

CHAPTER ONE:

INTRODUCTION

A. Background of Study

Undoubtedly, education, as a means of disseminating knowledge, plays a crucial role in shaping one's worldview.¹ In theory, a worldview can emerge and develop alongside acquiring knowledge. It means that a worldview can be formed and expanded through accumulating knowledge gained through the educational process. Based on the structure of worldview formation, the most effective education in shaping a scientific mentality occurs at the adult level, specifically in higher education institutions or universities.² That is why the success of primary and secondary education depends greatly on the success and effectiveness of universities. Although, structurally, the scientific mentality is formed and initiated in the early stages of education, it cannot be denied that philosophical and ethical shortcomings at lower levels of education can only be addressed by universities.³ Therefore, universities, as centers for developing scientific

¹ See; Syed Muhammad Naquib Al-Attas, *Aims and Objectives of Islamic Education*, (London/Jeddah: Hodder & Stoughton/ King Abdul Aziz University, 1979), p. 37. To find out the relationship between the Islamic worldview and higher education in particular, please see at; The Alparslan Acickgence, *Scientific Thought and Its Burdens*, (Istanbul: Fatih University Publications, 2000), Chap. 2; Alparslan Acickgence, *Islamic Science: Towards a Definition*, (Kuala Lumpur: ISTAC, 1996), p. 15; Wan Mohd Noer Wan Daud, *Islamisasi Ilmu-Ilmu Kontemporer dan Peran Universitas Islam dalam Konteks Dewesternisasi dan Dekolonisasi*, translated by; INSISTS, Real chapter, *Islamization of Contemporary Knowledge and the Role of the University in the Context of De-Westernization and Decolonization*, (Bogor: UIKA & CASIS-UTM, 2013), p. 6; Wan Mohd Noer Wan Daud, *Filsafat dan Praktik Pendidikan Islam, Syed Muhammad Naquib Al-Attas*, translated by; Hamid Fahmy and others. Real chapter "The Educational Philosophy and Practice of Syed Muhammad Naquib Al-Attas", (Bandung: Mizan, 2003), p. 204

² See; Alparslan Acickgence, *Challenge and New Trends in Higher Education*, in *Higher Education in the Twenty-First Century: Issues and Challenges*, (London: Taylor & Francis Group, 2008), p. 32-33

³ See; Wan Mohd Nor Wan Daud, *Islamization of Contemporary Knowledge and*

activities in higher education, must project a scientific mentality based on a structured worldview. This is important because the scientific mentality ultimately characterizes the mindset and behavior of a scholar in social and community life.

In the intellectual tradition of Islam, the best portrayal of successful higher education in cultivating a scientific mentality has been projected by the Prophet Muhammad, peace be upon him, through the institution of the *Ashāb al-Suffah* in Madinah.⁴ Starting from the central role of the Prophet in delivering and explaining the revelation, it evolved into a structure of knowledge that gave rise to the scholarly tradition within Islam.⁵ However, the generation of companions exemplified the best scientific mentality resulting from the teachings of the Prophet Muhammad as the first Muslim generation. The Prophet educated them during the pre-Islamic era within a strong anti-Islamic environment. However, by cultivating the Qur'anic worldview, the Prophet successfully transformed their perspectives on nature, ethics, and humanity.⁶ The steadfastness of the scientific mentality among the companions subsequently contributed significantly to the development of knowledge, producing brilliant generations capable of producing expert

The Role Of The University In The Context Of De-Westernization and Decoloniation, (Kuala Lumpur: UTM, 2013), p. 3

⁴ In the history of Khalifah Ibn Khayyat, the Ashab al-Suffah was established between 10, 17, or 19 months after the Hijrah or two years after the Hijrah. The main purpose of Ashab al-Suffah was to learn and practice Islam, such as performing prayers, reading the Quran, studying and understanding its verses together, engaging in the remembrance of Allah, and learning to write. The output of this institution has demonstrated their ability to memorize the hadiths of the Prophet. See; Akram Diyā' al 'Umarī, *Tārīkh Khalīfah Ibn Khayyāt*, Vol I, (Najaf: Al-Adab Press, 1967), p. 321; Abū Dāwūd Al-Sijistānī, *Al-Sunan*, taḥqīq Muḥammad Fu'ād 'Abd al-Bāqī, Vol. 2, (Kairo: Muṣṭafā Al-Bāb al-Ḥalabī), p. 237

⁵ See; Alparslan Acikgence, *Islamic Science: Towards a Definition*, (Kuala Lumpur: ISTAC, 1996), Chap. 3

⁶ See; Wan Mohd Nor Wan Daud, *The Educational Philosophy and Practice of Syed Muhammad Naquib al-Attas; An Exposition Of The Original Concept of Islamiation*, (Kuala Lumpur: ISTAC, 1998), p. 315

scholars in various fields for centuries.⁷ This serves as evidence that the strength of the scientific mentality within the Islamic intellectual tradition can only be formed and reliant on the success of education that focuses on instilling the Islamic worldview.

The problem is that the globalization of modernization projects has successfully colonized and Westernized Islamic education.⁸ The West has imposed its hegemonic agenda of modernity on developing countries, particularly Islamic nations, by deepening the myth of the superiority of the Western worldview in all dimensions of life articulated within higher education institutions.⁹ As a result, the universities established by Muslims today pose a serious challenge because their concepts and systems are not in line with the philosophy of Islamic education.¹⁰ In general, Islamic-founded

⁷ See; Abū Nu’aym Aḥmad Ibn ‘Abdullāh Al-Aṣḥāhānī, *Hilyat Al-Awliyā*, Vol. 1, (Cairo: Al-Sa’ādah Press, 1357), p. 339, 341

⁸ Modern globalization originated from the movements of imperialism and colonialism in Europe from the late 15th to the 17th centuries, culminating in the mid-20th century in neocolonialism in the United States. This neocolonialism was manifested through the concepts of modernism and development based on democracy, freedom, and human rights. Throughout this century, globalization has fundamentally instilled the “universalization of assumptions and narratives” through formal and informal education and communication channels across the world, including the Islamic world. See; Wan Mohd Nor Wan Daud, Dewesternisation and Islamisation: The Epistemic Framework and Final Purpose, in N. Omar et.al., eds., *Critical Perspective on Literature and Culture in the New World Order*, (Newcastle Upon Tyne: Cambridge Scholars Publishing, 2010), p. 1-7; Ramon Grosfuguel, Decolonizing Political-Economy and Post Colonial Studies: Transmodernity, Border Thinking, and Global Coloniality, in Ramon Grosfuguel et.al., (eds), *Unsettling Postcoloniality: Coloniality, Transmodernity and Border Thinking*, (Durham: Duke University Press, 2007), p. 7-8

⁹ See; Peter Cox, *Globalization of What? Power, Knowledge, and Neo-Colonialism*, p. 5. Paper delivered at Annual Conference: *Implications for Globalisation: Present Imperfect, Future Tense*, organized by: Department of Social and Communication Studies, University College Chester, held on: 17-19 December 2003,

¹⁰ Historically, this began with the Arab world aggressively initiating the modernization of higher education institutions by adopting models of modern Western education, particularly from Anglo-American sources. Without a structured Islamization process, they underwent an “indigenization” of all Western products of scientific society

universities have not yet aligned themselves with the structure of the Islamic worldview. This ultimately leads to universities being unable to produce outputs with the necessary capacity for a scientific attitude and mentality, as conceived within the scientific tradition of Islam.

The universalization of Western assumptions towards the Muslim community has altered the Islamic perspective on understanding the University as an institution that tends to be pragmatic and materialistic.¹¹ The acceptance of such secular perspectives presents new challenges for Muslims, requiring Muslim intellectuals to reanalyze the role of the University in Islam.¹² In several analyses, the current challenges faced

through the development of the Arabic language, revitalization of Arab thought, and the adoption of historical prerequisites and modern comparative thinking. See; Arab Knowledge Report, *Towards Productive Intercommunication for Knowledge*, (Dubai: Muhammad Ibn Rasyid Al-Maktoum Foundation and United Nations Development Program, 2009), p. 220-229

¹¹ Conceptually, Islam and the West have different perceptions of knowledge and religion. The Islamic intellectual tradition developed in conjunction with religion, while the Western intellectual tradition developed separately from religion and even opposed their religious traditions. Consequently, they produced a dichotomous-dualistic way of thinking between religion and the secular, sacred, and profane, where the latter tends to dominate the former. To elucidate further, the characteristics of Western civilization have been well identified by al-Attas as five interconnected features. These five characteristics are: (1) Relying solely on reason to guide human life; (2) Adhering faithfully to the validity of dualistic views of reality and truth; (3) Justifying the temporal aspect of Being that projects a secular worldview; (4) Advocating the doctrine of humanism; (5) Emulating drama and tragedy as perceived universal realities in spiritual, transcendental, or inner human life by making drama and tragedy central and dominant elements in the human essence and existence. See; Syed Muhammad Naquib al-Attas, *Islam and Secularism*, (Kuala Lumpur: ISTAC, 1993), p. 127-132; Wan Mohd Nor Wan Daud, *The Concept of Education in Islam*, (Kuala Lumpur: Muslim Yout Movement of Malaysia, 1980), p. 45

¹² One of the efforts to address the problem of knowledge through universities has been studied by Muslim intellectuals through the First World Conference on Muslim Education, held in Mecca in 1977. During that conference, Syed M. Naquib al-Attas first proposed the need for the Islamization of Contemporary Knowledge and the establishment of Islamic universities in front of prominent Muslim scholars, which was later published as *Islam and Secularism, Preliminary Thought on The Nature of Knowledge and The Definition and Aims of Education, and The Concept of Education in Islam*. See; Wan Mohd

by Universities in the Islamic world encompass two aspects: internal and external.¹³ Internally, Universities are often perceived as separate entities and not integral parts of prior education. This problem subsequently leads to misunderstandings among Muslims regarding the meaning of the University. Among these misunderstandings are, firstly, the perception that universities are merely training grounds for science practitioners or those seeking employment for livelihood.¹⁴ As a result, most students come to the University not to acquire a scientific mentality but solely to gain knowledge to secure good jobs. The second mistake is viewing universities solely as institutions focused on teaching contemporary knowledge. This understanding contradicts Islamic education's philosophy and aligns more with Western educational philosophy.¹⁵ However, theories and philosophies of education are fundamental in determining the planning and achievements of education. The weak understanding of the concept of the University in Islam hinders Muslims today from providing proper solutions to these challenges. Hence, universities in the Islamic world are tending to stagnate and not progress.

In addition to internal challenges, Universities in the Muslim world are currently also confronted with several external problems. These challenges may appear difficult to diagnose as they are not directly related to education. These challenges are generally related to economic, political, and social factors, which are all encompassed by moral challenges.¹⁶ These moral challenges are the most dangerous and prominent in various universities today. According to al-Attas' analysis, although these challenges may not appear directly related to education, they are essentially

Nor Wan Daud, *The Educational Philosophy...*, p. 371-422

¹³ See; Alparslan Acickgence, *Challenge and New Trends...*, p. 41-43

¹⁴ See; Alparslan Acickgence, *Challenge and New Trends...*, p. 41; Myling Oey Gardiner et.al, *Era Disrupsi Peluang dan Pendidikan Tinggi Indonesia*, (Jakarta: AIPI, 2017), p. 31-32

¹⁵ See; Alparslan Acickgence, *Model for the Development of Science and Humanities Curriculum in Islamic Universities*, in the *Juornal of Tsaqafah*, Vol. 8, No. 1, 2012, p. 176

¹⁶ See; Alparslan Acickgence, *Challenge and New Trends...*, p. 43

rooted in the internal challenges of education, particularly challenges regarding knowledge.¹⁷ The orientation of learning that tends to mimic the Western educational system without a structured epistemological process becomes one of the main factors causing moral challenges in universities. The dominance of Western culture and perspectives, which influence the thinking of the Muslim community, has led to a situation where academic freedom in universities is no longer based on Islamic concepts.¹⁸

As a result of the acceptance of such secular knowledge, the Muslim community experiences a situation referred to by al-Attas as the “*loss of adab*”¹⁹ or, in Nasr’s terms, the “*desacralization of knowledge*.”²⁰ The loss of adab implies the loss of a just attitude or intellectual confusion, which is the inability to differentiate between true knowledge and knowledge

¹⁷ As he stated; “I venture to maintain that the greatest challenge that has surreptitiously arisen in our age is the challenge of knowledge, indeed, not as against ignorance; but knowledge as conceived and disseminated throughout the world by Western civilization ... It seems to me important to emphasize that knowledge is not neutral, and can indeed be infused with a nature and content which masquerades as knowledge.” See; Syed Muhammad Naquib al-Attas, *Islam and Secularism...*, p. 133

¹⁸ See; Syed Muhammad Naquib Al-Attas, *Aims and Objectives...*, p. 10

¹⁹ According to al-Attas, the characteristics of the loss of adab (proper conduct) in society are marked by a leveling process. This means equalizing every individual with oneself in terms of thoughts and behaviors. Ultimately, this leads to the erasure of official authority and social and intellectual hierarchy. In the case of State Islamic Higher Education Institutions, this problem is manifested through the emergence of deconstructive thoughts toward Islamic scholarship itself. For example, thoughts that tend to reject the hierarchy of knowledge and the authority of scholars; the notion that all religions hold the same truth; the idea of the need for a reconstruction of the writing of the Qur’an; the view that Islamic thought is a product of history and therefore relative; the belief that Islam is diverse and no one has the right to claim absolute truth, and so on. These are just a few examples, and these issues have never emerged in the discourse that has developed throughout the history of Islamic thought. See; Syed Muhammad Naquib al-Attas, *Islam, Secularism and the Philosophy of the Future*, (London-New York: Mansell Publishing Limited, 1985), 104-105; Hamid Fahmy, et. al, Pengantar Penerjemah dalam *Filsafat dan Praktik Pendidikan...*, p. 32

²⁰ See; Syed Hossein Nasr, *Knowledge and the Sacred*, (New York: State University of New York Press, 1989), p. 241

influenced by Western perspectives. The ultimate outcome is marked by the emergence of leaders lacking the qualifications to lead the community, noble character, and sufficient intellectual and spiritual capacities.²¹ From this, it can be understood that the successive decline of the Muslim community in recent centuries is caused by the corruption of knowledge and the weak mastery of knowledge by the community. In other words, the Muslim community faces various problems in politics, economy, society, and culture due to the corruption of knowledge and the lack of mastery over knowledge. This perspective fundamentally differs from general opinions stating that the decline of the Muslim ummah is caused by political defeats, economic weakness, cultural deterioration, or low-quality education, which are just snowball effects of the problem of knowledge.

The confusion of knowledge as a manifestation of the loss of adab can only be addressed through reforming knowledge. Several serious Muslim thinkers, particularly led by Syed M. Naquib al-Attas, have launched a significant discourse on dewesternization through the intellectual project of Islamizing Contemporary Knowledge, centered at Universities.²² The most crucial aspect of this concept is that Islamization will always involve the concept of worldview, as it encompasses a selective dewesternization process that essentially involves a return to a metaphysical understanding of the world, an epistemic framework, and the ethical principles of Islamic law.²³ Therefore, the universities needed in the present era for the Muslim community are those capable of articulating the process of Islamization by instilling an Islamic worldview and transforming it in the best possible way.²⁴

Based on the aforementioned issues, Universitas Darussalam

²¹ See; Syed Muhammad Naquib Al-Attas, *Islam and Secularism*, (Kuala Lumpur: Ta'dib International, Six Impression, 2022), p. 106

²² See; Wan Mohd Nor Wan Daud, *The Educational Philosophy...*, p. 371

²³ See; Wan Mohd Nor Wan Daud, *Islamization of Contemporary...*, p. 11

²⁴ See; Syed Muhammad Naquib Al-Attas, *Islam and Secularism* (Six Impression), p. 150-51

(UNIDA) Gontor,²⁵ as a modern Islamic boarding school university,²⁶ is the appropriate answer. UNIDA Gontor, as a higher education institution developed by Pondok Modern Darussalam Gontor (PMDG), is the first Islamic boarding school university in Indonesia that has made efforts to introduce a new and more integral formation.²⁷ The concept of a modern Islamic boarding school refers to a boarding school that integrates the pesantren system with a modified and developed madrasah system over time.²⁸ This is distinct from traditional pesantren and general madrasah systems. Meanwhile, the modernization of pesantren at the university level encompasses several aspects related to the principles of integration, modernization of institutions, curriculum, and value systems capable of producing ideal outcomes.²⁹ All these aspects are expected to be interconnected and aligned with the common goal of Islamization based

²⁵ Darussalam University (UNIDA) was established on July 4, 2014, is an actual realization of the mandate of the founders of the modern Pondok Gontor as stated in the waqf submission charter in 1958. It's been a long journey; for 56 years, Gontor sought to establish a University with ideal qualifications: "to become a center for Islamic religious knowledge and general knowledge, while maintaining Pondok values and improving it towards a quality and meaningful Islamic University." For a complete explanation, please read; Hamid Fahmy Zarkasyi, et.al., *Pekan Perkenalan Khutbatul-l-'Arsy Universitas Darussalam Gontor*, (Ponorogo: UNIDA Gontor Press, 2021), p. 51

²⁶ The modern universities mean is what applies the system of life and values of pesantren, which makes the mosque a center of activity, dormitories as a place to live, Kiai as the center of its figure, and Islamic education as its main activity. See; Hamid Fahmy Zarkasyi, et.al., *Pekan Perkenalan Khutbatul-l-'Arsy...*, p. 71; Abdullah Syukri Zarkasyi, *Manajemen Pesantren, Pengalaman Pondok Modern Gontor*, (Ponorogo: Trimurti Press, 2005), p. 51

²⁷ It is said to be integral because UNIDA Gontor, as a modern pesantren-system University, combines academic and non-academic activities in an integrated manner. These non-academic activities include; tahfidz qur'an, student discussions, student extracurricular activities in UKM, counseling guidance, and so on. See; Hamid Fahmy Zarkasyi, et.al., *Pekan Perkenalan Khutbatul-l-'Arsy...*, p. 71-72

²⁸ Hamid Fahmy Zarkasyi, *Dari Pondok Modern Menuju Universitas Bersistem Pondok Modern*, in the Public Lecture of Khutbatu 'l 'Arsy at UNIDA Gontor on Sunday, July 11, 2021.

²⁹ Hamid Fahmy Zarkasyi, *Dari Pondok Modern Menuju Universitas...*, p. 15

on the Islamic worldview.³⁰ This implies that UNIDA Gontor, as a modern Islamic boarding school university, is considered to have the potential to produce well-rounded individuals and provide a more conducive environment for instilling the Islamic way of life. The questions that arise are: What is UNIDA Gontor's conception of the Islamic worldview? How does UNIDA Gontor articulate it within the education system? And how is the implementation of the Islamic worldview incorporated into the educational curriculum at UNIDA? These questions have driven the researcher to make them the focus of their dissertation titled "Inculcating the Islamic Worldview in UNIDA Gontor."

Therefore, the answers to all the above questions become the essential core of this dissertation research. It is significant because this study addresses the theme of "the worldview of Islam," which is still relatively unpopular, especially concerning the Islamic perspective as the foundation for intellectual development. Additionally, UNIDA Gontor, as a waqf-based university, has demonstrated its identity as an ideal Islamic university through a unique reformulation of its system, which is rarely found in other higher education institutions. Furthermore, numerous university rectors, both nationally and internationally, have expressed their hope in UNIDA Gontor. One of them, Prof. Dr. Imam Suprayogo, former Rector of UIN Malang, stated,

"If Pondok Modern Darussalam Gontor, established in the early 20th century, provided a solution to the stagnation of the pesantren education system, what will be offered by Pondok Modern Gontor in the 21st century amidst the stagnation of the higher education system in Indonesia? UNIDA is the answer."

Meanwhile, at the international level, the Rector of Istanbul Zaim University in Turkey stated, "... *I am sure UNIDA Gontor will*

³⁰ This paradigm is clearly from the university's vision that reads; "to become a quality and meaningful pesantren system university, as a center of Science development oriented to the Islamization of science contemporary and as a center for the study of the language of the Qur'an for the welfare of humankind." See; Hamid Fahmy Zarkasyi, et.al., *Pekan Perkenalan Khutbatul-I-Arsy...*, p. 52

make a very important and strong contribution for young generation of Indonesia."³¹ Similarly, the Ambassador of the Republic of Korea, Kim Chang-Boem, stated, *"The whole journey made by UNIDA Gontor will be making great contributions to the development of Indonesia as well as the Muslim education on a global scale."*³² Thus, UNIDA Gontor is expected to address various academic problems to benefit the development of Islamic knowledge in the future. Therefore, considering the various issues and reasons at hand, this study cannot be overlooked, especially as it represents an effort to develop the Islamization of Contemporary Knowledge as a response to the challenges posed by Western scholarship.

B. Research Questions

Based on the background of the study, the problem formulation can be limited to the following questions: (1) What is the concept of Islamic worldview according to UNIDA Gontor? and (2) How is the inculcation of Islamic worldview in academic and non-academic curriculum at UNIDA Gontor?

C. Research Objectives³³

Based on the problem formulation above, this research's objectives are: (1) To describe the concept of Islamic worldview and curriculum design at UNIDA Gontor, and (2) To explain the inculcation of the Islamic worldview in academic and non-academic curriculum activities at the University of Darussalam Gontor.

³¹ *University Darussalam Gontor: An Integrated Boarding System University*, (Ponorogo: UNIDA Gontor, 2022), p. 38

³² *University Darussalam Gontor: An Integrated Boarding...*, p. 26

³³ The research objective limits the scope of a study's inquiry, description, prediction, explanation, and action. See; Mohammad Nazir, *Metode Penelitian*, (Bogor: Ghalia Indonesia, 2009), p. 26

D. Significance of Research³⁴

This research's implementation attempts to provide significant theoretical and practical advantages to both the researcher and the reader.

1. Theoretical significance

Based on theoretical significance, this research can provide the following benefits: (a) Bringing a new contribution, from which began the revival and reformulation of the University from Western hegemony.; (b) Becoming innovation and improvisation of methods for integrating the education system at the University comprehensively; (c) Becoming a motivation and reference for Muslim intellectuals, especially in carrying out the process of Islamization of Contemporary Knowledge at the University; (d) Enriching the theory of internalization of the Islamic worldview in realizing the universal man as the purpose of the Islamic University.

2. Practical significance

Based on practical significance, this research is capable of providing the following benefits: (a) Broadening the insights of researchers on Islamic worldview and its inculcation in the University's educational system; (b) Providing substantial value to the society, primarily those seeking to develop the Islamic education system in various University institutions; (c) Contributing an educational overview or pattern necessary to attain national education aims, that is to educate the nation's youth to fear God, and be virtuous; (d) Cultivating a spirit of recognizing the essence of the Islamic worldview as the basis of thinking, believing, and behaving according to Islamic teachings.

³⁴ The research significance can be interpreted as a benefit of the research results. Among them, in the form of a theory that may be contributed to the treasure of knowledge. It may be used for designers, planners, and developers in various disciplines. See; Rasimin, *Metodologi Penelitian: Pendekatan Praktis Kualitatif*, (Yogyakarta: Mitra Cendekia, 2018), p. 14

E. Theoretical Framework³⁵

The main objects of this research are the worldview of Islam and UNIDA Gontor. Based on these objects, the research involves philosophical studies. Consequently, the researcher used a philosophical approach,³⁶ which is fundamentally concerned with understanding the essence, nature, or wisdom of anything concealed behind the formal.³⁷ This approach interprets the concept of worldview and its formation process at UNIDA Gontor into an in-depth analysis model. To avoid misunderstanding of readers regarding the intention and purpose of this Study, the researcher would provide a brief overview as explained below.

Theoretically, a worldview is constructed by a mental environment. This condition indicates that the process of worldview formation is fundamentally similar to the operation of knowledge discovery. The worldview is formed by an individual's mind's accumulation of knowledge, both *a priori* and *a posteriori*, mental conceptions, and attitudes developed throughout his life.³⁸ In Thomas F. Wall's words, this is called *epistemological belief*, yet, another factor contributing significantly to a person's worldview is a *metaphysical belief*.³⁹ Alparslan, on the other hand, referred to it as a mental framework formed by mutually integrated concepts. It may be explained in this manner: the knowledge that a person acquires consists of ideas, beliefs, aspirations, and others that make up the concept. These

³⁵ A theoretical framework is indispensable for scientific research. Besides assisting in overcoming and identifying the issues to be examined, it also outlines the standards for analysis and verification. Therefore, without a theoretical framework, the structure and vision for a study are unclear. See; Cynthia Grant Azadeh Osanloo, Understanding, Selecting, and Integrating a Theoretical Framework in Dissertation Research: Creating the Blueprint for Your "House", in the *Administrative Issues Journal Connecting Education, Practice, and Research*, Vol. 4, Issue 2, 2018, p. 13

³⁶ Imam Suprayogo dan Tobroni, *Metodologi Penelitian Sosial Agama*, Cet. 1, (Bandung: Remaja Rosdakarya, 2001), p. 45

³⁷ Abuddin Nata, *Metodologi Studi Islam*, (Jakarta: Raja Grafindo Persada, 1999), p. 42-43

³⁸ Hamid Fahmy Zarkasyi, *Worldview Islam...*, p. 14

³⁹ Thomas F. Wall, *Thinking Critically...*, p. 126

concepts form an interconnected and organized totality in a network of human minds. These networks create a coherent structure of thinking that can be called an “*architectonic whole*.” All of these interconnected concepts are shaped an individual’s worldview.⁴⁰

Additionally, forming a worldview is consistent with constructing fundamental elements that constitute the worldview’s structure. This structure is almost similar to the worldview element, and here there are at least five essential parts: the concept of life, of nature, of knowledge, of value, and of man. Although all the five structures above are not necessarily linear in a person’s mind, they will eventually become a unity of concepts and serve as a general scheme for understanding everything and mastering our mindset. This theory generally applies to all civilizations and can be a valid basis for describing the emergence and development of any worldview, including the Islamic worldview. Thus, all scientific activities in various worldviews may be traced based on this structure.⁴¹

Education as a medium for establishing knowledge is one of the essential elements of the five worldview formation structures. Because, in essence, the main subject in education is “*knowledge*.” However, it is necessary to note that knowledge transmission will not be consistent with the educational objectives only if a “*knowledge structure*” accompanies it. This structure is referred to as “*educational philosophy*,” which ultimately determines the educational goals based on a set worldview.⁴² Philosophically, Education in Islam aims to produce a good man.⁴³ To realize these aims, a person should be raised with an Islamic worldview and a clear outlook on life based on Islamic values. Alparslan refers to value education based on

⁴⁰ Alparslan Acikgence, *Islamic Science...*, p. 6-7

⁴¹ See; Alparslan Acikgence, *Islamic Science...*, p. 20-26; Hamid Fahmy Zarkasyi, *Implementasi Worldview...*, p. 8-9

⁴² See; Alparslan Acikgence, The Aim and Function of The University, in the *Hamid Fahmy Zarkasyi di Mata Guru, Sahabat, dan Murid*, (Ponorogo: UNIDA Gontor Press, Cet. 1, 2021), p. 6

⁴³ Syed Muhammad Naquib Al-Attas, *Islam and Secularism...*, p. 150-151

this perspective as “*worldview education.*”⁴⁴

Furthermore, Alparslan determined the stage of education that accommodates the worldview formation at the scientific level is higher education, known today as “*University.*” Why the University? Because it is the place where the understanding of “science” in the knowledge structure of an individual’s worldview is instilled. Moreover, it should be understood that universities should undertake whatever the function of science in society may be. Although knowledge is an accumulation generated by the efforts of specific individuals, these efforts improve knowledge by contributing to each other. Thus, knowledge does not remain at the individual level but rises to the level of a social phenomenon. In addition, knowledge

⁴⁴ Based on the educational philosophy, Alparslan classified the worldview education process into three levels: primary, secondary, and higher education. He describes these levels as follows: The first process is primary education, which means that the integrity or morality, belief, and cultural values should be given as a regular and meaningful set of concepts at this stage. The most important point to be avoided is that children of this age should not be oppressed by the weight of scientific knowledge that should be given in secondary education, as is the case today. At this stage, writing should be taught, and reading should be maximized, no emphasis should be laid on heavy subjects such as Math, Physics, Science, Biology, and Social studies. Instead of these, memorization should be done to strengthen the student’s memory. The students should be prepared for the next education stages by including studies that increase the reasoning power. The second process, which is secondary or middle education, corresponds to our understanding of knowledge in our worldview, from this point of view we can call it the “knowledge mentality”. At this stage, lesson such as Mathematics, Physics, Science, Biology and Social studies can be started. However, these lessons should always be given to stimulate the student’s reasoning ability. At this stage, the student should obtain the scientific structure created by concepts such as knowledge, science, method, theory, wisdom, truth, and existence in our scientific tradition. The third stage, the first step of which is the university, is where the understanding of “science” in the knowledge structure of our worldview is instilled. This stage is now the first step towards being scientific. This means that the place of universities in our educational philosophy is the knowledge and science tradition in our worldview, on which science is truly grounded. However, the university constitutes the first step of higher education because, according to our exposition of educational philosophy, university education consists of two phases: 1. The level of scientific tradition; the second is the specialization level consisting of master’s degree and doctorate. At the specialization level, general information is abandoned and the student concentrates on very narrow topics and tries to find solutions to the problems in his/her field. See; Alparslan Acikgenc, *The Aim and Function of The University...*, p. 5-11

does not remain only as the interaction of those who seek knowledge; on the contrary, it affects all members of society.⁴⁵ Hence, the University as higher education plays an essential role in society and is regarded as the most critical institution from which the epistemological and educational restatement and revivalism should proceed.⁴⁶ So the emphasis on the correct University should reflect the worldview of Islam as a correct interpretation of the Divine Wisdom which made adults level education as the primary target of the mission of all the Prophets.⁴⁷

Based on the discussion regarding the formation of a worldview above, it can be concluded that inculcating a worldview at the university level, as will be further evidenced later, occurs concurrently with the process of education and teaching. In the context of the Islamic philosophy of education, the process of inculcating the Islamic worldview in education is referred to by al-Attas as *'ta'dīb.*' Essentially, *ta'dīb*, in concept, is the process of inculcation and instilling adab. 'Instilling adab' implies that education is the process of broadly instilling the values and worldview of Islam, or in other words, instilling the entire content of the Quran. It aligns with the interpretation of the term *'adab*' in the context that refers to the Quran as a feast or banquet from Allah (*ma'dabah Allāh fi al-arḍ*), which is filled with value. Thus, enjoying Allah's feast means taking or acquiring a share by studying it (*fa ta'allama min ma'dabatih*).⁴⁸ In the context of education, the fact that knowledge is acquired through the teaching of the Quran is reflected in the education of Prophet Muhammad, peace be upon him, which Allah established as the best education, affirming its noble

⁴⁵ Alparslan Acikgence, *The Aim and Function of The University...*, p. 11

⁴⁶ Wan Mohd Noer Wan Daud, *Filsafat dan Praktik Pendidikan...*, p. 203

⁴⁷ The age of majority (bāligh) for both sexes according to the Ḥanafī, Syāfi'ī and Ḥanbalī legal schools of thought is 15 years of age; for the Mālikīs is it 18. The entrance into the age of majority can be after the age 9 if a boy experiences nocturnal pollution, and the first menstrual period for a girl. See; Wan Mohd Noer Wan Daud, *The Educational Philosophy...*, p. 169

⁴⁸ See; Ibn Manẓūr Al-Anṣārī, *Lisān Al-'Arab*, edited by Abdullāh 'Alī Al-Kabīr, et.al., (Kairo: Dār Ibn Al-Jawzī, 2015), p. 144

position and good example, as seen in the hadith of the Prophet: *Addabanī Rabbī* (God has educated me). *Addabanī* means instilled adab in me, so my education (*ta'dībī*) is the best one.”⁴⁹

The word '*addabnī*' found in the hadith is translated by al-Attas as '*has educated me,*' and he interprets the word *ta'dīb* as 'education.'⁵⁰ He concludes that the Prophet's activities, such as teaching the Quran (*yu'allimu al-Kitāb*) and wisdom and purifying the community, are manifestations of the role of *ta'dīb*. Therefore, conceptually, adab encompasses the perfection of faith (*īmān*),⁵¹ true knowledge (*'ilm*), and sincere and proper actions (*'amal*), significantly involved in intelligent emulation and the Sunnah of the Prophet, peace be upon him.⁵² Thus, the appropriate framework for Islamic education, as defined by al-Attas, is *ta'dīb*, not mere instruction (*ta'līm*) and development (*tarbiyah*).⁵³

Based on the understanding above, the essence of inculcating the Islamic worldview in this research is nothing other than *ta'dīb*, as understood by al-Attas. When linked to the history of the intellectual resurgence of Islam, the process of instilling the Islamic worldview (*ta'dīb*) in the education and teaching process was carried out by Prophet Muhammad in alignment with the process of revelation. In short, the Prophet explained

⁴⁹ See; Jalāluddīn As-Suyūṭī, *Al-Jāmi' al-Saghīr fī Aḥādīṣ al-Basyīr al-Nadzīr*, (Kairo: Dār Al-Fikr, t.t), p. 14

⁵⁰ See; Syed M. Naquib Al-Attas, *The Concept of Education in Islam...*, p. 24-25; Syed M. Naquib Al-Attas, *Islām and Secularism*, p. 151-152

⁵¹ See; Abū Dāwūd Sulaymān, *Sunan Abī Dāwūd*, taḥqīq; Syu'ayb Arnūṭ et.al., Juz VII, No. 4682, (Beirut-Libanon: Dār Arrisālah al-'Ālimiyyah, 2009), p. 70

⁵² See; Abū Ḥamid al-Ghazālī, *Rawḍat Aṭ-Ṭālibīn wa 'Umdat al-Sālikīn*, (Beirut-Libanon: Dār An-Nahḍah Al-Ḥadīṣah), p. 11-21; Ibn al-Qayyim Al-Jawziyyah, *Madārij As-Sālikīn bayna Manāzil Iyyāka Na'budu wa Iyyāka Nasta'in*, ed. 'Imād 'Āmir, Juz I, (Kairo: Dār al-Ḥadīṣ, 2002), p. 309-310; Abū Al-Qāsim Al-Qusyairī, *Ar-Risālat Al-Qusyairiyyah*, (Beirut-Lubnan: Dār Al-Kutub Al-'Ilmiyyah, 2001), p. 316-317; Al-Syarīf 'Alī Ibn Muḥammad Al-Jurjānī, *Mu'jam Al-Ta'rīfāt*, (Kairo: Dār Al-Faḍīlah, t.t), p. 16; Syed M. Naquib Al-Attas, *The Concept of Education...*, p. 35

⁵³ See; Syed M. Naquib Al-Attas, *Islam and the Philosophy of Science*, (Kuala Lumpur: ISTAC, 1989), p. 75; Wan Mohd Nor Wan Daud, *The Educational Philosophy...*, p. 142

the worldview elements contained in the Qur'an and then studied by the Companions. Furthermore, the Companions who learn to the Prophet form a "scientific community." The evidence of this community's existence is the establishment of a school of a bench, known as *Ashāb Aş-Şuffah*, or *Ahl Şuffah*, which the Prophet himself founded in Madina. Here, revelation and hadiths are studied in effective teaching and learning activities.

Moreover, the scientific community established by the al-Suffah institution elicits the Islamic scientific conceptual scheme as an important framework in Islamic scientific tradition.⁵⁴ The indication of this conceptual framework is the efforts of scientists to find some complex and sophisticated technical terms of science from the Qur'an.⁵⁵ Afterward, the established meanings eventually became concepts such as; 'ilm, *īmān*, 'amal, *akhlāq*, 'ibādah, 'aqīdah, *şalāh*, *mu'āmalāt*, *insān*, *nubuwwah*, *ḥayāt*, *jihād*, and so on, all of which formed the so-called Islamic worldview (*al-taşawwur al-Islāmī*) or another term commonly referred to al-Attas as *ru'yatul Islām li al-wujūd*.

When the concepts are explored deeply, they then naturally form what is called the *scientific conceptual scheme*. However, among all the technical terminology, the term 'ilm, which repeatedly appears in numerous verses of the Qur'an, is the primary phrase referring to all teaching and learning activities. What is obvious is that al-Suffah is the most accurate representation of the activities of teaching and learning institutions and an early milestone of Islamic intellectual tradition.⁵⁶

That's how inculcating Islamic worldview derived from the Qur'an by the Prophet to the Companions. As a result, experts in various Islamic disciplines appeared ever since, such Abū Hurayrah, Abū Dharr al-Ghiffāri, Salmān al-Fārisi, 'Abd Allāh ibn Mas'ūd as hadith experts; al-Zuhri and

⁵⁴ Alparslan Acikgence, *Islamic Science...*, p. 81

⁵⁵ See; Alparslan Acikgence, *Islamic Science...*, p. 86; Hamid Fahmy Zarkasyi, *Worldview Islam...*, p. 21

⁵⁶ See; Alparslan Acikgence, *Islamic Science...*, p.81-82; Hamid Fahmy Zarkasyi, *Worldview Islam...*, p. 10

Ibn Abbas as tafsir experts; and Anas bin Malik as an expert in Fiqh. Then came reliable scientists such as Qadi Surayh (d.80/ 699), Muhammad Ibn al-Hanafiyyah (d.81/700), Ma'bad al-Juhāni (d.84/703), Umar Ibn 'Abd al-'Azīz (d.102/720), Wahb Ibn Munabbih (d.110,114/719,723), Ḥasan al-Baṣri (d.110/728), Ghaylān al-Dimashqi (d.c.123/740), Ja'far al-Ṣādiq (d.148/765), Abū Ḥanīfah (d.150/767), Malik Ibn Anas (179/796), Abū Yūsuf (d.182/799), al-Shāfi'i (204/819), and others.⁵⁷

Through the brief history mentioned above, it can be said that education in Islam is not merely a utopian concept confined to the imagination of scholars. The concept of Islamic education has been proven throughout history, as it has successfully produced generations of brilliant individuals who are faithful, pious, and morally upright. Therefore, to achieve success in producing high-quality graduates, the University, as the final stage of education in preparing future leaders of society, must focus on instilling the Islamic worldview. This is because Islamic Universities have noble objectives: to produce perfect individuals or universal human beings. Al-Attas' statement in this regard is very clear.

“The purpose of higher education in Islam is... to produce the complete man, or the universal man... A muslim scholar is a man who is not a specialist in any one branch of knowledge but is universal in his outlook and is authoritative in several branches of related knowledge.”⁵⁸

Here is a brief overview of the theoretical framework of this dissertation. Referring to the abovementioned theories, the researcher aims to investigate how the Islamic worldview is inculcated at UNIDA Gontor. Does implementing the Islamic worldview at UNIDA Gontor align with the theories discussed, or is there a disparity? Furthermore, to what extent has

⁵⁷ See; Alparslan Acikgence, *Islamic Science...*, p. 85-86; Hamid Fahmy Zarkasyi, *Worldview Islam...*, p. 24

⁵⁸ Letter to the Islamic Secretariat, 15 May 1973, p. 1–2; Wan Mohd Nor Wan Daud, *The Educational Philosophy and Practice of Syed Muhammad Naquib al-Attas; An Exposition Of The Original Concept of Islamiation*, (Kuala Lumpur: ISTAC, 1998), p. 172-173

UNIDA Gontor been successful in incorporating the Islamic worldview into its curriculum? The answers to these questions constitute the crucial core of this dissertation study and should not be overlooked.

F. Overview of the Thesis Chapters

This thesis consists of eight chapters. The current chapter provides an introduction consisting of the following: background of study, research questions, research objectives, the significance of study, theoretical framework, and system of study.

Chapter two provides a conceptual and research-based context to the study by reviewing the literature relevant to the research questions. It reviews the understanding of the Islamic worldview and the Islamic University. The first consists of the definitions, elements, and characteristics and the formation of the Islamic worldview. And the second consists of the vision of Islamic University; the meaning and purpose of Islamic University; the system of learning, and the education strategy for inculcating the Islamic Worldview.

Chapter three explains the methodology for this study. It justifies the choice of a qualitative single case study as the research design. It also details how the research was conducted by describing the research participants, strategy, and data collection and analysis methods. Ethical considerations are also discussed in the chapter.

Chapter four focuses on answering the first question in this study: what is the concept of Islamic worldview at UNIDA Gontor? However, before answering this question, the researcher would like to start with a brief history of UNIDA Gontor's background as the study's object. The concept of Islamic worldview then continued it within the perception of UNIDA Gontor, which includes three main discussions: first, the definition of Islamic worldview conceptually; second, Islam as a worldview and its levels; and third, the elaboration of the elements of the Islamic worldview.

Chapter five addresses the second question in this research: How is the Islamic worldview inculcated at UNIDA Gontor? This chapter addresses the research's second question: How is the Islamic worldview inculcated at UNIDA Gontor? To obtain a systematic overview of the answers to this question, the

researcher will initiate the explanation in this chapter with UNIDA Gontor's strategies for inculcating the Islamic worldview. Based on these strategies, the inculcation of the Islamic worldview at UNIDA Gontor is articulated into two elements: academic and non-academic. Specifically, through these two curricula, the articulation of the implantation of the Islamic worldview is mapped based on three fundamental aspects of the Islamic worldview, which include the inculcation of thought, beliefs, and actions in Islam.

Chapter six presents an integrated summary of the study and highlights the main findings regarding the research questions. The chapter also concludes the study and presents implications for policy and practice. Finally, it discusses the study's limitations, researcher's reflections, contributions to knowledge, and directions for future research.