

Islamic Values on Soft Skills

Nilai-Nilai Islami pada Soft Skill

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ABSTRACT

The Islamic value's substance is actually humankind's noble behaviors, as practiced by the Prophet in his daily life. This study constitutes the main discussion of Islamic values' conceptual and theoretical framework on soft skills. Globally, the term soft skills are introduced and popularized in West Countries by people with no Islamic worldview. This study focuses on elaborating the concept of soft skills (SS) from the Islamic perspective. According to the Islamic viewpoints, the best righteous people are those who can contribute to others through their good deeds. In the society era 5.0, possessing competent human capital is crucial for a Country. This research reviews the precept of al Quran and Hadith as the primary sources of Islamic values in developing the personal quality of Muslims. The study employs a qualitative research method with a literature study design, meaning making through interpretation of the Holy Quran and the Prophet traditions (Hadith). Based on findings, it is known substantively that the Islamic teachings are comprehensive concepts to build and shape the noble behavior of Muslims. Eventually, the researcher offers soft skills formula from an Islamic perspective as a complete concept for creating an excellent personality. Soft skills in the Islamic perspective are morals, good morals, positive behavior, spreading goodness, and bringing many benefits.

Keywords: soft skills, Islamic education, Islamic religiosity

ABSTRAK

Substansi nilai keislaman sebenarnya adalah perilaku mulia umat manusia, sebagaimana dipraktikkan oleh Nabi dalam kehidupan sehari-harinya. Kajian ini merupakan pembahasan utama kerangka konseptual dan teoritis nilai-nilai Islam pada soft skill. Secara global, istilah soft skills diperkenalkan dan dipopulerkan di negara-negara barat oleh orang-orang yang tidak memiliki pandangan dunia Islam. Penelitian ini berfokus pada penjabaran konsep soft skills (SS) dari perspektif Islam. Menurut pandangan Islam, sebaik-baik orang yang bertakwa adalah mereka yang dapat memberikan kontribusi kepada orang lain melalui perbuatan baik mereka. Di era masyarakat 5.0, memiliki sumber daya manusia yang kompeten sangat penting bagi suatu Negara. Penelitian ini mengkaji ajaran Al Quran dan Hadits sebagai sumber utama nilai-nilai Islam dalam mengembangkan kualitas pribadi umat Islam. Penelitian ini menggunakan metode penelitian kualitatif dengan desain studi kepustakaan, yaitu pembuatan makna melalui interpretasi Al-Qur'an dan hadis Nabi (Hadits). Berdasarkan temuan, diketahui secara substantif bahwa ajaran Islam merupakan konsep yang komprehensif untuk membangun dan membentuk perilaku mulia umat Islam. Akhirnya, peneliti menawarkan formula soft skill dari perspektif Islam sebagai konsep lengkap untuk menciptakan kepribadian yang unggul. Soft skill perspektif Islam adalah akhlak-adab, akhlak yang baik, perilaku positif, menyebarkan kebaikan, dan membawa banyak manfaat.

Kata Kunci: soft skill, pendidikan Islam, religiositas Islam



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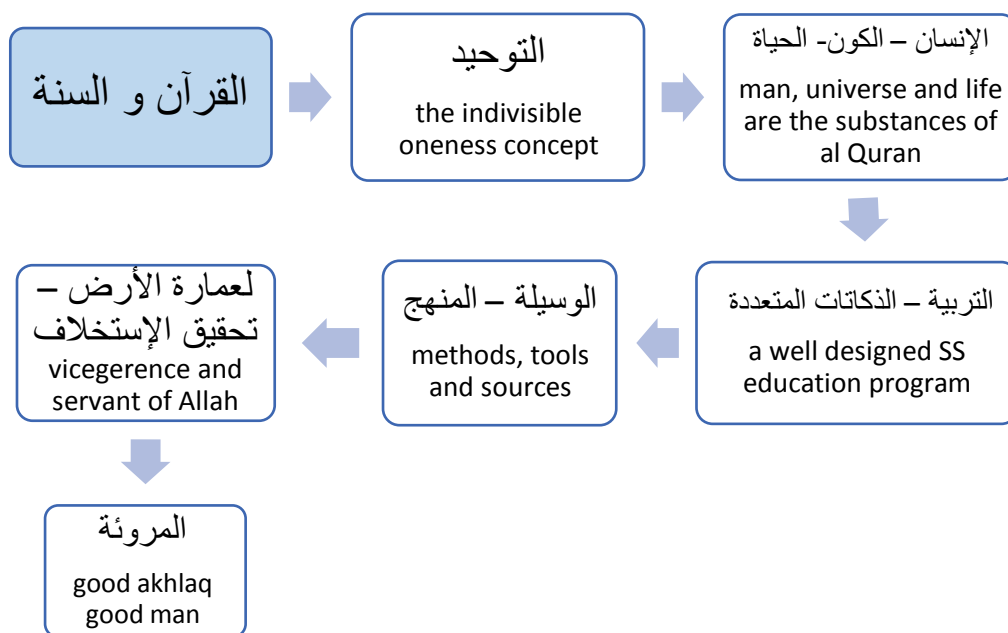
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1. Introduction

The Islamic worldview is known for its intrinsic Islamic values and extrinsic ritualistic behavior, known as Islamic Religious Personality (Krauss et al., 2005; Abou-Youssef et al., 2011). Islamic values are intrinsically relevant and are the core and influence the individual behavior of a Muslim. In the literature on Islamic religiosity (Ji & Ibrahim, 2007; Tiliouine & Belgoumidi, 2009; (Abou-Youssef et al., 2011), the intrinsic value of Muslims reflects an individual's ability to adhere to the pillars of Islam. People with a highly Islamic worldview view religion as 'an active driving force, not just a tool used to achieve selfish ends' (Batson & Ventis, 1982). In contrast to intrinsic religiosity, extrinsic ritualistic behavior is based on rituals and ways of worship (Ali & Weir, 2005; Krauss et al., 2005; Adeel et al., 2021).

As the Holy Book, Al-Quran contains guidance for people on how to live in this world. All aspects of human life are included attentively in the Quran. The following diagram shows the SS and human aspects as a part of al Quran concept.



Picture 1 The Elaboration of Al-Quran Concept for Soft Skills

The orientalist H.A.R. Gibb mentioned that Islam is not substantially similar to other religions. Islam is more than just an ordinary religion. Islam is indeed much more than a system of theology. It is a complete civilization and worldview (Lajnah Pentashihan Mushaf Al-Qur'an, 2010).

The Islamic worldview as "*weltanschauung*" (the way of life) plays a very fundamental role for Muslims in how to live in this world. The rule of conduct to Allah's Law, namely sharia, is just one aspect. While, people who believe in God (Allah) called Aqedah or faith, in which sharia and Aqedah should be unity.

2. Literature Review

2.1 *Akhlaq* and Soft Skills

Muslim scholars classify Islam into four aspects: *aqidah*, *ibadat*, *muamalat* and *akhlaq*. *Ibadat* is ritual worship. *Muamalat* is *fiqh*, a set of rules related to worldly matters and human interaction such as business, marriage, etc. Therefore, the fourth is intertwined into a Muslim's personality. The critical thing is that Muslims should perform *Akhlaq* well in this world. *Akhlaq* is noble behaviors, referring to the practice of virtue and manners in Islam. Soft skills are also related to good behaviors in the Western worldview.

Akhlaq is an inborn characteristic and natural disposition of humans. Imam al Ghazali, in his book entitled *Ihya' Ulumuddin* defines *akhlaq* as actions without thinking and deliberation. Good *akhlaq* is a praiseworthy character (*Al-akhlaq al-mahmudah*) awhile, whereas bad *akhlaq* is a blameworthy character (*Al-akhlaq al-madhmumah*). By improving their *akhlaq*, Muslims may improve their *Ibadat*. The natural disposition of humans is basically in a state of balance and the environment. Unless the education is appropriately run, such tendency may worsen.

Virtues and vices are listed in the Sharia and *akhlaq* knowledge. The Straight Path (al-Shirat al-*mustaqim*) theory was mentioned in the Qur'an and expressed as finer than a hair and sharper than a blade. Man must invoke God's guidance because, without it, no one can resist the evils in this life. Perfection can be achieved mid-way through incorporating reason and revelation (Quasem, 1988).

He also explained that the ultimate goal of morality is to cut ourselves off from love for the world and the love of Allah. There is no more to love except devotion to God (*Illahirobbi*), and he does not use all his belonging except for the sake of Allah. *Akhlaq* is weighed based on *syariat* and common sense (*aql*). Then, the pleasure and happiness of the soul and spirit of enjoyment is the highest goal of morals. That is the love of God and the world, and nothing is loved except meeting Him. The happiness of the soul is when he meets Allah, the *Illahirabbi*. This is based on *syariat* and using *aql* (rationale and common sense) (Al-Ghazali & Abu Hamid, retrieved on January 26, 2022).

All goodness starts from the purification of the heart (*qolbun*) as the important thing to shape good soft skills based on the Islamic precept. A sound heart (*qolbun salim*) is the life of the flesh. There lies within the body a piece of meat. "If it is sound, the whole body is sound; and if it is corrupted, the whole body is corrupted. Verily this piece is the heart" (al Hadith). The perspective of Islam on the right soft skills is intertwined with inner thoughts. *Qalbun salim* is a prerequisite prior in having good soft skills based on the Islamic values. In contrast, if one has *qalbun Maridh* (sick heart), it will affect too bad attitude of soft skills.

Methods of instilling good *akhlaq* in a Muslim personality are:

1. By self-training (*riyadah*).
2. By observing good people and associating oneself with them.
3. By living in a conducive and good environment.
4. By role model (*uswah hasanah*).

Meanwhile, in strengthening the character, the following efforts need to be made; 1. purification of the heart; 2. jihad against the self.

2.2 Education and Soft Skills in Islam

In the modern education realm, the term human behavior usually refers to interpersonal skills as the way to behave in response of its surrounding. Interpersonal skills are parts of the soft skills' aspects that are supported by many attributes, such as creativity, flexibility, change-readiness (adaptation), willing to learn new things, leadership, etc. Someone can use his/her attributes in order to bring up his soft skills' quality. Awhile, soft skills performance can be well recognized when someone conducts social contact and interactively deals with its environment.

If we heed the basic meaning of human behavior and soft skills, then we could say that Allah commands Rasulullah for improving human behavior, to some extent, it could also be interpreted as human soft skills' enhancement. In the Islamic perspective, the quality of the aforementioned soft skills should be greater than other skills, because Islam orders us to live successfully both in this world and in the hereafter. The modern education perspective does not direct people in how to obtain a successful life in akhirah. On the other hand, Muslims are encouraged to ameliorate *akhlaq* (exemplary ethical-moral standing) based on the teaching of Quran and Hadith, as the main sources. The *niyah* or intention must be correct as the true understanding and best practices of Islamic values.

Soft skills are imperative things for improving not only the outputs of the direct instructional process but also the outcomes of the nation's educational system. By implementing the right soft skills based on Sunnah and Quran, Muslims will achieve star performers to combine the results of *ad-dunya* (mundane affairs) and Islamic teaching for the afterworld (al-akhirah). In Islam, humans' soft skills should be unified with the Qur'an and Sunnah values. Muslims may achieve excellent performance in mundane affairs, but they should put first their intention to reach happiness in the hereafter. If they have the right sense, then *ad-dunya* and al-akhirah could be achieved with the blessing of Allah *subhanahu wa ta'ala*.

In Islam, there is an inseparable connection between *ad-dunya* and al-akhirah. This life pertains to the life in the hereafter. Based on Islamic precepts, al-akhirah is the last destination for human life is the forever true life.

The Islamic precepts are aimed both at this world and the hereafter (*ad-dunya* and al-akhirah). In Islam, according to al-Attas, the *dunya*-aspect must be related profoundly and inseparably to the akhirah aspect. Everything is ultimately focused on the akhirah aspect without thereby implying any attitude of neglect or being unmindful of the *dunya*-aspect (Al-Attas & Wan Daud, 2007).

In regards to this comprehension, soft skills (SS) can also be reviewed from the perspective of Islam. SS in Islam encompasses both *muamalat* and *akhlaq*, in which *muamalat* must be related profoundly and inseparably to the *akhlaq*- aspect. *Muamalat* and *akhlaq* relate to the interaction of someone (as a worshiper or believer) with other human beings and the surrounding environments.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

Translation:

O you who have believed, fear Allah. And let every soul look to what it has put forth for tomorrow - and fear Allah. Indeed, Allah is Acquainted with what you do. (Q.S. Al-Hasyr [59]: 18)

Furthermore, Allah's commandments about the good deeds, goodness and righteousness towards a man of *taqwa* can be found in the following verses:

It is not righteousness that ye turn your faces Towards east or West; but it is righteousness- to believe in Allah and the Last Day, and the Angels, and the Book, and the Messengers; to spend of your substance, out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves; to be steadfast in prayer, and practice regular charity; to fulfil the contracts which ye have made; and to be firm and patient, in pain (or suffering) and adversity, and throughout all periods of panic. Such are the people of truth, the Allah-fearing. (Q.S. Al-Baqarah [2]: 177).

And seek help through patience and prayer, and indeed, it is difficult except for the humbly submissive [to Allah]. (Q.S. Al-Baqarah [2]: 45).

The Qur'anic verses above imply that a person who believes in Allah should improve the quality of their life performance in this world with their efforts. The direct and indirect lessons we can obtain from the verses above are that Muslims should enhance their obedience and good deeds to get the highest level of *taqwa* or get closer to Allah, the Almighty. In addition, the word *taqwa* in English does not only mean pious, purity, and self-restraint but is much deeper than those words. It combines many feelings, such as fear of God, heeding the things that can make someone closer to God and above all, being God-conscious. All kinds of righteous deeds are merely dedicated to Allah.

Muslims obey Islamic teachings which are derived from Al Qur'an. Islam teaches us how to live properly with the right credibility and responsibility. If a Muslim does not act based on the Islamic teaching, it can be assumed that he/she insults the religion itself, as quoted from the Quran:

"O you who have believed, why do you say what you do not do?" Then, this verse continued: "Great is hatred in the sight of Allah that you say what you do not do" (Q.S. As-Saff [61]: 2-3).

In addition to that, Muslims should have good soft skills based on the morality that has been shown by the Prophet Muhammad (PBUH) as described in the Qur'an: "And indeed, you are of a great moral character" (Q.S. Al-Qalam [68]: 4).

On the other hand, it was known that Allah designated the Prophet Muhammad (PBUH) as the messenger for improving people's moral character, as he said: "I was only sent to complete the best manners and moral character". Furthermore, he said, "there is nothing heavier on the scale of the believer on the Day of Judgement than good character, and Allah hates the bad mannered, vulgar person" (al-Hadith). In Islam, having a good character is very important, and the true believer is the one who has the most excellent moral character. An analogy can delineate that a great moral character is seen as a "fruit of Islamic tree which has the root of faith (*aqidah*) and possess leaves of Islamic law (*syariat*)".

Islam is the religion revealed by Allah for all people in the world. The Quran and Hadith (the authentic tradition of Prophet Muhammad, PBUH) contain Islamic teachings about life in this world and hereafter. Family life is one of the Islamic life systems' most essential and emphasized areas. Islam establishes relationships between husband and wife, parent and children in a family. Nurturing and bringing up children are essential duties enjoined by Allah to all parents. The Prophet Muhammad (PBUH) said:

"Everyone (people) is responsible, and everyone is responsible for whatever falls under his responsibility. A man is like a shepherd of his own family, and he is responsible for them." (Hadith Bukhari and Muslim).

For parents, one of the essential facets of raising children is to provide them with the right education (*Ta'lim* and *Tadib*). According to Islamic traditions, the best gift parents can provide for their children is education that can help them live as responsible, mature Muslims to fulfil the rights of Allah and others. This can lead them to succeed in the hereafter as well. The Prophet (PBUH) said, "The best gift to children from parents is their correct education" (Hadith Tirmidzi). The parents are responsible for making them love Allah, His Messenger and the teachings of Islam since early childhood.

3. Methodology

A word algorithm about Islamic values and soft skills is sketched to design a thought. Adopt (Charrel & Galarreta, 2007), using a methodology with a viewpoint approach. This approach was chosen to evaluate the importance of the point of view to get a holistic thought from the sources of the Koran, hadith and other Islamic references.

4. Result and Discussion

4.1 The Importance of a Sound Heart to Soft Skills

A heart at peace gives life to the body. Regarding purity of the heart, the Prophet Muhammad PBUH said, "There is a piece of flesh in the body if it becomes good (reformed) the whole body becomes good but if it gets spoilt the whole body gets spoilt and that is the heart" (Sahih Bukhari). The hadith has emphasized the importance of the heart condition. In Islam, Muslims should perform goodness and avoid bad deeds because evil behavior will seal their heart. If a

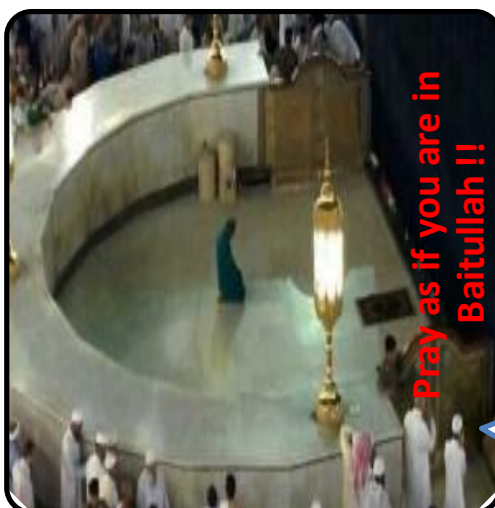
Muslim always does immoral sins, his heart will get spoilt, and it will be challenging to receive the truth.

Furthermore, in Islam, human behavior is the foundation of the *al Qalb*, *an-Nafs*, *al Ruh*, *al Aql*, and *al Jasad*. As an example of aspect - *al Qalbun Salim* (a sound heart) which springs the *muttaqqin* (a pious person), and *al Qalbun Maridh* (the heart is sick) makes one as *munafik* (Hypocrisy), *Qalbun al - Mayytun* (the dead heart) creates the behavior of infidels or *Kuffar*. On the other hand, *an-nafs* consists of three levels, namely *muthmainnah*, *lawwamah*, and *amarah bissu*.

Meanwhile, *al Ruh* can be classified into three different souls respectively: *al-nabatiyyah* (vegetative soul), *al hayawaniyyah* (animal soul), and *al-natiqah* (rational soul). Awhile, *al Aql* includes *dzakky* or smart and could also be *Jahil* (stupid). In addition, *al jasad* is composed of healthy and sick bodies. The four said aspects of human behavior that underlie the needs above could be fostered appropriately in order to form a good Muslim.

The reasonable steps that a Muslim must achieve are Islam, Iman, and Ihsan. Islamic faith is strengthened to achieve the level of *ihsan*. All levels require pious deeds to work professionally (*akhlaqul karimah*). There is good guidance for a Muslim in improving his/her quality of faith, such as *a Bidayatul fil Islam wan nihaytul fil Ihsan*. It concedes Islam to practice with iman, then improve the quality to be Ihsan. The sacred process of Muslims for being Ihsan is through *tazkiyah al-nafs*, which is the purification of the soul (*al nafs*) from inclination towards evils and sins and development of its fitrah towards goodness, which leads to its uprightness. Attempts to obey God's commands are successful only when one is purified. Then the soul can receive God's unlimited grace.

Performing shola five times each day is the obligatory Muslim prayer. The wholehearted prayer is needed for Muslims, and it may improve their *akhlaq* in this world. Through His verses, Allah reminds every believer as a devout Muslim to perform shola regularly in *khusyu'* way (wholehearted prayer) for his benefit. Muslims should pray as if they are in Baitullah (House of Allah), so that they can pray in *khusyu'* and they will get the blessing from Allah



"Recite what has been revealed to you of the Book, and perform the Sholat. Verily, the Sholat prevents from 'Al-Fahsha' (immoral sins) and 'Al-Munkar' (evil deeds) and the remembering (praising) of Allah is greater indeed. And Allah knows what you do." Surah Al-Ankaboot (29:45).

their prayer at the house (of Allah) is nothing but whistling and clapping of hands. ...(QS 8: 35)

Picture 2 The Quality of Prayer (Shola) to Soft Skills

The following ayahs or verses will show us in how importance the prayer for Muslims to avoid from bad deeds.

﴿ إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا إِذَا مَسَّهُ الشَّرُّ جَزُوعًا ۖ ﴾

Translation:

Indeed, mankind was created anxious. When evil touches him, impatient. (Al-Ma'arij [70]: 19-20).

﴿ إِلَّا الْمُصَلِّينَ الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ ۖ ﴾

Translation:

Except the observers of prayer, those who are constant in their prayer. (Al-Ma'arij [70]: 22-23).

﴿ أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ ﴾

Translation:

So have they not traveled through the earth and have hearts by which to reason and ears by which to hear? For indeed, it is not eyes that are blinded, but blinded are the hearts which are within the breasts. (Al-Hajj [22]: 46).

4.2 The Integration of Soft Skills and Islamic Values

Recently, Muslims have been faced with a reality that seems contradictory. Quran and Hadith are sources of Islamic teachings that guide us towards superior civilization, including culture, wisdom, and ethics. Unfortunately, Muslims are still experiencing backwardness compared to others. They commonly perceive Islam as religious rituals only. Eventually, it raises terrible conditions. Muslims are left behind with poor innovation and stagnation and are unfamiliar with modernization.

Having these facts, Muslim scholars have questioned the causes of the unpleasant situations. Many arguments are made concerning the deterioration of Muslims. However, another answer that has not been much discussed in broad circles is Islamic education. The students who have learned Islam over the years only learn *fiqh*, *tauhid*, *akhlaq*, *tasawuf*, *tarekh* and Arabic, which are insufficient. Islam is not as simple as that. Muslims ought to explore *kauniyah ayats* for developing sciences.

Islam is not limited to implementing ritual guidelines such as *dhikr*, *sholat*, *zakat*, *hajj*, *fara'idh*, Etc., but Islam also relates to science, human quality, justice, working professionally, creating good deeds, and ritual activities guidance. Islam teaches the glorious life in this world and hereafter.

If Islam is taught in Islamic educational institutions, it only concerns ritual activity, as is the case now, then Muslims cannot move forwards. Muslims will remain left behind and will not be able to lead the world civilization. If Muslims are willing to come out from behind, they must have the courage to reformulate Islamic education, as mentioned above. Talking about Islam is not enough merely to discuss the ritual taught in educational institutions over the years.

Modern scholars have found a better integration of the religious and the so-called secular science in the Muslim conception and practice of *adab*. It means that a good man has a good *adab*. Loss of *adab* implies loss of justice, which in turn betrays confusion in knowledge. Some even suggested that many advantages of *adab* as education par excellence can solve some crises in modern education. Decadence in morality and behavior may occur due to the lack of understanding and acknowledgment of Islamic values. In the Western worldview, religious values cannot be integrated with science. Religious aspects should not relate to science. This kind of thinking is called the secular paradigm (Wan Daud, 2009).

We cannot separate science from religious teaching and values in the Islamic worldview. The science underpins the teaching of Islamic values. In this context, it needs the right educational concept that inculcates Islamic values.

Education has an essential meaning in human life because the quality of human resources can be optimally improved and will form an advanced civilization up to the welfare of humankind. Countries that are concerned with the quality of education will prosper their people. The increasing prosperity allows people to have access to good education. Hence, a prosperous society can be achieved through education.

The final goal of education is to create prosperity, health, and happiness. However, the Islamic view's meaning of prosperity and happiness relates to "*hablumminallah wa hablumminannas*." The connection between education and the welfare of the nation from the worldview of Islam is depicted in the following cycle:



Picture 3 The Cycle of Education Role for People Welfare

The cycle shows the important of the education system in a country. From the Islamic perspective, education built based on the productive and pious (*taqwa*) human resources will create prosperity and (real) happiness as coveted or greatly desired by Muslims. How can the Islamic education system read and anticipate the dynamics of change in society?

The Islamic Education term is often interchangeably mixed with the term Islamic Religious Education (IRE), which may seem the same but are not. IRE is defined as a lesson similar to Math

and Natural Sciences Education. IRE, in this context, can be understood as an activity or attempts to teach the religion of Islam.

Meanwhile, Islamic Education is a broad concept and a part of the Islamic values system. Therefore, in Islamic education, the Quran and Hadith should be the key elements to educate students. According to Muhaimin et al. (2009), IRE is an integral part of Islamic education to instill its values to be a way of life of a Muslim. Thus, IRE is part of the Islamic education system.

The world today is experiencing dynamic change. The change is not only on the physical aspect of environment, such as new buildings, roads, infrastructure, Etc. The changes are also in shape of non-physical structures such as value, tradition, and social ideas. Changes in the non-physical aspects of an ongoing culture change are not as fast as the physical aspect and are occurred to accommodate the physical changes named material aspects.

According to Rice & Bishoprick (1971), the new values thriving in the modern world will be followed by the formation of a pattern of behavior connected to the community values. In principle, modern society cannot be separated from the two twin influences that could determine the direction of change and concepts, values, ideas, and paradigms that influence society, namely democracy and science.

The history of advanced Western science began after obtaining a repertoire of general knowledge from Muslim scholars when they colonized the Islamic countries around the 16th-19th century AD. Many Muslim scholars' works of science were taken and translated into their language. However, Western people do not believe in religion as a worldview that can shape human civilization by filtering inappropriate science. Hence, religion must be separated from science and technology in the community in the Western perspective and paradigm. This process of separation phenomenon is known as secularization.

Long before that, Muslims' attention to science and technology was very great, as revealed in the Qur'an, which means, "And We taught him the fashioning of coats of armor to protect you from your [enemy in] battle. So will you then be grateful?" (Q.S. Al-Anbiya' [21]: 80). It is clear that people are required to do something through technology. So, it is unsurprising that in the 7th century AD, many Islamic scholars were formidably productive and innovative in developing science and technology. Muslims' pioneering and excellence in science were proven. Unfortunately, the progress was not followed up continuously, leading to the West taking over science until this moment.

The West often uses the term globalization to influence developing countries. It is a form of coercion or which is called neo-colonialism. Globalization influences economics and technology and almost all aspects of human life, including education. The nature of globalization in education has started since the West invaded the Islamic world. Hence, they created the dichotomy of religion and education (read: secular education).

It was in the colonial era that Indonesia had a lot of traditional Islamic religious education institutions separated from modern Western education. The dichotomous view grew in Indonesia during the colonial period, and at the time, traditional Muslims perceived a modern Western education as belonging to infidels. So, it was automatically separated from Islamic education.

This paradigm caused Islamic education to have a limited sense that was only related to the Islamic law, *fiqh*, *aqeedah*, *Tawheed*, Quran reading or reciting, Hadith, and other *mahdhoh* worships.

Nevertheless, in reality, the signs of Allah Almighty on the development of science, technology, and human civilization did not attract Islamic educational institutions to integrate those aspects into the school curriculum. In contrast, the Western people, through their education, have been developing science and technology seriously, and they have become the superpower in this field. However, western people develop science and technology for the sake of *ad-Dunya* (this world life only), but they ignore the *akhirah*. This condition is because the religion (Christianity) has failed to support the development of science and technology. Therefore, they do concede to the dichotomy between science and religion, in turn, the dichotomy of the profane (*ad-Dunya*) and the sacred (*al-akhirah*).

According to Suprayogo (2015), the integration of science (education) and religion (Islam) can be understood from the divine revelation, which has been quoted at the beginning of this paper. God's revelation is not apparent in the dichotomy between science and Islam because Islam is a religion and a source for developing sciences. Suprayogo (2015) realizes the setbacks in Islamic educational institutions due to the strength of the dichotomous view that separates science from religion (Islam). Implementing Islamic teachings in daily life must be based on the verses *qawliyya* and *kauniyya*, and the Prophet Muhammad is a role model in all aspects of life that we can learn from Hadith and his *Sirah Nabawiyah*.

The integration of pesantren's and university's traditions, for instance, could be an ideal educational goal to prepare scientists' ulama and ulama's scientists. Finally, we can achieve the mission to create productive and pious human resources.

Being a good man is expected by Islam in order to present himself as *Khalifatul fil ard*. People in other parts of the world with different cultures, traditions, customs, and faiths gradually follow the west lifestyle due to their dominance in science and technology. People of Islam as a community are much influenced by western civilization. They cannot deflect this situation because most of them neglected the comprehensive precepts of the Quran and Hadith (the tradition of Prophet Muhammad, peace be upon him). Additionally, they do not pay good attention to the history of the Islamic golden age in the mid-century.

Looking at the present condition of Islamic adherents, some Muslim scholars doubt that the Muslims (*Ummah*) can immediately take the position of Western civilization despite the Islamic teachings. This can bring its *Ummah* to plot as a leader in this world (*al khalifatul fil ard*) civilization. Education as a critical aspect of shaping civilization is not understood accurately by the Muslim education stakeholders. To give an example, in Indonesia, many Islamic higher education institution stakeholders regard Islamic education in a limited way. As we have known for quite some time, the Islamic higher education institutions do not have subjects on general knowledge (natural and pure sciences). Muslims deem Islamic doctrine as the only subject related to *syariat*, *dakwah*, *tarbiyah*, *ushuluddin*, and other subjects of ceremonial worship to God. They ignore science and technology subjects to be included in their study. Consequently, Muslims or the *Ummah* cannot be a leader in the world civilization, especially in creating multi-products of science and technology for humankind's benefit; the *Ummah* become followers instead.

The fact is that Islamic religious education subjects in elementary school up to higher education, including *pesantren*, contain *fiqh* (worship law), *tasawuf* (Sufism), and *tarikh* (the history of the Islamic religion), and other subjects which has nothing to do with science and technology. Tantawi January, the Egyptian Scholar, found that Quran consists of more than 700 verses on natural sciences (biology, zoology, astronomy, chemistry, and general knowledge) or called *kauniyah ayat* (signs of fantastic universes) compared with only 150 verses of about *fiqh* and the like. However, most Muslims are trapped to only develop on *fiqh* instead of *kauniyah*.

Muslim scholars recently have thousands of books on *fiqh* but the shortage of science books. To develop civilization, we need to study science. Without mastering science, it is impossible to lead the world civilization. In reality, some historical facts found that Islam successfully created superior civilization during the Umayyad Empire in Spain (661-750 CE) and the Abbasid Empire in Baghdad (in the middle of the century). Islam achieved improvements and advancements when there was inclusivity between science and religion. Islam is not only limited to the ritual ceremony but also the great civilization that is most pronounced and explained explicitly and implicitly in the Quran. The *ulul albab* (thinking people) mentioned 16 times in the Quran exemplifies that Islam is the religion of science and loaded with values to shape the world civilization. The way to improve the Muslim civilization's quality is through formal or non-formal education. Hence, education brings missions of enlightenment and civility (*adab*).

In order to retake the golden age of Islam, the mindset of the Ummah should be reformed to admit the Al Quran and Al Hadith as the sole primary sources of the truth. *Kauniyah ayats* become essential to develop science seriously and continuously, and I believe that Islam teaches about the bright future in this world and the hereafter. The Ummah should also be proud of the Islamic history that has succeeded in building the world's pre-eminent civilization in the past and, to some extent, still impacted the western nation society.

From the explanation above, we may conclude this writing with some pointers such as (1) Muslims are left behind in regards to science, technology, politics, economy, Etc; (2) Islam is still not perceived correctly by Muslims; they limit their religion to the ritual-spiritual activities per-se. Islam must be seen as a whole, not only part of life; (3) Islam does not concede to the dichotomy of *ukhrowi* (the religious aspects) and *al-Dunya* (the mundane aspects); (4) The separation between world activities and hereafter is a wrong perception of Muslim people in understanding the Islamic religion; (5) the Islamic worldview covers both hereafter (*al-akhirah*) and the world (*al-Dunya*), in which the world aspects must be related profoundly and inseparably to the hereafter aspects.

Suprayogo (2015) has posed five Islamic missions, which are interconnected areas for returning the paradigm al Quran and Hadith to the proper comprehension:

1. Development of science
2. Building an excellent personality as a Muslim
3. Establishing social justice and equality
4. Ritual worship guidance
5. Maintaining and performing more good deeds (*amal sholeh*)

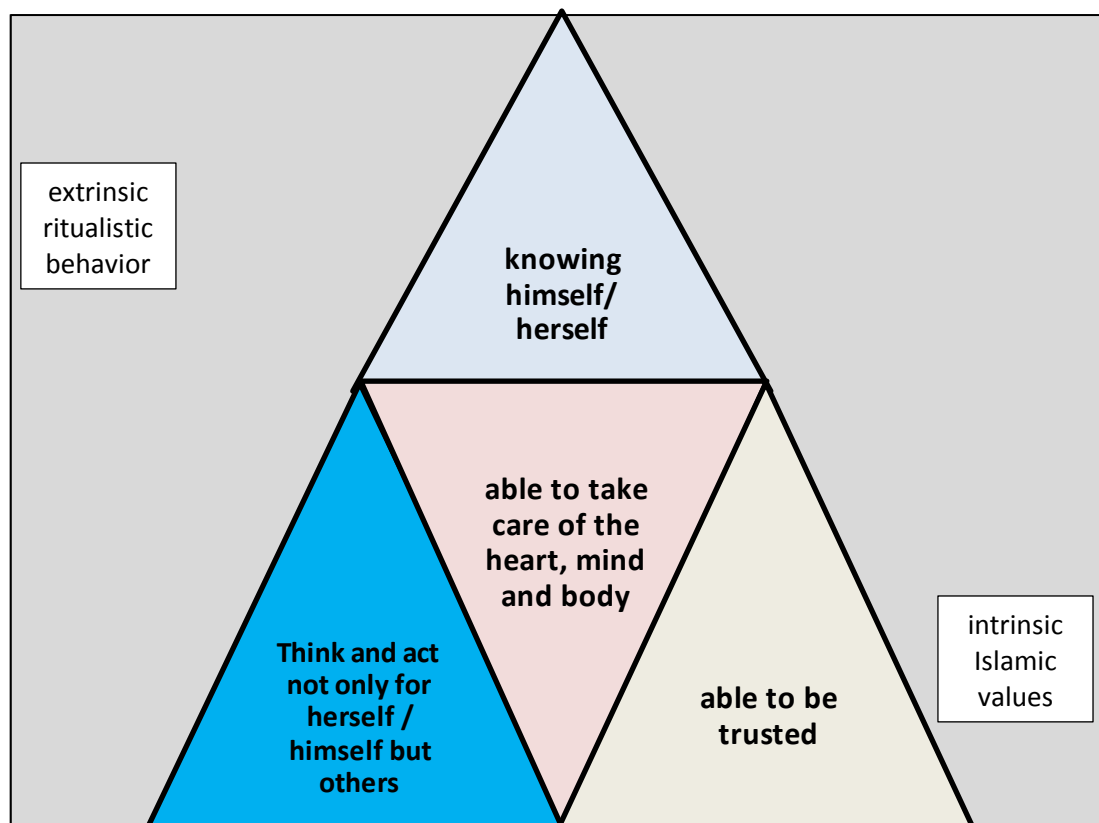
The five missions in this study are considered as the Muslim Religiosity–Personality Inventory (MRPI) developed by Krauss et al. (2005).

5. Conclusion and Recommendation

Excellent Personalities Based on Islamic Values

Krauss et al. (2005) developed the Muslim Religiosity–Personality Inventory (MRPI) to examine the participants' intrinsic religiosity implied in their investment decisions related to the company's environmental performance. The MRPI is supported by a theoretical framework based on intrinsic Islamic values, known as the Islamic World View, and extrinsic ritualistic behavior, known as Islamic Religious Personality (Krauss et al., 2005; Abou-Youssef et al., 2011).

Intrinsic Islamic values and extrinsic ritualistic behavior in the five Islamic missions are Excellent Personalities Based on Islamic Values. Building a prime personality is essential to do first. A Muslim with a prominent personality based on Islamic values will automatically get superior quality in soft skills. Character enhancement for a Muslim personality who excels in an Islamic perspective can be depicted in the image below:



Picture 4 Excellent Personality Based on Islamic Values

Adapted from Suprayogo (2015)

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