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WORLDVIEW AND LANGUAGE TEACHING CHALLENGES

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Abstract: Over the past century, there had been a dramatic increase in humans' multidimensional challenges: massive and fast technological development. Consequently, it caused a paradigm shift and the most fundamental problem the so-called loss of *adab* which then triggers intellectual diabolism. This shifting was indicated by the terms of this era such as post-modern, post-truth, conceptual era, disruption era, and digital 4.0 era (Byrne, 1995; Simms, 2005; Asian et.al, 2020; Jamwal et.al). Of course, these various terms came from the changing reality as a result of the societal paradigm-shifting. Now, the researchers' academic problem was that these changes were not putting things in their place. This chaos also occurred in education as the main sector of civilization building. The technology and science hegemony that particularly developed in the West had resulted in 'losing' instead of 'gaining' a meaningful life. This phenomenon was what Syed Muhammad Naquib al-Attas calls the 'loss of *adab*' which triggered intellectual diabolism. What happened was that the development of science ran without revealed knowledge (value-neutral). Subject was studied and developed for humans themselves who were very pragmatic. As a result, this search would always dwell and repeat on an object that had never been completed (recurring circle) or was called a search for the search. Thus, the seeker of knowledge did not know the true essence of what to look for in an intellectual adventure. Therefore, it was considered that the qualitative method would usefully supplement and extend the research purpose. The findings revealed that the most fundamental challenges for today's educators were loss of *adab* and intellectual diabolism; meanwhile, the solutions were to meet *din* and science;

Keywords: Human, Intellectual Diabolism, Language Teaching, Loss of *Adab*, Science

INTRODUCTION

Today, human living is faced with multi-dimensional challenges, including the covid pandemic, massive and very fast technological developments to have caused a paradigm-shifting, the loss of *adab*, and intellectual diabolism.

As a result, several terms have emerged to characterize this era; including post-modern, post-truth, concept era, disruption era, and digital era 4.0 (Byrne, 1995; Simms, 2005; Asian et.al, 2020; Jamwal et.al). Of course, these available terms are not merely a figment, because their effects immediately descend into various lines of modern social life. The academic problem of the research is that technological developments raise multi-dimensional issues which will then be discussed sequentially below.

The current dominant issue is the Covid 19 (Corona Virus Disease) pandemic. All countries around the world are trying to survive amid this epidemic. As reported by the WHO (World Health Organization) that this virus-specifically in Indonesia, data on August 4, 2021-had resulted in the deaths of 100,636 people (WHO, 2021). This epidemic is not the only one that causes the death of a large population but also it has diverted several population attention in Indonesia and caused turbulence in all areas of life especially Education and the economy.

First, Covid is increasingly triggering the world's population to flock to virtual and digital interactions. So that the life digitization, which was previously there, is increasingly skyrocketing and accelerated.

In fact, this digital existence has completely eroded companies that do not adapt to these developments. Preceding successful and giant in market reach became bankrupt because of not following the latest industry trends (digitalization) and e-commerce. These include: 1) the 132-year-old American Sears retail network, which has finally sunk into debt worth 134 million US dollars; 2) Toys R Us a toy retail company with more than 700 outlets in America and the UK; 3) Nokia, which was once very prestigious and ruled the world of mobile phones; 4) Disc Tarra—a company that sells CDs, VCDs, and DVDs from Indonesia—which does not expand into digital media; 5) Payless, a discount shoe retailer that closed 2,500 stores in North America in 2019; 5) The same thing happened with the closure of John F. Kennedy University—as stated on the website John F. Kennedy University operations are closed as of January 1, 2021, which was later administratively relocated to the National University System (Kompas, 2018; Asia Quest, 2020; JFKU, 2021) and many other similar cases.

Furthermore, the second issue is that the pandemic and technology have drained the focus of human resource thinking towards maximizing technology, especially in the economy and the educational world. There is nothing wrong with any of these endeavors. The lame thing is that all these efforts are still not in harmony with the human need to be more civilized. This issue is called the loss of *adab* in science (*'ilm*) epistemology: perception, belief, and justification, what we can know through the perception or other sources of knowledge, memory stores about what we learned in the past, awareness of the essence of life, reflection on how to get abstract knowledge substance, and the original source testimony of knowledge by other people (Audi, 2003).

Thus, the researcher believes that the loss of *adab* is the fundamental problem that causes intellectual diabolism. A solution must be found to be utilized by stakeholders. If we ignore it, it can become a lost generation in Indonesia. Thus, this paper will explore the following issues: 1) what are the fundamental challenges for educators today, especially language teachers?; 2) what is the solution?

Research Methodology

2.2. Research Design

As a non-numeric type of research, It is a kind of qualitative paradigm type literature study which critically analyzes current issues. Further, this research employs a multidisciplinary approach to reveal the essential patterns in the object.

2.3. Data Source

The main data is from the seminal concept of Syed Muhammad Naquib al-Attas and Risalah Nur written by Badiuzzaman Said Nursi. Both were influential scholars and reformers of Islamic thought. While secondary sources are relevant texts and publications.

2.4. Data Collection Technique

Data collection techniques in this research used several stages (Kaelan, 2010); namely: reading on a symbolic level; (2) reading at the semantic level; (3) recording synoptically followed by *précis* recording.

2.5. Data Analysis Technique

After data collection, the analytical techniques used in this research are (1) data reduction; (2) data classification; (3) data display; (4). Furthermore, to understand the essence of in depth-comparability, this research uses comparative methodical elements with the following stages: (1) each concept description; (2) display of each concept; (3) search for each concept characteristic; (4) and critical evaluation (Kaelan, 2010).

Findings and Discussions

3.2. Language Teaching Challenge in This Age

In summary, based on the existing analysis, today educator challenge is in the worldview—a vision of reality and truth, in the form of an architectonic unit of thought, which acts as a non-

observable principle for all human behavior, including scientific and technological activities (Smart, n.d; Zarkasyi, 2020)—area: loss of adab and intellectual diabolism.

3.3. Loss of Adab

Adab means the acknowledgment of the order and degree of each entity. If this is harmony, then all life should also be in harmony.

Syed Muhammad Naquib al-Attas, *ta'rif adab* is the recognition and interpretation of the nature that science and events have been arranged in an orderly manner according to their respective degrees and dignity. Adab is also related to a person's true position concerning that reality and is based on the power and potential of his body, mind, and spirit (Wan Daud in Ismail and Abdulloh (Eds), 2012).

In addition, as explained by Syed Muhammad Naquib al-Attas that the loss of *adab* essentially occurs when humans do not put something in its place.

As to internal causes of the dilemma in which we find ourselves, the basic problem can—it seems to me—be reduced to a single evident crisis which I would simply call *the loss of adab*. I am here referring to the loss of discipline—the discipline of body, mind, and soul; the discipline that assures the recognition and acknowledgment of one's proper place concerning one's self, society, and community; the recognition and acknowledgment of one's proper place in relation to one's physical, intelligence, and spiritual capacities and potentials; the recognition and acknowledgment of the fact that knowledge and being are ordered hierarchically (al-Attas, 1993: 105).

What can be learned from the academic problem of Syed Naquib al-Attas is that technological hegemony has also eroded civilization fences. Someone is free to comment on any issue and anywhere. In fact, irresponsible statements are made in virtual communities (netizens) by everyone without limits. Regrettably, the statement was not part of his authority. Statements containing these key concepts should be made by people who hold authority in their fields. For example, ordinary people who review viruses, education, religion, etc. In fact, their life milestones have never been mobilized to study them systematically, strictly, and responsibly.

Thus, the impact of the loss of *adab* in science and technology actually makes humans experience chaos which stems from epistemological confusion. Most virtual world consumers are not critical and do not have good criteria to distinguish real knowledge or not, science or not science, facts from reality or not. This phenomenon is what Jean Baudrillard calls hyperreality—the inability of a conscious entity (human) to distinguish between reality and simulated reality, especially in the world of high-tech society. In addition, this uncivilization also occurs in other lifelines: the result of human interactions that do not put things in their place, including their relationships with other entities in this world.

This chaos is certainly not limited to the outlined problems above. However, this chaos occurs among human relationships and entities in this world, including human and human, flora and fauna, nature and so on. Even man's relationship with God is worrisome.

Henceforth, this is the fundamental problem and should get priority for policymakers in various institutions, especially in universities.

3.4. Intellectual Diabolism

In his writing, Arif (2018: 24-27) explained that *diabolos* is a demon in ancient Greek. If it is attached to -ism, it will become diabolism which means 'intellectual *keblinger*': misguided intellectual. Devil's fault is that he disobeys (*aba*, QS 2:34, 15:31, 20:116); considers himself great (*istakbara*, QS 2:34, 38:73, 38:75); and against the command of God (*fasaqa 'an amri rabbihi*, QS 18: 50).

Diabolos is the devil in ancient Greek, according to A. Jeffery in his book on foreign vocabulary in the Koran. Devil is also called *Syetan* (*syaytan*), possibly from the Hebrew שָׂטָן (*syatan*), which means adversary or enemy. The term diabolism means devil thoughts, dispositions, and behaviors or devotion to him. As we know, he was cursed and expelled for refusing God's command to prostrate to Adam. Is Satan an atheist? Not; are devils agnostic? Not. Satan does not deny the existence of God. Satan does not doubt His existence or His oneness. The devil is not ignorant of

God. He knows and believes 100%. Then why was he cursed and called an infidel? This is where the problem lies.

He continued that knowledge that was not accompanied by submissive obedience (acknowledgment) would be mere 'conjecture' and of no value in the sight of God.

The knowledge that is not accompanied by obedience and submission, willingness to be humble, obey and carry out orders (God), in the construct of Islamic epistemology is called *zhann* or suspicion. Its validity is only slightly higher than doubt and approx (*wahm*). Knowledge built on such a theory does not reach the degree of *yaqin* (Arif, 2018).

That is, human true knowledge must be followed with submission and obedience to Allah SWT. In addition, the owner of knowledge will always be humble and willing to carry out God's commands. As mentioned by Syed Naquib al-Attas, knowledge and recognition should be followed by acknowledgment and submission.

From the disputable knowledge, like food: it is used in the body and also excreted as waste; the same case is with human civilization: some we absorb and some we throw away (Arif, 2018). Seyyed Hossein Nasr, the author of *Science and Civilization in Islam*: "No science has ever been integrated into any civilization without some of it also being rejected. It's like the body. If we only ate and the body did not reject anything we would die in a few days. Some of the food has to be absorbed, some of the food has to be rejected."

3.5. Intellectual Diabolism Cases

Some of these cases are published in Zarkasyi's writings which critically examine the problems of confused intellectual thinking (Zarkasyi, 2012; Zarkasyi, 2019): a) the problem of truth relativism: "All is relative is the slogan of the postmodern generation in the West, said Michael Fackerell, an American missionary. It is like a word without God and a word without a prophet. Resembling a law without a ruler. Precisely is an ideological doctrine, but without a party;

Furthermore, b) knowledge is possible, but metaphysics is impossible because it does not rely on the five senses. Kant called metaphysics a transcendental illusion and metaphysical assertions have no epistemological value;

In addition, c) Auguste Comte (sociologist): "belief in religion is a form of backwardness in society";

Equally problematic, d) Hegel (m. 1831), with a dialectical philosophy argues that knowledge is an ongoing process. It implies that knowledge is a process that does not have an established authority to guide humans to reach the ultimate goal.

3.6. Solution for Current Language Teaching

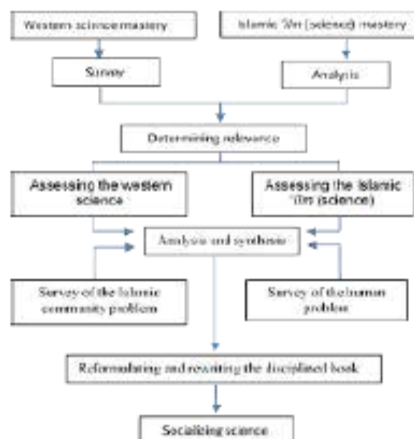


Figure 1 al-Faruqi Approach for Islam and Science

Al-Faruqi's approach is very important (Kuswanjono, 2010). Knowledge (whatever its type) should increasingly make people who seek knowledge recognize and acknowledge (subject to) their God.

Below are examples of a teacher who introduces God to the students:

"A well-equipped pharmacy with life-giving potions and cures in every jar weighed out in precise and wondrous measures doubtless shows an extremely skilful, practised, and wise pharmacist. In the same way, to the extent that it is bigger and more perfect and better stocked than the pharmacy in the market-place, the pharmacy of the globe of the earth with its living potions and medicaments in the jars which are the four hundred thousand species of plants and animals shows and makes known to eyes that are blind even – by means of the measure or scale of the science of medicine that you study – the All-Wise One of Glory, Who is the Pharmacist of the mighty pharmacy of the earth (Ustadz Nursi, 2019: 33-34).

Therefore, the method used by teachers is based on their respective abilities. If this is not possible, educators can consult with scientists who have authority in the Islamic field (multidisciplinary approach).

3. Conclusion

In conformity with the research analysis: theoretically and empirically based on the facts, the research is concluded as follows:

4.2. The fundamental challenges for today's teachers are in the following areas: worldview issues: loss of *adab* and intellectual diabolism;

4.3. Meanwhile, the solutions for teachers are: bringing together Islam and science; critical of a certain worldview with the method of appropriation: taking the good and discarding the bad.

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