

THE ISLAMIZATION OF KNOWLEDGE AND SCIENTIZATION OF ISLAM: POLEMIC IN THE INTEGRATION OF ISLAM AND SCIENCE

Achmad Reza Hutama Al Faruqi

Universitas Darussalam Gontor, Indonesia
hutama@unida.gontor.ac.id

Mujamil Qomar

Universitas Islam Negeri Sayyid Ali Rahmatullah Tulungagung
mujamil65@yahoo.com

Rifat Husnul Ma'afi

Universitas Darussalam Gontor, Indonesia
rifat.husnul@unida.gontor.ac.id

Sayyid Muhammad Indallah

Universitas Darussalam Gontor, Indonesia
sayyidmuhammadindallah@mhs.unida.gontor.ac.id

ABSTRACT

This article aims to explore the meaning of Islamization of Contemporary Science and Scientization of Islam (*Pengilmuan Islam*), as well as a paradigm comparison of the two. Both have a role in integrating Islam and science, which has the aim of eliminating the dichotomy between science and Islam. So, both of these come forward to play a role in this goal. The study of the integration of Islam and science is very thick and has many styles in Indonesia in particular, such as: Pohon Ilmu, Integrasi Interkoneksi Sarang laba-laba, Twins Tower, Roda Pedati, Model Intan Berlian Ilmu, islamization of contemporary science, scientization of Islam and so on. However, the author only examines the two styles, namely Islamization and scientization of Islam. This research uses library research with the method of comparative analysis. So that it produces several points, including that the islamization of science and the scientification of Islam have the same goal, namely to integrate religion and science, so that there is no dichotomy between the two. However, there are differences in the paradigm of the two, Islamization of science is said to be mentioned from context to text, but the author does not agree with that opinion, rather agreeing that Islamization of science is a way of Islamizing or returning the meaning of science to the original, so that there is no mixture with secular science. While the Islamization of science is reading an object from text to context, in the author's opinion this is more to answer the wonders of the text in the

Qur'an. From the conclusion, if all styles or types of integration in Indonesia agree and join, then the scientific tradition in Islam will be more advanced and developed.

Keywords: *Islamization, Scientization, Science, Al-Attas, Al-Faruqi, Kuntowijoyo.*

1. INTRODUCTION

Responding to the challenge of the public image that Islamic learning is not synonymous with ignorance by assuming that Islam is not interpreted only as a religion, but also as a perfect scientific civilization. H.A.R Gibb said "*Islam is indeed much more than a system of theology; it is a complete civilization*".¹ Similarly, Sayyed Hossein Nasr, in his "Introduction," states that "*Islam is both a religion and a civilization,*"² adding that "*Islam is not only a religion; it is also the creator and living spirit of a major world civilization with a long history stretching over fourteen centuries*"³ From his statement, it is explained that Islam is a religion, as well as a civilization, and is also the living spirit and creator of a major world civilization with a history extending over 14 centuries.⁴ Hamid Fahmy also confirms this but regrets that the term Islam as a civilization is still controversial among many Muslim scholars.⁵ Despite the controversy, civilization is often used for various results of culture, art, science, and technology.⁶ From the results of this search, the author concludes that Islam cannot be separated from civilization which includes many things, such as science, art, culture, and so on, thus forming a tradition in Islamic science.

The historical records reveal that science in Islam once flourished in the glory of the Muslims. Zainal Abidin's research explains that this golden age was from the 7th to the 13th century AD, and its influence remained strong in Europe in the following centuries. It was indeed referred to as *the Golden age of Islam*.⁷

¹ H.A.R. Gibb, *Whither Islam? A Survey of Modern Movements in the Moslem World*, IX. (London: The Camelot Press, 1932), 12. Fadhil Sofian Hadi, "Tawhid sebagai Prinsip Primordial Peradaban Islam: Studi Pemikiran Isma'il Raji al-Faruqi," *TSAQAFAH* 15, no. 2 (November 2019): 273.

² Seyyed Hossein Nasr, *Islam, Religion, History, and Civilization*, 13th ed. (New York, Amerika: HarperOne, 2003), vii.

³ *Ibid.*, xiv.

⁴ Qosim Nurshela Dzulhadi, "Islam Sebagai Agama Dan Peradaban," *Tsaqafah* 11, no. 1 (2015): 152.

⁵ Hamid Fahmy Zarkasyi, "Tamaddun Sebagai Konsep Peradaban Islam," *Tsaqafah* 11, no. 1 (2015): 2. Lihat juga dalam karyanya Hamid Fahmy Zarkasyi, *Peradaban Islam* (Ponorogo: CIOS UNIDA Gontor, n.d.).

⁶ Sujiat Zubaidi, Kharis Majid, and Muttaqin, "The Relation of Religion, Science and Civilization, Malik Bennabi 's Perspective," *Peradaban Islam* 16, no. 2 (2020): 290–291.

⁷ Muhammad Zainal Abidin, *Paradigma Islam Dalam Pembangunan Ilmu Integralistik: Membaca Pemikiran Kuntowijoyo*, 1st ed. (Banjarmasin: IAIN Antasari Press, 2016), 39.

Where Muslim scholars studied, explored the sources of knowledge, so that several monumental works in various disciplines emerged, such as Ibn Sina's medical theory in his work "*al-Shifa al-Ilahiyyah*", Al-Khawarizmi the Muslim mathematician who discovered the theory of the number 0, Jalaluddin Rumi with the theory of evolution long before Darwin's theory, Al-Farazi as an Islamic astronomer who first compiled the Astrolabe, Jabir bin Hayyan in the field of Chemistry.⁸ This progress has been proven in the history of the glory of Islam between 132 AH-656 AH (750 AD-1258 AD) where Islamic countries at that time showed their ability in the field of science with a spiritual spirit based on the Quran and Hadith. Therefore, Islam is both a religion and a civilization.

However, with the development of the Age of Enlightenment, it became the central source of the Renaissance of Western civilization and even world civilization, which had to be reproduced in the spirit of modern science. Thus, the science built in the Age of Enlightenment has been contaminated by Western culture and values that try to release spiritual values in science, causing the loss of the role of religion in science.⁹ Adian Husaini added that with the birth of this era, the bad image of religion continues.¹⁰ As a result, there is a demarcated separation and dichotomy between Islam and science.¹¹ This has an impact on Muslims, with learning general science seeming to be prohibited or taboo.

Prof. Syed N. Al-Attas stated in his work "Islam and Secularism" that humanity today faces a significant problem, specifically the hegemony and dominance of Western secular science, which will result in the destruction of humanity. Al-Attas mentioned, "*Many challenges have arisen in the midst of man's confusion throughout the ages, but none more serious and deconstructive to man than today's challenge posed by Western civilization*".¹² The statement is clear that there is a divorce between science and religion, and even Western science and

⁸ Indah Wahyu Ningsih, Nanat Fatah Natsir, and Erni Haryanti, "Gagasan Islamisasi Ilmu Pengetahuan," *JIIP - Jurnal Ilmiah Ilmu Pendidikan* 5, no. 1 (January 9, 2022): 207, <http://jiip.stkipyapisdompou.ac.id/jiip/index.php/JIIP/article/view/400>.

⁹ Sudarto Sudarto, "Islamisasi Ilmu Dalam Pengembangan Pendidikan Islam," *Edukasi Islami: Jurnal Pendidikan Islam* 10, no. 01 (2021): 100.

¹⁰ Adian Husaini, *Wajah Peradaban Barat: Dari Hegemoni Kristen Ke Dominasi Sekular-Liberal* (Jakarta: Gema Insani Press, 2016), xxxi.

¹¹ Hendri Juhana, Nanat Fatah Natsir, and Erni Haryanti, "Integrasi Ilmu M. Amin Abdullah Dan Kuntowijoyo," *JIIP - Jurnal Ilmiah Ilmu Pendidikan* 5, no. 1 (2022): 192.

¹² Syed Muhammad Naquib Al-Attas, *Islam and Secularism*, Second. (Kuala Lumpur: Intenational Institute of Islamic Thought and Civilization (ISTAC), 1993), 127. See also at Muhammad Mumtaz Ali, "Islamization of Knowledge from Universal and People-Oriented Perspective," in *Issues in Islamization of Human Knowledge* (Malaysia: International Islamic University Malaysia Press, 2014), 61.

civilization have lost their true purpose as a result of unjust understanding.¹³ The impact of this hegemony resulted in the birth of secular science. Prof. Abdurrahman Mas'ud added that Muslims are not only dictated by Western hegemony, it is even worse to lose their identity and self-esteem, so the process of marginalization of Muslims is getting worse.¹⁴ It is very clear that the biggest challenge for Muslims today is the existence of scientific hegemony dominated by the secular West.

From the dichotomy of science and religion, the idea of integration between Islam and science emerged. The project in the archipelago has been filled with this discourse, and eventually models of integration of Islam and science emerged, such as the Islamisation of science led by SMN Al-Attas and Ismail Raji al-Faruqi. While Kuntowijoyo's Islamisation of Science, the Tree of Science by Prof. Imam Suprayogo, Interconnection Integration by Prof. Amin Abdullah, and others also emerged.¹⁵ Everything aims to address the challenges faced by Muslims today, particularly the separation between Islam and science.¹⁶ Ziauddin Sardar also emphasised that Islam is always relevant a priori throughout the ages.¹⁷ Therefore, the idea of integrating Islam and science has been widely spread in this archipelago.

To facilitate researchers in the study, researchers use a philosophical approach with comparative analysis methods. Data collection is taken from primary and secondary reference sources both books, journals and others. In this article, researchers limit the paradigm comparison between the Islamisation of science and the Scientisation of Islam. What are the differences in the paradigms of the two, and how do they contribute to scientific development?

2. DISCUSSION

2.1 Polemics in the Integration of Islam and Science in Islamic Universities

The integration of Islam and science in higher education has started since the 2000s in Indonesia. This can be seen when the Ministry of Religious Affairs

¹³ Adnin Armas and Harda Armayanto, "Islamisasi Ilmu Pengetahuan: Respons Terhadap Tradisi Keilmuan Barat," in *Framework Studi Islam: Kajian Multidisiplin Wacana Keislaman Kontemporer*, ed. Harda Armayanto, 1st ed. (Ponorogo: Fakultas Ushuluddin dan UNIDA Gontor Press, 2018), 4.

¹⁴ Abdurrahman Mas'ud, *Paradigma Islam Rahmatan Lil 'Alamin: Studi Agama, Pendidikan, Dan Masalah-Masalah Kebudayaan*, ed. Yus R, 1st ed. (Yogyakarta: IRCiSoD, 2021), 234.

¹⁵ Juhana, Natsir, and Haryanti, "Integrasi Ilmu M. Amin Abdullah Dan Kuntowijoyo," 193.

¹⁶ Muhamad Mustaqim, "Pengilmuan Islam Dan Problem Dikotomi Pendidikan," *Jurnal Penelitian* 9, no. 2 (August 1, 2015): 259, <http://journal.stainkudus.ac.id/index.php/jurnalPenelitian/article/view/1321>.

¹⁷ Ziauddin Sardar, *Masa Depan Islam*, ed. Terj. Rahmani Astuti (Bandung: Pustaka, 1987), 103.

attempted to convert IAIN (Institut Agama Islam Negri) into UIN (State Islamic University). The three campuses that became the beginning or a pilot project are IAIN Jakarta, IAIN Yogyakarta, and IAIN Malang. The three campuses have the same reference regarding the integration of science, namely al-Faruqi.¹⁸

UIN Jakarta, as the first pilot project, implemented science integration through Presidential Decree No. 031 dated 20th May 2002. The decree changed the status of IAIN Jakarta to UIN Syarif Hidayatullah. This UIN reintegrated the sciences by establishing new faculties, such as the Faculty of Tarbiyah and Keguruan Sciences, Faculty of Adab and Humanities, Faculty of Ushuluddin, Faculty of Sharia and Law, Faculty of Da'wah and Communication Sciences, Faculty of Economics and Business, and so on.¹⁹

The mission of UIN Syarif Hidayatullah (Syahid) shows a strong commitment to the integration and Islamization of knowledge, in line with the ideas introduced by Al-Attas and Al-Faruqi. The mission of UIN Syahid Jakarta can be summarized as follows:²⁰

First, to reintegrate science at the level of epistemology, ontology and axiology, so that there is no longer a separation between general sciences and religious sciences. Second, to provide a moral basis for science and technology (science and technology) and to harmonize the development of faith and piety (imtak) so that science and technology and imtak can go hand in hand. Third, articulating Islamic teachings scientifically-academically into the context of community life, so that there is no longer a gap between religious values and perspectives and sophisms (policies that develop) in society. Fourth, improving the quality of education and the development of Islamic, scientific, humanitarian, modernity, and Indonesian aspects. Fifth, improving the quality of research and service that is useful for the advancement of science and the interests of society.²¹

UIN Syarif Hidayatullah Jakarta's mission was developed with the aim of becoming a world-class research university. Furthermore, UIN Syahid also developed a code of ethics that reflects its attitude in the academic world, including the Professional Code of Ethics for teaching staff, Student Code of Ethics, as well as performance rules for employees and the entire UIN academic community. In order to achieve this mission, UIN designed a competency-based curriculum and

¹⁸ Budi Handrianto, *Islamisasi Sains : Sebuah Upaya Mengislamkan Sains Barat Modern, Islam & Sains*, Edisi ke-2. (Jakarta: INSIST, 2010).

¹⁹ Ari Anshori, *Paradigma Keilmuan Perguruan Tinggi Islam: Membaca Integrasi Keilmuan Atas UIN Jakarta, UIN Yogyakarta, Dan UIN Malang* (Jakarta: Al-Wasat, 2018).

²⁰ Ibid.

²¹ Ibid.

developed various faculties and academic programs with different disciplines. As of 2018, UIN Syahid Jakarta has 11 faculties and 47 study programs.²²

According to A.M. Saefuddin's view, the integration carried out by UIN Syahid includes three forms. Firstly, institutional integration which includes the inclusion of general science study programs into religious faculties. Secondly, disciplinary integration which allows several types of science from different clumps to be studied in any department through General Subjects with the same syllabus. Third, the development of cross-disciplinary courses by integrating material from other disciplines.²³

A.M. Saefuddin also described the process of dissolution, as a result of the fusion of substantially and formatively different religious and general education materials, as the first step towards Islamization. Although the UIN may be reluctant to call it Islamization, integration is seen as the first step towards it.²⁴

In addition to UIN Syahid Jakarta, UIN Yogyakarta and UIN Malang also underwent similar transformations from IAIN to UIN with the process of science integration. Although there are differences in the concepts and models used in each UIN, such as the Theanthropocentric-Integralistic model at UIN Yogyakarta and the Curriculum Building Tree concept at UIN Malang, they have similarities in the process of science integration.²⁵

While the above description provides an overview of the process of science integration at UIN, a serious evaluation of the institutional outcomes of the process has yet to be conducted or published. Therefore, the public's questions regarding the differences in outcomes between UIN and IAIN graduates, especially in fields such as medicine, technical economics, psychology, and MIPA, remain an interesting question mark to uncover.

2.2 The Idea of Islamization of Science

2.2.1 Islamization Definition of Contemporary Science

The Islamization of contemporary science is certainly not easy to define and formulate. The evidence is that many misunderstand the definition of the Islamization of science which is considered as ayatization. The definition of

²² Budi Handrianto, *Islamisasi Sains* (Jakarta: Pustaka Al-Kautsar, 2010); Anshori, *Paradigma Keilmuan Perguruan Tinggi Islam: Membaca Integrasi Keilmuan Atas UIN Jakarta, UIN Yogyakarta, Dan UIN Malang*.

²³ Ahmad Muflis Saefuddin, *Islamisasi Sains Dan Kampus* (Jakarta: PPA Consultants, 2010), 330.

²⁴ Saefuddin, *Islamisasi Sains Dan Kampus*.

²⁵ Anshori, *Paradigma Keilmuan Perguruan Tinggi Islam: Membaca Integrasi Keilmuan Atas UIN Jakarta, UIN Yogyakarta, Dan UIN Malang*.

Islamization of science begins by directing to the concept of science in Islam.²⁶ The author will explain in terms of etymology (language) and terminology from several figures.

Etymologically, the word 'Islamization' comes from the word Islam and in addition 'ization', Islam from the word 'aslama', meaning obedience, surrender, submission, security, peace and so on.²⁷ Meanwhile, 'ization' is a process, method or movement.²⁸ Thus, Islamization is defined as a movement or method for Islam, which means a movement to convert Islam towards a number of objects. In this case, what must be Islamized is science, contaminated by Western values. Of course, we cannot interpret Islamization in its literal sense, as Hasan Dzilo emphasizes in his research.²⁹ For this reason, the authors continues the meaning of Islamization of Science in terms of terminology.

In terms of terminology, the author got this opinion from several figures, such as SMN Al-Attas, who explained that the Islamization of science is the liberation of humans from magical, mythological, animistic, national-cultural traditions (which are contrary to Islam) and from the shackles of secular understanding of thought and language. It is clear in his work "*Islam and Secularism*".³⁰ Apart from that, the liberation of ideology, meaning and control of physical impulses which tend to be secular,³¹ and also the liberation of the human mind from non-scientific things.³² This means the liberation of humans from all negative influences that are contrary to the Islamic worldview.³³ Where the Islamic worldview is the basic in Islamic epistemology.³⁴

²⁶ Handrianto, *Islamisasi Sains*, 55. See also at Sudarto, "Islamisasi Ilmu Dalam Pengembangan Pendidikan Islam," 107.

²⁷ *Mu'jam Al-Ma'any: Likulli Rasmin Ma'na* (Almaany.com, 2022).

²⁸ Tim Penyusun Kamus Pusat Bahasa, *Kamus Besar Bahasa Indonesia* (Jakarta: Pusat Bahasa, 2018).

²⁹ Hasan Dzilo, "The Concept of 'Islamization of Knowledge' and Its Philosophical Implications," *Islam and Christian-Muslim Relations* 23, no. 3 (2012): 247.

³⁰ Al-Attas, *Islam and Secularism*, 44. Mohd Faizal Musa, *Naquib Al-Attas' Islamization of Knowledge Its Impact on Malay Religious Life, Literature, Language and Culture, Trends in Southeast Asia* (Singapore: ISEAS ISEAS–Yusof Ishak Institute Publishing, 2021), 5, https://www.iseas.edu.sg/wp-content/uploads/2021/06/TRS16_21.pdf.

³¹ Ahmad Zamakhsari, *Rekonstruksi Pemikiran Mulla Sadra Dalam Integrasi Keilmuan*, ed. Yosi Nofa (Jakarta: Sakata Cendikia, 2014), 63.

³² Muhammad Faqih Nidzom and Muhammad Taqiyuddin, "Kata Pengantar," in *Hamid Fahmy Zarkasyi Di Mata Guru, Sahabat, Dan Murid*, ed. Muhammad Faqih Nidzom and Muhammad Taqiyuddin (Ponorogo: UNIDA Gontor Press, 2021), xiii.

³³ Mughal MJ, "Methodology of Islamization of Human Knowledge: A Comparative Appraisal of Proposed Approaches," *Arts and Social Sciences Journal* 06, no. 05 (2015): 4.

³⁴ Hamid Fahmy Zarkasyi, "Islamic Worldview Sebagai Paradigma Sains Islam," in *Islamic Science: Paradigma, Fakta Dan Agenda*, ed. Syamsuddin Arif, 1st ed. (Jakarta: Institute for the Study of Islamic Thought and Civilizations (INSISTS), 2016), 12–17.

There are several Muslim thinkers who define this, such as al-Maududi with the term "Islām Nazariyāt", Sayyid Qutb with *Al-Taṣawwur al-Islāmī*,³⁵ Mohammad Atif al-Zayn with *Al-Mabda' al-Islāmī*, and SMN al-Attas with *Ru'yat al-Islām li al-Wujūd*.³⁶ Wan Daud added that Islamization is a process towards its original form, which is not as strong as the processes of evolution and devolution.³⁷ Based on the arguments above, it shows that the aim of Islamization of science is to liberate Muslim thought patterns and behavior that are contrary to Islam, and even make them secular. So, Al-Attas thought about how he could restore the glory of Muslims to their nature. Fitrah here is defined as the concentration of knowledge that developed or existed in Islamic civilization. As the peak of glory achieved by Muslims.

Meanwhile, according to Ismail Raji al-Faruqi, Islamization is defining, rearranging data, arguments and rationalization related to that data, re-evaluating conclusions and interpretations, as well as re-projecting goals, so that these disciplines enrich Islamic insight and useful for goals.³⁸ Initially, Faruqi discovered and saw the phenomenon of many educators adopting various scientific disciplines from the West without prior purification, thus causing de-Islamization and demoralization of Muslims, especially those in the education system, as he expressed:

*“The prime agent disseminating the alien view has been the educational system, bifurcated as it is into two sub-systems, one “Modern” and the other “Islamic”. This bifurcation is the epitome of Muslim decline. Unless it is dealt with and removed, it will continue to subvert every Muslim effort to reconstruct the ummah, to enable it to carry forth the amanah Allāh ta’ala has entrusted to it”*³⁹

³⁵ Sayyid Qutb, *Khaṣāiṣ Al-Taṣawwur Al-Islāmī Wa Muqawwamatuhu* (Beirut: Daar alSyuruq, 1983), 41–43.

³⁶ Syed Muhammad Naquib Al-Attas, *Prolegomena to the Metaphysics of Islam* (Kuala Lumpur: International Institute of Islamic Thought and Civilization, 1995), 2.

³⁷ Wan Mohd Noor Wan Daud, *Filsafat Dan Praktik Pendidikan Islam Syed M. Naquib Al-Attas* (Bandung: Mizan, 2003), 341.

³⁸ Isma’il Raji Al-Faruqi, *Islamization of Knowledge, General Principles and Workplan* (Herndon Virginia: IIIT, 1982), 30. See also at Sholeh Sholeh, “Islamisasi Ilmu Pengetahuan (Konsep Pemikiran Ismail Raji Al-Faruqi Dan Syed Muhammad Naquib Al-Attas),” *Al-Hikmah: Jurnal Agama dan Ilmu Pengetahuan* 14, no. 2 (2017): 217, 218. “Recast modern discipline within the framework of Islamic Principles and ends, thereby bringing to normalcy the Islamic vision, methodology, education, and personality. This is the way to reassert the dynamism of the individual and collective Islamic existence and vitality” See at Muhammad Ghifari, “Islamization of Knowledge Base Education in Islamic Boarding School to Face the Challenges of Western Civilization in 21st Century,” *Progresiva: Jurnal Pemikiran dan Pendidikan Islam* 10, no. 1 (2021): 56.

³⁹ Al-Faruqi, *Islamization of Knowledge, General Principles and Workplan*, ix.

In general, the Islamization of science is intended to provide a positive response to the reality of modern secular science with a new model of knowledge that is complete and integral without separation between religion and science. Apart from the two figures above, there are several developments in the definition of the Islamization of science. As stated by Osman Bakar, the Islamization of science is a program to solve the problems that arose due to the previous encounter between Islam and modern science.⁴⁰ This program emphasizes harmony between Islam and modern science regarding the extent to which science can be useful for Muslims.

From the definition above, it can be concluded that Islamization aims to rebuild the spirit and enthusiasm of the Muslim tradition in the development of science through freedom of intellectual reasoning and rational, empirical, and philosophical studies while still referring to the contents of the Al-Quran and the Sunnah of the Prophet. So, Muslims will rise and move forward to catch up with other people, especially Western civilization.

2.2.2 Islamizations Process of Contemporary Science

The basic principles of the Islamic religion are the basic foundation for the development of science and the process of Islamization of science, these principles are tauhid, sharia and akhlaq (morals). The concept of Islamization of science was discussed by two major figures in the idea, namely Syed M. Naquib Al-Attas and Ismail Raji Al-Faruqi. In Syed Naquib Al-Attas' view, this process of Islamization of knowledge can be carried out in two ways. The first is to eliminate key conceptual elements and values that shape Western culture and civilization. In the sense of keeping away from everything that creates opportunities for culture to produce civilization from Western people.⁴¹ For example, in culture, one of the elements of culture is language.

Emile Durkheim was a sociologist who utilized language to examine society, specifically the concept of solidarity. It appears that this was the initial idea conveyed by him. Nevertheless, it should be noted that the notion of solidarity has been present since ancient times, particularly during the period of Ibn Khaldun, when he had already made significant progress in developing and initiating the concept of solidarity known as *Aṣābiyah* to address state issues.⁴² According to Al-

⁴⁰ Osman Bakar, *Tauhid & Sains : Perspektif Islam Tentang Agama & Sains*, ed. Yuliani Liputo and M.S. Nasrulloh, 2nd ed. (Bandung: Pustaka Hidayah, 2008), 233.

⁴¹ Dzilo, "The Concept of 'Islamization of Knowledge' and Its Philosophical Implications," 248.

⁴² Sholeh Sholeh, "Islamisasi Ilmu Pengetahuan (Konsep Pemikiran Ismail Raji Al-Faruqi Dan Syed Muhammad Naquib Al-Attas)," *Al-Hikmah: Jurnal Agama dan Ilmu Pengetahuan* 14, no. 2 (2017): 219.

Attas, this is what must be eliminated, so that it does not create claims against Western civilization.

Second, according to Al-Attas, after removing secular values in science, he then incorporated Islamic elements and fundamental concepts into each relevant branch of science today. In the sense of this second concept, Al-Attas follows up on the first concept, namely by including Islamic values in the elements of science after eliminating the secular elements from them.⁴³ Therefore, it is straightforward to carry out the process of Islamization of contemporary science.

If these two processes are completed, then Islamization will eliminate and liberate humans from mythology, animism, cultural and traditional traditions that are contrary to Islam, as well as liberate them from secular elements in their minds and language. Apart from that, Islamization will free them from conjecture (*zann*), doubt (*shakk*), and empty arguments towards belief in truth regarding the spiritual, intelligible, and material. So that it is able to produce interpretations of contemporary science from secular ideologies, meanings, and expressions.⁴⁴ In short, the idea of Islamization of contemporary science, formulated by Al-Attas, is a change in epistemology that responds to the epistemological crisis that has hit Western culture and civilization.

2.2.3 Basic Principles of the Islamization of Contemporary Science

In affirming his ideas about the Islamization of science, Al Faruqi laid the foundation of his epistemology on the principle of tauhid⁴⁵ which consists of five types of unity, namely:

First, the Oneness of God. Explains that God created and maintains the universe, so that knowledge is not about explaining and understanding reality as an entity separate from Absolute Reality, namely God, but rather seeing it as an inseparable part of God's existence.⁴⁶ Therefore, the Islamization of science directs knowledge to conditions of analysis and synthesis regarding the relationship between the reality being studied and God's law.

Second, the Oneness of Creation. The universe in the form of material, psychic, spatial, biological, social, and aesthetic is an inseparable unity. Each of them is interconnected and perfects in the unity of natural law (*sunnatullah*) to achieve the highest final goal, namely God. However, at the same time, humans can

⁴³ Wan Daud, *Filsafat Dan Praktik Pendidikan Islam Syed M. Naquib Al-Attas*, 336.

⁴⁴ Sudarto, "Islamisasi Ilmu Dalam Pengembangan Pendidikan Islam," 117.

⁴⁵ Isma'il Raji Al-Faruqi, *Al Tawhīd: Its Implications for Thought and Life* (Kuala Lumpur: The International Institute of Islamic Thought (IIIT), 1992). Al-Faruqi, *Islamization of Knowledge, General Principles and Workplan*, 34–51.

⁴⁶ Al-Faruqi, *Al Tawhīd: Its Implications for Thought and Life*, 61.

also use it for their welfare. Based on this, in relation to the Islamization of science, every research and scientific development effort must be directed as a reflection of faith and the realization of worship to Him. This is different from the principles of Western science, which since the 15th century no longer know God, but only themselves and for their own interests. They separated knowledge from theological and religious principles.

Third, Unity of Truth and Knowledge. Truth originates in reality, and if all reality comes from the same source, namely God, then there cannot be more than one truth. Delivery through revelation cannot possibly be different, let alone contrary to existing reality, because God is the one who created both. In relation to the theory of knowledge, al-Faruqi said that the position of Islam can be best explained as a unity of truth.

Fourth, Unity of Life. This means that a Muslim must live his life in accordance with the laws decreed by Allah, both natural law and moral law. These two laws must be understood integrally, both between spiritual and material aspects, and between physical and spiritual, among others. Consequently, in the Islamization of science, science in practice must be understood and practiced based on the values of monotheism, without dichotomizing subject and object, historical and normative, reason and revelation.

Fifth, Unity of Humanity. According to al-Faruqi, all humans are the same; the difference is piety. This reflects that the social system in Islam is universal and does not differentiate between tribes, nations, ethnicities, etc. The connection between this understanding and the Islamization of science is that it teaches that an empathetic attitude towards human values is a necessity in the development of science. From this, it is clear that these five units will form the basic principles in carrying out the Islamization of contemporary science.

2.3 Paradigm of Scientization of Islam

2.3.1 Scientization Definition of Islam

The birth of “*Pengilmuan Islam*” began with dismay at Western Modern science which deviated from the spirit of the Renaissance with the aim of humanizing humans, but instead, massive de-humanization, and secularization occurred. Kuntowijoyo borrowed a term from Thomas Kuhn, stating that the current scientific paradigm has become normal science which is problematic.⁴⁷ Therefore there needs to be changes and offers regarding Islamic science. Apart from the

⁴⁷ Thomas Kuhn, *The Structure of Scientific Revolutions* (Chicago: The University of Chicago Press, 1970).

confusion above, “*Pengilmuan Islam*” which was initiated by Kuntowijoyo, aims to respond to the idea of the Islamization of science which is seen as textualization, namely making Western sciences compatible and even in harmony with Islam. Thus, Islamic scholarship aims to place Islam (the text of the Quran) as a paradigm in depicting reality. This is in contrast to Islamic scholarship, efforts to shift normative texts are directed toward contexts and intellectual projects from within Islam to the outside world.⁴⁸ With this model of Islamic science, Kuntowijoyo hopes that there will be great opportunities to give birth to an integralistic style of science that remains based on the Al Qur'an.

Even though Kuntowijoyo provides a critical note on the scientific paradigm that has developed in the West and has resulted in dehumanization and secularization, he is not completely anti-Western. The offer of “*pengilmuan Islam*” in an effort to realize integralistic Islamic scholarship does not necessarily negate the secular science that is developing today. If "secular" science is a joint product of humanity, “*pengilmuan Islam*” is a joint product of believers. “*Pengilmuan Islam*” is a further development of efforts to place the Quran as the main source of reference for Muslims. In this case, the Quran is placed in a symmetrical position with nature and humans, namely as a source of knowledge. As a source of knowledge, the Quran has the potential to be developed into various kinds of theories, especially in the fields of social sciences and other sciences. This view is possible because the Qur'an contains many concepts that can be analyzed to give birth to a scientific theory.⁴⁹

There are several advantages to using the Quran as a scientific theory. First, when the text of the Quran is placed as a theory of science, it will give rise to a desacralization of the text, because after all, science cannot always be separated from the world of criticism; it always has to accept revisions if deficiencies or weaknesses are found. This is the distinctive characteristic of science. Second, as a scientific theory, the product that will be born will not be directly separated from its parent, meaning the divine values attached to revelation will also be included in the scientific theory automatically. The author concludes that Islamic scholarship has great enthusiasm for responding to the challenges of secularization in the West. However, the author does not agree with this Islamic scientific effort because it is directed towards the context and intellectual project from within Islam to the

⁴⁸ Kuntowijoyo, *Islam Sebagai Ilmu: Epistemologi, Metodologi, Dan Etika* (Jakarta: Teraju, 2005), 7–10. See also at Abidin, *Paradigma Islam Dalam Pembangunan Ilmu Integralistik: Membaca Pemikiran Kuntowijoyo*, v, 9.

⁴⁹ Kuntowijoyo, *Paradigma Islam: Interpretasi Untuk Aksi*, ed. AE Priyono, 1st ed. (Yogyakarta: Penerbit Tiara Wacana, 2017), 357–360.

outside world. If so, then Western values and culture still exist within the body of this knowledge.

2.3.2 Process of “Scientization of Islam”

In "Pengilmuan Islam", there are two steps offered by Kuntowijoyo as an effort to implement Islamic scholarship, namely integralization and objectification. Integration is an effort to integrate human knowledge with revelation (God's instructions in the Qur'an and their implementation in the Sunnah of the Prophet). Meanwhile, objectification is an effort to make Islamic knowledge a blessing for everyone (*rahmatan lil'ālamīn*). Objectification of Islam can be interpreted as: “Islam that can be transmitted openly and without secrecy”.⁵⁰ What this means is Islam whose teachings can be felt by everyone, including non-Muslims. The following is an explanation of both.

2.3.3 Integration of Knowledge

The idea of integration originates from the paradigm differences between secular sciences that are products of Western civilization and the spirit of integrative sciences idealized by Islam. The paradigmatic differences between secular sciences and integralistic sciences include various aspects that can be traced starting from the birth process of a science to the point of departure, a series of processes, scientific products, and the goals of science, which generally include ontological, epistemological, and axiological aspects. Kuntowijoyo then compiled a process of stages which was a series of precursors to the birth of the secular sciences that dominate modern human science today in a more systematic manner. These stages were then described by Prof. Kuntowijoyo as follows:⁵¹

⁵⁰ Fajar Fauzi Raharjo and Nuriyah Laily, “Pengilmuan Islam Kuntowijoyo Dan Aplikasinya Dalam Pengembangan Pembelajaran Pendidikan Agama Islam Di Perguruan Tinggi Umum,” *Jurnal Al Gazali* 1, no. 2 (2018): 31.

⁵¹ Kuntowijoyo, *Islam Sebagai Ilmu: Epistemologi, Metodologi, Dan Etika*, 51.

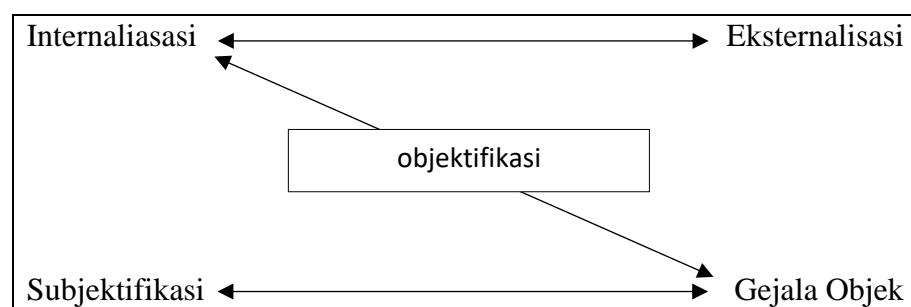
From the diagram above, it is explained that the background of secular science is due to modernization in philosophy in the West. As the philosophy of Rationalism rejects theocentrism, human reason is deified and exalted over God's revelation, even despised. Therefore, Kuntowijoyo set the stage for the birth of integralistic sciences which aim to be an alternative to the failure of secular science. Following are the stages.



There are four levels proposed by Kuntowijoyo in compiling integralistic science, namely religion as the basis for integration, then theo-anthropocentrism which is a combination of divine and human views at the same time. Thus, dedifferentiation emerged to glue the separate sciences back together, producing integralistic science.

2.3.4 Objectification of Islam

After carrying out the science integration process, the author explains that objectification is a step in efforts to develop Islamic science. Kuntowijoyo explained that objectification starts from the internalization of values, as well as the translation of internal values into objective categories. In fact, Kuntowijoyo also created a scheme that can explain that the position of objectification is in a middle position among other terms, namely internalization, externalization, and objective symptoms as follows:



If viewed from an etymological perspective, the word objectification comes from the word objective, which means "the act of objectifying" or "making something objective." So, objectification can be defined as looking at something objectively, or something is said to be objective if its existence does not depend on

the mind of the subject, but stands independently. So, if A is the objectification of B, then A is B which has been made objective by the subject.⁵²

Objectification has almost the same spirit as the externalization process which starts from the concretization of internally held beliefs with the example of "paying zakat." Zakat arises after there is a belief that some of the wealth does not belong to the person who receives it, and a belief that the sustenance must be spent. If people then pay zakat, that is what is called externalization.⁵³ Objectification follows the same procedure as externalization, but with an additional step. In fact, objectification is also a concretization of internal beliefs. An action is said to be objective if it is perceived by individuals outside of Islam as natural and reasonable, rather than as a religious action. However, from the perspective of the individual carrying out the action, if they still consider it to be a religious action, it includes charity. This objectification also applies to followers of religions other than Islam, as long as the action is perceived by Muslims as objective, while non-Muslims are welcome to consider it a religious act.⁵⁴

Kunto emphasized that a product of knowledge born from a religious parent must be objective science. This means that science is not perceived by followers of other religions, non-religions, and anti-religions as a norm, but as a purely objective scientific phenomenon. Whether you believe that a religious background is a source of knowledge or not does not matter, knowledge that has a religious background is objective science, not normative religion. So, the objectification of knowledge is knowledge from believers for all humans, not only for believers.⁵⁵

By objectifying, according to Kuntowijoyo, there are two things that can be avoided, namely secularization and domination. Secularization occurs because of an interpretation that assumes that all events that occur are logical consequences of objective phenomena. Meanwhile, domination occurs when a religious community only produces one product from the internalization of values, namely externalization. Because the starting point for objectification is the same as externalization, namely internalization. The difference lies in the goal: objectification is aimed outward, while externalization remains within the followers of a religion itself. Objectification is a rational act of translating values into rational

⁵² Abidin, *Paradigma Islam Dalam Pembangunan Ilmu Integralistik: Membaca Pemikiran Kuntowijoyo*, 147.

⁵³ Kuntowijoyo, *Islam Sebagai Ilmu: Epistemologi, Metodologi, Dan Etika*, 64.

⁵⁴ Abidin, *Paradigma Islam Dalam Pembangunan Ilmu Integralistik: Membaca Pemikiran Kuntowijoyo*, 148. See also at Kuntowijoyo, *Islam Sebagai Ilmu: Epistemologi, Metodologi, Dan Etika*, 62.

⁵⁵ Kuntowijoyo, *Islam Sebagai Ilmu: Epistemologi, Metodologi, Dan Etika*, 56, 62.

acts, so that outsiders can enjoy them without having to agree with the original values.⁵⁶ This means that the basic values of religion are not removed from human actions.

Regarding the Al-Qur'an as a reference book for Muslims, according to Kuntowijoyo, objectification can also be carried out. With objectification, the Quran also remains a source of law. The difference lies in procedure, not in essence. The objectification of Islam will first make the Quran a positive law whose formation was based on the collective consent of citizens. Thus, indirectly all Islamic law becomes state law but through objectification. Objectification also demands that Muslims pay attention not only to abstract issues such as morals, but also to concrete issues that concern the interests of the "wong cilik," such as poverty and inequality. So, it appears that people's doubts are not about Islam, whose teachings are comprehensive and egalitarian, but rather about people who implement Islamic teachings.

This idea aims to make Islam return to its noble vision as a blessing for all nature. Through objectification, Kunto intends to make the knowledge that will emerge from the Islamic paradigm be accepted gracefully by all parties. According to Kunto, objectification will avoid secularization and domination. The idea of objectification put forth by Kunto is a very meaningful offer, especially in the life of the Indonesian nation which is very multicultural and multireligious. With objectification, minority groups will feel like an inseparable part of the people as a whole.

3. CONCLUSION

From the explanation above, the author can conclude that the Islamization of science and Islamic scholarship have the same goal, namely to integrate Islam and science, so that there is no dichotomy between the two and avoid secularization. However, there are differences in the paradigm between the two. The Islamization of science is defined by Kuntowijoyo as a process from context to text, but the author disagrees with his opinion because Islamization is a way of Islamizing or returning the meaning of science to its original meaning. That way, there is no mixing with secular science. While Islamic scholarship interprets meaning from the context of a text, in this author's opinion, it is more about answering the wonders presented in the Quranic text. Since Kuntowijoyo's death, the Islamic scientific program has come to a halt. However, in contrast to the Islamization of science, Muslim scientists continue to develop it.[]

⁵⁶ Abidin, *Paradigma Islam Dalam Pembangunan Ilmu Integralistik: Membaca Pemikiran Kuntowijoyo*, 149.

BIBLIOGRAPHY

- Abidin, Muhammad Zainal. *Paradigma Islam Dalam Pembangunan Ilmu Integralistik: Membaca Pemikiran Kuntowijoyo*. 1st ed. Banjarmasin: IAIN Antasari Press, 2016.
- Al-Attas, Syed Muhammad Naquib. *Islam and Secularism*. Second. Kuala Lumpur: Intenational Institute of Islamic Thought and Civilization (ISTAC), 1993.
- . *Prolegomena to the Metaphysics of Islam*. Kuala Lumpur: International Institute of Islamic Thought and Civilization, 1995.
- Al-Faruqi, Isma'il Raji. *Al Tawhīd: Its Implications for Thought and Life*. Kuala Lumpur: The International Institute of Islamic Thought (IIIT), 1992.
- . *Islamization of Knowledge, General Principles and Workplan*. Herndon Virginia: IIIT, 1982.
- Ali, Muhammad Mumtaz. "Islamization of Knowledge from Universal and People-Oriented Perspective." In *Issues in Islamization of Human Knowledge*. Malyasia: International Islamic University Malaysia Press, 2014.
- Anshori, Ari. *Paradigma Keilmuan Perguruan Tinggi Islam: Membaca Integrasi Keilmuan Atas UIN Jakarta, UIN Yogyakarta, Dan UIN Malang*. Jakarta: Al-Wasat, 2018.
- Armas, Adnin, and Harda Armayanto. "Islamisasi Ilmu Pengetahuan: Respons Terhadap Tradisi Keilmuan Barat." In *Framework Studi Islam: Kajian Multidisiplin Wacana Keislaman Kontemporer*, edited by Harda Armayanto. 1st ed. Ponorogo: Fakultas Ushuluddin dan UNIDA Gontor Press, 2018.
- Bakar, Osman. *Tauhid & Sains : Perspektif Islam Tentang Agama & Sains*. Edited by Yuliani Liputo and M.S. Nasrulloh. 2nd ed. Bandung: Pustaka Hidayah, 2008.
- Dzilo, Hasan. "The Concept of 'Islamization of Knowledge' and Its Philosophical Implications." *Islam and Christian-Muslim Relations* 23, no. 3 (2012): 247–256.
- Ghifari, Muhammad. "Islamization of Knowledge Base Education in Islamic Boarding School to Face the Challenges of Western Civilization in 21st Century." *Progresiva: Jurnal Pemikiran dan Pendidikan Islam* 10, no. 1 (2021): 51–61.

- Gibb, H.A.R. *Whither Islam? A Survey of Modern Movements in the Moslem World*. IX. London: The Camelot Press, 1932.
- Hadi, Fadhil Sofian. "Tawhid sebagai Prinsip Primordial Peradaban Islam: Studi Pemikiran Isma'il Raji al-Faruqi." *TSAQAFAH* 15, no. 2 (November 2019): 265.
- Handrianto, Budi. *Islamisasi Sains : Sebuah Upaya Mengislamkan Sains Barat Modern. Islam & Sains*. Edisi ke-2. Jakarta: INSIST, 2010.
- . *Islamisasi Sains*. Jakarta: Pustaka Al-Kautsar, 2010.
- Husaini, Adian. *Wajah Peradaban Barat: Dari Hegemoni Kristen Ke Dominasi Sekular-Liberal*. Jakarta: Gema Insani Press, 2016.
- Juhana, Hendri, Nanat Fatah Natsir, and Erni Haryanti. "Integrasi Ilmu M. Amin Abdullah Dan Kuntowijoyo." *JIIP - Jurnal Ilmiah Ilmu Pendidikan* 5, no. 1 (2022): 192–200.
- Kuhn, Thomas. *The Structure of Scientific Revolutions*. Chicago: The University of Chicago Press, 1970.
- Kuntowijoyo. *Islam Sebagai Ilmu: Epistemologi, Metodologi, Dan Etika*. Jakarta: Teraju, 2005.
- . *Paradigma Islam: Interpretasi Untuk Aksi*. Edited by AE Priyono. 1st ed. Yogyakarta: Penerbit Tiara Wacana, 2017.
- Mas'ud, Abdurrahman. *Paradigma Islam Rahmatan Lil 'Alamin: Studi Agama, Pendidikan, Dan Masalah-Masalah Kebudayaan*. Edited by Yus R. 1st ed. Yogyakarta: IRCiSoD, 2021.
- MJ, Mughal. "Methodology of Islamization of Human Knowledge: A Comparative Appraisal of Proposed Approaches." *Arts and Social Sciences Journal* 06, no. 05 (2015).
- Musa, Mohd Faizal. *Naquib Al-Attas' Islamization of Knowledge Its Impact on Malay Religious Life, Literature, Language and Culture. Trends in Southeast Asia*. Singapore: ISEAS ISEAS–Yusof Ishak Institute Publishing, 2021.
https://www.iseas.edu.sg/wp-content/uploads/2021/06/TRS16_21.pdf.
- Mustaqim, Muhamad. "Pengilmuan Islam Dan Problem Dikotomi Pendidikan." *Jurnal Penelitian* 9, no. 2 (August 1, 2015): 255.
<http://journal.stainkudus.ac.id/index.php/jurnalPenelitian/article/view/1321>.
- Nasr, Seyyed Hossein. *Islam, Religion, History, and Civilization*. 13th ed. New York, Amerika: HarperOne, 2003.

- Nidzom, Muhammad Faqih, and Muhammad Taqiyuddin. "Kata Pengantar." In *Hamid Fahmy Zarkasyi Di Mata Guru, Sahabat, Dan Murid*, edited by Muhammad Faqih Nidzom and Muhammad Taqiyuddin. Ponorogo: UNIDA Gontor Press, 2021.
- Ningsih, Indah Wahyu, Nanat Fatah Natsir, and Erni Haryanti. "Gagasan Islamisasi Ilmu Pengetahuan." *JIIP - Jurnal Ilmiah Ilmu Pendidikan* 5, no. 1 (January 9, 2022): 207–217.
<http://jiip.stkipyapisdampu.ac.id/jiip/index.php/JIIP/article/view/400>.
- Qosim Nurshela Dzulhadi. "Islam Sebagai Agama Dan Peradaban." *Tsaqafah* 11, no. 1 (2015): 3.
- Qutb, Sayyid. *Khaṣāiṣ Al-Taṣawwur Al-Islāmīy Wa Muqawwamatuhu*. Beirut: Daar alSyuruq, 1983.
- Raharjo, Fajar Fauzi, and Nuriyah Laily. "Pengilmuan Islam Kuntowijoyo Dan Aplikasinya Dalam Pengembangan Pembelajaran Pendidikan Agama Islam Di Perguruan Tinggi Umum." *Jurnal Al Gazali* 1, no. 2 (2018): 28–53.
- Saefuddin, Ahmad Mufliis. *Islamisasi Sains Dan Kampus*. Jakarta: PPA Consultants, 2010.
- Sardar, Ziauddin. *Masa Depan Islam*. Edited by Terj. Rahmani Astuti. Bandung: Pustaka, 1987.
- Sholeh, Sholeh. "Islamisasi Ilmu Pengetahuan (Konsep Pemikiran Ismail Raji Al-Faruqi Dan Syed Muhammad Naquib Al-Attas)." *Al-Hikmah: Jurnal Agama dan Ilmu Pengetahuan* 14, no. 2 (2017).
- . "Islamisasi Ilmu Pengetahuan (Konsep Pemikiran Ismail Raji Al-Faruqi Dan Syed Muhammad Naquib Al-Attas)." *Al-Hikmah: Jurnal Agama dan Ilmu Pengetahuan* 14, no. 2 (2017): 209–221.
- Sudarto, Sudarto. "Islamisasi Ilmu Dalam Pengembangan Pendidikan Islam." *Edukasi Islami: Jurnal Pendidikan Islam* 10, no. 01 (2021): 99.
- Tim Penyusun Kamus Pusat Bahasa. *Kamus Besar Bahasa Indonesia*. Jakarta: Pusat Bahasa, 2018.
- Wan Daud, Wan Mohd Noor. *Filsafat Dan Praktik Pendidikan Islam Syed M. Naquib Al-Attas*. Bandung: Mizan, 2003.
- Zamakhsari, Ahmad. *Rekonstruksi Pemikiran Mulla Sadra Dalam Integrasi Keilmuan*. Edited by Yosi Nofa. Jakarta: Sakata Cendikia, 2014.
- Zarkasyi, Hamid Fahmy. "Islamic Worldview Sebagai Paradigma Sains Islam." In

El-Fikr: Jurnal Aqidah dan Filsafat Islam
Volume 5 Nomor 1 Tahun 2024
p-ISSN : 2809-6657
e-ISSN : 2809-1728

Islamic Science: Paradigma, Fakta Dan Agenda, edited by Syamsuddin Arif.
1st ed. Jakarta: Institute for the Study of Islamic Thought and Civilizations
(INSISTS), 2016.

———. *Peradaban Islam*. Ponorogo: CIOS UNIDA Gontor, n.d.

———. “Tamaddun Sebagai Konsep Peradaban Islam.” *Tsaqafah* 11, no. 1
(2015): 1–28.

Zubaidi, Sujiat, Kharis Majid, and Muttaqin. “The Relation of Religion, Science
and Civilization, Malik Bennabi ’s Perspective.” *Peradaban Islam* 16, no. 2
(2020): 285–310.

Mu’jam Al-Ma’any: Likulli Rasmin Ma’na. Almaany.com, 2022.