
**IN SEARCH OF ISLAMIC DEFINITION OF WORLDVIEW:
ELEMENTS, AND ITS CHARACTERS****Muhammad Taqiyuddin**Universitas Darussalam Gontor
Email: taqiyuddin@unida.gontor.ac.id**Abstrak**

Diskursus tentang worldview mengalami perkembangan selaras dengan filsafat ilmu pengetahuan itu sendiri. Peralnya, globalisasi telah ‘menantang’ berbagai bangsa dan negara untuk mengembangkan ilmu dan teknologi; bahkan beberapa darinya terlihat menegasikan yang lain. Pada tahap inilah, peradaban mengalami ‘benturan’; yakni pada tataran pandangan alam (*clash of worldview*). Artinya, perbedaan kultur, bangsa, ras dan agama turut menegasikan perbedaan definitif antara worldview Islam dan non-Islam. Lebih jauh lagi, sejatinya konsep worldview Islam dapat didefinisikan berdasarkan elemen dan karakter yang mendasar pada Islam secara filosofis. Artikel ini menawarkan upaya untuk mendefinisi ulang worldview Islam secara historis; yakni mulai dari awal mula munculnya konsep ini hingga ‘matangnya’ konsep worldview Islam di tangan para sarjana muslim; serta kemungkinan perkembangannya di masa depan. Analisa data dilaksanakan secara kritis dan komparatif, Penelitian ini menyimpulkan bahwa makna worldview dapat dilacak berdasarkan awal mula kemunculannya, yakni digunakan di era Barat sekuler. Kemudian, Kristen pun mengadopsinya sebagai bagian dari penjelasan filsafat agama, khususnya teologis sistematis. Namun secara esensial, beberapa elemen dan karakter worldview dapat diisi dengan sifat dan nilai Islam; sehingga kita dapat mendefinisikan pula makna worldview Islam berikut aspek esensialnya dalam perspektif filsafat Islam. Yang menarik, bahwa karakter masing-masing dapat dikenali dari visi mereka tentang realitas dan kebenaran. Yang secara khusus mencakup visi tentang Tuhan, alam, dan ilmu pengetahuan.

Kata Kunci: *Worldview Islam, Worldview Sekuler, Worldview Kristen, Filsafat Islam***Abstract**

The discourse about worldview rapidly developed in harmony with the philosophy of science itself. The reason is that globalization has 'challenged' various nations and countries to develop science and technology; some even seem to negate others. At this stage, civilization experiences a 'clash'; namely at the level of natural outlook (*clash of worldview*). That is, differences in culture, nation, race and religion also confirm the definitive difference between the worldview of Islam and non-Islam. Furthermore, the true concept of the Islamic worldview can be defined based on the elements and characteristics that are fundamental to Islam philosophically. This literature research model seeks to offer efforts to define the Islamic worldview historically; that is, from the very beginning of the emergence of this concept until the 'maturity' of the concept of the

Islamic worldview in the hands of Muslim scholars; and possible future developments. Data analysis is carried out critically and comparatively. This study concludes that the meaning of worldview can be traced based on its origin, which is used in the secular Western era. Then, Christians also adapted it as part of the explanation of religious philosophy, especially systematic theology. But essentially, some elements and worldview characters can be filled with the nature and values of Islam; so that we can also define the meaning of the Islamic worldview along with its essential aspects.

Keywords: *Islamic Worldview, Secular Worldview, Christian Worldview, Islamic Philosophy*

Introduction

Discussion about worldview is a contemporary topic that is currently popular in this modern era. For the first time, this term was known as *weltanschauung* from German, which was first, used by Immanuel Kant (1724-1804) then translated into English as worldview. German Idealism and Romanticism used the term to express a set of beliefs which formed the basis of human thoughts and actions (Sire 2015 p. 24).

Worldview has been the object of research by scholars for a long time, which is why worldview is recognized by thinkers in various parts of the world both in the Western and Eastern worlds. Various thinkers, philosophers, theologians, academics, and even independent researchers with various backgrounds have discussed each other's to define the meaning of worldview. Until very recently, there have been at least three major groups that have conducted definitions of worldview, namely secular scientists, Christian scholars, and Muslim scholars. All of them define the meaning of worldview with their respective backgrounds.

Moreover, between each of the results of the research of all these scholars, all of them have almost the same and the differences between one another. However, a deeper study shows that the differences in definition - albeit only a little - are strongly based on the philosophical and ideological foundations of each scholar. This paper attempts to explain and then conclude the understanding of worldview based on the three schools of scholars. Other than that, the author will also explain the elements and characteristics of each of these worldviews, and ultimately make a comparison of all the meanings and elements of each worldview.

There are no much research relating the issue of worldview. This is due to the detailed literature of Muslim scholars who only mention the seminal concept at a glance, so that efforts to define it experience significant academic obstacles. Not to mention, a lot of classical literature needs to elaborate in order to verify the authenticity of the thoughts of these Muslim scholars.

There has been a study of worldview and its significance concerning religion and personality. Specifically, the perspective used is psychology. Which, this study explains there are differences in human views about their daily attitudes and behavior. Specifically, this study conducted on a sample of adolescent in India. The fundamental finding is that Islamic values have become guidelines in the attitudes, behavior, and thinking patterns of Muslims in general. Although of course there are not many definitions that emphasize the characteristics of the worldview (Annalakshmi and Abeer 2011).

Mohd Shukri Hanapi started historical study of worldview definition. He analyzed the differences in the way of life of Islam with jahiliyyah. Where, the early history of the descent of Islam brought by Rasulullah SAW experienced a systematic process without coincidence. This, of course, is inseparable from the position of Islam as a revelation of God to be conveyed to all humans. In a few paragraphs, this study examines more about the transition from the age of *jāhiliyyah* to Islam; which was marked by changes in some of the Arabic traditions and customs at that period. This seems to minimize the conceptual study of the origins of the Islamic worldview itself (Shukri Hanapi 2013).

Hamid Fahmy Zarkasyi conducted another study. His work contains the definition of worldview, which is associated with Western capitalism. The literature research, it is enough to mention a number of Muslim scholars who tried to define the worldview early. Namely, through distilling aspects that is essential to Islam. This work is not yet equipped with a historical comparison of the emergence of the Islamic worldview concept which offered in this era is offered by contemporary Muslim scholars. In particular, the difference between the Western worldview and Christianity; which in fact distinguishes between Western-style Secular views of life with Christianity and its mission (Hamid Fahmy Zarkasyi 2013).

How to Define Worldview?

From the very beginning of its use to the present, worldview has been widely defined and discussed by various scholars. In addition, even scholars have their respective names and terms regarding the worldview. At first arrival, this concept deals with the development of philosophy of science, which rapidly engaging after Kant's legacy of Criticism. However, studies from several papers show that at present, worldview is defined by three major schools, namely the Secular, Christianity, and Islam. The gradation means some historical aspects; which the secular worldview is the products of Secular Western civilization. In the next years, there may be Christian philosophers who are defining worldview in their way. In the later age, some of muslim scholars are attempts to define these concepts in their ways.

Usually, activities define something, always influenced by a frame of mind. Which intellectual tradition will color the focus, meaning, and physical and metaphysical dimensions of every definitions. Simply put, philosophically; the definition also depends on the worldview. It is possible, however, that a definition invented by a civilization has a technical meeting point. In this regard, we can highlight specifically the definition of the worldview in the three intellectual traditions.

One of the easiest attempts to explain the distinction of worldview definitions from the three traditions is to recognize characters in comparison and contrast. Namely, looking for the equivalent of this concept, then reviewing the relationship and differences in each definition. In Christian and Western languages, worldview has equivalent words such as *basic belief*, *fundamental vision*, and others. In Islam itself, the word *mab'da Islamiy* are well known, also *tashawwur Islami*.

This discussion will start from the definitions taken from their thinkers. Namely, which is a representation of the West, Christianity and Islam. Proportionally, this study will be needed to find critical aspects of the meaning of the worldview itself. Thus, by itself the concept of the Islamic worldview can be explained after reviewing various conceptual differences and the core elements of the meaning of the West, Christianity, and of course Islam. Furthermore, this discussion will also focus on the characteristics and uniqueness of each. This study is carried out in a philosophical-critical manner, to

prove that the worldview is a very basic element of the framework, frame of mind, behavior and research.

Definition of Worldview according to the West

The salient pathway about merely concept of worldview can be traced back as modern philosophical problem. Which are debating social construction about religion, science, and almost of human consciousness. This problem is shaping when the Western world begin to be affirming secularization as solution for the relation between humanity and religion. Before drawing conclusions from the definition of worldview according to the secular West, we will describe some of the figures' opinions regarding the meaning of worldview.

James H Olthuis states that worldview is a framework for thinking, or fundamental beliefs about our vision of the world and a vision of our shadows or expressions in the future. This vision is a channel or flow to various basic beliefs about direction in life. It is integrated in a person's mind and then builds standards in dealing with reality and interacting with it, and this has long been the basis of our daily thoughts and actions (A. M. Wolters 1983; Sire 2009 p. 18).

Immanuel Kant, an eminent scholar, who firstly use the term concerned worldview (*weltanschauung*) states that there is a thing that forming a structured belief system and underlies human thought and behavior. Therefore, he defines worldview as a set of beliefs that forms the basis and shapes human thoughts and behaviors. And this belief became the human vision about the physical world and human understanding about it (Johnson, Hill, and Cohen 2011).

Wilhelm Dilthey, furthermore, states that worldview is "*a set of mental categories arising from deeply lived experience which essentially determines how a person understands, feels and responds in action to what he or she perceives of the surrounding world and the riddle it presents*" which means: worldview is a set of mental categorizations that arise from deep experience that will affect the way human understanding, feelings, and responses in the act of comprehending the world and the reality in it" (Sire 2014 p. 27).

Nietzsche believes that worldview is something likely a vision based on cultural entity created in human mind among the geographical-historical context, and its interests. This is likely to limit the structure of thought, belief, and behavior of these humans. All of them are subjective creations of human knowledge based on their social context in looking at nature (Auxier 2015).

Ludwig Wittgenstein more intent about using term *world picture* for describing similar concept with the worldview, and he defined his world picture as “*a way of thinking about reality that rejects the notion that one can have ‘knowledge’ of objective reality (that is know any truth about any nonlinguistic reality) and thus limits knowable reality to the language are found useful in getting what one wants.*” And interpret it as "a way of thinking about reality which then rejects that a person is able to have objective knowledge about reality and then get what he wants" (Sire 2014 p. 30).

Michel Foucault uses the term episteme for describing the human conception about his ‘worldview’. Both Wittgenstein and Foucault refer to something similar to worldview, which related to a historical piece of knowledge, which emphasizes a norm, collective reason, and everything unseparated from human consciousness. Episteme is also interpreted as a set of rules, patterns of reasoning, thinking patterns, and a kind of "legal entity" that regulates patterns in the process of knowing something (Firman and others 2019).

From some of the definitions of the secular Western scientists above, we can conclude the concept of worldview according to the scientists. We see the similarity from their definition, that the Western scholar defines worldview similar as "the view of life and the system of human belief in the world, both historical and futuristic and influenced from the socio-historical aspects which play a role as the basis of human behavior, understanding, and thoughts".

Worldview definition according to Christianity

Before drawing conclusions from the worldview definition according to Christian theologians, we will describe some of the figures' opinions regarding the meaning of worldview.

James Orr defines worldview as "*the widest view which the mind can take of things in an effort to grasp them together as a whole from the standpoint of some particular philosophy or theology*" (Naugle 2013) which is the widest view of the mind that seeks to capture all these views, based on philosophy and theology. Then he collaborated with Edward Caird in defining worldview as "*beneath or beyond all the details in our ideas of things, there is a certain concept, a general conception of the world without and the world within, in which these details (of experience) gather to a head*" i.e. "all or part of the details of the idea of thinking, which contains general conceptions of things in the world or outside the world, all of which can be captured by the human head" (Sire 2014 p. 32).

Abraham Kuyper made the terminology of a living system, and stated that every worldview is "*the three fundamental relations of all human existence: our relation to God, to man, and to the world*" (Engdahl 2011) namely towards the term relationship on three fundamental views about human existence in relationship with God, humans, and the world.

Herman Dooyewerd apparently has a fundamental vision of worldview, namely "*an ideas and proportions is the religious or faith orientation of the heart or the spiritual commitments of the heart*" (DeRoo 2016) which is an idea or proportion which is a religious or religious orientation that lies in the heart or has become a commitment from the heart. Albert M Wolters defines worldview as "*the comprehensive framework of one's basic beliefs about things.*" (Pihringer 2019; Albert M Wolters 2005) This definition projecting his philosophical vision about a comprehensive framework as the basis for human belief relating his consciousness.

Ronald Nash states that worldview also can be defined as "*...a set of beliefs about the most important issues in life, (It) is a conceptual scheme by which we consciously or unconsciously place or fit everything we believe and by which we interpreted and judge reality*" (Lougheed 2017). Ronald emphasize that human worldview is a set of beliefs about various important issues in life, it is a conceptual scheme formed from consciousness and unconsciousness which we position to something we believe in, then we then use it to interpret and understanding a reality.

John H Kok defines worldview as "*one's comprehensive framework of basic beliefs about things*" (Beardsley 2020). His definition had similar with Ronal Nash; which stated that the worldview are something or vision about the comprehensive unity framework that is the basis of belief in everything. David K Naugle defines worldview as "*a semiotic system of narrative signs that has a significant influence on the fundamental human activities of reasoning, interpreting, and knowing* ." (Schultz and Swezey 2013) A vision related the system of ideology that has a significant influence on the basic human activity in his intellectual activity, consciousness, and recognition.

James W. Sire in his book are defining worldview similarly to be an attachment (commitment) and a fundamental mind orientation which can be expressed as a set of basic assumptions (which can be true, partially true, or totally wrong) that we hold (consciously) or unconscious, permanent or impermanent) about a basic form of reality, which will realize the foundation of our lives, movements and behavior (Schultz and Swezey 2013; Hardin 2014).

William Brown also contributed to defined worldview as: "*a first of all an explanation and interpretation of the world and then an application of this view to life*" (Schultz and Swezey 2013) which stated that the worldview is all our primary explanations and interpretations of the world, then their use in life.

Looking at the various definitions above, we can conclude a bit that Christian scientists and theologians define worldview as "the commitment of the heart and belief system and its orientation in viewing and interpreting its relationship with God, man and the world." Although this definition looks almost similar to Western secular scientists, but we will be able to discuss the differences in their elements and characters.

Understanding Islamic Worldview

In his various books, Muslim scholars have never used the term "worldview". However, the discourse about worldview also discussed by several scholars when they attempt to explaining the essential things about Islamic thought. They are stated similar things to the essentials and worldview character, of course, in their exclusive terms. However, these Muslim scholars did not differ much in their opinions,

just to name names like Hasan al-Banna (1928-1949), Abul A'la al-Maududi (1903-1979) and others, always mentioning that humans have a basis for thinking and acting. In this case, we will discuss two prominent Muslim scholar's contemporary who has been in contact with the term worldview.

If we read the work of Sayyid Qutb in his work "*Khashaish al-Tashawwur al-Islamiy*", it seems he has a conclusion that man - a Muslim in particular - must have the right perspective on God, man, the world and the hereafter; this looks like "worldview" in the definition of scientists above. Sayyid Qutb has the term "Tashawwur Islamiy" as summed up as "The comprehensive interpretation of mankind to all existence (being) which then becomes the basis that draws him closer to knowing the nature of his relationships and attachments to the nature of divinity, worship, life, and other related matters. with him" (Bouzarinejad, Zarpeyma, and Marandi 2017).

Syed Muhammad Naquib al-Attas also said something similar about worldview, even more so with his philosophical concept relating human indebtedness to God, which he must pay for with himself and his deeds (Al-Attas 1995 p. 5-6; Hoffstaedter 2013; Alimudin and others 2019). The accomplishing scheme certainly has a procedure that requires knowledge and guidance in its implementation. This is the basis for formulating a term '*ru'yat al-Islām lil wujūd*'. SM Naquib al-Attas interpreted the Islamic worldview as a vision of reality and truth that appeared before our consciousness (all aspects of life) about an existence (*wujud*) and its ontological aspects. For this reason (vision is needed in totality) because it is a vision projected by Islam (Aydin 2020).

Sayyid Quthb and Syed Muhammad Naquib al-Attas' opinions about worldview are very closed. Both agreed that worldview is "a comprehensive human vision in viewing the true nature of a being (physical and metaphysical existence) in the world. However, there may be some differences in their formulation; which the later scholar has philosophical approach about its vision. In addition, the former, are explaining the worldview based on Islamic characters of true religion.

Worldview Elements and Character

By definition, scientists western secular, Christian theologians, even Muslim scholars both agree that humans have a foothold in the "consider" the reality that exists in this world. The differences in characteristics prove that the definition of the worldview can be contested. Actually, it's not a matter of fighting over. But in fact there has been an intellectual awareness of the philosophers and thinkers from the 3 groups above about the metaphysical aspects that underlie the view of reality in this world. In fact, there is already a critical awareness of the different world views as the cause of differences in philosophical views about God, nature, and the theory of knowledge or science.

Among the causes of these differences, it can indeed be traced from the language system used in the scientific traditions of the 3 groups. For example, in the Islamic scientific tradition, Arabic is called a valid language in interpreting the meaning of the Koran. Historically, the language has also served as the lingua franca in a large area. It is evident that Europeans at that time also studied Arabic in order to translate Muslim scientific works into Latin.(AMIN 2019)

In later times, the massive movement of translation into Latin brought intellectual awareness to Western world that their identity had taken root since Greek history. However, most Western scientists did not initially admit much that their intellectual development was due to adopting Islamic scientific ethos. In fact, they tend to define their own civilizational identity. The formulation of this identity is in line with various phenomena, for example the conflict between their scientists and the church. The results of this conflict resulted in the conclusion of the need for a dichotomy between religion and science. Not to mention the question of being the essence of the truth. Which, at that time, was the rise of positivistic philosophy as a means of defending scientific truth in their efforts to explain the meaning of reality and truth.(Hamid Fahmy Zarkasyi 2013; H F Zarkasyi, Jarman Arroisi, and Salim 2019)

The backgrounds of the two groups; namely Christianity and the West, are looked to be similar. The difference is that recently there has been an awareness of the harmonization of the relationship between science and religion. Various models have emerged. Among them are the Bucaillian to Ian Barbour models. Usually, this model is used to explain the position of religion in science or vice versa. But what is common is

that Christianity has been westernized. Apart from this, this is evidenced by the rise of academic discourses which criticize their scriptures with socio-humanities theories and modern philosophy. And this is different from Islam. Which consistently makes theology the basis for the development of science. which is linearly proven historically by many scientists who are inspired by religious propositions; it even attempts to explore aspects of verses about the universe from an experimental point of view.(Muslih 2019a; 2017)

This view becomes the main character of the worldview. Which focused to the vision of God, nature, and science. All of them, explained in the language of each of these intellectual traditions. We focus on a fundamental vision of reality, for example. Which, in Islam, always connects reality and truth with its source, namely God. Reality comes into being because of a cause, namely God. Truth can be established, that is, through the means that God has given to humans; namely reason. However, these tools have certain drawbacks. Among other things, he must also depend on the other senses, namely the five senses. Moreover, Islam states that reason can and absolutely needs to be guided by God's guidance in the form of revelation. (Taqiyuddin 2020)

This difference is also recognized by philosophers in the West. This is evidenced by their dichotomy between religion and science. Which, religion is a matter of belief in the heart. Meanwhile, science is a matter of maximizing the power of reason and human senses. Religion as a belief is considered as something that is in the private sphere. Because, the nature and character of religion is considered as a tradition that was passed down orally or in writing through personal experience. This experience is a manifestation of human perception of past customs and cultures. Often times, it is not based on maximizing the ratio and senses of humans. An example is their intellectual experience that was suppressed during the hegemony of the church. (Valk, Albayrak, and Selçuk 2017; Thomson 2012)

Nevertheless, the difference is always there and can be sought. When we see the difference in terms and even empirical facts about the differences of all these streams in their activities in the world; surely, we immediately conclude that there are some fundamental differences. Surely, we can examine these differences philosophically in terms of elements and their characteristics. In this sub-chapter, it will be explained and concluded.

Elements and Character of the Western-Secular Worldview

James W. Sire argues that when worldview is expressed philosophically, it raises some basic questions as follows: (1) Is there a primary reality? What is truly real? (2) Is there natural external reality (outside the human mind)? (3) Is there human and humanity? (4) What happens when human death? (5) Why is it possible to know everything? (6) How do we know what is right and what is wrong? (7) What is the meaning of human history? (8) Is that personal commitment and core orientation to life consistent with worldview? (Sire 2009 p. 22-23; Park, Edmondson, and Hale-Smith 2013) this is interpreted as an element of worldview according to the Western mind.

While its characteristics, James W. Sire revealed that the philosophical defined worldview characteristics are closely related to "doubt" thinking. Even the answer to that question is also something based on a certain "worldview". Its basic character is skepticism and its extreme form is nihilism (Poulter, Riitaoja, and Kuusisto 2016). Wilhelm Dilthey also asserted that the elements or basis of worldview epistemology were derived from human psychology, intellectuals, and emotions and would develop in a sustainable manner. Its character that worldview is a composition of man's vision of the universe to be able to clarify his view of the universe. From there there are three basic worldview types: religious, poet (literary) and metaphysical philosophers (Nelson 2018).

Nietzsche believes that the element of worldview is the subjective creation of human beings with structures that are thoughts, beliefs, and human behavior in the context of knowledge in viewing the universe. (McCann and Bechsgaard 2017) From there he argued that God and his role had "died" replaced by humans. So that humanism is needed in the concept of "supermen" in navigating this endless life. So that the standard of truth, goodness (from God) has also "died". And now, God is only a human imagination (Byrd 2017). Finally, he concluded that the characteristics of the worldview were a product of history, culture, and space and time (Gori 2015).

Michel Foucault states that the element of worldview was human thought and accepted norms which had been accepted historically. (Cilliers 2013) As for its character, that worldview is a linguistic construction system that has the power to influence human behavior and its view of reality and nature (Lanigan 2016).

The interesting thing about the identity of the Western worldview is that their vision of God, nature, and science has its own position. Referring to the experience and development of Western civilization, we can judge that their definition of the worldview is limited to their meaning of the world. Namely, the physical and non-physical world. Where, the physical world is connected to the five senses, while the non-physical world is connected to the human ratio. Even if the non-physical or metaphysical world is thought to exist, it must not contradict rational logic. This is the parameter and limit of their definition of the meaning of reality and truth. Where, reality is always dichotomized into two parts, namely empirical and rational reality.

From some of the opinions above, we can conclude that the elements of worldview according to the Secular West are all intellectual strength, emotions and human ratios. The reason is because worldview is a human product that is historically produced from certain cultures, ethnicities, and human communities. Whereas the character of the Secular Western worldview, which is speculative, is the consensus of society and is a derivation of the human view of the world and empirical reality and can change as long as the reality of space, time and time itself changes.

Christian Worldview Elements and Character

James Orr (1844-1913) was a Christian theologian who first introduced the term worldview into Christian theological thought. He stated that the source element of worldview is the deepest humanitarian principle that is used as a basis for thinking and doing. All these elements are always related to God, humans, sin, redemption, and the ultimate goal of humans. But in this case Orr is more focused on God's incarnation into Christ (McKnight 2018). He emphasizes that the character of the Christian worldview is the belief in God who created the world. God has a dimension of immanence that can be understood, but he has a dimension of transcendence that cannot be understood (Pihringer 2019; Albert M Wolters 2005).

Abraham Kuyper was also classified as the Christian theologian who first spoke about the worldview problem in Christian teachings. He made the term "living system" related to human relations with God, other human beings, and the world. According to him, the element of a comprehensive Christian worldview is the Christian worldview of

Calvinism , a Christian community belief system that emphasizes God's sovereignty over everything (Klapwijk 2013; McKnight 2018).

While Herman Dooyeweerd who is a Christian worldview thinker that worldview elements are religious ideas that come from the orientation of beliefs from the heart. While the character of religion is a movement of the Holy Spirit that brings humans to deal with God the Father. While the basis is the Word of God in the form of revelation to understand the Scriptures that contain the purpose of creation, the fall (from heaven) and penance by Christ which is part of the Holy Spirit (Glas and de Ridder 2017).

Naugle states that worldview in a Christian perspective is called biblical worldview. Which is not like the thought of relativism, but the element is the Christian belief or faith itself in God as the highest reality. Its character is a belief that the God of the Trinity is the ultimate reality as the source of the existence of the universe, wisdom, and rules of all such existence (Thomson 2012). The elements of his belief are (1) objective faith in the Trinity; Holy God (2) subjective beliefs originating from the heart; and (3) formulation of ideology or dogma. Another character, that the biblical worldview emphasizes the danger of sin against the hearts and minds of humans. In addition, that reality of truth is a splinter of the glory of God's kingdom for human history and the task of Christ (Thompson 2016).

In Christian intellectual tradition, there has been an intellectual awareness that religion needs to be integrated into knowledge. In addition, science cannot stand and provide many benefits if it is not guided by religion. If we refer to this with the general character of the worldview, that is almost the same as Islam. The difference is that the Islamic worldview recognizes the existence of Islamic science. Until now, however, not many Christian philosophers have spoken of Christian science. Where, this is different from the discussion of Muslim philosophers about Islamic science which has gone so massively. The Christian vision of the integration of science and religion only became discourse when Bucaille started this discourse in the 18th century. Likewise, Christian scientists began to highlight the negative aspects of modern science.(Thompson 2016)

From some of these justifications, we can have an understanding that the Christian worldview is agreed with the term biblical worldview. The elements are the belief (faith)

in the Trinity God, the orientation of the human heart, and Christian dogma. While its characteristics are that, the biblical worldview recognizes the God of the Trinity as the main reality that governs the universe, Christ as the redeemer of humankind, and the incarnation of God in Christ.

Elements and Character of Islamic Worldview

Sayyid Qutb states that worldview in the perspective of Islam is called "*al-Tashawwur al-Islamy*", which is a vision that brings a Muslim closer to all the essence of the world, life and others. (Quthb 1983 p. 5; Bouzarinejad, Zarpeyma, and Marandi 2017) The element is Revelation from Allah to the Messenger of Allāh SA which is permanent (standard) and may not change throughout history (Syahnan, Mahyuddin, and Mukhsin 2017).

While its characteristics are first, Rabbaniy (derived from God), due to the existence of the Shari'a law as a standard reference regulations and considerations for human life (Quthb 1983 p. 42-43). Second, consistent the running of life refers to the Shari'a axis of the Revelation of Allah (Quthb 1983 p. 72-73; Bouzarinejad, Zarpeyma, and Marandi 2017). Third, comprehensive aspects of God, man, the universe, and the hereafter (Salamun et al. 2018). Fourth, balanced in understanding the divine values and aspects of humanity. (not overdoing one of them) (Hassan 2018). Fifth, positive (affirmative and constructive) in realizing a good relationship between God, humans, the universe, and the hereafter as the ultimate goal of humans (Jung and Abou El Zalaf 2020). Sixth, real (actual) in recognizing the reality of God and the divine nature behind the reality of existence that can be believed in life. Not just describing God with reason, and not also describing God as a transcendent being that is not present in nature (Valk, Albayrak, and Selçuk 2017). And seventh, monotheism is a source of belief about the existence of Allah that is understood from His Revelations to the Messenger of Allah (Inayah 2018).

Syed Naquib al-Attas asserted that worldview in the perspective of Islam was termed "*ru'yatul Islam lil wujud*" or '*Islamic vision of reality and truth*'. (Al-Attas 1995 p. 39) While the element or source of the worldview is God's Revelation to the Messenger of Allah in the form of the Koran (Valk, Albayrak, and Selçuk 2017; H F Zarkasyi, Jarman

Arroisi, and Salim 2019). The Koran projects the rules of life (sharia) which are both explained and exemplified by the Messenger of Allah and have been perfect since the beginning of their existence. It is a rule for humans, that there must not be creations and additions to the human mind (Hamid Fahmy Zarkasyi 2018). What is defined as revelation according to al-Attas is not cultural and cultural ethnical thought, not speculative thought of philosophers, is not the result of dialectical synthesis of thought, not from facts of scientific discovery based on observation, not limited to the empirical rational form of human experience, and not just the physical things of this world (H F Zarkasyi, Jarman Arroisi, and Salim 2019).

The character of the Islamic worldview - according to al-Attas - is *tauhidi*, not dichotomous. Not limitedly defined as an oriented view of the physical and metaphysical world, but also affirming the life in hereafter as the ultimate goal of man. Not just a view of reality but also the nature behind that reality which is also related to the afterlife (Sanusi 2017). The essence and existence of God in Islam should only be illustrated through God's revelation itself and affirmed by his messenger namely the Prophet and previous Prophets (Razzaq 2018).

Islam also has the concept of science and the concept of truth that is different from other worldviews. The Islamic vision about knowledge and truths derived from the internal and external human consciousness. Internal aspects mean in the form of senses, ratios, and intuition. External means in the form of Revelation, religious teachings transmitted through authentic sources then refer to the authority of Revelation, also reliable information about a scientific matter that refers to people who have the authority of the science. Not just recognition of the power of human ratios, let alone make humans a measure of all science and truth (Muslih 2019b; Quthb 1983 p. 45).

The explanation above is enough to explain the elements and character of the Islamic worldview. Even though the scholars above have their own terms, it turns out that both of them agreed on the elements of the Islamic worldview, namely: first, God's revelation to the Messenger of Allah that had been affirmed by the previous prophet. And then "gave birth" to Shari'a law as a rule of life (AMIN 2019; Ahmad 2019). Second, it is not based on human thought, philosophical speculation, ethnic culture, observational scientific reality, or even human experience (Ahmed 2018).

As for his character, the scholars agreed that: (1) *tauhidi* and *rabbaniy* looking at reality and existence in the world and relate them to the afterlife. (2) Has a standard value of truth and scientific concepts based on internal and external aspects of human beings. (3) Integration of the permanent concepts (*tsawabit*) which may not change, and changeable concepts (*mutaghayyirat*) that may change, are not absolute or absolutely relative (Ismail 2017; Kania, Zarman, and Romly 2017; Martanegara, Husaini, and Syafrin 2019).

Conclusion

There was distinctive feature of Islamic worldview is very different from another worldview. The element of the worldview of Islam is God's Revelation that was revealed to the Messenger of Allah, which became the standard of truth and became a permanent rule of human life. Its character is its comprehensive orientation towards *monotheism* in seeing God, humanity, the natural surroundings, and the hereafter. The whole is framed in sharia rules that govern the relationship between all these things. This definition offering the scheme for people to think about the universe and then to generate knowledge and technology without removing traces of God in his conception. Other than that, with this there have been many socioeconomic problems that can be resolved with this comprehensive Islamic system. That is what happened, that Islam - without the need for secularization - was once a superior civilization in the past, and of course, when all aspects of Islam would be implemented properly.

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