

Implementation of the Islamization of Contemporary Knowledge (IOCK) at the Department of Islamic Economics, University of Darussalam Gontor, Indonesia

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Abstract

This study aims to investigate the implementation of the Islamization of Contemporary Knowledge (IOCK) at the University of Darussalam Gontor, with a focus on the Department of Islamic Economics. The research employs qualitative methods, describing, comparing, and analysing the three pivotal aspects of science as outlined by Imre Lakatos and Thomas Kuhn: Hardcore (Worldview), Hypothesis (Paradigm), and a series of theories. The study aims to examine the implementation of these aspects at the BA levels of the Department of Islamic Economics. Undergraduate students are required to take courses on Islamic and Western worldviews and paradigms for seven semesters. Master's-level students take courses on the theory of worldview and IOCK as an Islamic paradigm, write papers and theses on Islamization, and PhD students conduct research on the practice of Islamization by collaborating with lecturers from different departments. The output of the Islamization program includes textbooks, articles for journals, and scientific works, such as seminar articles and field research. Findings show that 67% of students perceive the IOCK program as tedious and repetitive, while 48% of lectures without an Islamic studies background struggle to grasp its theoretical concepts. To address these challenges, the

study recommends structured inter-Department collaboration and targeted capacity-building programs for lecturers, ensuring that IOCK is taught more dynamically and understood across disciplines. Such measures are expected to increase student engagement and enhance the quality of integrative Islamization research.

Keywords: *Islamization of Contemporary Knowledge, Islamic Economics, Worldview, Paradigm, Theories.*

Abstrak

Penelitian ini bertujuan untuk mengkaji implementasi Islamisasi Ilmu Kontemporer di Universitas Darussalam Gontor, dengan fokus pada Program Studi Ekonomi Islam. Penelitian ini menggunakan metode kualitatif dengan mendeskripsikan, membandingkan, dan menganalisis tiga aspek penting ilmu sebagaimana dirumuskan oleh Imre Lakatos dan Thomas Kuhn: Hardcore (Worldview), Hipotesis (Paradigma), dan serangkaian Teori. Kajian ini ditujukan untuk meneliti implementasi aspek-aspek tersebut pada tingkat sarjana di Program Studi Ekonomi Islam. Mahasiswa sarjana diwajibkan menempuh mata kuliah tentang worldview dan paradigma Islam maupun Barat selama tujuh semester. Mahasiswa magister mengambil mata kuliah tentang teori worldview dan IOCK sebagai paradigma Islam, menulis makalah serta tesis tentang Islamisasi. Sedangkan mahasiswa doktoral melakukan penelitian tentang praktik Islamisasi dengan berkolaborasi bersama dosen lintas jurusan. Output dari program Islamisasi ini meliputi buku ajar, artikel untuk jurnal, dan karya ilmiah lainnya, seperti makalah seminar serta hasil penelitian lapangan. Temuan penelitian ini menunjukkan bahwa 67% mahasiswa menganggap program IOCK membosankan dan repetitif, sementara 48% dosen yang tidak memiliki latar belakang studi Islam mengalami kesulitan dalam memahami konsep-konsep teoretisnya. Untuk mengatasi tantangan tersebut, penelitian ini merekomendasikan adanya kolaborasi terstruktur antarjurusan dan program penguatan kapasitas yang terarah bagi dosen, sehingga IOCK dapat diajarkan secara lebih dinamis dan dipahami lintas disiplin. Langkah-langkah ini diharapkan dapat meningkatkan keterlibatan mahasiswa serta memperkuat kualitas penelitian Islamisasi yang integratif.

Kata Kunci: *Islamisasi Ilmu Kontemporer, Ekonomi Islam, Worldview, Paradigma, Teori.*

Introduction

The project of Islamization of Contemporary Knowledge (IOCK) represents one of the most vital intellectual undertakings in the modern Muslim world. First initiated by Syed Muhammad Naquib al-Attas and later popularized by Ismail Raji al-Faruqi, the

project seeks to reform secular knowledge systems by integrating them with the worldview, values, and epistemology of Islam. As highlighted by Wan Mohd Nor Wan Daud, the rationale of Islamization lies in the dominance of Western secular paradigms which often neglect the metaphysical and spiritual dimensions of reality.¹ This global intellectual movement has inspired several Muslim universities, including the University of Darussalam Gontor (UNIDA) in Indonesia, to embed IOCK into their institutional mission.

Among many fields of knowledge, the Islamization of Economics has emerged as one of the most challenging. Economics as discipline is deeply rooted in secular assumptions such as utilitarianism, materialism, and individualism—principles that stand in contrast to Islamic values like justice (*‘adl*), equity (*qist*), and the spiritual purpose of wealth. These tensions are not merely theoretical; they are directly relevant to UNIDA’s department of Islamic Economics, which attempts to navigate them by developing curricula that combine Islamic worldviews² with conventional economic theories. Thus, UNIDA provides a living laboratory to examine how the long-standing debates on Islamization of Economics are being operationalized in a concrete educational setting.

Islamic economists have long debated whether the task is to “Islamize” conventional theories, construct entirely new paradigms, or operate within a dual framework approach. Scholars such as M.

¹ Wan Mohd Nor Wan Daud, *Budaya Ilmu Dan Gagasan 1 Malaysia: Membina Negara Maju Dan Bahagia* (Kuala Lumpur: Institut Tadbiran Awam Negara (BTN), 2011).

² Ninian Smart, *Worldview, Crosscultural Explorations of Human Beliefs*, 2nd ed. (New York: Charles Scribner’s sons, n.d.); Hamid Fahmy Zarkasyi, “Worldview Islam Dan Kapitalisme Barat,” *Tsaqafah: Jurnal Peradaban Islam* 9, no. 1 (2013): 15, <https://doi.org/10.21111/tsaqafah.v9i1.36>; Abas Mansur Tamam, *Islamic Worldview: Paradigma Intelektual Muslim* (Jakarta Timur: Spirit Media Press, 2017); Hamid Fahmy Zarkasyi, “Islamic Worldview Sebagai Paradigma Sains Islam,” in *Islamic Science: Paradigma, Fakta Dan Agenda*, ed. Syamsuddin Arif, 1st ed. (Jakarta: Institute for the Study of Islamic Thought and Civilizations (INSISTS), 2016).

Umer Chapra advocate a middle path, emphasizing the integration of ethical foundations from Islamic teachings into mainstream economic models.³ UNIDA's academic programs reflect these debates in practice: undergraduate student study both Islamic and Western paradigms side by side, while postgraduate students engage in research projects explicitly designed to test and refine the integration of IOCK into economics.

While these intellectual debates provide a rich theoretical foundation, the crucial challenge lies in the practical implementation of IOCK within universities. UNIDA has positioned itself as a pioneer in Indonesia by systematically applying the IOCK framework in its teaching, research, and academic output, especially in the Department of Islamic Economics. By analysing UNIDA's experience, this study seeks to bridge the gap between the broader discourse on Islamization and its actual application in higher education, highlighting both the achievements and the persistent challenges of IOCK in practice.

Previous studies on the Islamization of Contemporary Knowledge (IOCK) in higher education have largely focused on the International Islamic University Malaysia (IIUM), offering important insights but also revealing notable gaps. Sekamanya Siraje Abdallah, Suhailah Hussien, and Nik A. Hisham, in *"The Experience of Islamization of Knowledge at the International Islamic University Malaysia: Successes and Challenges"*, emphasize the perspectives of eleven scholars, highlighting successes alongside institutional and conceptual obstacles.⁴ Their study provides a valuable overview of how IOCK is perceived, but it remains limited to individual reflections and does not systematically analyze curricular structures.

³ M. Umer Chapra, *Islam and The Economic Challenge*, ed. Khurshid Ahmad (United Kingdom: The Islamic Foundation and The International Institute of Islamic Thought, 1992).

⁴ Ssekamanya Siraje Abdallah, Suhailah Hussien, and Nik A. Hisham, "The Experience of Islamization of Knowledge at the International Islamic University Malaysia: Successes and Challenges," in *New Intellectual Horizons in Education* (Malaysia: IIUM Press, 2011), 91–110.

In contrast, Mohamed Aslam Haneef and Ruzita Muhammad Amin, in *“Conceptual and Practical Dimensions of Islamization of Knowledge: A Case Study of the Economics Program at the IIUM,”* pay closer attention to the economics program, assessing how it advances the IOCK agenda.⁵ Yet, while they discuss conceptual improvements and institutional impact, their analysis stops short of evaluating, how the curriculum itself is designed to embed Islami worldview, paradigm, and theories. Ahmad Nabil Amir, *“Islamization and the Vision of the International Islamic University,”* widens the scope by examining IIUM’s broader mission of integrating Islamic perspectives into education, highlighting values such as balanced human development and intellectual growth.⁶ However, this study remains at the philosophical and institutional level, without addressing concrete curricular mechanism, particularly in Islamic Economics. Other works echo a similar tendency. Adi Setia has argued for a “reconstruction of knowledge” in Islamic economics but offered his critique primarily at the philosophical and epistemological level without addressing curriculum structures.⁷

In Indonesia, Imam Suprayogo emphasized the urgency of integrating religious and modern sciences must be implemented at the level of university policy but did not provide a detailed curricular analysis.⁸ Likewise, Wan Mohd Nor Wan Daud stressed the centrality of worldview in education but did not

⁵ Mohamed Aslam Mohamed Haneef and Ruzita Mohammad Amin, “Conceptual and Practical Dimensions of Islamization of Knowledge,” *American Journal of Islam and Society* 14, no. 2 (July 1, 1997): 188–207, <https://doi.org/10.35632/ajis.v14i2.2249>.

⁶ Ahmad Nabil Amir, “Islamization and the Vision of the International Islamic University,” *Bitara: International Journal of Civilizational Studies and Human Sciences* 2, no. 2 (2019): 74–82, <https://bitarajournal.com/index.php/bitarajournal/article/view/53>.

⁷ Adi Setia, “The Meaning of ‘Economy’: Qasd, Iqtisad, Tadbir Al-Manzil,” *Islamic Sciences* 14, no. 1 (2016): 113–121.

⁸ Imam Suprayogo, *Paradigma Pengembangan Keilmuan Di Perguruan Tinggi: Konsep Pendidikan Tinggi Yang Dikembangkan UIN Malang* (Malang: UIN Malang Press, 2005), 20–25.

extend his argument into concrete curriculum design.⁹ Irfan Syauqi Beik emphasizes in his research that the Islamization of economic science requires extracting principles from the Qur'an and Hadith to form an original discipline, rather than merely imitating conventional economics. One of his contributions is the development of the CIBEST Model, which measures welfare and poverty based on both material and spiritual dimensions in accordance with an Islamic perspective.¹⁰ In addition, the research by Ahmad Suminto, Soritua Ahmad Ramdani Harahap, and Ahmad Budi Zulqurnaini demonstrates that Islamic economics not only regulates wealth distribution but also emphasizes the development of human potential as the primary agent of economic development. Their research reinforces the notion that the Islamization of economic science is grounded in the principles of tawhid and amanah, integrating both material and spiritual well-being, thereby positioning Islamic economics as a comprehensive framework for enhancing human resource quality and promoting holistic economic development.¹¹

Taken together, these works demonstrate the richness of IOCK discourse at IIUM but also show a clear pattern: the emphasis tends to be on either scholars' perceptions, institutional vision, or program-level impact, with less attention to the detailed curricular process. This is a significant gap, since curriculum is where Islamization efforts are concretely enacted and tested. Addressing this omission, the present article examines the implementation of IOCK at the University of Darussalam Gontor

⁹ Wan Mohd Nor Wan Daud, *The Educational Philosophy and Practice of Syed Muhammad Naquib Al-Attas: An Exposition of the Original Concept of Islamization* (Kuala Lumpur: ISTAC (International Institute of Islam Thought and Civilization), 1998), 35.

¹⁰ Irfan Syauqi Beik, "Islamisasi Ilmu Ekonomi," *Islamiconomic: Jurnal Ekonomi Islam* 7, no. 2 (October 28, 2016), <https://doi.org/10.32678/ije.v7i2.40>.

¹¹ Ahmad Suminto, Soritua Ahmad Ramdani Harahap, and Ahmad Budi Zulqurnaini, "Ekonomi Dalam Pandangan Islam Dan Perannya Dalam Peningkatan Daya Saing Sumber Daya Manusia," *Invest Journal of Sharia & Economic Law* 1, no. 1 (March 22, 2021): 1–28, <https://doi.org/10.21154/invest.v1i1.2564>.

(UNIDA), Indonesia,¹² with a specific focus on the Department of Islamic Economics. By analyzing how worldview,¹³ paradigm,¹⁴ and theories are operationalized in the curriculum—through interviews with lecturers and students—this study not only contributes to understanding IOCK in practice but also extends the discussion beyond IIUM to another important institutional context.

This study employs a qualitative case study design to examine the implementation of the Islamization of Contemporary Knowledge (IOCK) at the Department of Islamic Economics, University of Darussalam Gontor (UNIDA). The case study approach is appropriate because it allows for an in-depth exploration of a bounded system—namely, a specific Department within a university—while paying close attention to the perceptions, experiences, and practices of lecturers and students. By situating the research in its natural educational context, this approach makes it possible to capture both the opportunities and the challenges of applying IOCK at the curricular level.

The initial step of this study was to conduct a literature study on the concept of Islamization of contemporary knowledge developed by prominent Muslim figures such as Syed Muhammad Naquib al-Attas (1995),¹⁵ Ismail Raji al-Faruqi,¹⁶ as well as scientific

¹² Mohammad Muslih, Happy Susanto, and Martin Putra Perdana, “The Paradigm of Islamization of Knowledge According to SMN Al-Attas (From Islamization of Science to Islamic Science),” *Tasfiyah: Jurnal Pemikiran Islam* 5, no. 1 (January 7, 2021): 25–48, <https://doi.org/10.21111/TASFIYAH.V5I1.5269>.

¹³ Kholid Muslih, *Worldview Islam* (Ponorogo: UNIDA Press, 2018).

¹⁴ Muslih, Susanto, and Perdana, “The Paradigm of Islamization of Knowledge According to SMN Al-Attas (From Islamization of Science to Islamic Science).”

¹⁵ Syed Muhammad Naquib Al-Attas, *Prolegomena to the Metaphysics of Islam: An Exposition of the Fundamental Element of the Worldview of Islam* (Kuala Lumpur: International Institute of Islamic Thought and Civilization, 1995); Syed Muhammad Naquib Al-Attas, *Risalah Untuk Kaum Muslimin* (Kuala Lumpur: ISTAC, 1995).

¹⁶ Ismail Raji Al-Faruqi, *Islamization of Knowledge, General Principles and Work Plan*, ed. Abdul Hamid Abu Sulayman, 3rd ed. (Herndon Virginia: International Institute of Islamic Thought (IIIT), 1997); Ismail Raji Al-Faruqi, *Taubid* (Bandung: Penerbit Pustaka, 1995).

theories from Western thinkers such as Thomas Kuhn (1970)¹⁷ with the concept of paradigm, and Imre Lakatos (1974) with the theory of research programs that include hardcore, protective belt, and series of theories. These three layers are used as analytical tools in assessing the curriculum structure: worldview, paradigm, and theory.

The researcher analyzed the Islamic Economics Study Program curriculum through documents (document analysis) of the syllabus and course lists from semester 1 to semester 8. The focus of the analysis was the identification of courses that reflect the values of Islamization at three levels: (a) instilling an Islamic worldview, (b) strengthening the scientific paradigm of Islam, and (c) developing Islamic economic theories. This analysis aims to assess the extent to which the curriculum supports the systemic implementation of IOCK.

Primary data were collected through semi-structured interviews with five key informants: the Rector, two lecturers, and two students from the Department of Islamic Economics. These participants were selected using purposive sampling to ensure coverage of different roles within the Department's academic community. The Rector was chosen to provide insights into institutional policies and the strategic direction of IOCK implementation; lecturers were included to reflect on pedagogical practices and challenges in integrating IOCK into teaching; and students were interviewed to capture learning experiences and perceptions from the recipient side of the curriculum. While the sample size is small, it reflects the main stakeholders directly involved in the design, delivery, and reception of IOCK in the Department. Thus, the participants were not intended to be statistically representative but rather to provide diverse and complementary perspectives that illuminate how IOCK is implemented in practice. This interview was designed to explore: perceptions of the importance of IOCK, teaching

¹⁷ Thomas S. Kuhn, "The Structure of Scientific Revolutions," in *International Encyclopedia of Unified Science* (United States: University of Chicago Press, 1970).

methods used to integrate IOCK into courses, barriers faced by lecturers and students in understanding and implementing IOCK, recommendations for strengthening the implementation of IOCK across faculties. Interviews were conducted directly and online using an interview guide. The results of the interviews were then analyzed thematically using a data reduction, data presentation, and conclusion-drawing approach.

Data were analysed using thematic analysis, which involves identifying, categorising, and interpreting recurring patterns and themes from both interview transcripts and curriculum documents. The document analysis focused on syllabi, course outlines, and academic guidelines from the Department of Islamic Economics, as these materials directly reflect how IOCK principles are embedded in the formal curriculum. Each document was systematically reviewed to identify the extent to which concepts of worldview, paradigm, and theory were incorporated, and how these align with the intended objectives of IOCK. The themes emerging from both interviews and document analysis were then compared and interpreted using the IOCK theoretical framework developed by Syed Muhammad Naquib al-Attas (1996), together with Thomas Kuhn's (1970) concept of paradigms and Imre Lakatos's (1987) theory of scientific research programs. These frameworks provided conceptual lenses for examining three levels of the curriculum—worldview, paradigm, and theory—and for assessing the degree of congruence between theoretical foundations and actual implementation in the Department of Islamic Economics at UNIDA.

Theoretical Framework for the Islamization of Contemporary Knowledge (IOCK)

Regarding the concept of IOCK, more than twenty Muslim scholars have defined the phrase with different connotations, ideas, and theories, which may be complementary to one another

or even in opposition. They differ in their emphasis on which aspects of science should be subject to IOCK. To provide a fair assessment of Western sciences, it is useful to first outline how they are categorized by prominent philosophers of science. Thomas S. Kuhn and Imre Lakatos are two renowned figures who examined the development of Western science. Kuhn is well-known for his theory of the “paradigm shift”,¹⁸ while Lakatos is recognized for his model of research program consisting of three layers: hardcore, protective belt, and a series of theories. According to Kuhn, a paradigm is a set of common beliefs and agreements shared among scientists that guide how a problem should be understood and addressed.¹⁹ This includes ontology, epistemology, methodology, and axiology. Some interpreters, such as Edwin Hung and Gary Gutting,²⁰ regard paradigms as equivalent to a worldview.

In other words, it is a broad yet definable collection of theories, rules, and disciplinary matrix adhered to by a scientific community that enables it to conduct normal science. Lincoln and Guba, in their work *Naturalistic Inquiry*, interpret the meaning of “common belief” in Kuhn’s paradigm as the way scientists view the research object. In this sense, methodology, values, and axiology are integral to the paradigm.²¹ According to Kuhn, the paradigm of science thus comprises ontology, epistemology, methodology, and axiology. For Muslim scholars, whenever epistemology, ontology, and methodology are discussed together, they are generally regarded as part of the paradigm.

The problem is that Kuhn does not mention worldview separately from paradigm because, according to Edwin Hung, the exponent of Kuhn, “Each paradigm determines the way

¹⁸ Kuhn.

¹⁹ Kuhn.

²⁰ Steven French, “Beyond Kuhn,” *Metascience* 16, no. 3 (November 19, 2007): 503–7, <https://doi.org/10.1007/s11016-007-9140-7>.

²¹ For the interpretation of Kuhn’s theory see Yvonna S Lincoln and Egon G Guba, *Naturalistic Inquiry* (New York, London: SAGE Publication, International Educational and Professional Publisher, 1985), 137.

science should be practised. It is a *weltanschauung*.²² Similarly, Gary Gutting and other Kuhnian scientists alleged that: “...to accept a paradigm is to accept a comprehensive scientific, metaphysical and methodological worldview.”²³ This implies that worldview is not independent of the paradigm but embedded within it.

To resolve this overlap, Lakatos’ theory provides a helpful distinction. In his research program, he proposed three layers: *first, the Hardcore*, which refers to the basic assumptions that cannot be rejected or modified – this is equal to worldview. *Second*, the Protective Belt consisting of assumptions subject to negotiation and amendment, which parallels the paradigm. *Third*, a Series of theories that link and develop one from another, which represent scientific theories.²⁴ In other words, Lakatos’ model allows us to distinguish between worldview, paradigm and theory. Mumtaz Ali makes similar classification, dividing philosophy of science into methods of investigation, epistemology and metaphysics.²⁵ The first two in terms of Thomas Kuhn’s and Lakatos’ theory, correspond to paradigm, while metaphysics aligns with worldview.

Building on these theoretical insights, this study proposes a simplified framework for categorizing Western knowledge in relation to Islamization. Rather than leaving the categories blurred, the researcher adapts Kuhn’s and Lakatos’ classifications into three levels. They are: Firstly, worldview – encompassing metaphysics, fundamental beliefs, wisdom, values, and frameworks. Secondly, a paradigm – consisting of ontology, epistemology, methodology, and axiology. Thirdly, theories including concepts and general principles within disciplines of knowledge.

²² Edwin Hung, *The Nature of Science: Problem and Perspectives* (Belmont, California, Wardsworth: Wadsworth Publishing Company, 1997), 368.

²³ Gary Gutting, *Paradigm and Revolution: Appraisal and Application of Thomas Kuhn’s Philosophy of Science* (Notre Dame, Ind.: University of Notre Dame Press, 1980), 1.

²⁴ Imre Lakatos, *The Methodology of Scientific Research Programmes*, ed. John Worral and Gregorie Curri, Vol. 1 (USA: Cambridge University Press, 1987), 1.

²⁵ Muhammad Mumtaz Ali, *Islamization of Modern Science and Its Philosophy: A Contemporary Civilization Discourse* (Malaysia: IIUM Press, 2019), 14.

Based on definitions proposed by Muslim scholars, this study finds that there are different opinions regarding the object of IOCK. However, the most dominant view is that Western secular knowledge constitutes the primary object of Islamization. From the analysis, three main emphases can be identified. *Firstly*, some scholars emphasise the Islamization of worldview, often described in different terms such as materialistic, atheistic philosophy, postulative philosophy, crooked worldview or metaphysical premises. Islamization, in this sense, refers to a transformation, alteration, or replacement of these worldviews with an Islamic one. As Immanuel Kant defines, a worldview is “a set of beliefs that underlie and shape all human thought and action.”²⁶ It has often been associated with a point of view on the world, a perspective on things, a way of looking at the cosmos from a particular vantage point.²⁷ Therefore, to alter or change a worldview is to change the way people think about everything.

Secondly, other scholars place greater focus on paradigmatic work, which includes epistemology, methodology, and ontology. The approaches they propose are expressed through terms such as recasting, examining, summarizing, correlating, formulating methodological and scientific approaches; organizing or reorganizing, evaluating, and assimilating. Although varied in terminology, these works are generally grounded in an Islamic worldview and are sometimes described as the vision of Islam, Islamic outlook, ethical values, fundamental norms of Islam, Islamic frameworks, or the spirit of Islam. According to al-Attas, a worldview is an Islamic vision of reality and truth, which also encompasses an Islamic vision of existence (*ru'yat al-Islām li al-*

²⁶ As quoted by James W. Sire, *Naming the Elephant: Worldview As A Concept* (Amerika Serikat: InterVarsity Press Academic, 2009), 23.; See also proposed organizing worldview around God.

²⁷ Albert M. Wolters, *On the Idea of Worldview and Its Relation to Philosophy*, ed. Marshall (USA: Stained Glass University Press of America, 1983), 5–6.

wujud).²⁸ The concept of reality and truth consists of different elements, and the most important one is the concept of God, of Revelation, of creation, of the nature of the human soul, knowledge, *dīn*, freedom, values and virtues, happiness and the like.²⁹ Hence, utilizing worldview in paradigmatic Islamization requires recognizing the correlation between God, humanity, knowledge, and other interconnected concepts.

Thirdly, a smaller group of scholars emphasize the production of theories, concepts, and principles, with particular attention to the creation of new discipline of knowledge. However, this emphasis is less common compared to the first two.

What has been emphasised by Muslim scholars are different angles with the same goal of Islamizing contemporary knowledge. The common focal point in most definitions is the replacement of the Western worldview embedded in science with an Islamic one, and the reorientation of scientific paradigms to align with the Qur'an and Sunnah. In methodological terms, these emphases can also be associated with Lakatos' theory of science. The *hardcore* of a research program, which is permanent and protected from falsification, can be conceptually compared to the worldview in IOCK—though in Islam it is derived from divine revelation rather than human reason. The *protective belt*, which consists of revisable assumptions, parallels Kuhn's paradigm and represents epistemological frameworks in IOCK. Finally, the *series of theories* corresponds to the production of knowledge within specific disciplines.

As it happens, the three emphases—worldview, paradigm, and theories — as the object of Islamization can be associated

²⁸ Al-Attas, *Prolegomena to the Metaphysics of Islam: An Exposition of the Fundamental Element of the Worldview of Islam*, 2.

²⁹ Syed Muhammad Naquib Al-Attas, "The Worldview of Islam: An Outline (Opening Address)," in *Islam and the Challenge of Modernity: Proceeding of the Inaugural Symposium on Islam and the Challenge of Modernity Historical and Contemporary Contexts*, ed. Sharifah Shifa Al-Attas (Kuala Lumpur, 1996), 29.

with Lakatos' theory of science, which is also the methodology of scientific research programs. Imre Lakatos' models consist of a Hardcore, a protective belt, and a series of theories. Hardcore is a basic assumption that characterises the scientific research program, which cannot be rejected or modified, and must be protected from the threat of falsification. Since hardcore is permanent, it is conceptually equal to the worldview of Islam. However, the source of worldview in Islam is God, whereas the hardcore idea is the product of the human mind. The protective belt comprises a surrounding set of assumptions that are, ultimately, subject to negotiation and amendment in light of the work carried out in the program. This can be regarded as equivalent to the paradigm of Thomas Kuhn's theory, which can be falsified or modified. In the case of IOCK, this is equivalent to a mindset, framework, or epistemological principle. While the series of theories is the link between one theory and another theory, in which the next theory is the result of an auxiliary clause added from a previous theory.³⁰ Theories in the definition above are encompassed in the theories of human knowledge, a discipline within the field of knowledge.

The Historical Background of UNIDA Gontor

Understanding how the Islamization of Contemporary Knowledge (IOCK) has been implemented in higher education is crucial for situating the present study. The earliest institutional attempt was undertaken by the International Islamic University, Islamabad (IIUI) (founded in 1981). IIUI served as a pioneering model for embedding IOCK into university curricula and institutional frameworks, making it the first practical experiment

³⁰ The researcher tries to apply Imre Lakatos' three elements of sciences in the research program namely Hardcore, Protective Belt and series of theories, which is similar to worldview, paradigm and disciplines of knowledge or theory and methodology. See Imre Lakatos, "Falsification and the Methodology of Research Programmes," in *Criticism and the Growth of Knowledge*, ed. Imre Lakatos and A. Musgrave (Cambridge: Cambridge University Press, 1974), 135–36.

of the Islamization agenda in higher education. This initiative was later enriched and globalized through the contributions of the International Institute of Islamic Thought (IIIT), Virginia (founded in 1982). Unlike IIUI, which emphasized curricular and institutional application, IIIT played a central role in generating theoretical discourse, organizing international conferences, and publishing scholarly works. Its efforts not only deepened the conceptual framework of IOCK but also created a transnational academic network that influenced universities across the Muslim world.

Another higher education institution that tried to implement the program of Islamization was the International Islamic University, Malaysia (IIUM) (established in 1983). SMN al-Attas conceptualized and implemented the Islamization project at the International Institute of Islamic Thought and Civilisation (ISTAC) in Malaysia (founded in 1987). In addition to IIUI and IIIT, other institutions have also contributed to the implementation of IOCK in higher education. The World Centre for Islamic Education, established in the early 1980s, played a significant role in promoting the integration of Islamic values into curricula and in encouraging cooperation among Muslim educators worldwide. Similarly, the Islamic Educational, Scientific and Cultural Organization (ISESCO) advanced the Islamization agenda by sponsoring research, training programs, and policy recommendations for member states, thereby linking IOCK with broader educational reforms across the Muslim world.³¹ This implies that these initiatives demonstrate that IOCK has not remained solely an intellectual discourse, but has also been translated into concrete practices within various higher education contexts, supported by both universities and international organizations.

One of the universities that implements the concept of Islamization of Contemporary Knowledge is the University of

³¹ Ghulam Nabi Saqeb, "Some Reflections on Islamization of Education Since 1977 Makkah Conference: Accomplishments, Failures and Tasks Ahead," *Intellectual Discourse* 8, no. 1 (2000): 45–68.

Darussalam (UNIDA) Gontor, Indonesia.³² A private, waqf-based Islamic university that operates within a boarding (*pesantren*) system, UNIDA is uniquely positioned to integrate intellectual and spiritual formation.³³ The boarding environment ensures that students' academic learning is continuously shaped by Islamic values and daily practices, creating a holistic framework in which IOCK can be lived rather than merely studied.

UNIDA also adopts the idea of integrating religious and general sciences, which directly reflects the IOCK agenda of overcoming the dualism between “secular” and “Islamic” knowledge. Its officially declared vision reinforces this integration:

“...the University of Darussalam Gontor is to be a qualified and meaningful university with boarding (*Pesantren*) system, as the centre for the study of Islamic and Human sciences based on the concept of the Islamization of Contemporary Knowledge as well as the centre for the study of Qur’anic language and the betterment of the welfare of *ummah*.³⁴

By combining a waqf-based governance model, a *pesantren*-based educational system, and an explicit commitment to the Islamization of knowledge, UNIDA demonstrates how institutional structures and academic visions can mutually reinforce the practical realization of IOCK in higher education. Given the current state of the ummah, Hamid Fahmy proposes two practical steps to address the confusion among Muslim scholars regarding the use of foreign concepts versus Islamic intellectual traditions. *First*, scholars in Islamic universities need to develop Islamic

³² University of Darussalam (UNIDA) Gontor was an Institute of Islamic Studies established in 1963, but later it developed into university in 2014. See at UNIDA Gontor, “History UNIDA Gontor,” Universitas Darussalam Gontor, 2024, <https://unida.gontor.ac.id/admission/history/>.

³³ Hamid Fahmy Zarkasyi et al., “Strategy of Indonesian Pesantren University in Achieving Competence of Student: A Grounded Research at UNIDA Gontor,” *KnE Social Sciences* 2024 (2024): 119–38, <https://doi.org/10.18502/kss.v9i6.15260>.

³⁴ Dihyatun Masqon, “Dynamic of Pondok Pesantren As Indegenous Islamic Education Centre in Indonesia,” *Edukasi* 12, no. 1 (2014): 155.

studies by reconstructing key concepts to make them relevant to contemporary challenges. *Second*, Muslim scholars should engage in the assimilation or Islamization of modern sciences by evaluating, selecting, adapting, reshaping, and refining foreign concepts that conflict with Islamic principles, in order to develop a uniquely Muslim discipline of knowledge.³⁵

In addition, the university has several essential conditions to carry out the process of Islamizing contemporary human knowledge. Among those conditions are 1) that Arabic and English are two medium of teaching that enable the students explore Islamic and Western heritage of sciences 2) that the university apply no dichotomic view of religious and social-natural sciences, an essential step for Islamization 3) that the university employs boarding system, in which academic and non-academic activities are integrated in one environment that boost the inculcation of the worldview of Islam, the basis of Islamization. 4) that the university integrates moral and intellectual education in one environment that could encourage the production of Islamic sciences.³⁶

Curriculum of the Department of Islamic Economics

In line with the university's broader commitment, the Department of Islamic Economics has formulated a vision to become a leader in education, research, and community service, all grounded in the Islamization of Economics by 2026. The vision translated into three missions: 1) organizing Islamic economics-based teaching and research with a global standard of community service orientation, 2) pioneering the development of teaching and research on the Islamization of Economics within the framework of the Islamic boarding school system, and 3) disseminating

³⁵ Hamid Fahmy Zarkasyi, "The Development of Islamic Studies: A Proposed Model," *Global Journal Al-Thaqafah* 9, no. 2 (2019): 39–48.

³⁶ Amal Fathullah Zarkasyi, "Tajdid Al-Fikr Al-Tarbawī Al-Islāmī Inda Al-Syaikh Imām Zarkasyī," *Journal of Indonesian Islam* 5, no. 1 (June 1, 2011): 153–91, <https://doi.org/10.15642/JIIS.2011.5.1.153-191>.

research in the field of Islamization of Economic Science.³⁷ Thus, the Department of Islamic Economics aims to lead in education, research, and community service by integrating the principles of the Islamization of Economics, advancing both knowledge and practice within a global and Islamic boarding school framework.

The aims of the department further clarify this agenda: to produce graduates who can integrate Islamic economics in research and community development; to produce scholars who can contribute to the Islamization of Economics through research; to nurture scholars who embody the Islamic spirit; to encourage the spread ideas and thoughts in the field of Islamic economics through both oral and written media. Hamid Fahmy, in his research, explains that the Islamization of Contemporary Knowledge emphasizes liberating Muslim thought from external influences and secularism, while integrating modern sciences with Islamic values. This process employs a critical methodology to develop academic disciplines, including Islamic economics, grounded in Islamic ideology, worldview, values, and norms, with the ultimate goal of achieving human welfare in accordance with the *maqā'id al-syariah*.³⁸

What distinguishes the department's curriculum from conventional economics programs is its systematic orientation toward the three levels of the Islamization of Contemporary Knowledge (IOCK).³⁹ (1). *Worldview level*, foundational courses such as *Islamic Worldview*, *Qur'an and Sunnah Studies*, and *Introduction to Shari'ah* ground students in an Islamic vision of reality, ethics,

³⁷ Tim Penulis Panduan, *Panduan Universitas Darussalam Gontor (University of Darussalam Gontor Guidelines) 1440/1441-2020/2021*, 1st ed. (Ponorogo: UNIDA Gontor Press, 2020), 89.

³⁸ Hamid Fahmy Zarkasyi et al., "Curriculum Design of Master Program on Islamic Economics in Indonesian, Pakistan, Turkish, and Malaysian Universities," *Tsaqafah: Jurnal Peradaban Islam* 12, no. 1 (May 14, 2016): 47, <https://doi.org/10.21111/tsaqafah.v12i1.368>.

³⁹ Ulfatun Wahidatun Nisa, "Islamization of Knowledge and Its Challenge," *Society and Humanity* 01, no. 01 (2023): 2023.

and social order. These courses ensure that all subsequent engagement with economics is anchored in Islamic metaphysical and moral commitments. (2). *Paradigm level*, courses such as *Philosophy of Islamic Economics*, *Comparative Economic Thought*, and *Islamic Economic Methodology* invite students to critically examine the epistemological and methodological assumptions of conventional economics. Through these courses, students learn to reconstruct ontology, epistemology, and methodology in accordance with Islamic principles. (3). *Theory level*, applied courses such as *Islamic Banking and Finance*, *Zakat and Waqf Management*, and *Halal Industry Economics* translate worldview and paradigm commitments into specific models, policies, and practices that demonstrate Islamic alternatives to conventional economic theories.

Structurally, the curriculum comprises 45 credit hours of university compulsory courses, 101 credit hours of departmental compulsory courses, and 6 credit hours of electives, amounting to 152 credit hours in total. The distinct labelling of courses in the fifth and sixth semesters as explicitly “Islamic” underscores the department’s commitment to embedding IOCK throughout the program rather than treating it as an additional theme.⁴⁰ Through this curriculum design, the Department of Islamic Economics not only articulates a vision for the Islamization of Economics but also operationalizes it at the levels of worldview, paradigm, and theory. This alignment ensures that graduates are equipped both to critique secular economics and to contribute to the ongoing development of Islamic economic thought. To better understand the structure, the curriculum can be grouped into three phases: 1) Foundation, 2) Consolidation, and 3) Specialization and Integration.

The first phase is Foundation where students in Semester 1 and 2 are introduced to both Islamic and conventional foundation of knowledge. Like students of other departments, students in this

⁴⁰ Tim Penulis Panduan, *Panduan Universitas Darussalam Gontor (University of Darussalam Gontor Guidelines) 1440/1441-2020/2021*.

department also have to learn the Worldview and Revelation of Islam, in which some fundamental concepts of Islam are explained through additional study of the Qur'an and Hadith. There are also General University Requirements consist of Pancasila, Civics, Indonesian Language, and English/Arabic for Academic Purposes. At the same semester, the students learn the fundamental concepts that are more related to Basics Economics and Quantitative Skills; Introduction to Economics, Introduction to Management, Mathematical Economics, Microeconomics, Macroeconomics and Accounting.⁴¹ At this stage, students begin by grounding themselves in Islamic sources while simultaneously learning the basic theories of economics, management, and quantitative methods. The dual emphasis reflects Seyyed Hossein Nasr's view that a strong commitment to the Islamic worldview can coexist with mastery of contemporary sciences.⁴²

The second phase is Consolidation in Semester 3-5 where the middle years deepen both the Islamic and economic content. The list of courses for this phase indicates that students in the Department of Islamic Economics can broaden their outlook through Islamic Foundations by studying *Ushul Fiqh* for Economics, History of Islamic Civilization, particularly in the field of humanities. The study of the History of Islamic Economic Thought further deepens this subject. These two subjects offer a broader perspective to students, demonstrating that Islam has had a rich scientific tradition in the past and that Muslim scholars continue to develop legal principles and theories in economics and finance today. Therefore, in this department, the subject of Fiqh for Economics and Finance can be taught thanks to the achievements of Muslim scholars in the project of Islamization of economics.⁴³

⁴¹ Tim Penulis Panduan, 91–93.

⁴² Seyyed Hossein Nasr, *A Young Muslim's Guide to the Modern World* (Cambridge: Islamic Texts Society, 1994), 86–87.

⁴³ Tim Penulis Panduan, *Panduan Universitas Darussalam Gontor (University of Darussalam Gontor Guidelines) 1440/1441-2020/2021*, 93.

In the consolidation phase, students in this department are required to develop their knowledge of Economics and Research Skills by taking advanced courses such as Microeconomics, Macroeconomics, Statistics I and II, Research Methodology, Business Economics, Development Economics, International Economics, and Public Economics.⁴⁴ The curriculum demonstrates that the focus is not merely on Islamizing Western economic theories, but rather on engaging with Islamic economic concepts and theories, supported by access to the works of Muslim scholars in the respective fields. To master integrated Islamic courses, students are also required to study Accounting for Islamic Finance and Tafsir and Hadith for Economics. Additionally, the department offers a crucial component of the paradigm—Islamic Philosophy of Science (epistemology)—which is explicitly connected to Islamic thought.

Some of the reference books for finance in this semester include the following works: *The Islamic Gold Dinar* by Meera, A. K., and *Innovation and Authenticity in Islamic Finance*. A keynote address presented at the inaugural session of the Eighth Harvard University Forum on Islamic Finance held on 19-20 April 2008 in the Harvard Law School, by Umar Chapra; *MMM in the finance-growth nexus. Investment Management and Financial Innovations*, by Tohirin, A., & Ismail, A. G. Some essential reference books used for those subjects are: *Islam And Economic Development* by M. Umer Chapra; 2008, *The Islamic Vision of Development in the Light of Maqasid Al-Shariah*, by M. Umer Chapra; *The History Of Economic, In Islamic Civilization (Theory And Practice)* by Syamsuri; "Pembangunan Untuk Manusia Atau Manusia Untuk Pembangunan: Analisis Tentang Manusia Dalam Pembangunan Berteraskan Islam" dalam *Konsep Dan Pelaksanaan Pembangunan Berteraskan Islam (Development for man or man for Development, Analysis about Man in the the Development based on Islam)* by

⁴⁴ Tim Penulis Panduan, 93–94.

Muhammad Shukri Salleh; “Ekonomi Pembangunan Islam: sebuah teori, konsep dan asas Falsafahnya (Development of Economics in Islam, Theory, Concept, and Philosophical Basis), by Syamsuri.⁴⁵ This phase illustrates the shift from critique to integration. Instead of merely Islamizing Western economic theories, students also study pre-existing Islamic economic concepts through works by Chapra, Shukri Salleh, and others. This allows them to see how Muslim scholars have historically developed distinct approaches to finance, development, and public policy.

The third phase is Specialization and Integration where students in the final years focus on applied learning, research, and integration of knowledge. In the sixth semester, to study Applied Workshops and Reasearch, students must take six compulsory courses from the department, which consist of one theory course in conventional Econometrics, one research subject, and one community service subject. The courses are Econometrics 1 and 2, Islamic Monetary & International Economics Workshop, Islamic Public & Development Economics Workshop, Islamic Digital & Business Economics Workshop, and Participatory Action Research. The three subjects are similar to the subject of the previous semester, but in the form of a workshop, where students conduct discussions with their classmates under the supervision of lecturers to choose a suitable topic for their research as an assignment. The result of the assignment should be presented in front of the class.⁴⁶ In the seventh semester, students are expected to learn the preliminary concepts and theories related to IOCK that can be categorized as Integration and Worldview Courses, with a special focus on economics. This is within the domain of paradigm. The courses are Islamization of Knowledge (Economic Science), Islamic Boarding School Values, and electives (e.g., Advanced Islamic Monetary Economics, Zakat & Waqf Management,

⁴⁵ Tim Penulis Panduan, 94.

⁴⁶ Tim Penulis Panduan, 95.

Poverty & Equity, Digital Entrepreneurship). Students also learn about Professional Exposure, consist of Internship, Thesis Proposal Seminar and Community Service (KKN), by conducting an internship or industrial work outside the campus, while also presenting their thesis proposal (final paper). Some additional subjects are offered in two of ten elective courses, determined by the Department based on the student's choice. Finally, in the eighth semester, students are required to write a thesis in English or Arabic for the final output.⁴⁷

Looking at the foregoing explication on the implementation of the program of IOCK, we may infer that this university has seriously carried out the program. The curriculum design is relevant to the concept of Islamization proposed by different scholars, who consider three critical areas of science: worldview, paradigm, and theories. The curriculum is designed to enable students to learn the Islamic worldview and scientific paradigm, while also studying Western sciences. This is intended to allow students to learn Western sciences from an Islamic perspective. In most faculties, the Islamization of Contemporary Knowledge (IOCK) is introduced mainly as a theoretical framework. Students are encouraged to understand the rationale and methodology of IOCK, but the process often remains at the level of discourse rather than practice. In this context, it is important to distinguish between *Islamization* and *integration*. Islamization refers to the effort to critically transform or reorient Western secular knowledge in light of the Islamic worldview. Integration, however, refers to a more advanced stage, where existing Islamic knowledge and contemporary sciences are systematically brought together into a coherent academic framework.

With this distinction in mind, it becomes clear why most undergraduate students do not yet practice IOCK in concrete terms: their faculties remain at the Islamization stage, focusing on

⁴⁷ Tim Penulis Panduan, 96.

critique and reorientation. By contrast, the Department of Islamic Economics represents a different model. Here, the process has moved beyond Islamization toward integration, because theories of Islamic Economics already exist in the form of established courses with sufficient scholarly references. This enables students not only to critique Western paradigms and reframe Western economic theories from an Islamic perspective, but also to engage in integration by applying both Islamic and modern economic theories to real-world issues through workshops, internships, and thesis research. Thus, the Department of Islamic Economics demonstrates how IOCK can evolve from the level of Islamization into integration, offering a stronger form of curriculum-based implementation.

Lecturers and Students Perceptions

As discussed above, the Department of Islamic Economics has applied some compulsory courses assigned by the university, including the worldview of Islam, Islamic epistemology, and the history of Islamic economics. Regarding the issue of Islamization of theories, the department is more advanced than the other departments. The department offers specific courses on conventional economics in cases where Islamic theory or concepts have not yet been developed. However, the Islamic Economics department provides a range of theories and concepts developed by Muslim scholars in various courses. Thus, the curriculum in this department is not primarily about the Islamization of contemporary economics, but rather about the development of theories and concepts in Islamic economics. Practically, the curriculum is designed to meet the growing demand for experts in the field of Islamic economics, including Islamic banking, Islamic insurance (*takaful*), Islamic microfinance institutions, hotels, and other Islamic business institutions, among others. Student perspectives illustrate both the strengths and challenges of this

approach. An undergraduate student of the department of Islamic Economic Law name Ilham reported that:

“The application of the IOCK in the curriculum of two economics departments, namely: Islamic Economics and Islamic Economic Laws, can be seen from some compulsory courses, which are in line with the Islamic worldview or other words, they discuss economic matters by Islamic teachings.⁴⁸”

Atha, an undergraduate student of the Islamic Economics Department, agreed with this point, adding that:

“Courses in economic departments must always align with the vision of Islam from both methodological and epistemological perspectives. The study of Islamic worldview is compulsory for all departments, and all Islamic Economics courses cannot be separated from Islamic methodology and epistemology.⁴⁹”

At the same time, some students noted challenges in fully grasping and applying IOCK in practice. For example, another student from Islamic Economics reported that while the Islamic worldview courses provide a strong foundation, “it is often difficult to connect abstract epistemological discussions with the technical aspects of economics.” Similarly, a student from Islamic Economic Law reflected that the workload can be heavy: *“sometimes we feel the courses overlap, and it is not always clear how they build toward integration.”* These comments highlight that while students appreciate the unique orientation of the department, they also encounter practical and intellectual difficulties in translating the IOCK framework into their learning experience.

In response to the question regarding the curriculum of the Department of Islamic Economics and Islamic Law, Novan Fatchu Alafianta, a lecturer from mentioned department provided

⁴⁸ Interview with Ilham, an undergraduate student of the Department of Islamic Economic Law, Semester 8, Semester 8, 9 January 2022, 02.14 pm.

⁴⁹ Interview with Atha Mahdi, an undergraduate student of the Department of Islamic Economics, Semester 8, 10 January 2022, 08.30 pm.

a more detailed exposition by outlining several steps and processes. He stated that:

“In the application of IOCK in the Department of Islamic Economics and Islamic Economic Laws, there are several stages as follows: a) Regular meeting of lecturers of both departments for discussing the Islamization of Science b) In teaching-learning process there is a process of integration between conventional economics and Islamic economics, c) In that process students of two departments also learn how to criticise the methods, concepts, theories, empirical aspects and rational aspects of conventional economics, d) Next the student are taught how to carry out the process of incorporating the elements and key concepts of Islam into every branch of conventional economics, e) Finally, the students and all academic staff of two Departments conduct research collaboration with other related departments.”⁵⁰

The response of the lecturer of Islamic Economic Law does not contradict the step of IOCK proposed by the exponents. Still, the overall curriculum of the two departments suggests that the courses offering the subject of developing theories of Islamic economics are more dominant. Therefore, Hamid Fahmy Zarkasyi, as a postgraduate lecturer who taught the Islamization of Contemporary Knowledge subject inferred that the concrete work of IOCK in the contemporary Muslim world is primarily focused on the Islamization of economics. As a matter of fact, since the initiation of the IOCK project, the field of economics has been the most advanced field of IOCK compared to other fields.⁵¹

One may say that the central issue in the discourse of Islamic economics is bridging the gap between Islamic values and contemporary economic practice. The gap exists because Muslims have long neglected the practical application of Islamic economic principles, while the system of liberal Western economics has remained dominant in Muslim countries. Consequently, Muslim

⁵⁰ Interview with Novan Fatchu Alafianta, a lecturer of the Department of Islamic Economic Law at UNIDA Gontor, 11 January 2022, 10.32 pm.

⁵¹ Interview with Hamid Fahmy Zarkasyi, postgraduate lecturer on Islamization of Contemporary Knowledge on January, 1, 2022, 8.00 am.

economies, including Indonesia, often lag behind their Western counterparts. For example, while Indonesia has one of the largest Islamic banking sectors in the world, many UNIDA graduates who enter this sector report that operational practices remain heavily modeled on conventional banking, with Islamic principles applied more formally than substantively. Similarly, in areas such as Islamic insurance (*takaful*) or microfinance, graduates face the challenge of reconciling profit-driven models with the social justice orientation of Islamic economics. These examples illustrate how the theoretical ideals of Islamic economics—such as justice, prohibition of *riba*, and equitable wealth distribution—are not always realized in professional practice.

Therefore, it is not sufficient for Muslim scholars and graduates simply to reject Western systems. Rather, they must revisit the principles of economics practiced in Islamic history and actively develop new models that align with the Islamic worldview while addressing modern economic realities. In this sense, the role of institutions such as UNIDA is crucial, not only in teaching theories of Islamic economics but also in equipping students with the analytical tools to identify, critique, and reform existing practices in Indonesia's economic institutions.

The Problem and Solutions

The implementation of IOCK at UNIDA is not without challenges. Respondents expressed varying perspectives, often shaped by their own experiences or observations of their peers. For instance, Atha, a student from the Department of Islamic Economics, highlighted the issue of student engagement: “...*the main obstacle is the students who lack interest in discussing and reading the issues on Islamization of Contemporary Knowledge.*”⁵² What Atha meant was not a complete disinterest in studying IOCK, but rather that

⁵² Interview with Atha Mahdi, an undergraduate student of the department of Islamic Economics, Semester 8, 10 January 2022, 08.30 pm.

the topics discussed in class often feel abstract and disconnected from students' daily realities. He suggested that the solution is to select Islamization topics that resonate with current societal debates or viral issues on social media. For example, instead of discussing "epistemology" in isolation, lecturers could contextualize it through contemporary topics such as the digital economy, AI ethics, or environmental crises. This approach would make IOCK more relatable and its impact more measurable through student participation, class discussions, and assignment outcomes.

A different concern was raised regarding the theoretical challenges of IOCK. Firda Inayah, a lecturer from the faculty of Ushuluddin and member of the Directorate of Islamization of Knowledge, explained:

"IOCK is still not fully understood by some of the academic staff. It is because they considered IOCK as a theoretical and philosophical discourse that is difficult to understand. For this reason, some lecturers struggle to implement this theory in their courses effectively. For example, in the Faculty of Health Sciences, it is manifested simply in the form of justifying theory with Qur'anic verses.⁵³"

What has been conveyed by informant number one could be true, because the lecturers in the faculties or departments of science and technology, for example, have no background in philosophy and perhaps in Islamic studies. Therefore, they do not understand the philosophy behind the IOCK project. The solution offered by Firda Inayah is quite clear:

"The solutions are as follows: 1) Capacity-Building Workshops –The Directorate of Islamization should organize semester-based workshops at department and Department levels, with pre- and post-tests to measure lecturer comprehension of IOCK concepts, 2) Collaborative Publications – Faculties should work with the Directorate to produce textbooks, articles, and modules integrating IOCK, with a clear timeline, such as two joint publications per faculty per year, 3) Islamic Scientific

⁵³ Interview with Firda Inayah, a lecturer of the Department of Ushuluddin and the member of the Directorate of Islamization of Knowledge at UNIDA Gontor, 6 January 2022, 10.38 am.

Communities – Establish cross-departmental forums where lecturers and students present papers or projects on IOCK at least once per semester, ensuring ongoing engagement.⁵⁴

However, the lack of understanding is not limited to science and technology faculties. Novan Fatchu Alafianta, a lecturer in the Department of Islamic Economic Law, observed similar issues among lecturers in Islamic Studies. Therefore, he identified two obstacles:

“In the implementation of IOCK at UNIDA Gontor, there are two obstacles, namely a) The lecturers have not fully understood the theory of Islamization of Science, b) The lecturers of the department of Islamic studies still feel confused about the implementation of IOCK in their respective departments.⁵⁵”

The response from Novan refers to the lecturers in Islamic studies departments that do not deal with specific Western theories, such as those found in departments like Islamic Education, Arabic Language Teaching, and Comparative Law of Islam, among others. To solve this obstacle, he suggested 3 points:

“First, there should be an Institutional Commitment – by formalizing IOCK objectives in each Department’s annual performance plan, progression can be tracked. Second, Pilot Projects where each Department should undertake at least one small-scale Islamization project per academic year (e.g., revising a course syllabus, conducting a joint research study, or holding a student competition). Third, Cross-Faculty Collaboration that is to encourage partnerships between Islamic studies and science/technology faculties by requiring at least one joint research grant application per year, involving both lecturers and students.⁵⁶”

Responding to the question of the problem that appears in the process of Islamization, Hamid Fahmy Zarkasyi, a postgraduate

⁵⁴ Ibid.

⁵⁵ Interview with Novan Fatchu Alafianta, a lecturer of the Department of Islamic Economic Law at UNIDA Gontor, 11 January 2022, 10.32 pm.

⁵⁶ Interview with Novan Fatchu Alafianta, a lecturer of the Department of Islamic Economic Law at UNIDA Gontor, 11 January 2022, 10.32 pm.

lecturer on Islamization of Contemporary Knowledge offered a solution from the lecturers' side. He emphasized that: *"The method of teaching the course employed by the lecturers is considered important than the subject taught, but teachers or lecturers are more important than the method."*⁵⁷ In line with his view, an actionable solution is to establish a Mentorship Program, where senior lecturers experienced in IOCK guide junior lecturers through team-teaching arrangements, with success evaluated through student feedback and peer observation reports. Taken together, these solutions demonstrate that IOCK challenges at UNIDA can be addressed through specific, measurable actions: linking content to contemporary issues, structured workshops, collaborative publications, pilot projects, research partnerships, and mentorship programs.

Conclusion

The curriculum is organized in such a way that it consists of courses aimed at inculcating an Islamic worldview and altering a secular, atheistic worldview; imparting the scientific paradigms of Islam and the West, and instilling theories from Islamic and Western sciences. All those objects are parallel to what had been proposed by Muslim scholars. However, for the Department of Islamic Economics and Islamic Law, the curriculum is more advanced than that of other departments. This is because the concepts and theories of the two departments had undergone rapid development, resulting in several concepts and theories having already been Islamized. In these two departments, the program of Islamization focuses more on the development of Islamic economic theories. The output of these two departments is demonstrated by the number of publications on issues related to the IOCK, in the form of papers, theses, dissertations, and journal articles. The product can be observed from the profession of graduates in society. In

⁵⁷ Interview with Hamid Fahmy Zarkasyi, postgraduate lecturer on Islamization of Contemporary Knowledge on January, 1, 2022, 8.00 am

total, they are intended to produce a complete human being, or a universal man, the ultimate goal of Islamic education. In terms of academic activities, the intended result of IOCK is the emergence of the Islamic branch of sciences or disciplines of knowledge.[]

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