

The Dimension of Tawhid in the Development of Islamic Civilization: A Qualitative Study on the Concept of al-Ḥaḍārah in the Islamic Worldview

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ABSTRACT

This study analyzes the concept of al-ḥaḍārah (civilization) as presented by Ali Ahmad Madkur in *Manāḥij At-Tarbiyah fī At-Taṣawwur Al-Islāmī*, emphasizing tawhid as the foundation for building Islamic civilization. The research aims to: (1) explain the idea of civilization within the Islamic worldview; (2) examine the role of tawhid as a guiding principle in civilizational development; (3) explore the link between tawhid, education, and culture in shaping moral civilization; (4) compare the Islamic civilization paradigm based on tawhid with the secular and materialistic Western model; and (5) assess Madkur's relevance to modern civilization rooted in spirituality, ethics, and faith. Using a descriptive qualitative method with a library research approach, this study interprets Madkur's view of civilization through thematic content analysis, including data reduction, presentation, and interpretation. The primary source is Madkur's work, supported by secondary Islamic thought literature and civilizational studies. The findings reveal that Madkur's concept of al-ḥaḍārah rests on tawhid as the core of civilizational formation. Tawhid integrates education and culture to nurture knowledgeable, ethical, and civilized individuals. Unlike the Western secular civilization, which separates spirituality from material progress, Islam unites faith, knowledge, and action in every aspect of life. Madkur's perspective remains relevant today, offering a balanced paradigm that harmonizes spiritual and rational values to build a faith-based, knowledgeable, and ethical society that promotes universal well-being.

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Introduction

Civilization represents the highest manifestation of humanity's ability to manage values, knowledge, and culture within the framework of social life. In the Islamic context, civilization (al-ḥaḍārah) is not merely a material or technological achievement but a reflection of the unity of

tawhid that animates all dimensions of human existence. The crisis of modern civilization marked by dehumanization, hedonism, and moral decay reveals a disconnection between scientific progress and spiritual values. Therefore, it is essential to reexamine how the dimension of tawhid contributes to building a civilization that balances material and spiritual advancement (Madkur, 1992; Maman et al., 2022). This study explores Ali Ahmad Madkur's thought in *Manāhij At-Tarbiyah fī At-Taṣawwur Al-Islāmī*, which presents the concept of Islamic civilization (al-ḥaḍārah al-Islāmiyyah) grounded in the Islamic worldview, with tawhid as the core and foundation of all human activity.

Previous studies have examined the relationship between tawhid and Islamic civilization from various perspectives. Syed Muhammad Naquib al-Attas viewed Islamic civilization as founded upon *adab* and *tawhidic consciousness*, integrating knowledge and morality within a unified epistemology (Rachmadiani & Haryanto, 2025). Ismail Raji al-Faruqi, through *Islamization of Knowledge*, emphasized *tawhid* as the basis for integrating science, culture, and social systems (Syihabuddin et al., 2024). Malik Badri highlighted *tawhid's* role in psychology and education, asserting that all scientific and cultural development must stem from awareness of Allah's oneness. Ziauddin Sardar identified *tawhid* as a methodological principle guiding value-based civilizational growth. Hassan Hanafi argued that Islamic civilization can only be established when humanity restores its transcendental dimension in socio-political and cultural life.

However, most of these studies remain broadly conceptual and have not specifically analyzed the notion of al-ḥaḍārah in the context of education and civilizational formation as formulated by Madkur. His ideas are crucial for linking *tawhid* with the praxis of education as the foundation for shaping a civilized human being. Prior research has tended to focus on epistemological or philosophical aspects of Islamic civilization without connecting them directly to the moral-spiritual and educational framework central to Madkur's thought. Hence, this study seeks to fill this research gap by deeply analyzing how *tawhid* functions as the core of Islamic civilization according to Madkur and how this concept can serve as the foundation for building a faith-based and ethical modern civilization.

The novelty of this research lies in its qualitative analysis of the integration between *tawhid*, education, and civilization based on Madkur's original text. Unlike earlier studies emphasizing theological or philosophical aspects, this research focuses on *tawhid* as the epistemological and axiological framework in shaping *al-ḥaḍārah*. It reveals that Islamic civilization, according to Madkur, is not merely a cultural product but the outcome of an educational process (tarbiyah) integrating revelation, reason, and action within a single value system. Thus, this study offers a new perspective on the relationship between *tawhid* and civilizational development in today's spiritually and morally fragmented world.

Theoretically and practically, the findings of this study are expected to have significant academic and civilizational impact. First, academically, it enriches Islamic civilization studies through a psychopedagogical approach that places *tawhid* at the heart of civilizational structure. Second, practically, it provides a foundation for developing civilizational-oriented Islamic education, producing individuals who are intellectually capable, morally upright, and culturally refined. Third, it strengthens the integrative paradigm between knowledge and faith in addressing the modern humanitarian crisis caused by the secularization of science and values. In conclusion, this research serves as a bridge between classical Islamic intellectual heritage and contemporary global civilizational challenges (Ansor & Zaitun, 2021).

Method

This study employs This study employs a descriptive qualitative approach, as it aims to understand the meaning, structure of thought, and philosophical context of the concept of *al-ḥaḍārah* (civilization) in the Islamic perspective as articulated by Ali Ahmad Madkur in *Manāhij At-Tarbiyah fī At-Taṣawwur Al-Islāmī*. The qualitative approach is chosen to deeply interpret the meanings embedded in the text rather than to measure empirical phenomena. A descriptive

qualitative method allows the researcher to systematically and interpretively elaborate on Madkur's ideas in order to obtain a comprehensive understanding of the relationship between tawhid and the development of Islamic civilization within the framework of the Islamic worldview (Moleong, 2019). Through this approach, the study explores key concepts such as *tawhid*, *al-nafs* (the soul), *al-'aql* (intellect), and *al-qalb* (heart), as well as their interrelation in shaping a civilized individual and society.

The data sources in this study consist of primary and secondary data. The primary data are derived from Madkur's main work, *Manāhij At-Tarbiyah fī At-Taṣawwur Al-Islāmī*, which serves as the core object of analysis because it presents an integral concept linking education, *tawhid*, and Islamic civilization. The secondary data come from various supporting literatures, including the works of Syed Muhammad Naquib al-Attas, Ismail Raji al-Faruqi, Malik Badri, Ziauddin Sardar, and other relevant scholarly sources discussing *tawhid* and civilization. Secondary data also include previous research findings, journal articles, and books on Islamic educational philosophy, Islamic epistemology, and theories of civilizational development in Islam. Thus, the analysis of Madkur's thought is enriched through theoretical and conceptual comparisons with other modern Islamic scholars.

The data collection technique employed is library research, involving the identification, documentation, and classification of literature relevant to the study. The researcher conducted an intensive reading of Madkur's work to identify key concepts related to the dimension of *tawhid* and civilizational development (Sugiyono, 2018). Subsequently, secondary sources were examined to obtain comparative and contextual perspectives on Madkur's thought. The collected data were then thematically organized to facilitate analysis and interpretation. Verification was conducted by ensuring consistency between the original text and the researcher's interpretation, maintaining conceptual accuracy.

The data analysis technique used is thematic content analysis, which involves three stages: data reduction, data presentation, and interpretive conclusion drawing. The data reduction stage involves selecting information relevant to the dimensions of *tawhid* and civilization (Miles et al., 2014, 2020). The data presentation stage groups the main concepts such as *tawhid*, intellect, heart, and action within the framework of Islamic civilization according to Madkur. The interpretive stage identifies the meaningful relationships between the dimension of *tawhid* and the development of civilization in the Islamic worldview. This approach enables the researcher to uncover the philosophical and pedagogical meanings embedded in the text and relate them to the contemporary relevance of Islamic civilizational theory development (Shihab, 2017)

Result and Discussion

The Concept of *al-ḥaḍārah* (Civilization) in *Manāhij At-Tarbiyah fī At-Taṣawwur Al-Islāmī* by Ali Ahmad Madkur

In the view of Ali Ahmad Madkur, the concept of *al-ḥaḍārah* (civilization) in Islam is not merely defined by material progress, technological advancement, or social achievements, but rather as the manifestation of tawhidic values in human life. According to Madkur, Islamic civilization originates from deep spiritual awareness of one's relationship with Allah, nature, and fellow human beings. *Tawhid* serves as the ontological foundation that governs all dimensions of life both individual and social. Therefore, true Islamic civilization emerges from a moral and spiritual order built upon the unity of divine and human values.

Madkur begins his discussion on *al-ḥaḍārah* by linking it to the concept of Islamic education (*at-tarbiyah al-Islāmiyyah*). He argues that education is the fundamental instrument in building civilization because it cultivates the human intellect, soul, and heart, directing all human potential toward Allah. Civilization, in this sense, is not a spontaneous social product but the fruit of an educational process rooted in *tawhid* and ethics. Hence, the essence of Islamic civilization lies in forming the civilized human being (*al-insān al-mutaḥaddir*) a person who integrates knowledge, faith, and action in daily life.

Madkur firmly rejects secular views that separate religion from civilizational progress. He criticizes modern civilization for its materialism, hedonism, and exploitation of humanity. For him,

a civilization detached from divine values inevitably leads to moral and spiritual decay. In this regard, he aligns with Syed Muhammad Naquib al-Attas, who asserts that the crisis of modern civilization stems from the “loss of adab,” or humanity’s failure to place knowledge and values in their rightful order. Consequently, Madkur insists that the reconstruction of Islamic civilization must begin with the purification of the Islamic worldview (*taṣawwur al-Islāmī*) based on *tawhid*.

For Madkur, *tawhid* is not merely a theological doctrine but a universal principle underpinning all aspects of life. It provides the epistemological, ethical, and axiological foundation of the Islamic worldview. Within the civilizational context, *tawhid* demands unity between knowledge and faith, world and hereafter, and reason and revelation. Thus, *al-ḥaḍārah al-Islāmiyyah* signifies not only physical advancement but also spiritual and moral maturity reflected in just and ethical social, economic, and political structures. Madkur emphasizes that a true civilization must be oriented toward ‘ubūdiyyah lillāh (servitude to God), rather than material interests or human power.

In Madkur’s intellectual framework, *al-ḥaḍārah* is closely tied to the development of the human being through three primary faculties: *al-‘aql* (intellect), *al-qalb* (heart), and *an-nafs* (soul). These faculties must be nurtured in harmony for humans to attain the state of *insān kāmil* (the complete human). The intellect serves to comprehend reality and divine laws within creation; the heart becomes the center of spiritual consciousness connecting humans with their Creator; while the soul is the moral battleground shaping human behavior. When these faculties are guided by *tawhid*, they produce knowledgeable, faithful, and righteous individuals from whom Islamic civilization is built.

Madkur asserts that education is the principal path to nurturing a *tawhid*-based civilization. Education is not merely for producing workers or scientists but for instilling vision, morality, and servitude to God. It serves as a process of transmitting divine values across generations. Teachers and educational institutions act as heirs of the prophets (*warathah al-anbiyā’*), transmitting Islamic knowledge and ethics within changing social contexts. Therefore, a truly civilized society is one that views knowledge as a means to draw closer to Allah, not as a tool for exploitation or mere intellectual prestige.

Madkur also highlights the social and cultural dimensions of Islamic civilization. He envisions *al-ḥaḍārah* as embodying social justice, solidarity, and balance between individual and collective rights. Within this framework, the ummah (Muslim community) functions as a moral entity that fosters harmony between humanity and nature. Madkur emphasizes that a genuine Islamic society upholds the principle of *al-amr bi al-ma’rūf wa an-nahy ‘an al-munkar* (enjoining good and forbidding evil) as the foundation of public ethics. Hence, Islamic civilization is not merely a political or economic system but a comprehensive way of life inspired by *tawhid*.

Moreover, Madkur views *al-ḥaḍārah* as dynamic and open to change, provided it remains within the framework of Islamic values. Islamic civilization does not reject modernity but calls for the reinterpretation of science and technology in harmony with the Islamic worldview. In this regard, he shares common ground with Ismail Raji al-Faruqī’s idea of the “Islamization of knowledge,” which seeks to integrate revelation and reason in building a value-based society. Madkur warns that technological progress devoid of *tawhidic* guidance leads to moral disorientation and dehumanization, as witnessed in the global crises of modern humanity.

In conclusion, Madkur’s concept of *al-ḥaḍārah* represents a *tawhid*-based civilizational framework that integrates the spiritual, intellectual, moral, and social dimensions of human life. *Tawhid* functions as the unifying principle that harmonizes knowledge, ethics, and action within a cohesive system of life. An Islamic civilization founded on this principle not only achieves material progress but also cultivates inner balance and social justice. Madkur’s concept remains profoundly relevant today as a civilizational paradigm that offers an alternative to the moral, epistemological, and humanitarian crises of the modern world (Iman, 2019).

The Dimension of Tawhid as the Foundation of Islamic Civilization Development in the Thought of Ali Ahmad Madkur

Ali Ahmad Madkur, in *Manāhij At-Tarbiyah fī At-Taṣawwur Al-Islāmī*, asserts that *tawhid* serves as the ontological, epistemological, and axiological foundation of the entire structure of Islamic civilization. *Tawhid* is not merely a theological affirmation of God's oneness but a comprehensive worldview that organizes every aspect of human life. Within this framework, *tawhid* integrates spiritual and intellectual dimensions, guiding human activity whether scientific, social, or political toward devotion to Allah. According to Madkur, Islamic civilization cannot be built without *tawhid*, for it is the spiritual essence that animates all values, orientations, and meanings within human activity.

Madkur positions *tawhid* as an integrative principle uniting knowledge and faith, reason and revelation, as well as worldly and eternal life. He rejects the dichotomy that separates religion from worldly affairs, as commonly found in modern Western civilization. From the Islamic perspective, all human activities must originate from *tawhid*-based awareness, for only then can humanity construct a balanced and ethical civilization. This view aligns with Ismail Raji al-Faruqi's concept of *al-tawḥīd al-shāmil* (comprehensive monotheism), which asserts that all sciences, cultures, and policies in Muslim society must be grounded in divine unity.

According to Madkur, *tawhid* generates three fundamental dimensions in the development of Islamic civilization: (1) the spiritual dimension, fostering human devotion to Allah; (2) the moral dimension, guiding ethical conduct within social relations; and (3) the intellectual dimension, directing reason to understand nature and manage life according to *shariah*. These dimensions form an integral unity shaping societal progress. Without *tawhid*, knowledge loses moral direction, and technological advancement leads to dehumanization, as seen in secular societies.

Furthermore, *tawhid* provides the epistemological basis for Islamic knowledge. Madkur emphasizes that the true source of knowledge is Allah, while revelation and reason serve as instruments for attaining truth. Hence, Islamic knowledge is never value-free but must rest upon the truth of *tawhid*. He critiques Western epistemology for deifying human reason and divorcing it from moral and spiritual principles. His thought resonates with Syed Muhammad Naquib al-Attas, who rejected the secularization of knowledge and promoted the "Islamization of knowledge."

Madkur also considers *tawhid* a foundational principle in social and political ethics. In social contexts, *tawhid* affirms human equality before Allah and opposes all forms of oppression, thus forming the moral basis for a just and egalitarian Islamic society focused on *al-maṣlaḥah al-ʿāmmah* (the common good). Politically, *tawhid* demands obedience to Allah's sovereignty above human authority, establishing *shariah* as the moral and legal reference for governance (Hermawan et al., 2025; Robaeah et al., 2023, 2024). Consequently, *tawhid* functions not only as a theological foundation but also as a normative principle for structuring social and political life.

In the cultural dimension, Madkur highlights that *tawhid* produces refined beauty and creativity. Art, literature, and cultural expression in Islam must aim not at material pleasure but at glorifying Allah and enhancing human spirituality. He cites Islamic civilization during the Abbasid and Andalusian periods as models of how *tawhid* inspired intellectual, artistic, and architectural achievements that maintained spiritual integrity. In contrast to value-free modern art, *tawhid*-oriented aesthetics nurture morality and elevate human consciousness.

Madkur further relates *tawhid* to education as the key instrument in cultivating civilized humans. Education, in the Islamic view, purifies the soul (*tazkiyat al-nafs*) and develops the intellect (*tanmiyat al-ʿaql*), harmonizing both in divine consciousness. Therefore, Islamic education must integrate knowledge and faith, embedding *tawhid* in every discipline. Its ultimate goal is not merely producing skilled workers but forming individuals with divine awareness and social responsibility.

He also emphasizes that *tawhid* defines humanity's relationship with nature. Nature is not an object of exploitation but a collection of Allah's signs (*āyāt Allāh*) to be understood and preserved wisely. *Tawhid* thus produces an environmental ethic rooted in spirituality contrary to the anthropocentric and materialistic worldview of modernity. The current ecological crisis, according to Madkur, stems from the loss of *tawhid*-based awareness in human-nature relations.

In essence, *tawhid* constitutes the central foundation for the holistic development of Islamic civilization. True development, Madkur insists, is not material growth but the moral and

spiritual elevation of humankind building individuals who are faithful, knowledgeable, and virtuous. *Tawhid* therefore functions as a value system ensuring that every dimension of progress aligns with divine pleasure (*ridā Allāh*).

In today's context, Madkur's thought offers an alternative paradigm to address the moral disorientation, secularization, and dehumanization characterizing modern civilization. His *tawhid*-based model calls for the integration of faith, knowledge, and ethics in rebuilding a balanced and civilized society. This paradigm, while rooted in Islam, holds universal relevance for humanity's search for equilibrium between rationality and spirituality. Thus, for Madkur, *tawhid* is not merely a theological doctrine but the universal foundation for a just, ethical, and God-centered civilization.

The Distinction and Superiority of the Tawhid-Based Islamic Civilization Compared to the Secular Western Concept of Civilization

The concept of Islamic civilization fundamentally differs from that of secular Western civilization. While Western civilization is rooted in rationalism, humanism, and materialism, Islamic civilization is founded upon *tawhid* the recognition of the Oneness of Allah as the central orientation of all human existence. In *Manāhij At-Tarbiyah fī At-Taṣawwur Al-Islāmī*, Ali Ahmad Madkur emphasizes that every element of Islamic civilization knowledge, culture, morality, and the social system must be grounded in the principle of *tawhid*. Through *tawhid*, human beings are viewed as Allah's vicegerents on earth, entrusted with the responsibility to manage life in accordance with divine values.

In contrast, modern Western civilization emerged through secularization, which excluded God from the public sphere and placed humanity at the center of truth (an anthropocentric worldview). This separation between religion and social life, according to Madkur, constitutes the root of the spiritual and moral crisis afflicting the modern world: material advancement has not been matched by spiritual awareness.

1. Ontological and Epistemological Foundations: *Tawhid* vs. Secularism

The most essential difference between Islamic and Western civilizations lies in their ontological and epistemological foundations. In Islam, reality is perceived integrally everything originates from and returns to Allah. The principle of *lā ilāha illā Allāh* underlies the Islamic view of nature, humanity, and life, affirming that all knowledge and action must align with divine will. Madkur explains that *tawhid* generates an integrative epistemology a unity of revelation, reason, and empirical experience. Knowledge in Islam seeks not only rational truth but also moral and spiritual truth. Thus, *tawhid* binds faith and knowledge, facts and values.

Conversely, modern Western epistemology is founded on secularism and dualism. Since the Enlightenment, the West has separated knowledge from religion, positioning human reason as the highest source of truth. As a result, science has lost its ethical and spiritual compass, and humanity has become trapped in instrumental logic that values efficiency and profit above meaning. Madkur calls this condition *jahl murakkab* a "compound ignorance" that dominates modern civilization, mastering the world yet losing existential purpose. Within Islam, knowledge without *tawhid* is directionless.

2. The Concept of Humanity: Allah's Vicegerent vs. the Secular Man

In Islamic civilization, the human being is a spiritual and moral creature entrusted with the role of Allah's vicegerent (*khalifah*) (Fadlillah et al., 2023; Rohmah et al., 2021). *Tawhid* affirms that humanity is not the center of reality but part of a broader divine system. The human mission is not to subdue nature, but to manage it ethically under divine guidance. Madkur stresses that Islamic education and culture aim to shape individuals who balance intellect, heart, and action. True civilization emerges from humans who are conscious of their spiritual responsibility before Allah.

In contrast, secular Western civilization positions humanity as the center of truth and the measure of all values (Alsalloum, 2023). The humanistic paradigm assumes that humans are free to determine meaning without transcendent reference. Thinkers like Nietzsche even declared that "God is dead," symbolizing the loss of spiritual orientation in modern life. This worldview produces

homo economicus a being driven by material satisfaction as life's ultimate goal. Consequently, despite its technological success, the West faces existential crisis, alienation, and spiritual emptiness. Madkur argues that Islamic civilization is superior because it integrates the spiritual, moral, and intellectual dimensions of humanity rather than separating them. Islam rejects both excessive individualism and collectivism, building instead a balanced human being one who harmonizes personal rights and social responsibilities.

3. The Goal of Civilization: Devotion to Allah vs. Material Domination

The ultimate goal of Islamic civilization is *'ibadah* (worship) and devotion to Allah, not mere material progress. Madkur asserts that Islamic civilization is both *rabbaniyyah* (God-centered) and *insaniyyah* (human-centered), two aspects that complement rather than contradict each other. Knowledge, culture, and technology in Islam serve as instruments of devotion, not domination.

Progress, therefore, is measured not by humanity's ability to conquer nature, but by its capacity to uphold justice, compassion, and obedience to Allah. In contrast, secular Western civilization pursues material advancement and control over nature. Science is used to expand human power rather than to cultivate moral awareness, creating paradoxes technological progress alongside ecological destruction and humanitarian crises. Madkur characterizes such civilization as *mufasidah* (corruptive), producing inequality, hedonism, and exploitation. The *tawhidic* civilization, in contrast, is *muslihah* (reformative), fostering harmony between progress and ethical values.

4. Integration of Knowledge and Values: The Mark of a Tawhidic Civilization

A major strength of the *tawhid*-based civilization lies in its integration of knowledge (*'ilm*) and values (*qiyam*). In classical Islamic history during the Abbasid and Andalusian periods science flourished without losing its spiritual orientation. Scholars such as Al-Farabi, Ibn Sina, and Al-Ghazali connected scientific inquiry with moral accountability and faith in Allah. Madkur emphasizes that *tawhid* rejects the dichotomy between religious and worldly sciences. All beneficial knowledge is part of worship if used for the common good. Hence, Islamic civilization is universal, encompassing spirituality, rationality, and technological progress in harmony.

In contrast, modern Western science has become fragmented and detached from ethics, acknowledging only measurable realities while dismissing moral dimensions as subjective. As Seyyed Hossein Nasr observes, "modern science has desacralized nature," reducing it to an object of exploitation rather than a sign of God. Islam, according to Madkur, offers a balanced pathembracing rationality yet subordinating it to revelation thus constructing a civilization where knowledge is moral and morality is enlightened by knowledge.

5. The Relevance of Tawhidic Civilization for the Modern World

Madkur concludes that the principal advantage of a *tawhid*-based civilization lies in its ability to provide meaning and direction for modern humanity. Contemporary society faces a crisis of meaning, as technological progress fails to match spiritual development. Islamic civilization offers a comprehensive solution by integrating faith, knowledge, and action into a unified framework.

Globally, the *tawhidic* paradigm promotes a just, sustainable, and humane system of life. It honors knowledge without deifying it, and upholds human freedom within the boundaries of divine ethics and responsibility. Madkur calls upon Muslims to rebuild civilization through the revival of *tawhidic* values in education, economics, politics, and culture. The revival of Islam, he insists, will not occur through Western imitation, but through spiritual reconstruction that re-centers Allah as the axis of civilization.

The Relevance of Ali Ahmad Madkur's Thought on the Dimension of Tawhid and Islamic Civilization to the Development of a Civilized and Faith-Based Modern Civilization in the Contemporary Era

Ali Ahmad Madkur's thought in *Manāhij At-Tarbiyah fī At-Taṣawwur Al-Islāmī* represents a significant contribution to bridging the spiritual and moral crisis of modern civilization. According to Madkur, the entire structure of Islamic civilization is rooted in the dimension of *tawhid*, which places Allah as the central orientation of human and societal life. *Tawhid* is not merely a theological principle but also an epistemological, ethical, and sociocultural foundation that directs all forms of

human activity, including science, education, and social development. In this context, Islamic civilization is not measured solely by material or technological progress, but by the extent to which the values of *tawhid* guide that progress toward human welfare and devotion to Allah Almighty.

In the contemporary era, modern humanity faces serious challenges such as secularization, materialism, and dehumanization, which have led to a rupture between scientific advancement and spiritual values (Herfany & Abdurasyid, 2024; Mashuri et al., 2024; Saepudin, 2023). Madkur warns that a civilization devoid of the spirit of *tawhid* will produce *al-ḥaḍārāh al-mādiyyah* a material civilization barren of moral and transcendental meaning. In his view, technological and scientific advancement that is not grounded in *tawhid* will lead humankind into a crisis of meaning, as reflected in rising individualism, social inequality, and environmental exploitation in the name of progress. Therefore, the relevance of Madkur's thought lies in his call to revitalize the concept of an integrative Islamic civilization that unites faith (*īmān*), knowledge (*ʿilm*), and action (*ʿamal*) within the holistic framework of *tawhid* as a comprehensive worldview (Hidayat et al., 2018; Nasir & Karimah, 2023; Syarif, 2021; Yudiyanto et al., 2025).

The dimension of *tawhid* in Madkur's thought also emphasizes that the development of civilization must begin with the development of faithful and knowledgeable human beings. Education plays a strategic role in forming a civilized generation capable of balancing intellectual advancement with spiritual awareness. Madkur explains that Islamic education is not merely the transmission of knowledge but a process of *tazkiyatun nafs* (purification of the soul), which integrates the spiritual, intellectual, and moral dimensions. Thus, education functions as the core mechanism of civilization that instills *tawhidic* values in all aspects of life. This idea is highly relevant to the needs of the modern world, which is seeking a holistic educational paradigm as an alternative to secular systems that tend to emphasize cognitive aspects alone.

Within the framework of *At-Taṣawwur Al-Islāmī*, the concept of a civilized modern civilization cannot be separated from the unity of knowledge and faith. Madkur affirms that knowledge in Islam carries a *taʿabbudi* (worshipful) function, as it unveils the signs of Allah's greatness throughout the universe. Therefore, the development of science and technology in Islamic civilization must be grounded in *tawhidic* consciousness so as not to deviate from moral and humanitarian purposes. This idea holds strategic significance in the era of the Fourth Industrial Revolution and Artificial Intelligence (AI), in which rapid technological growth often risks sidelining human and spiritual values. Madkur's emphasis lies in asserting that true modernization is *civilized modernization*, not merely one that prioritizes efficiency and profit.

Furthermore, Madkur's thought provides inspiration for the development of a faith-based socio-political order. According to him, Islamic civilization cannot be separated from public morality rooted in *tawhid*, wherein justice, trustworthiness (*amānah*), and consultation (*shūrā*) serve as its main principles. In a modern society marked by ethical crises, this thought becomes highly relevant in building a social order that upholds justice, empathy, and the common good (*maṣlaḥah ʿāmmah*). Madkur rejects the dichotomy between religion and the state, as he believes that authentic Islamic civilization arises from the unity of spiritual values and a harmonious social order. His concept can be applied to modern governance systems that uphold integrity, participation, and moral responsibility (Jauhari et al., 2025; Sulistyo et al., 2024).

Madkur's perspective is also relevant in addressing the current global ecological crisis. Within the *tawhidic* worldview, humanity is regarded as *khalīfah fī al-arḍ* (vicegerent on earth) who bears responsibility for maintaining the balance of nature as a divine trust. A *tawhid*-based Islamic civilization rejects the excessive exploitation of nature and emphasizes ecological ethics as an integral part of worship. This view resonates with the *eco-theology* discourse in the West, yet it differs in that Islam regards human beings not merely as preservers of nature but as servants of Allah who must uphold justice toward all creation. Consequently, a faith-based modern civilization requires the integration of technological progress with ecological sustainability grounded in *tawhidic* awareness (Haq et al., 2025; Zuhaili et al., 2025).

Another important aspect of Madkur's thought is the call for inter-civilizational dialogue (*ḥiwār al-ḥaḍārāt*) within the spirit of *tawhid* (Ratnasari & Shodikin, 2021). Amid escalating global

conflicts driven by ideological and religious differences, *tawhid* in Madkur's perspective can serve as the foundation for a civilized pluralism. It affirms the unity of human origin and purpose, fostering mutual respect and cooperation among nations. By recognizing all humans as creations of Allah, Islam promotes an inclusive yet principled civilization. This value is vital in confronting the challenges of globalization that often erode cultural and spiritual identities.

Overall, Ali Ahmad Madkur's thought offers a relevant, critical, and applicable paradigm for constructing a modern civilization that is both faithful and dignified. By placing *tawhid* as its foundational principle, he asserts that genuine progress is not measured by material accumulation but by humanity's ability to integrate knowledge, faith, and action into a unified system of values (Yudhyarta et al., 2025). This paradigm serves as a foundation for reconstructing modern civilization so that it avoids the pitfalls of secularism and dehumanization. In essence, Madkur's ideas represent an effort to recontextualize Islamic values in addressing contemporary challenges without losing their spiritual roots.

Conclusion

Based on the findings of the study on *Manāhij At-Tarbiyah fī At-Taṣawwur Al-Islāmī* by Ali Ahmad Madkur, it can be concluded that the concept of *al-ḥaḍārah* (civilization) in Islam is not merely understood as material or technological advancement, but rather as the manifestation of *tawhidic* values in all aspects of human life. Madkur emphasizes that *tawhid* serves as the conceptual and spiritual foundation that guides the direction of civilizational development toward devotion to Allah and the welfare of humanity.

The relationship between *tawhid*, education, and culture is described as an integral unity that forms the structure of Islamic civilization, in which education functions to instill divine values, while culture becomes the concrete expression of morality and knowledge grounded in faith. This concept gives Islamic civilization a distinct advantage over secular Western civilization, as Islam integrates both material and spiritual dimensions, whereas the West tends to separate them.

Madkur's thought holds strong relevance for the development of modern civilization by offering a paradigm of faith-based and ethical advancement a civilization that harmonizes knowledge, faith, and action within a single worldview (*At-Taṣawwur Al-Islāmī*). Thus, the dimension of *tawhid* becomes the primary foundation for building a learned, moral, and universally oriented human civilization.

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