Strengthening Human Resource and Regeneration in The Process of Integrating Knowledge In Economics At PCIM Spain

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Abstract. Integration of knowledge as Islamic methodology and intellectual heritage were never obstacles to human development, but what stands as obstacles to human progress are the weak political leadership, poor investments on human capital, as well as the wrong interpretations of the Islamic messages by those who claim to speak for Islam. Indeed, integration of knowledge is a gateway to bring in again the glory of the noble Islamic civilization which never denied the great position of man, his leadership and intellectual capabilities to carry on the message of Khilafah and attain Falah both in this world and the Hereafter by both means of revelation (wahy) and reason (‘aql). This study aims to strengthen the human resource as well as to conduct regeneration in the process of integrating knowledge in Economics at PCIM Spain. To achieve the objective, this study conducts six (6) series of seminars and workshops on Integration of Knowledge particularly in Economics field. The results show that, to strengthen the human resource especially for lecturers who teach Economics or other disciplines, they should master several traditional sciences. Herewith the order of priority mastery of traditional sciences: [1] Arabic; [2] General historical insights about Islamic civilization; [3] Ushul Fiqh; [4] Their respective scientific disciplines (all of which have a turats basis); [5] Ushul Tafsir; [6] Ushul Hadith. In conclusion, the outputs of this Community Service Program are, [1] Six (6) series of seminars and workshops on Integration of Knowledge particularly in Economics field which is held by UMY in collaboration with PCIM Spain; [2] Integration of knowledge book, that contain the summary of Integration of Knowledge Studies from many scholars’ perspectives; [3] Publication of article from this Community Service Program (Pengabdian kepada Masyarakat - PkM); [4] Publication of mass media about the program (Kajian Ber-seri Integrasi Ilmu Pengetahuan Kerja Sama UMY dan PCIM Spain).

Keywords: Human Resource Strengthening; Knowledge Integration; Economics
1 Introduction

Referring to the situation analysis, the authors describe the partner's priority issues which include the following information. There were factors leading to the intellectual and religious deterioration of the Muslim Ummah, among them are colonialism, Western imperialism, and secularism (Wan Daud, 1978). We referred to the deterioration of the Muslim Ummah as a malaise, and we elaborated on his idea by discussing the intellectual poverty, intellectual stagnation, methodological decline and blind disciples (Wan Daud & Zainiy, 2010). Indeed, this malaise was a strategic planning in which the Ummah was secularized, Westernized and de-Islamized by internal and external forces (Zarkasyi, 2005).

To the authors, this malaise can be seen in the political, economic and cultural aspects. At the political level, the Ummah has been divided into nation-states after the fall of the Islamic Khalifah (Al-Attas, 1986). This division caused disagreement among Muslims themselves and created sentiments of alienation and hostility both locally and regionally. This geographical division has led to economic, social and cultural costs. The Muslim Ummah remained underdeveloped, backward, illiterate, and instable as a consequence of the colonial dependency (Al-Attas, 1985). The Muslim decline invaded the spirit of the Islamic civilization in the educational institutions, consequently, after the national independence of Muslim nations and was replaced by the Western knowledge limited in response and quest on existential question (Al-Attas, 1979).

The priority issues agreed to be resolved during the implementation of the Community Service or Pengabdian kepada Masyarakat (PkM) are in the program as follows: [1] The task confronting the Ummah in particular in regard to its educational system. Our educational system lacks a defined mission which projects the implementation of the Islamic values. By incorporating both the Islamic and secular systems, major shortcomings would be eradicated; [2] As to de-Islamization, the relevance of equipping Muslim students with mandatory study of Islamic civilization, practical solution to tackle the daily problems of humanity in contemporary world, and to enhance their sense of belonging and Islamic identity; [3] Accordingly, the relevance of Islamic values lays in its ability to bring about unity among people and to relate revelation and reason. Indeed, we have an extremely important task ahead of us. How long are we going to content ourselves with the crumbs that the West is throwing at us? It is about time that we make our own original contribution (Rosenthal, 1970). As social scientists, we have to look back at our training and reshape it in the light of the Qur’an and the Sunnah (Nasr, 1991). This is how our forefathers made their own original contributions to the study of history, law and culture. The West borrowed their heritage and put it in a secular mould. Is it asking for too much that we take this knowledge and islamize it?

2 Methods

At the beginning of the program, we will conduct pre-tests. Afterwards, we conduct seminars as well as workshops on integration of knowledge, especially in Economics discipline. Then, we could conclude that, integration of knowledge should perform 12 steps as follows: [1] Mastery of the modern discipline-methodological principles, problems, themes and developments; [2] Review of the discipline; [3] Mastery of the science of Islamic heritage (anthology); [4] Mastery of the science of Islamic heritage (analysis) -turats/turath: intellectual tradition in Islam, with turats we could understand the Qur’an and the Sunnah and also the problem of Ummah; [5] Determination of the specific relevance of Islam to a discipline; [6] Critical assessment of modern disciplines-clarifying the position of discipline from an Islamic point of view and providing guidance on the steps that must be taken to make it Islamic; [7] Critical assessment of Islamic heritage science-understanding of the Qur’an and the Sunnah, it is necessary to correct misunderstandings.; [8] Study of the main problems of Muslims; [9] Study of universal human problems; [10] Analysis and creative synthesis;
[11] Reconsideration of discipline within the framework of Islam: university textbooks, and
[12] Dissemination of Islamic knowledge (Faruqi, 2016). After program finished, we conduct
post-tests to examine whether the seminars achieve the objective, that PCIM Spain’s
participants gain knowledge about Integration of Knowledge in Economics field. In addition,
the participants know about the traditional sciences, and understanding the order of priority
mastery of traditional sciences.

3 Results and Discussion

Therefore, the results of the Community Service to strengthen human resources and
regeneration in the process of integrating knowledge in Economics at PCIM Spain, are as
follows: first, incorporating both the Islamic and secular systems, major shortcomings would
be eradicated. Second, equipping Muslim students with mandatory study of Islamic
civilization, practical solution to tackle the daily problems of humanity in contemporary
world, and to enhance their sense of belonging and Islamic identity. Third, the relevance of
Islamic values lays in its ability to bring about unity among people and to relate revelation
with reason and apply this context in Economics field. Lastly, it is to disseminate the
Integration of Knowledge to society.

Western Knowledge versus Islamic Intellectual Tradition (Turats) Knowledge

“Why do we need to study in the West?” It is because we want to see knowledge
resources there. Even so, we can keep our distance from them and then cast criticism. We
can take their passion in developing knowledge, but we also do not need to take all the values
from the West. However, the shortcoming of this Western scientific discourse is what gave
birth to what is known as "zombie disciplines". In popular culture, zombies are scary
creatures that walk between life and death. They are like mindless slaves controlled by a
ruler. The term zombie is then used as an expression that describes disciplines that spread
ideas and concepts but no longer represent reality, what happen instead continues to shape
Western minds and imaginations. Disciplines that have become zombies are anthropology,
politics, economics, and even science. The impact of these zombie disciplines is the
construction of a deadly political identity, enormous environmental destruction, a dramatic
increase in individual and corporate psychopathology, the increasing prevalence of the
phenomenon of suicide, the gaping gap between rich and poor, and many more. One of the
antidotes to cure zombie disciplines is decolonization.

Islamic Intellectual Tradition (Turats)

Turats are Islamic intellectual heritage. Turats refers to human intellectual production
in the Islamic world before modernization or westernization. Turats are an accumulation
of Islamic intellectual property for at least twelve centuries. In turats, there is a valuable heritage
of thought and culture, spanning from the realms of philosophy, tasawuf, kalam, ushul fiqh,
interpretation, to the science of hadith. No wonder if there is a thinker calling Islamic
civilization is hadlarat al-nash.

Islamic civilization is actually turats civilization. This is unavoidable because turats
was our identity in the past. This heritage is an accumulation of Islamic intellectual property
for at least twelve centuries. Furthermore, one of the advantages of turats since it was born
organically. Turats are a product of the direct experience of the Islamic community, which is
composed with an independent and creative intellectual mentality. The former ulema could
freely write down ideas in thick volumes without being burdened with colonial thoughts.
Prior to Western colonialism, Islamic scholars could express all their ideas and thoughts
independently, freely and authentically. Thus, turats hold the value of the pattern of Islamic
thinking that is needed to address the problems of contemporary life.

However, the lacking aspect of turats is that it was born from sectarian conflicts among
people. In this contemporary era, the reading of turats is carried out partially, selectively, and
with favoritism. Therefore, it is more often used as fuel for polemics. Unfortunately, this phenomenon of exchanging arguments with turats as their mainstay weapon gradually produces something that is counterproductive. For example, a polemic that has never ended even for centuries is the conflict between Asy’ariyah and Atsariyah.

In addition, the previous scholars respond to a problem that was before them. Islamic scholars at that time were nothing more than historical agents working within their situational scope. Therefore, it was not easy to get out of the context they were in. As the intellectual factory of Islamic scholars of the past, turats cannot simply be imported to a different time and space. More than that, turats use classical Arabic which requires familiarity to understand it.

Even though there are a number of shortcomings, we encourage Muhammadiyah academics to be more familiar with turats. The eclectic and ecumenical paradigms are better left behind. A list of priority orders is then explained for mastering traditional sciences, includes Arabic, general historical insights about Islamic civilization, Ushul Fiqh, also their respective scientific disciplines (all of which have a turats basis), for example politics, being able to read Al Mawardi’s book; Ushul Tafsir and Ushul Hadith.

After reviewing the advantages and disadvantages of modernity and tradition. There are two types of integration, namely: first, integrating traditional sciences such as language, interpretation, hadith, jurisprudence, tasawuf and kalam. Second, it is integration or interpretation between traditional and modern sciences. The most complete figure in carrying out such integration is Imam Al Ghazali. In the past, the science of logic was brought into the study of Ushul fiqh by Imam al-Ghazali. The science of logic follows the principles of ushul fiqh. Ushul fiqh has not changed, only received an analysis knife from the discipline of logic that comes from Greek heritage.

In brief, this study believes that to strengthen the human resource as well as conduct regeneration in the process of integrating knowledge in Economics at PCIM Spain, this study conducts Six (6) series of seminars and workshops on Integration of Knowledge in Economics field which is held by UMY in collaboration with PCIM Spain. The results show that, to strengthen the human resource especially for lecturers who teach Economics, they should master several traditional sciences. Herewith the order of priority mastery of traditional sciences: [1] Arabic; [2] General historical insights about Islamic civilization; [3] Ushul Fiqh; [4] Their respective scientific disciplines (all of which have a turats basis); [5] Ushul Tafsir; and [6] Ushul Hadith.

4 Conclusion
In conclusion, from the results and discussion, the outputs of this Community Service Program (Pengabdian kepada Masyarakat - PkM) are:

1. Six (6) series of seminars and workshops on Integration of Knowledge in Economics field, is held by UMY in collaboration with PCIM Spain.
2. Integration of Knowledge book, that contain the summary of Integration of Knowledge Studies from many scholars’ perspectives.
3. Publication of article from this Community Service Program (Pengabdian kepada Masyarakat - PkM).
4. Publication of mass media about the program (Kajian Ber-seri Integrasi Ilmu Pengetahuan Kerja Sama UMY dan PCIM Spain).

Recommendation
This study recommends, to strengthen the human resource as well as to conduct regeneration in the process of integrating knowledge in Economics at PCIM Spain, the scholars should keep holding or continue the program of seminars and workshops on
Integration of Knowledge particularly in Economics field. Furthermore, especially for the lecturers who teach Economics discipline or other disciplines, they should make attempt to learn and finally master several traditional sciences i.e., Arabic, general historical insights about Islamic civilization, ushul fiqh, their respective scientific disciplines (all of which have a turats basis), ushul tafsir and ushul Hadith. In addition, scholars need to reconsider teaching their respective scientific disciplines within the framework of Islam, for example starting to integrate the university textbooks with Islamic textbooks, and continuously hold dissemination of Islamic knowledge in the university.

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