

RECONSTRUCTION OF THE CHALIPHATE AS AN ALTERNATIVE THE RESURRECTION OF ISLAMIC CIVILIZATION IN THE XXI CENTURY

Sarkowi, Rahmad Mu'arief Rusman

STKIP-PGRI Lubuklinggau, Lubuklinggau, Indonesia

sarkowisulaiman@gmail.com

Abstrak

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This article discusses the reconstruction of the Chaliphate as an alternative to the rise of Islamic civilization in the 21st century. Starting from various problems and crises experienced by various Islamic countries entering the 20th and 21st centuries, various solutions have been offered to overcome these problems, including the offer to restore the political institutions of the Chaliphate in the midst of Muslim life. Reconstruction of the Chaliphate is based on empirical facts of Muslims in the past, because historically the Chaliphate has a track record since the first Khulafa al-Rashidin year 11 Hijri / 622 AD until the last Ottoman Chaliphate in Istanbul in 1342 Hijri/1924 AD. Throughout the Chaliphate Era at a certain time the Muslims had reached a very high civilization. The height of this civilization finally suffered a setback and collapsed in 1924. While the hegemony of Western civilization which stood on the ideology of capitalism caused various crises in Islamic countries. In the midst of various problems that plagued Muslims, the reconstruction of the Chaliphate was expected to be able to revive the height of Islamic civilization as had been achieved by Muslims in the past. Historical method of contextual analysis with political approaches and Islamic state administration is used to examine and analyze the problem.

Introduction

In the realm of Islam, the term Chaliphate is actually not a foreign term for Muslims. In the historical review of the caliphate is an inseparable part of the lives of Muslims as other Islamic teachings such as prayer, fasting, zakat, pilgrimage and others. Muslims and non-Muslims after the Messenger of Allah. died more than a thousand years living in the shade of a Chaliphate political institution with a different style. Therefore, the Chaliphate is considered to be the teachings of Islam both normatively and empirical facts which have historical traces in the history of Muslims.

The word chaliphate (*khilâfah*) linguistically returns to the various word formations of the verb *khalafa*. Al-Khalil bin Ahmad (died 170 H) revealed: *fulân [un]yakhlufulân [an]fi*

'iyâlihi bi khilâfat [in] hasanat [in]. This illustrates the leadership relay, so that the meaning of his shar'i illustrates the general leadership of the people, upholding their various affairs and needs. This shows that the Chaliphate is not just any leadership, but leadership which is a substitute for prophethood in maintaining this religious affairs and managing world affairs. Such understanding is based on the explanation of the scholars based on the postulates in Islam. In other words, this Islamic leadership is a different characteristic from the current system of government. The definition of Chaliphate which is popular among Muslims was put forward by Imam Taqiyuddin An-Nabhani in shar'i Chaliphate which was extracted from the syar'i texts was a general leadership for all Muslims in the world, to enforce Islamic sharia laws or the Islamic system and carrying the da'wah of Islam throughout the world (Yusalina, 2016).

The Chaliphate is also defined as a substitute for the prophet Muhammad in carrying out religion and managing the world, including Abu Bakr, and the Khulafur Rashidin caliphs after their death. According to Wahbah az-Zuhaili, "the Chaliphate, Imamah Kubra and Imaratul Mu'minin are synonymous terms with the same meaning" (Az-Zuhaili, 9/881). Mahmud al Khalidi, in his dissertation at al Azhar University in Egypt, stated that the Chaliphate was the general leadership of all Muslims in the world to implement sharia and carry the da'wah of Islam to all corners of the world (Al-Khalidi, 2013: 390-393).

Historically, the caliphate was clearly recorded and was practiced throughout the history of Muslims in the past. Even in the early days, when the Prophet Muhammad died the companions busied themselves in choosing the first caliph to replace the Prophet Muhammad and postpone his funeral before the election of Abu Bakr on Tuesday (Sarkowi, 2015: 57). In the historical reality of the government after the death of the Prophet Muhammad for approximately thirty years led by the caliphs known as Khulafaur Rashidin. In the next period was replaced by the Umayyad caliphs, Abbasids and Usmaniyyah can also still be categorized as a form of caliphate government that has carved a lot of the golden history of Islamic civilization beyond all civilizations at that time.

Reflecting on the triumph of a civilization, no matter how high the triumph of civilization is sure to experience decline and fall, including the triumph of Islam in the past. Borrowing Ibn Khaldun's cycle theory of history will continue to move like a wheel that continues to spin, sometimes above occupies a period of triumph and sometimes below falls. When the wheel of history of a human race goes to the point of its collapse, at that time there are also other people or civilizations whose wheels of history move upward. In this case the Koran mentions "*And the time (glory and destruction), we rotate among people (so they get a*

lesson); and so that Allah will distinguish those who believe (from infidels) and that some of you will make Him (fall as) martyr. And Allah does not like wrongdoers” (Q.S. Ali ‘Imran 140). Related to this verse As Suyuthi (died 911 H) in the Jalalain Interpretation states: “And the days that we rotate We circulate (alternately) “among humans” one day / time (the heyday) for one group and days / times the other (the heyday) for another group so that they both draw lessons”.

The history of a civilization has proved the succession of powers among a nation or mankind. The Children of Israel, who have been in power since 975 BC, 250 years later were successfully demolished by the king of Assyria, Syharib. Because the wickedness of the Children of Israel did not stop, God mobilized the Babylonian army under the leadership of its king Bukhtanassar (Nebuchadnezzar), who held them captive. Allah then gave a turn for the Children of Israel to regain power, so after Cyrus, the first Persian Emperor of the Sasanian family defeated Babylon, he freed the captives of the Children of Israel who were in Babylon, and sent them back to Palestine in the year. 536 BC so that the people of the Children of Israel regain control of their land (Hasan, 2017: 245; Noor, 14-33). Likewise history records the glory of Persia and Rome replaced by the triumph of the Islamic Chaliphate for more than 1000 years, then replaced by the triumph of Britain, France and Germany, then replaced by the triumph of the United States and the Soviet Union which eventually the Soviet Union also collapsed, making it practically the most powerful today is the United States.

Discussion of the Chaliphate as an alternative to the future of Islamic civilization, even though there is still debate between the pros and cons due to the development of new ideas in Islamic countries that are influenced by Western civilization, but remains a topic that is often raised by various groups, ranging from academics, politicians and even a special attention and anticipation for the superpower of the United States. The United States National Intelligence Council (NIC) in December 2004 released a report entitled: Mapping the Global Future: Report of the National Intelligence Council's 2020 Project. This document contains predictions or predictions about the future of the world in 2020. In the document, the NIC estimates that there are four things that will happen in the 2020s namely: (1) Dovid World: The rise of the Asian economy. China and India will become important players in the world economy and politics. (2) Pax Americana: The world remains led and controlled by the US. (3) A New Chaliphate: The revival of the Islamic Chaliphate, the Global Islamic Government that will be able to fight and challenge Western values. (4) Cycle of Fear: A cycle of fear appears (phobia), that is the threat of terrorism that is faced with violence and there will be chaos in the world - violence will be repaid by violence.

From this document it is clear that Western countries believe that the Islamic caliphate will rise again. According to them, the Islamic caliphate will be able to face the hegemony of the values of Western secularistic capitalistic civilization. As for the Muslims who are counter to the Chaliphate system begins with the thought of Ali Abdur Raziq according to Ar-Rais (1985) is a thought that is not based on scientific methods, ahistorical and contrary to the arguments of shar'i and the opinions of the scholars. Since then the West has continued to export their thoughts in accordance with the principle of civilization that is securistic to the midst of Muslim countries, while at the same time alienating Muslims from actual Islamic political thought (Zallum, 2010: 3-5). Starting from here the call to the caliphate system is considered something foreign by some Muslims. So the discourse of the construction of the Chaliphate as a solution for the rise of Islamic civilization in the 20th century is very interesting to be reviewed, both from its historical review and the prospect of reconstructing this system as an answer to various problems of the Muslims today who are considered to be in the modern age of complexity amid the challenges of globalization.

In this discussion also includes previous research to compare and find newness from this study. The first research by Mugiyono (2013) entitled "Development of Islamic Thought and Civilization in Historical Perspective" looked at the development of Islamic thought and civilization because Islam was open to science and the participation of scholars, the involvement of scholars in government and the high level of prosperity so that it had implications for the progress of Islamic civilization. Furthermore Yusalia's writing (2016) entitled "The Dynamics of the Implementation of the Chaliphate A Socio-Historical Review" concludes that the era of Chaliphate in the past was an inspiration to reshape Islamic government today, but in the context of the modern state this thinking is very difficult to realize. And Waston's article (2017) entitled "Looking at the Future of Islamic Civilization" argues that for the rise of Islamic civilization in the future it must emulate the glories of Islamic civilization in the past by synthesizing with technology, economics and globalization.

Research Method

This study uses the historical method with the approach of political research and Islamic state administration. Data obtained through searching and reviewing references, journals, theses and relevant literature sources. According to Gilbert (in Abdrurrahman, 2007: 53) the historical research method is a set of rules and systematic principles to collect historical sources effectively, critically evaluate them, and propose a synthesis of the results achieved in written form. Furthermore Kartodirjo (1993: 2) explains that the historical method

is a central part in the science of history not only emphasizing the telling of events but intends to explain the events by examining their causes, environmental conditions, sociocultural contexts, and analysis of causal, conditional, contextual factors , as well as elements which are components and exponents of the historical process under study.

Implementation of historical methods according to Notosusanto through heuristic stages, source criticism, interpretation and presentation or historiography (Sulasman, 2014: 75). Therefore, the historical method does not describe an event, but rather to find out in full with the viewpoints and procedures established by the science of history. This research seeks to reconstruct the historical reality of the triumph of Islamic civilization during the Chaliphate by analyzing political thought and Islamic state administration with contextual analytical criticism techniques from sources originating from journals, theses, books, magazines and other relevant literature sources to obtain novelty from the results of this study.

Discussion

The Glory of Islamic Civilization During the Chaliphate

The Chaliphate is part of the long journey of Muslims. Imam As-Suyuthi described how the majesty of some of the caliphs, from the first caliph successor to the Prophet until the caliphate of the Abbasids in Baghdad. In the course of history, Muslim political institutions are usually called the Chaliphate, namely since the 11th Hijri/622 AD Khulafa ar-Rasyidin period until 1342 Hijri/1924 AD in the end of the Uthmaniyyah caliphate which was dissolved by Mustafa Kamal At-Taturk on March 3, 1924. Life during the Chaliphate has been revealed by many historians, even Bastoni (2008) summarizes in a special book about the history of the caliphs.

Even Michael H. Hart could not hide his admiration for one of the great caliphs in the history of Muslims, Umar bin Khattab. Umar according to him was the largest caliph who succeeded in defeating the forces of the superpower when it was Byzantium and could conquer other superpowers namely Persia Sassanid in 642 (Hart, 2009: 283-287). No civilization has survived for more than 13 centuries except the Chaliphate Islamiyah. Starting from the establishment of the first Islamic state in Medina and then continued by the caliphs after the death of the Prophet Muhammad progress for progress continues to be inscribed by Muslims.

Even the progress of Islamic civilization from the Khilafah system colors other civilizations. A book called "What Islam Did For Us: Understanding Islam's Contribution to Western Civilization" (London: Watkins Publishing, 2006), by Tim Wallace-Murphy,

presents data on how the transfer of knowledge from the Islamic world to the West at a time known in the West as the Middle Ages. He said the West had a large debt to Islam. “Western debt towards Islam is priceless and can never be paid off at any time”. Even in industry, the khilafah turned out to have a very broad spectrum. Donald R. Hill (1986) in his book *Islamic Technology: an Illustrated History*, makes a long list of industries that have existed in Islamic history; ranging from machinery, building materials, weapons, shipping, chemical, textile, paper, leather, food industries to mining and metallurgy.

Technology transfer in Islam lasted from the First Century to the Tenth Century Hijrah. During a certain period, most of the technology transfer took place from Islam to Europe and not vice versa. Even al-Kutb (2019: 11) provides evidence of the use of various words commonly used in the West such as alcohol, cipher, sugar, algebra, admiral, alchemy, atlas, coffee, cotton, and so on derived from Arabic terms. Industrial progress during the Islamic era in Seville contained 6,000 looms for silk. Every corner of the city is surrounded by olive trees, so there are 100,000 olive oil extractions. In general, cities of Islamic heritage in Spain have factories in armor, helmets and other steel equipment. The evidence about the welfare of the Chaliphate era is not limited to the field of industrial technology, but rather almost all fields of science known in the modern age. There are still many forms of glory that become the golden record of Islamic history from the start of the Khulafaur Rashidin, to the caliphs thereafter. Like the time of the caliph Umar bin Abdul Aziz, Harun Ar Rashid and every caliph in the caliphate in the past.

The century of the glory of Islam has been written by Muslim historians and Western historians themselves, for example Eugene Rogan (2017) describes the triumph of the Chaliphate Uthmaniyyah until its decline and collapse. This illustrates the existence of the Chaliphate in the past as a historical reality that cannot be hidden. History has recorded glory during the Chaliphate because of applying the Qur'anic commands to study and work hard. So that at that time Muslims became respected and emulated by other civilizations. One of the main keys to the high civilization during the Chaliphate because education is the attention of the caliph. This is none other than because it was exemplified by the Prophet Muhammad. The Prophet's attention to this world of education was enormous. It is not surprising then that the caliphs built various educational institutions from elementary to tertiary level. The aim is nothing but to increase the understanding of the people of religion, science and technology.

During the Islamic Caliphate, a number of Islamic educational institutions were noted, which continued to develop from then until now. Although some of them are only history, the names of Islamic educational institutions have experienced the peak of glory and become a

symbol of the glory of Islamic civilization. During the heyday of the Abbasids, a library was built as well as a center for the development of science that gave the name Baitul Hikmah (Amin, 2009: 144). At this time, science developed rapidly beyond all existing civilizations at that time. The scholars, intellectuals and scientists emerged with millions of works that he produced, so that Hitti (2008) called Baghdad the city of intellectuals and professors of the Islamic world, in fact he quoted from Khatib that at that time Baghdad was a city unequaled throughout the world. The following educational institutions include Nizhamiyah (1067-1401 AD) in Baghdad, Al-Azhar (975 M-present) in Egypt, al-Qarawiyyin (859 M-present) in Fez, Morocco and Sankore (989 AD) M-now) in Timbuktu, Mali, Africa. Each of these institutions had a very advanced education system and curriculum at the time. Some of these institutions succeeded in giving birth to respected Muslim thinkers and scientists. For example, al-Ghazali, Ibn Rusyd, Ibn Sina, Ibn Khaldun, Al-Farabi, al-Khawarizmi and al-Firdausi.

Not only accepting students among their own citizens, this Islamic educational institution also accepts students from the West. Even the supreme leader of Catholics, Pope Sylvester II, also witnessed the excellence of Al-Qarawiyyin University. Because, before becoming the Pope, he had studied at one of the leading universities in the world at that time. This great attention to the world of education has led to conducting research in a variety of knowledge and technology. In the 8th and 9th centuries AD, Muslims discovered agricultural and irrigation technology. They are able to produce unparalleled wheat.

The technological sophistication of this era can also be seen from the infrastructure of historical relics. Like the architecture of the Great Mosque of Cordoba; The Blue Mosque in Constantinople; or the spiral tower in Samara which was built by the caliph al-Mutawakkil, the Palace of al-Hamra (al-Hamra Qasr) which was built in Seville, Andalusia in 913 AD A most beautiful palace built on a hill overlooking the city of Granada. During the Umayyads, Cordoba became the capital of Andalusia. The city is surrounded by green gardens. At night it is illuminated with lights so that pedestrians get ten miles of light without interruption. The halls are covered with stone tiles, and rubbish is removed from the streets. Its population is more than one million. There are 900 bathing places and 283.00 houses. There are 80,000 buildings, there are 600 mosques and the city of Cordoba is 30,000 cubits. The tower is 40 feet high with a domed tower standing on carved wooden sticks supported by 1093 pillars made of various marners.

At night there is a mosque with 4,700 lamps illuminating it and every year it consumes 24,000 RILs of oil. On the south side of the mosque there are 19 doors covered with bronze which is very amazing creation, while in the middle door lined with gold plates. Likewise, in

Granada there is a building inside the Al-Hamra Palace which is a symbol of miracles from time to time. The palace was erected on a hill overlooking the city of Granada and a vast and fertile expanse of fields surrounding the city so that it looks as the most beautiful place in the world.

During the Abbasid Chaliphate centered in Baghdad, it would be found that the expenses spent to build the city reached 4,800,000 dirhams, while the number of workers reached 100,000 people. The city has layers of large and small walls reaching 6,000 in the east and 4,000 in the west. Besides the Tigris and Euphrates rivers, there are also 11 branch rivers whose water flows throughout Baghdad's houses and palaces. In the Tigris river alone there are 30,000 bridges. The bathroom is 60,000. The mosques have reached 300,000. This is enough to prove the progress of the infrastructure of Islamic civilization at this time.

In the health sector during the Chaliphate, the concept of hospital has long been introduced. This concept has never existed before, even then in Europe the sick were treated mystically. The first hospital was built at the request of the Caliph Al-Walid (705 AD - 715 AD). Massive hospital construction was carried out in the era of the Caliph Harun ar-Rasyid (786-809 AD). After the establishment of the Baghdad Hospital, in the intellectual metropolis began to emerge other hospitals throughout the Arabian peninsula. In various hospitals, all patients of any religion and ethnicity and any economic class get excellent service and are funded by the state. No patient was refused treatment and treatment. The ward for male patients is separated from female patients.

In the military field, Islamic scholars discovered and developed gunpowder and explosive weapons starting in the early 12th century. During the reign of Sultan Muhammad II, the Sultanate of Usmaniyyah had begun developing cannon weapons, the most recent at that time. During this time shipyard construction has also been carried out to produce large and sophisticated ships so that they can control the sea at that time.

In addition to progress in the fields of science, science and technology, a measure of the progress of a civilization that is most taken into account is to increase the prosperity and welfare of its people. Because this is a benchmark for a civilization and the glory of a country. In the era of the reign of Caliph Umar bin al-Khattab for 10 years, in various regions (provinces) that implemented Islam well, Muslims enjoyed prosperity and prosperity. The proof, was not found any poor by Muadz bin Jabal in Yemen. At the time of Umar, Umar had sent the results of zakat he had collected in Yemen to the Caliph Umar in Medina, because Muadz had not encountered anyone who was entitled to receive zakat in Yemen. This was repeated the following year. Umar also gave a large salary to state employees. The same thing

happened at the time of Caliph Umar bin Abdul Aziz. All the people at that time were well off. The prosperity was not only in Africa, but also evenly distributed throughout the territory of the Islamic country at that time, such as Iraq and Basrah. To the extent that no poor people are found who are entitled to receive zakat.

According to Mugiyono (2013) the development of thought and progress of Islamic civilization is due to several factors. First; as an effort to understand or take *istinbath* (essence or teaching) of religious laws regarding human relations with their creators and fellow human beings in matters of *muamalah*, namely concerning economic, political, social, legal issues and others. Second; as an effort to find a solution (a solution) from various social problems that did not exist in the time of the Prophet and friends, or to improve certain behaviors based on Islamic teachings. Third; as an alignment or adjustment between Islamic religious principles and teachings with foreign thought (outside of Islam) that develops and influences Muslim thought patterns. Fourth; as a defense to maintain the purity of Islamic creed by rejecting creeds or other beliefs that are contrary to Islamic teachings, and explain the true creed of Islam. Fifth; to keep the Islamic principles intact as taught by the Prophet to be carried out by Muslims throughout the period until the end of time.

The progress of the Chaliphate civilization has been widely written by historians in full, such as As-Sirjani (2012) wrote a book titled *Donations of Islamic Civilization to the World*. The book that has received much attention from Western scientists is able to explain the advancements achieved by Islamic civilization in the Islamic caliphate. Basya (2015) also proves how the scientific awakening during the Islamic civilization era has given birth to various fields of science that can be felt by the world today. Certainly the progress and height of civilization at this time was the fruit of the Islamic ideology that lived in that era.

Condition of Islamic Countries of the XXI Century

Reflecting on the past, Muslims have become the center for the progress of Islamic thought, science, science and technology. This progress was achieved when Muslims lived within the framework of the Chaliphate system. Certainly very different from the condition of the people of 2020 in the 21st century. Most Islamic countries entering 2020 are still slumped under the hegemony and domination of Western capitalist countries. Both the influence of physical occupation as well as economic and political hegemony. Conflicts in Islamic countries have not been resolved, even in January 2020 the United States killed the Al Quds Brigade Commander of Iran, Lieutenant General Qassem Suleimani in Baghdad, Iraq. Iraq itself has been under American occupation since 2003, while Syria has been in turmoil since

2011, Palestine has been colonized since World War II, and Yemen is still in turmoil and divided.

Political divisions carried out by countries that have interests in Islamic countries add to the increasingly complicated conditions of Islamic countries, such as in Iraq, America ignited and allowed embers of the conflict and continued to heat up the political temperature of opposing groups between Sunnis, Shiites and Kurds. In Syria the desire of the Syrian people to break away from Bashar Assad's rule has always been dammed by America, Russia and Iran. In Yemen, conflicts over the interests of major powers since 2014 have resulted in tens of thousands of people dying in vain and over seven million children starving. While what has happened in Palestine since the country was annexed by Israel continues to take casualties and turmoil, while more than 85 percent of the Palestinian territories have been controlled by Israel. While other Islamic countries are still in the control of strong countries politically, economically, culturally, thought and ideologically.

In other countries where Muslim minorities continue to be subjected to extreme ill treatment outside human values. Uighur Muslims in Xinjiang were forced to remove their Islamic identity and millions of people were in concentration camps by the Chinese communist government, Rohingya Muslims in Myanmar were driven out of their homeland, Kashmir and Indian Muslims continued to receive unfair treatment from the Indian government and Muslim problems in Europe as a result of Islamophobia is rooted in anti-Islamic racism and supremacy of white ideology (Mujiyanto, 2020). Whereas Islamic countries, which are predominantly Muslim, show an attitude of dependence on Western countries and China, which holds global economic power. These complex problems, it is very difficult to get out of this circle unless Muslims have the same power as Western countries and China which are considered as developed countries and holders of world political and economic control, both ideological, thought, political and economic strength so can balance and stop the domination of Western countries and China in Muslim countries.

According to Sadik (2020), based on the results of the ranking conducted by US News and World Report 2019 shows that the United States, Russia, China, Britain and Germany are the five most powerful countries in the world. The ranking is based on the political, economic and military influence of these countries. The fact is that the five countries are also currently gripping and dominating Islamic countries, especially in the Southwest Asia or Middle East region. The work of some of these Islamic countries certainly cannot be separated from the collapse of the Ottoman Chaliphate after World War I and the emergence of a nation state of more than 50 countries. The shape of this nation state is very weak with the territorial area of

each of the smaller countries and some of them do not have political and economic independence, so it is not uncommon for these countries to be dominated by other countries. Therefore Muslims must be aware of the root problems that plague their country and find appropriate solutions to get out of these problems. The way out to strengthen and solve the problems of Islamic countries must be a fundamental solution, both in philosophical, ideological and historical views of Muslims themselves. So as to strengthen the position of Muslims in the eyes of the world, both politically, culturally, economically and unifying ideology.

Reconstruction of the Chaliphate and the Awakening of 21st Century Islamic Civilization

Chaliphate discourse as an alternative to Islamic civilization in this century is increasingly more interesting to study. As Zayno Baran's (2005) statement, director of the International Security and Energy Programs of the Nixon Center published by Foreign Affairs November / December 2005 stated "Until a few years ago, most Islamic groups considered the effort to establish a new Chaliphate a utopian goal. Now, more and more people are considering re-establishing the Chaliphate as a serious goal. " Although that statement is a form of their anxiety about the return of the Chaliphate in the 21st, but for Muslims increasingly strengthen their belief to reconstruct the Islamic caliphate again. According to Ar Rais (1985: 254-255), although in this modern century the Ottoman Empire has collapsed, but Muslims are obliged to bring the Chaliphate back into the midst of the lives of Muslims because the Chaliphate is part of the history of Muslims and one of the obligations stipulated by sharak, and the continuing journey of Muslim civilization.

The above belief is further strengthened by the reality of the world wheel rotation. Changing power is not impossible. Even political change is a necessity. Many who had been small countries eventually became large countries. The United States originated from a country that was not taken into account, minimal culture and history of civilization. But eventually, this country became a superpower. Likewise with China. It has now become a serious rival to the American and European superpowers.

History also has recorded how the kingdoms in Europe that were strong then collapsed. There used to be the Kingdom of Great Britain. The kingdom was famous as an invader of nearly a quarter of the earth's territory during its heyday around the 18th Century to the 19th Century. This kingdom was able to maintain its vast territory for hundreds of years. Much longer when compared with other major empires such as Roman, Spanish and Portuguese. However, over time, this power finally vanished.

Likewise with the Soviet Union. The Soviet Union is one of the world's superpowers which is at the same time a rival of the United States. This country was the biggest communist country of its time. His political power cannot be underestimated since he was established on October 25, 1917. Even three years after that, precisely in 1920, Vladimir Lenin continued to try to spread the wings of Communism outside Eastern Europe. Cold War (cold war) continues between this Superpower with the United States. The longstanding Cold War ended with the collapse of the Soviet Union on December 25, 1991.

The Chaliphate also existed for a long time and collapsed. After the Prophet's death, the political system of Islamic life then continued with the system of Chaliphate. This system has colored the world selama for more than 1,000 years. Starting from the Khulafau Rasyidin for 30 years, the Umayyad Caliphate was about 91 years (41 H to 132 H/661-750 AD), the Abbasid Caliphate of 788 years (132-923 H/750-1517 AD) and finally the Chaliphate of the Ottoman Empire during the Ottoman Empire for 788 years 419 years old (923-1342 H/1517-1924 AD). The Chaliphate system then collapsed on March 3, 1924 with its last Caliph, Sultan Abdul Majid II (Bastoni, 2008). Thus the power is rolled out. In Indonesia, the New Order regime which at that time seemed to be very difficult to collapse, finally fell. Still in our memory, the events of "Arab Spring" have ended five dictatorial regimes in the Middle East region.

The reality of the rotation of the wheels of world civilization above proves that change is a necessity. This power rotation is the real thing in the history of human civilization. Everything will continue to process and change to follow its cycle. The most important issue is, in what direction is the change? Socialism once ruled and played a role in civilization and then collapsed in the Soviet Union and proved to have failed. Western civilization, according to Al-Qashash (2014: 359) which once triumphed in the 19th, has experienced a setback and is on the verge of collapse. The ideology of global capitalism is considered a failure in managing a noble civilization, bringing peace and prosperity. This fact makes the direction of change that ultimately must be directed to Islam that factually never triumphed and gave a high contribution of civilization to the world. Such reality makes the Islamic political system is the only alternative to continue civilization. Moreover, the political system owned by Islam has been proven to have given civilization justice for more than 1,000 years.

Entering this century, the US superpower has shown symptoms of gradual decline since 2009. These symptoms of US decline may mark a new chapter for the emergence of a new civilization from the Islamic world that will replace the dominance of Western countries. While China is an Asian country economically following the American power, but now it has

shown an unfortunate fate after the country's humanity crimes against the ethnic Uyghurs were uncovered and followed by a corona virus outbreak that struck the country is quite influential on the stability of the Chinese economy. Plus China is very active in providing foreign debt loans to countries that have natural wealth that benefits it as a first step to instill influence to control the country's wealth. If America and China suffer a setback, it does not mean that the future will automatically be in the hands of Muslims. Muslims will only truly triumph again if they truly improve and prepare the conditions that have been carried out by Muslims during their heyday in the past in all aspects of life, both individuals, the nation and state.

The call of Islamic da'wah that leads to global political change, namely with the call and invitation to the sharia to be applied in the caliphate system has increasingly received response and welcome, some people also increasingly yearning for the return of the glory of Islamic civilization in the order of the Chaliphate institutions. In Indonesia, this symptom is reflected in a survey by PPIM - UIN Syarif Hidayatullah Jakarta, showing that people who wanted sharia in 2001 were 61%, in 2002 71%, and in 2003 it increased to 75%. In addition, a survey was conducted by GMPI (Indonesian Student and Youth Movement) in 2006 to find out what view of life students chose for the life of the nation and state in Indonesia. Respondents were students from leading universities in Indonesia, namely the University of Indonesia (UI), Bandung Institute of Technology (ITB), Gadjah Mada University (UGM), Airlangga University (Unair), and Universitas Brawijaya (Unibraw). The results showed that most students chose Islamic Sharia (80%), while 15.5% students chose Socialism, and only 4.5% of students chose Pancasila. (Kompas, 4 March 2008). Another survey was conducted by the SEM Institute (Shariah Management and Economic Institute), Jakarta, in March 2008. The survey was conducted in 26 Indonesian cities with 1052 respondents. When the respondents were asked, "Do you agree with the application of Islamic Sharia?" it turned out that most of the people (83%) agreed to the application of Islamic Sharia. They were also asked, "Are you sure that Islamic Sharia can bring benefit and the only solution to the nation's problems?" The answer is that most (84%) expressed confidence. Respondents were also asked, "Do you agree with the statement, 'The Chaliphate is a form of political and governmental system in Islam?'" The answer, most respondents (74%) agreed. (SEM Institute, 2008).

In a survey conducted by YouGov revealed quite surprising results, two-fifths (40%) of Muslim students surveyed (1400 students) supported the implementation of Sharia into law for British Muslims. Meanwhile a third (33%) of Muslim students surveyed supported the

implementation of the Caliphate throughout the world based on Shariah law. The majority (58%) of active members of the campus Islamic Community support this idea.

Seeing these symptoms, the reconstruction of the Chaliphate has a great opportunity in the midst of Muslim life. The rise of Islamic civilization began with the rise of individual Muslims. The individual's behavior is determined by the thought he believes in or beliefs as explained. If the thinking is low then the individual will become a low individual. Conversely, when the thought carried and believed by an individual is high, then he will transform into a resurrected individual. That is, the rise or absence of individuals is actually determined by the high-low thinking carried by the individual. The same thing applies to society. Society is a collection of individuals in which there is continuous interaction. It is this continuous interaction that makes a group of individuals into a society. The interaction occurs because of the same benefit, which is determined by the existence of similar thoughts and feelings on the benefit. When the thinking carried and believed by the community is high, then that society will rise up. Conversely, if the thinking carried and believed by the community is low, they will be transformed into a low society. Thus, the resurrection is identical with the progress and height of the level of thought (*al-irtif 'al-fikri*). High thinking, which will bring about awakening, is certainly not just any thought, but rather thinking about outlook on life and what is related to it in a fundamental or particular ideology.

The regulation of human affairs is determined and based on fundamental thinking about the nature of life and life, that is, a holistic thought about the universe, life and humans. In other words, the regulation of human affairs is based on faith, outlook on life or ideology. Thus, the ultimate revival is an awakening on the basis of ideology, namely the *aqidah* which emits a system of regulating human affairs. The high level of the economy and the high morals will not give birth to a real revival, but a false revival. Therefore An-Nabhani (2012: 44-46) mentions the bond of ethnicism and nationalism is a weak level of thought and will not bring an essential awakening to the people. Likewise, the jargon of the revival without being based on Islamic ideology is an empty call that is pseudo for the rise of Islamic civilization.

The West rose because of its ideology, namely Secularism-Capitalism. The Soviet Union, before it collapsed, rose because of its ideology, namely Socialism-Communism. Muslims in the past arose because of their ideology, namely Islam. On the other hand, Indonesia and other Islamic countries that claim to be neither a secular state nor a religious state (Islam) never arose. This is because the basis for its rise is not ideological. As a result, various economies in Islamic countries are always controlled by a group of people and capitalist countries (Permana, 2018). Since the collapse of the Ottoman Chaliphate

automatically, not a single country in an Islamic country has carried out an Islamic ideology. According to Sadik (2020) the root of the crisis in the Islamic World is the Western occupation that has continued since the collapse of the Chaliphate Islamiyah to the present. The continuity of Western domination was supported by Muslim rulers who seemed to be agents of the invaders. It is through this agent that the ideology of capitalism is applied in Islamic countries, especially in the legal, economic and political aspects. For this reason, the direction of change that Muslims strive for rests on the roots of the crisis, which is to eliminate the hegemony of Western countries and the ideology of capitalism in Islamic countries by reestablishing the Islamic ideology of the Chaliphate.

The method to awaken Islamic civilization is to build a government based on Islamic ideology known as the Chaliphate Islamiyah. This is the only way to achieve the rise of Islamic civilization. Britain, France, America and others really rose up because it was built on the basis of fikrah, namely the ideology of liberalism-capitalism. The case of Turkey with the Kemalist Revolution (1924), Egypt with the Officers' Coup (1952), Libya with the Gaddafi Coup, and so on show this. So, the original law in the resurrection is not to take power, but to gather people based on fikrah, namely Islamic sharia. That means, the government was built on the strength of the people who have carried the Islamic ideology (Permana, 2018). Likewise with the Middle East Melati Revolution (Arab Spring) which took place since 2011 which was marked by massive mass demonstrations and ended with the fall of the ruling regime which also failed (Mulyana, 2015: 9). This also further proves the failure of democracy and people power in building Islamic civilization.

In the midst of the failure of democratic capitalist ideology in Islamic countries, it does not rule out the possibility of the Chaliphate becoming an alternative that can answer the current global challenges. It is no exaggeration that the chairperson of the Duma Council (Russian Parliament), Mikael Boreyev, in the Russian book *Third Imperium* predicted that after 2020 the majority of the world's countries will be destroyed, and later there will only be five major countries namely: Russia, which has incorporated Europe into it ; China, which will dominate East Asian countries with its military and economic power; Chaliphate Islamiyah, which will stretch from Jakarta to Tangier and the majority of African regions; and the Confederacy which combines the continents of North America and South America. Boreyev predicts that India might also become a big country if it is able to face the Islamic forces that cover it.

NIC (National Intelligence Council), the United States National Intelligence Council based in Washington in *The Global Future Mapping 2020*, including predicting the

establishment of The New Islamic Chaliphate (New Islamic Chaliphate). In a report released in December 2004, it was predicted that four world scenarios by 2020: besides portraying China and India as important world economic and political players, the United States is said to still lead the world with its Pax Americana. A New Chaliphate also emerged: The re-establishment of the Islamic Chaliphate, a global Islamic government capable of providing challenges to Western global norms and values. Regardless of what the intentions behind the various scenarios are written, at the very least, the return of the Islamic Chaliphate in the Western analytical and intelligence circles is considered a possibility. As a think tank NIC is very influential in the United States, so the results of the study are worth considering, regardless of whether the prediction is true or not in 2020. The results of the NIC empirical study show that the return of the Chaliphate is factual whenever it can be realized (Sadik, 2020).

The potential of the Chaliphate can rebuild Islamic civilization at least because of some very supportive potential. From the strength of its ideology, namely Islam. The Islamic Chaliphate is a global state led by a caliph based on Islamic ideology. As a comprehensive religion, Islam will be able to answer and provide solutions to various human problems. This Islamic ideology also united Muslims throughout the world from the Arabian, African, Asian, to European peninsula. Islam is able to fuse various nationalities, colors, races, races and different religious backgrounds. It is not surprising that Islamic civilization was once one of the world's main civilizations. History also has proven that the Chaliphate once ruled three continents, namely Asia, Africa and Europe.

It is this ability to solve life problems and empirical facts that united the world that made the Islamic Chaliphate be taken into account by Western observers. The potential of this ideology will become even more worrying for the West and China, bearing in mind that Islamic countries have enormous natural and human resource potential. Geopolitically, Islamic countries are in strategic world sea lanes such as the Strait of Gibraltar, the Suez Canal, the Dardanella Strait and the Bosphorus which connects the Black Sea to the Mediterranean, the Strait of Hormuz in the Gulf, and the Strait of Malacca in Southeast Asia. By occupying this strategic position, the world's need for Muslim territory must be very high, both as a trade and economic route and as a base for defense and security. The potential population is also very large, namely more than 1.5 billion worldwide. Seeing this potential, it is natural that the presence of the Islamic Chaliphate is considered a challenge, even a threat to Western civilization today. So that if the Chaliphate was established in the 20th century by controlling strategic areas and supported by potential human, military, economic,

demographic, and ideological resources, then in a short time it would become a new superpower and be able to rebuild a more Islamic civilization forward (Sadik, 2020). Plus capitalist Western civilization is considered a failure in creating a safer, more prosperous and just world.

An upright Caliphate will be able to deal with Western Civilization which is beginning to decline. The Chaliphate will be a strong and modern country, which will design the future of Islamic civilization, after they are freed from Western, Chinese, political, military and economic domination. The Chaliphate will integrate the power of Islam with science. This integration will cause Islamic civilization to be able to overtake the West in the fields of innovation, technology, and scientific discoveries. But, of course the West, with the ideology of capitalism that is dominant today, is not silent. Various attempts will be made by the West to thwart this third scenario (the return of the caliphate). In Western thought will build a negative opinion about the Islamic Chaliphate. It is believed that returning to the Chaliphate is a setback, returning to the stone age that is not civilized and humane. Conversely, efforts to spread Western ideas will be intensified, such as democratization in the Middle East today. In addition, the West also links the global Islamic movement that wants to establish the caliphate with terrorism.

At present some Muslims are increasingly aware of the importance of re-establishing the Islamic Chaliphate. This awareness has become a global movement in various Islamic countries. Civilization of Western Capitalism is increasingly showing its fragility, although covered with a variety of propaganda and lies, it is still increasingly apparent falsehood. The ideology of capitalism is on the verge of collapse, although it struggles to maintain its existence but cannot avoid its downfall. They talk about justice but in fact this ideology has created poverty. In 2018 recorded 82 percent of the wealth is only controlled by 61 of the world's richest people. This symptom shows the economic system of capitalism that failed, while for Indonesia there are currently 22 million people suffering from hunger (Repubika.co.id, 11/08/2019). They speak of human rights, but they slaughter hundreds of thousands of civilians in the world in the name of human rights. Conversely, Western efforts to carry out negative propaganda against Islamic law and the Chaliphate will not succeed. Because of the encouragement of Islamic faith, Muslims see that Islamic law and the Chaliphate are Islamic law obligations. They also saw clearly that those who attacked the Chaliphate were colonizers of some Muslim countries.

Conclusions

The Chaliphate is defined as general leadership for all Muslims in the world, to uphold Islamic Sharia laws and carry Islamic da'wah throughout the world. Historically the caliphate was part of a long history of Islamic civilization, from the first caliph to the successor of the Prophet 11 Hijri / 622 AD to the last Ottoman caliphate in Istanbul in 1342 Hijri / 1924 AD. In various historical records it was revealed during this caliphate that Muslims reached the height of a civilization that is second to none. Even the progress of Islamic civilization from the Chaliphate system colored other civilizations to grow in the next period.

The height of Islamic civilization in the past met its end on March 3, 1924 with the dissolution of the caliphate system by Mustafa Kemal Pasya. Since then, Western civilization which has been founded on the principle of secularism with the ideology of capitalism has reached its peak, while the Islamic state is described by Islamic historians as plagues and various crises. Islamic countries become nation-states limited by their territorial territories with various problems and crises that have plagued some Islamic countries. Even part of this Islamic country is still volatile and physically colonized to this day.

In the midst of various problems that plagued Muslims, a discourse and call for reconstruction of the Chaliphate also emerged as an alternative to arousing Islamic civilization in the 21st century. Reconstruction of the Chaliphate in the midst of Muslims in the modern era is considered to have quite strong and fundamental reasons because it has empirical facts in the past that have succeeded in achieving a high civilization of its time. In addition to historical reasons, the belief in the Chaliphate is part of Islamic teachings or ideology itself. The power of this ideology is considered the most fundamental capital to be able to match the ideology of capitalism which is currently still gripping various Islamic countries. Geopolitics of Islamic countries is located in the strategic sea lane area of the world and the potential population is very large, ie more than 1.5 billion throughout the world allows the Chaliphate to become a new superpower and can rebuild more advanced Islamic civilization. The Chaliphate will integrate the power of Islam with science. This integration will cause Islamic civilization to be able to overtake the West in the fields of innovation, technology, and scientific discoveries.

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