

The Concept of Islamic Worldview According to Hamid Fahmy Zarkasyi

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ABSTRACT

The concept of Islamic Worldview is an important discourse in the study of contemporary Islamic philosophy because it functions as an epistemological and ontological framework in understanding the reality of life. In the midst of globalization and the dominance of the secularism paradigm that tends to separate religion from social, economic, and political life, understanding the Islamic worldview is becoming increasingly relevant. The Islamic Worldview offers an integrative perspective that places revelation as the primary source of knowledge and makes monotheism a fundamental principle in all aspects of human life. This research aims to analyze the concept of Islamic Worldview according to Hamid Fahmy Zarkasyi and explain its relevance in facing the challenges of the contemporary world, especially in the aspects of ontology, epistemology, and axiology. This study uses a qualitative method with a library research approach. Data were obtained from the works of Hamid Fahmy Zarkasyi and Syed Muhammad Naquib al-Attas as well as relevant academic journal literature. The analysis was carried out through a content analysis method with a historical and sociological approach to understand the development of the concept of Islamic Worldview in the Islamic intellectual tradition. The results of the study show that the Islamic Worldview, according to Zarkasyi, is a holistic paradigm of life based on monotheism. This paradigm rejects the dichotomy between religion and world life and emphasizes the integration of revelation, reason, and social reality in the Islamic knowledge system. This concept is relevant as the basis for the development of a paradigm of science, education, and social life based on the values of monotheism in facing the challenges of modernity and globalization.

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1. INTRODUCTION

Understanding the Islamic worldview in a modern context is very important considering the challenges of an increasingly complex era, both in social, cultural, and religious aspects. In the development of today's global society, the concept of Islamic worldview is understood as a conceptual framework that shapes the way Muslims view reality, knowledge, and life as a whole (Syihabudin et al., 2023). In the midst of the rapid flow of globalization, many Islamic values are often marginalized by the influence of secularism and materialism, which tend to separate religion from everyday life (Latief & Syamil, 2023). Therefore, having a deep understanding of the Islamic worldview is crucial so that Muslims can maintain their identity while adapting to the times and ongoing social changes (Handayani & Azahara, 2025).

From a social perspective, understanding the Islamic worldview helps to shape a just, egalitarian, and empathetic society. The basic principles of Islam such as justice (al-'adl), social solidarity (ukhuwwah), and moral responsibility are important foundations in building a harmonious social order (Latief & Syamil, 2023). In the study of contemporary Islamic education and thought, these values are seen as the basis for the formation of an inclusive and common good-oriented social character of Muslims (Syihabudin et al., 2023). In the midst of cultural and identity differences in a global society, Islamic principles can be an ethical guideline that can strengthen social cohesion while building more just and civilized relations between societies (Handayani & Azahara, 2025).

Culturally, the Islamic worldview provides a foundation for preserving the rich cultural heritage of Islam, while opening up space for interaction with other cultures without losing their identity. This perspective places Islam not only as a belief system, but also as a source of inspiration for the development of civilization and culture (Syihabudin et al., 2023). In the modern context, Islam also encourages the development of science and innovation as part of man's responsibility as a caliph on earth (Handayani & Azahara, 2025). Therefore, Muslims are encouraged to continue to develop their intellect and creativity in the face of changing times, while still holding fast to moral and ethical values derived from the Qur'an and Sunnah (Latief & Syamil, 2023).

In the field of religion, a correct understanding of the Islamic worldview allows Muslims to practice religious teachings comprehensively, not only limited to rituals of worship, but also in daily life, both in the economic, political, and environmental realms. In this framework, Islam is understood as an integral system of life that connects the spiritual, social, and moral aspects of human beings (Syihabudin et al., 2023). This approach also emphasizes the importance of integration between the values of revelation and the activities of human life in order to create a balance between the worldly and ukhrawi dimensions (Handayani & Azahara, 2025). Thus, understanding the Islamic worldview is an important key in building a just, ethical, and compassionate society in accordance with the fundamental values of Islamic teachings (Latief & Syamil, 2023).

Hamid Fahmy Zarkasyi is one of the contemporary Islamic thinkers who has made significant contributions to the development of Islamic thought, especially in the study of the Islamic worldview. This thinking is heavily influenced by the classical Islamic intellectual tradition as well as the modern academic approach that has developed in the study of Islamic philosophy and Islamic education (Syihabudin et al., 2023). A strong background in pesantren education and academic experience in the study of philosophy and social sciences make Zarkasyi's idea able to integrate Islamic scientific traditions with modern intellectual approaches (Latief & Syamil, 2023). This integration makes his thinking relevant in answering the challenges of modernity and globalization faced by Muslims today (Handayani & Azahara, 2025).

One of his most important contributions was in introducing the concept of the Islamic worldview as a holistic system of views. In this perspective, Islam is understood not only as a spiritual teaching, but also as a conceptual framework that governs all dimensions of human life, including social, political, economic, and cultural aspects (Syihabudin et al., 2023). The concept emerged in response to the development of modernity that often brought secular values that separated religion from public life

(Latief & Syamil, 2023). Therefore, the Islamic worldview approach is important in building an integrative and comprehensive Islamic scientific paradigm (Handayani & Azahara, 2025).

In his works, such as *Islamic Worldview: A Critical Perspective* (2004), Zarkasyi criticized the influence of secularism that considers religion to be only relevant in the private sphere. In his frame of thought, the concept of monotheism is the main principle that governs all dimensions of human life so that there is no separation between religion and social life (Latief & Syamil, 2023). This approach also emphasizes the importance of rationality in understanding revelation so that Islamic teachings can dialogue with the development of modern science (Syihabudin et al., 2023). Thus, Zarkasyi's thought can be understood as an effort to bridge the intellectual tradition of Islam with the challenges of modernity while providing conceptual solutions for Muslims in facing social and global problems without losing their religious identity (Handayani & Azahara, 2025).

2. METHODS

This study uses a qualitative method that seeks to reveal data in a narrative-descriptive manner by paying great attention to information from libraries (library research). The qualitative method was chosen because it was able to provide a deep understanding of the phenomenon of the figure's thought through the interpretation of the texts and ideas studied comprehensively (Hadi, 2021); (Sari & Nugroho, 2022); (Mustaqim, 2020). In literature research, written sources such as books, journal articles, and academic documents are the main basis for studying and interpreting the thoughts of a figure (Zed, 2020); (Hamzah, 2021); (Syafitri, 2023). This is given that Hamid Fahmy Zarkasyi is a contemporary Muslim thinker who is engaged in the field of Islamic philosophy seriously and consistently through the development of Islamic universities based on pesantren as a center for the development of modern Islamic thought and education (Huda, 2022); (Fauzi & Hasanah, 2023); (F. Rahman, 2021).

The historical approach is used in this study to understand the development of Hamid Fahmy Zarkasyi's thought in the context of Islamic intellectual history. The historical approach basically seeks to systematically trace past events or ideas to understand the dynamics of the development of thought and the background that influences it (Abdullah, 2021; Sulastri, 2022; Mufid, 2020). Through this approach, a figure's thought is understood not only as an individual idea, but also as part of an intellectual tradition that develops in a particular social and historical context (Azra, 2021); (T. Hidayat & Rizal, 2023); (Prasetyo, 2022). Thus, the historical approach helps researchers formulate the general principles that underlie the development of the concept of Islamic worldview in the thought of Hamid Fahmy Zarkasyi.

A sociological approach is used to understand how the concept of Islamic worldview relates to the social dynamics of Muslim society. This approach views religion as a social phenomenon that interacts with the structure of society, cultural values, and developing social dynamics (Burhanuddin, 2020); (Hasan, 2022); (Nasution, 2023). In contemporary Islamic studies, sociological approaches are often used to analyze how religious ideas affect social behavior, educational institutions, and relationships between groups of society (Anwar, 2021); (Kurniawan & Siregar, 2022); (Fitriani, 2024). Therefore, this approach helps to explain how Zarkasyi's thinking on the Islamic worldview contributed to the formation of the Islamic social and educational paradigm in Indonesia.

In the discussion of the Islamic worldview, the object and subject of research play an important role in determining the focus of the study and the methodology used by the researcher. In Islamic philosophy research, the object of research is usually in the form of ideas, concepts, or thoughts contained in the works of a certain intellectual figure or tradition (Fadhil, 2021); (Ridwan, 2022); (Yusuf, 2023). Meanwhile, the research subject refers to the individual or figure who is the main source of the thought analyzed in the study (Siregar, 2021); (Mulyadi, 2023); (Harahap, 2022). Thus, this study places the thoughts of Hamid Fahmy Zarkasyi as the main object of study analyzed through his works and academic writings related to the concept of the Islamic worldview.

The data sources in this study consist of primary data sources and secondary data sources. The primary data sources are the original works of Hamid Fahmy Zarkasyi which directly discuss the concept of the Islamic worldview, while secondary data sources are books, journal articles, and previous research

relevant to the research topic (F. Rahman, 2021); (Huda, 2022); (Fauzi & Hasanah, 2023). In literature research, the data collection process is carried out through documentation activities, namely by identifying, classifying, and analyzing written sources related to the research topic (Hamzah, 2021); (Zed, 2020); (Sari & Nugroho, 2022). With this approach, the data obtained is expected to provide a comprehensive picture of the development of the concept of Islamic worldview in Zarkasyi's thought.

The data analysis technique in this study uses content analysis, which is an analysis method used to systematically examine the content of the text to find the meaning, patterns, and messages contained in it (Krippendorff, 2021); (Elo et al., 2022); (Bengtsson, 2020). Content analysis in qualitative research requires several main principles such as objectivity, systematic, and interpretive so that research results can be scientifically accounted for (Mayring, 2021); (Schreier, 2020); (Neuendorf, 2022). Objectivity is defined as an effort to maintain the authenticity of data obtained from valid sources so that research results can be verified academically. Systematic means that the analysis is carried out in a structured and gradual manner from the process of data collection to the drawing of conclusions. Meanwhile, interpretation is the process of understanding the meaning contained in the text through an analytical and reflective approach (Elo et al., 2022); (Mayring, 2021); (Bengtsson, 2020). By following these principles, the analysis process in this study is expected to be able to produce a deep understanding of the concept of Islamic worldview in the thought of Hamid Fahmy Zarkasyi

3. FINDINGS AND DISCUSSION

This research can be a reference to identify and analyze the concept of Islamic worldview according to Hamid Fahmy Zarkasyi. In addition, this study also aims to compile an overview of how Zarkasyi views the Islamic worldview in the framework of ontology, epistemology, and axiology so that it can be understood as a comprehensive system of thought (Zarkasyi, n.d.); (K. Hidayat, 2021);(Daulay, 2019). In the study of contemporary Islamic philosophy, the concept of the Islamic worldview is understood as a basic paradigm that influences the way Muslims understand reality, science, and the values of life (Al-Attas, 2003)(Huda, 2022);(Basri, 2024). Therefore, the study of this concept is important to show its relevance in facing the challenges of the contemporary world marked by the development of science, cultural globalization, and increasingly complex social dynamics (S. Rahman, 2022); (Siregar, 2023); (Fauzi & Hasanah, 2023).

3.1. *The Concept of Islamic Worldview: A Holistic Worldview*

Worldview is a way for a person to understand and interpret reality that includes personal life, society, and the universe as a whole. In the study of Islamic philosophy and thought, the worldview is understood as a conceptual structure that shapes the way humans view reality, knowledge, and the values of life (Basri, 2024). In the context of Islam, the concept of Islamic worldview is a framework of thought formed by beliefs and values derived from Divine revelation, namely the Qur'an and Sunnah (Zarkasyi, n.d.). Therefore, the Islamic worldview does not only include spiritual or religious aspects, but also extends to all dimensions of human life such as politics, economics, social, culture, and human relations with the universe (Daulay, 2019).

Islam as a religion revealed through the revelation of the Qur'an brings a comprehensive and integrative worldview. This view combines the vertical dimension, which is man's relationship with God, as well as the horizontal dimension that includes man's relationship with others, nature, and all of God's creation (S. Rahman, 2022). In this perspective, Islam does not recognize the dichotomy between spiritual life and worldly life because all aspects of life are in a single value system that is derived from Divine principles (Nizar & Hidayat, 2022). Thus, the Islamic worldview offers a holistic system of life that emphasizes not only individual worship, but also the social well-being and collective responsibility of humanity (Huda, 2022).

God as the Center of the Islamic Worldview

One of the main elements of the Islamic Worldview is the belief in the oneness of God or tawhid. The concept of tawhid teaches that Allah is the only God who has absolute power over everything in the universe. The Islamic worldview begins and centers on the recognition that Allah is the creator, maintainer, and ruler of the universe. This perspective places God at the center of the ontological and epistemological orientation in human life, so that all human activities, both in the spiritual and social dimensions, are directed to devotion to God (S. Rahman, 2022). This view requires Muslims to make Allah the center of all their activities, both in matters of worship and in daily life.

In the view of the Islamic world, everything in this world is the creation of Allah which is inseparable from His power and destiny. The universe, including humans, is a part of His creation that was created for a specific purpose. Therefore, the concept of creation in Islam not only explains the origin of existence, but also affirms the teleological dimension of human life (Setiawan, 2024). Man, according to the Islamic worldview, is not born without a purpose, but to worship Allah and become a caliph on earth. This gives a profound meaning to human existence, which not only lives to meet worldly needs, but also to fulfill moral and spiritual obligations to God.

Reason and Revelation: A Source of Knowledge in the Islamic Worldview

One of the hallmarks of the Islamic Worldview is the harmony between revelation and reason. The Qur'an, as a divine revelation revealed to the Prophet Muhammad PBUH, provides guidelines for life that must be accepted by Muslims as absolute truth. However, Islam also provides space for the human mind to understand, reflect, and apply the teachings of revelation in the context of an ever-evolving life. In the Islamic intellectual tradition, revelation and reason are seen as two complementary sources of knowledge in understanding reality and truth (Prasetyo, 2022). Islam not only teaches acceptance of revelation, but also motivates its people to think rationally and use their intellect to understand the world.

Reason in Islam is not something separate from revelation, but the two go hand in hand. The Qur'an itself invites its people to reflect, think, and try to understand the universe as a way to know Allah. In Surah Al-Baqarah verse 164, for example, Allah states that in His creation there are signs of His greatness for those who use His intellect. This shows that rational reflection on nature is part of the epistemological process in Islam to achieve a deeper understanding of God and His creation (Karim & Abdullah, 2022). Thus, science and revelation are not two opposites, but complement each other.

Islam teaches that all knowledge gained through reason and scientific research must always be harmonized with the moral and ethical principles taught by the Qur'an and the Sunnah. Therefore, in the Islamic worldview, there is no separation between religious science and world science. All science is part of man's efforts to seek truth and understand the purpose of human creation in the world. This integration of knowledge, ethics, and spirituality has become an important character in the Islamic intellectual tradition that places knowledge as a means of getting closer to Allah (Zainuddin, 2023); (Rain, 2024).

Humanity and Social Justice in Islam

The Islamic worldview also has a very strong dimension in terms of humanity. Islam teaches that all human beings have equal dignity before Allah. There is no difference between one individual and another based on ethnicity, race, or social status. This principle of equality is a consequence of the tawhid teaching, which affirms that all human beings come from the same source of creation and have an equal position as God's creatures. Therefore, the concept of social justice is one of the main principles in Islam that emphasizes the equitable fulfillment of human rights, including the right to a decent life, education, health, and opportunities to develop (Nurdin & Rahmawati, 2022); (Fauzan, 2023).

Islam emphasizes that social welfare is not only the responsibility of the government or state, but is a shared obligation of all people. In the perspective of Islamic social ethics, every individual has a

moral responsibility to contribute to the well-being of society. As a caliph on earth, humans are also tasked with maintaining the balance of life and improving the social conditions of society. This principle is reflected in various Islamic teachings regarding zakat, infaq, and alms which function as instruments of wealth distribution to reduce social inequality and help those in need (Karim & Abdullah, 2022). In the Islamic worldview, wealth is not only for personal interests, but must also be used for the social interests and welfare of the ummah.

In addition, Islam also teaches the importance of brotherhood and cooperation between mankind. The value of ukhuwah and social solidarity is an important foundation in building a harmonious community life. In the life of the nation and state, the principles of justice and deliberation (shura) are strongly emphasized as the basis for public decision-making. Several contemporary studies show that the value of deliberation and justice in Islam has important relevance in building a participatory and transparent system of government (M. Aziz, 2022, p. 202). Even in terms of political leadership, Islam advocates that leaders be chosen based on competence, justice, and moral integrity. Although Islam does not provide a rigid political model, many teachings in the Qur'an and Hadith can be used as a normative basis for building a just and responsible system of government.

The Universe and the Relationship of Man with the Environment.

One of the important dimensions of the Islamic Worldview is the relationship between man and the universe. In Islam, nature is not an object that can be exploited carelessly, but a creation of Allah that must be respected and preserved. This perspective shows that environmental ethics in Islam is rooted in the concept of human trust and responsibility as caliphs on earth. The Qur'an repeatedly emphasizes the importance of maintaining balance (mizan) and prohibiting acts of destruction (façade) on earth (Zainuddin, 2024). Therefore, humans have a moral and spiritual obligation to maintain and maintain the earth so that it remains in good condition for the lives of future generations.

The Islamic worldview also encourages the ummah to see nature not only as a resource that can be utilized, but also as a means of spiritual and intellectual reflection. In the tradition of Islamic thought, natural phenomena are understood as kauniyah verses, which are signs of Allah's greatness that can strengthen human faith through the process of contemplation of His creation. Several studies in contemporary Qur'an studies affirm that reflection on nature is part of the epistemological approach to understanding the greatness of God (Latif & Arifin, 2023). Therefore, every element of nature—from mountains, seas, to trees—is viewed as a manifestation of the signs of God's power that are worth contemplating. Thus, the relationship between humans and the universe in the Islamic worldview is a harmonious relationship, full of gratitude, and based on moral responsibility for environmental sustainability.

3.2. Syed Muhammad Naquib al-Attas' thoughts on the Islamic Worldview

According to several contemporary studies of Islamic philosophy, the thought of Syed Muhammad Naquib al-Attas had an important influence on the development of the concept of the Islamic Worldview in the discourse of modern Islamic thought (Latif & Arifin, 2023). Syed Muhammad Naquib al-Attas is a contemporary Muslim thinker and scholar widely known for his contributions in developing and introducing profound Islamic thought, particularly related to the concept of the Islamic Worldview. Al-Attas is not only known as a theoretical thinker, but also as a practitioner who seeks to revive the fundamental values of Islam in the context of modern life that is often filled with the challenges of globalization, secularism, and materialism. In al-Attas's perspective, the Islamic worldview involves a comprehensive understanding of the ontological, epistemological, and axiological dimensions related to Allah, man, the universe, and the relationship between the three (Yusuf, 2023).

Understanding *Tawhid* in the Islamic Worldview

One of the main concepts in the Islamic worldview according to Syed Muhammad Naquib al-Attas is monotheism or the oneness of God. In al-Attas's works such as *Islam and Secularism* (1978), he asserts that everything in the universe depends on God Almighty. Tawheed is not only a recognition of God's oneness in spiritual aspects, but also includes the recognition of God's oneness in all dimensions of human life, including social, political, economic, and cultural aspects (K. Hidayat & Syamsuddin, 2021). In his analysis of modern civilization, al-Attas also criticizes the emergence of secularism that separates religion from human social life. According to him, the separation causes religion to be seen as only relevant in the area of personal worship, while world affairs are considered to be able to run without the involvement of religious values.

For al-Attas, the Islamic worldview does not recognize secularism because all aspects of human life are in an integral relationship with God. Man's well-being is determined not only by material and technological progress, but also by a correct understanding of man's position in his vertical relationship with God (Latif, 2022). This world does not belong to man absolutely; on the contrary, humans are caliphs who are entrusted to preserve the earth in accordance with God's will. Therefore, according to al-Attas, the concept of monotheism must be implemented in every aspect of human life so that they are able to understand their responsibilities as servants of Allah as well as leaders who are responsible for the universe.

The Concept of Islamic Science and Epistemology

Syed Muhammad Naquib al-Attas's thoughts on the Islamic Worldview are also closely related to the concept of science or knowledge in Islam. In his book *The Concept of Education in Islam* (1980), al-Attas explained that science in Islam has a very close relationship with the spiritual dimension of human beings and their relationship with God. In this view, true knowledge is not only gained through empirical observation, but also through revelation and spiritual experience that guide the human mind in understanding reality (Rain, 2024). He argued that the use of reason must always go hand in hand with the principles of revelation so that the knowledge produced remains within the moral and spiritual framework of Islam.

According to al-Attas, many forms of modern knowledge are detached from their spiritual and ethical foundations, causing science to lose its transcendent direction and meaning. In his view, the development of modern science is often secular because it separates the scientific dimension from religious values and emphasizes a purely empirical approach (Fauzi & Hakim, 2021). For example, al-Attas criticizes the modern paradigm of rationalism that makes reason the sole source of knowledge without realizing that all truth must ultimately refer to God as the source of all knowledge.

Al-Attas then suggested that knowledge in Islam should be understood as a complete unity based on the principle of monotheism and aims to bring people closer to Allah. In his view, man acquires knowledge through two main sources, namely revelation—which is embodied in the Qur'an and Hadith—and intellect used to understand the reality of the universe (Setiawan, 2024);(S. Rahman, 2022). Reason in al-Attas' view cannot stand on its own without the guidance of revelation, while revelation also requires reason in order to be deeply understood. Therefore, he emphasized the importance of the integration of revelation and reason in the Islamic system of science so that science can develop holistically and remain oriented towards human spiritual goals.

The Concept of Man and Humanity

Al-Attas in his thinking not only talks about the aspect of spirituality, but also about the concept of human beings as beings who have a special position in Islam. In his book *Islam and Secularism*, al-Attas describes that human beings were created as beings who have the potential to reach a level of perfection, but are also given the freedom to choose their way of life. Man, in al-Attas's view, is a creature endowed with reason and revelation, two gifts that give him the ability to know the truth and

carry out his duties as a caliph on earth. This view is in line with contemporary studies that emphasize that in Islamic philosophy humans are understood as beings who have an integration of rationality, morality, and spirituality in carrying out the role of the caliphate in the world (T. Hidayat & Anwar, 2022).

Al-Attas also taught that humanity has a multidimensional dimension, which is not only limited to the physical body, but also includes spiritual and intellectual aspects. For him, the Islamic worldview offered a higher ontological awareness of human existence. Humans are not just biological beings that move according to instinct, but also spiritual beings that have a direct relationship with God. In this concept, al-Attas criticizes the view of materialism that only sees human beings in terms of mere physicality and worldliness. Islam teaches that human life is not limited to the life of this world, but is also related to the eternal life of the hereafter. This perspective is also affirmed in the study of contemporary Islamic philosophy which states that the concept of human being in Islam always includes the physical, intellectual, and spiritual dimensions as an ontological unit (Wahyudi, 2021).

Man's Relationship with the Universe

Al-Attas also developed an Islamic worldview that paid close attention to man's relationship with the universe. In his book *The Islamic Concept of the Nature of Man* (1994), al-Attas asserts that this universe is God's creation that has a purpose and meaning. Nature is not just an object to be exploited, but a place full of signs of God's greatness. Al-Attas argued that humans should view nature with full respect and responsibility, as part of their duties as caliphs. Nature should be seen as a place to seek knowledge and contemplate the greatness of God. This thought has also received attention in the study of contemporary Islamic philosophy which affirms that the relationship between humans and nature in Islam is ethical and theological, not just a utilitarian relationship (Fadli, 2021); (Ismail & Karim, 2023).

This view is very different from the view of materialism which considers the universe as an object that can be exploited without limits. Al-Attas emphasized that humans must protect nature and try to use it in a fair and balanced way, in accordance with Islamic principles. This universe can be understood not only by science alone, but also by spiritual awareness that leads man to a deeper understanding of the meaning of creation and the purpose of life. Some recent research shows that the Islamic paradigm of nature emphasizes the concepts of trust, balance (*mizan*), and human ecological responsibility towards God's creation (Prasetyo, 2021).

Discussion

The results of this study show that the concept of Islamic Worldview according to Hamid Fahmy Zarkasyi is a holistic life paradigm that is derived from the principle of monotheism. This view rejects the separation between religion and world life (secularism), and asserts that all aspects of life, from individuals to society, must be associated with divine values. Hamid Fahmy Zarkasyi builds an Islamic worldview framework based on three main pillars: ontology (the reality of God and His creation), epistemology (sources and methods of knowledge), and axiology (ethical values). Through this framework, he emphasized that Muslims must integrate revelation, reason, and social reality in their lives. A number of recent studies have shown that the Islamic worldview paradigm is indeed designed as an integral system of thought that connects the theological, intellectual, and social dimensions of Muslim life (Fauzi & Hakim, 2021)

In the ontological aspect, Hamid emphasized that human existence cannot be separated from God's role as al-Khaliq (Creator). All creation is subject to God's will, and humans have the mandate as caliphs to protect and manage the earth. While in epistemology, knowledge does not come solely from reason or empirical experience, but must be tied to revelation. Reason in Islam is not to match revelation, but to understand and affirm the truth that comes from revelation. The study of contemporary Islamic philosophy also affirms that the integration between revelation and reason is the main characteristic of Islamic epistemology that distinguishes it from modern secular epistemology (A. Aziz, 2023).

In terms of axiology, values such as justice, honesty, and compassion are the main instruments in living life. Hamid states that Islam does not teach moral relativism; Instead, it offers an absolute value system based on monotheism. In social practice, these values must manifest in public policy, education, the economy, and daily life. With this approach, Hamid tries to answer the challenges of the times such as identity crises, moral degradation, and the impact of modernity. Recent studies have shown that the value system in Islam serves as a foundation of social ethics that is able to provide moral direction for modern societies facing a value crisis (Wahyudi, 2022).

Hamid's great contribution was to strengthen the relevance of the Islamic Worldview in the midst of globalization and secularism. He realized that Muslims cannot simply be defensive in defending their beliefs, but must build a new paradigm of competitive thinking. Therefore, through his ideas, Hamid invites Muslims to reorganize the educational, economic, and socio-cultural systems to be in accordance with the principles of Islam as a whole. This thinking is also in line with various studies that consider that the reconstruction of the Islamic worldview is an important key in facing the challenges of modernity and globalization which often carry secular values (Hidayatullah, 2023).

Thus, Hamid Fahmy Zarkasyi's thinking is not only philosophical, but also practical and applicative. He offered the idea of a reform of thought, freeing the ummah from the shackles of a fragmented Western perspective, and returning to Islam that was rooted in revelation and the rich Islamic intellectual tradition. In this context, Hamid's thought is seen as an effort to rebuild the intellectual consciousness of Muslims in order to be able to develop a civilization that is rooted in the values of monotheism as well as responsive to the development of the times (Zulkarnain, 2021).

4. CONCLUSION

Based on the results and discussions, it can be concluded that the concept of Islamic Worldview according to Hamid Fahmy Zarkasyi is an integral system of views on life, which directs all aspects of human life to the values of monotheism. Hamid's thought is an alternative to the dominance of the secular paradigm that separates religion and life. With a clear foundation of ontology, epistemology, and axiology, Hamid offers a paradigm of science and life that is inseparable from revelation as the main source of knowledge and values.

Hamid's version of Islamic Worldview is not only relevant at the level of academic discourse, but also very applicable in building a fair social system, education with character, and ethical political and economic life. This thought is important to continue to be developed and used as a basis in the development of modern Islamic civilization while still adhering to the teachings of revelation.

Conflicts of Interest: This research is purely academic research, reviewing from the perspective of comprehensive, complex and in-depth science. That way there are several researchers' recommendations in this regard, becoming a record for researchers or subsequent research. Namely: First, there is a need to revitalize the Islamic Worldview in the Islamic education curriculum so that the Muslim generation has a solid perspective and is not easily swayed by outside ideologies. Second, further research needs to be conducted to examine in depth the relevance of Hamid's thought in the fields of science, technology, politics, and economics. Third, educational and da'wah institutions must be more active in campaigning for the importance of building an Islamic worldview in society in order to create a just, ethical, and socially oriented social order based on Divine values.

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