creatures who always need interaction with other people, only a few are able to stay away from the influence of globalization firmly.

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<sup>13</sup> A Khudori Soleh, Erik Sabti Rahmawati Dan Hadziq M. Khalil Dalam "Pemikiran Islam Kontemporer" (Yogyakarta: Penerbit Jendela, 2003).

Communication and transportation are the starting points of globalization. However, the effects are immediately visible in various aspects of human life, including economics, politics, trade, lifestyle, and even religion<sup>14</sup>. People want to keep up with developments quickly[6]. The following are several characteristics that show the growing phenomenon of globalization throughout the world:

- a. Changes in concepts and times, such as the existence of mobile phones, television and the internet, have made communication faster.
- b. The growth of global trade makes the markets and economic production of different countries become interdependent.
- c. Expansion of cultural interaction through the development of mass media.
- d. The emergence of more serious problems related to global trade.

## II. Characteristics of Islam and Globalization

Islam and globalization have different characteristics, but Islam can increase its influence in the era of globalization. Islam is a universal religion that contains a universal, global and temporal basis. Globalization, said Robin Cohen and Kennedy, is the flow of interconnectedness between global social conditions which include economics, politics, culture, the environment, and so on. Islam can have an important role in responding to globalization and providing facilities to encourage faith and support ease of worship[1]. The following are some characteristics of Islam and globalization:

1. There are different ways to understand time and space.
2. Islam contains a universal, global and temporal basis.
3. Globalization has positive and negative effects.
4. Islam has values that can be used in the era of globalization, such as piety, equality and creativity.
5. Islam can collaborate with globalization to get better synergy.

In the era of globalization, Islam can become a religion that cultivates synergy with globalization to achieve better progress. Islam and globalization can collaborate to obtain better synergy, such as in Islamic religious education and in the field of communication<sup>15</sup>.

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<sup>14</sup> Dodi Irawan and Della Vina Sia, "Pendidikan Islam Di Era Globalisasi. Pengertian: Jurnal Pendidikan Indonesia (PJPI)," *Ejournal.Lapad.Id*, 2023, <https://ejournal.lapad.id/index.php/PJPI/article/view/225>.

<sup>15</sup> Ibrahim Shalah Syahadah, M, Hanifatul Magfiroh, N, and Aulia Nurriszki Fadillah, P, "ISLAM DAN GLOBALISASI" 2 (n.d.).

### III. Impact of Globalization

Globalization not only brings innovative elements, but also causes fundamental changes. The influence of globalization is not limited to the economic realm alone. From a political, technological and cultural perspective, as well as other dimensions, globalization shows its impact[7]. This major change was triggered by advances in various communications technologies that began in the late 1960s. Instant electronic means of communication not only serve as a tool to disseminate news or information more quickly, but also significantly change all aspects of our lives<sup>16</sup>.

In its initial stages, the progress of globalization was characterized by developments in technology and information. Progress in one sector has an impact on other areas of life, including political, economic, social, cultural and other aspects[8]. For example, internet technology, satellite dishes, and television allow individuals around the world to quickly access news from various parts of the world. Interactions between global communities create significant mutual influence, especially in cultural matters such as agriculture, mutual cooperation, visiting sick neighbors, and so on, which may experience change[9]. The influence of globalization is also visible in the daily lives of young people, such as trends in Western style clothing, colored hair styles, increased use of foreign languages compared to Indonesian, and similar things<sup>17</sup>.

Globalization also has a major impact on international relations. Connectivity between countries is becoming increasingly easier thanks to advances in technology, information and communication which are developing rapidly and are complex. This connection is almost limitless, allowing the global community to interact and share information in an instant regardless of ideology, politics, economics, socio-culture, as well as aspects of national defense and security[10]. From an international relations perspective, striking differences can be seen between capitalist countries, dominated by Western Europe and led by the United States, and

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<sup>16</sup> T. Muttaqin, "Islam Di Tengah Pusaran Arus Globalisasi," *AL-A'RAF: Jurnal Pemikiran Dan Filsafat Islam*, 2014, 11.

<sup>17</sup> M. Insyah Musa, "Dampak Pengaruh Globalisasi Bagi Kehidupan Bangsa Indonesia Pendidikan Guru Sekolah Dasar (PGSD)," *JURNAL PESONA DASAR Universitas Syiah Kuala* 3 (2015).

developing countries in Africa, Latin America, Asia, including Indonesia[11]. However, excessive concerns that may arise can be overcome by a number of advantages of globalization, such as ease of communication and connectivity, economic growth, increased employment opportunities, poverty reduction, and access to international credit institutions<sup>18</sup>.

The positive impacts of globalization can be described as follows:

1. Through the process of globalization
2. Cultural aspects
3. Ideology
4. The social economy has the potential to strengthen.

This is reflected in the increasingly widespread awareness of Muslims regarding the significance of the economic system, politics and other aspects of Islam. With the various media available in this era, Islamic religious messages or values, ideas and ideas can be easily spread among Muslims, even though they are in locations separated by long distances[12]. This opens up opportunities for Muslims to communicate with each other and share ideas in order to strengthen the sense of unity between them. Through various media, Muslims can also introduce the beauty of the Islamic religion which respects human rights and dignity, thereby reducing the impact of Islamophobia<sup>19</sup>.

On the other hand, globalization also presents a number of issues that need attention, including:

1. Conformity

Instant conditions today encourage humans to become individuals who are satisfied with the conditions that have been formed. This situation can hinder human development in terms of creativity and innovation<sup>20</sup>.

2. Westernization

This phenomenon is difficult to avoid considering that current globalization is strongly influenced by liberal ideology from the West. Directly or indirectly, various cultural aspects from the West

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<sup>18</sup> Evan Setiadi, "Pengaruh Globalisasi Dalam Hubungan Internasional," *Fakultas, J. S., Sosial, I., Ilmu, D., Prodi, P & Internasional*, 2015.

<sup>19</sup> Yumitro, G, "Masalah Politik Dunia Islam," *UMMPress*, 2018.

<sup>20</sup> Jennah et al., *Isu-Isu Dunia Islam Kontemporer: Sebuah Pendekatan Multi Perspektif* (K-Media, 2021).

eventually dominate and surpass existing local values. This can be seen in today's Muslim lifestyle which is influenced by Western life which is spread through three main aspects: food, entertainment and fashion.

### 3. Moral and Personality Crisis

Changes in the direction of life and a modern education system that places Islamic religious values such as morals and morals in the background[13]. This results in losing the identity or character of a Muslim within himself. The impact can spread widely and has the potential to trigger damage to this generation<sup>21</sup>.

### 4. Means of Crime

The impact of advances in facilities such as technology is that it makes it easier for criminal activities to spread. Through social media platforms and the internet, someone can steal data from other individuals, which can then be used to harm that party<sup>22</sup>.

The impact of the globalization process on the development of religious values has given rise to diverse responses from various groups of religious thinkers and activists[14]. This reality is recognized by a number of scholars, such as Robert N. Billah and Jose Casanova, who recognize the significant role of religion in the landscape of diverse teachings and values, and its impact on society[15]. They realize that religion plays a crucial role in the socio-political life of global society. Religion is not only considered as a complement, but also as an important element and has a big influence in the globalization process. Because of the central role of religion in people's lives, we need to understand the position of religion in responding to various social challenges<sup>23</sup>.

## IV. The Existence of Islam in the Era of Globalization

In the spotlight of globalization, the issue of clashes between Islam and the West has become a hot topic of discussion that never goes away. Different cultures and ideologies make Islam considered a force that regulates all aspects of Muslim society's life, from clothing patterns, social interactions to the political and scientific realms. This characteristic is so typical for the Muslim community[16]. However, amidst the ever-changing pace of the times, fundamental questions arise. In this era of globalization, conflict seems inevitable between Islam and the West, as if both are facing each other with a detrimental attitude[17]. However, is there any truth to this assumption?

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<sup>21</sup> Jennah et al.

<sup>22</sup> Yumitro, G, "Masalah Politik Dunia Islam."

<sup>23</sup> Murdan, "Islam Dan Tantangan Globalisasi," *AL-JAMI: Jurnal Ilmiah Keagamaan, Pendidikan Dan Dakwah*, 2011.

Therefore, it is important for us to understand whether there is a possibility for the two to go hand in hand or at least Islam can find its position in this increasingly unstoppable flow of globalization[18].

In facing global challenges, Muslims should not be hasty in responding. We need to maintain balance and not fall into extremism, whether from the east or the west. Avoiding extreme attitudes means we must remain alert and selective regarding the ongoing flow of globalization. Muslims are taught to be *washatiyah* or moderate in the middle[19]. A critical approach is needed in responding to every change that occurs, without falling into the trap of "immediately accepting" new things or ignoring them completely. Globalization, as an inevitable phenomenon, requires a wise attitude from Muslims[20]. Closing ourselves is not wise, likewise opening ourselves without proper selection will only make us trapped and controlled by external forces.

Therefore, a critical attitude towards the development of globalization is very important for Muslims. Only with a wise and selective attitude can we maintain our identity and the values we adhere to amidst the increasingly rapid flow of globalization[21]. Apart from the values of *washatiyah* and critical thinking, Islam, as a religion full of grace, teaches us to always adhere to our faith, teaches us to maintain the unity of our people, offers solutions to every problem of our time, teaches us to act fairly and not arbitrarily and eradicate world terrorism[22].

## V. Maudhu'i's interpretation

Although the Qur'an does not explicitly mention globalization, the concept is implied in the verses of the Qur'an. The term "globalization" refers to a universal or comprehensive concept, which in Arabic is known as "al-aulamah" (العولمة). According to Al-Qardawi, globalization has almost the same meaning as universal and universal (*alamiyyah*).<sup>24</sup>

The word "al-aulamah" (العولمة) has the same root as *alamyyah* or "al-alamiiin" (العالمين), which is mentioned 73 times in the Qur'an.<sup>25</sup>

The word *لِّلْعٰلَمِيْنَ* is found in Qs. Al-Anbiya verse 107 and Qs. Al-Furqan verse 1.

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعٰلَمِيْنَ ١٠٧

<sup>24</sup> Muhammad Fuad Abdul Baqi, *Mu'jam Mufahros Li Alfadz Al-Qur'an Al-Karim*, n.d.

<sup>25</sup> Sholihuddin, "Konsep Rahmatan Lil Alamin Perspektif Tafsir Al Misbah Dan Implementasinya Dalam Kehidupan Sosial Di Indonesia: Studi Penafsiran Surat Al Anbiya' Ayat 107," *UIN Sunan Ampel Surabaya*, n.d., 18.

Ministry of Religion 2019 translation

107. We did not send you (Prophet Muhammad), except as a mercy for all the worlds.

تَبْرَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا ۝١

Ministry of Religion 2019 translation

1. The most abundant grace (Allah) has revealed the Furqan (Al-Qur'an) to His servant (Prophet Muhammad) so that he can be a warning to all nature.

According to Quraish Shihab, the editorial of Al-Anbiya verse 107 is very short, but it contains a very broad meaning, namely: 1) Rasul or messenger of Allah, in this case the Prophet Muhammad Saw, 2) who sent him, in this case Allah, 3) who was sent to them (al-'alamin) as well as 4) treatises, all of which hint at their qualities, namely grace. The Prophet Muhammad SAW was a blessing, not only did his arrival bring teachings, but his figure and personality were a blessing that Allah SWT bestowed on him. This verse states that: "We did not send you to bring mercy, but as a mercy or so that you would be a mercy to all nature." (*Tafsir Al-Misbah*8]: 518)<sup>26</sup>.

From the interpretation that has been conveyed, it can be understood that the arrival of the Prophet Muhammad brought major changes that were felt by the entire universe and all creatures in it. The concept of "rahmatan lil'alamin" contained in surah Al-Anbiya also has wide applications in social life, including in the socio-political realm[23]. The presence of this grace encourages the application of the principle of equality and rejects all forms of discrimination. In addition[24], every individual has the right to freedom to practice his religion and the right to education, where everyone has the right to education regardless of religion, ethnicity or other differences<sup>27</sup>.

Qs. Al-Furqan verse 1 has a relationship with said *لِلْعَالَمِينَ* which contains the meaning of all nature. According to Jalalain's interpretation, Allah named the letter Al-Furqan because the contents of the Qur'an[25] differentiate between right and wrong. The Koran was revealed to the Prophet Muhammad to be conveyed to all nature, both humans and jinn, and as a warning to all nature of Allah's punishment<sup>28</sup>.

<sup>26</sup> M. Quraish Shihab, *Tafsir Al-Mishbah : Pesan, Kesan Dan Keserasian Al-Qur'an* (Jakarta: Penerbit Lentera Hati, 2005).

<sup>27</sup> Azhar Ramle, "Pengaruh Globalisasi Budaya Dan Pemberdayaan FELDA Terhadap Akhlak Remaja Muslim Di Kuantan-Pahang-Malaysia," *UIN Raden Intan Lampung*, 2016.

<sup>28</sup> Jalaludin Al-Mahali and Jalaluddin Al-Suyuti, *Tafsir Jalalain*, n.d.

## Conclusion

Etymologically, Islam comes from Arabic which means safe, secure and peaceful. In terms of terminology, Islam can be interpreted as a religion whose teachings were revealed by Allah to society through the Prophet Muhammad SAW. Globalization refers to change and going global, as defined in Arabic *al-'aulamah* which means the whole world, *lil-amin* in verse 107 of the QS. Al-Anbiya and QS. Al-Furqan verse 1. Characteristics of Islam and globalization; Islam has a universal basis and values of piety, equality and creativity that can be used in the era of globalization. The positive impact of globalization includes strengthening cultural, ideological and socio-economic aspects, especially in increasing Muslim awareness of their religious values. However, globalization also brings a number of issues that need attention, such as conformity, westernization, moral and personality crises and increasing crime. Globalization poses challenges, especially regarding cultural identity and local values, and can trigger damage to the affected generations. Also the influence of value violations on religion. In facing the dynamics of globalization, it is important to understand that religion is not just a complement. But it is also a crucial element that has a big influence on the socio-political life of global society. Awareness of the role of religion in responding to social challenges is the key to understanding and managing the impacts of globalization in a sustainable manner. *Rahmatan Lil'amin* teaches to always love others, maintain the unity of the people, does not differentiate between people only by tribe, teaches to act fairly and not arbitrarily. In conclusion, Islam with concepts *Rahmatan Lil'amin* brings values that can be a solution for Muslims in facing globalization.

## Author Contributions

**Nurafni Alva Prasanti:** Conceptualization, Methodology, Writing - review & editing, Supervision, Project administration. **Priscilla Elsy Adila:** Methodology, Writing - review & editing, Investigation. **Rik'an Mughiry Rosyadi:** Conceptualization, Methodology, Writing - review & editing, Investigation. **Asep Abdul Muhyi:** Investigation.

## Acknowledgement

We would like to thank to UIN Sunan Gunung Djati Bandung, and an anonymous reviewer for providing valuable input on these papers.

## Conflict of Interest

The authors declare no conflicts of interest

## Funding

This research did not receive any financial support.

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