Towards Islamic Maqasidi Education Philosophy for Sustainable Development: Quranic Perspective With Special Attention to Indonesia

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Abstract

Maqasid are the ultimate ends of life (worldly and afterlife) from Islamic perspective. This article tries to extract those Maqasid from the Sublime Quran. The effort done here constitutes the philosophical base needed for grand project interested in comprehend, criticize and transcend Sustainable Development (SD); the mainstream discourse in nowadays development policies, especially education development policies. Maqasid, as philosophy, offer an integrated mode of Islamic-based sustainable development, which can be applied in many field of SD. Ontologically, Maqasid propose systematic view of the universe that gathers the Creator and the creature, and gathers natural, psychological, social and man-made environments. In this regard, Maqasid propose an integrated network of relations among elements of universe system it propose, like 'ibādah, 'imārah, tazkiyah, khilāfah, and istikhdām maqaṣidī. Epistemologically, Maqasid suggest a signs-based, systematic, developmental, purified and Arabic proof base for the ontological and axiological theses suggested. Axiologically, Maqasid introduce three principle values that govern all relations within Maqasidi system, namely truth, balance, and dynamic-based rights (al-ḥaq), patience (al-ṣabr) and mercy (al-marḥamah). The central domain of Islamic-based Sustainable Development (ISD) is the epistemological one, where Muslim is asked to make knowledge for sustainability based on signs, radical-encompassing (systematic) collection and operation of signs, developmental and purified signs and Arabic conception. ISD has many applications, one of them is its applications into education development planning, where standards of competencies and content are redefined, mainly, based on Makasid ontological model and standards of process are redefined, mainly, based on Makasid epistemological and axiological model.

Keywords: Education for Sustainable Development (ESD), Islamic Education Philosophy, Maqasid, Quran, Education standards in Indonesia.

Menuju Pendidikan Maqasid Islam untuk Pembangunan Berkelanjutan: Perspektif Qur'anis dengan Perhatian Khusus untuk Indonesia

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Abstrak

Dalam perspektif Islam, Maqasid adalah tujuan akhir kehidupan (dunia dan akhirat). Artikel ini mencoba untuk mengekstraksi Maqasid dari Alquran. Upaya yang dilakukan di sini merupakan dasar filosofis yang diperlukan untuk proyek besar yang tertarik dalam memahami, mengkritik dan mengatasi pembangunan berkelanjutan; wacana arus utama dalam kebijakan pembangunan saat ini, khususnya kebijakan pembangunan pendidikan. Maqasid, sebagai filsafat, menawarkan model terpadu pembangunan berkelanjutan berbasis Islam, yang dapat diterapkan di banyak bidang SD. Secara ontologis, Maqasid mengusulkan pandangan sistematis tentang alam semesta yang menyatukan Sang Pencipta dan mahluk, dan menyatukan alam, psikologis, sosial, dan alam buatan manusia. Dalam hal ini, Maqasid mengusulkan suatu jaringan yang terintegrasi di antara unsur-unsur sistem alam semesta, seperti ʿibādah, ʿimārah, tazkiyah, khilāfah, dan istikhdām maqaṣidī. Secara epistemologis, Maqasid menyarankan bukti berbasis-tanda, sistematis, pengembangan, murni dan Arab untuk tesis ontologis dan aksiologis yang disarankan. Secara axiologis, Maqasid memperkenalkan tiga nilai prinsip yang mengatur semua hubungan dalam sistem Maqasidi, yaitu kebenaran, keseimbangan, dan hak berbasis dinamis (al-ḥaq), kesabaran (al-ṣabr) dan rahmat (al-marḥamah). Domain sentral pembangunan berkelanjutan berbasis Islam adalah yang epistemologis, di mana Muslim diminta membuat pengetahuan keberlanjutan berdasarkan tanda-tanda, pengumpulan (sistematis) yang radikal meliputi dan pengoperasian tanda-tanda, tanda-tanda perkembangan dan dimurnikan dan konsepsi Arab. ISD memiliki banyak aplikasi, salah satunya adalah aplikasinya ke dalam perencanaan pengembangan pendidikan, di mana standar kompetensi dan konten didefinisikan ulang, terutama, berdasarkan model ontologis Makasid dan standar proses didefinisikan ulang, terutama, berdasarkan model epistemologis dan aksiologis Makasid.

Kata kunci: Pendidikan untuk Pembangunan Berkelanjutan, Filosofi Pendidikan Islam, Maqasid, Quran, dan Standar pendidikan di Indonesia.

INTRODUCTION

The World Economic Forum (WEF) is one of the most prestigious think tanks and high-profile clubs of world's most prominent business leaders, politicians, policy makers, scholars, philanthropists, trade unionists, and representatives of NGOs. A testimony of that organization will be more convincing than any other testimonies, because it comes from those who hold the great interest from the continuation of the recent equation of power. According to its official website, WEF expects great discontinuity for our future, let's read carefully those words appeared under "what are our key areas of focus"[1]: "*As assumptions about growth models are overturned, the international balance of power continues to fray, and scientific and technological breakthroughs promise to transform economies and societies, the unique platform provided by the Forum helps leaders from all walks to life to prepare for **exponentially disruptive change***". Moreover, in its recent report on 'Global Risks 2017'[2], WEF high-alerts a net of global risks besieges our world today. Within this net, the most dangerous risks are 'rising income and wealth disparity' and 'climate change', which represent great imbalances in our social and natural environment. Besides, the report, which is the 12th report in a series started in 2007, proposes two major lists of risks. The first lists global risks according to their likelihood, whereas the second lists them according to their destructive impacts.

What is wrong with globalized and economized development? Why to connect it with our dilemmatic conjuncture of human civilization today? The answer is so simple, yet missed in almost all development led by that globalization and education policy derived from it. Our globalized and economized system of development exceeds our natural, psychological and social reservoir. It exceeds our natural reservoir by insisting on over-exploit earth mineral wealth. It exceeds our psychological reservoir by high competition and harsh-working conditions it puts on our workforce. Finally, it exceeds our social reservoir by fueling social conflicts over natural resources and that caused by tremendous gaps in wealth and dissatisfaction of power distribution.

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1 https://www.weforum.org/about/what-are-the-forum-s-key-areas-of-focus, accessed on 21/10/ 2017
2 World Economic Fourm (2017). The Global Risks Report 2017. https://www.weforum.org/reports/the-global-risks-report-2017, accessed on 20/10/2017

Not only WEF, among 'developed' countries think tanks, who predicts unsustainability of our globalized and growth-led economic world today. The National Intelligence Council (NIC), the highest formal intelligence think tank in USA, in its series of 'Mapping Global Future', in the last report 'Global Trends 2030', predicts four main scenarios for our world, three of them are of discontinuity and unsustainability of our world we know to-day.[3]

In such conjuncture, it looks naïf if we, as educators, choose to merely redefine our discipline to serve unsustainable things that predicted by its owners and supporters to discontinue. So, what is the plan? The plan is to restructure and redefine our 'intra-personal' (first) and 'inter-personal' communication about 'education', 'globalization', 'sustainability', and our world views and value sets. The plan will result in redefinition of globalization, since it is tied to economization and growth led development, as unsustainable model of development, redefine sustainability as our orientation from all our education activities, and, finally, redefinition of our education practice not education as a virtuous discipline; from adaptive orientation to critical and balancing mix between adaptation and revolution of our education systems in order to be at the level of challenge and its virtuous mission. Section will take us to have a deep look into United Nations and UNESCO's initiative on 'Education for Sustainable Development'.

SUSTAINABLE DEVELOPMENT IN INDONESIA

Researching 'sustainable development' within formal policy documents in Indonesia found out that SD constitutes discursive preamble, whereas the essence of the development policy is based on global economization of the development system in Indonesia. Following I will give examples for those claims from my critical discourse analysis on the National Long-Term Development Plan (*Rencana Pembangunan Jangka Panjang Nasional* 2005-2025)[4].

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3 National Intelligence Council (2012). Global Trends 2030: Alternative Worlds. www.dni.gov/nic/globaltrends, accessed on 4/8/2014

4 Undang-undang Republik Indonesia No. 17 tahun 2007 tentang Rencana Pembangunan Jangka Panjang Nasional.

1. SD as a discursive preamble in policy documents

The Plan mentions that 'Being aware of historical lessons, and taking in consideration the new amendments of the Constitution, there is a critical need for long-term development planning in order to assure sustainable development, in order to achieve the hopes and aims of establishing the state of Indonesia'[5]. Moreover, the Plan states that 'The implementation of SD principles in all sectors and regions is a pre-condition of implementing all other activities of development'[6]. In other position, the Plan declares that 'in the context of raising up quality of natural environment, principles of SD should be implemented consistently in all fields'[7]. Not only the Long-Run Development Plan, the Medium-Run (2014-2019) also suggests SD, good governance and gender equality as mainstream orientations within all sectors[8]. However, reading those plans carefully, especially with an eye on the reality of sustainability in Indonesia, will show gaps between the preamble nature of SD within those plans. Let's have a closer look into the Long-Run Plan to discover that.

2. Development plans apply SD in marginal, partial, and overlapped ways

a. SD is a marginal concept in the Plan

Relevant marginal presence of SD concepts is evident as we face dominant presence of economization, globalization, progress and competitiveness discourse through the Plan. Moreover, in the economic field, competitiveness discourse is present 9 times, progress 3, globalization 4, economization 2 and SD is present 1 time but overlapped with the conception of multi-stages development (not the generic conception of SD that implies balance and synergy among economic, social and natural environment sectors).

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5 Ibid, chapter I, section 1, paragraph 6.
6 Ibid, chapter IV, section 1, sub-section 6, explaining the mission of 'sustainable and beautiful Indonesia'.
7 Ibid, sub-section 9, titled: 'control over pollution and environmental destruction'.
8 Lampiran Peraturan Presiden RI No. 2 Tahun 2015 tentang Rencana Pembangunan Jangka Menengah Nasional (RPJMN) 2015-2019, Buku II (Agenda Pembangunan Bidang). Jakarta: Kementerian Perencanaan Pembangunan Nasional & Badan Perencenaan Pembangunan Nasional. P. 1-1 to 1-11.

b. SD is a partial and overlapped concept in the Plan

As mentioned before, the international concept of SD contains three main pillars, i.e. economic development, natural conservation and social justice, with a cultural base. SD in that sense implies rights perspective; either at the level of intra-generation justice or inter-generation justice. Also, SD in that sense implies synergy among all stakeholders with equal responsibilities. However, within the Plan, SD conception usually mentioned partially. Let's have a closer look on that. For example, in Chapter III (development strategy), words imply SD mentioned 14 times. Out of those 14 times, SD is not mentioned at all in the comprehensive sense.

3. The real condition of SD in Indonesia

However, such calling for considering SD as central domain that penetrates and organizes all other domains in Indonesian development system; such calling, as shown above, has no sufficient evidences when plans come to strategically orient those domains. In Indonesia, the country continues to witness increasing levels of social inequalities and natural degradation[9]. Meanwhile, Indonesian policy makers suffer from modest capacities of policy planning, both in the legislative and the executive branches of the government[10]. Such modest capacities multiply the dependency of the national development policy on financiers' development knowledge and discourses. There are gaps between the ideal discourse about SD in Indonesia and the reality of it. So, it is an urgent need for Indonesians to dig for authentic models of development that can bridge those gaps and decrease dependency on foreign discourses in that regard. Next are some indicators of SD weakness in Indonesia, either in the natural (land degradation, threatened species and

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9 Some researchers suggest that the Indonesian type of development is "destructive type", please refer to: Akhmad Fauzi & Alex Oxtavianus (2014). Pengukuran Pembangunan Berkelanjutan di Indonesia. Jurnal Ekonomi Pembangunan. Vol. 15, No. 1, hlm. 68-83. Meanwhile, other researchers call that type as "high risks developmental type", please refer to: Wahana Lingkungan Hidup Indonesia-WALHI (2015). Menagih Janji Menuntut Perubahan: Tinjauan Lingkungan Hidup 2015. http://www.walhi.or.id/wp-ontent/uploads/2015/01/OutLook-2015_Final.pdf. Accessed 20/2/2016.

10 Ajoy Datta & et al (2011). The economy of policy-making in Indonesia: Opportunities for improving the demand for and use of knowledge. Working paper 340. London: Overseas Development Institute. P. 38-44.

water pollution) or in social-economical (Gini coefficient for income inequality) senses.

ISLAMIC PRESENCE IN INDONESIA TODAY AND SUSTIANBLE DEVELOPMENT

As the formal policy states SD as the central domain of the development system in the preamble level, whereas the reality shows the opposite, where the Country situation is critical, either at the natural conservation or in at social equality levels; Islam, the religion of the majority of Indonesian, which implies complex and inspiring philosophy and models of action of SD looks, like SD itself, present strongly at the formal level and inconsistently at the real level. Let's have a closer look at Islam in today's Indonesia!

1. **Quran & integration of knowledge as basis for SD**

As UNESCO puts it, SD pre-requests system thinking, futures thinking and participatory learning. In this regard, Quran, as being comprehended by human mind (the article), proposes, at least, seven aspects of knowledge integration that may straighten those inconsistencies within SD. Quran proposes integration between sources of knowledge (spoken signs and created signs of God), between means of knowledge (hearing, sight, and heart), dimensions (invisible and visible), cognitive processes (analytical and constructive), themes (theology, natural, psychological, social, and man-made), actors of knowledge (cooperation), results of knowledge (discourse & practice). Such a comprehensive concept of knowledge integration in Quran serves as a well-established basis for interdisciplinary effort studying, planning and applying sustainable, flourishing and just development. Those aspects of knowledge integration in Quran will be discussed later under "Maqasid as Epistemology".

Through integrated conception of human life, theoretically and practically, Islamic scholars, in past and present, have been introducing many models of flourishing and sustaining growth of individual and society. One of those models was the six necessities model (religion, life, mind, offspring, wealth, and dignity). Each of those necessities is to be developed in integrated way through three approaches, namely: developing (*jalb al-maṣāliḥ*),

protection (*dar' al-mafāsid)*, and earlier blocking of means lead to corruption (*sadd al-żarā'i'*)[11].

2. SD criticized by Islam

From initial Islamic perspective, SD has many joint points with highest Islamic objectives (Maqasid) like inclusiveness, balance, justice, and the priority of cultural development (according to UNESCO) within development system. From another hand, SD can be criticized from Islamic perspective due to the absence of general conditions of existence and good living according to Islamic conception, namely God, the afterlife, prophecies, and the centrality of good deeds, even they are not economically plausible in the short term or worldly life. Moreover, aforementioned inconsistences among SD pillars constitute targets of critic from Islamic perspective on grounds of highest Islamic values, like truth integration the implies balancing rights and obligations (*al-Ḥaqq* and *al-Mizān*), patience (*al-Ṣabr*), and mercy (*al-Marḥamah*).

3. Islamic presence in Indonesia today

Islam has been playing vital role in different aspects of Indonesians lives since its wide spread about six centuries ago. Evidences of such vital role spread across educational, economic, political, social and even military aspects of Indonesian development over time. Educationally, in Indonesia today, there are more than 27 thousand of pesantrens (Islamic boarding schools), which include more than 4 million of students. Moreover, there are more than 900 Islamic university with more than 600 thousand students. Legally, there are increasing presence for Islam in many fields like family laws, Sharia banks, pilgrim, zakat (Islamic obligatory charity), wakaf (Islamic endowment), … etc., especially after the Law no. 3/2006, which redefined the role of Sharia courts by exceeding its authority behind family cases. IIn the background of such active movements, there are Islamic political revival, which invests in the democratic spheres of post-Suharto era, and many local

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¹¹العز بن عبد السلام (بدون تاريخ). قواعد الأحكام في إصلاح الأنام. تحقيق: نزية كمال حماد وعثمان جمعة ضميريه. دمشق: دار القلم. الجزء ١، ص: ٥–١٢

self-governing experiences, which brought about increasing demands to implement Sharia. Meanwhile, those Islamic initiatives, still lack sound comprehensive conception of Islamic moral law on contemporary grounds[12].

However, that presence in the structure and formal level faces other type of presence in the processes and real level. While 90% of the Indonesian youth claim that they come from religious homes, less than a third of them routinely praying five times a day, and more than three quarters of them understand rather little of the verses in the al-Qur'an. Only 28.7% of Indonesian youth pray five times a day, while only 10.8% regularly reading the al-Qur'an[13].

Legally speaking Islam presence in the policy documents of development planning is really very weak. In the Long-Run Development Plan, the word 'Islam' is mentioned 2 times only in the Plan, whereas the word 'sharia' is mentioned 1 time. Rather than that very weak presence, the context of mentioning looks very pragmatic and very far from any intention of enabling Islam or Sharia to contribute seriously in the orientation of the development strategy. The Plan invites the foreign policy makers to 'build an international reputation of Indonesia as a state that succeeded in harmonizing between muslims aspirations and democracy'[14]. That sounds as if Islam, by default, is contradicts democracy, and implies that democracy is the only ideal doctrine that every other doctrine should match itself with it. Also, 'Islamic Sharia' is mentioned in the Plan in a negative context, where the Plan assume that one of the challenges in the political development field is 'political sensitivities that have not been settled yet like federalism and implementation of Islamic Sharia'[15].

4. Does tens of millions of Indonesian muslims apply Islamic teachings on SD?

Now it became easier to answer that question. Indonesians, in general, do not implement Sustainable Development principles. For Indonesian mus-

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12 Agustiansyah (2015). Wilāyah al-Hisbah dan Dinamika Penegakan Syariat Islam di Aceh Tenggara. Tesis Magister. Yogyakarta: Perpustakaan Universitas Islam Negeri Sunan Kalijaga.

13 Goethe Institute et. al. (2015). Tata Nilai, Impian, Cita-cita: Pemuda Muslim di Asia Tenggara. Jakarta: Goethe Institut.

http://www.goethe.de/ins/id/pro/jugendstudie/jugendstudie_id.pdf, diakses pada 5 Januari 2015.

14 RPJPN, Chapter II, Recent Situation, Politics, Paragraph-6

15 RPJPN, Chapter II, Challenges, Politics, Paragraph-2

lim, they should be a hope for the country by extracting SD principles from revealed text (especially Quran) and translated it into theories and development plans. However, Indonesian muslims, as their Long-Run Development Plan, declaring Islam in the preamble level, but in practice they even do not know what Islam says! Indonesian muslims are active contributors to natural environmental degradation. Indonesian muslims are active contributors to social inequality. Indonesian muslims are active contributors, also, in aliening the developmental system as a whole from its generic purposes written in the Pancasila; Oneness of God, Just and Civilized Humanity, Unity of Indonesia, Deliberative Wise Consensus among Representatives of the People and Social Justice for All Indonesians.

5. Where to go from here?

If we extend all those strings of Indonesian today's context to their natural extent, as a foreground for today's developments: SD policies and its inconsistencies at the international and national level, reflections of those inconsistencies on education policies in Indonesia, Indonesian policy makers' shortages in this regard, and Islamic presence inconsistencies; if we extend all those strings to their natural limits, a serious project of research will come into plan and action. That project may follow the next steps as general guidelines of an urgent agenda of research in education and development policies arena:

a. Understanding SD and ESD as they are proposed by international community.

b. Understanding those two in their contexts (including, but not only, globalized economization of development systems, nationally and internationally) especially the philosophical one, which reflects and exceeds the human-reality dialectic.

c. Extracting a philosophy of development and education from revealed texts of Islam, mainly Quran.

d. Dialoguing what resulted from (1) and (2) with (3) to build an Islamic philosophy of SD that may constitute an effective base for the Indonesian development and education policies.

e. Deriving development standards from that philosophy; including education.

f.   Carrying out empiric studies to test the efficacy of those proposed standards in everyday life of development practices, including in our schools and universities.

g.   Carrying out evaluation and developing studies to the proposed Islamic philosophy for SD, ESD and standards derived from it.

Within this study, I will try my best to carry out the steps from 1 – 5, with a hope that steps 6 and 7 will be carried out soon, God willing! I will focus in the highest purposes of Quran (Maqasid). I will look to those Maqasid as a system, which summons main elements of a developmental philosophy. However, before I proceed, there is a stressing need to explain some conceptual and methodological matters connected with this type of research. May God help me!

CONCEPTUAL & METHODOLOGICAL NOTES

1.   Why philosophy?

Talking about development policies (SD) and education policies derived from it (ESD) may be connected to economics, politics, ecology and even sociology. But, why inviting philosophy to this discussion? Such question is just normal today, where globalized economization of every single angle of our life today tries to marginalize deep, holistic and critical thinking that is identic with philosophical thinking. Philosophy is widely marginalized, instantly, superficial and fast thinking are the fashion. It is well understood, why such ways of thinking are promoted while philosophical thinking is marginalized; it is the authority of market, advertisement and tittytainment[16]!

Philosophical thinking meets the UNESCO principles of ESD in sys-

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16 Tittytainment is a mixture of two words; titty and intertainment. This term has been crafted by Zbigniew Brzezinski, the American national security advisor of president Carter. The term symbolizes the strategy proposed by him to moderate negative impacts of huge gap between the havs and the havnots. 'Titty' stands for mother's breast feeding or bare needs of food, whereas 'tainment' stands for intertainment. A regime that seeks for moderating those negative impacts should offer the bare needs of feeding but a very heavy load of intertainment, to guarantee that people will accept the status quo of huge inequality. For more details, please refer to:

هانس، بيترمارتن، هارالد شومان (١٩٩٨). فخ العولمة. ترجمة: عدنان عباس علي. عالم المعرفة ٢٣٨. الكويت: المجلس الوطني للثقافة والفنون

والآداب. ص: ٢٤

tematic, future-oriented and critical thinking. Thinking philosophically also meets main principles of Quranic epistemology in signs-based, integrated knowledge and character. Moreover, only philosophy that can enable us to deconstruct our heavy ties with reality tyranny of economized personalities and societies.

Philosophy, also, offers integrated approach of the reality, to its nature (ontological question), to our knowledge about that nature (epistemological question) and about the righteous way to behave toward both (axiological question). Without such integrated approach of the totality of human being, it seems very difficult to reconstruct an effective resistant project that can face and correct the recent giant project of globalized and economized world.

2. Maqasid Identification between Rules of Organs and Rules of Ideas!

This article applies maqasidi approaches to the Sublime Quran, so it is just reasonable to outline what it means by 'Maqasid' and the limitations of this concept. Identifying Maqasid has been developing within the discipline of Uṣūl al-Fiqh (Fundamental Theory of Islamic Jurisprudence), hence, every effort to deal with Maqasid boundaries as a concept, must deal first with Uṣūl, especially with the very definition of 'Fiqh'.

Fiqh in the terminology of usulis (juris who study the fundamental theory of fiqh), according to the Kuwaiti Encyclopedia of Fiqh[17], has passed through three main phases of development.

First, and the earliest phase, fiqh was a synonym of Sharia. Fiqh was considered to be 'know whatever Almighty God delivers to the Prophet, either belief (*'qīdah*), moral (*akhlāq*), or actions of organs of human body (*af'āl al-jawāriḥ*). In this earliest phase, one of the most famous definitions of fiqh was that of imam *Abū Ḥanīfah*: "to know (your) self, it's rights and its obligations). Based on that general definition of fiqh, Abū Ḥanīfah titled his book in Islamic beliefs "the Great Fiqh".

Second, when specialization found its way to the study of fiqh, beliefs were excluded from it, and were gathered under new discipline called Theology of Unification *'ilm al-tawḥīd*), Debate (*'ilm al-kalām*) or Beliefs (*'ilm-'qā'id*). In

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١٧ وزارة الأوقاف والشئون الإسلامية (بدون تاريخ). **الموسوعة الفقهية**. الجزء الأول، ص. ١١–١٣

that phase, fiqh was defined to be "knowing verifiably legal secondary rules, based on detailed evidences". The 'secondary rules' were considered to be all rules except the fundamental rules, which are rules of belief (*'aqā'id*). That definition includes rules related to actions of human body's orangs (*jawāriḥ*), like prohibition of theft and adultery, and actions of heart, like prohibition of envy and arrogance. Third, specialization continued to divide the unity of fiqh by excluding 'heart actions' from fiqh, and, hence, focused fiqh only on 'actions of organs of the body'. In this third wave of fiqh definition, which is the mainstream definition of fiqh today, fiqh is meant to be "knowing verifiably practical secondary legal rules based on detailed evidences".

From another hand, and in general terms, Islamic scholars have suggested certain methods to identify Maqasid. Yūsuf al-ʿālim[18] mentions three principle paths of identifying Maqasid; (1) justified clear Scriptures (*al-naṣ al-ṣarīḥ al-muʿallal*), (2) tracing habits of Legislator (Almighty God and Prophet PBUH), which is induction (*istiqrā'*), (3) following habits of Companions of the Prophet in comprehending holy Scriptures (*al-ihtidā' bi al-ṣaḥābah*).

Limiting fiqh (Islamic jurisprudence) research to "identifying practical secondary rules", has limited, consequently, Maqasid research to identifying evidences and indications of that kind of rules. A great deal of Maqasid, either justified scriptures, habits of the Legislator or even habits of Companions in comprehending Scriptures, were just excluded because they have not practical-secondary implications.

In our work, we reclaim again the unified conception of fiqh, as the in-depth comprehending of all what has been delivered from Almighty God to the Prophet (PBUH). In our work, as we intend to reconstruct Maqasid-based philosophy, we extend our attention to identify maqasid within four main domains of actions; (1) actions of beliefs, (2) actions of cognition, (3) actions of feeling and values, and (4) actions of organs.

According to our unifying vision of fiqh, and consequently of Maqasid, we consider the Sublime Quran as a body of purposefulness. Starting from the simplest level of Quran, which is "the concept", more precisely the "Arabic concept of Quran", is worthily of maqasidi nature. Going up to the next

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level, which is "the verse", more precisely the "Arabic syntax of Quran", is of maqasidi nature[19]. Moreover, a chapter (*sūrah*)[20], a part (*juz'*), a theme (*maḍū'* (, a story (*qiṣṣah*)[21], a prophecy (*nubū'ah*), a metaphor or an allegory (*majāz*)[22], a rule (*ḥukm*), either it commands, recommends, or prohibits, or a method (*ṭarīqah/manhaj*) in dealing with all of that[23]; all of these Quranic entities are of maqasidi nature, and all of these Quranic entities are a valid object of the Maqasidi research.

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19 Please pursue to the fourth feature of Maqasid-based epistemology, which is Arabic-based conception (*al-'Arabiyyah*), where we extract what we called 'maqasid of Arabic conception of Quran' from the Sublime Quran. Briefly, Arabic conception supports the three fundamental features of Quranic epistemology; namely: (1) signs-based conception, (2) radical-encompassing conception, and (3) developmental-purified conception.

20 For example: *(Here is) a surah which We have revealed and enjoined, and wherein We have revealed plain tokens, that haply ye may take heed. (24: 1)*

21 For example: *And had We willed We could have raised him by their means, but he clung to the earth and followed his own lust. Therefor his likeness is as the likeness of a dog: if thou attackest him he panteth with his tongue out, and if thou leavest him he panteth with his tongue out. Such is the likeness of the people who deny Our revelations. Narrate unto them the history (of the men of old), that haply they may take thought. (7: 176)*

22 For example: *Giving its fruit at every season by permission of its Lord? Allah coineth the similitudes for mankind in order that they may reflect. (14: 25)*

23 For example, in dealing with the *āyah* (sign of God, which can take the shape of spoken sign (verse) or non-spoken sign), Quran has some methods, among others, are: *tafṣīl* (elaborating), *taṣrīf* (derivation), *tabyīn* (differntiation), and *iḥkām* (integration). Each one of those methods has its purpose (*maqṣid*). Please refer to the next verses:

- It is made lawful for you to go in unto your wives on the night of the fast. They are raiment for you and ye are raiment for them. Allah is Aware that ye were deceiving yourselves in this respect and He hath turned in mercy toward you and relieved you. So hold intercourse with them and seek that which Allah hath ordained for you, and eat and drink until the white thread becometh distinct to you from the black thread of the dawn. Then strictly observe the fast till nightfall and touch them not, but be at your devotions in the mosques. These are the limits imposed by Allah, so approach them not. Thus Allah expoundeth His revelation to mankind that they may ward off (evil). (2: 187)

  Notice that Pickthall translates *yubayyin* (that pertains to tabyīn method) into "expoundeth", where the precise meaning may be "differentiate in order to expound". Notice also that our interpretation is more relevant to that verse, where Almighty God differentiates between "the white thread becometh distinct to you from the black thread of the dawn" regarding the timing of fasting. Notice, also, that "differentiation" of the sign is connected purposefully to being "ward off evil" or *taqwā.*

- Say: He is able to send punishment upon you from above you or from beneath your feet, or to bewilder you with dissension and make you taste the tyranny one of another. See how We display the revelations so that they may understand. (6: 65)

  Notice that Pickthall translates *nuṣarrif* (that pertains to taṣrīf method) into "display", where the precise meaning may be "derivate" or "mention several shapes of the same thing". Notice also that our interpretation is more relevant to this verse, where Almighty God mentions several shapes of the same thing (punishment). Notice, also, that varying signs is connected purposefully to 'understand'. Finally, please notice that Pickthall's translation of "*yafqahūn*" is not accurate. To do fiqh, according to Arabic conception, is to understand deeply using aids. In this sense, such way of cognition is more relevant to knowing several shapes of the same thing (*taṣrīf*).

SUSTAINABLE DEVELOPMENT: PHILOSOPHICAL READING

1. Ontological set of SD:

In September 2015, the United Nations (UN) approved the resolution No. A/RES/70/1 on Sustainable Development Goals (SDGs), where SDGs became the UN new development agenda, succeeding the Millennium Development Goals (MDGs)[24]. Sustainable Development (SD) model usually introduced in form of three intersecting pillars, namely: economic growth, natural environment protection, and social development. Sometimes, especially within UNESCO's documents, a fourth pillar is added; 'cultural development[25]. It is supposed that, when synergized with each other, those pillars will result in long-lasting (sustainable) developmental process, which 'meets the needs of the present without compromising the ability of future generations to meet their own needs'[26].

2. Epistemological set of SD:

Being a set of economic, natural environment, social and cultural development policies, SD requires interdisciplinary approaches to deal with, either theoretically or practically. Thus, SD may reshape the foreground of relations among disciplines, and then contemporary epistemology. In this regard, SD implies incorporation between many disciplines, like ethics (ethical dilemma between resources depletion and conservation), economy (natural resources as capital), politics and legal studies (inter-generations and intra-generation equity), public policy (integrated management), engineering (design and eco-form that keep the natural resources conserved and effectively used), and culture (mainly religious visions, which vary from utopias to daily practices)[27]. Moreover, UNESCO recommends five principles of

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24 According to the official website of the UN, please refer to: http://www.un.org/sustainabledevelopment/sustainabledevelopmentgoals/, accessed on 1/5/2016

25 UNESCO Education Sector (2006). Framework for the UNDESD: International Implementation Scheme. Paris: UNESCO, p. 28

26 This is the most famous definition of 'Sustainable Development', which was adopted in one of the most influential international document on SD, namely 'Brundtland Report'. For further information, please refer to:

World Commission on Environment and Development (1987). Our Common Future. http://www.un-documents.net/our-common-future.pdf, paragraph no. 27.

27 There are many inter-disciplinary models to research sustainability, one of them is what Jabareen suggests as a "new conceptual framework" for studying sustainability. Jabareen sees interdisciplinary

ESD, three of them can be considered as epistemological principles, and two of them are in the borderlines between epistemology and axiology.

3. Axiological set of SD:

In accordance with that, UNESCO suggests five principles of Education for Sustainable Development: system thinking, futures thinking, critical & creative thinking, participation & participatory learning and partnerships[28]. Not only that, UNESCO suggests also an integrated system of ethical values to establish SD. UNESCO's values of SD are respect (in the center), understanding, justice, responsibility, exploration and dialogue[29].

4. Sustainable development criticized

Although its central role in the international developmental discourse, and although being an interdisciplinary (systematic) approach to development, SD has been criticized due to some inconsistences. There is the inconsistence between 'economic development', which is subject to the 'neoliberal' free market, and extreme capitalist conditions, and 'social development', which demands justice and equality. Also, there is the inconsistence between 'economic development', under the condition of 'modernism', industrialization, massive exploitation of natural resources, and high levels of pollution and imbalances within ecosystems, from one side, and natural environment development from another side[30].

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effort, represents by his model, as an effort done, mainly, to overcome ethical paradox related to modern industrialization type of development. Jabareen's model consists of seven components: (1) ethical paradox, (2) natural capital stock, (3) integrative management, (4) utopia, (5) eco-form, (6) global agenda and (7) equity. For further information, please refer to:

Yosef Jabareen (2008). A New Conceptual Framework for Sustainable Development. Environment, Development and Sustainability Vol. 10, issue 2, pp.192-179

28 UNESCO (2009). A Review of Education for Sustainable Development Policies from a Cultural Diversity and Intercultural Dialogue Perspective. Paris: UNESCO, p. 5

29 Ibid,

30 For elaborate review on inconsistencies of Sustainable Development, and how Maqasid philosophy can contain and straighten them, please refer to:

- Aly Abdel Moneim (2016). Maqasidi Discourse and Sustainable Development: Critical and Complementary Vision to the National Long-term Plan of Development in Indonesia (2005-2025). Ph.D. Dissertation. Yogyakarta: Islamic University of Indonesia

MAQASID ONTOLOGICAL MODEL

Proposing ontological model of Maqasid enfolds two meanings of 'ontology'; micro and macro. The micro ontology designates the classification of Maqasid as a system of Islamic highest objectives. The macro ontology of Maqasid designates the ontology in its primordial meaning; i.e. classification of existence. While endeavoring to map Maqasid classification (the micro ontology) in Quran, another unique classification of the existence will start to shape as well. Put another way, 'macro ontology' of Maqasid represents the main elements of the existence, whereas 'micro ontology' represents the ends of relationships among those elements as being commanded by Almighty God.

Considering the recent discourse on education standards, mapping maqasid ontology in the outset of reconstructing Quranic philosophy of education has its significant for 'competencies standards', 'content standards', 'teacher standards' and to some extent 'processes standards'[31]. To register the student identity as merely 'citizen' will not entail or potentials that should be flourished within her totality as human being. Maqasidi ontology registers student's identity as a creature of God, as a successor of the Messenger, as a communicator of the Revealed Book, and as a member of the Ummah (Islamic nation), beside his identity as a citizen of a given nation state. Let's have a closer look into that complex yet inspiring system of Quranic Maqasid**.**

1. **Maqasid Macro Ontology**

   a. **Maqasid Agents: Signs-based Ontology!**

   Maqasid macro ontology proposed in this article is signs-based ontology; where Almighty God stands to be the 'All Knower of Signs', universe to be 'co-interacting signs' and human to be 'the

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31 According to Indonesian regulation, there are 8 (eight) elements of standardization of education system; standard of competencies, content, process, valuing, teacher or lecturer, facilities and infrastructure, management, and financing; and especially for higher education, there are other two elements, i.e. research and social service. For more detail, please refer to:

- Peraturan Pemerintah Republik Indonesia No. 19 Tahun 2005 tentang Standar Nasional Pendidikan
- Peraturan Menteri Riset, Teknologi dan Pendidikan Tinggi Republik Indonesia No. 44 tahun 2015 tentang Standar Nasional Pendidikan Tinggi.

learner of signs'. Signs-based ontology does not negate the possibility of proposing many alternative systems of ontology based on maqasid of Quran. For example, I can suggest an ontological system based on 'sustenance'; where God stands to be 'The Sustainer', human to be 'the sustained' and universe to be 'the sustenance'. But as we propose a philosophical system to extract educational standards later, in addition to other Quranic and Islamic generic considerations, we prefer the signs-based ontology system.

The **first level** of Maqasidi macro ontology proposes three main agents: (1) Almighty God (*al-'Ālim* or the Knower of All Signs), (2) Universe (*al-'ālam* or the co-interacting signs) and (3) Man (*al-muta'allim* or the learner of signs). This ontology is education-oriented ontology, where the "sign" plays the central role within it. Such central role of "signs" is fully compatible with the Quran as follows in the next section as we will discuss the epistemological model.

Signs-based ontology is authentic Quranic ontology, at least, due to 3 main proofs. First, Quran itself is consisted of *āyāt* (verses), which means 'signs' in Arabic. The second proof of *maqasidism* of signs-based ontology is the Arabic denomination of the universe (excluding Almighty God). Arabic language gives *al-'ālam* as signifier to the universe. *Al-'ālam* means the entity that interact through signs. The universe interacts with humans by demonstrating Almighty God's signs[32] and receiving what they do as signs of being righteous or vicious; where those sings will be witnesses in the hereafter[33]. The third proof, as will be discussed later, connects to the maqasidi epistemology, which relies on the Prophetic holistic education, where

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32 Considering that Pickthall translates 'signs' (*āyāt*) as 'revelations, please refer to the next verse:

- Say: Behold what is in the heavens and the earth! But revelations (*āyāt*/signs) and warnings avail not folk who will not believe. (10: 101).

33 Even the closest components of the universe to humans (their bodies) will stand as witnesses in the hereafter, please refer to the next verses:

- On the day when their tongues and their hands and their feet testify against them as to what they used to do, (24: 24)
- Till, when they reach it, their ears and their eyes and their skins testify against them as to what they used to do. (41: 20).

'delivering signs of Almighty God in integrated way' presents its first purpose.

b. Maqasid Environments

The second level of Maqasidi macro ontology proposes 4 (four) maqasidi environments (*bī'āt*): (1) natural (*al-bī'ah al-ṭabī'iyyah*), (2) psychological (*al-bī'ah al-nafsiyyah*), (3) social (*al-bī'ah al-'ijtimā'iyyah*) and (4) man-made (*al-bī'ah al- ṣinā'iyyah*). The maqasidi feature of those environment is reflected through the term *bī'ah* (singular of *bī'āt*). This term comes from the origin 'b-w-a', which indicates 2 interconnected meaning. The first meaning comes from the verb *bawwa'*, which means prepare and equip a place in just suitable way to its inhabitant[34]. The second meaning comes from the verb *bā'*, which means return or incur[35]. Arabic nomination of 'environment' as bī'ah is value-loaded; Almighty God has prepared this environment for the sake of humans, but whenever they do harms to that environment, they will incur the consequences of those harms. Such incurring remind us of the Arabic denomination of the universe (the macro environment) as *al-'ālam*, which demonstrates signs of Allah and receive humans' signs as well.

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34 Please refer to the next verses:

- … and gave you station (*bawwa'akum*) in the earth. Ye choose castles in the plains and hew the mountains into dwellings. So remember (all) the bounties of Allah and do not evil, making mischief in the earth. (7: 74)
- And We verily did allot unto (*bawwa'nā*) the Children of Israel a fixed abode, and did provide them with good things … (10: 93)
- And those who became fugitives for the cause of Allah after they had been oppressed, We verily shall give them goodly lodging (*lanubawwi'annahum*) in the world, and surely the reward of the Hereafter is greater, if they but knew (16: 41).

35 Please refer to the next verses:

- Is one who followeth the pleasure of Allah as one who hath earned (*bā'*) condemnation from Allah, whose habitation is the Fire, a hapless journey's end? (3: 162)
- Lo! I would rather thou shouldst bear (*tabū'a*) the punishment of the sin against me and thine own sin and become one of the owners of the fire. That is the reward of evil-doers. (5: 29)
- Whoso on that day turneth his back to them, unless manoeuvring for battle or intent to join a company, he truly hath incurred (*bā'*) wrath from Allah, and his habitation will be hell, a hapless journey's end. (8: 16).

2. Maqasid micro ontology

Micro ontology of maqasid, in its first level, proposes 2 (two) main categories: (1) maqasid of creation (*maqāṣid al-khalq*) and (2) maqasid of commandment/Message (*maqāṣid al-amr/al-risālah*)[36].

a. Maqasid of creation

Maqasid of creation contain 3 (three) categories: (1) general purpose of universe creation (including humans), (2) specific purposes of universe creation and (3) specific purposes of human creation.

1) General purpose of creation. General purpose of universe creation is only one purpose; worship (*al-ʿibādah*) Almighty God. Worshipping God is presented in Quran as a universal order[37]. Quran provide rational causes why God is the only one whom

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36 This classification of Almighty God actions into two fundamental types of action is based on our understanding and comprehending of the next verses that tell us about how the fundamental system of the existence operates between the action of Creation and Commanding. We represent those two categories of action as the most capable concepts to contain other concepts of God's actions.

- Lo! your Lord is Allah Who created the heavens and the earth in six Days, then mounted He the Throne. He covereth the night with the day, which is in haste to follow it, and hath made the sun and the moon and the stars subservient by His command. His verily is all creation and commandment (*al-khalq wa al-amr*). Blessed be Allah, the Lord of the Worlds! (7: 54) .
- Lo! your Lord is Allah Who created (*khalaq*)the heavens and the earth in six Days, then He established Himself upon the Throne, directing all things (*yudabbir al-amr*). There is no intercessor (with Him) save after His permission. That is Allah, your Lord, so worship Him. Oh, will ye not remind? (10: 3)
- Allah it is who hath created (*khalaq*) seven heavens, and of the earth the like thereof. The commandment (*al-amr*) cometh down among them slowly, that ye may know that Allah is Able to do all things, and that Allah surroundeth all things in knowledge. (65: 12)

From another hand, Quran present God's Messages to prophets and messengers as a type of His commandment. Please refer to the next verses:

- And thus have We inspired in thee (Muhammad) a Spirit of Our command (*amrinā*). Thou knewest not what the Scripture was, nor what the Faith. But We have made it a light whereby We guide whom We will of Our bondmen. And lo! thou verily dost guide unto a right path, (42: 52)
- And thou (Muhammad) wast not on the western side (of the Mount) when We expounded unto Moses the commandment (*al-amr*), and thou wast not among those present; (28: 44)
- And now have We set thee (O Muhammad) on a clear road of (Our) commandment (*al-amr*); so follow it, and follow not the whims of those who know not. (45: 18)

37 Please refer to the next verses:

- Seek they other than the religion of Allah, when unto Him submitteth whosoever is in the heavens and the earth, willingly or unwillingly, and unto Him they will be returned. (3: 83)
- And unto Allah falleth prostrate whosoever is in the heavens and the earth, willingly or unwillingly, as do their shadows in the morning and the evening hours. (13: 15)
- I created the jinn and humankind only that they might worship Me. (51: 56)

worthy worshipped, among those causes are: (1) He is the source[38], the final destination[39], and the carer[40] of all creations, (2) He is the only one that hold creation and commanding in unified way[41], (3) there is no one who has any of the aforementioned[42].

2) **Specific purposes of universe creation.** Specific purposes of universe creation contain: (1) signs-based interaction with humans (*al-mufā'alah al-'alamātiyyah*)[43], (2) favors loading for humans

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38 Please refer to the next verse:

- Such is Allah, your Lord. There is no Allah save Him, the Creator of all things, so worship Him. And He taketh care of all things. (6: 102)

39 Please refer to the next verse:

- And Allah's is the Invisible of the heavens and the earth, and unto Him the whole matter will be returned. So worship Him and put thy trust in Him. Lo! thy Lord is not unaware of what ye (mortals) do. (11: 123)

40 Please refer to the next verse:

- Say (unto them, O Muhammad): Who provideth for you from the sky and the earth, or Who owneth hearing and sight; and Who bringeth forth the living from the dead and bringeth forth the dead from the living; and Who directeth the course? They will say: Allah. Then say: Will ye not then keep your duty (unto Him)? (10: 31)

41 Please refer to the next verse:

- … His verily is all creation and commandment. Blessed be Allah, the Lord of the Worlds! (O mankind!) Call upon your Lord humbly and in secret. Lo! He loveth not aggressors. (7: 54-55)

42 Please refer to the next verses:

- Say (O Muhammad): Who is Lord of the heavens and the earth? Say: Allah. Say: Take ye then (others) beside Him for protectors, which, even for themselves, have neither benefit nor hurt? Say: Is the blind man equal to the seer, or is darkness equal to light? Or assign they unto Allah partners who created the like of His creation so that the creation (which they made and His creation) seemed alike to them? Say: Allah is the Creator of all things, and He is the One, the Almighty. (13: 16).

- Allah hath not chosen any son, nor is there any god along with Him; else would each god have assuredly championed that which he created, and some of them would assuredly have overcome others. Glorified be Allah above all that they allege. (23: 91)

43 We could deduce this purpose from two sources, the first is the Arabic denominator of the universe (*al-'ālam*) as explained before. The second source is Quran, where in many verses universe is represented as signs demonstrator for humans. Please refer to the next verses:

- Lo! In the creation of the heavens and the earth, and the difference of night and day, and the ships which run upon the sea with that which is of use to men, and the water which Allah sendeth down from the sky, thereby reviving the earth after its death, and dispersing all kinds of beasts therein, and (in) the ordinance of the winds, and the clouds obedient between heaven and earth: are signs (*āyāt*) for people who have sense. (2: 164)

- Say: Behold what is in the heavens and the earth! But revelations (*al-āyāt*) and warnings avail not folk who will not believe. (10: 101)

- Lo! in the heavens and the earth are portents (*āyāt*) for believers. (45: 3)

(*isbāgh al-niʿam*)[44] (3) trial of humans (*al-ibtilāʾ*)[45], (4) service-ability for humans (*al-taskhīr*)[46], (5) soldiering in favor of goods and against evils (*al-tajnīd*)[47]. It is worth mentioning that favors loading connects to trial, and serviceability connects to soldiering. Those connections represent balance and responsibility of humans before God. Humans are loaded by favors, but to try them. Universe is made serviceable to humans, but sometimes it can be the opposite; merely soldier of God that punish humans because of their evils, it reminds us also of the signs-based interaction between universe and humans.

3) **Specific purposes of human creation.** Specific purposes of human creation contain (1) husbanding (*al-ʿimārah*) facing natural environment[48], (2) purified development (*al-tazkiyah*) facing psychological environment, in order to success in the trial[49], (3) co-

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44 Please refer to the next verses:

- See ye not how Allah hath made serviceable unto you whatsoever is in the skies and whatsoever is in the earth and hath loaded you with His favours both without and within? Yet of mankind is he who disputeth concerning Allah, without knowledge or guidance or a scripture giving light. (31: 20)

- And He giveth you of all ye ask of Him, and if ye would count the bounty of Allah ye cannot reckon it. Lo! man is verily a wrong-doer, an ingrate. (14: 34)

45 And He it is Who created the heavens and the earth in six Days - and His Throne was upon the water - that He might try you, which of you is best in conduct. Yet if thou (O Muhammad) sayest: Lo! ye will be raised again after death! those who disbelieve will surely say: This is naught but mere magic. (11: 7)

46 And hath made of service unto you whatsoever is in the heavens and whatsoever is in the earth; it is all from Him. Lo! herein verily are portents for a people who reflect. (45: 13)

47 Please refer to the next verses:

- It is He Who sent down tranquillity into the hearts of the Believers, that they may add faith to their faith;- for to Allah belong the Forces of the heavens and the earth; and Allah is Full of Knowledge and Wisdom (48: 4) – Yusuf Ali

- For to Allah belong the Forces of the heavens and the earth; and Allah is Exalted in Power, Full of Wisdom. (48: 7) – Yusuf Ali

48 Please refer to the next verses:

- … He brought you forth from the earth and hath made you husband it. So ask forgiveness of Him and turn unto Him repentant. Lo! my Lord is Nigh, Responsive. (11: 61)

In addition to that verse, which explains the maqasidi nature of husbanding the earth (*al-ʿimārah*), the Arabic denominator of that husbanding is connected, originally, to the word *ʿumr*, which means 'age', or the period allocated to an individual to live on the earth. Both of those Arabic signifiers imply significant value-loaded conception about humans and their role on earth!

49 Please refer to the next verses while considering that Pickthall limits his translation of '*zakkā*' to one aspect of the word, which is 'growth', he neglects the second aspect, which is 'purifying'.

- And a soul and Him Who perfected it. And inspired it (with conscience of) what is wrong for it and (what is) right for it. He is indeed successful who causeth it to grow (*zakkāhā*) (91: 7-9)

succession (*al-khilāfah*)[50], timely and spatially, facing social environment and (4) maqasidi utilization (*al-istikhdām al-maqāṣidy*) facing man-made environment.

b. Maqasid of Message

Maqasid of the Message (sending messengers with holy books), which represents one variation of maqasid of commandment (*maqāṣid al-amr*), include three categories: (1) maqasid of the Book (the delivered), (2) maqasid of the Messenger (the deliverer), (3) maqasid of Ummah (the receiver of the Message and the successor of the Messenger).

1) Maqasid of the Book (Quran/*al-kitāb*)

Quran gives many signifiers to itself; Quran, the Book, the Light, the Criterion, Guidance, Healing and many others that reach 55 names as al-Zarkasyī mentions from al-Qāḍī Abī al-Maʿālī[51]. From all those signifiers, the most famous are two[52]; *al-Kitāb* (the Book) and *al-Qurān* (the Collection). Maqasid of the deliv-

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- He is successful who growth (*tazakkā*) (87: 14)

50 The term *khilāfah* brings about unfinished debate over the political theory of Islam. Based on our complete induction of the root *kh-l-f* in Quran, we could conclude that limiting that debate to the political arena results from partial reading of Quran, which, in turn, resulted in distortion and reduction of the concept (*khilāfah*). According to that distorted and reduced conception of *khilāfah*, human is considered to be *khalīfah* (successor) of Almighty God, and *khilāfah* is limited to the political leadership function! On contrary, based on complete induction to the root *kh-l-f* in Quran, we could conclude the following: (1) *khilāfah* is derived from the root *kh-l-f,* which indicates 'to be in the back of somebody', i.e. to support or replace her, (2) *khilāfah* is, mainly, a social function, where people are stand in back of each other; backing, cooperating, and replacing each other, (3) there are two types of *khilāfah*; (a) timely, between generations of the same nation (*ummah*), or between nations, where nations that failed to fulfill their duties before God or creation; those nations were eliminated and be replaced by others that are more qualified, (b) spatially, between social roles, (4) the political realm of the concept is very limited, where it is mentioned only one time, (5) the succession of Almighty God is not exist at all in the Quran!

Examples of those types of *khilāfah* are as follows:

- Succession of eliminated nations: (6:133), (7:129), (10:14, 73), (11:57), (24:55)
- Succession of previous generations: (7:169), (19:59)
- Succession of social roles: (7:142)
- Use of *khalīfah* in the political realm: (38:26) in the story of prophet Dawūd (David), where he became a successor of Jalūt (the wrongful-unjust leader, whom killed by David). Please refer to Quran: (So they routed them by Allah's leave and David slew Goliath; and Allah gave him the kingdom and wisdom, and taught him of that which He willeth. (2: 251)

51 Al- Zarkasyī (-). al-Burhān fī ʿulūm al-Qurān. Cairo: Dār al-Turāś. P. 273.

52 ʿAlī bin Sulaimān al-ʿAubaid (1421H). Jamʿ al-Qurān al-Karīm ḥifẓan wa kitābatan. Al- Riyāḍ: Majmaʿ al-Malik Fahd li-Ṭibāʿt al-Muṣḥaf al-Syarīf. P. 7

ered Message (the Book or Quran) could be classified, based on Quran, into four categories:

a) **Maqasid for mankind in general.** This category contains five sub-categories: (a) bring forth mankind from darkness unto light[53], (b) guidance, clear proofs of the guidance (2: 185), (c) Criterion (of right and wrong)[54], which includes explaining by differentiating or make things plain[55]; explaining what people dispute about[56], and judge between mankind by the truth[57], (d) Helping human to reflect[58], (e) balm for that which is in the breasts[59].

b) **Maqasid for followers of previous Books.** This category contains: (a) confirming whatever Scripture was before it, and (b) be a watcher over it[60].

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53 Please refer to the next verses:

- (This is) a Scripture which We have revealed unto thee (Muhammad) that thereby thou mayst bring forth mankind from darkness unto light, by the permission of their Lord, unto the path of the Mighty, the Owner of Praise (14: 1)
- He it is Who sendeth down clear revelations unto His slave, that He may bring you forth from darkness unto light; and lo! for you, Allah is Full of Pity, Merciful. (57: 9)

54 Please refer to the next verses:

- The month of Ramadan in which was revealed the Qur'an, a guidance for mankind, and clear proofs of the guidance, and the Criterion (of right and wrong) (2: 185)
- Blessed is He Who hath revealed unto His slave the Criterion (of right and wrong), that he may be a warner to the peoples. (25:1)

55 Please refer to the next verses:

- These are revelations of the Qur'an and a Scripture that maketh plain (27:1)
- By the Scripture which maketh plain, (43: 2)

56 And We have revealed the Scripture unto thee only that thou mayst explain unto them that wherein they differ (16:64)

57 Please refer to the next verses:

- Lo! We reveal unto thee the Scripture with the truth, that thou mayst judge between mankind by that which Allah showeth thee (4:105)
- Mankind were one community, and Allah sent (unto them) prophets as bearers of good tidings and as warners, and revealed therewith the Scripture with the truth that it might judge between mankind concerning that wherein they differed (2:213)

58 And verily We have coined for mankind in this Qur'an all kinds of similitudes, that haply they may reflect (39: 27)

59 O mankind! There hath come unto you an exhortation from your Lord, a balm for that which is in the breasts, a guidance and a mercy for believers (10: 57)

60 And unto thee have We revealed the Scripture with the truth, confirming whatever Scripture was before it, and a watcher over it (5: 48)

c)   **Maqasid for believers.** This category contains: (a) mercy[61] (b) Good news about fair reward[62] (c) confirm their faith[63], (d) guidance[64] (e) healing[65].

d)   **Maqasid for disbelievers.** This category contains warning of punishment[66], besides the previous maqasid of mankind.

2)   **Maqasid of the Messenger**
Based on Quran, maqasid of the Messenger (Muhammad PBUH) could be classified into five categories:

a)   **Maqasid toward the universe,** which is mercy[67]

b)   **Maqasid toward the mankind.** This group of maqasid contains: (a) delivering the Message of God[68], (b) enlightening[69],

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61 Please refer to the next verses:
- And We have revealed the Scripture unto thee only that thou mayst explain unto them that wherein they differ, and (as) a guidance and a mercy for a people who believe (16:64)
- And We reveal of the Qur'an that which is a healing and a mercy for believers (17: 82)

62 Please refer to the next verses:
- (But hath made it) straight, to give warning of stern punishment from Him, and to bring unto the believers who do good works the news that theirs will be a fair reward (18:2)
- Say: The holy Spirit hath delivered it from thy Lord with truth, that it may confirm (the faith of) those who believe, and as guidance and good tidings for those who have surrendered (to Allah) (16:102)
- Lo! this Qur'an guideth unto that which is straightest, and giveth tidings unto the believers who do good works that theirs will be a great reward (17: 9)

63 Aforementioned (16:102)

64 Please refer to the next verses:
- Aforementioned (16:64)
- Aforementioned (16: 102)

65 Aforementioned (17: 82)

66 Please refer to the next verses:
- Aforementioned (18:2)
- Say (O Muhammad): What thing is of most weight in testimony? Say: Allah is Witness between me and you. And this Qur'an hath been inspired in me, that I may warn therewith you and whomsoever it may reach. Do ye in sooth bear witness that there are gods beside Allah? Say: I bear no such witness. Say: He is only One Allah. Lo! I am innocent of that which ye associate (with Him) (6: 19)

67 We sent thee not save as a mercy for the peoples. (21: 107)
Notice that Pickthall translates al-ʿālamīn into "peoples", whereas this word can mean also the universe

68 Please refer to the next verses:
- O Messenger! Make known that which hath been revealed unto thee from thy Lord, for if thou do it not, thou wilt not have conveyed His message. Allah will protect thee from mankind. Lo! Allah guideth not the disbelieving folk. (5: 67)
- Obey Allah and obey the messenger, and beware! But if ye turn away, then know that the duty of Our messenger is only plain conveyance (of the message). (5: 92)

69 Please refer to the next verses:
- (This is) a Scripture which We have revealed unto thee (Muhammad) that thereby thou mayst

(c) witness, (d) bringer of good tidings, (e) warner[70].

c) **Maqasid toward Ummah.** This group of maqasid contains what we conclude as mission of "holistic education". That prophetic holistic[71] education contains three sub-missions, namely: (a) reciting unto them Allah's signs (verses) in consecutive way, (b) empowering them to develop in virtuous way, (c) teaching them signs of Scripture and wisdom[72].

d) **Maqasid toward Islamic governance.** This group of maqasid contains: (a) enjoining which is right and forbid which is wrong, (b) making lawful good things and prohibit only the foul, (c) relieving burden and the fetters[73]

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bring forth mankind from darkness unto light, by the permission of their Lord, unto the path of the Mighty, the Owner of Praise, (14: 1)

- And as a summoner unto Allah by His permission, and as a lamp that giveth light. (33: 46)

70 Please refer to the next verses:

- O Prophet! Lo! We have sent thee as a witness and a bringer of good tidings and a warner. (33: 45)

- Lo! We have sent thee (O Muhammad) as a witness and a bearer of good tidings and a warner, (48: 8)

71 Being 'holistic' because it contains all dimensions of human being; cognitive, affective and behavior.

72 Those three dimensions of prophetic holistic education have been mentioned in Quran in four positions, as follows:

- Even as We have sent unto you a messenger from among you, who reciteth unto you Our revelations and causeth you to grow, and teacheth you the Scripture and wisdom, and teacheth you that which ye knew not. (2: 151)

- Allah verily hath shown grace to the believers by sending unto them a messenger of their own who reciteth unto them His revelations, and causeth them to grow, and teacheth them the Scripture and wisdom; although before (he came to them) they were in flagrant error. (3: 164)

- He it is Who hath sent among the unlettered ones a messenger of their own, to recite unto them His revelations and to make them grow, and to teach them the Scripture and wisdom, though heretofore they were indeed in error manifest, (62: 2)

- Our Lord! And raise up in their midst a messenger from among them who shall recite unto them Thy revelations, and shall instruct them in the Scripture and in wisdom and shall make them grow. Lo! Thou, only Thou, art the Mighty, Wise. (2: 129)

I am indebted and thankful to one of my students (Mr. Slamet, a professor of economics in UGM university, who has a very kind and humble character so that he followed MA courses in Islamic Economics in UII and hence be one of my students); I am indebted to my student/professor Slamet where he drew my attention that the last verse contains a different sequence of prophetic missions of holistic education. The last verse postpones the mission of 'empower to grow' or *tazkiyah* to be the last mission, although all the previous verses put it in the middle between 'reciting' and 'teaching'. Professor Slamet explained that this verse is attributed to the prophet Ibrahim, not to Almighty God! Such brilliant notice brings me to reconstruct my ideas about the epistemology of Quran, as will be explained later in this article, God willing.

73 He will enjoin on them that which is right and forbid them that which is wrong. He will make

e) **Maqasid toward the Other ummahs.** This group of maqasid contains: (a) calling on common grounds, (b) complementing virtues of the Other[74].

3) **Maqasid of Ummah**

The main purposes of Ummah, according to Quranic Maqasidi approach are: (1) being successor of the Prophet (PBUH), (2) being active-consistent witness upon other ummahs, (3) being beneficial-based model community.

a) **Being successor of the Prophet (PBUH).** Referring to Maqasid of creation, ummah is considered to be successor (*khalīfah*) of the Prophet PBUH. After He passed away, the first generation of muslims named ones who be in charge of leadership of Ummah; named them also *khalīfah* of the Prophet or ones responsible for continuing His missions. Many verses and Prophetic narrations[75], actually, put that responsibility on all members of Ummah, not only on the leadership. Ummah is responsible of being witness over other mankind[76], ummah is responsible of enjoin right con-

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lawful for them all good things and prohibit for them only the foul; and he will relieve them of their burden and the fetters that they used to wear (7: 157)

74 Especially with People of Scripture (Jews and Christians), please refer to:

Say: O People of the Scripture! Come to an agreement between us and you: that we shall worship none but Allah, and that we shall ascribe no partner unto Him, and that none of us shall take others for lords beside Allah. And if they turn away, then say: Bear witness that we are they who have surrendered (unto Him). (3: 64)

And in general:

Keep to forgiveness (O Muhammad), and enjoin kindness, and turn away from the ignorant. (7: 199). Notice that Pickthall translates *al-'urf* into "kindness", although this word in Arabic can mean: knowledge-based customs and martial laws. We tend to adopt the second meaning, because the Prophetic narrations (*al-ḥadīṣ*) supports it. It is narrated from Aḥmad that the Prophet PBUH said: "I was not sent except to complement righteous ethics (*ṣāliḥ al-akhlāq*)".

75 Al-Bukhārī narrated that the Prophet PBUH said: Convey from me even an Ayah of the Qur'an. In the same regard, it is narrated from Muslim that the Messenger of Allah PBUH said: "If anyone calls others to follow right guidance, his reward will be equivalent to those who follow him (in righteousness) without their reward being diminished in any respect"

76 Please refer to the next verses:

- Thus We have appointed you a middle nation, that ye may be witnesses against mankind, and that the messenger may be a witness against you. (2: 143)
- And strive for Allah with the endeavour which is His right. He hath chosen you and hath not laid upon you in religion any hardship; the faith of your father Abraham (is yours). He hath

duct and forbid indecency[77], where all of those missions, actually, are missions of Prophecy.

b) **Being active-consistent witness upon other ummahs.** As a successor of the Prophet PBUH, Ummah is responsible of being witness (watcher) over other ummahs. That type of witnessing is to be active though taking initiatives to enjoining right conduct and forbid indecency. In the same time, this type of witnessing is to be consistent, because the same verse that calls upon witnessing, calls also upon belief-based witnessing. To belief in Islam is to enjoining right conduct and forbid indecency of oneself in the first regard, where one of the most famous definitions of belief/faith (*imān)* is "speaking with the tongue, belief and work of the heart, and work by body organs" (*qawlun bi-allisān, i'tiqādun wa 'amalun bi-al-janān, wa 'amalun bi al-arkān*).

c) **Being beneficial-based model community.** Relating to the mission of being witness or watcher, Ummah is asked to be a model for other ummahs. To be a model, from Quranic perspective, is to be the best community[78]. From Prophetic perspective, to be the best is to be the one who brings maximum benefits to others[79].

MAQASID EPISTEMOLOGICAL MODEL

Although maqasid, by definition, present model of highest Islamic objectives of existence system (created signs/ *ayāt kawniyyah*) and of Message system (spoken signs / *āyāt qawliyyah*), maqasid, also, imply very epistemological model. Maqasid philosophy suggests its ontological model while providing its proof base. The 'proof base' of maqasid ontological (and axi-

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named you Muslims of old time and in this (Scripture), that the messenger may be a witness against you, and that ye may be witnesses against mankind. (22: 78)

77 Ye are the best community that hath been raised up for mankind. Ye enjoin right conduct and forbid indecency; and ye believe in Allah. (3: 110)

78 Aforementioned verse (3:110)

79 It is narrated by al-Albānī, with the degree of ḥasan (verifias good narrations), that the Messenger of Allah PBUH said: "A believer gets along with others and others like to get along with him, there is no good from those do not get along with others, and the best people is the most beneficial for them".

ological) model is presented by a maqasidi epistemological model, namely: signs-based, systematic, developmental purified model of knowing.

1. *'Alamātiyyah* or Signs-based knowledge

The first feature of maqasidi epistemology is '*alamātiyyah'* or signs-based. This feature designates the ontology of maqasidi knowledge, where signs constitute it. Signs-based construction of maqasidi knowledge is rooted, at least, in four authentic Islamic maqasidi origins. **First**, it is rooted in prophetic maqasid (*maqāṣid al-Rasūl*), as sub-system from maqasid of Message. Prophetic maqasid, as explained above, contain specific purposes facing ummah, which can be titled under 'prophetic holistic education'. Prophetic holistic education consists of (1) integrated delivering of Allah's signs to ummah (*tilāwat al-āyāt*), (2) purified developing (*al-tazkiyah*) of ummah, and (3) empowering ummah to learn signs of law and wisdom (*ta'līm al-kitāb wa al-ḥikmah*)[80].

Second, signs-based characteristic of maqasidi epistemology is rooted in the basic ontology of Quran as a *kitāb* (book, more precisely; a collection[81]) of signs. The fundamental unit of Quran is *āyah* or verse, which means sign that result from purposeful contemplation, and harbors significance[82]. **Third,** signs-based feature is rooted also in the Arabic language, as the symbolic bearer of Islamic knowledge. The word *'ilm* (evidential-based knowledge), connects, conjugationally, to the word *'alāmah*, which means 'definite and

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80 Please, refer to the next verses:

- Our Lord! And raise up in their midst a messenger from among them who shall recite unto them Thy revelations, and shall instruct them in the Scripture and in wisdom and shall make them grow. Lo! Thou, only Thou, art the Mighty, Wise. (2: 129)

- Even as We have sent unto you a messenger from among you, who reciteth unto you Our revelations and causeth you to grow, and teacheth you the Scripture and wisdom, and teacheth you that which ye knew not. (2: 151)

- Allah verily hath shown grace to the believers by sending unto them a messenger of their own who reciteth unto them His revelations, and causeth them to grow, and teacheth them the Scripture and wisdom; although before (he came to them) they were in flagrant error. (3: 164)

- He it is Who hath sent among the unlettered ones a messenger of their own, to recite unto them His revelations and to make them grow, and to teach them the Scripture and wisdom, though heretofore they were indeed in error manifest, (62: 2)

81 Ibn Fāris, 'Abd al-Salām Muḥammad Harūn (verifier & editor). Maqāyīs al-Lughah. Damascus: Dār al-Fikr, Part V, p. 158.

82 Ibn Fāris, op.cit, part I, p. 168

great sign'. Not only that, but Arabic language connects, too, *'ilm, alāmah* and *'ālam* (the universe, as the main object of knowledge) [83].

Fourth, signs-based feature of Islamic knowledge is supported by two-fold strategy; affirmation of signs-based knowledge and negation of the other sources of knowledge, which are not signs-based. At least, Quran negates 3 main types of non-signs-based knowledge: (1) *al-hawā* or toppling desires[84], (2) *al-ẓann* or guess[85], (3) *al-itibā' li al-itibā'* or imitation for the purpose of imitation without supporting signs. The last type of non-signs-based knowledge could be classified Quranically into 3 sub-categories; (1) imitation of the arrogant, or in the Quranic expression 'those who misconceive themselves as

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83 Ibn Fāris, op.cit, part IV, p. 109

84 We can grasp the negation of toppling desires and the affirmation of signs-based knowledge by understanding and comprehending the next verses. We may consider that Pickthall translates *al-'ilm,* which related to *'alāmah* and *'alima* (sign and do signs); translates it as 'knowledge', which is not accurate. In Arabic, knowledge may be translated as *ma'rifah*, which rooted in *'arafa*, which indicates general meaning of recognition, which must not be signs-based recognition. Also, Pickthall does not differentiate between 'toppling desires' and 'desires', where the last could be innocent desires. Also, Pickthall translates the word *'āyātinā* (our signs) into 'our revelations'.

- And if thou shouldst follow their desires after the knowledge which hath come unto thee, then wouldst thou have from Allah no protecting guardian nor helper. (2: 120)
- And if thou shouldst follow their desires after the knowledge which hath come unto thee, then surely wert thou of the evil-doers. (2: 145)
- Recite unto them the tale of him to whom We gave Our revelations, but he sloughed them off, so Satan overtook him and he became of those who lead astray. And had We willed We could have raised him by their means, but he clung to the earth and followed his own lust. (7: 175-176)

85 We can grasp the negation of conjecture/guess and the affirmation of signs-based knowledge by understanding and comprehending the next verses. We may consider that Pickthall translates *al-'ilm* into 'truth', which is not accurate. Truth may stand for *al-ḥaqīqah*, which indicates the construction of knowledge based on verified signs.

- And because of their saying: We slew the Messiah, Jesus son of Mary, Allah's messenger - they slew him not nor crucified him, but it appeared so unto them; and lo! those who disagree concerning it are in doubt thereof; they have no knowledge thereof save pursuit of a conjecture; they slew him not for certain. (4: 157)
- And they say: There is naught but our life of the world; we die and we live, and naught destroyeth us save time; when they have no knowledge whatsoever of (all) that; they do but guess. (45: 24)
- And they have no knowledge thereof. They follow but a guess, and lo! a guess can never take the place of the truth. (53: 28)

greater than they are' (*al-mustakbirīn*)[86], (2) imitation of ancestors (*al-ābā'*)[87], (3) imitation of the majority (*al-akṡariyyah*)[88]. Verses in the footnote below confirm the purposefulness (maqasidi) of signs-based knowledge by depicting clearly the Quranic strategy of affirmation of signs-based knowledge and negation of non-signs-based knowledge.

2. *Muḥīṭah-jiżriyyah* or Encompassing-radical knowledge

Prophetic maqasid towards ummah, as explained before, implies 'integrated delivering of Allah's signs'. In Quran, the word 'sign' is not limited to the spoken sign. Actually, based on complete induction of the root 'a-y-y' (the root of the word *āyah*/sign), signs related to existence exceed in number spoken signs (verses of Quran). Based on this conception of 'signs', prophetic purpose is to delivering signs that demonstrate Allah's most beautiful and perfect names and attributes, either those signs pertain to natural, psychological, social and hand-made environments, or pertain to the spoken

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86 Please refer to next verses:
- (On the day) when those who were followed disown those who followed (them), and they behold the doom, and all their aims collapse with them. (2: 166)
- They all come forth unto their Lord. Then those who were despised say unto those who were scornful: We were unto you a following, can ye then avert from us aught of Allah's doom? (14: 21)
- And when they wrangle in the Fire, the weak say unto those who were proud: Lo! we were a following unto you; will ye therefor rid us of a portion of the Fire? (40: 47)

87 Please refer to next verses:
- And when it is said unto them: Come unto that which Allah hath revealed and unto the messenger, they say: Enough for us is that wherein we found our fathers. What! Even though their fathers had no knowledge whatsoever, and no guidance? (5: 104)
- They who are idolaters will say: Had Allah willed, we had not ascribed (unto Him) partners neither had our fathers, nor had we forbidden aught … Say: Have ye any knowledge that ye can adduce for Us? Lo! ye follow naught but an opinion, Lo! ye do but guess. (6: 148)
- Those whom ye worship beside Him are but names which ye have named, ye and your fathers. Allah hath revealed no sanction for them. The decision rests with Allah only, Who hath commanded you that ye worship none save Him. This is the right religion, but most men know not. (12: 40)

88 Please refer to the next verses:
- If thou obeyedst most of those on earth they would mislead thee far from Allah's way. They follow naught but an opinion, and they do but guess. (6: 116)
- Most of them follow not but conjecture. Assuredly conjecture can by no means take the place of truth. Lo! Allah is Aware of what they do. (10: 36)
- Say: Knowledge thereof is with Allah only, but most of mankind know not. (7: 187)
- It is a promise of Allah. Allah faileth not His promise, but most of mankind know not. (30: 6)

signs (verses of Quran). In Quran, there are, at least, 7 (seven) aspects of signs integration.

The first aspect of signs integration in Quran is the integration between sources of signs, namely between: (1) *al-Waḥiy* or Revelation (spoken signs), (2) *al-āfāq* or horizons (created signs), (3) *al-anfus* or psycho-social environment, where both of the previous signs are operated, through teaching and learning, to construct the truth and construct the rights of this truth (reconstructing reality based on truth).

The **second** aspect of signs integration in Quran is the integration between means of signs processing, namely between: (1) *al-sam'* or hearing, which integrates and differentiates narrated signs, (2) *al-baṣar* or sight, which integrates and differentiates seen signs and (3) *al-qalb* or heart, which is the core processor of signs that cultivates them, by actuating them in two directions; differentiation and integration[89].

The **third** aspect of signs integration in Quran is between themes of knowledge, naturally, psychologically, socially and man-made.

The **fourth** aspect of signs integration in Quran is between signs come from the witnessed (*shahadah*) and unwitnessed (*ghaib*) worlds.

The **fifth** aspect of signs integration in Quran is between actors of signs processing.

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89 We can induce those two directions from integrating our comprehension of the next two groups of verses:

(1) Differentiation group, which indicated by the word *fiqh* and its derivations

- Already have We urged unto hell many of the jinn and humankind, having hearts wherewith they understand not, and having eyes wherewith they see not, and having ears wherewith they hear not. These are as the cattle - nay, but they are worse! These are the neglectful. (7: 179)

- They are content that they should be with the useless and their hearts are sealed, so that they apprehend not. (9: 87)

- And whenever a surah is revealed, they look one at another (as who should say): Doth anybody see you? Then they turn away. Allah turneth away their hearts because they are a folk who understand not. (9: 127)

- That is because they believed, then disbelieved, therefore their hearts are sealed so that they understand not. (63: 3)

(2) Integration group, which indicated by the word *'aql* and its derivations

- Have they not travelled in the land, and have they hearts wherewith to feel and ears wherewith to hear? For indeed it is not the eyes that grow blind, but it is the hearts, which are within the bosoms, that grow blind. (22: 46)

The **sixth**, and the most significance, aspect of signs processing integration in Quran is between 7 (seven) cognitive processes, 3 of them are connected to differentiation processes, namely: (1) *al-naẓar* (purposeful contemplation), (2) *al-tafakkur* (understanding), (3) *al-tafaqquh* (in-depth understanding using aids), and 4 of them are connected to integration processes, namely: (4) *al-tażakkur* (remembering or connecting present to past), (5) *al-tadabbur*[90] (inquiring ends/behinds or connecting present to future), (6) *al-ta'aqqul*[91] (connect and control all those operations together to construct a radical and comprehensive construction of the truth) and (7) *al-iḥaṭah*[92] (encompassing, by connecting results of all previous processes on given truth to greater, and the greatest truths). The **seventh,** and the last aspect of signs integration in Quran is between the three main fruits of signs processing (constructing knowledge), namely: (1) *al-imān* (internal peace results from

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90 *Al-tadabbur* comes from the origin 'd-b-r', which indicates the back part of, or the consequences, or the implication of something. It indicates also the process of using all those meanings in *tadbī*r, which means directing/ managing the course or the ordinance of something. We can face those meanings in Quran in the next verses:

- O ye who believe! When ye meet those who disbelieve in battle, turn not your backs (*al-adbar*) to them. (8: 15)
- Will they then not meditate (*yatadabbarun)* on the Qur'an, or are there locks on the hearts? (47: 24)
- He directeth the ordinance (*yudabbir*) from the heaven unto the earth; then it ascendeth unto Him in a Day, whereof the measure is a thousand years of that ye reckon. (32: 5)

91 Connecting signs represents maqasidi cognitive process, please refer to next verses:

- And We said: Smite him with some of it. Thus Allah bringeth the dead to life and showeth you His portents so that ye may understand. (2: 73)
- Thus Allah expoundeth unto you His revelations so that ye may understand. (2: 242)
- Thus Allah maketh clear His revelations for you, that haply ye may understand. (24: 61)

   Even, the whole cycle of creation, death, and re-creation is designed like this to stimulate the function of *'aql* (connecting).

- He it is Who created you from dust, then from a drop (of seed) then from a clot, then bringeth you forth as a child, then (ordaineth) that ye attain full strength and afterward that ye become old men - though some among you die before - and that ye reach an appointed term, that haply ye may understand. (40: 67)

** notice that Picthall translates "*ta'qilūn*" into "understand", which is not precise from Arabic perspective, where the verb "'*aqala*" means, mainly, to connect.

92 Encompassing signs represents maqasidi cognitive process, because God criticizes whom do not do it, please, refer to the next verses:

- Nay, but they denied that, the knowledge (signs) whereof they could not compass, and whereof the interpretation (in events) hath not yet come unto them. Even so did those before them deny. Then see what was the consequence for the wrong-doers! (10: 39)
- Till, when they come (before their Lord), He will say: Did ye deny My revelations when ye could not compass them in knowledge (signs), or what was it that ye did? (27: 84)

assured belief) that is done by heart, (2) *al-qawl* (knowledge discourse) that is done by tongue, and (3) *al-fi'l* (knowledge implementation), which is done by hands[93]. The integration between discourse and practice make the maqasidi epistemology responsible and lessening the gap between facts ('what is') and values ('what ought to be'), where the widening gap between them has been resulting in huge inconsistencies and crises within Modernity[94].

3. *Muzakkāh* or Developmental-purified knowledge

Making knowledge in Islam, according to Quranic view, must be ever-growing and the self makes it must be ever-purified. The verb "*zakā*" in Arabic has two correlated meanings; (1) to grow, (2) to purify[95]. The two meaning could be interpreted as two complementary processes, to grow in sustainable way, a given process of development must be purified periodically.

Tazkiyah, basically, is an ontological function within the philosophy of Maqasid; it is the ideal relation between human and his psychological environment, as has been mentioned before under "Specific purposes of human creation", as stated in Quran ((87: 14), and (91: 9)). Besides being an ontological function, it is a fundamental epistemological one, based on the Prophetic holistic education; which constitutes the maqasid of Messenger faces Ummah.

Unless it is purified, that growth will flourish for a long run, it will be like bubble[96].This feature finds its root, actually, in the seventh aspect of

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93 We can grasp this type of integration by integrating our understanding of those verses:

- … They speak with their tongues that which is not in their hearts. Say: Who can avail you aught against Allah, if He intend you hurt or intend you profit? Nay, but Allah is ever Aware of what ye do. (48: 11)

- O Messenger! Let not them grieve thee who vie one with another in the race to disbelief, of such as say with their mouths: "We believe," but their hearts believe not… (5: 41)

- It is most hateful in the sight of Allah that ye say that which ye do not. (61: 3)

94 Wael B. Hallaq (2013). The Impossible State: Islam, Politics, and Modernity's Moral Predicament. New York: Columbia University Press

95 Ibn Fāris, op.cit, part III, p. 17.

96 Being bubble, such growth reminds us of periodic financial-then-economic crises used to strike modern economies, because it has lots of 'toxic instruments', as the International Council of Social Science and UNESCO's joint report on 'the state of social science-2010' puts it, for further information on that, please refer to:

UNESCO & International Social Science Council (2010). World Social Science Report 2010: Knowledge Divides. Paris: UNESCO. http://unesdoc.unesco.org/images/0018/001883/188333e.pdf, p. vi.

knowledge integration in Quran, namely, the integration between the fruits of knowledge. Less purified hearts have higher probability of failing in making signs-based and radical-encompassing knowledge.

4. *'Arabiyyah* or Arabic-based knowledge

Arabic, in Quran, is not merely a language, but it is a feature of the Quran; the collection of Almighty God's signs. From Maqasid perspective, Arabic is supporting the three epistemological features of Quranic knowledge mentioned above. Arabic, in Quran, is linked purposefully to: (1) *bayān* (exposition), *'ilm* (comprehending signs) and *tafṣīl* (differentiation), which are related to the first feature (signs-based)[97], (2) 'aql (making connections), which is related to the second feature (integrated knowledge)[98], (3) *taqwā* (being ward off evil) and *ḥikmah* (controlling one's self or wisdom), which are related to the third feature (*muzakkāh*)[99].

MAQASID AXIOLOGY IN THE SUBLIME QURAN

There are three fundamental values that constitute the axiology of Maqasid in Quran, namely: (1) *al-Ḥaqq*, which means strong signs-based knowledge (truth), righteous, straightness, balance, justice, stable dynamic, and humanistic consideration, (2) *al-Ṣabr*, which means holding and elevating or patience, (3) *al-Marḥamah*, which means gentility, affection and mercy[100].

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97 A Scripture whereof the verses are expounded, a Lecture in Arabic for people who have knowledge (41:3)

98 Please refer to the next verses:

- Lo! We have revealed it, a Lecture in Arabic, that ye may understand. (12: 2)
- Lo! We have appointed it a Lecture, in Arabic that haply ye may understand. (43: 3)

99 Please refer to the next verses:

- Thus have We revealed it, a decisive utterance in Arabic; and if thou shouldst follow their desires after that which hath come unto thee of knowledge, then truly wouldst thou have from Allah no protecting friend nor defender. (13: 37)
- Thus we have revealed it as a Lecture in Arabic, and have displayed therein certain threats, that peradventure they may keep from evil or that it may cause them to take heed. (20: 113)
- A Lecture in Arabic, containing no crookedness, that haply they may ward off (evil). (39: 28)

100 Please refer to the next verses:

- And to be of those who believe and exhort one another to perseverance and exhort one another to pity. (90: 17)
- Save those who believe and do good works, and exhort one another to truth and exhort one another to endurance. (103: 3)

MAQASID AS A MANAGERIAL MODEL IN ISLAMIC JURISPRUDENCE

Through its long-lasting experience in understanding Quran and Prophet's traditions (Sunnah) then applying that understanding to reality, Muslim juris (*fuqahā'*) have come to 'strategic management' model to achieving Maqasid in sustainable way. Juris' sustainable managerial model has three main features:

1. **multi-sector model**. Muslim juris have suggested a multi-sectoral conservational model, which assures the idea of 'sustainability' through sustaining (*ḥifẓ*) five (sometimes six) sectors of development, namely: (a) religion (*al-Dīn*), (b) life (*al-nafs*), (c) mind (*al-ʿql*), (d) offspring (*al-nasl*), (e) wealth (*al-māl*) and (f) dignity (*al-ʿirḍ*)[101].

2. **priority-based model.** That multi-sector model is also priority-based model, where developmental actions are categorized into three main categories: (a) *Ḍarūriyyāt*, or necessities, (b) *Ḥājiyyāt* or needs and (c) *Taḥsīniyyāt* (complements)[102].

3. **integrated model.** Not only that, the maqasidi model of development suggested by muslim juris implies integration among three strategies of sustainability. Developmental actions are categorized into three main incorporated strategies: (a) *darʾ al-mafāsid*, or averting evils, (b) *jalb al-maṣāliḥ* or bringing benefits, and (c) *sadd al-żarāʾiʿ* or blocking means lead to evils[103].

MAQASID-BASED PHILOSOPHY TRANSCENDS SD

Based on Maqasid philosophy and managerial model, SD should be contained, criticized, transcended by Islamic educators who are willing to prepare their students to face SD. That effort of transcending SD may be carried out in three fronts; ontologically, epistemologically and etiologically.

1. **Ontologically.** SD may be criticized to not contain the after-life consideration. SD may be reinterpreted as real mean of sustainability is to sustain good deeds (not only physical objects like natural, human, and

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101 Bakr bin Abdillah Abu Zayd (1996). Fiqh al-Nawazil. Mu'assasat al-Risalah. part I, p. 272
102 Ibid
103 ibid

man-made resources). SD may be reconstructed by adding Almighty God as the main agent of development, not only universe and humans. SD environments may be reconstructed by adding the psychological environment, where the center of gravity of the development system lies. Economic categories may not be separated from the social one. Separating the economic from the social has been resulting in many catastrophic impacts, due to inconsistencies between the interests of society and the interest of businesses.

2. **Epistemologically.** Maqasid may add many influential epistemological principles to the 4 epistemological principles proposed by UNESCO. Maqasid may establish the SD epistemological system on the basis of signs, before system thinking. System thinking may be operated on basis of guesses, majority impacts or traditions. Maqasid may enrich the system thinking and future thinking by applying the seventh aspects of knowledge integration in Quran. Maqasid may purify SD knowledge by highlighting the non-signs sources of knowledge, and by assuring the role of the knowledge maker heart quality in avoiding biases. Maqasid, also, may enrich and redefine, radically, SD by applying Arabic conceptions.

3. **Axiologically.** Maqasid may redefine the value system of SD as truth/right based system, where the separating wall between "what is" and "what ought to be" is avoided. Maqasid may enrich the value system of SD, suggested by UNESCO, by adding the value of patience and mercy.

SOME IMPLICATIONS.

1. **Implications for Educational Competencies Standards**

From an Islamic perspective, education reform efforts in Indonesia, especially curriculum reform, should be appreciated, for disciplining and revitalizing our educational tools to better represent the goals of the nation and the state of Indonesia in the midst of unified global change with national and regional contexts. From an Islamic perspective too, the reform effort should not cease, but must be continuous under tazkiah, or continuous purified development.

In this spirit of tazkiah there is a must to establish a constructive dialogue between Maqasid of Revelation, as a philosophy of Islamic education, and our standard system of education, especially the curriculum standards. The dialogue is also a duty of the Muslims in the spirit of tazkiah, khilafah, tanwir and shahadah; please refer to maqasid of creation and maqasid of Message through this article.

We may say that the fundamental issue of current curriculum standards, particularly on 'competency standards', is in the students' identity-reductive constructions. What is the true identity of learners we hope to be develop by the education system through the curriculum? Learners, who are our children, are usually registered in the minds of curriculum standardists as (1) citizens, (2) community members, (3) prospective workers. Sometimes learners have the identity of being a servant of Almighty, mentioned always in 'general competence', and 'core competence' but rarely embodied in the 'basic competence' of the courses. Such identity formulas are reductive, alienating the important aspects of our children's identity. Therefore, we suggest that the 'identity formulation' is nothing but the 'key roles' expected to be accomplished by learners in the future. The main roles, from the Maqasidi perspective, are nothing but the identity system that needs to be revitalized and developed.

The three identity elements mentioned above are not sufficient to develop Islamic sustainable development system, where the later covers all aspects of life. From Maqasidi philosophy perspective, as was explained through this article, to ensure the implementation of sustainable civilization development, the students must be registered at least as (1) servant of God Almighty (the role of ibadah or tawhid of Allah SWT), (2) natural environment prosperous (role of imarah), (3) developer and purifier of psychological environment (role of tazkiah), (4) co-supporter of social environment (khilafah role), (5) inventor and user in maqasidi way of artificial environment (dealing with technology in a way that serve the previous maqasid), (6) spreader of integral signs-based knowledge (Prophet's tanwir), (7) active-consistent witnesses of civilization (role of syahadah), (8) excellent role model based on the gift of benefits for others (the third purpose of Ummah's maqasid), (9) unifier of mankind based on the truth and the common good (the role

of common grounds within Prophet's maqasid), so that ultimately becomes (10) the mercy for the universe (rahmatan lil'alamin).

If we accept the formulation of core competence, then Islamic economics education, for example, needs to open up to cover new subjects such as economics of ibadah, of imarah, of tazkiah, of khilafah, ... until reaching the economy of rahmatan lil'alamin, both as the purpose of economics as well as business standards in Islamic economy.

2. Implications for Educational Process and Content Standards

Based on the Maqasidi epistemological model, standard of education processes shall include three interconnected processes: (1) tilawat al-ayat (presenting signs or evidence of a consecutive or systematic knowledge), (2) tazkiah (cultivating, develop and purifying psychological environment of the student) (3) hikmah (teach and train learners of the application of knowledge and tazkiah on real life, in the form of wisdom).

The current curriculum is neither centered on the verse (sign), nor on student (as claimed by recent standard). In our opinion, the curriculum is not centered on learners, as the curriculum currently focuses on 'core competence', which formulated by the government and endorsed by the legislative council. Core competences represent the biases of power of the government, they do not represent the original needs or wants of students or their parents, let alone the Muslim identity blend as stated in his sacred texts (Quran).

In order to make a curriculum centered on signs, systematically, the following steps are needed:

Constructing models of tasawur (theory) and tasaruf (attitude) of the field, phenomenon, or research problem at hand, based on Revelation world view (like that of Maqasidi model), as a reflection of the integral understanding of the spoken verse of the Almighty (ayat kauliah), under the supervision of the epistemological principles of Quran (verified signs-based, systematic, tazkiah, Arabic conception, and wisdom oriented).

Constructing models of tasawur (theory) and tasaruf (attitude) of the field, phenomenon, or research problem at hand, based on the literature on the subject, as a reflection of the integral understanding of the made-verse

of Almighty (ayat kauniah), under the supervision of the epistemological principles of Quran (verified signs-based, systematic, tazkiah, Arabic conception, and wisdom oriented).

Dialoguing the two models, under the supervision of Quranic epistemology, so that a new model will emerge that reflects differentiated and integrated knowledge.

The three steps above are also, in our opinion, the standard elements of the <u>content</u> of the curriculum as well as systematic process standards.

From the teacher (lecturer) side, by following the example of Almighty while teaching the Prophet and ummah, it is necessary to conduct the sub-processes of sign (verse)-centered education as follows:

a. Yuri al-ayat (showing signs),
b. Yufassil al- ayat (segmenting signs),
c. Yubayyin al- ayat (contrasting signs),
d. Yusarrif al- ayat (giving examples for each sign),
e. Yuhkim al- ayat (connecting signs)

From the learner side, by following the example of those knowledgeable and faithful in Quran, it is necessary to undertake the following learning sub-processes:

a. Nazar (paying attention for signs shown),
b. Tawassum or ta'allum (looking for the signs of signs!),
c. Tafakkur (analyzing signs that have been segmented),
d. Tafaqquh (deeply analyzing signs with helping tools),
e. Tazakkur (remembering or associating the current sign with its past),
f. Tadabbur (associate the current sign with a its future development, or here with there),
g. Ta'qqul (linking between all previous aspects of the signs),
h. Ihatah (constructing signs in the wholeness of the universe)
i. Tadbir (applying the results of all sub-processes above for good planning).

Another problem, in the framework of education process standard, is the portion of 'tazkiah' in the educational process and in the content. Tazkiah may be explained like plugging in cables made from iron and cables

made from Plastic to electricity source. Cable made from iron certainly will channeling electricity power, while the other that made from Plastic will not. The iron cable is the soul of tazkiah, the plastic cable is of non-tazkiah, the source of electricity is the signs, and the electric power is the wisdom produced when the signs are processed by the soul of tazkiah. In this context, we can explain some features and aspects related to tazkiah:

Tazkiah, in the Arabic conception, is a complex meaning that means fertile, growing constantly and purified. These three aspects are related; in order to develop it needs to be fertilized, and to develop sustainably, it must be cleaned periodically.

Based on the trilogy of curriculum development principles, which represent the epistemological principles of Quran, tazkiah is obliged to take one third (1/3) portion of our educational process and content. The first one is devoted to the collection and understanding of information and concepts, the last one-third is devoted to the wise application of that understanding, while the second one, tazkiah, is devoted to the student's purified self-development.

Tazkiah, from maqasidi perspective, can be revitalized through three interrelated sub-processes:

a. Enrichment, which can be done through (1) zikrullah (presenting Allah SWT always), and (2) husn al-zhann (good prejudice),
b. The development, which includes (1) the addition of signs, (2) solidify the integrated ties between signs, (3) develop the cognitive abilities of the learner and (4) the revitalization of his/her morality.
c. Purifying, which can be done through (1) cleansing of the lust, (2) cleansing of the doubts, (3) cleaning the learning environment from means which may result in either (1) and / or (2).

CONCLUSION

Education policy represents fundamental determinant of the efficacy of the overall development policies system. Sustainable development policies' systems are centered around central domain of high-quality education policy system and vice versa for unsustainable ones. In this context, United Nations, before the adoption of its new development agenda (Sustainable

Development Goals-SDGs) in September 2015, had dedicated one decade, from 2005-2014, for Education for Sustainable Development (ESD). In Indonesia, development policy is centered around global economization of the national system. Education is contained and reoriented for the sake of global competitiveness. Such development, and education, policies left the Country in state of dependence on the global demand, the workers in state of alienation about the meaning of their work, the national customer in a state of dependence on imported manufactures, over-exploited the natural resources, without any significant added value, for unfair exchange in the global market and education system without real chance of integrated knowledge.

In such context, Indonesian education standards represent a conflicting mishmash between two orientations; formal orientation that calls for education for (*quasi*) sustainable development and actual orientation that operates to sustain the dominant global economization of Indonesian development system. However, in absence of sustainable and generic needs-oriented development policy system, education formal processes may go in accordance with quasi sustainable development orientation standards, but the overall spirit and outcomes seem to be less effective, since the global economization, and education ideology derived from it, seem too stubborn to be standardized!

From another hand, Islam represents a complex yet inspiring philosophy of education-centered sustainable development of human life, where the sustainability of meaningfulness and success, in this world and in the afterlife, relies on one's quality of knowledge, morals and deeds, which are taught by prophets and messengers of God. Islam has been affecting increasingly various aspects of development system in Indonesia. In addition to old and strong traditional religious boarding schools, there is a massive contemporary wave of 'integrated Islamic schools', increasing presence of Islam in local and general elections, laws and regulations, and Syariah-based financial and business institutions. In spite of increasing Islamic presence, unfair global economization of development policies and critical situation of sustainability continue to exist and even develop rapidly, to indicate that Indonesian Islamic education has not been able yet to guide Indonesians, especially policy makers, to think, feel and behave consistently based on their

religious commitment to Islam, which represents complex yet inspiring philosophy of SD.

Being aware of such conjuncture, this article contributes to fill the gap between rich and inspiring Quranic-based Maqasid philosophy for SD and the reality of SD and ESD policies in Indonesia today. To achieve its goal, this article approaches SD, ESD and Maqasid (highest purposes) of Quran philosophically, in order to construct an Islamic education philosophy for SD. This article finds out that Quran's Maqasid may constitute a philosophical system that contains, improve and straightening the main stream philosophy of ESD. This article finds out also that recent education standards in Indonesia may be reoriented more effectively to serve SD purposes by considering Quranic-based Maqasidi Philosophy for SD.

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