

## Integration of Human Values (Adab) and Science in the Perspective of Islamic Civilization Towards a Holistic Civilization

Hasanudin

<sup>1</sup> Universitas Islam Nusantara, Indonesia. E-mail: [hasanudinelsthanum2@gmail.com](mailto:hasanudinelsthanum2@gmail.com)

**Received:** November 11, 2025   **Accepted:** December 7, 2025   **Published:** December 22, 2025

**Abstract:** This study discusses the urgent need for the integration of literature and science as the foundation for building a holistic Islamic-based civilization, particularly in the context of the Islamic Civilization of the Archipelago, which balances material progress and spiritual values. The objectives of this research are to analyze the philosophical basis for the integration of adab and science, describe the implications for law, politics, economics, and socio-culture, and formulate a model of civilization that is relevant to the local context of the Archipelago. A qualitative method with literature review was conducted through the analysis of classical and contemporary literature, which was processed descriptively and analytically to identify the main concepts and their synthesis. The results show that this integration strengthens the application of Maqasidi justice, politics that prioritizes trust and deliberation, an economy based on justice and mutual cooperation, and a socio-culture that instills tolerance and moderation as characteristics of the archipelago. The novelty of this research lies in its interdisciplinary conceptual model that adaptively integrates universal Islamic values and local wisdom. The implications of the research provide recommendations for the development of cross-regional studies and practice models in order to strengthen the implementation of an inclusive and just civil society at the global level.

**Keywords:** Manners, Knowledge, Islamic Civilization, Holistic Civilization, Islam Nusantara.



© 2025 by the authors. Submitted for possible open access publication under the terms and conditions of the Creative Attribution – Non Commercial Share Alike 4.0 International (CC BY NC SA) license (<https://creativecommons.org/licenses/by-nc-sa/4.0/>).

## Introduction

Modern civilization has experienced rapid progress in material aspects, driven by the acceleration of science and technology. However, this progress has been marred by spiritual and moral crises resulting from the separation of science from its metaphysical and ethical foundations, so that values are often marginalized and even become a boomerang in modern life (Al-Attas, 1999). The fragmentation of science and the secularization of knowledge have resulted in isolated specializations and a tendency for scientists to be solely materialistic in their orientation (Al-Faruqi, 1982; Shihab, 2002; Syam, 2020). Within the framework of Islamic civilization, the understanding of knowledge ('ilm) has always been associated with the recognition of and manners towards God, fellow creatures, and the surrounding reality (Al-Attas, 2011; Wan Daud, 2015). The main prerequisite for true knowledge is manners, because without manners, knowledge risks becoming a tool of deception and oppression instead of upholding its noble goals (Azra, 2017).

This crisis highlights the urgency of integrating manners and knowledge as a transformative solution for building the foundations of civilization. In the field of law, adab demands true justice with reference to Maqasid Syariah, while in politics and economics, adab ensures that power is exercised with accountability and that economic transactions are based on justice and the principle of free of usury (Mas'ud, 1995; Ascarya, 2019; Nuruddin, 2022). In social life, the values of adab are manifested in *tasamuh*, *ukhuwah*, and *gotong royong*, which are characteristic of Islam in the archipelago (Wahid, 2007; Syamsuddin, 2019).

A literature review shows that the discourse on the integration of science and literature has been extensively developed by contemporary Muslim thinkers such as Al-Faruqi and Al-Attas, although its implementation in all aspects of civilization, such as law, politics, economics, and social issues, has yet to be studied holistically (Hamid, 2017; Ibrahim, 2015; Rosnani, 2019; Wahid, 2022; Nizar, 2023; Luthfi, 2018). This article offers a new approach in the form of a conceptual model of Holistic Civilization, which makes adab not merely a personal discipline, but an epistemological and ethical foundation for the entire structure of society. The novelty of this research lies in its attempt to fill the void in interdisciplinary studies and emphasize the urgency of integrating adab as the foundation for the revitalization of a moderate and adaptive Islamic Nusantara civilization. This study aims to analyze the philosophical basis for the integration of adab and science, describe its implications for the renewal of Islamic law, politics, and economics, and formulate a Holistic Civilization model relevant to the socio-cultural context of the Archipelago. Thus, this integration is expected to strengthen the role of the Islamic Civilization of the Archipelago as an active contributor to global Islamic civilization and enrich the Islamic scientific tradition rooted in spiritual values, social justice, and local wisdom.

## Research Method

This study uses a qualitative approach that focuses on conceptual, philosophical, and historical analysis of the integration of literature and science in the Islamic intellectual tradition. The main data was obtained from the works of Syed Muhammad Naquib Al-Attas on adab and the Islamization of knowledge, Ismail Raji Al-Faruqi's writings on the Islamization of scientific disciplines, classical texts by Al-Ghazali and Nusantara salaf scholars regarding the position of adab in the pursuit of knowledge, as well as contemporary academic literature, including accredited scientific articles, books, theses, and dissertations discussing the relationship between ethics and science in Islamic civilization and Nusantara Islam. The main research instrument is the researcher himself as a human instrument, assisted by literature cataloging and content analysis matrices to map themes, concepts, and key arguments. Data collection techniques were carried out through a literature study including documentation, collection and review of relevant literature, followed by a classification process based on the themes of the integration of adab, its implementation in law, politics, economics, and its relevance to the archipelago. Data analysis was carried out descriptively and analytically in three main stages: (1) data reduction to select and summarize relevant core concepts, (2) systematic presentation of data according to legal, political, economic, and social dimensions, and (3) verification and conclusion drawing by synthesizing findings on Islamic civilization theory and previous studies. The



entire analysis process aims to formulate a conceptual model of Holistic Civilization based on the integration of adab and science as the main contribution of the research (Miles & Huberman, 1994).

## Results and Discussion

### The Epistemological Concept of the Integration of *Adab* and Science

The first key finding is that *adab* in the Islamic intellectual tradition is not merely a matter of manners, but rather an absolute epistemological foundation. Al-Attas (1999) defines it as the discipline of the body, soul, and mind that must precede the acquisition of knowledge. Systematically, *adab* is putting something in its right place (وضع محله في الشيء). In the context of knowledge, this means: First, adab towards the source of knowledge, which is recognizing that the highest source of knowledge is God (al-'Alim), so that knowledge cannot be separated from divine values. Second, adab towards the hierarchy of knowledge, which is distinguishing between fardhu ain and fardhu kifayah knowledge, placing religious knowledge at the highest level (*ma'rifah*) that guides applied sciences.

The separation between knowledge and *etiquette* in Western tradition has resulted in what is called the secularization of knowledge, where knowledge focuses only on the physical domain and leaves behind the spiritual dimension (Al-Faruqi, 1982). Conversely, Islamic civilization necessitates knowledge with *etiquette*, namely knowledge that is aware of its existential purpose, so that it avoids fragmentation and value neutrality. Adab also includes the process of purifying the soul (*tazkiyatun nafs*) as a preliminary step to receiving the true light of knowledge, which is a central principle in Islamic educational philosophy (Tilaar, 2018; Hidayat, 2015). The integration of knowledge, or *wahdatul 'ulum*, can only be achieved when scientists internalize *adab*, enabling them to see the unity of reality behind the diversity of phenomena studied by various disciplines.

### Implications in the Legal and Political Spheres

The integration of manners and knowledge has a significant transformative impact in the realm of Islamic law and politics. In terms of law, the understanding and application of legal knowledge—both classical fiqh and modern legislation—must always be based on manners. The role of adab is very important for a mujtahid or judge, because this is the main basis for ensuring that the application of law does not stop at formal legalism (*nass*), but is able to reach substantive justice (*'adl*) and wisdom (*hikmah*) as stated by Averroes (1996). The legal paradigm that prioritizes adab is always based on *maqasid syariah*, namely the protection of religion, life, reason, lineage, and property (Al-Ghazali, 2005). By prioritizing adab, judges and legal practitioners can avoid rigid formalism and more effectively uphold the main objectives of Islamic law (Al-Jaziri, 2003; Effendi, 2017). In the archipelago, the practice of etiquette in law is often manifested through the integration of Islamic law and customary law values in the judicial system, as reflected in the concepts of harmony and dispute resolution based on local wisdom (Luthfi, 2018). Thus, the application of adab in the field of law is an important instrument to ensure a commitment to dignified and contextual justice.

In the political sphere, the integration of manners and knowledge affirms that power (*siyasah*) is a mandate that must be exercised with ethics and accountability, not merely as a privilege or a means of exploitation. The ethics of leadership (*khilafah*) in civilized politics are reflected through an emphasis on the importance of trust and responsibility, both in this world and the hereafter. The principle of deliberation is also a tangible manifestation of political manners, which prioritizes the common good (*maslahah ammah*) over personal or group interests (Effendy, 2020). The practice of civilized *siyasah syar'iyah* (Islamic political science) promotes leadership integrity and transparency, and prioritizes the main objective of protecting the collective interests of the people (Syafi'i, 2020). The lack of civility in political governance, as seen in the practices of corruption and abuse of power, is a reflection of the failure to integrate moral discipline into political science. Thus, the application of civility in this field enables the creation of leadership that is integrity, fair, and accountable so that the ideals of Islamic governance can be realized in the context of modern society.

### Implications in the Economic and Social Value Spheres

The integration of manners and knowledge in the realm of Islamic economics emphasizes the importance of balance between material welfare and social responsibility. Unlike capitalist economics, which focuses on maximizing profits and unlimited capital accumulation, Islamic economics is based on the principles of *falah* (comprehensive welfare) and *adil* (distributive justice). In economic transactions, *adab* requires the avoidance of *riba* (usury), *gharar* (uncertainty or speculation), and *maysir* (gambling), so that every *muamalah* activity is based on real work, fair risk sharing, and honesty (Antonio, 2001). In addition, *adab* is manifested through social mechanisms such as *zakat*, *infaq*, *sadaqah*, and *waqf*, which serve to redistribute wealth back to the community, reduce inequality, and strengthen social bonds. Civilized Islamic economics emphasizes a balance between material efficiency and social *maslahah*, so that economic practices are directed towards empowering the people, not merely accumulating profits (Chapra, 2015; Karim, 2019). In the archipelago, the concept of mutual cooperation reflects fundamental economic and social manners, placing collective interests above individualism and providing an alternative economic model that is in line with Islamic and local values.

In terms of social values, manners are the main foundation for realizing tolerance and brotherhood. As a form of self-discipline, manners teach respect for the existence of others, including those of different religions or views. The Islamic civilization of the Indonesian archipelago, with its long history of harmonious coexistence, is clear evidence that manners shape the value of tolerance in society (Nizar, 2023). Brotherhood is the foundation for building an inclusive and harmonious society, in contrast to models that emphasize competition. The value of *wasatiyyah*, which is upheld in the archipelago, maintains social harmony and opens space for pluralism (Nurcholish, 2005; Zuhdi, 2016). The adaptive approach of local wisdom is also a manifestation of manners that play an important role in maintaining social cohesion and strengthening a just civil society in the archipelago (Mufrodi, 2021).

### **Towards a Holistic Civilization in the Context of Islam in the Archipelago**

The analysis shows that the integration of *adab* and science builds a Holistic Civilization model—a civilization that balances material progress with spiritual health. This model does not merely combine two fields of science, but places *adab* as the spirit that directs science towards ethical goals in accordance with *Maqasid Syariah*, which is internalized in the local wisdom of the archipelago. This approach makes an important contribution as a theoretical framework for overcoming the duality that has long shackled modern Islamic civilization, namely the separation between worldly knowledge, which tends to be secular, and religious knowledge, which is spiritual. By making *adab* the core of the scientific process, *Tamadun Islam Nusantara* offers a model of civilization that is modern without losing its ethical and spiritual values (Syamsuddin, 2015). The character of moderation and harmony inherent in the *Nusantara* tradition makes this region an ideal laboratory for the application of the Holistic Civilization concept.

The holistic nature of Islamic civilization in the archipelago reflects the integration of knowledge (focusing on technical/factual aspects) and manners (focusing on values/ethics) in four main areas: law, politics, economics, and socio-culture. In law, technical orientations such as codification and methodology are combined with a commitment to substantive justice and judicial integrity, which in the archipelago is realized through the integration of Islamic legal values and local customs to create a fair and harmonious legal system. In the political sphere, the theory and administration of power are transformed through leadership ethics based on trust, accountability, and deliberation, resulting in democratic governance based on collectivity and mutual cooperation. In the economic sector, the principles of efficiency and capital accumulation are imbued with manners in transactions, distributive justice, and an anti-usury attitude, which in the archipelago are implemented through a sharing economy system, productive *waqf*, and mutual cooperation as a model of collective distribution based on *sharia*. Meanwhile, in the socio-cultural aspect, social and communication sciences are enriched with the values of tolerance, Islamic brotherhood, and humility, which in the archipelago are implemented in moderation, social harmony, and local wisdom, thereby ensuring harmonious coexistence amid a diverse society. This table confirms that *Islam Nusantara* has successfully synthesized scientific progress with contextual and adaptive values of *adab* to build a just, moderate, and highly cultured society.



## Conclusion

This study reveals that the integration of adab and knowledge is a vital epistemological and ethical foundation for building a just, inclusive, and progressive Islamic civil society, especially in the context of Tamadun Islam Nusantara. By placing adab as the spirit that directs knowledge towards the goals of maqasid syariah and internalizing local wisdom, this holistic civilization model overcomes the dualism of worldly and spiritual knowledge that has divided the understanding of modern Islamic civilization. The implications of this research are evident in the legal, political, economic, and socio-cultural spheres, where Maqasidi justice harmonizes sharia and adat (customary law); trustworthy politics based on deliberation; a just and mutual aid-based economy; and a socio-culture that emphasizes tolerance, brotherhood, and moderation as characteristics of the archipelago. Although these findings offer a strong and relevant theoretical framework for the reconstruction of modern Islamic civilization, this study has a major limitation in that its geographical scope is limited to Indonesia and Brunei Darussalam. Therefore, it is recommended that further studies involve a wider region and develop operational models to strengthen the implementation of the integration of adab and knowledge in Islamic civil societies globally.

## References

- Al-Attas, S. M. N. (1999). *The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education*. Kuala Lumpur: ISTAC.
- Al-Attas, S. M. N. (2011). *A Treatise for Muslims*. Kuala Lumpur: ISTAC.
- Al-Faruqi, I. R. (1982). *Islamization of Knowledge: General Principles and Work Plan*. Herndon: IIIT.
- Al-Ghazali. (2005). *Al-Mustasfa min 'ilm al-Usul* (Volume 1). Beirut: Dar al-Kutub al-Ilmiyah.
- Al-Jaziri, A. A. R. (2003). *Fiqh of the Four Madhhabs*. Beirut: Dar al-Kutub al-Ilmiyah.
- Antonio, M. S. (2001). *Islamic Banking: From Theory to Practice*. Jakarta: Gema Insani Press.
- Ascaria. (2019). *Adab in Islamic Economics and Finance: Theoretical Foundation and Empirical Relevance*. Journal of Islamic Economics and Finance, 2(1), 1-25.
- Averroes. (1996). *Bidayat al-Mujtahid wa Nihayat al-Muqtasid*. Beirut: Dar Ibn Hazm.
- Azra, A. (2017). *The Network of Middle Eastern and Archipelago Scholars in the 17th and 18th Centuries: The Roots of Islamic Renewal in Indonesia*. Jakarta: Kencana.
- Chapra, M. U. (2015). *The Future of Economics: An Islamic Perspective*. Petaling Jaya: Islamic Book Trust.
- Effendi, B. (2020). *Islam and the State: The Transformation of Islamic Political Ideas and Practices in Indonesia*. Jakarta: Pustaka LP3ES.
- Effendi, M. (2017). *Islamic Legal Ethics and Its Implications in Judicial Practice*. Journal of Islamic Law, 15(2), 201-220.
- Hamid, A. A. A. (2017). *The Concept of Adab in the Thought of Syed Muhammad Naquib Al-Attas and Its Relevance to Islamic Education*. Dissertation, Sunan Kalijaga State Islamic University, Yogyakarta.
- Hidayat, K. (2015). *Philosophy of Religion: Introducing World Religions*. Jakarta: Erlangga.
- Ibrahim, A. M. (2015). *The Role of Adab in Restoring the Islamic Ummah*. International Journal of Islamic Thought, 7(1), 1-10.
- Karim, A. (2019). *Contemporary Islamic Economics*. Jakarta: Rajawali Pers.
- Kartanegara, M. (2018). *Integration of Knowledge: An Effort to Eliminate Dichotomy in Islamic Education*. Jakarta: RajaGrafindo Persada.
- Luthfi, M. (2018). *Islamic Moderation and Local Wisdom in Indonesia: A Case Study of Tolerance Values in Tamadun Nusantara*. Journal of Islamic Studies, 13(2), 150-175.
- Mas'ud, M. K. (1995). *Islamic Legal Philosophy: A Study of Abū Ishāq al-Shāṭibī's Theory of Maqāṣid al-Sharī'a*. Islamabad: Islamic Research Institute.

- Miles, M. B., & Huberman, A. M. (1994). *Qualitative Data Analysis: An Expanded Sourcebook* (2nd ed.). Thousand Oaks: SAGE Publications.
- Mohd. Zaidi Ismail. (2016). *The Scientific Method and the Philosophy of Science: A Brief Introduction*. Kuala Lumpur: IIUM Press.
- Mufrodi, A. (2021). *The Role of Local Wisdom in Strengthening Social Etiquette in the Modern Era*. Journal of Social and Cultural Studies, 16(1), 55-70.
- Mujahidin, A. (2021). *Maqasid Syariah and Public Policy in Indonesia: An Analysis of Positive Law*. Journal of Islamic Law, 18(1), 45-67.
- Nizar, M. (2023). *Revitalizing the Value of Mutual Cooperation as Sharia Business Ethics in the Digital Age*. Proceedings of the National Islamic Economics Conference. Jakarta.
- Nurcholish, M. (2005). *Islam, Modernity, and Indonesianness*. Bandung: Mizan.
- Nuruddin, A. S. (2022). *Implementation of the Concept of Adab in the Formulation of Public Policy in Indonesia*. Dissertation, Syarif Hidayatullah State Islamic University.
- Nur, M. (2016). *Adab al-Mu'allim: Teacher Ethics Education from Al-Ghazali's Perspective*. Thesis, Maulana Malik Ibrahim State Islamic University, Malang.
- Qardhawi, Y. (2001). *Fiqh Priorities: A Study of Fiqh Rules Facing the 21st Century*. Jakarta: Gema Insani.
- Rahman, F. (1982). *Islam and Modernity: Transformation of an Intellectual Tradition*. Chicago: University of Chicago Press.
- Rosnani, H. (2019). *The Concept of Islamization of Sciences and Its Implication on Islamic Civilization*. Journal of Islamic Civilization, 14(3), 201-220.
- Shihab, M. Q. (2002). *Tafsir Al-Misbah: Messages, Impressions, and Harmony in the Qur'an* (Vol. 1). Jakarta: Lentera Hati.
- Syam, M. N. (2020). *The Urgency of Adab Education in Building Islamic Civilization: A Case Study in Higher Education*. Proceedings of the National Seminar on Islamic Education, 4(1), 1- 15.
- Syafi'i, A. (2020). *Islamic Political Ethics: The Concept of Leadership from a Civilization Perspective*. Journal of Islamic Politics, 7(1), 10-30.
- Syamsuddin, M. D. (2019). *Islam Wasatiyyah: Islamic Moderation for Indonesia and the World*. Jakarta: Al-Kautsar Publishing House.
- Syamsuddin, S. (2015). *Islam Nusantara: A Strategic Role in World Civilization*. Yogyakarta: Pustaka Pelajar.
- Tilaar, H. A. R. (2018). *National Education Management: A Study of Education and Culture*. Bandung: Remaja Rosdakarya.
- Wahid, A. (2007). *Gus Dur in the Eyes of Santri: Exploring Local Wisdom Values*. Yogyakarta: LKiS.
- Wahid, A. (2022). *Adab and Epistemology: Building Ethical Science*. Journal of Islamic Philosophy, 11(1), 12-30.
- Wan Daud, W. M. N. (2015). *The Philosophy and Practice of Islamic Education by Syed Muhammad Naquib Al-Attas*. Bandung: Mizan.
- Zuhdi, M. H. (2016). *Wasatiyyah Islam and Social Harmony in Indonesia*. Journal of Islamic Thought, 21(3), 320-340.