

Theorizing of Islamic Human Resources Management in University of Darussalam Gontor : Grounded Research Method

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Abstract

In the context of Islamic higher education, developing HRD based on an Islamic worldview is also the key to implementing comprehensive teaching, learning, and active relationship activities. This research aims to explain, identify, and provide an understanding of human concepts with an Islamic worldview, the process of Islamization, and the application of Islamic human resource development in higher education (IHRD). This study is categorized as a qualitative approach using grounded research methods. The data was selected and analyzed using open coding, axial coding, and selective coding that offers concepts (IHRD). The results show that the implementation of IHRD at UNIDA which simultaneously uses Islamization practices is a series of Total Devote Management (TDM) approaches. TDM is an effort to develop humans with a set of values and is processed based on the five souls, strengthened by the educational process (academic, non-academic, four pillars of education, and eight educational integrations), and has the goal of becoming human beings. Both the foundation, building, and goals are achieved together and form an integrated whole.

Keywords: Islamic Human Resource Development, Islamic Worldview, Total Devotion Management, Islamic Values

Introduction

The existence of human resources as an important contributor to activities on campus is the highlight of researchers. The involvement they have illustrates the cohesive working mechanism of the organization. Even in the realm of campus education, students' daily lives cannot be separated from Islamic insight and religious spirit through learning methods both conceptually and praxis. Furthermore, the study of human resource development both from the theological side, management ontology, philosophical discourse and methodological axiology is also a central element that immediately cannot be ruled out. The study of the mechanism of campus organizational growth and human involvement in human resource development is nothing but a form of exploration of the concept of humans as the best creation (Ahsanu Taqwīm), regulator on the face of the earth (KhalīFatullāh), a collection of intelligent people (ūlul al-Bāb), and the actualization of nature protection by maximizing the potential in humans (Insān al-Kāmil). Phenomena in campus activities such as learning

activities (Amaliyyah Ta'limiyyah), activity supervision (Amaliyah Murāqabah), a thorough internalization of civilization (Ta'dīb and Tarbiyah), integrated task briefing (tawjihāt wa al-Irshādāt), and various other activities are the main scope in the study of human resource development and biopsychosocial implications on the campus. Human resource studies are required to rely on anthropo-physical and metaphysical theories of compatibility of human physical and spiritual forms, balance (Equilibrium) that must be considered from the HR manager (Manager), and managed people (employee) and become the basis for achieving human resource development in the campus area.

In this study, the author chose UNIDA because the campus has a unique system and is rarely found, besides that this university can integrate the campus education system and pesantren simultaneously, not only that even students and lecturers can live simultaneously for 24 hours.

Furthermore, the slogans in UNIDA are The Fountain of Wisdom articulate the radiance of the knowledgeable human form ('ILM), activity well and optimally ('charity), and is based on a firm and unified belief in Tawhid (īmān) (Zarkasyi, 2019a). Belief based on Tawhid with the scope of scientific activities based on the right thinking pattern and manifests in 'charity in the development of human resources seems to have been realized in all aspects of campus life, such as dhikr, thought, taste and sports along with the pattern of organizational structural praxis in human resource development at UNIDA. This is where the philosophical discourse of HR development leads to several existential themes, such as human nature, the purpose of human creation, how to maximize human potential, and how human resource development manages humans as valuable assets within the scope of campuses and universities. Of course, organizational success is measured by structure, performance, strategy, systems and goals that depend on the collectivity of superior HR contributions, and efforts to reason philosophical constitutions both from existing concepts and theories challenge philosophical discourse so that it can be felt by all parties (Irawan, 2019). Some managerial concepts such as assignment (assignment), escort (controlling), transparency (transparency), integrity (Integrity) is an important indicator, whether it includes epistemological vocabulary and determines the sustainability of the organization (Axiological) or simply a form of theoretical idealism that dwells on the level of concepts without any implementation scheme which is obvious.

Literature Review

Scope of HRD

Speaking about the scope of HRD involves discussing the foundation of HRD. According to Swanson, one of the foremost scholars in this field, there are several essential concepts surrounding HRD. These include soft tools encompassing ethical systems, support theory (three-legged-stool), performance, and complicated tools, namely the organization (Richard A. Swanson, 1999).

According to Robbins & Judge, they state that: "organization is a consciously coordinated social unit, composed of two or more people, that functions on a relatively continuous basis to achieve a common goal or set of goals." (Robbins, 2016) In line with that, McShane & Glinow stated: "Organizations are groups of people who work interdependently toward some purpose" (McShane; Glinow, 2010). In brief, an organization is a formal, structured, and coordinated system of individuals working together to achieve specific goals.

From the definition above, an organization can be dissected into its components: mission and strategy, structure, human resources, and technology. Firstly, mission and strategy. If the mission pertains to the organization's objectives, then the strategy is a set of methods devised to achieve the organization's goals (Effendhie, 2011). Secondly,

structure. Organizational structure is defined as "how job tasks are formally divided, grouped, and coordinated" (Robbins, 2016). The structure needs to be designed by the organization to facilitate the division of tasks (Fithriyyah, 2021). A practical organizational structure can enhance organizational performance by influencing clear policies and procedures, thereby improving individual performance (Noor, 2023). Up to this point, it can be understood that every organization possesses a structure, divisions, or departments. Thirdly, human resources. From the organizational definition, it is evident that a company's prerequisite is human beings' existence (Fithriyyah, 2021).

Human resources constitute corporate resources alongside capital, materials, machinery, methods, available markets, opportunities, and information. Human resources consists of individuals who can carry out activities within an organization (Noor, 2023). Fourthly, Technology. This pertains to the tools utilized by the organization to achieve its objectives. McShane and Glinow state: "The company is introducing new systems technology to help the district and store management more accurately stock local stores with items, brands, garment sizes, and colours preferred by customers who shop at those specific locations" (McShane; Glinow, 2010). This indicates that technology enables organizations to enhance performance and maximize their goals.

Human Resource Development Approach

Discussing various concepts related to HRD, although not explicitly categorized as elements of HRD theory, makes the position of HRD more evident in the landscape of individual and organizational relationships. As for HRD theories, whether as a system or process, they are pretty diverse but generally consist of several stages, namely analysis, goal setting, program creation, implementation, and evaluation.

Competency: As an HRD Goal

Competency is also an outcome of experiences involving understanding/knowledge, tangible actions, and mental processes over a specific and repetitive period (Hager and Gonezi, 1996). Furthermore, competency delineates the knowledge, skills, and behaviours that determine the success or failure of an individual in their job and even in navigating life in general (Baartman and Bruijn, 2011). Kujiper divides competencies into functional competencies, learning competencies, and career competencies (Kuijpers, 2003). There are many more classifications of competencies. These classifications are made based on scholars' specific perspectives.

Relationship between Competency and HRD

According to Wallow et al., training or learning is one of the critical HRD activities where everyone in a company can build skills and knowledge (Wallo, 2020). Gilley and Steven (1991) state that human resource development aims to enhance learning, skills, attitudes, and behaviour in organizational tasks (Marnis, 2008).

Islamic Human Resource Development Approach

According to Ahmad, the difference lies in the worldview ("tasawur"), where conventional HRD is based on socialist and capitalist ideologies, while Islamic HRD is based on the Islamic worldview, as quoted from Shalleh with its three main principles: God as the creator, humans as creations, and nature as creation. The characteristics of a secular

worldview, which encompasses socialist and capitalist ideologies, assume that humans are independent creatures not connected to God (Khakim, 2020). Thus, conventional HRD is constructed upon a secular worldview centred around the concept of humans, unlike Islamic HRD, which is built upon the foundation of the Islamic worldview, affirming God as its central concept (Hidayatullah, 2023).

I-HRD dan Islamic Boarding School Universities

Raden Mas Prasetyo compared HRD practices in five universities in Semarang. In these universities, HRD practices still adhere to the European style, where the university rectors function as professors, as opposed to the Canadian style, which positions rectors more like CEOs in a corporate setting (Prasetyo, 2017). Suppose the European style views the rector as a professor. In that case, it implies that the university under their leadership is assumed to be an educational institution focused on the expertise of the rector. This model is commonly known as a traditional university (Nixon and Helms, 2022).

From this understanding of a pesantren university, HRD (Human Resource Development) in such an institution exhibits distinct characteristics. For example, since faculty members are ustadz, the competencies of those teaching scientific subjects are also expected to include a solid understanding of the fundamentals of Islam. Similarly, students, referred to as santri, must possess competencies in accessing fundamental Islamic texts. In other words, proficiency in the Arabic language becomes a crucial skill. Furthermore, because the rector is a kyai, they must reside with the santri, providing guidance 24 hours a day, seven days a week (Zarkasyi, 2022).

Research Method

This research uses a qualitative approach with a grounded theory framework, especially Glaserian grounded theory. This approach allows researchers to be the primary instrument in data collection and analysis, with a focus on accuracy and depth. Glaserian grounded theory emphasizes neutrality and objectivity, ensuring the researcher's point of view remains neutral. The interaction between researchers and research objects is maintained to gain in-depth understanding, while research remains objective and data-based. This approach allows the development of substantive theories rooted in real data.

In this study that used purposive sampling. Informants are selected based on leadership at UNIDA which includes the president of UNIDA, rectorate, heads of directorates, postgraduate directors, deans. In addition, the leadership also selects educators and education staff. Educators are selected based on their status as 'cadres'. A cadre is a person who serves for a certain period of time and volunteered or was elected to dedicate himself until the end of his life. The cadres selected in this study are senior and junior cadres. Senior cadres in this case are those who have been doing service at Pondok Modern Darussalam Gontor for more than 20 years. The junior cadres are those who have done service at Pondok Modern Darussalam Gontor for less than 10 years. There are also informants selected in addition to cadres, but have scientific authority in the fields of management, Islamization, Islamic boarding schools, and Islamic economics.

The following is a profile of the informant determined by the researcher based on the interview code, organization, and position.

Table 1.
Informant Profile

No	Interview code	Organization	Position
1	DP 1	Directorate of Boarding Schools	Group Chief Shariah Officer
2	DP 2	Directorate Language	Group department
3	BP 2	Islamization of Knowledge	Group Department
4	BP 2	Rectorate	Group Department
5	BP 3	HRD	Group Department
6	CP 1	Doctoral Student	Managing director
7	CP 2	Post Graduate Student	Managing director
8	CP 3	Student of Graduate	Managing director
9	AE 1	President Of University	President
10	AE 2	Rector of University	Chief of Department
11	EA 1	Student of Foreign	Managing director
12	EA 4	Teacher in Gontor	Director

This study uses the Glaserian version of grounded theory approach to analyze the process of Islamization in the context of IHRD at UNIDA. The data analysis process follows three main stages:

1. Open Coding:
 - a. The researcher forms the initial category of information of the phenomenon under study.
 - b. Themes and categories evolve along with additional data, enriched by sub-categories as supporting details.
2. Axial Coding:
 - a. The researcher chooses one category as the core of the phenomenon under study.
 - b. All other categories are linked to the main core category based on correlation.
 - c. The new data further strengthens the relationships between categories, forming a conceptual framework.
3. Selective Coding:
 - a. Researchers compile narratives or storylines as abstract explanations of the process studied.
 - b. This stage is a unification and refinement towards a proposition that is ready to be strengthened with relevant literature.

Result and Discussion

IHRD Values in UNIDA Development

The Islamic Human Resource Development (IHRD) approach at Pondok Modern Darussalam Gontor reflects a strong commitment to Islamic values in education and human resource development. The focus involves lecturer certification, Muslim

solidarity, world economy, AKPAM, discipline, integration-interconnection, Islamization, and sincerity. Character education is a major concern with an emphasis on integration-interconnection, leadership, and success in the Islamic context, as well as sincerity. Career development and performance improvement of Islamic human resources emphasize integration-interconnection, independence, modernity, leadership, and success. Gontor also focuses on Islamization, modernity, sincerity, independence, Islamic boarding schools, and the welfare of cottage families. The concept of integration-interconnection became characteristic, creating human resources who were not only skilled in science, but also had a deep understanding of Islamic values. Gontor affirmed his comprehensive view on the development of Islamic human resources with an emphasis on Islamization, sincerity, and self-reliance. UNIDA also plays a role in supporting the competence of lecturers by encouraging certification and achievement of functional positions.

Table 2.
Lecturer Academic Rank

Faculty	Academic Rank	Certified
Postgraduate	Professor (2)	✓
	Associate Professor (13)	✓
	Assistant Professor (3)	✓
	Expert Assistant (1)	✓
Ushuluddin	Associate Professor (1)	✓
	Assistant Professor (2)	✓
Tarbiyah	Assistant Professor (10)	✓
	Expert Assistant (2)	✓
Sharia	Associate Professor (1)	✓
	Assistant Professor (3)	✓
	Expert Assistant (1)	✓
Economics and Management	Associate Professor (1)	✓
	Assistant Professor (12)	✓
	Expert Assistant (3)	✓
Information and Technological Science	Lector (9)	✓
	Assistant Professor	✓
	Expert Assistant (3)	
Health Science	Assistant Professor (7)	✓
	Expert Assistant (2)	✓
Humanities	Assistant Professor (8)	✓

In order to achieve long-term goals and visions, it is important for Islamic Human Resource Development to consider the five stages of planning, namely the stages of planning, development, implementation, assessment, and refinement, to achieve the achievement of the desired competence and quality of Islamic human resources.

All these elements contribute to each other in creating superior, quality,

and Islamic human resources who are able to play an active role in society and organizations based on Islamic values. In this context, it can be observed the relationship between important elements developed at Unida.

Human concept and Islamization

The Islamization of human thought involves liberating the human intellect from various forms of doubt, myths, magic, and animism, as well as national cultural traditions that contradict Islamic values. This concept refers to efforts to purify human thought from elements incongruent with the Islamic Worldview. From the perspective of Syed Muhammad Naquib al Attas, this constitutes a process of purifying thought to align it with Islamic teachings.

In this context, the Islamization of human thought encompasses efforts to eliminate all forms of doubt and magical practices that conflict with Islamic beliefs. It also involves the rejection of mythology and cultural traditions that are inconsistent with religious values. Overall, its objective is to liberate the human intellect from aspects that may obscure a proper understanding and align it with the ethical values of Islam (Zarkasyi, 2019b).

On the other hand, the concept of the Islamization paradigm represents an alternative approach to managing contemporary human knowledge. This paradigm strives to instruct, develop, organize, disseminate, utilize, and evaluate human expertise following the Islamic Worldview, ethical values, and religious norms, according to Mohd. Kamal Hassan's perspective, the Islamization paradigm, offers a viewpoint that aligns with Islamic teachings in the management of knowledge.

The Islamization of human thought, the Islamization paradigm, and efforts to integrate Islamic values and worldviews in various fields of knowledge reflect the importance of ensuring that aspects of human life are consistently aligned with Islamic teachings. In this context, Islamization serves as a tool to achieve harmony between human thought, knowledge, and religious beliefs.

In conclusion, Islamization is an effort to strengthen the connection between human thought and religious beliefs. Ensuring that humans' knowledge, thoughts, and actions consistently align with Islamic principles is crucial, allowing individuals to follow spiritual guidance in various aspects of their lives.

Foundations of Islamization of Knowledge in IHRD

The formal foundation of the Islamization of knowledge at UNIDA is robust and clearly defined through several documents and guidelines that underpin it. These documents ensure that the Islamization of knowledge approach is at UNIDA's core of education and learning.

The Wakaf Charter, as the first formal foundation, reaffirms UNIDA's commitment to adhere to the provisions of Islamic Law. This document asserts that UNIDA is a perpetual charity (*amal jariyah*), implying a place where charitable deeds continue to flow even after the individual who made the generous contribution has passed away. This underscores that UNIDA must continue to provide benefits and philanthropic deeds in the form of Islamic education, Quranic/Arabic language, and general knowledge, with a strong emphasis on the spirit of the traditional Islamic school (*Pondok*).

Additionally, UNIDA refers to the values of Gontory, where the quote "Dimana bumi engkau pijak, disitu engkau bertanggung jawab atas keislamannya" (Wherever you tread the earth, you are responsible for its Islam) is highlighted. This quote reflects the responsibility for the spread of Islam in all aspects of life, including knowledge. Thus, the Islamization of knowledge is an integral part of UNIDA's duty and responsibility towards the dissemination of Islam (Zarkasyi et al., 2017).

The Panca Jiwa (Five Souls) and the motto of the UNIDA Pondok also form a solid formal foundation. The Panca Jiwa of UNIDA reflects the importance of values such as simplicity, sincerity, self-reliance, Islamic brotherhood (ukhuwah Islamiyah), and freedom in Worldview. The tagline "The Fountain of Wisdom" signifies that UNIDA is a place where Islamic wisdom and knowledge flow, placing it as a primary focus in the Islamization of knowledge.

UNIDA's strong educational orientation towards the development of Islamic values, ethics, and morality also supports the Islamization of knowledge. UNIDA aims to produce graduates who are proficient in knowledge, have strong faith, and are committed to serving the community.

The concept of Sintesa, an integration between knowledge and Islamic values, is a formal foundation guiding the Islamization of knowledge at UNIDA. It emphasizes the importance of integrating Islamic values into all aspects of life and knowledge.

In conclusion, the campus's clear and structured Vision, Mission, and Objectives help determine the direction and goals of the Islamization of knowledge at UNIDA. The vision of becoming a "World Class University" reflects UNIDA's determination to excel globally, strongly emphasizing the Islamization approach.

The Campus Mission and Objectives, which include the development of quality Islamic human resources, the enhancement of research grounded in Islam, and the positive contribution to society through Islamic values, all reinforce UNIDA's commitment to the Islamization of knowledge.

The process of Islamization at UNIDA

As a comprehensive effort, UNIDA teaches that the transformation of Islamic values is not only introspective, but can also permeate the wider environment, involving changes in behavior, knowledge, and life perspectives. With this holistic approach, UNIDA does not only make Islamization a theoretical concept, but rather a long journey that has a positive impact on individuals. Therefore, UNIDA is fully committed to achieving the vision of Islamic education, combining harmony between Islamic values and quality individual development.

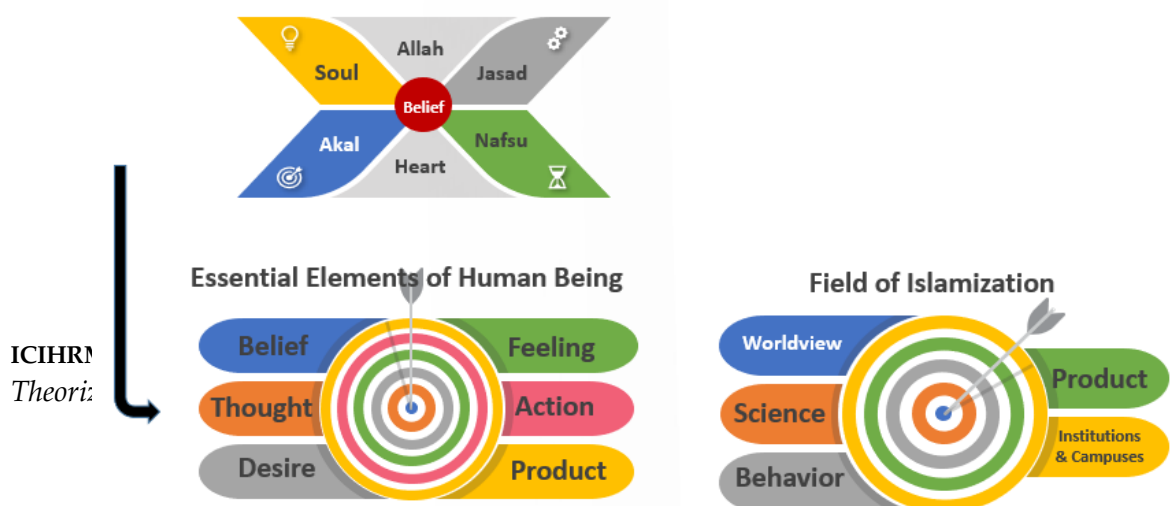


Figure 1.
The process of Islamization at Unida

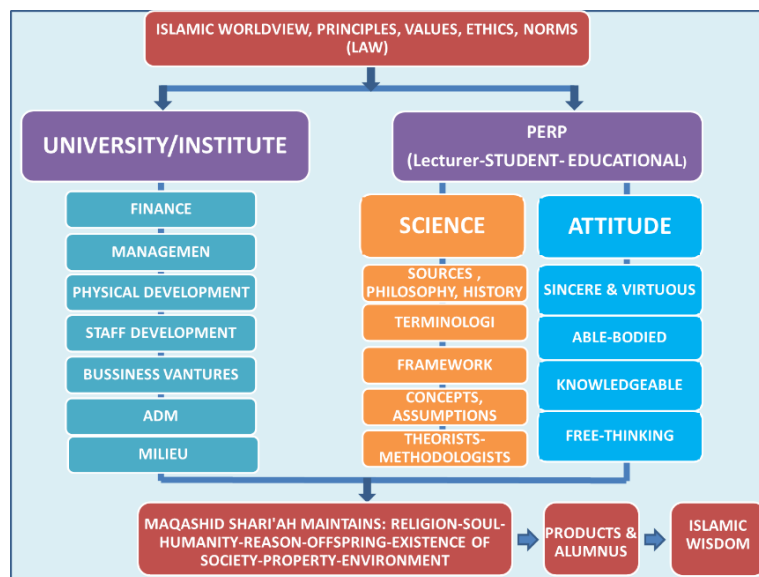


Figure 2.
Islamic Worldview at UNIDA

Referring to the implementation of IHRD at UNIDA which simultaneously uses Islamization practices is a series of Total Devote Management (TDM) approaches. TDM is an effort to build humans with a set of values and processed with the foundation of five souls, strengthened by the educational process (academic, non-academic, four pillars of education, and eight educational integrations), and has a goal as human beings. Both foundations, buildings, and goals are achieved together and constitute an integrated whole.

Conclusion

The concept of man in the Islamic Worldview places humans as beings with reason, heart, and passions that have the potential to interact and even clash. Moreover, The process of Islamization involves measures such as conformity with Islamic aqedah, self-control, integration of Islamic values with institutions, and unification of spiritual and practical aspects. Unida implements IHRD by viewing humans as central in the process of Islamization, emphasizing morality, quality, and popularity:

1. Morality includes aspects of discipline, honesty, spirituality, hard work, patience, perseverance, and persistence.
2. Quality is emphasized through the concept of qurrota A'yun.
3. Popularity is emphasized through the concept of “waj'alna lilmuttaqina imama”

Recommendations

This research highlights the importance of strengthening aspects of morality, quality, and popularity in the development of Islamic Human Resource Development (IHRD), especially in educational environments such as Unida (Islamic University Darussalam). The results of the study confirmed that this concept became the main foundation for creating quality and competitive Islamic human resources. The resulting advice involves a greater emphasis on character building and moral values in Islamic education, focusing on aspects of discipline, honesty, spirituality, hard work, patience, perseverance, and persistence. Other recommendations include support and motivation for student achievement, both in extracurricular activities, research, and skills development. In addition, it emphasized the need to increase the popularity of Islamic educational institutions through effective promotion, collaboration, and recognition of achievements, which are intrinsically linked to the qualities and achievements instilled in Islamic human resources. As a pesantren-based institution, it is important to measure and administer the competence of students and lecturers in order to integrate performance, competence, and Islamization.

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