

SPIRITUAL DOMAIN IN HUMAN CIVILIZATION

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ABSTRACT

Spirituality is a powerful dimension of human experience. As written in the Bahai text, "No matter how far the material world advances, it cannot establish the happiness of mankind. Only when material and spiritual civilization are linked and coordinated will happiness be assured, for in material civilization good and evil advance together and maintain the same pace" Material civilization should be integrated with spiritual civilization, like a lamp that needs a light to give the lamp a meaning, purpose and value. If the material and spiritual civilization become united, then we will have the light and the lamp together, and the outcome will be perfect. For material civilization is like unto a beautiful body, and spiritual civilization is like unto the spirit of life. If that phenomenal spirit of life enters this beautiful body, the body will become a channel for the distribution and development of the perfections of humanity. This paper aims to address the importance in enhancing spirituality in our human family by trying to give answers to these two key questions, firstly the origins of the deficiencies of the current civilization and secondly, how can humanity build up civilization based on the spiritual treasures, which comprises of meaning, purpose and value of life, existing in all cultures, religions and traditions.

Keywords: Spirituality, Human Civilization, Religion, Culture, Meaning

INTRODUCTION

Impact of Modern Technology, such as more instantaneous communication is the goal that modern humans have been obsessively pursuing. Today's society positively evaluates itself as 'advanced' and 'civilized'. The most prominent attribute of the highly advanced technological and materialistic society is mass consumption, and materialistic value is highly appreciated. 'Moreness' is greatly valued and appreciated by the people living in this materialistic world. The crisis of the natural environment, the socioecological, which destruction of nature and violence in which humans live, the crisis of the human social environment, and the crisis of human civilization arising from the negative impacts of the explosive development of technologies that leads to economic inequality, religious conflict, and the influence of science that affects the direction of human evolution.

A human being is endowed with three important domains, namely physical, intellectual and spiritual. A human is not following a proper path until he makes the full accomplishment of these domains. Human beings are now facing many challenges because they are disconnected and alienated from spiritual treasures, which comprises of meaning, purpose and value of life, existing in all cultures, religions and traditions. (Seaward, 2001)

In order to develop a sustainable future that works for all life, we must build it on a foundation of higher consciousness and awareness. Thus, this paper aims for sharing of how spirituality could be enhanced in building human civilization. This paper also proposes that spirituality could serve as a bridge between humans and ecology. By introducing spirituality to self-regulation, it would enable people to follow their beliefs and values.

RESEARCH METHODOLOGY

This research uses a systematic technique, whereby problem-solving based on knowledge gained from previous studies are critically analyzed to produce new conclusions with a new idea. It refers to any study aiming to get an overview of existing work, such as completion analysis, literature reviews and others.

FINDINGS & DISCUSSIONS

Civilization, from its definition, aims at developing more of the human social, cultural, material aspects of human life, development and organization that is considered as the most advanced. However, as s economic reaches its peak, civilization starts to lose its traditional value.

Material Civilization and Spiritual Civilization

Civilization has often been understood as a more significant state of a human society containing highly developed forms of government, advanced culture, industry, and conventional social norms. In contrast to smaller, supposedly primitive cultures. Civilization denotes to the process of a society through which a region or society, outstretches an advanced stage of human development, developing into a centralized, urbanized, stratified structure and organization. Human society plays a very vital role in making a civilization. According to Islam, development is not necessarily linked to the accumulation of wealth and living in a luxury state, but it is to conserve human, social and natural capitals. The Islamic civilization, in its early renaissance, is a good example. That civilization was possible only because "Islam gives the Oneness of Allah a living dimension. There is only One Allah" is not an ontological statement; it is a living experience, for it means that man should not surrender to any other form and should discern truth from illusion (Ali, 2009).

The harmonious relationship means nature is an indicator that the earth is a stable state, created in natural equilibrium, endowed with the resources and capacity to sustain its life forms. For the material and spiritual dimensions of civilization to advance in harmony, the very notion of prosperity needs to be re-examined. Material means are vital to the advancement of civilization, and achieving prosperity implies that all people should have access to such means. Prosperity, however, cannot be understood as the mere accumulation of personal wealth. Such an individualistic conception—deprived of as it is of the values of spiritual civilization—inevitably places excessive weight on indulging desires and tends to cultivate a love of luxury (Robinson, 2016). To contribute to the advancement of material and spiritual civilization, material means need to strike a balance with spiritual and to be used for

more meaningful purposes, which is to promote unity, to elevate and educate the life of society, and to facilitate access to knowledge for all.

The ultimate goal and vision of life, as well as the path to achieve human civilization, should begin from the understanding of humanity itself. Only when a consensus has been reached on the fundamental questions-where do we come from, why are we here and where are we going-can we put an end to short-term efforts and come up with systemic solutions. Only then will we realize humanity's long-cherished ideal of a great human civilization.

There are three dimensions for each person. A person can be a real self only when these three domains are together. The true meaning of life is also to be found when there is a proper exercise of these three essential dimensions: spiritual, intellectual and physical self. Thus, in order to face the challenges as mentioned earlier, to overcome our survival as a species on the planet, we need to restore this connection, the connection between men and spiritual treasures. With a positive spiritual relationship, emerges emotional stability and enhancement of mental ability like concentration as well as the ability to think, to rationalize and to decide, as well as to discern. This is a prerequisite of human development in building a human civilization in a more sustainable world (Fisher, 2010).

Why is Spirituality Important?

Spirituality has various definitions that depend on the school of thought we have. It begins with an enquiry into the unique workings of the self, our inner world. Spirituality has a very close relationship with an image of what it is to be human. To be human incorporates not only the physical being but also spiritual and intellectual identities.

Human consists of three main domains namely, physical, composed of different systems such as the digestive, central nervous system, renal, endocrinal, reproductive and lymphoid, intellectual, where which a brain plays its role, and spiritual, which makes humans "human" with values. This spiritual domain also responsible, to capture and actualize the potential and spirituality in humans, the oneness of transcendence and able to manifest such attributes as sacred, consciousness, awareness, intuition, intentionality, compassion, and search for meaning and truth.

Some reviewers define spirituality as an inner power, which is the real power that governs a person's life. (Frankl, 1959) It is characterized by reflection, the attribution of meaning, purpose and value, which are worth enduring. Al-Jamal of Fez's work on *The Meaning of Man*, as (Al Jamal, 1977, Diwan Press; New edition) also stresses the spiritual domain of man and the need to be inward-looking in performing the outward sensory action.

Spirituality is not synonymous with religion. Religion is essential for people's personal development as it provides a manual of how human beings should conduct themselves on a shared planet. A distinction between religion and spirituality needs to be taken into account. Belonging to a particular religious value manifests as an observance of dogmatic morality and the following of certain rituals. Devotion to the superpower meant for the continuous evolvement of the real self-making of every individual creativity in science, art, and literature a means of service of all creation: nature and the human family, not for personal glory or to gain the power to manipulate others.

Spirituality, however, emphasizes a greater awareness and desire for the betterment of the self and the expectation of progress inspired by the teaching and the faith, with the power of goodness. It also involves the growth of the sense of self, a unique potential. Religious values in the spiritual dimension can guide sustainable living, as the essence of religion is not only about God and rituals, but also about a relationship with the environment.

Additionally, it gives values and meaning to their lives. The fundamental teaching of most religions in the world is to engender goodness among people in this world. Arguably, religion can educate people to cultivate a love of learning along with the academic skills to continue learning for life. In this vein, religious teaching is not antithetical to "worldly education." Holistic education is, therefore, important in supporting the formation of a noble character that can achieve spiritual goals through the pursuit of knowledge and service to the community and society. Holistic education not only cultivates behaviour that reflects religious morals and values, but also helps foster an open spirit of inquiry in which faith and reason lead toward higher knowledge, individual sound choices, and responsible citizenship. (Holistic education as a tool for sustainable development has been discussed in "The Importance of Religious Teaching in Promoting Education for Sustainable Development: Islam in Focus," *Islamic Quarterly*, 53 no. 1 (2009): 69.)

The spiritual domain that is intended in this study is the effort to answer the question of the meaning, purpose and value of life. In order to answer this problem, several matters relating to it, were first to be deeply understood.

According to Frankl (2000), the primary human orientation to life is manifesting as a search for meaning. However, as for Muslims, they do not need to bother to wander in life looking for meaning and purpose that gives value to real life. Everything has been explained as the word of Allah in Surah Azzariyat: 56; "And I did not create the jinn and mankind except to worship Me.", a true servant of Allah, an individual has an awareness that he is a servant of Allah, for whom obedience to Allah and Allah love is delight. He is intimate with Allah and relies on Him for all his needs.

Servitude can be summed up in three things. First is that the servant does not consider himself to own any of what has been bestowed upon him, for slaves own no property. They see all property as Allah's, and when He commands, they spend it. Secondly, as a servant, he does not plan for himself, and lastly, as a servant, he is preoccupied only with Allah's instructions and prescriptions. The nature of this servitude continues to be filled by expanding the task as a vicegerent (caliph), in order to develop spiritual and physical infrastructure properly and civilized for all inhabitants of nature by administering and advancing the world to prosper.

In Surah al-Baqarah: 112, Allah says; "Yes [on the contrary], whoever submits his face in Islam to Allah while being a doer of goodwill has his reward with his Lord. And no fear will there be concerning them, nor will they grieve." In Surah al-An'am: 165; "And it is He who has made you successors upon the earth and has raised some of you above others in degrees [of rank] that He may try you through what He has given you. Indeed, your Lord is swift in penalty; but indeed, He is Forgiving and Merciful."

The role as a vicegerent will only be done well if he is upright on the basis and nature of servitude to Allah, which is embroidered with feelings of affection, truthfulness, sincerity, honesty and responsibility. In their capacity as vicegerent,

humans are stewards and custodians of the earth with a mission to build and establish a just social order. They are accountable to Allah and also to their fellow humans being for the faithful rendering of the trust, placed upon them. The situation of the servant who is thus able to guarantee the earth is set in the right way, as desired by Allah.

The spiritual domain is a complement to the physical and intellectual domains. This spiritual domain places the heart or is called "*qalb*" in Arabic. In the heart, resides the spirit or referred to as the soul. The success of the function of the heart can be seen through *akhlaq* (moral deeds) that are capable of giving birth to true values or virtues. Essene (2005) also argued that because a powerful coherence starts in each individual's heart rhythms, the heart may be considered the conduit or vessel through which soulfulness, higher consciousness, or spiritual energies enter the human being at birth. This scientifically identified condition of heart coherence supports the teachings of many world religions that state the human heart is the seat of the soul. Spiritual teachings also suggest that it is humanity's task to join together their coherent heart energies into one unified, peaceful heart; one spiritually inspired healing intention (Essene, 2005).

This view is related to one of Frankl Logotherapy's central concepts, which is conscience. It is the mechanism which enables a person to become attuned to that which is the "main concern" of a human being: i.e. meaning, purpose and value of life. Frankl (1997) singled out the concept of conscience in searching for the meaning of man. Frankl saw conscience as a sort of unconscious spirituality, different from the instinctual unconscious that Freud and others emphasized. The conscience is not just one factor among many; it is the core of our being and the source of our integrity. For Frankl, this is the main issue of human existence and the source of human integrity. This conscience is something that is very intuitive, personal, always alive and in a real situation and should not be reduced to 'universal law'. (Frankl, 1969) Our disconnection and alienation from our true self are at the crux of the planetary crisis and that we face a crisis of spirituality that leads to an ethical crisis. The thoughtlessness of the true self rooted in the very souls of every one of the humankind, many people go further and further from the source of all peace and violate the very law stamped on their profound nature. Consequently, they have nothing to offer to themselves and others but turmoil, chaos and conflict.

When people look at themselves from that perspective, they understand that all their capabilities are gifts from the Supreme that would help them realize their humanity. While so doing they discover their belonging to one spiritual origin and that they are connected. They shall discover how much they need each other on all levels. Moreover, the sense of fulfilment will be directed to means for helping, not crushing each other. "We have one, and only one, infallible guide: the eternal spirit that penetrates each and every one of us in unity and fills us with the ambition to attain that which we ought; it is the same spirit that urges the tree to grow towards the sun, the flower to drop its seed in autumn, and which urges us to strive after Allah, thereby uniting ourselves." By paying no attention to our real spiritual call, the intellectual and the physical are getting so dreadful that selfishness, greed, and lust for superiority became central motivations for behavior both on a personal and collective level. If only the intellectual and physical become the absolute masters of human life, they will become more insecure and unhappy people have become, and the more insensitive to each other.

Humans in our modern time are mixed up, and unable to understand the differences between searching for meaning, purpose and value of life for the sake of personal growth and egoistic approach. Personal growth is seen as part of collective processes where the goodness of others becomes a person's prime goal. Channels of a loving heart and peaceful mind overwhelm one's existence and multiply one's energy. Egoistic approach hinders our personal growth because it limits our energy and ignores the spiritual dimension of life. Egoistic only directs someone to serve the narrow circle of individual interests. Most energy is lost in struggle and worry.

By ignoring the spiritual dimension, which is the natural outcome of the values of life, all the achievements of the modern civilization, namely economic, ecological and political relations and institutions will be the very causes of fatal destruction. According to Islam, when the human conduct amount to what Al-Quran describe as *fasad* (corruption and decay), it will lead to human deviations and indulgence in human transgression and extremism. In Islam, science and development must preserve the essence of humanity. This is because One who is fanatically focused on money, or cares deeply about owning luxury goods is just like a "malignant cancer that poisons and erodes all the time" (FB). It is the bloodsucking growth which has to be demolished because it is making humanity sick in body, mind and spirit. They only believe that "only matter exists" and deny the place of the spiritual domain, which is obviously not a 'matter'.

Spirituality in the Fourth Industrial Revolution (4IR)

According to Alvin Toffler (1991), there were three significant transitions in human history. The first, the agricultural revolution, was the transition from hunting and gathering societies to the agrarian societies. The second was brought about by the industrial revolution. Finally, the third transition, the revolution of communication, promoted the information society leads us to the social, cultural and political change.

The challenges of the Fourth Industrial Revolution (4IR) era in no small extent, is a crisis of values, i.e. how personal data is used in creating a "crisis in trust" that businesses need to demonstrate to consumers that their values and intentions are trustworthy. (Simon Mulcahy, 2018) This value is a byproduct of realization of spiritual domain and the foundations on which the structure of society is built. The lack of spirituality expresses itself on many levels. Despite recent impressive advances in technology, means of production and availability of knowledge in this Fourth Industrial Revolution (4IR) era, human beings are now more out of tune with themselves and more susceptible to damaging conditions such as depression and mental health problems. As a result, they leave themselves in a state of vacuum to listen to the inner voice from within and around in order to have a more meaningful life. The calamities which man would bring on him were of so awesome a character that unless the power of the spirit could lead to competition, exploitation, human suffering and social violence, and the world in which one lives. (Penprase, 2018) According to Islam, the advancement of science and technology must incorporate and go in tandem with the human factor as well as natural wisdom.

Spirituality is needed here so as it could gradually change the mass media strategies that breed in competition and violence. The technology should be used to create programs that help people discover their spirituality and grow it instead of being moulded according to pre-determined social prototypes. (Aisha Rafea, 2016) This is in line with what has been said by Klaus Schwab, "We can only meaningfully address these challenges if we draw on the collective wisdom of our minds, hearts,

and souls. This includes all of us, across all sectors and stakeholder groups, taking responsibility for shaping a future that reflects common objectives, values, and ethical principles. We must ensure that we develop and use technologies to empower and strengthen communities rather than disempower and divide them. Furthermore, we should reflect on the everyday choices we make that shape the role of technology in society. The more we think about how best to harness the technology revolution, the more we will engage in self-reflection and examine the underlying social models that technologies embody and enable, and the more we will have an opportunity to shape the revolution to serve the global public interest". (Klaus Schwab, 2016)

The basic principles of the present civilization per se are short of bringing a cure to those maladies because they lack the catalyst for allowing human beings experience the harmony that can exist between mind, spirit, and body.

Sustainability in developing a human civilization

As put in the Bahai text, "No matter how far the material world advances, it cannot establish the happiness of mankind. Only when material and spiritual civilisation is linked and coordinated will happiness be assured, for in material civilisation good and evil advance together and maintain the same pace". (Abdul al-Baha, 1982) Sustainable development was explained as: A process of change in which the exploitation of resources, the direction of investments, the orientation of technological development, and institutional change are all in harmony and Sustainable Development in Human Civilisation enhance both current and future potential to meet human needs and aspirations (Brundtland Report 1987).

To be sustainable in its development, a civilization must maintain the integrity of the physical, social and spiritual foundations upon which it is established. To seek only to survive—to do no more than exist—is not a sufficient foundation for long-term sustainability. An insight from Simone de Beauvoir clarifies our challenge: "Life is occupied in both perpetuating itself and in surpassing itself; if all it does is maintain itself, then living is only not dying." If we do no more than work for a sustainable future, then we are in danger of creating a world in which living is little more than "only not dying." To engage our enthusiasm for evolution, we must look beyond sheer survival—we need a compelling sense of purpose and potential for living together as a world civilization (Duane Elgin).

The prevailing model of economic did not bring up full wholeness to humans but lead to a poverty trap, human dignity deficit and ecological degradation. The age of the scientific and technological revolutions has been creating its dogmas and artificial meaning for development. It also hindered wholeness and led to many crises of the modern age such as competition, exploitation, human suffering and social violence. Even though wholeness is a complex issue because it involves three essential domains, all of what makes us human, namely, intellectual (mind), physical (body) and spiritual (soul, emotions). Because the subject of wholeness is so immense, let us consider three parts of what it means to be whole, i.e. how we see ourselves, what we do with how we see ourselves what we do when we go "backwards". The whole person moves toward improving our limitations and shortcomings and utilizing areas of personal excellence. A whole person rests in who, and where they are in life while seeking personal growth for the benefit of self and others in case we missed it, life is not a steady improvement in the right direction. A whole person can find comfort within the discomfort of life (Zahra Azeera).

Wholeness shall be the fruit because balance is the core of the natural laws that control the whole creation both on the physical and the metaphysical level. Living in harmony with those laws shall always be subject to man's experience, knowledge and discoveries. A balance should be strike between economic, social and ecological development to ensure social equity and harmony.

In order to do so, human, where which the spirit resides, need to be focused first — otherwise the human factors of greed, exploitation and domination. Spirituality helps people to live in harmony with nature and not mastering or exploiting it. It supports human beings well estimate the value of being 'human' and look to live from a deeper and more proper perspective. We need to build global cultures that, in their diversity, can raise people's consciousness of themselves as spiritual beings. The fruit will be leading to healing the damage that materialism has been doing to our planet and our souls.

Spirituality gives a chance to people to get rid of the distractions of the modern civilization and be accessible to a cultural environment that raises their consciousness that to be 'human' is not for granted; it is a quality of being to look forward. The teaching from the religion could support people to realize that they have the potentiality of being 'human' since divinity is their real, pure and primordial nature, the *fitra*, as Islam calls it. It is the higher self, the centre for the highest consciousness or the spiritual intelligence that dwells in the texture of every soul. Here we could understand that when people's spiritual conscious is awoken, they shall be ready to read in the teachings of great revelations means and tools for supporting them to grow more and flourish spiritually, and express themselves more in deeds permeated with creativity, love and guts of service. They would approach religion differently: "Religion is the living of a life, not the acceptance of sectarian belief. The laws that control life are universal; where there is universal understanding, religion will be of mutual service (Aisha Rafea, 2016).

According to Islam, development becomes sustainable and contributes to the formation of civilization when it is observant of equilibrium (*mizan*), moderation (*wasatiyyah*) and considerations of social equity. *Mizan* is mainly concerned with the celestial universe and the place of planet earth in the scheme of creation. (Hashim Kamili, 2008) *Wasatiyyah* teaches moderation in all aspects of human conduct.

At this moment in time, the challenges and crises mentioned above are closely related to the relationship between man and nature, man and man, and man and society, as well as the direction of the human development way. In short, it is man whom which the problems emerge. Thus, in order to save our human civilization and also to ensure the survival of our planet, man's behaviours should be diagnosed and amended, and the material and spiritual realms are reconciled. Then the social harmony and peace with nature, between people and within the individual only can come about.

Civilization demands that people take responsibility for respecting and living in harmony with nature, instead of dominating it. Both man and nature should develop in a coordinated manner. To build a civilization, humans cannot live above and outside nature but should be included in it to promote ecological and biological balance. In short, to ensure survival, humans must live respectfully from nature and not take it as a slave. Indeed, this approach is especially crucial in this era of globalization, in which more severe problems, including environmental destruction, reduction of biological and cultural diversity, poverty, unemployment and a significant gap between the "haves" and the "have-nots," are emerging. For this reason, we

must analyze and consider the relationships among human beings as well as that between man and nature. The concept of symbiosis or cooperation, rather than competition, should be practised.

It is essential to realize that, in order to ensure the development and sustainability of human civilization, it requires shifts of paradigms in these two following fields, which are, individual-centred to God-centered and balancing between material and spiritual needs.

A shift from individual-centred to God-centered, emphasizes the harmonious relationships of the individual with society, nature and Allah is required. Development must focus on the different relationships of man. In this context, the concept of human rights needs to be assessed. There is the need to reintroduce the concept of man in a holistic framework addressing his relationships with other men, society, nature and the Creator.

In order to deal correctly not only with the relationship between humans and nature but also with the relationship among various social aspects, man should first and foremost empower the spiritual domain. In this context, spiritual values and the pursuit of social well-being at a high level of development take precedence. Spiritual principles — that is, a new universal set of values for development — are essential to reduce the crisis between human beings and their environment. By crisis here, we mean an ultimate unevenness or imbalance man's relationship with the natural world which has surrounded and nourished human beings for as long as they have lived on this earth. We have to accept the fact that as human beings, we cannot live independently of the natural world. All elements of nature around must coexist with one another. There is an intimate relationship between the various elements of nature, such as air, water, soil, and forest.

For balancing between material and spiritual needs, man's need for material goods, namely the tendency to prefer more rather than less, should be substituted by a multi-dimensional view concerned with balancing the material and spiritual needs. According to Furusawa, there are two general approaches in dealing with sustainability of human civilization, which is first, identifying a material quantity consistent with sustainable use, and secondly the equity approach which emphasizes socio-economic, political and ethical justice. (Furusawa, 1989)

The former approach contains two fundamental conditions. First, resources can easily be recycled, and second, environmental pollution with unsafe materials must be minimised and strictly controlled. (Furusawa, 1989) The latter approach has been developed mainly in response to the Brundtland Report titled, "Our common future." (United Nation, 1987) The kind of human respect for nature that underlies most religious values is not sentimental, but rather intellectual and spiritual. Respect is intellectual because it is based on and sustained by an objective knowledge not only of nature and the delicate ecological balance and unity but also of the metaphysical nexus between all things and God.

These principles revolve around the teaching that human beings have been given the responsibility to manage with respect and integrity the lives on earth, both for them and the other creatures. It can be assumed that to educate people holistically is to let people know, understand, and practice their beliefs. Concerning environmental literacy and the quest for sustainable development, religion teaches us to respect the interdependence of all things and the equality of all species in sustaining their lives on earth.

Albert Einstein says in his famous quotes that "a scientist's religious feeling takes the form of a rapturous amazement at the harmony of natural law, which reveals an intelligence of such superiority that, compare with it, all the systematic thinking and acting of human beings is an utterly insignificant reflection." For him, man is suffering from a feeling of spiritual vacuum because they look at life from the wrong perspective. They see life only in earthly and material terms. They are unconscious of their higher nature, which is the reality and the mainspring of their existence. Even though they believe they have a soul or a spirit, they think of themselves in terms of a body with spirit, whereas they are spirits with bodies. The real you is the spirit, the soul, the divine, the eternal.

CONCLUSION

In order to build up a civilization based on spirituality, humans need to use the means and tools for attaining wholeness or balance of the physical, spiritual and intellectual domains. The connection to their innermost spiritual part is very crucial because it can give it a chance to unfold and be fulfilled.

Awareness of the spiritual dimensions of life helped humanity in experiencing wholeness in some given times of its history. Through this spiritual dimension, it could awaken the primordial nature (*fitra*) of human, which is conscious of its spiritual origin or embedded divinity. That awakening leads humankind to realize that material needs and transient goals should not receive absolute values but rather meant for serving more sublime goals. In order to build a planetary civilization, our actions should be directed as a global community of individuals. With unique talents that we have, correspondingly with unique responsibilities, we could build the foundations of a sustainable future. Every one of us needs to contribute a significant portion of their time and talent to the healthy coevolution of the planet. (Duane, 1993)

Spiritual awareness is in dire need to address people to take necessary steps to play a role in creating a new world culture that uproots hatred, fanaticism, prejudice and prideful superiority from the heart of the citizens of the world. This is not an easy task, for once the trappings of religion have mastered you, it takes a long time for spiritual truth to penetrate that thick wall of superstition. Spiritual awareness should be nurtured because it can lead humans to steer the knowledge to the direction of more humane and compassionate goals. We need to spread the spiritual awareness on several levels. To be human is a potentiality and also the ultimate objective of life. Here, spirituality could help people be aware that their transient goals and spiritual evolvment are not contradictory because if we have the right perspective, our focus is real, our daily outlook is balanced, we would be able to give to the requirements of matter what is supposed to get. There are means and tools for keeping our humanness alive:

Spirituality gives us new insights into the meaning of worship guided to in all revelations. They can be experienced as a spiritual training system that man needs to nurture his soul. Training systems in all faiths comprises many forms that all make it possible for human beings to be connected to the divine power, the illuminated energy or the high Intelligence within and around.

To build up a new civilization based upon a new understanding of what 'humanness' implies we need to elucidate the journey of humanity in its search for wholeness. We need to discover the roots of the maladies of the modern materialistic

global civilization. The crux of problems lies on the aspect of meaning, purpose and values of life. Man has a crisis, and they are deprived of a deeper dimension of knowledge that is embedded in the very texture of his soul. Because the absence of the spiritual dimension, selfishness, greed, violence, and animosity to himself, others and the natural world, are growing well in modern man looks to live from a materialistic perspective.

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