THE CHALLENGES OF WESTERN THOUGHTS IN INDONESIA: A Study of Centre for Islamic and Occidental Studies (CIOS) Role

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Abstract: Westernization seems to have affected the way Indonesian society thinks. This is evidenced by the identity and character crisis as well as a lifestyle that is slowly starting to ignore spiritual elements. In response to this, Universitas Darussalam Gontor (UNIDA) took an important step by establishing the Center for Islamic and Occidental Studies (CIOS) which focuses on the study of Islam and occidentalism. This article analyzes the role of CIOS in achieving the goal of restoring Islamic civilization. This research uses a qualitative method with a case study approach. Data collection was conducted through books, journals, and media related to the topic. The study found that westernization significantly affected the intellectual and political aspects of Indonesian society.

Abstrak: Westernisasi tampaknya telah mempengaruhi cara berpikir masyarakat Indonesia. Hal ini dibuktikan dengan adanya krisis identitas dan karakter serta gaya hidup yang perlahan mulai mengabaikan unsur spiritual. Menyikapi hal ini, Universitas Darussalam Gontor (UNIDA) mengambil langkah penting dengan mendirikan Center for Islamic and Occidental Studies (CIOS) yang berfokus pada kajian Islam dan oksidentalisme. Artikel ini menganalisis peran CIOS dalam mencapai tujuan mengembalikan peradaban Islam. Penelitian ini menggunakan metode kualitatif dengan pendekatan studi kasus. Pengumpulan data dilakukan melalui buku, jurnal, dan media yang berkaitan dengan topik. Penelitian ini menemukan bahwa westernisasi secara signifikan mempengaruhi aspek intelektual dan politik masyarakat Indonesia.

Keywords: CIOS, Occidentalism, westernisation, orientalism, Islamic civilization.

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Introduction

Indonesia is the largest Muslim country in the world, with various cultures that exist around the community. Islam was spread in the Indonesian archipelago using the acculturation approach by Wali Songo. This approach aims to save the good cultures developed around the society and eliminate the cultures that are not compatible with *sharîah*.[1] Islam is a universal and comprehensive religion that promotes peace and harmony among the *ummah*. Islam has contributed to the various aspects of Indonesia such as political, social, and educational aspects. In the political aspect, some Islamic organisations have been actively involved in preparing for the Independence Day of Indonesia. In the social aspect, Islam highly practiced the concept of tolerance which created harmony in society. In the educational aspect, many Islamic educational institutions called *madrasah* and *pesantren* have prioritized the noble character *(al-akhlâq al-karîmah)* as a human value.

In the post-independence era, Islam continuously developed in Indonesia. Islamic educational system has spread along with the establishment of *pesantren* in every part of Indonesia. Muslims in Indonesia are classified into two, traditionalists and modernists. Muslim traditionalists are those who strictly followed the local Muslim scholars as their religious teachers in *pesantren* to grasp the meaning of Islam. In contrast, Muslim modernists are those who understand the concept of *tawhîd* and practice the modern style of learning,[2] and both contributed to the growth of Islam in Indonesia. However, there are some challenges that Muslims in Indonesia currently face since the crisis of western globalization entered the country easily as part of modernisation. The latest generation started to leave *sharîah* as the concept of life and prefer to adopt western ideologies such as hedonism, individualism, and feminism. Because of this challenge, in this case the establishment of CIOS was built to fortify the thinking of Indonesian Muslims from these essentially secular thoughts.

For this reason, globalization and westernization get more attention from Muslim scholars in Indonesia because the western ideology will harm the Muslims' worldviews and corrupt their *îmân*. Promoting awareness of this issue is done through some organisations, movements, and studies. One of the study centres contributing to overcoming this issue is the centre for Islamic and occidental studies (CIOS). CIOS is part of the study centres in the University of Darussalam (UNIDA) Gontor under the faculty of Ushuluddin that actively conducted seminars and discussions regarding the issue. It has also published several books related to the issue. Hence, this article aims to analyse the role of CIOS in facing the challenge of western thought in Indonesia.

[1] Naufaldi Alif, Laily Mafthukhatul, and Majidatun Ahmala, "AKULTURASI BUDAYA JAWA DAN ISLAM MELALUI DAKWAH SUNAN KALIJAGA," *Al'Adalah* 23, no. 2 (October 11, 2020): 145, https://doi.org/10.35719/aladalah.v23i2.32.

[2] Robitul Firdaus, "PERAN INSIST (INSTITUTE FOR THE STUDY OF ISLAMIC THOUGHT AND CIVILISATION) DALAM PENYEBARAN GAGASAN ISLAMISASI ILMU PENGETAHUAN DI INDONESIA," *Akademika/ : Jurnal Pemikiran Islam* 18, no. 1 (March 27, 2013): 2.

Methodology

This research adopts the qualitative methodology with the case study approach. The case study approach is a depth analysis of the event, programs, activities, and one or more individuals.[3] In this context, researchers will evaluate and analyse the programs conducted by CIOS such as seminars, discussions, and publications. This research will first discuss westernization and Occidentalism studies in Indonesia before identifying the roles of CIOS through the conducted programs. Data are collected from books, journals, and media related to the topic. However, in discussing the main idea of the research, the researchers utilize the books published by CIOS and the website of CIOS as the primary sources. To increase the reliability and validity of the research other sources will still be applied.

Results and Discussion

Background of Centre for Islamic and Occidental Studies (CIOS)

Centre for Islamic and Occidental Studies (CIOS) is one of the study centres located in the University of Darussalam (UNIDA) Gontor and controlled by the faculty of Ushuluddin.[4] This study centre was first initiated by Hamid Fahmy Zarkasyi on May 2, 2006/*Jumâdâ al-Thânî* 1427 H. Hamid Fahmy Zarkasyi was the vice-rector IV, he is also a child of the founding father of Modern Islamic Boarding School Darussalam Gontor who finished the doctoral study at the International Institute of Islamic Thought and Civilisation (ISTAC), a branch campus of International Islamic University Malaysia (IIUM). During his study, he learnt from many inspirational scholars, especially the founder of ISTAC, Syed Muhammad Naquib al-Attas and Alparslan Acikgenc. Hence, both scholars influenced Hamid Fahmy Zarkasyi in constructing his framework and worldview.[5] Therefore, Hamid Fahmy Zarkasyi believes that CIOS is one of the implementations of his big goals in spreading the importance of the Islamic worldview and occidental studies to prevent the westernization of thought. CIOS focuses on studying the important concepts and contemporary issues in the intellectual tradition of Islamic and western civilisation. The main programs of this study centre are workshops, seminars, intellectual speech, research, discussion, and publication.

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[3] John W Creswell and J. David Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 5th ed. (SAGE Publications, 2018), 55.

[4] The faculty of ushuluddin in the University of Darussalam (UNIDA) Gontor is a core of the scientific building of all faculties. See Syamsul Hadi Untung and Yuangga Kurnia Yahya, "Curriculum Revitalization of Faculty of Ushuluddin University of Darussalam Gontor to Face Industrial Revolution 4.0," in *Towards Excellence in Islamic Higher Education in the Industrial Revolution 4.0 Era* (6th Regional Seminar on Islamic Higher Education, Brunei Darussalam: Universiti Islam Sultan Sharif Ali, 2019), 584.

[5] Anton Ismunanto, *Hamid Fahmy Zarkasyi: Biografi Intelektual, Pemikiran Pendidikan, Dan Pengajaran Worlview Islam Di Perguruan Tinggi* (Yogyakarta: Yayasan Bentala Tamaddun Nusantara, 2021), 69.

The inauguration of CIOS's building was done twice by Ja'far Abdul Salam as a General Secretary of the League of Islamic Universities and Muhammad Sayyid Tantawi, Shaykh al-Azhar on the anniversary of the 80th century of Modern Islamic Boarding School Darussalam Gontor.[6] CIOS was established as the study centre of Islam on western thought (Occidentalism) to respond to the western study on Islamic thought (orientalism). Occidentalism discussed western thought from the Islamic perspective and hence, it requires knowledge of the Islamic civilisation.[7] Islam is not only a religion but is also viewed as a civilisation and Western currently against Islam as a civilisation, not a religion. Islamic history recorded that Islam became a new source of ideas for other civilisations such as the Greek East and Latin West and Arabic language as a primary language of the Islamic civilisation.[8] Thus, Islam became the centre of the great civilisation that provided all fields of knowledge such as science, philosophy, and arts.

Facing other civilisations is not a simple thing to implement as it requires the board knowledge in understanding the fundamental concepts of Islam such as *al-Qur'ân, Hadîth, Tafsîr, Ucul al-Fiqh,* and *¿Aqîdah*. The classical Muslim scholars who mastered the all fundamental concepts of Islam were able to adopt and modify other civilisations' knowledge through the Islamic framework called Islamisation of knowledge. Unfortunately, the mastery of Islamic fundamental concepts currently decreases in the Islamic intellectual tradition due to the inclusion of western thought. Therefore, the misconceptions regarding Islam arise that cause adoption of western thought uncritically.

The Impact of Westernisation and Globalisation in Indonesia

The term westernization is rooted in the word "westernise", which, according to the oxford dictionary, means: "to bring ideas or ways of life that are typical of Western Europe and North America to other countries."[9] Whereas globalisation is rooted in the word "globalise", which means: "to operate all around the world".[10] According to Hamid Fahmy Zarkasyi, westernization and globalisation are defined similarly as the program

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[6] "CIOS," *Universitas Darussalam Gontor* (blog), accessed February 7, 2023, https://unida.gontor.ac.id/fasilitas/cios/.

[7] Hamid Fahmy Zarkasyi, "Knowledge and Knowing in Islam: A Comparative Study between Nursi and al-Attas," *Global Journal al Thaqafah* 8, no. 1 (July 31, 2018): 31, https://doi.org/10.7187/GJAT072018-3.

[8] Qadar Bakhsh Baloch, *Contemporary World Civilisations* (Turkey: Anadolu University, 2018), 153.

[9] "Westernize Verb - Definition, Pictures, Pronunciation and Usage Notes | Oxford Advanced Learner's Dictionary at OxfordLearnersDictionaries.Com," Oxford Online Dictionary, accessed February 7, 2023, https://www.oxfordlearnersdictionaries.com/definition/english/westernize?q=westernise.

[10] "Globalize Verb - Definition, Pictures, Pronunciation and Usage Notes | Oxford Advanced Learner's Dictionary at OxfordLearnersDictionaries.Com," accessed February 7, 2023, https://www.oxfordlearnersdictionaries.com/definition/english/globalize?q=globalise.

to make the weak states accept the western values as the stronger state and make them universal values.[11] Thus, westernisation and globalisation are used to transfer western cultures and ideologies.[12] Westernisation first entered Indonesia during the colonialism process within the 19th century because there was direct interaction between the West and Indonesian society.[13] The ideology of liberalism, secularism, and pluralism are not innocent intellectual exercises brought by the West, but they are intendedly brought to defeat Islam.[14] Some factors that recently cause a massive spread of westernisation in Indonesia are the development of media, industry, tourism, and communication.[15] Therefore, the technological advancements in Indonesia can contribute to westernisation. However, it does not mean rejecting the technological development in Indonesia but this situation urges the understanding and implementation of the Islamic worldview to filter everything that comes from the West.[16] There are two important impacts of westernisation in Indonesia that are challenging for Muslims, those are intellectual and political aspects.

1. Impact of Westernisation in the Intellectual Aspect

Western paradigm on the truth is relative[17] and is right for all human beings. Hence, it does not involve the existence of God since the human intellect can determine the meaning of the truth itself.[18] Thus, westernisation is called also secularisation of knowledge. Other than that, the western paradigm only accepts the empirical evidence to be identified as knowledge, and the mistreatment of religious knowledge is its consequence.[19] There are two ideas of thought offered by the west. First, making the existence of humans as the

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[11] Hamid Fahmy Zarkasyi, *Liberalisasi Pemikiran Islam (Gerakan Bersama Orientalis Dan Kolonialis)* (Ponorogo: Centre for Islamic and Occidental Studies (CIOS), 2008), viii.

[12] Zarkasyi, 44.

[13] Suharni Suharni, "WESTERNISASI SEBAGAI PROBLEMA PENDIDIKAN ERA MODERN," *JURNAL AL-IJTIMAIYYAH* 1, no. 1 (June 30, 2015): 74, https://doi.org/10.22373/al-ijtimaiyyah.v1i1.255.

[14] M. M. van Bruinessen, "Indonesian Muslims in a Globalising World: Westernisation, Arabisation and Indigenising Responses," *The RSIS Working Paper Series*, no. 311 (May 3, 2018): 4.

[15] van Bruinessen, 75.

[16] Muhammad Kosim, Martin Kustati, and Murkilim Murkilim, "SYED MUHAMMAD NAQUIB AL-ATTAS' IDEAS ON THE ISLAMIZATION OF KNOWLEDGE AND ITS RELEVANCE WITH ISLAMIC EDUCATION IN INDONESIA," *MIQOT: Jurnal Ilmu-ilmu Keislaman* 44, no. 2 (February 6, 2021): 254, https://doi.org/10.30821/miqot.v44i2.724.

[17] The doctrine of relativism asserts that there is no longer value higher than other values. Religion is unable to claim for having the absolute truth. It is similarly understood as a human perception that is relative. See Hamid Fahmy Zarkasyi, *Liberalisasi Pemikiran Islam*, 92.

[18] Hamid Fahmy Zarkasyi, *Misykat/ : Refleksi Tentang Islam, Westernisasi & Liberalisasi* (Jakarta: Institute For The Study Of Islamic Thought And Civilisations, 2012), 5.

[19] Harda Armayanto, "Relevansi Islamisasi Ilmu Pengetahuan Kontemporer," *Kalimah: Jurnal Studi Agama-Agama Dan Pemikiran Islam* 7, no. 2 (September 2007): 24.

absolute essence which is inspired by the quote "I think therefore I am". Second, making the senses as the source of knowledge. Thus, both resulted in the indirection change due to failure to reach the absolute truth.[20] According to al-Attas, westernisation makes science seems like a true science but it actually expands the confusion and stimulates the sceptical behaviour of human beings. Hence, they manipulated science by viewing it relatively, showing that they lost the main goals of science.[21] Similarly, Ismail Raji al-Faruqi asserted that science's success is considered an achievement of empirical thought from religious thought, which caused widespread skepticism in the West.[22]

For this reason, westernisation can cause problematic intellectual that prioritises the human idea as the actual truth, resulting in the domination of lust in self-controlling. It is understood that westernisation cause the loss of adab in acquiring the knowledge as it contradicted the Islamic concepts in identifying the absolute truth. Accordingly, many Muslim scholars considered that Islamic knowledge is similar to Western knowledge due to the claims that western civilisation obtained the knowledge through the Islamic civilisation. They also considered knowledge is free of value. Those considerations will make them unable to classify between western and Islamic knowledge.[23] As a result, Indonesia is coloured by western thoughts such as the idea of religious pluralism, feminism, and hermeneutic technique in interpreting the Quran.

2. Impact of Westernisation on Political Aspect

Westernisation has an extensive impact on politics as secularisation which means separation of life including politics from religion. Westernisation was brought during the process of colonialism as a political power to spread Western cultures and ideologies to other states, including Islamic states. Some of its products are the issue of democracy and human rights, polygamy, criminality law, and justice.[24] It is understood that a state needs the source of ethics, law, and spirituality, which can only be gained from religion's existence in the political system. Political westernisation considered that political power is based on rational and modern sources of legitimation. Hence, the

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[20] Andi Wiratama, "KONSEP PENDIDIKAN ISLAM DAN TANTANGANNYA MENURUT SYED MUHAMMAD NAQUIB AL-ATTAS," *At-Ta'dib* 5, no. 1 (June 28, 2011): 36, https://doi.org/10.21111/at-tadib.v5i1.582.

[21] Nabila Huringiin and Halimah Nisrina Azfathir, "The Concept of Syed Muhammad Naquib Al-Attas on De-Westernization and Its Relevancy toward Islamization of Knowledge," *Kalimah: Jurnal Studi Agama Dan Pemikiran Islam* 16, no. 2 (September 25, 2018): 268, https://doi.org/10.21111/klm.v16i2.2867.

[22] Nur Wahyu Hermawati, "KONSEP ILMU BERLANDASAKAN TAUHID ISMAIL RAJI AL-FARUQI SERTA IMPLIKASINYA DI DUNIA PENDIDIKAN," *At-Ta'dib* 10, no. 2 (December 8, 2015): 390, https://doi.org/10.21111/at-tadib.v10i2.464.

[23] Armayanto, "Relevansi Islamisasi Ilmu Pengetahuan Kontemporer," 26.

[24] Zarkasyi, *Liberalisasi Pemikiran Islam (Gerakan Bersama Orientalis Dan Kolonialis)*, 68–70.

[25] Mohamad Latief, "Islam Dan Sekularisasi Politik Di Indonesia," *TSAQAFAH* 13, no. 1 (2017): 5, https://doi.org/10.21111/tsaqafah.v13i1.974.

governmental system built by religious authorization must be rejected.[25] Hamid Fahmy Zarkasy stated that Islamic law upholds the matter of the ummah in the world and hereafter, material and spiritual, and hence, it cannot be compared with the constitution. Therefore, leaving the Islamic laws under the constitution is ambiguous stratification.[26]

In Indonesia, the political indicator of secularisation is the marginalisation of Muslim scholars from the political aspect that is manifested in certain forms, symbols, actions, or policies done by the Islamic parties due to political pragmatism. Other than the governmental system, political secularisation is also done through the support of a few Muslim scholars by constructing a new idea regarding religion and politics in Indonesia as a plural county. The main goal of this idea is desacralisation, indigenisation, and re-actualisation of Islamic thought, resulting in the change of religious orientation from formalistic to substantial. For example, they have not proposed the formalisation of Islam. Instead, they preferred to use the substantial values of Islam in prioritising nationalism and pluralism such as the concept of justice, equality, brotherhood, and other concepts. While prioritising nationalism and pluralism above religion is also part of secularism.[27] Consequently, westernisation of politics will eliminate the religious aspect in the life of the people and of the nation.

Occidentalism studies in Indonesia

The term Occidentalism was popularised by a prominent Muslim thinker, Hassan Hanafi and in Indonesia, it was introduced by Burhanuddin Daya.[28] Hassan Hanafi used the term *"istighrâb"* to refer to the occidentalism derived from the word *"gharb"* or the West. According to Daya, occident is derived from Latin, occidere, which means "to go down" which shows the direction of the sunset, also the word "occidens" and "occidentis" which means the sunset but it is a different term from the discourse occidental which means the discussion or appraisal speech or the discussion to understand Islam rationally. Hence, occidentalism defines as the intellectual discourse done by the eastern to study the western civilisation using the Eastern worldview.[29] Hence, occidentalism is considered as the antonym of orientalism but it does not aim to dominate and hegemonise the

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[26] Harda Armayanto et al., *Nasihat-Nasihat Peradaban* (Ponorogo: Centre for Islamic and Occidental Studies (CIOS), 2021), 38.

[27] Latief, "Islam Dan Sekularisasi Politik Di Indonesia," 13–17.

[28] Ismunanto, *Hamid Fahmy Zarkasyi: Biografi Intelektual, Pemikiran Pendidikan, Dan Pengajaran Worlview Islam Di Perguruan Tinggi*, 195.

[29] Ridho Al-Hamdi, *Epistemologi Oksidentalisme: Membongkar Mitos Superioritas Barat, Membangun Kesetaraan Peradaban* (Yogyakarta: Samudra Biru, 2019), 48.

[30] Abdurrohman Kasdi and Umma Farida, "OKSIDENTALISME SEBAGAI PILAR PEMBAHARUAN (Telaah terhadap Pemikiran Hassan Hanafi)," *FIKRAH* 1, no. 2 (December 27, 2013): 232, https://doi.org/10.21043/fikrah.v1i2.540.

western as what has been done by the orientalists toward Islam.[30] The implication of orientalism is the establishment of a superior feeling of the West towards the East, especially Islam, that is found in orientalists' works that they complimented themselves and humiliated the Islamic civilisation.[31] In fact, if they use the East worldview in approaching the East, they will find a different result. While occidentalism is expected to prevent the dangers of assuming that western civilisation is the source of knowledge.[32]

Like orientalism, occidentalism should be discussed deeply by the Islamic worldview, and hence, Muslims will not be amazed at the western civilisation. In contrast, Muslims should be proud of their intellectual tradition, which successfully established the civilisation, and view the western reasonably with criticising its distortion.[33] Hence occidentalism is promoted for facing westernisation. In Indonesia, the topic of occidentalism is massively discussed and studied by Muslim scholars to overcome the issue of orientalism and prevent the corrupted western civilisation. Some organisations involved in this study are INSISTS and its networking. Also, CIOS is a study centre that focused on the discussion of occidentalism.

The Role of Centre for Islamic and Occidental Studies (CIOS) in facing the challenges of western thought

Hamid Fahmy Zarkasyi believes that the core of civilisation is the knowledge that it is impossible to grow without establishing creative and active communities in developing the knowledge itself. Hence, reviving civilisation must be started from a small community. Of this idea, Hamid Fahmy Zarkasyi initiated to establish CIOS as the first study centre in the University of Darussalam (UNIDA) Gontor which consists of intellectual activities and communities.[34] The main goal of establishing CIOS is an effort to achieve the Islamic civilisation and to manifest it, there are four important objectives and work programs of CIOS.[35] The objectives of CIOS, are:

· To produce human resources who have strong Islamic basics with broad contemporary knowledge.

· To create new concepts and theories in various Islamic disciplines.

· To produce credible research in Islamic studies, western studies (occidentalism), *ghazw*

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[31] Wilda Rihlasyita, "Kiri Islam Hasan Hanafi Dan Oksidentalisme," *Al-Yasini* 4, no. 2 (2019): 116, https://doi.org/10.15642/al yasini.v4i2.3519.

[32] Kasdi and Farida, "OKSIDENTALISME SEBAGAI PILAR PEMBAHARUAN (Telaah terhadap Pemikiran Hassan Hanafi)," 245.

[33] Ismunanto, *Hamid Fahmy Zarkasyi: Biografi Intelektual, Pemikiran Pendidikan, Dan Pengajaran Worlview Islam Di Perguruan Tinggi*, 195.

[34] Armayanto et al., *Nasihat-Nasihat Peradaban*, vii–viii.

[35] Ismunanto, *Hamid Fahmy Zarkasyi: Biografi Intelektual, Pemikiran Pendidikan, Dan Pengajaran Worlview Islam Di Perguruan Tinggi*, 197.

al-fikr, and civilisation.

· To publish the result of the study about Muslim thinkers and *turâth* and review the contemporary books regarding Islamic Studies.

The work programs of CIOS are:

· To conduct research in the fields of thought and civilisation, whether Islamic or western

· To conduct workshops, seminars, intellectual speeches, and public lectures.

· To routinely discuss certain issues regarding thought and civilisation, whether Islamic or wester

· To publish books, and academic papers as a result of the conducted studies and research

To implement those objectives and programs, CIOS is structured by five management officers: the director, executive director, workshop and training division, media and publication division, and financial division, which is directly supervised by the dean of Ushuluddin. They are also assisted by staff members from UNIDA students in various program studies. The mentioned objectives and programs are manifested into two important programs: seminar and publication and book publication.

1. Seminar and Discussion

CIOS has some routine seminars/workshops and discussions. First, Tuesday forum, a weekly forum about *turâth*, occidentalism, and Islamic civilisation. Second, the weekly discussion is a discussion forum held twice a week routinely as a collaboration program with the program of Ulama Cadre Program (PKU). Third, a book review seminar discusses certain books published by CIOS or other publishers related to Islamic and occidental studies. Last, the *"sekolah pemikiran Islam"* forum, an annual program that focuses on a current topic or certain issues related to Islamic thought that is held in several sessions for example the discussion on the issue of childfree which is delivered in three sessions from various perspectives with credible speakers. The seminars and workshops are conducted in a hybrid way, offline and online through zoom or YouTube streaming. The Offline one is only open to the internal students of UNIDA. CIOS has several discussion corners for discussion programs such as Hamid's corner, Nursi's corner, and junior researchers' community. Hamid's corner is a discussion forum that focuses on discussing Hamid Fahmi Zarkasyi's works that are popular with his concepts on worldview, Islamic philosophy, and civilisation, the concept of *îmân* and *i%sân*.[36] Another discussion forum is Nursi's corner which routinely discussed Said Nursi Badiuzzaman's works every Wednesday at noon. Next, the junior researchers' community consists of students from various programs to conduct a discussion and publication through the website and wall magazine.

The idea of seminar and discussion actually starts from the consideration that

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[36] Armayanto et al., *Nasihat-Nasihat Peradaban*, v.

students can widen their thinking framework through reading, listening, and following the intellectual discourses that exist around society. Moreover, Gontor is an educational institution that gives students freedom of thought. Hence, this situation may enable liberalisation to enter their thoughts. Since that, seminars and discussions are routinely been conducted in Gontor.[37] Therefore, seminars and discussions are expected to widen the knowledge regarding Islamic disciplines, especially for students who are prepared to be human recourses and Islamic scholars for Indonesia in concerning contemporary issues.

2. Publication

Hamid Fahmy Zarkasyi stated that there are three important aspects to sustain the Islamic civilisation: political stability, economic power, and science. The glory of Islamic civilisation is due to the development of science which is supported by political stability and economic power.[38] He tried to point out the importance of science in establishing the Islamic civilisation which is supported by political stability and economic power. However, political ability and economic power are impossible to develop without a true science based on Islamic concepts and worldviews. Therefore, the publication is one way to spread knowledge based on the Islamic worldview.

For this reason, another important project of CIOS is publication. CIOS has at least 16 researchers from prominent Muslim scholars who are actively involved in Islamic organisations such as INSISTS, MIUMI, and both networking and also lecturers who have mastered the different fields of knowledge in UNIDA. The publication is done through two media, a publisher for book publication and a website for article publication. There have been at least 18 books authored by various Muslim scholars recorded from 2007 to 2015 discussing contemporary issues.[39] These books are very beneficial for those who study Islamic knowledge and critics of western ideologies, especially for the Ulama Cadre Program (PKU) because CIOS is a vessel for them to deeply learn about Islamic and western civilisation. Other than that, CIOS has a special room for publishers and a library that provides the book collections published by CIOS and other related books. Hence, CIOS is a comfortable building with many intellectual activities that also provide intellectual needs, especially for the internal students of UNIDA.

For the article, the publication is done through the website handled by the staff members. There are more than 20 articles posted on the official website of CIOS (https://cios.unida.gontor.ac.id/) which are also accessible to the public. The articles were authored by CIOS researchers, junior researchers, students of UNIDA, and the members

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[37] Ismunanto, *Hamid Fahmy Zarkasyi: Biografi Intelektual, Pemikiran Pendidikan, Dan Pengajaran Worlview Islam Di Perguruan Tinggi*, 195.

[38] Armayanto et al., *Nasihat-Nasihat Peradaban*, 20.

[39] Ismunanto, *Hamid Fahmy Zarkasyi: Biografi Intelektual, Pemikiran Pendidikan, Dan Pengajaran Worlview Islam Di Perguruan Tinggi*, 201–2.

of the Ulama Cadre Program (PKU) on a similar topic on philosophy, Islamic thought, and contemporary issues. The massive publications done by CIOS as a study centre in UNIDA have shown its important role in facing the challenge of western thought. However, CIOS still has a continuous program that needs a long journey with more improvements to realise its main important goals because establishing Islamic civilisation in the middle of western challenges is not a simple thing to be done.

Conclusion

Based on the style of thought, CIOS is highly motivated by Hamid Fahmy Zarkasyi's thought as the founding father of this study centre. Hence, CIOS is one of the realisations of Hamid Fahmy Zarkasyi's concepts of knowledge which is expected to be part of the important efforts in restoring Islamic civilisation. Indonesia is currently facing the challenges of westernisation which cause some western ideologies that contradicted the Islamic concept enter to the Indonesian young generation's style of thought. The study of occidentalism can also filter this westernisation. For this reason, it is clear that CIOS plays a significant role in facing the challenges of western thought through the seminars and discussions held routinely for the public and the massive publications through a book publisher, and websites. However, CIOS needs to keep updating the study and researchers through its official websites, and hence, others can benefit from this platform. It is suggested that future researchers examine the CIOS's roles in the specific field of knowledge as it has various discussions in different fields of study.

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