



## Building A Muslim Worldview Through Islamic Education in The Middle of Globalization

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### Abstract

It is undeniable that the current of Westernization has been so strong. Western cultural values and ideologies have entered the minds of most Indonesian Muslims. So unknowingly, he became a worldview. This study aims to examine two things; first. The importance of the Islamic worldview for a Muslim as a feature of his identity in the midst of globalization, and secondly. The role of Islamic education in building and linking the world view of Islam in Muslim societies in the midst of globalization. This research includes library research, so the data collection technique used in this research is literary data collection. The results of this study show that the Islamic worldview is very different from the Western worldview regarding reality and truth because the Islamic worldview refers to the main sources, namely the Qur'an and Hadith. For this reason, the role and responsibility of Islamic education are to build and strengthen the worldview of Islam in Muslim society as a system of guidance and control over ideas and values that undermine their identity or identity as Muslims. The education system must refer to the Islamic worldview to produce pious human beings who always base their attitudes and actions on Islamic teachings and values.

**Keywords:** *Westernization, Islamic World View, Islamic Education.*

### Abstrak

Tidak dapat dipungkiri bahwa arus westernisasi sudah begitu kuat. Nilai-nilai dan ideologi budaya Barat telah memasuki benak sebagian besar umat Islam Indonesia. Jadi tanpa sadar, dia menjadi world view. Penelitian ini bertujuan untuk mengkaji mengkaji dua hal; pertama. Pentingnya world view Islam bagi seorang muslim sebagai ciri identitas dirinya ditengah arus globalisasi, dan kedua. Peran pendidikan Islam dalam membangun dan mengutkan world view islam pada masyarakat muslim di tengah arus globalisasi. Penelitian ini termasuk penelitian kepustakaan (library research), maka teknik pengumpulan data yang digunakan dalam penelitian ini adalah pengumpulan data literer. Adapun hasil dari penelitian ini adalah world view Islam sangat berbeda dari world view barat mengenai realitas dan kebenaran, sebab world view Islam mengacu pada sumber yang utama yaitu al-Qur'an dan Hadis. Untuk itu, peran dan tanggung jawab pendidikan Islam adalah untuk membangun dan memperkuat world view Islam dalam masyarakat Muslim sebagai sistem bimbingan dan kontrol atas ide-ide dan nilai-nilai yang merusak jati diri atau identitasnya sebagai seorang muslim. Sistem pendidikan harus mengacu pada world view Islam untuk menghasilkan manusia yang saleh yang selalu mendasarkan sikap dan tindakannya pada ajaran dan nilai-nilai Islam.

**Kata Kunci:** *Westernisasi, World View Islam, Pendidikan Islam.*

## INTRODUCTION

Currently, Islamic education has entered the era of globalization. Geographic boundaries are no longer a barrier to easy and fast access to any kind of information. The birth of a new era has shaped a new global culture originating from the West with the characteristics of modernization, consumption, enjoyment, and a material lifestyle. The main goal of globalization is actually the transformation of global society, the West indirectly wants to homogenize a very multicultural and heterogeneous world with its cultural standards, which globalization means as westernization.<sup>1</sup>

A study conducted by Hamid Fahmi Zarkasyi shows how strong the wave of westernization is. According to him, secularization and liberalization are the main programs. The Westernization plan does not only concern issues in the economic, political and cultural fields. But it also provides concepts that exist in the form of a discourse of life that dominates education in the Islamic world today. The deepest discourse of Muslims today about life in a foreign country, according to Foulcaut's theory, can be said to be the embodiment of hegemony.<sup>2</sup>

One of the smart ways that the West does to strengthen its hegemony in the world, including the Muslim community, is to build a "knowledge system". Knowledge institutions do not provide an empty space for the development of other knowledge. The educated generation in the Muslim community was directed to be the guardians of the Western knowledge system. This is clearly seen when educated people faithfully and unconsciously spread and defend the values of the Western system, they say that everything from the West must be accepted and followed as universal values, which are the best civilization products to give to Humans for achieve prosperity.<sup>3</sup>

Yusuf Qardhawi firmly opposes the idea that westernization, which is being transformed into globalization, is in line with or in line with the principles of Islamic universalism. He then made the following comparison; first, globalization is based on the principle of "strong sustainability" (*al-baq'a li al-aqwa*), while the universality of Islam is based on the principle of human dignity and the fulfillment of equal rights. duties and responsibilities for the prosperity of the Earth. Second, in the process of globalization, the interaction of various parties often presents an opposite pattern between the top and bottom. In the Islamic concept, the form is brotherhood and partnership.<sup>4</sup>

When viewed as a whole, how many types of products are offered by the West, whether political, economic, cultural, lifestyle, or thought-provoking, all of them attract the interest of the Indonesian people.<sup>5</sup> People receive information programs every day, through

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<sup>1</sup> Muh. Idris, " *Tantangan Pendidikan Islam*, " IQRA 7, No. 2, (2018), 3.

<sup>2</sup> Hamid Fahmy Zarkasyi, *Misykat; Refleksi tentang Islam, Westernalisasi, dan Liberalisasi*, (Jakarta: INSIST, 2012), 14-15.

<sup>3</sup> Herdina Pratiwi, " Westernisasi Ilmu dalam Islamic World View, " Tadrīs; Jurnal Pendidikan Islam 15, No. 1, (Juni 2020), 60.

<sup>4</sup> Muh Zulfa, *Kosep Pendidikan Islam Menurut Dr. Yusuf al-Qardhawi*, Skripsi, (STAIN Salatiga 2001), 3.

<sup>5</sup> Dzakiy Muhammad Alfadhil, et.al, *Budaya Westernisasi terhadap Masyarakat*, " Jurnal Sosial Politika 2, No.2, (Desember 2021), 100.

mass and electronic media in the form of films, soap operas, infotainment, reality shows and so on, which are often far from Islamic values. They are all oriented to the West, so whether intentional or not, in fact many Indonesians hold Western cultural values as their standards, both ethically and aesthetically.

Therefore, it cannot be denied that the current of westernization has been so strong. Western cultural values and ideologies have entered the minds of most Indonesian Muslims. So without realizing it, he became a world view (world view). And the world view expressed by Ninian Smart himself, as quoted by Hamid Fahmy Zarkasyi, is the driving force for sustainability and social and ethical change.<sup>6</sup>

Islamic education is different from capitalist education advocated by neoliberals, who make education a less material commodity. Success and glory is measured by fast college, high grades, and working in the most profitable places. Even though noble attitudes and behavior are nothing special, they don't need to be appreciated. That is, many people in our society tend to judge people based on how much material they have. It certainly does not describe the nature and purpose of Islamic education. Islamic education has a very noble mission, not only material oriented. Islamic education plays a role in making people aware of their status and function. Islam teaches that humans are servants of Allah and must serve Him, so that commands and prohibitions are absolute instructions that must be obeyed. On the other hand, he must also act as khalifatu fil ard to prosper the earth by making the earth a comfortable place and means to live in, not as a destroyer by making noise, oppression (mafsadat) which actually has implications for humans themselves.

Departing from the anxiety above, the author wants to examine in this article the theme of building a Muslim world view through Islamic education in the midst of globalization. In this article, at least the author wants to examine two things; first. The importance of the Islamic world view for a Muslim as a feature of his identity in the midst of globalization, and secondly. The role of Islamic education in building and linking the world view of Islam in Muslim societies in the midst of globalization.

## RESEARCH METHODS

In writing this article, the author uses qualitative research using the library research method, a research study that explores data from scientific literature sources.<sup>7</sup> Data from this research study consists of two sources; first. Primary source, second. Secondary sources. The primary data source of this research is a book by Syed Muhammad Naquib al-Attas translated by Khalif Muammar with the title "Islam and Secularism". Scientific article written by Nur Hasan with the title "Criticism of Islamic Wold View Syed Muhammad Naquib al-Attas towards Western World View. The book written by Hamid Fahmi Zarkasyi with the title "Islam as a World View; on Islamic Civilization, Laode M. Kamaluddin". Meanwhile, secondary data sources from this research are literature sources that are indirectly related to the object of research and have accuracy and focus on the problems discussed.

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<sup>6</sup> Hamid Fahmy Zarkasy, *Islam sebagai World View; on Islamic Civilization, Laode M. Kamaluddin*, (Semarang: Unissula Press, 2010), 98.

<sup>7</sup> Suharsimi Arikunto, *Prosedur Penelitian Suatu Pendekatan Praktik*, (Jakarta: PT. Rineka Cipta, 2019), 172.

Because this research is library research, the data collection technique used in this research is literary data collection, namely by collecting continuous (coherent) library materials in accordance with the object of discussion under study, and technical documentary studies, namely how to collect data through written heritage, especially in the form of archives, as well as books on opinions and theories, arguments, or laws related to research problems.<sup>8</sup>

In analyzing the data, the writer uses descriptive analysis, which is a conclusion on an object, various thoughts, a systematic, factual picture, and its relationship to the phenomena being analyzed. In descriptive analysis, the author uses content analysis tools, reflective, namely concluding by thinking about induction and deduction, comparison, and analysis of Huberman and Miles models, namely data collection, data reduction, data display, and data verification.<sup>9</sup>

## DISCUSSIONS AND RESULT

### Understanding World View

The term world view is equivalent to the term weltanschung which comes from Germany. In Arabic terms it is called al-tasawwur which means in general "view of the world" understanding in reality as a whole, or general view of the cosmos.<sup>10</sup> Understanding the term world view as a whole can be interpreted as a series of beliefs about fundamental aspects of reality that are fundamental and have implications for one's feelings, thoughts, knowledge, and actions. World view is oriented to a general conception of the nature of the world, especially those that contain or imply a system of value principles. Any total philosophical system can be a force that has both practical consequences and a theoretical component.<sup>11</sup>

To understand the broad and narrow scope of the world view, Hamid Fahmy cites several experts. Among them is Ninian Smart, who believes that a world view is the beliefs, feelings, and things in one's heart that drive sustainable development and social change. Almost in line with Ninian, Thomas F. Wall believes that the world view is a comprehensive belief system about the human self, reality, and understanding of existence. At the same time, according to Alpaslan, the world view is defined as the principles that underlie every human behavior, including technological activity. Every human activity can ultimately be traced back to his way of life, and in this sense, human activity can be reduced to a way of life.<sup>12</sup>

The term world view is a general term which, when paired with other words as an adjective, becomes neutral. Therefore, if the word world view is connected with other words, in this case civilization, ideology, or religion, it will have a special meaning. For example; Western world view, Communist world view, Christian world view, Islamic world view. In other words. If world view is juxtaposed with the word Islam, linguistically it means a view of

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<sup>8</sup> Nurul Zuriah, *Metodologi Penelitian sosial dan Pendidikan: Teori dan Aplikasinya*, (Jakarta: Bumi Aksara, 2006), 191.

<sup>9</sup> Matthew B. Miles & Michael Huberman, *Qualitative Data Analysis; an Expanded Sourcebook*, (Beverly Hills: SAGE Publication Inc, 1994), 67.

<sup>10</sup> Samsul Bahri, "World View Pendidikan Islam tentang Pembentukan Karakter Peserta Didik yang Holistik dan Integratif," *Jurnal Mudarrisuna* 7. No. 2, (Juli-Desember 2017), 180.

<sup>11</sup> Tian Wahyudi, "Peran Pendidikan Islam dalam Membangun World View di Tengah Arus Globalisasi," *Cendekia* 15, No. 2, (Juli-Desember 2017), 322.

<sup>12</sup> Hamid Fahmy Zarkasyi, "World View Islam dan Kapitalisme Barat," *Jurnal TSAQAFAH* 9, No. 1, (April 2013), 18.

life based on the religion of Islam which is the main source of the Qur'an and al-Hadith. If the meaning of world view is a concept of value, a vehicle for social change, a principle for understanding reality and a principle for scientific activity. So Islam contains all of it. Islam even has a view of the physical and non-physical reality simultaneously. The verses of the Qur'an and the Hadith of the prophet very clearly project the Islamic view of the universe and life.<sup>13</sup> Among the figures who study the world view of Islam is Muhammad Naquib al-Attas.

According to M. Naquib al-Attas, Islam has a world view that is different from the world view of other religions, ideologies, or civilizations. According to him, the world view of Islam is not only a mental view of the physical world and human involvement in it from a historical, social, political and cultural perspective. Islamic world view is not only based on philosophical speculation which is built mainly on observations and empirical experience data that is visible to the eye, not only limited to the world that is visible from experience, the world of created beings. Islam does not recognize the dichotomy between the sacred and the profane. The Islamic world view includes a perspective between the life of this world and the hereafter, where the world aspect must have a close relationship with the hereafter aspect, while the afterlife aspect is placed as the main and final aspect. the world should be viewed as preparation for the afterlife without implying an attitude of devotion to this aspect of the world.<sup>14</sup>

According to al-Attas, one of the characteristics of the Islamic world view is that from the beginning it was flawless and did not require retrospective or historical review to determine its historical status and role. Religious entities such as names, beliefs and experiences, rituals, doctrines, and theological systems have all been manifested in prophetic revelations, explanations, and illustrations. When it appeared on the historical stage, Islam as a system was mature and did not need development. It only requires interpretation and elaboration of citing permanent sources (al-Quran and Hadith). Therefore, the Islamic worldview is characterized by authenticity and finality. Therefore, the so-called classification and staging of ideas in the West, such as the classical, medieval, modern, and postmodern periods, are actually unknown in the Islamic worldview.<sup>15</sup>

In today's modern era, when the western world view is so intense, al-Attas' epistemological emphasis above is very relevant. interpret what the meaning of truth and reality, and it belongs to the domain of epistemology which is based on understanding the reality behind the physical (metaphysics). In determining whether something is true and real, every culture is influenced by its own metaphysical system formed by the world view.<sup>16</sup> This also shows how important it is to understand the world view of Islam for the Muslim community in the midst of current globalization.

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<sup>13</sup> Muhammad Fathurrohman, "Pendidikan Islam dan Perubahan-Perubahan Sosial," *Ulumuna; Jurnal Studi Keislaman* 2, No. 1, (Desember 2015), 199.

<sup>14</sup> Melinda Rahmawati, et. al, "Islamic World View; Meneroka Pemikiran Syech Mubhammad Naquib al-Attas," *Nalar; Jurnal Pemikiran dan Peradaban Islam* 4, No. 2, (Desember, 2020), 83.

<sup>15</sup> Syed Muhammad Naquib al-Attas, *Prolegomena to the Metaphysics of Islam*, (Kuala Lumpur: ISTAC, 1995), 1-2., lihat juga dalam Syed M. Naquib al-Attas, *Islam and Sekularism*, terj. Karsidjo Djojokusurno, (Bandung: Pustaka, 1981), 279-280.

<sup>16</sup> Nur Hasan, "Kritik Islamic World View Syed Mubhammad Naquib al-Attas terhadap Western World View," *Jurnal Maraji; Jurnal Studi Keislaman* 1, No. 1, (September 2014), 132-133.

## **The Urgency of the World View of Islam for the Muslim Community in the Era of Globalization**

In today's modern era, when the western world view is so intense. The urgency of the world view of Islam for a Muslim is the same as the importance of Islam for him. Because, actually for a Muslim to have a view based on Islamic teachings is a consequence of the beliefs and beliefs he holds. but the understanding and thoughts of each individual towards his religion is very diverse. this can not be separated from the knowledge and experience that entered his mind throughout his life. on the other hand, the flow of thought that is intensified by foreigners, especially the west, becomes a challenge in itself in forming a world view.

It is undeniable that the global space conditioned by secular, materialistic and hedonistic values originating from the West is a challenge that must be faced by Muslims. The domination and hegemony of materialistic and positivist life has led to the destruction of other dimensions of life by other dimensions of human beings outside the cultural circle of materialism and positivism, which are connected to a higher consciousness or source (spiritual dimension).<sup>17</sup> This spiritual crisis in turn causes the "disorientation" of modern man. The word "disorientation" is a negation of direction, which occurs when a person no longer knows where to go, where he is going, or even where he is from. In addition, now there is a strong tendency to sink the nation's generation into revolution, hedonism, victims of all cultures, through a culture of neglect and exposure of moral values packaged with a model of value decay, but fails to base ethics, morals, and religion as the foundation.<sup>18</sup> Seeing this phenomenon, according to Budiman, the spiritualization agenda is something that this nation can't negotiate. Spiritualization is very important to build human character and create a whole person who is able to act wisely. Each individual will be proactive, independent, have the right principles, behave according to values and can build good relationships, and respect others.<sup>19</sup> Hal ini terjadi karena pada kenyataannya westernisasi memang membuat orang curiga, sehingga menimbulkan pandangan kabur tentang apa yang sebenarnya ada dalam kehidupan mereka sendiri. M. Naquib al-Attas menegaskan bahwa Barat tidak didasarkan pada landasan ilmu pengetahuan dan keyakinan agama yang diwahyukan, tetapi pada tradisi budaya yang diperkuat oleh landasan filosofis, bukan pada persepsi kebenaran dan realitas. Landasan filosofis melepaskan diri dari dugaan (spekulasi) yang hanya terkait dengan kehidupan duniawi manusia sebagai diri fisik dan hewan rasional, dan memberikan ruang yang luas bagi kekuatan akal manusia sebagai satu-satunya kekuatan yang mengungkapkan alam dan segala rahasianya dengan alam, serta mengungkap hasil pemikiran spekulatif ini untuk mengembangkan moral dan nilai-nilai moral yang telah berkembang untuk membimbing dan mengatur hidupnya.

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<sup>17</sup> Mawardi Pewangi, " *Tantangan Pendidikan Islam di Era globalisasi*, " Jurnal Tarbawi 1, No. 1, (ISSN 2527-4082), 3.

<sup>18</sup> Mukhibat, " *Spiritualisasi dan Konfigurasi Pendidikan Karakter Berparadigma Kebangsaan dalam Kurikulum 2013*, " Al Ulum 14, No. 1, (Juni 2014), 23.

<sup>19</sup> Budiman, " *Eksistensi Spiritualitas Guru Pendidikan Agama Islam dalam Pembinaan Kompetensi Kepribadian*, " Cendekia 4, No. 2, Desember 2016), 249

Oleh karenanya, lanjut al-Attas tidak akan ada kepastian dalam spekulasi filosofis seperti kepastian keagamaan yang berdasarkan ilmu yang difahami dan dialami dalam Islam.<sup>20</sup>

Furthermore, Muhammad Qutb also mentions in this case the importance of the world view of Islam for a Muslim or Muslim community. This is due to several reasons, including;<sup>21</sup> first. The Muslim must have a comprehensive interpretation of the form that is the basis for him to interact with that form. He must have an interpretation that gives him an understanding of the greatest essences with all the relationships between them, namely the nature of divinity (haqiqah al-uluhiyah) and the nature of servanthood (haqiqah al-ubudiyah) which includes the nature of nature, the nature of life, and the nature of man; second. A Muslim must have knowledge about the center of human position in this natural form and the purpose of human existence. With that knowledge, he will know clearly the role of man in nature and the limits of its specificity, as well as the limits of its relationship with its creator; third. Based on the first and second reasons, he will clearly know his way of life (manhaj al-hayah) and the type of order that will realize that way of life. This is because the type of order that governs human life is highly dependent on this comprehensive interpretation; fourth. Islam came to build a ummah who was born to lead mankind and realize the paths outlined by Allah on earth.

Knowledge of a Muslim about the world view and all its components and characteristics will ensure that it is a good factor in building a ummah with its own characteristics, in addition to being able to lead and save mankind. Therefore, the world view from the ideological side (i'tiqadi) is the greatest guiding tool for all aspects of the real order that arises from and is based on it, which includes the activities of individuals and society in all fields.<sup>22</sup> In other words, a comprehensive understanding of the Islamic worldview is a sine qua non for Muslims as a guide to attitudes and behavior in life.

### **Building and Strengthening Muslim World View Through Islamic Education in the Era of Globalization**

The relationship between education and world view is actually very close. This is because education is a conscious and serious effort to instill and build a world view in humans. To instill a world view, of course, education has its own world view. Because every activity or behavior carried out by humans, both individuals and groups, moves based on its world view. In other words, the world view in this case serves as an educational principle that affects the style of education itself, and ultimately transforms its world view.

Education is the center of knowledge development and the means by which knowledge is transformed into knowledge. Andian Husaini said that education cannot be separated from knowledge. This is the importance of correct scientific concepts. Misunderstanding the concept of science can cause harm. It can even be said that the destruction of a society always begins with the destruction of science. On the other hand, the

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<sup>20</sup> Syed Muhammad Naquib al-Attas, *Prolegomena to the Metaphysics of Islam.*, 3.

<sup>21</sup> Saifullah, *Muhammad Qutb dan Sistem Pendidikan Non Dikotomik*, (Yogyakarta Suluh Press, 2005), 3.

<sup>22</sup> Jemmy Ibnu Suardi, "Islamic World View; cara Pandang Seorang Muslim Melihat realitas," *Tasawuf dan Psikoterapi*, <https://tasawufpsikoterapi.fuda.iainkediri.ac.id/islamic-worldview-cara-pandang-seorang-muslim-melihat-realitas/>, diakses pada tanggal 16 Juni 2022 pukul 23.00 WIB.

rise of Muslims begins with the development of the intellectual culture of Muslims. Therefore, Muslims must be able to cultivate knowledge and place knowledge in a high place.<sup>23</sup>

Among the examples of today's ideological problems that arise from the misunderstanding of the concept of science, these are the result of the spread of Western ideas, among them; first. There is an explosion of pluralist thought that proposes the concept of religious unity, or that all religions actually lead to the same God, so that all religions are real, secondly. Feminism and the concept of equality, third. relativism. Whoever thinks that there is no objective truth, but all return to their respective themes, fourth. Secularism that thinks dichotomously and dualism that tries to separate religion from the realm of social life, because they believe that religion is only a matter of personal belief and should not be brought into the public sphere, fifth. Materialism. Which assumes that a person's standard of success is purely physical and material. So rich, position, popularity is something worth fighting for. All of these are part of the real and clear thinking problems that greatly affect the world view of the Muslim community.

If the idea of correct knowledge received by one can lead to good, then on the other hand ignorance can lead to evil and injustice. Al-Attas quotes Ibn Mudzir's statement in his book *Lisan al-Arab* which explains that ignorance is divided into two types; The first. Slight ignorance, i.e. not knowing what to know; second. Serious stupidity, which is a false belief, contradicting facts and reality, believing something different from the thing itself, or doing something in a different way than it should be.<sup>24</sup>

The main task of Islamic education is to embody Islamic values in the human person, so that he becomes a person who has a Muslim personality, has faith, is pious, has knowledge, and has noble character. It all started with the cultivation of the right concept of science which led to the right belief and in the end it was able to build and link its world view which is based on *dinul al-Islam*. One of the characteristics of Islamic education is that Islam, apart from emphasizing personal development through increasing knowledge, must also be balanced with improving the quality of faith. These two things are not separate elements, but must complement each other. Science must increase faith, and faith must increasingly encourage increased knowledge. The emphasis on these two dimensions is inseparable from the principles of Islamic teachings which emphasize *al-Takamul al-Iman wa-'Ilm* (perfection of faith and knowledge).<sup>25</sup>

Islam places faith and science in a complementary position. Both must support each other. Islam wants its people to pay attention and think about everything that exists and appears, there are many verses in the Qur'an that encourage people to see natural phenomena as a form of His Kauniyah verse, encouraging people to believe that behind these natural phenomena there is a substance who created, Rule, and control the world.<sup>26</sup> Faith and knowledge are two absolute aspects that are at the heart of Islamic education, because knowledge outside of faith as expressed by Syed Sahad Hussein and Ali Asraf is not only

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<sup>23</sup> Andian Husaini, *Pendidikan Islam Membentuk Manusia Berkarakter dan Beradab*, (Jakarta: Cakrawala Publishing, 2012), 8.

<sup>24</sup> Wan Mohd Nor Wan Daud, *Filsafat dan Praktik Pendidikan Islam Syed M. Naquib al-Attas*, terj. Hamid Fahmy Zarkasyi, et. al, (Bandung: Mizan, 2003), 121.

<sup>25</sup> Nasiri, "Urgensi Pendidikan Agama Islam dalam Era Globalisasi," *Jurnal Keislaman* 3, No. 1, (2020), 58.

<sup>26</sup> Hujair as-Sanaky, *Paradigma Pendidikan Islam*, (Yogyakarta: Safira Insani Press, 2003), 4

partial knowledge, but can be called new ignorance. People who lose faith in Allah SWT are not recognized by Islam as people of knowledge. Such a person, he continued, even though his knowledge is extensive from the books he reads, is nothing but obtaining a fragmentary perspective on nature.<sup>27</sup>

Islamic education that focuses on science and adheres to the *aqidah* is actually an effort to build and strengthen the philanthropic foundation (base of attitudes and behavior) of human learners. Thus, the Islamic worldview emphasized by al-Attas includes a holistic view of the world and the hereafter, in which the world is a tool, placed in preparation for the afterlife. Al-Attas' view is in line with what was expressed by al-Ghazali, who said that if there is no knowledge and charity, humans will not achieve their life goals. Humans cannot do charity unless they know how to do charity. Therefore, the basis of happiness in this life and the next life which is the goal of life is knowledge.<sup>28</sup> The scientific statements referred to by al-Ghazali here are of course only knowledge that is endowed or leads to belief. Because if not then it can not lead a person to happiness in the hereafter. Therefore, the role of Islamic education in building and strengthening the Islamic worldview of each individual Muslim becomes the main and important means.

### **Building Islamic Education By Making the World View of Islam as a Reference for Facing Global Challenges**

Educational efforts as a means of building a world view must of course also be built and formed with reference to and based on a world view. In other words, Islamic education must refer to the Islamic world view to build its educational building. Therefore, it is appropriate that M. Qutb was quoted from Ahmad Rohani who emphasized that the urgent need of modern man today is to use strength to create stability and integrity, sufficient strength to restore and redefine human integrity so that humans have a purpose in life. To meet these needs, Islamic education must adhere to the world view of Islamic philosophy.<sup>29</sup> The Islamic philosophical perspective provides various values and provisions that can be applied to all aspects and activities of human life. These benchmarks and regulations still need to be accurately described and understood to guide the application process.

Qutb's statement emphasizes the world view of Islam as the principle of education. Islamic education so as not to lose its spirit must make the world view of Islam a reference for building education. Through a proper understanding of the basic components of an Islamic world view that can be used as a standard in education, various global problems and challenges can be positioned more proportionally and adequate solutions are sought.

Muslim scholars have different views in identifying the components of the Islamic world view. Like Ali Khalil Abu Aini who put forward five components, namely Allah, Nature, Humanity, Muslim Community, World Society and Doomsday. Abdurrahman al-Nahlawi describes three components, humans, nature and life. Sayyid Qutb, proposes four

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<sup>27</sup> Abd. Rachman Assegaf, *Filsafat Pendidikan Islam; Paradigma Baru Pendidikan Hadhari Berbasis Integratif-Interkonektif*, (Jakarta: Rajawali Pers, 2011), 71-72.

<sup>28</sup> Imam Tolkhah & Ahmad Barizi, *Membuka Jendela Pendidikan Mengurai Akar Tradisi dan Integrasi Keilmuan Pendidikan Islam*, (Jakarta: Grafindo Persada, 2004), 263.

<sup>29</sup> Ahmad Rohani HM, " *Pendidikan Islam, Menuju Generasi Khaira Ummah*, " *Jurnal Sultan Agung* 14, No. 2, (Agustus 2009), 16.

components, namely the nature of divinity (haqiqah uluhiyah) and servant nature (haqiqah ubudiyah), nature (real and unseen), nature of life (real and unseen), and arrangements and obligations. , human place in the universe and the function of life.<sup>30</sup> Meanwhile, Naquib al-Attas stipulates that the main components or essential elements of the Islamic world view are the concepts of God, revelation, human creation and human psychology, knowledge, religion, freedom, values and virtues, and happiness.<sup>31</sup>

The various opinions of Muslim scholars and scholars above actually do not provide a significant difference, only in terms of details, because if you look closely, one component or element may contain each other or be contained in another component or element. The world view of Islam and its components and the relationships between them is a complete and comprehensive world view. Because it is based on the general message of Islam. It touches this being as a whole, both material and spiritual, real and invisible. This world view is the basis of the Islamic education system.<sup>32</sup> To instill and build a world view of Islam in Muslim generations, at least strategic steps are needed. Operationally, there are at least four main components that are part of the education system and shape the education process. These components include; students, curriculum, educators, and the educational process. Based on these four components, the following steps can be determined;

First, establish a model of human learners. This is important considering that the main goal of Islamic education is to produce quality human beings or to be precise, pious humans. A pious man as expressed by Yusuf Qardhawi,<sup>33</sup> Is a human being who has the characteristics as described in the letter al-Ashr ayat 1-3.<sup>34</sup>

The pious man described by qardhawi above, if it is relevant to the current context, is one who learns as much as possible about modern science and does his best to excel in his field. He tries to use the knowledge he has for a noble purpose, namely serving truth, goodness, and good things for mankind itself. He realizes that all this is the sunnah of Allah SWT in this universal universe, does not change or change, he takes advantage of the progress of the present, but he also does not forget the message of life in this world..<sup>35</sup> Therefore, those who want to receive Islamic education are those who understand their status as servants of Allah ('Abdullah) and understand their function as representatives of Allah (Khalifatullah) on earth.

Second, prepare educational curriculum content that will direct human students to develop and strengthen the Islamic worldview. This is important given that understanding and building trust in human students requires adequate educational content. Because Yusuf Qardhawi emphasized the importance of Islam as a subject at all levels, from kindergarten to

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<sup>30</sup> Abu Muhammad Iqbal, *Pemikiran Pendidikan Islam; Gagasan-Gagasan Besar Para Ilmuan Muslim*, (Yogyakarta: Pustaka Pelajar, 2015), 111-287.

<sup>31</sup> Syed Muhammad Naquib al-Attas, *Prolegomena to the Metaphysics of Islam.*, 4.

<sup>32</sup> Hamid Fahmy Zarkasyi, "World View Islam dan Kapitalisme Barat," 5.

<sup>33</sup> Samsirin, "Nilai-Nilai Pendidikan Karakter Menurut Konsep Yusuf Qardhawi," *Educan* 1, No. 1, (Februari 2017), 48.

<sup>34</sup> Q.S al-Ashr ayat 1-3, "Demi Masa, Sesungguhnya manusia berada di dalam kerugian, Kecuali orang-orang yang beriman dan mengerjakan amal saleh dan nasehat menasehati supaya mentaati kebenaran dan nasehat menasehati supaya menetapi kesabaran. <https://tafsirweb.com/13016-surat-al-ashr-ayat-3.html>. Diakses pada tanggal 16 Juni 2022 pukul 21.00 WIB.

<sup>35</sup> Yusuf al-Qardhawi, *Islam Abad 21; Refleksi Abad 20 dan Agenda Masa Depan*, terj. Samson Rahma, (Jakarta: Pustaka Al-Kautsar, 2001), 45.

university, even covering all subjects, including social and exact subjects. Everything is based on the Qur'an and Hadith. In addition, Qardhawi suggested reviewing the contents of the course to clean up secular ideas, zindiq ideas, missionaries and other foreign ideas that enter the minds of Muslims that are contrary to Islamic teachings.<sup>36</sup>

However, an important step that needs to be taken before determining the content of educational material in a curriculum is a correct and sufficient understanding of the categories of knowledge. This step is important to determine which material needs to be included to be taught to students, which knowledge is obligatory for him as an individual Muslim and for him as part of a society that needs each other, so it is necessary to have complementary competencies.

In this science category, m. According to Naquib al-Attas, the division of knowledge into several general categories depends on various considerations. If according to how to study it is divided into two, namely immune science or genetics and science. The first category is the most effective and highest, the revelations received by the prophets, followed by the intuition of the sages, saints, and scientists. The second category is based on empirical experience and rationality. Scientists call these two categories as science naqliyyah and science aqliyyah (rational) or tajibiyah (empirical). Meanwhile, according to its use, knowledge is divided into good knowledge (al-mahasyid and bad knowledge (al-Madzimumah), while science is divided into fardhu 'ain if viewed more deeply in terms of human obligations towards it, and fard kifayah. From the origin socially and culturally, knowledge is divided into shari'a and non-shari'a or foreign sciences.<sup>37</sup>

Each of these sections already has a different level. Furthermore, said al-Attas, the above classification cannot be considered as dualism because it has the same validity or the same exclusivity. For example, while the science of religion (al-'ulum al-naqliyyah) is superior to the science of intelligence (al-'ulum al-'aqliyyah), it cannot be explained without the science of intelligence, especially in this day and age. Likewise, science without religious knowledge will be misleading and very misleading. This is why Muslim scientists in the past never classified these sciences as two equal or opposite things, but complementary even though they are different from each other.<sup>38</sup>

Understanding related to the categorization of these sciences is important to determine the content of the material in the educational curriculum proportionally. This categorization is not intended to uniform all content of the education curriculum at all levels of education. Specialization of science in the context of human roles in various sectors of life remains important by not neglecting the fulfillment of the basic sciences that are mandatory as a consequence for a Muslim in carrying out religious law and confirming his beliefs.

Third, prepare quality educational resources. In Islamic education, the educational process carried out by educators is actually inseparable from the basis of religion. The way of educating in the perspective of Western education is different from the way of educating in the perspective of Islamic education. From the perspective of Islamic education, the esoteric side of the ruhiyyah of educators is raised. One of them is that educators are motivated solely

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<sup>36</sup> Muh Zulfa, *Kosep Pendidikan Islam Menurut Dr. Yusuf al-Qardhawi*. 5.

<sup>37</sup> Abu Muhammad Iqbal, *Pemikiran Pendidikan Islam; Gagasan-Gagasan Besar Para Ilmuan Muslim.*, 293.

<sup>38</sup> *Ibid.*, 305.

to seek and fulfill the pleasure of Allah SWT (ibtigha 'mardhatillah). This idea is based on the view that the task of education is a noble task before Allah. Such an understanding does not mean ignoring the professional aspect that demands certain wages, but Islam, according to its teachings, requires humans to act solely for the sake of Allah.<sup>39</sup> Therefore, in the world of Islamic education and teaching, it is important to exclude educators who do not have an Islamic worldview.

Therefore, it is clear that in Islamic education, educators have a very important role. Educators have a very big influence on people's lives, even if Allah SWT wants to destroy a nation or state, starting with the resignation of educators. The status of educators in Islam is very high. Because of its majesty, the Qur'an also clearly distinguishes between those who are knowledgeable and those who are not. An educator is someone who understands life and living. Therefore, the Qur'an describes the educator as the most feared servant of Allah. Because of her attitude, behavior, and role, it's no wonder that many people pray for her goodness, including angels and even nature.<sup>40</sup>

Fourth, build a learning process that generates self-confidence. Operationally, Islamic education must strive to cultivate students' emotions so that their attitudes towards life, actions, decisions and ways of obtaining knowledge are always influenced by the values of spiritual beliefs or the values of monotheism, and deeply understand Islamic ethical values.<sup>41</sup> Therefore, the responsibility of educators to students in learning is to develop learning concepts that can improve intellectual and spiritual aspects. Therefore, maturation of educators in these two fields is important. Without them, it would be difficult to create conditions and a learning climate that would enhance two important aspects of human being. This is an educational practice carried out by previous educators and is considered successful. However, in the context of modern education, these principles also do not need to be understood rigidly in a model that must be identical to classical learning. The learning framework can be formed as attractively as possible following the modern style, but the Islamic spirit must be maintained throughout the learning process. This is where the importance of building education with reference to the Islamic world view.

Optimizing the four educational components above is an important step that needs to be taken seriously. By ensuring the contents of the Islamic curriculum and free from foreign values and thoughts that conflict with Islamic values. Religious educators who have adequate competence, and build a learning process that not only emphasizes the intellectual aspect, but also builds student confidence, are the main capital that creates the expected quality of educational output. Therefore, if the implementation of the four components with reference to the Islamic world view is carried out optimally, then the hopes and ideals of Islamic education in developing pious individuals and in turn forming a Muslim society can be realized.

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<sup>39</sup> Maragustam, *Filsafat Pendidikan Islam menuju Pembentukan Karakter*, (Yogyakarta: Pascasarjan FITK UIN Sunan Kalijaga Yogyakarta, 2021), 206.

<sup>40</sup> Lihat Q.S al-Fatir (35); 28.

<sup>41</sup> Ramayulis, *Metodologi Pendidikan Agama Islam*, (Jakarta: Kalam Mulia, 2014), 8-9.

## CONCLUSION

The world view of Islam is very different from other religions, ideologies, or civilizations. Islam has its own views on the concept of God, revelation, creation, human and human psychology, knowledge, religion, freedom, values and virtues, happiness, etc. Therefore, Islam has a world view that is different from others in seeing reality and truth. It is these differences that make it important for every individual and Muslim community to understand the Islamic worldview. The meaning and purpose of life, the determination of moral values, views on the presence and absence of life must refer to the teachings of Islam as a guide and standard of living for every Muslim. For this reason, the role and responsibility of Islamic education is to build and strengthen the Islamic worldview in Muslim society as a system of guidance and control over ideas and values that undermine one's self-identity or identity as a Muslim. The education system must refer to the Islamic world view to produce pious human beings who always base their attitudes and actions on Islamic teachings and values. If all of this can be achieved, an Islamic society will be formed which is the hallmark of the revival of Islamic civilization.

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