

*Editorial*

## From *Mustaniir* Thinking to Islamic Civilization

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It is a pleasure and an honor for me when Dr. Cahyo Budiman, chief editor of the Journal of Islamic Perspective on Science, Technology and Society (JISTECS), invited me to give an editorial in this issue. First, because at least I can involve in building Islamic civilization through this open access journal in which make connection between science and Islam. Second, with the spirit from muslim scholars, such as Al Khindi, Al Farabi, Ibnu Sina, Ibnu Khaldun, Al Idrisi, Ibnu Firnas, Al Khawarizmi, etc., we will continue to convey 'stick relay/baton' of science with incorporated into Islamic framework to next generation in order to re-build Islamic civilization in the world. In other words, Islam has been becoming the breath in our works. With this spirit, we believe Islamic civilization will return to fame. Third, the interdisciplinary articles with Islamic framework here showed there is no segmentation of science in Islam. We have to focus in our field with spirit of fardlu 'ain and then we have to fill the gaps in other fields with spirit of fardlu kifayah. In other words, spirit to study in Islam is a long life learning, tholabul 'ilmi minal mahdi ilal lahdi. In this regards, we are required to develop thinking of mustaniir in order to build proper links between science and Islam as a way of life that has a specific view on science and civilization. Mustaniir is a unique way of thinking with interconnecting to Allah creatures. Nowadays, we have to develop re-definition and re-determination of science. Science seems stands up alone without influence of Islam framework because of secularism. Science just for science and the development is based on either thinking of amiiq (the method of thinking deeply) or suthiy (the method of thinking in general/common way). Both of these methods cannot answer reasonably and satisfactorily, reassuring, and soothing to the soul. Though these articles published in this journal, hopefully, development of science with Islamic framework is important for world society because Islam is not only religion but also ideology. Islam has been bringing unique roles and system, and to the end it can bring out prosperity and peace.

This issue introduces papers which are spotlighting science in relation with Islam. A number of researchers in different fields have contributed by studying and writing articles on a variety of topics ranging from literature, social science to industrialization. Among these topics, Islamic idea covered and enriched articles and to the end it will build Islamic civilization starting at this point to the future. Chaeru et al. attempted to investigate the relationship between Arabic language and Bahasa Indonesia with contrastive analysis. Arabic as native speaking of muslims as well as related to religion activity in Islam probably at least influenced Bahasa Indonesia as native speaking of the largest muslims population in the world. We knew that Bahasa Indonesia has been taken many Arabic words to enrich as well as nourish both two languages vocabularies, such as musyawarah (musyawarah), waktu (waqt), rezeki (rizq), Rabu (arba'a), etc. It is interesting to compare modalities based on structure in those two languages with the references from Arabic and Bahasa Indonesia and serving in English.

Indonesia, a country with the world's most populous muslim-majority, is an interesting object to study including in forestry sector. At least five activities related to forestry in Indonesia not appropriate with Islamic principle have been listed by Wibowo through his comprehensive study, such as unclear of land ownership, unsustainable rate of forest harvesting, obscurity of raw material source for supplying wood industries, unfair distribution of benefits from forest, and log export ban. Therefore, he proposed to overcome these problems using Islamic laws on forest management. For instance, all forestlands throughout the country, except private forest and state forest, have to be managed by the state on behalf of the citizens. The government then allocates the land in appropriate uses such as conservation forest, protected forest and production forest based on scientific assessment and state policy. Moreover, only production forest could be distributed to selected citizens (farmers) for their own livelihoods as well as to the state-owned enterprises for state income generating. Furthermore, the earns from forest management must be returned to the people as public services such as free education and health services, cheap public transportation and public security. Through this way of management all of citizens will get benefits from forest resource. Indeed, al hadits said that human are union in three ways, pasture including forestry, water, and fire including mining.

Excellent review on mining has been organized by Ambari. She outlined the environmental, social, and economic failures because of current mining operation implementation to date. Although MMSD (Mining, Mineral, and Sustainable Development) and GRI (Global Mining Initiative) are included for comparison, however presence of mining is poorly sustainable. The indicators are poverty and social disparities in rich-mineral countries, mineral resources depletion in a very rapid period, suffering communities around mineral-rich lands, and extinction of biodiversity. On the other hand, mining is still needed as foundation of human civilization. If it is unsustainable, it will influence on human civilization in the next generation. Therefore, sharia role on mining which directs minerals as a natural resources to remain owned by the local communities and are managed by the goverment for people welfare has to be implemented. Khilafah Islamiyah must be established as it is the only legitimated and

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authorized institution in Islamic governmental framework enabling to re-place, re-manage and re-control the operation of mining nowadays which seems to be material benefits (for the corporates)-oriented only, regardless of the environmental damages and social failures.

Lastly, I hope all the studies in this issue will be valuable fundamental references for future work. Although these studies are still in broad range, the concepts actually are very useful to be broken down into more specific in the next issue. I would like to express my appreciation to authors who contributed to this finished work and their passion toward academic improvement in their fields. I believe that JISTECS will obviously be in-charge of the most important scientific and referral contribution in rebuilding of Islamic civilization.