

Comparative Analysis Of The Library Classification System Between Al- Almawi And Dewey

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ABSTRACT

This study involves a comparative analysis between the library management system developed by Melvil Dewey in 1876 and Abd Al-Basit bin Musa Al-Almawi (1502-1573 AD) better known as Al-Almawi who lived in the heyday of the Ottoman Dynasty in the 16th century. The library management system developed by Dewey can be considered dominant at the moment as it is widely used around the world. However, this system is said to have posed some difficulties in terms of maintenance as its field categories have been restricted and field overlap as there are several fields have been grouped in one class. The classification number becomes longer when there are new categories thus causing the process of access and storage to be very complex. To address the problem, this study seeks to examine the system developed by Al-Almawi to see if the system is able to deal with the problem either in terms of technical and development intellectuality. The objective of the study is to find out the characteristics of the system highlighted by Al-Almawi, identify the impact of the system from axiology point of view, and the suitability of the system in the information system management industry. This study uses a fully qualitative approach where the library method is chosen to collect data and information related to the classification and cataloguing system. The data were then analysed using a structuring approach while to conclude the findings of the study, a descriptive approach was used. The results of the study found that the system developed by Al-Almawi not only overcome the problems faced by Dewey Decimal Classification (DDC) users, but also give emphasis on manners to knowledge where the materials that contain knowledge should be glorified and arranged in scientific order, where the material with the most truth values will be placed to a higher position. The measure of truth is based on the source of revelation contained therein. Thus, it can be said that significantly, the system developed by Al-Almawi not only pleases work that requires physical nature and planning; but also, soul-blissful and double-oriented because every activity is connected directly to God. The relationship is formed due to the existence of the unity of mind and deed, which is always in the mould of the framework of Tawhid.

Keywords: Library Classification System, Al-Almawi, Dewey Decimal Classification (DDC), Information System Management, laxyology

INTRODUCTION

The popular Library Classification System in use today is the Dewey Decimal Classification (DDC) founded by Melville Louis Kossuth "Melvil" Dewey (1851 –1931), who was once chief librarian at Columbia University and founder of the American library association called as the American Library Association (Wedgeworth, 1993, p. 250). The main purpose of his introduction of the system was to issue classification numbers based on items so that all library materials could be arranged in specific classes (Ahmad, 2017, p. 8).

By using DDC, one can locate the material quickly and accurately on the shelf and return the material to its original place; be able to determine library materials arranged in the same group; facilitate book compilation and discard selection process; helping to record certain types of statistics such as the number of books and loan records; and facilitate users to find material directly from the shelf (browsing) by referring to the required classification number (Ahmad, 2017, pp. 5-6).

From an economic point of view, the classification system can facilitate users to obtain reading material according to the desired needs quickly and in an orderly manner and make it easier for users to determine where to store the material so that it can be easily traced back when desired. While the cataloguing system allows users to keep complete records of the collection of materials available in the Resource Centre, facilitate stock review and trace materials in storage, and facilitate the search for materials according to aspects known by users (Ahmad, 2017, pp. 2, 20).

From the point of view of business administration and marketing, a classification system that refers to the process of organizing materials according to fields, subjects, items and topics can increase efficiency and increase consumer interest to continue using the service. As for the cataloguing system which refers to the process of keeping complete records of the collection of materials in the Resource Centre it facilitates stock inventory, drafting provisions, and assessing needs for future use (Ahmad, 2017, pp. 3-20).

However, the DDC is not spared from the weakness in terms of class allocation, where the allocation given only to the ten main classes makes the number of classifications increase. The same is true of the class arrangement, which is criticized, from the point of view of the separation of language from literature; social sciences rather than history; psychology rather than medicine. Or in other words, there are several closely related but numerically separate disciplines for example classified in the 800-899 group and language in the 400-499 group. There is also technology -like classes, which have to use very many calling numbers; or fields of literature, history and religion that overlap so much that it is difficult to define their respective classes. This situation also makes DDC quite difficult to develop especially when new subjects or technologies emerge (Kumar, 1993, pp. 1-4) (Chowdury, 2004, p. 89).

Thus, it can be said that the existing weaknesses in the DDC create a new opportunity for research, which makes it possible to give birth to a new system that is more skilled and able to overcome the stated weaknesses.

PROBLEM STATEMENT

The DDC developed by Dewey has given great influence and inspiration to Google engineers to develop a system that can organize information leading to the establishment of the Google Knowledge Group. But one thing that needs to be clarified here is that the DDC developed by Dewey is based on the Anglo-Saxon doctrine which developed a pluralistic ideology without anyone realizing it, as the system has been adopted worldwide and is now considered a standard in classification and cataloguing of material (November, 2011).

The term Anglo-Saxon is used to justify contemporary ideology. For example, 19th century English historians and writers such as Robert Knox (1791-1862), James Anthony Froude (1818-1894), Charles Kingsley (1819-1875) and Edward A. Freeman (1823-1892) used the term Anglo-Saxon to justify the imperialism of colonialism, by claiming that the Anglo-Saxon heritage

was superior to that held by the colonized people, which justified efforts to “civilize” them (Brantlinger, 1990)

In the United States, Anglo-Saxon doctrine multiplied racist ideas in the 19th century led by Samuel George Morton (1799-1851) and George Fitzhugh (1806-1881) to justify the Manifest destiny policy which in fact legalized slavery and expanding the power of American settlers in North America. According to historian Catherine Mary Hills who specializes in Anglo-Saxon research at Cambridge University, this Anglo-Saxon doctrine is then embedded in the subconscious state of certain people until it reappears in school textbooks and television programs and is even considered very important to justify mastery in political field (Hills, 2003, p. 35).

Such an Anglo-Saxon doctrine is not a strange thing because theology in Christianity is in crisis; the effect of the thoughts of neo-modernism, which adheres to the principle that there is no absolute truth, and that truth only arises after it is created by man. It is such thinking that publishes the process of secularization so that Christianity is considered relative, constantly changing, and always in the process of becoming something without really becoming something (Zainal, 2020).

Some Western scholars have confused thought, so that essence and existence are seen as separate elements. For example, Thomas Aquinas (1225 - 1274) stated that essence can be understood without having to know its existence because the essence is different from existence. William of Ockham (1285 - 1347) said that when the essence of an object can be understood without knowing its existence then we cannot rely on knowledge of the object. This fact has led to doubts about the existence of God. Next, Rene Descartes (1596-1650) described that when the essence of God in the mind cannot be known then His existence cannot be known. This is because according to Descartes, something is said to exist when it is thought. In other words, thinking is the essence of the existence of something. Something that does not think is said to not exist. Things like this explain what happened in the history of Western society until secularism became

their 'worldview' where religion was abandoned while science was raised to be the guide of mankind (Zainal, 2020).

To address the problems mentioned above, it is very appropriate to study the work of Islamic scholars. This is because in Islam, emphasis is given to the concept of the integration of the knowledge of revelation and the knowledge of the intellect. Islam does not exclude God and religion; as rationalized by Western scholars. As a result, every activity or system developed has no relation to the fact of the creation of nature and the creation of man by God. Or in other words, Western Scholars cannot see the bridge that connects the world that God created to be a supply for eternal life in the hereafter. In the life of the world, this bridge is very important to be observed because it engenders piety and fulfils the responsibilities that God has entrusted.

For that purpose, this study will examine the writings of Abd Al-Basit bin Musa Al-Almawi (1502-1573 AD) entitled *Al-Mu'id Fi Adab Al-Mufid Wa Al-Mustafid*. This work was chosen as the object of study because there are topics related to the classification and cataloguing of materials.

In order for the research to be more focused, three questions are posed namely; first, what is the content contained in the two books that are the object of research and the relevance of the content of the books with the classification and cataloguing of materials; second, what are the implications of the content of the book on the system of classification and cataloguing of library materials on the axiology dimension; and thirdly, whether the content is relevant to the classification and cataloguing system of library materials in modern times which are in the category of information system management.

OBJECTIVES

The objectives to be achieved in this study are; first, to know the contents of the book authored by Al-Almawi related to the classification and cataloguing of library materials; second, to see the effect of the contents of the book on the system of classification and cataloguing of materials from the point of view of its accuracy to the axiology dimension; and third, to find out whether the classification and cataloguing system recommended by Al-Almawi is still

in line with the needs of society and market needs at this time or vice versa, that is, whether it is still in the category of information system management that is the backbone of an organization in driving the industry or vice versa.

SIGNIFICANCE OF THE STUDY

The material classification and cataloguing system is in the library management system. While the library management system is in the information management system. Logically, the material classification and cataloguing system is in an information management system because the data related to the material can not only be organized and stored to be used as information, but also can be accessed and printed which is then processed into a new knowledge. As one of the branches of information management system, then the system of classification and cataloguing of materials is considered very important in an organization. This is because information management systems have a significant impact on productivity and output for an organization (Sripathi & Samant, 2020).

The main function of an information management system is to provide the information needed to manage the organization or meet user demands efficiently and effectively. Although basically information management systems emphasize the processing of data to information, but in the broader context of information management systems in fact help organizations analyse the operational activities in an organization. The three main resources involved in information management systems are human, technology and information (Singh & Kaur, 2012).

In the context of library classification systems; humans are represented by users, technology is represented by systems either in the form of local access or external network access, while information is represented by material that may consist of documentation whether printed or non -printed (digital).

It is hoped in this study that the library system can be improved both externally and internally so that its use can not only increase organizational efficiency and access to information but also build meaningful knowledge to users as well as blessings in usability.

SCOPE OF THE RESEARCH

The study focuses only on the theoretical level which includes efforts to understand the classification system that has been developed by Al-Almawi. The theoretical level refers to the classification of a material based on the field before the system is developed as a whole. This system is then compared with DDC.

In this study, the development of a networked computer system-based system was not constructed as it required another more in-depth study on it. The study of course involved programming languages, databases, and the transition of systems to easily accessible forms in networked systems. Thus, such studies are more qualified to be in the category or field of computer science or data processing.

LITERATURE REVIEW

DEWEY-BASED LIBRARY CLASSIFICATION SYSTEM

In the 19th century A.D., reading materials were often placed according to a numbering system that indicated the floors, aisles, sections, and shelves on which they were stored. As reading material increases all books need to be reclassified. Thus, a lot of time is wasted due to having to repeatedly do the classification and cataloguing of materials. From there arose Dewey's inspiration to devise a simple, practical to implement and permanent (without the need to reclassify) classification system known as the Dewey Decimal Classification (DDC) (Elliott, 1981).

While attending a church service in Amherst, Dewey got the idea to use the Arabic numeral system with decimals for book classification. He used the concept of a numerical system classification between 000 and 900 and used as many decimals in each group as needed to define the content of an adequately classified book. Dewey then presented the concept to a group of librarians and lecturers, who were interested in his idea in Amherst on May 8, 1873. They not only welcomed the concept enthusiastically but also offered to help him. Within three years, a classification and cataloguing system based on the Dewey approach was successfully realized. The system

was then widely adopted in the United States and England as well as in other places around the world (Elliott, 1981).

The material classification and cataloguing system built by Dewey has given a new perception to the management of data and information at that time especially the library which is often considered a museum because it is rarely visited by visitors. Once the system was introduced, the library became the focus of visitors because it was easy to get reference materials. The system is also very helpful for the work of librarians when the reading material can be organized and placed in an orderly manner. At that time, the work of librarians began to be highly regarded and regarded as teachers while the library was regarded as a school (Elliott, 1981).

However, DDC is not free from weaknesses, among which can be identified as follows (Narasimha, 1995, p. 4); (D., 1978, pp. 120-121) (Hashim & Rossidy, 2000);

Overlapping fields for example between language, literature, philosophy and social sciences. Language is represented by the beginning of the number 400, literature is represented by the number 800, philosophy is represented by the number 100, and social science is represented by the number 300. For example, Hamzah Fansuri's work commonly identified as Sufi literature should be in which area? Is it in language, literature, philosophy or social science?

The determination of the field is not seen in accordance with the order of knowledge as is the practice in Islam. For example, the fields of computer science, information and knowledge are placed above the fields of religion. The same is true of philosophy and psychology which are placed above the realm of religion. In the Islamic scholarly tradition, the field of religion is placed at the highest position.

Beyond consciousness, the material classification and cataloguing system developed by Dewey has value-free characteristics. This is because the order of fields used by Dewey has no meaning that can be connected with the importance and reminder of the eternal realm, which refers to the afterlife. This situation is not strange because knowledge on the Western side is of a

utility nature, which refers to consumerism. Knowledge is said to have value if it is useful in life. The higher the use of a knowledge, the more valuable the knowledge is. While knowledge according to Islam is an absolute truth, which refers to human achievement to reach the path to the presence of God.

TAWHID AS THE BASIS OF THOUGHT AND ACTION

In Islam, the heart of civilization is Islam itself. As for the pulse of religion, it is monotheism, which is to confirm that Allah Ta'ala is the One True God, the Most Perfect, the Almighty Creator, the Lord and King of everything that exists in this universe. Tawhid gives appearance to Islamic civilization, by combining all its characteristics and making it a combination called civilization. Thus, monotheism is the highest meaning of life and is the source of all deeds in life. Muslims are understood through their loyalty to monotheism through the recitation of syahadah and perform that loyalty to God which is the culmination of all creation and life (Al-Faruqi, 2000, pp. 19-22).

Tawhid makes knowledge not value -free, instead loaded with value. This is because monotheism directs knowledge to truth. Tawhid becomes the objective for human beings to perfect the meaning of knowledge by attaining the essential truth. For that reason, Abū Ḥāmid Muḥammad bin Muḥammad Al-Ṭūsi al-Ġhazālī or better known as Imam Al-Ghazali (1058-1111) categorizes knowledge into 2 parts; first, fardu ain which refers to the religious obligations that bind every Muslim; and secondly, fardu kifayah which refers to God's command that binds a Muslim community. The knowledge contained in fardu ain is the knowledge of the basic principles in Islam which includes the knowledge of faith, man's obligation to God, man's obligation to society, and man's obligation to his own soul. The knowledge contained in fardu kifayah is the knowledge that contains in-depth debates that involve interpretation both in the field of religion and the field of intellectuality such as mathematics, logic, physics, and metaphysics (Bakar, 1997, pp. 235-237).

Without monotheism, the crisis of thought and intellectual distortion became an epidemic to Muslims where this matter was the main factor in the downfall of Muslims a long time ago. This is because without awareness of true monotheism, the minds of the ummah become corrupted due to vague and confusing visions leading to disunity and a decline in strength among Muslims (Thought, 2009, pp. Xv - xxiii).

For that reason, an effort among Muslims to discuss the intellectual problems found in Islamic thought was mobilized to create an organization known as the Organization of Muslim Social Scientists in 1972. In 1977, the organization funded an international conference for 2 weeks held in Europe. The result of this conference was the establishment of the International Institute of Islamic Thought (IIIT) in 1980 with its headquarters located in the United States. Through IIIT in collaboration with the International Islamic University of Islamabad, Pakistan, an international conference was held in 1982 in Islamabad, Pakistan. The objective of the conference was to find the reasons for the outbreak of the crisis of the ummah and to ensure priority in carrying out rehabilitation activities towards carrying out the true mission of Islam. A detailed plan that serves as a guide to Islamic intellectuals and students in the field of Islamization of Knowledge has been published and distributed. In this plan, emphasis is given to the Islamic vision and a genuine approach to the method of knowledge by taking into account the three sources of Islamic knowledge, namely revelation, reason and nature. The Islamization of Knowledge is the essence of the plan because it is a continuous process where the main goal can be achieved through the collection and development of ideas in various fields of knowledge (Thought, 2009, pp. Xv-xxiii).

It is this factor that is the starting point for the inspiration to conduct this study where the Islamization of knowledge movement became the inspiration to review the system of classification and cataloguing of materials that has been introduced by Dewey, observe the problems and justify it in line with the view that every activity is centred on monotheism and knowledge must loaded with value.

Research Methodology

This study uses a qualitative approach with a fully literature method. The library method is considered very relevant and coincides with the objectives of the study because the data is obtained from the text in the form of documentation such as books, journals, reports and periodicals. In this study there are two types of study data; first, primary data that refers to data derived from the parent text. In this study, the primary data came from writings on DDC and the classification and cataloguing system developed by Al-Almawi. While the secondary data refers to data obtained from texts related to keywords such as Islamization of Knowledge and library management system. The data obtained is then analysed so that it can be utilized to answer all research questions (Masri, 2005, pp. 16-21).

The primary data in this study are

Dewey decimal classification and relative index written by Melvil Dewey, 18th edition, published by Lake Placid Club, New York 1971

Al-Mu'id Fi Adab Al-Mufid Wa Al-Mustafid written by Abdul Basit bin Al-Shaykh Syaraf Al-Din Musa bin Muhammad bin Al-Almawi published by Al-Maktabah Al-'Arabiyyah, Damascus in 1930

The Technique and Approach of Muslim Scholarship written by Franz Rosenthal and published by the Pontificium Institutum Biblicum, Rome in 1947. This text is used as primary data because it contains a description of the work written by Al-Almawi.

Etika Pemustaka (Descriptive Study of Shaykh Al-'Almawi's Thought in the Book of Al-Mu'id Fi Adab Al-Mufid Wa Al-Mustafid) which is Rahmat Sunyoto's thesis in obtaining a Bachelor of Literature degree at the Faculty of Manners and Culture, Islamic University State of Sunan Kalijaga, Yogyakarta in 2013. This thesis is referred to see the comparison between the original text and the translation in Chapter Six in Al-Mu'id Fi Adab Al-Mufid Wa Al-Mustafid entitled Adab Towards Books as a Tool to Acquire Knowledge.

Data analysis refers to the analysis of selected texts where the text structuring approach is used. This approach was chosen because the texts

analysed belong to expository texts. The text of this category refers to the result of writing that aims to tell, explain, define, or illustrate something to the reader. Expository texts also commonly use technical terms because of their specialized nature to a particular area of knowledge or skill. By using a text structuring approach, the acquisition of information from primary data is easier to achieve. This is because the structuring of the text can build a mental picture of the content of the text being read where the logical relationship between one idea with another idea can be known. Such logical relationships are then translated in the form of comprehension and increased mastery of the analysed text so as to increase the amount of information stored (Dymock, 2005) (Meyer, 1985).

To draw conclusions that are the result of text analysis, a descriptive approach is used. The rationale for using this approach is that the data in the form of text that has been analysed can be inferred, and summarized based on the situation so that a fair consideration of the results of the study can be issued according to the scope already explained at the beginning of the study (Wirartha, 2006, p. 155). What is important is that the conclusion can answer the research questions through observations made on the text; which is not in the form of statistics or numbering, although the end result of the study is in the form of an index or classification because it involves a system of classification and cataloguing.

In conclusion, the expected end results of the study are as follows;

Table 1
 Section and Final Summary of the Study

Section	Purpose
Technical	To see what are the characteristics of the classification and cataloguing system applied by Al-Almawi
Value	To find out whether the value-laden classification and cataloguing system built by Al-Almawi is double-oriented or vice versa
Information System Management	To find out whether the classification and cataloguing system built by Al-Almawi is still suitable for use in the organization or vice versa

Analysis

Classification and Cataloguing of Materials according to Al-Almawi

Al-Almawi is considered a great figure of the Syafi'i sect who lived in Damascus, Syria when the Ottoman Empire reached its heyday. He lived during the reign of Sultan Selim I (1512 - 1520) and Sultan Suleiman I (1520 - 1566) which is considered the era of expansion of the Ottoman Empire either in terms of territorial conquest or progress in various fields and industries including intellectuals. At that time, many schools and educational institutions were built and opened to lovers of knowledge (Hasan, 1995, p. 286).

Similarly, libraries where various types of large-scale libraries have been established either government-owned or private. The culture of knowledge is developing rapidly where the community is often side by side with books. So high was the value of knowledge at that time, that the book was used as a diplomatic souvenir between Islamic kingdoms such as the Ottomans and the Safavids (Iskandar, *Tarikh-i lam-ara-yi Abbasi (History of Shah Abbas the Great)*, 1979, p. 385) .

Perhaps on the basis of the responsibility to make the community aware to always glorify knowledge and keep the books that are the container of knowledge, then Al-Almawi in his capacity as the honorary manager of the Al-Umawi Mosque, Damascus (where he was appointed to the post in 1531) has authored a book entitled *Al-Mu'id Fi Adab Al-Mufid Wa Al-Mustafid*. His authority in the field of intellectuality is considered authentic as the book he wrote has a sanad (chain) that connects to his teacher, Muhammad Badr Al-Din bin Radhi Al-Din Al-Gazzi who holds the title of Shaykh Al-Islam, who was also the highest fatwa member of the era. The Ottoman Sultanate based in Istanbul at the time. Al-Umawi Mosque at that time was considered as the largest center for the development of science in Damascus as well as highlighting Al-Almawi's authority in the field of intellectuality.

Al-Almawi's book has several chapters but the chapter that emphasizes on library matters is contained in the 6th chapter. In this chapter, there are ten

main branches which as a whole discuss the manners of the book which is considered as a source or container to knowledge.

The first branch is about the acquisition of library materials that must be done in ways that are allowed according to Islamic teachings, namely buying, renting and selling.

The second branch is that the use of library materials should be done carefully and meticulously so as not to physically damage the book and its contents.

The third branch is about making corrections to the library material where permission to correct it must be obtained in advance from the owner except the Quran. If there is an error in the Quran, then it needs to be corrected immediately. In addition, the management of library materials must be done in a state of purity in accordance with the manners and rules that are the practice of the scholars. The same goes for the priority and order of a library material that is by taking into account the sanctity of the place, the dignity of the subject, and the authority of the author.

The fourth branch is about the copying and collection of library materials should be done in accordance with the manners and guidelines that are the practice of scholars. The purpose is for the blessings of knowledge to spread to all readers who read the library material where the reader not only gets knowledge but at the same time gets a reward.

The fifth branch is the methods and approaches used for writing where accuracy and truthfulness are paramount. Hasty writing and unclear writing not only affect the meaning of the reading but can also confuse what is to be conveyed, and it should be avoided.

The sixth branch is to abide by all the rules of writing as has been practiced in the scholarly tradition.

The seventh branch is to include references for each writing, especially with more authoritative references so that the writing is believed and acceptable to the reader.

The eighth branch is to mark the parts of the writing that are deemed appropriate so that the writing can be improved by adding research in the future.

The ninth branch is to make edits and corrections to the library material in accordance with the tradition that is the practice of scholars.

The tenth branch is the use of ink colors, acronyms, punctuation marks or terms that do not affect the quality of the reading and do not confuse the reader.

In the context of the classification and cataloging of literature materials, the debate on the matter has been touched upon by Al-Almawi in the third branch which is the main focus of this study. Al-Almawi's statements on the matter are as follows;

Library materials should be placed on a higher place and not on the ground. The purpose is to preserve its glory and preserve the contents of the book from being damaged because the soil usually has high humidity.

Books that are in the most noble subject category should be at the top once. If the books are in the most noble subject category, then the author factor should be taken into consideration. Books written by authoritative authors should be placed at the top.

The place to place the book must be clean and pure outwardly and inwardly. Zahir means that the place is free from feces while batin means that the user or reader must purify themselves first before touching and reading a library material.

Books shall be arranged and kept in the following order;

Al Quran

Hadith

Interpretation

Syarah Hadith

Fiqh

Theology

Usul Fiqh

Nahwu

Sorof

Poetry

Large books should not be placed on top of smaller books for fear of affecting the balance of the book.

The title of the book should be placed on the outside while the list of chapter titles should be placed at the beginning of the book.

Books should not be used as a place to store paper and other objects. Books should not be used as head coverings such as pillows, places to lean on, or tools for fanning and hitting insects.

The edges or corners of book pages must not be folded (for example, used as markers).

In essence, it can be concluded that Al-Almawi places manners as the most important factor in determining the order of classification and cataloguing of library materials. Not only that, manners become the main platform in the whole of life whether to material managers, writers, copyists, borrowers and also to readers.

IMPLICATIONS OF THE CLASSIFICATION AND CATALOGUING OF AL-ALMAWI'S VERSION TO THE AXIOLOGY DIMENSION

The lifestyle of the community during the era of Al-Almawi's life was surrounded by the expansion of knowledge through the dumping of published books and the development of intellectual power with the establishment and opening of many educational centres at that time. Such a lifestyle flourished because the rulers of the Ottoman Empire themselves also encouraged the development of intellectual power because they loved to collect a large collection of books personally. For example, the son of Sultan Bayazid II (ruled 1481 - 1512) had a very large personal library and was willing to carry most of his books using a large number of camels when traveling because of his love of science (Erunsal, 1988, p. 36).

The luxury of development at that time was not judged in terms of material progress; instead, it is evaluated from the point of view of preserving the storehouses of knowledge, as if storing a very valuable treasure. For

example, the son-in-law of Sultan Suleiman I named Rustam Pasha (died 1561) kept the works of the leading historian of the 16th century, Mustafa Ali in a total of 5000 volumes of which part of the collection was bound with gemstones. Similarly, to the leading scholar of the time, Mueyyed-Zade Abdurrahman Effendi of Amasya (died 1516) had thousands of volumes of collections in his personal library which he kept with great care like storing diamonds (Uluc, 1999).

The measure of progress at that time was assessed in terms of the life of science where society's tendency towards books became a unique culture that spanned a very wide area. Back then, the world of books was considered a culture because of its ability to shape a civilization that encompasses ways of thinking, feeling and acting. Culture in Islam involves three perspectives, namely al-thaqafah, al-hadarah and al-madaniyyah. Al-Thaqafah involves elements of intellect and creativity that are used in an effort to develop life through the process of learning and understanding in order to be able to adapt to the surrounding conditions. It also covers theories of human behaviour that bring together the moral traits and social values that affect each individual from birth. Thus, culture in the context of al-thaqafah refers to an environment that is responsible for shaping the personality and character of the individual (Yassin, 2014).

While culture from the perspective of al-hadarah and al madaniyyah refers to the development of intellect, creativity and physical where knowledge is understood at the highest level so that it can be practiced throughout life. Thus, culture has a close relationship with knowledge either in terms of the process of understanding or in terms of the acquisition of knowledge which places great emphasis on the attainment of truth (Yassin, 2014).

Going back to the system that was developed by Al-Almawi, it turns out that it is in line with the glory of knowledge that is placed at the highest level based on the absolute factor which is truth. According to the order of knowledge, the Qur'an and Hadith occupy the highest position because of the value of truth contained in them.

Manners are the essence of the Al-Almawi system where the Qur'an is placed at the top level. Al-Almawi's justification for placing the Qur'an in that position is due to the nature of its revelation-based truth. By practicing the order of knowledge in the system of classification and cataloguing, Al-Almawi has in fact already implemented what is described as the idea of Islamization of Knowledge where Islam is seen as a whole through the view of reality to the real existence, which is the culmination of truth. The importance of this view on the part of Muslims is because the overflow of light is obtained continuously from God so as to eradicate ignorance. For that reason, manners are the key to opening the door of truth with the widest possible view so that all forms of understanding can be obtained and utilized to solve the problems of the people.

The view of manners is not a value-free science. Loss of manners occurs because knowledge is considered value-free. As a result, the Education system will also face problems. This problem is clearly visible in the contemporary Education system because knowledge is not seen in the form of reality instead it is more to meet the demands of the market. Or in other words, knowledge is only utilized for the use of a temporary life that has no connection with eternal life. Whereas in Islam, science is seen in a broader context that has a relationship with the afterlife. Thus, good deeds done in the world are evaluated in the form of benefits to the life of this world and the hereafter and not only in the life of the world.

Truth-based knowledge will direct behaviour or practice that is based on intrinsic truth. The truth that is meant is by showing manners to God, to nature, to man, and to oneself. As for the truth in the realm of Western view is not based on a double orientation which refers to the life of this world and the hereafter. So it is not surprising when manners do not become the essence in life because manners are not required to be demonstrated to God, nature, man and oneself. If manners were the essence, of course the West would show a high level of civilization by not greedily reaping the fruits of the earth, plundering the economy, or fighting for worldly gain.

It is true that the West is so concerned about cleanliness that there is an opinion that states that if you want to see Islam, look at the Western countries, it is said that the elements of cleanliness are so preserved in the West. But the view of cleanliness is not the same as the view of manners because manners show human respect and reverence for God. As for cleanliness, it is a nature that has been made by human beings who love purity, clarity and serenity. Likening cleanliness to manners as a symbol of progress is irrelevant at all because cleanliness is a habit, while manners are a pre-requisite for attaining the truth and goals of life. However, there is no denying that cleanliness is the starting point of manners as mentioned by Al-Almawi where it is the need for a person to clean himself outwardly and inwardly before touching the library material which is a place to 'store' knowledge. The purpose is for pure light to enter the soul that has been cleansed of all external and internal impurities.

The manners reflected in the practicality of the Al-Almawi version of the classification and cataloguing system actually had a very important impact on efforts to straighten out the education system. This is because with manners, a person will be able to make judgments on the basis of knowledge with full justice and reverence for God. Manners open space for a person to enter and understand education in a real framework. A genuine educational framework should be centred on Tauhid with its nature that always places the truth at the highest level (Ardiansyah, 2020, p. 125).

DDC which is widely used, and may even be considered dominant at this time is not able to remove the confusion and ignorance that lingers in the contemporary education system due to the lack of justification for the order of compilation of library materials and most importantly the lack of emphasis and relevance of books as a source of knowledge with the values of civilization. human beings are supposed to be connected with the purpose of creation and the reality of life. The purpose of the DDC was created only to organize the library material so that the work of maintaining the library material becomes easy, and is of a purely physical nature. For example, efforts to improve DDC only involve the process of disposing of the use of

building numbers which is seen to have led to the complexity of the use of classification numbers (Brattli, 2012).

RELEVANCE OF THE AL-ALMAWI VERSION IN THE CONTEXT OF CONTEMPORARY INFORMATION SYSTEM MANAGEMENT

DDC has limited the category to only 10 sections namely

General works are labeled as 000

Philosophy is labeled as 100

Religion is labeled as 200

Social Sciences is labeled as 300

The language is labeled as 400

Pure Science is labeled as 500

Technology is labeled as 600

Art is labeled as 700

Literature is labeled as 800

Geography, Adventure, Biography and History are labeled as 900

Technically, categories that are limited to only 10 sections pose problems in terms of classification maintenance where decimal numbers become too long behind, there is category overlap, and category allocation is unbalanced and may not be appropriate. For example, a computer subject is placed in the General Works section whereas it should be in the Technology category. The situation becomes more difficult to make access when too many books of different fields are in the same category. Books in the field of biology, or in the field of tourism, or in the field of hobbies, or in the field of history are in the same category. Many issues related to in DDC have been voiced on Quora under various headings (Moore, 2019) (S.Rose, 2016) (Nickel, 2020). This situation occurs because the DDC has limited only 10 classes. Of course, the 900 label becomes a dumping ground if there are new fields that need to be classified.

Based on the system of classification and cataloguing of library materials used by Al-Almawi, the classification of library materials is according to the order of content. The higher the library material approaches the absolute

truth, the higher its position in the hierarchy of knowledge. Thus, its classification can be described as follows;

Al-Quran is labeled as 1

Hadith is labeled as 2

Tafsir is labeled as 3

Syarah Hadith is labeled as 4

Fiqh is labeled as 5

Theology is labeled as 6

Usul Fiqh are labeled as 7

Nahwu is labeled as 8

Sorof is labeled as 9

Syair is labeled as 10

With the approach used by Al-Almawi then the problem of classification can be overcome because the field class or category is not restricted. Category classes can be continued after the poem and so on. Thus, long decimal numbers as used by DDC are not required. Thus, library materials are easier to organize, categorize and maintain.

Decimal numbers if used are indicative of subcategories, for example in terms of language in order to facilitate reference. For example, Usul Fiqh in Arabic is labeled as 7. 001, Usul Fiqh in Malay is labeled as 7. 002, in English is labeled as 7. 003 and so on. Decimals are written in 3-digit fractions to make room for value addition. By the way, not only can the problem of category and field overlap be overcome, but access also becomes easier because the decimal numbers used are simpler.

The second factor taken into account by Al-Almawi is the authority of the author. If there are two library materials from the same category, then the priority of a library material will be seen in terms of the author's authority which is evaluated in terms of contribution and level of intellectuality. For example, an author with high credibility such as Imam Al-Syafi'i certainly has a very high position in the field of fiqh propositions compared to later writers. Thus, its classification may be described as follows;

7. 001 001 where the first 001 is to indicate the language used while the second 001 is to indicate the credibility of the book being evaluated in terms of its authorship.

The advantage of using the system of classification and cataloguing of library materials introduced by Al-Almawi is

Classification based on the hierarchy of knowledge where the library material that contains the knowledge that is closest to the truth is placed in a higher position. Thus, the classification and cataloguing system is not value-free but value-laden. Every activity and operation has a set goal and direction.

Field categories are easily added because the classification of knowledge is not restricted. With that, categories can be added as many as possible. The addition of categories is done after the poetry class. As a result, the problem of field overlap can be overcome.

Unlike DDC which groups several fields in one category, this system is the opposite. Thus, the problem of complexity of decimal numbers that are too long can be overcome.

Thus, it can be said that the features possessed by the system of classification and cataloguing of library materials developed by Al-Almawi meet the aspirations of the library management system which is a branch of information management system as it has high flexibility, comprehensive nature, and has a framework manageable-engineering (Sanaullah & Uddin, 2020).

CONCLUSION

Islamic civilization achieved success a long time ago because monotheism has bound all the elements that make up civilization so that it becomes an inseparable unity. Through monotheism, individuals and society undergo transformation so that Muslims are free from backwardness, stagnation, social decline and loss of political and economic power. In other words, monotheism empowers the people and forms a strong character and soul (Ramli, 2007, p. 73).

An understanding of monotheism makes every thought and action inseparable. Thought is used to generate creativity and innovation in every action so that society benefits in terms of meeting the needs and well-being of life. Such a thing can be seen in the system developed by Al-Almawi even though it is only a fragment of a very broad and deep scientific framework. The system of classification and cataloguing of library materials built by Al-Almawi clearly does not neglect the aspects of ontology, epistemology and axiology of knowledge when compiling and organizing library materials in an order in line with the Islamic intellectual tradition. The purpose is so that knowledge can be glorified to the fullest and the blessings of knowledge flow to the reader and then can be used by all human beings.

The system developed by Al-Almawi is in line with the Islamic ethics of actionism which is based on a combination of intentions and deeds. Good intentions are embodied through good deeds in the form of manners and morals. Thus, every act, liberty, and justice is for God alone. This understanding differs from the West as mentioned by Immanuel Kant (1724-1804) who stated that good intentions are sufficient even if the deeds committed involve evil (Al-Faruqi & Al-Faruqi, 1992, p. 70).

The West which mostly adheres to Christianity tends to see things with a separate view. For example, Augustine (354 - 430), a strong proponent of Christianity stated that lust is not a quality in the human body but rather considered a value of evil in the human body. This is because lust is considered an element unrelated to the intellect, which only tends to sexual desire and the fulfilment of desires (Wilson, 2018, pp. 93-94, 273-294).

As for Islam, the intellect is integrated with lust where the intellect will stimulate lust to motivate to do good to the highest level. This condition makes human beings a very special and unique creature because it is able to increase intellectual strength to a very high level to realize God's command to have success and prosperity (Al-Faruqi & Al-Faruqi, 1992, p. 14).

The most important feature of the system developed by Al-Almawi is holistic where the integration between the intellectual, physical and spiritual is within the framework of Islam. The classification of library materials arranged in order is evidence that the intellectual, physical and spiritual are at the level of balance and justice. Revelation-based knowledge is placed in the highest position because of its absolute truth value. The less the value of the truth because it is mixed with human opinion, the lower its position. This principle clearly shows that the system developed by Al-Almawi takes into account the axiology of knowledge which is not value-free, instead it is loaded with value.

In this era of Industrial Technology, the classification of library materials is considered very important and is one of the major branches of information system management. This is because this classification allows access to materials by field to be done easily and without wasting time. Classification also facilitates maintenance especially the inclusion of new items that can be categorized or included in existing categories (Pandita & Singh, 2012). The classification and cataloguing system developed by Al-Almawi has the features mentioned above especially in terms of the inclusion of new items where field categories are not restricted and can be added at any time. This is the most major weakness of DDC technically as DDC has limited the field category to 10 sections only. Thus, the system developed by Al-Almawi is seen as efficient and practical to be implemented on a large scale.

With the classification, new data can be found from many aspects such as in terms of publisher, author and year of publication so as to generate new information. Thus, more information is exploited and utilized through classification and cataloguing systems (Pandita & Singh, 2012). Based on

the system developed by Al-Almawi, a lot of data can be used to develop new information because field categories can be created without limit. At the same time, no fields will overlap as experienced in DDC systems so important data can sometimes not be found because they are somewhat hidden.

The system developed by Al-Almawi is seen to be able to organize library materials systematically. The key word is the order in which the library material is arranged based on a hierarchy of knowledge, something that is not present in the DDC. The advantage of using this order is to bring awareness to users about the importance of glorifying knowledge and putting knowledge in its proper place. In that way, only then can knowledge flow as widely as possible in accordance with the reality of knowledge based on the delivery of truth and the reality of life.

An important element in classification is location. With classification, library materials can be located where access and storage become easier and more efficient. The system developed by Al-Almawi if translated in the form of numbering facilitates the work of access and storage because the numbers used are very simple, unlike the relatively complex DDC.

What can be concluded is that the system developed by Al-Almawi fosters awareness of the relationship of knowledge to God and at the same time facilitates classification and cataloguing activities because the system is built on the basis of collective benefits resulting from a deep understanding of the realities of life.

Table 2.

A comparison between the systems developed by Dewey and Al-Almawi

Features	Dewey	Al-Almawi
Classification	Limited to 10 classes only	Classes are not restricted but the classification must follow the order of knowledge
Orientation	Based on usability and physical access	Based on manners as a path opener of knowledge
Function	To facilitate cataloguing and organizing work	To facilitate knowledge to flow to the reader because of the blessings of knowledge arranged according to the hierarchy of truth

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