# Build Islamic Human Resource Development (I-HRD) in University Based on Islamic Worldview

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## A R T I C L E I N F O

## A B S T R A C T

HRD strategy is not confined to economic aims only, for it also seeks to ptomote the principle of wider public participation by creating employment through labor-intensive technology, investion in education and training, expanding government programs for social services, creating indegenous managerial, scientific and technical skills and by establishing effective social service institutions. But there are religions and civilizations that have a broader spectrum of views than just a vision of the world, so the meaning of the outlook on life is expanded. Since in English vocabulary there is no proper term for expressing a broader vision of the reality of worldliness other than the words worldview, Muslim scholars take the words worldview (for English expression) for the meaning of a view of life whose spectrum reaches the reality of worldliness and ignorance by adding to the adjectives of Islam. The Conclusion is worldview islam is good idea to build IHRD in University

## INTRODUCTION
### Build Islamic Human Resource Development (I-Hrd) in University Based on Islamic Worldview

HRD strategy is not confined to economic aims only, for it also seeks to ptomote the principle of wider public participation by creating employment through labor-intensive technology, investion in education and training, expanding government programs for social services, creating indegenous managerial, scientific and technical skills and by establishing effective social service institutions. (Swanson, 2000, p. 15)

Development is a primarily a people centric initiaitve, seeking to expand human choices, taking care to note taking care to note that the expansion of human choice is not only measured in Gross National Product or Per Capita Income, but more significantly in the provision of human rights, and enabling of human endeavor characterized by health, safety and creativity.(Reaburn, 2016)

HRD is about adult human beings functioning in productive systems. The purpose of HRD is to focus on the resource that humans bring to the success equation—both personal success and organizational system success. HRD is any process or activity that, either initially or over the long term, has the potential to develop adults' work – based knowledge, expertise, productivity, and satisfaction, whteher for personal or group / team gain, or for the benefit of an organization, community, nation, or ultimately, the whole humanity. (Amir Reza Kusuma & Didin Ahmad Manca, 2022)

HRD as a combination of training, career development, and organizational development offers the theoretical integration needed to envision a learning organization, but it must also be positioned to act strategically throughout the organization· HRD is the study and practice of increasing the learning capacity of individuals, groups, collectives and organizations through the development and application of learning-based interventions for the purpose of optimizing human and organizational growth and effectiveness.(Amrullah et al., 2022)

HRD is a systematic expansion of people's work-related abilities, focused on the attainment of both organization and personal goals. HRD is a comprehensive learning system for the release of the organization's human potentials a system that includes both vicarious (classroom, mediated, simulated) learning experiences and experiential, on-the-job experiences that are keyed to the organization reason for survival. (ben Tahar Machouce, n.d.)
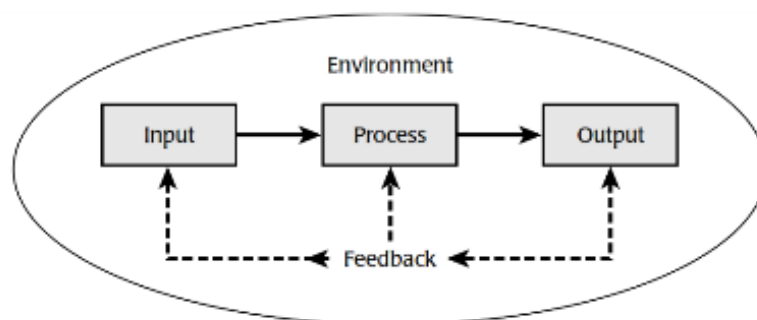


**Figure 2.1**  Basic Systems Model

Basic system theory—the root of systems thinking—informs us that there are initial and fundamental requirements to engage in systems thinking and analysis about systems (and processes). Just being able to respond to the following three questions in actual organizational and HRD work situations represents a fundamental application of systems thinking in practice.(A. Swanson, 1999)

HRD to make explicit the rationales underpinning competing perspectives. They put forward three interactive elements of the philosophical framework of HRD. These are as follows: first, ontology (how we see our world); second, epistemology (how we think about our world); and, third, axiology (the values that determine how we should and actually act in research and practice). The dynamic relationship of these three elements will influence an individual's understanding and expression of HRD.(Atabik et al., n.d.)

HRD research should focus on the economic benefits, systems theory, social benefits and ethics of HRD and thus indirectly attempts a reconciliation of these two perspectives.(M. K. Muslih et al., 2020, p. 13)

Three perspectives of HRD as being concerned with capabilities, psychological contracts and learning organization/organizational learning. Each of these is associated with different root disciplines.

**Worldview to build IHRD**

In fact, the general concept of the worldview is limited only to ideological, secular, animist beliefs, or a set of theological doctrines in relation to the vision of the world. This means that worldview is used to describe and distinguish the nature of a religion, civilization or belief. Sometimes it is also used as a method of approaching comparative science of religion.(Ihsan et al., n.d., p. 11)

But there are religions and civilizations that have a broader spectrum of views than just a vision of the world, so the meaning of the outlook on life is expanded. Since in English vocabulary there is no proper term for expressing a broader vision of the reality of worldliness other than the words worldview, Muslim scholars take the words worldview (for English expression) for the meaning of a view of life whose spectrum reaches the reality of worldliness and ignorance by adding to the adjectives of Islam. But in Islamic language the scholars express this concept in distinctive terms that differ from one another. As will be explained later there is a difference of emphasis between Sayyid Qutb, Sheikh Atif al-Zayn, al-Maududi, Syed Naquib al-Attas.(Zarkasyi, 2013, p. 4)

Since the view of life is a concept that can be used to describe the general human perspective regardless of nation or religion, several definitions of worldview that also describe the breadth and narrowness of its spectrum can be put here:

According to Ninian Smart worldview is the beliefs, feelings and things contained in the mind of people that function as a motor for social and moral sustainability and change" Almost similar to Smart, . More broadly than the two definitions above, Prof.Alparslan defines worldview as the principle for every human behavior, including scientific and technological activities.(M. Muslih et al., 2021, p. 2)

Every human activity can finally be traced to his outlook on life, and in that sense human activity can be reduced to a view of life. (the foundation of all human conduct, including scientific and technological activities. Every human activity is ultimately traceable to its worldview, and as such it is reducible to that worldview.

There are three important points from the definition above, namely that the worldview is the motor for social change, the principle for understanding reality and the principle for scientific activity. In the context of science, the nature of worldview can be attributed to Thomas S Kuhn's concept of "paradigm shift" which Edwin Hung also considers a weltanschauung revolution. .(Kuhn, 1996)

Table 1. Islamic and Western-Secular Worldview Characteristics

| Characteristics | Islamic Worldview | Western-Secular Worldview |
|---|---|---|
| Central Concept | God | Human |
| Scope | Physical and non-physical realm (*ghaib*) | Physical realm |
| Basis | Revelation, intuition, ratio, and sensory experience | Ratio and sensory experience |

From the table above, it can be seen that the characteristics of the Islamic worldview are very different from the secular Western worldview. In the Islamic worldview, the concept of God is placed in a central position, while knowledge affirms the methods of revelation, intuition, reason, and sensory experience. It has implications for the acceptance of the concept of revelation, the Prophet, Religion, life after death, the reward for deeds, heaven, and hell. It is the physical and non-physical realms that make the scope of the Islamic worldview very broad. In contrast, the secular Western worldview places humans and nature as the central concept in its worldview. (Khakim et al., 2020)It has a logical consequence in accepting the means of knowledge that only revolves around reason and sensory experience. So that derived concept such as revelation, prophet, religion, resurrection after death, the reward for charity, heaven, and hell become impossible. It is what makes the spectrum of the secular West worldview only revolve around the physical world. The understanding between the two is crucial in this study as a comparison between the Islamic worldview and the secular West in seeing the structure of the fundamental beliefs that exist in the concept of performance.(Abdul Rohman, Amir Reza Kusuma, 2022)

**The man as the object of Education**

Before further discussing about the philosophy of education, there should be highlighting on the concept of human being according to Al-Attas, (Kusuma, 2022b)since man is the object of education. Al-Attas stresses that humans are capable of acquaring knowledge, and therefore they need an instrument to obtain

knowledge. Such instrument include internal and external sides: intuition and valid information, as shoen in the table bellow:

Table 2. The Man as the Object of Education

| Sources of Knowledge | Senses | External senses | touch, smell, taste, sight, and hearing |
| | | Internal senses | commonsense, representation, estimation, retention and recollection, and imagination |
| | *Al 'Aql* | Ratio | Representative |
| | | Intuition | Presentative |
| | *Coorect Information* | Absolute Authority | God and Prophet |
| | | Relative Authority | 'Ulama/Scientists |

**1)** Sound sense
**2)** Sound reason
**3)** intuition
**4)** Authority.

**Build HRD with worldview  Education**

Here, we can classify his views into two axiological objectives; epistemological and practical . The first is related to the epistemological goal (about right and wrong), the second is related to the goal of practice (about good and evil). Both will be explained as follows:(Latief, Zarkasyi, et al., 2022)

First of all, knowledge in Islam intends to determine what is right or what is wrong in its epistemological sense. The principal point in al-Attas' view on the axiological aspect is in the epistemological goal. In his *Prolegomena,* Al-Attas states:

> *"…knowledge according to Islam is ultimately a kind of ta'wīl or allegorical interpretation of the empirical things that constitute the world of nature. As such knowledge must base itself firmly upon the tafsīr or interpretation of the apparent or obvious meanings of the things in nature."*(Al-Attas, 1995, p. 137)

If the epistemological purpose of contemporary knowledge is to describe and systemize what is going on in the natural world, then, the goal of Islamic knowledge is not only to describe but also to understand the obvious  meaning of things in the nature. In the context of Islamic worldview, (Kusuma, 2021)we have affirmed earlier that definition of meaning is recognition of the place of anything in a system occurring when the relation a thing has with others in the system is clarified and understood. Their obvious and true meanings have to do with their respective place within the system of relations, and their place becomes apparent to our understanding when the limits of their significance are recognized. Therefore, the true knowledge according to al-Attas is the knowledge that affirms the limit of the truth in its every object. In his *Islam, Secularism, and Philosophy of the Future,* Al-Attas illustrats:(Al-Attas, 1993, p. 56)

> *"Is it necessary that in order to know a chair we must first know which shop it came from, how it was brought to the shop, how much was paid for it, what wood it was made from, …and many, many tedious details about all of other materials such as the nails and upholstery,…etc. that all go together to make the chair what it is.  I do not agree here with the empiricist who merely restricts knowledge of the chair only to its shape and color, but it seems to me that is not really necessary to know the chair, for what is fundamental in respect of the truth about the chair has to do only with the human act of sitting, on which the very existence of the chair depends. If to know it, the chair was to be analyzed epistemologically, then it would become a perpetual enigma, and no one will have a chair at home, as it would have become a problem of knowledge. But the fact that to all households the simple chair presents no epistemological problem proves that that is not the way to know the chair. We set a rational limit to the knowledge of the truth about the chair by restricting its meaning to the human act of sitting for which it was made. Indeed, when we discuss the chair epistemologically, we are not so much concerned with the chair, but with the way we think and how we acquire intensive inquiry into their genetic history before we can acquire knowledge of them."*

This simple example is not meant to show or to imply that we must restrict inquiry, but rather it is meant to illustrate that there is a limit of truth in the meaning of every object of knowledge; and every object of knowledge has a different limit of truth. Some objects are  more recondite and difficult to discover than others. So there is no question of restricting inquiry whose purpose guided by wisdom (*hikmah*), is to know such limit.(Ihsan et al., 2021)

According to the Islamic worldview we have discused earlier, the knowledge of that limit of truth is wisdom (*hikmah*).(Syed Muhammad Naquib Al-Attas, 2015, p. 5) By the wisdom, every truth is assigned its proper meaning

which neither curtails nor transgresses it. There is a limit of truth in every object of knowledge, and every object of knowledge has a different limit of truth.(Syamsuri et al., n.d.) So that, the goal of knowledge in Islam is to discover the proper meaning of every object while under the guidance of *hikmah*. If contemporary knowledge is guided by doubt, then, on the contrary, Islamic knowledge is guided by *hikmah* while based on Revelation and intuition.(Kusuma, 2022a)

Therefore, we can conclude that the epistemological goal in Islamic knowledge is not only to describe what happens with the natural world but also discovering the proper meaning of every fact, sign, and symbol of it.(Kubro et al., 2022) In addition, there are things whose ultimate, primordial meaning cannot be grasped by the intellect; and those deeply rooted in knowledge accept them as they are through true belief which we call *īmān*.(Kusuma, 2022b, p. 12) This is also the position of truth. So, valid knowledge is the knowledge that recognizes the limit of truth (true meaning) in its every object.(Zarkasyi, 2015, p. 4)

*Second*, knowledge in Islam has another purpose in deciding what is good or evil. In his *Islam and secularism,* al Attas states:(Al-Attas, 1993, p. 45)

> *"For the purpose of classification for our action, we say that in the same manner, that man is of a dual nature possessed of two souls, so his knowledge of two kinds: the one is food and life for the soul, and other is provided with which man might equip himself in the world in his pursuit of pragmatic ends."*

If no limit, then, seeking of knowledge means the possibility of perpetual wandering spurred on by intellectual deception and self-delusion in constant doubt and curiosity is always real. It is an injustice. Furthermore, in his *Islam and Secularism,* it is stated:

> *"The purpose for seeking knowledge is to inculcate goodness or justice in man as man and individual self, and not merely in man as citizen of an integral part of society; it is man's value real man, as the dweller in his self's city, as citizen in his own microcosmic kingdom, as spirit, that is stressed, rather than his value as a physical entity measured in term of the pragmatic or utilitarian sense of his usefulness to state and society and the world."*(Al-Attas, 1993, p. 4)

The quotation above shows us that knowledge in Islam is designed to construct a good man (man of *adab*). Seeking knowledge in Islam is projected to inculcate the goodness and the justice that the Revelation points to. Easily, a good man a justice man.

In this regard, Al-Attas classifies different purposes of Islamic and contemporary knowledges. Practically, Al-Attas point out that contemporary

knowledge purposes only to construct a good man as it means a good citizen in the temporal world. On the other hand, Islamic knowledge purposes to construct the perfect man as it means a good man as a good citizen in the temporal world and hereafter. The man who does only the right action (*adab*) physically and spiritually. This view is conforms with his theory of the Islamic worldview, in which its concept of man is a dual nature; physical and spiritual being; its concept of reality is dual world; natural and supernatural world. Al-Attas sees that the construction of a perfect man is more important than good citizens ; because a perfect man automatically is a good citizen, and a good citizen is not necessarily a perfect man.    (Latief, Rizqon, et al., 2022)

Therefore we can conclude that the practical goal in Islamic knowledge is not only to construct a good citizen which means a good secular man but also to construct a perfect man which means who does goodness and justice physically and spiritually at the temporal and eternal world. If a good man in contemporary knowledge's perspective is someone who does what secular knowledge says right, then in Islamic knowledge's is someone who does what Revelation (highest authority) says right.  In his theory of worldview Wall states: *"If a close relationship with God is your goal, for example, your life takes a very different course from those who strive for pleasure."*(Latief et al., n.d.) So, Islamic knowledge's values are base on the highest objective criterion of truth; Revelation from God. Therefore, the integration makes God the goal of knowledge; it becomes the final purpose of life not only the temporal world (*dunyā)* but also hereafter (*ākhirah).*

Table 3. Build HRD with Worldview  Education

| Axiological Aspect (what for?) 1. Epistemological goal (right and wrong) 2. Practical goal (good and evil) | 1.For building a valid knowledge while being able to describe and systematize the natural world. The right is what knowledge says right 2.For building a good citizen; i.e someone who does good for his secular world, society and nation | 1.For building the valid knowledge that  is the knowledge that recognizes the limit of truth (true meaning) in its every object. 2.For building a perfect man (insan kamil) ; i.e someone who does goodness and justice physically and spiritually for his temporal and eternal world. |
|---|---|---|

Reading al-Attas' conception of the objectives of Islamic universities certainly needs to be preceded by an insight into al-Attas' thinking about Islamic education. The focus of al-Attas is higher education; which is a continuation of

the middle level. Al-Attas proposed the concept of *ta`dib* as a proper term in the philosophy of Islamic education. Al-Attas considered that *ta`dib* was more appropriate to be used as Islamic education than *tarbiyah*. This is because of differences in the semantical dimension which projected from both terms

If education (which usually mean *tarbiyah*) was interpreted as 'instilling something into humans' (this definition emphasized the process of instilling something into human beings)(Al-Attas, 2001, p. 5); al-Attas analyze that the 'instilling process' presupposes the methodology, and 'human' are assumed to be recipients of the process. *Tarbiyah* is more interpreted as connotatively as 'cherishing' and necessary including 'inculcation of knowledge in the cherishing. *Tarbiyah* as 'educe' in English originating from Latin '*educere*' as understand as 'to develop from latent or potential existence'. Its dimensions are only the physical and material realms of humans (Carr, 2003). Of course, this view assumed that education is considered merely a process of changing or instilling which is always done continuously without clarifying the 'what' is 'installed' in this process(Wan Daud, 2003).

Even the meaning of *tarbiyah*, in al-Attas' view; as originally derived from *rabba* which deal with the process of growth, feeding (*ghada'*), and nurturing to 'mature' (Al-Zabidiy, n.d.). And this term is not limited to humans, but also plants and animals also need 'maintenance' to be 'mature' and profitable because it 'increases' (*raba*). In the process of life, parents who obliged to do *tarbiyah* for their children. Universally, the Qur'an also uses this term to refer to this function, as Allah is the Rabb Who Preserves the Universe as well as its Owner (*rabb*).

From the explanation above, al-Attas concluded that the meaning of *tarbiya* was only meant as maintenance, feeding, and matters limited to physical growth that did not include matters relating to the function of reason (*'aql*) which is a vital part of humans. In the West, reason or ratio (*'aql*) is often distinguished by the intellect. In fact, in Islam nothing happens except only the mention and function only; but reason and intellect are an organic unity in the human soul. Therefore, when talking about education, it must be explained in the realm of the meaning and specification of human ratios as well; not just the meaning of humans as animals. And because of that reason, humans are also associated with knowledge (*'ilm*) which contains an introduction to the truth

**CONCLUSION**

This study confirms that Ta'dib as a philosophy of Islamic Education proved to be solutive in providing alternative Islamic educational frameworks in this contemporary era. What is interesting is that the origins of ta'dib have actually been practiced by Muslim scholars since ancient times. The relevance was also quite successful in the study of scholarship, especially the methodology and basics and formulation of objectives of Islamic universities. Linearly, such scientific traditions are indeed appropriate for Muslims; which is in accordance with the Islamic way of life which includes aspects of the world and the hereafter based on the Qur'an and Hadith. These two aspects are catalysts of Islamic civilization based on deep-rooted scientific traditions; which in al-Attas's view, his knowledge is aimed at making humans reach happiness. Although, specifically al-Attas classifies knowledge as *fardhu 'ain* and *kifayah* following Imam al-Ghazali's ijtihad.

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