



## The Islamization of Science and Its Consequences: An Examination of Ismail Raji Al-Faruqi's Ideas

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### ABSTRAK

Penelitian ini dilatarbelakangi oleh perkembangan ilmu pengetahuan yang melahirkan berbagai macam dampak bagi kehidupan manusia dan lingkungan. Ilmu pengetahuan di satu sisi dapat membantu dan meringankan beban manusia, namun di sisi lain juga berperan dalam menghancurkan nilai-nilai kemanusiaan, bahkan eksistensi diri. Ilmu Barat yang berwatak sekuler dibangun di atas filosofi materialisme, naturalisme dan eksistensialisme, sehingga melahirkan ilmu yang jauh dari nilai-nilai spiritual dan moral. Oleh karena itu, Islamisasi ilmu pengetahuan dalam pandangan para pemikir Islam merupakan sesuatu yang harus dirumuskan. Tujuan penelitian ini adalah untuk mengetahui konsep Ismail Raji Al-Faruqi tentang Islamisasi Ilmu (*Islamization of Science*). Metode yang digunakan dalam kajian ini adalah studi literatur, dengan cara menelaah jurnal, buku, laporan penelitian, majalah dan literatur lainnya. Adapun Hasil penelitian ini menunjukkan bahwa al-Faruqi adalah salah seorang tokoh yang memiliki gagasan brilian dalam memecahkan persoalan yang dihadapi umat. Gagasan dalam pendidikan tidak terlepas dari konsep tauhid yang kemudian di dikenal dengan istilah Islamisasi ilmu. Konsep Islamisasi dilakukan dengan menggunakan proses pembenaran dan pendekatan sakralisasi pengetahuan serta melalui proses mengintegrasikan sains Barat dengan sains Islam. Pemikiran al-Faruqi berkontribusi dalam pengembangan intelektualitas masyarakat Muslim yang mengintegrasikan nilai-nilai moral keislaman dengan pendidikan modern yang melahirkan cendekiawan di dunia dan Indonesia.

### ABSTRACT

This research is motivated by the advancement of science, which has varied effects on human life and the environment. Science, on the one hand, can help and reduce human burdens, but it also contributes to the destruction of human values, and even self-existence. Western science, which is secular in nature, is founded on the concepts of materialism, naturalism, and existentialism, producing information that is divorced from spiritual and moral values. As a result, Islamic scholars believe that the Islamization of science must be formalized. The goal of this research was to learn about Ismail Raji Al-Faruqi's concept of Islamization of Science. The literature study approach was employed in this study, which involved examining journals, books, research reports, periodicals, and other publications. According to the findings of this study, al-Faruqi is a figure with excellent ideas for resolving people's issues. The concept of education is inextricably linked to the concept of monotheism, which became known as the Islamization of knowledge. Islamization is accomplished by a process of rationalization and sacralization of knowledge, as well as through the integration of Western and Islamic science. Al-Faruqi's ideas contribute to the intellectual development of Muslim civilization by integrating Islamic moral standards with modern education, giving rise to intellectuals all over the world, including in Indonesia.

### KATA KUNCI

Islamisasi Ilmu; Ismail Raji' al-Faruqi.

### KEYWORDS

Islamization of Science; Ismail Raji' al-Faruqi.

## A. Introduction

Islam has a long history and has given birth to many millennial and extraordinary ideas, just as it did in classical times. In the 13th century AD, Islamic civilization was stagnant and tended to repeat previous figures' understanding.<sup>1</sup> The Abbasid dynasty, a symbol of the glory of the Muslims, experienced a decline in the 15th century A.D., making a backward period for the Muslims.<sup>2</sup> This indicates that Europeans seized the opportunity and attained the golden peak previously held by Islam.<sup>3</sup>

Following the Western invasion of the Islamic world in the nineteenth century AD, the Ulama realized how backward Islamic Civilization was and aspired to restore its glory.<sup>4</sup> According to Harun Nasution, in classical times, Islam triumphed, and what the West did was learned from Islam; however, in modern times, the European nation advanced, and Islam should learn from it.<sup>5</sup> Some of the innovations discovered by Europeans were in the fields of consumer industrial technology, machinery, electricity, spinning technology, and others.<sup>6</sup> After a while, the invention of this innovation was not matched by the material possessed by Europeans, resulting in the industrial revolution, which resulted in a humanitarian crisis, such as unemployment, slavery, and rebellion as a result of the bourgeoisie who no longer required human labor.<sup>7</sup>

Science's advancement has a variety of effects on human life and the environment; on the one hand, it can help and lighten human burdens, but on the other hand, it can also play a role in destroying human values, even self-existence.<sup>8</sup> Western secular science is founded on the philosophy of materialism, naturalism, and existentialism, producing knowledge divorced from spiritual and moral values.<sup>9</sup>

The issue that Muslims face today is one of science. As a result, Islamic thinkers believe that science must be Islamized. Ismail Raji al-Faruqi is a Muslim thinker and scholar who advocated for the return of science to its mother, Islam, in his thoughts on the Islamization of Knowledge.<sup>10</sup>

The concept of Islamization of science has recently emerged as an intriguing phenomenon that has long been a source of debate among Muslim academics.<sup>11</sup> This is an interesting contemporary

<sup>1</sup> Siti Mahmudah Noorhayati Maschanif, "Islamisasi Ilmu Pengetahuan," *AL-Riwayah: Jurnal Kependidikan* 7, no. 2 (2015): 237–47.

<sup>2</sup> Fithriani Gade, *Orientasi Sains Dan Islamisasi Ilmu Pengetahuan*, ed. Syahrizal (Banda Aceh: Bandar Publishing Cetakan, 2021).

<sup>3</sup> Bahrudin, "Islamisasi Ilmu Pengetahuan," *Fikrah: Journal of Islamic Education* 6, no. 2 (2013): 64–74.

<sup>4</sup> Zuhdiyah, "Islamisasi Ilmu Ismail Raji Al-Faruqi," *Tadrib* 2, no. 2 (2016): 293–313.

<sup>5</sup> Ghazi Abdullah Muttaqien, "Pandangan Syed Muhammad Naquib Al-Attas," *Jurnal Jaqfi : Jurnal Aqidah Dan Filsafat Islam* 4, no. 2 (2019): 93–130.

<sup>6</sup> Masturin, Mhd Rasid Ritonga, and Siti Amaroh, "Tawhid-Based Green Learning In Islamic Higher Education: An Insan Kamil Character Building," *Qudus International Journal of Islamic Studies (QIJIS)* 10, no. 1 (2022): 215–52.

<sup>7</sup> Rafiyanti Paramitha Nanu, "Pemikiran Syed Muhammad. Naquib Al-Attas Terhadap Pendidikan Di Era Modern," *Jurnal Tarbawi* 05, no. 02 (2021): 14–29.

<sup>8</sup> Marwazi and M. Husnul Abid, "Traditional Madrasah, State Policies and the Rise of Integrated Islamic Schools in Jambi," *Journal of Indonesian Islam* 15, no. 1 (2021): 75–102, <https://doi.org/10.15642/JIIS.2021.15.1.75-102>.

<sup>9</sup> I M Alfiansyah, "Islamisasi Sains Perspektif Ismail Raji Al Faruqi Sebagai Upaya Mengintegrasikan Sains Dan Ilmu Agama," *Prosiding Konferensi Integrasi Interkoneksi Islam Dan Sains* 3 (2021): 138–46.

<sup>10</sup> Ervan Nurtawab and Dedi Wahyudi, "Restructuring Traditional Islamic Education in Indonesia: Challenges for Pesantren Institution," *Studia Islamika* 29, no. 1 (2022): 55–81, <https://doi.org/10.36712/sdi.v29i1.17414>.

<sup>11</sup> Muhammad Taufik and Muhammad Yasir, "Mengkritisi Konsep Islamisasi Ilmu Ismail Raji Al-Faruqi: Telaah Pemikiran Ziauddin Sardar," *Jurnal Ushuluddin* 25, no. 2 (2017): 109, <https://doi.org/10.24014/jush.v25i2.3830>.

phenomenon because it responds to the development of modern epistemology, which is dominated by non-Islamic Western civilization. The hegemony and dominance of secular Western civilization became the dominant factor causing the decline of Islamic civilization which had experienced a century of glory in the past when the West was in "darkness". Muslims have proven themselves to be champions of the advancement of civilization and science throughout their history.<sup>12</sup>

According to Abdullah, as one of the leading Muslim scientists, Al Faruqi seeks to implement Islamic teachings by offering the concept of monotheism in the form of reformulation of new knowledge when understanding the concept of monotheism.<sup>13</sup> The Islamization of science, according to al-Faruqi, is rooted in monotheism. Every scientific research and development must be directed as a reflection of faith and worship to Him. This is not consistent with Western scholarship principles. Since the 15th century, they have only thanked themselves rather than God.<sup>14</sup> They have separated science from theological and religious principles.<sup>15</sup> According to Ismail Raji al-Faruqi, Islamization of science emphasizes a complete overhaul of Western social science because it is regarded as egocentric. Al-Faruqi's step, as well as his criticism of the reality of Islamic education, is a significant contribution and benefit to the reform of the Islamic education system. Al-Faruqi's concept of Islamization of knowledge emphasizes monotheism while undermining Western egocentrism. Ismail Raji al-Faruqi responded to Islam's decline with an offer of Islamization of knowledge in order for Islam to reclaim its long-lost glory Islamic values.

## B. Biography of Ismail Raji Al-Faruqi

Al Faruqi's biography, like that of other Muslim scientists, describes a challenging and dynamic life journey. Hijrah became a geographical, social, and educational blanket for Al Faruqi's long journey in life. Al-Faruqi was born on January 1, 1921 in Yaifa (Palestine) and died on May 24, 1986. His father, Abd al Huda al-Faruqi, was a Muslim judge who was devoutly religious. Al-religious Faruqi's education came from his father's home and the local mosque. Ismail was born in Palestine, which was still calm and peaceful at the time. Palestine remains peaceful under Arab rule. The following details about Al-Faruqi's education and career can be found: (1) College des feres de Lebanon from 1926 to 1936 (2) Department of Philosophy, American University of Beirut. After receiving a Bachelor of Arts (BA) in 1941, (3) became a Palestinian civil servant under the British mandate, and (4) at the age of 24, became governor of the province of Galelia in Palestine. When the province fell into Israeli hands in 1974, he fled to America. (5)

<sup>12</sup> Rizkia Suciati et al., "Millennial Students' Perception on the Integration of Islam and Science in Islamic Universities," *Indonesian Journal of Islam and Muslim Societies* 12, no. 1 (2022): 31–57, <https://doi.org/10.18326/ijims.v12i1.31-57>.

<sup>13</sup> Jahada Aris Try Andreas Putra, "Konsep Pemikiran Ismail Raji Al Faruqi (Dari Tauhid Menuju Integrasi Ilmu Pengetahuan Di Lembaga Pendidikan)," *Jurnal Pemikiran Islam* 6, no. 1 (2020): 20–37.

<sup>14</sup> YUSDANI YUSDANI, "Islamisasi Model Al-Faruqi Dan Penerapannya Dalam Ilmu Ekonomi Islam Di Indonesia (Suatu Kritik Epistemik)," *La\_Riba* 1, no. 1 (2007): 77–94, <https://doi.org/10.20885/lariba.vol1.iss1.art6>.

<sup>15</sup> Saifuddin Dhuhri et al., "Passive Islamophobia and National Cultural Construction: A Critical Note on Art Curriculum," *Indonesian Journal of Islam and Muslim Societies* 11, no. 1 (2021): 1–27, <https://doi.org/10.18326/IJIMS.V11I1.1-27>.

Master's Degree in Philosophy from Indiana University in 1949; (6) Master's Degree in Philosophy from Harvard University (7) Indiana University Ph.D. (8) Islamic studies at Al-Azhar University in Cairo (9) McGill University in Canada (10) works at the Central Institute for Islamic Research (CIIR) and the Journal of Islamic Studies (11) teaches at the University of Chicago's School of Divinity and Syracuse University in New York. (12) Accepts the position of Professor of Islamic Thought and Culture at Temple University in Philadelphia.<sup>16</sup>

In 1954-1958, Al-Faruqi moved to Cairo to study Islam at Al-Azhar University. Then, from 1959 to 1961, Al-Faruqi continued his education with a scholarship to the Faculty of Theology at McGill University. Al-Faruqi was a visiting professor of religion history at the University of Chicago. Al-Faruqi received his first full-time permanent position as an extraordinary professor at Syracuse University's Department of Religion in 1964.<sup>17</sup> Al-Faruqi eventually moved to Temple University in 1968 to become a professor of Islamic studies and religious history, a position he held until his death. In the United States, he founded the International School of the Institute of Islamic Thought (IIIT) in 1980 as a physical manifestation of the ideas he was practicing.<sup>18</sup> Al-Faruqi was a founding member of the Association of Muslim Social Scientists. His two organizations publish American journals on Islamic social sciences. What he did was motivated by his conviction that science is evolving secularly and away from monotheism. Then he gave birth to concepts and theories, ensuring that progress and science would not deviate too far from ethics. Al-Faruqi and his family died tragically as a result of his murder.<sup>19</sup>

An unknown group of people murdered Al-Faruqi and his family. This was the result of the anti-Arab and Islamic movement's provocation, carried out by certain groups who had long harbored animosity toward Islam and Arab citizens. The death of al-Faruqi shocked and saddened Islam and the world. The Islamic Society of North America (ISNA) immortalized his thoughts and dedication by establishing The Ismail and Lamya Al-Faruqi Memorial Fund.<sup>20</sup>

In addition to his great contribution in introducing Islamic studies at various universities in America and his famous project, 'Islamization of knowledge', Faruqi is also active in Islamic and religious movements. With his wife, Dr. Louis Lamya, he founded Islamic study groups such as the Muslim Student Association (MSA), the American Academy of Religion (AAR), the Association of Muslim Social Scientists (AMSS), the Islamic Society of North America (ISNA), and published the journal American Journal of Islamic Social Sciences (AJISS) (IIIT). Faruqi also serves as an advisor and participates in the design of

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<sup>16</sup> Ismail Raji' Al-Faruqi, *Islamization of General Principles and Work Plan* (Herdon: International Institute of Islamic Thought Herndon, 1981).

<sup>17</sup> Shaykh Taha Jabir Al-Alwani, *Issues in Contemporary Islamic Thought, Issues in Contemporary Islamic Thought* (London: The International Institute Of Islamic Thought, 2019), <https://doi.org/10.2307/j.ctvk8w1ww>.

<sup>18</sup> Muhammad Amimul Ahsan, Abul Kalam Mohammad Shahed, and Afzal Ahmad, "Islamization of Knowledge: An Agenda for Muslim Intellectuals," *Global Journal of Management and Business Research Administration and Management* 13, no. 10 (2013): 1–11.

<sup>19</sup> Ismail R al Faruqi, "Al Tawhid: Its Implications for Thought and Life," *Issues in Islamic Thought* (Herdon: International Institute of Islamic Thought Herndon, 1992).

<sup>20</sup> Al-Faruqi, *Islamization of General Principles and Work Plan*.

Islamic study programs at universities throughout the Islamic world, including Pakistan, India, South Africa, Malaysia, Saudi Arabia, and Egypt. Solitude can also be found at the University of Mindanao in the southern Philippines and Qum University in Tehran, Iran.<sup>21</sup>

### C. Background of Islamization of Science

Islamization became a topic of debate and was widely published as a "new view" among scientists. The concept of Islamization of science arose in response to the Western-introduced dichotomy of science and religion in the Islamic world. Today's scientific progress has had a tremendous influence, but it has also had a negative impact, because today's Western science has a value that is independent of religion. Furthermore, Islamization of science is a reaction to the crisis in the Muslim education system, namely the dualism of the Islamic education system and secular education, which confuses Muslims today.<sup>22</sup>

The concept of Islamization of science first emerged in 1977, at the first world conference on Muslim education in Mecca, which was organized by King Abdul Aziz University. Ismail Raji al-Faruqi proposed the idea of Islamization of science. According to al-Faruqi, the Islamic education system is imprinted with Western caricatures in which Western science is divorced from human and religious values. Al-Faruqi's approach is to reorganize all of Western knowledge within the framework of Islamic teachings.<sup>23</sup>

According to Al-Atas, the western concept of science must be Islamized by formulating and combining the essential elements of Islam into a composition that summarizes the essence of knowledge. Even now, a new approach has emerged, which is to first develop the philosophical foundation of Islamic science before Islamizing science.<sup>24</sup>

Islamization of science is essentially a reaction to the critical or damaged state of Islamic education as a result of imitating or plagiarizing Western education. Islamization is an Islamic activity, according to the word structure.<sup>25</sup> In this case, Islam is science. The Islamization of this science is defined by a number of figures. Al-Faruqi refers to Islamization of knowledge as Islamization of Knowledge (IOK), and this is the most commonly used term. Al-Islamiyat Al-Ma'rifat means "Islamization of all disciplines" (both contemporary and Islamic traditions). Al-Faruqi explains the Islamization of science, which includes

<sup>21</sup> A Khudori Soleh, "Islamisasi Ilmu Ismail R. Al-Faruqi," *Ulul Albab: Jurnal Studi Islam* 12, no. 1 (2011): 1–21.

<sup>22</sup> Rosnani Hashim and Imron Rossidy, "Islamization of Knowledge : A Comparative Analysis of the Conceptions Of," *Intellectual Discourse* 8, no. 1 (2000): 19–44.

<sup>23</sup> Bahrudin, "Islamisasi Ilmu Pengetahuan".

<sup>24</sup> Umar A. Hassan, "Islamization of Knowledge," *American Journal of Islam and Society* 5, no. 2 (1988): 327–33, <https://doi.org/10.35632/ajis.v5i2.2731>.

<sup>25</sup> Supardi Ritonga Sawaluddin, Koii Syahbudin, Imran Rido, "Creativity on Student Learning Outcomes in Al-Quran Hadith Subjects," *Journal of Innovation in Educational and Cultural Research* 3, no. 2 (2022): 257–63, <https://doi.org/10.46843/jiecr.v3i2.1.06>

providing new definitions, organizing data, re-evaluating conclusions, and re-projecting goals in such a way that these disciplines enrich Islamic insight and benefit the cause of Islam.<sup>26</sup>

Al Faruqi sparked the idea of Islamizing science on the basis of monotheism, formulating its principles on the basis of monotheism, setting goals, and outlining the steps. Thus, Islamization of science entails reviewing and re-criticizing the products of ijtihad from scholars as well as previous non-Muslim ijtihad in the field of science by verifying whether or not the views, findings, theories, and so on are relevant to the context of space and time.<sup>27</sup>

Sayyed Hossein Nasr openly introduced the Sufi perspective as an alternative to the epistemological crisis. Furthermore, this tradition was carried on by two prominent scholars, al-Attas and al-Faruqi. These two figures are more concerned with the Islamization of science. Al-concern Faruqi's about the condition of Muslims who are immersed in the adoption of the western education system, according to him, there is no other way to revive Islam and help the suffering of the world except by reviewing the Islamic scientific culture of the past, present, and western science, and then cultivating it. Through the so-called "Islamization of science," become rahmatan li al 'alamin.<sup>28</sup> Syed Naquib al-Attas and Ismail Raji al-Faruqi share the belief that the best way to overcome the problems that the people face, such as the dichotomy in education and the decline in people's morality, is to conduct the Islamization of knowledge.<sup>29</sup>

From an epistemological standpoint, they have the same views on science. According to them, science is value bonded with values that are believed to be true, rather than value free. According to them, science is subjective and depends on the person conducting the research. This is supported by al-assertion Attas's in his book *Islam and Secularism* that science is not neutral and can even be infiltrated with properties and content that resemble science.<sup>30</sup> Knowledge has been infused with a nature and content that masquerades as knowledge. What is formulated and disseminated is knowledge imbued with the character and personality of Western civilization; the knowledge presented and conveyed is in the form of pseudo knowledge that is subtly fused with the true so that others who take it unconsciously appear to receive true knowledge. In his book *Islamization of Knowledge*, Al-Faruqi also stated that modern science is not universal, but rather ethnocentric, with a focus on Europe. As a result, modern science should not be used as is, particularly in an Islamic society with values and beliefs that differ from Western civilization.<sup>31</sup>

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<sup>26</sup> Wan Mohd Nor Wan Daud, *Islamization Of Contemporary Knowledge And The Role Of The University In The Context Of De-Westernization And Decolonization* (Kuala Lumpur: UTM, 2013).

<sup>27</sup> Soleh, "Islamisasi Ilmu Ismail R. Al-Faruqi".

<sup>28</sup> Sayed Hossein Nasr, *Islamic Spirituality* (New York: Routledge, 1987).

<sup>29</sup> Daud, *Islamization Of Contemporary Knowledge And The Role Of The University In The Context Of De-Westernization And Decolonization*.

<sup>30</sup> Zulfahmi Alwi, Darsul S Puyu, and Dony Arung Triantoro, "Respecting the Red White Flag and National Commitment in the Perspective of Hadith," *ADDIN* 16, no. 1 (2022): 75–102.

<sup>31</sup> Syed Muhamed Naquib Al-Attas, *Islam-and-Secularism-Attas.Pdf* (Kuala Lumpur: Muslim Youth Movement of Malaysia (ABIM), 1993).

They believe that the education system, particularly modern sciences, is to blame for the problems that Muslims face today. This is clearly seen in Naquib al-Attas' book, *The Concept of Islamic Education*, that the sciences that need to be Islamized are rational and contemporary sciences. This is also consistent with al-belief Faruqi's that modern sciences must be Islamized. This is clearly visible in al-Islamization Faruqi's framework. Despite the fact that they both mentioned Islamization, they did not elaborate. There are undeniable differences between the two characters.<sup>32</sup>

If al-Attas prioritized the subject of science's Islamization, namely humans, al-Faruqi prioritized the object of science's Islamization, namely science itself. This can be seen in al-Attas' expression or words, namely that Islamization of science is seen as liberating science from secular ideology-based interpretations, as well as secular humans' meanings and expressions. From this statement, it is clear that al-Attas prioritizes human liberation first, by cleansing the soul and adorning it with commendable qualities, so that a good human person will be formed and become a good Muslim during the process of Islamization of knowledge. Meanwhile, al-Faruqi prioritized the object of science's Islamization, namely science itself. This is evident in al-statement Faruqi's that, before Muslims experience decay and stagnation, they must develop, build, and clarify modern scientific disciplines that are consistent with the world view and Islamic values. Al-Faruqi appears more open to Western knowledge or civilization as long as man has mastered Islamic sciences and can act as a filter for himself.<sup>33</sup> While al-Attas values originality, he considers Islam to be perfect because it covers a wide range of human needs. Islam is a religion as well as a civilization.<sup>34</sup>

In this case, al-Attas is only concerned with contemporary sciences because he considers secularism to have infiltrated them. According to al-Attas, the rational, intellectual, and philosophical sciences, as well as the human sciences, are the contemporary sciences that need to be Islamized. Natural and applied sciences. The sciences of technology Meanwhile, al-Faruqi believes that all sciences, including Islamic treasure sciences, must be Islamized. In addition to the aforementioned modern science, there are Islamic treasures such as Sufism. According to Al-Attas, the Islamization of Science program has been read into the concept of Islamization of Science itself. While al-Faruqi thought that the concept of Islamization of science was insufficient to explain the program of Islamization of science, he devised 12 programs of Islamization of science.<sup>35</sup>

Ismail Raji al-Faruqi's idea or project of Islamization of science has many supporters and detractors, including many Muslim scholars who reject and accept this viewpoint. Science, according to Fazlur Rahman, cannot be Islamized because there is nothing wrong with science; the problem is that it is misapplied. Knowledge, according to Fazlur Rahman, has two qualities: it is a double-edged sword that

<sup>32</sup> Al-Attas.

<sup>33</sup> Bayu Nugraha, Suharjana, and Ria Lumintuarso, "Perceptions of Physical Education Students and Teachers on Physical Education Learning," *Cakrawala Pendidikan* 41, no. 2 (2022): 321–29, <https://doi.org/10.21831/cp.v41i2.39887>.

<sup>34</sup> al Faruqi, "Al Tawhid: Its Implications for Thought and Life".

<sup>35</sup> al Faruqi.

must be used carefully and responsibly, and it is critical to use it correctly when obtaining it. Abdus Salam is another Muslim scholar who opposes the Islamization of science. "There is only one universal science, its problems and forms are international, and there is no such thing as Islamic science, just as there is no Hindu science, Jewish science, or Christian science," says Abdus Salam. According to this statement, Abdus Salam is among those who oppose the concept of Islamization of knowledge, which is seen as a solution for Muslims who are facing difficulties.<sup>36</sup>

Meanwhile, Abdul Karim Soroush came to the conclusion that Islamization of science was either illogical or impossible. Because reality is neither Islamic nor un-Islamic. This truth is neither Islamic nor un-Islamic. Ziauddin Sardar, an English Muslim thinker, believes that the Islamization of science program is naive and shallow. He was concerned that the Islamization movement would lead to the de-Islamization (westernization) of Islam. Sardar is skeptical of Muslim scientists' ability to combine Islamic and Western science because there are significant paradigm differences between the two. This is in response to Sardar's criticism of al-Faruqi, who places mastery of modern science before mastery of Islamic heritage and explains the relevance of Islam to Western disciplines. This action is considered by Sardar like "stretching before sitting" or like "putting the cart before the horse". He believes that modern science must be made relevant to Islam.<sup>37</sup>

#### **D. Islamization of Science According to Al-Faruqi**

Islamization of science entails carrying out scientific activities such as revealing, connecting, and disseminating scientific knowledge about the nature of human life. According to Al-Faruqi in Muhammad Shafiq's book *Educating a New Generation of Muslims*, he expressed many ideas and thoughts about Muslim problems. What is happening in the Western world and permeating the Islamic world today is not appropriate for Muslims. Western social science is flawed, and clearly, Western style violates one of Islamic methodology's most important requirements, namely the unity of truth. He went on to say that Islam is distinct.<sup>38</sup>

Religious issues have become an important part of science and religion studies that should not be overlooked. Some argue that science and religion are a unity that fills the void left by the other; on the contrary, science can be proof of the truth of religion as long as there is no debate between science and religion. The issue between science and religion, however, is the occurrence of conflicting debates between science and religion itself.<sup>39</sup>

According to Greg Soetomo, there are three main things that resulted from Soetomo's research, namely: first, related to the development of science that is able to provide empirical and mathematical evidence to narrow and even eliminate religiosity, which is often followed by philosophical claims that

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<sup>36</sup> Ahsan, Shahed, and Ahmad, "Islamization of Knowledge: An Agenda for Muslim Intellectuals".

<sup>37</sup> Al-Faruqi, *Islamization of General Principles and Work Plan*.

<sup>38</sup> Moh.Kamilus Zaman, "Menurut Ismail Raji Al-Faruqi," *Edupedia* 4, no. 1 (2019): 23–29.

<sup>39</sup> al Faruqi, "Al Tawhid: Its Implications for Thought and Life".



are not actually the authority of science.<sup>40</sup> Second, there is a period of time in which scientific progress occurred, which actually illuminates the dimension of religiosity, though this does not imply that the issues of faith, revelation, the existence of God, and other dimensions of religiosity have been resolved. Third, scientific progress provides a lot of "homework" in the form of philosophical problems with religious dimensions, faith, and revelation for God-centered philosophy.<sup>41</sup>

According to Al-Faruqi, modern knowledge creates contradictions between revelation and reason in Muslims, separating thought from action and allowing cultural and religious dualism to exist. As a result, efforts must be made to Islamize science. According to al-Faruqi, this effort must depart from Tawhid. All disciplines must be rewritten to incorporate Islamic principles into their methodology, data strategy, and problems. The idea behind Islamizing al-knowledge Faruqi's is monotheism, which testifies that there is no god but Allah.<sup>42</sup> The essence of Islamic civilization is Islam itself, and the essence of Islam is monotheism, or God's oneness, an act that affirms Allah as the One Creator, absolute and transcendent, ruler of the universe.<sup>43</sup>

#### E. The Strategic Islamization Concept of Al-Faruqi

Al-Faruqi also provides a comprehensive systematized work plan for his program of knowledge Islamization, which is the result of his years of effort to hold debates and discussions through a number of international seminars. The five objectives of Al-Faruqi's work plan for the Islamization program are as follows: first, mastering modern disciplines; second, control the Islamic treasures; third, determine the specific relevance of Islam in each modern scientific discipline; fourth, look for innovative ways to combine Islamic artifacts and contemporary science; And fifth, directing Islamic thought towards paths that lead to the realization of God's blueprint. According to al-Faruqi, the aforementioned objectives can be attained through twelve systematic steps that ultimately result in the Islamization of science,<sup>44</sup> which involve Comprehensive knowledge of modern disciplines, a survey of contemporary fields, knowledge of Islamic tradition through anthologies, analysis of Islamic heritage as a mastery, determination of Islam's special relevance to each subject, examine modern disciplines critically, crisis evaluation of Islamic treasures, conduct a survey on the most pressing issues confronting Muslims, an examination of humanity's challenges, analyze and synthesize creatively, redefining disciplines within an Islamic context, dissemination of Islam-related knowledge.

In addition to these steps, hosting conferences and seminars to involve many specialists in the appropriate disciplines of science in finding answers to interdisciplinary challenges might help to speed the Islamization of knowledge. The experts engaged should be allowed to meet with the teaching staff. Furthermore, the discussion should address the issue of the approach required. According to the researcher,

<sup>40</sup> S Hidayatullah, "Agama Dan Sains: Sebuah Kajian Tentang Relasi Dan Metodologi," *Jurnal Filsafat* 1, no. 29 (2019): 102–33, <https://doi.org/10.22146/jf.30246>.

<sup>41</sup> Bahrudin, "Islamisasi Ilmu Pengetahuan".

<sup>42</sup> al Faruqi, "Al Tawhid: Its Implications for Thought and Life".

<sup>43</sup> Hassan, "Islamization of Knowledge."

<sup>44</sup> Jendri, "Hubungan Sains Dengan Agama Perspektif Pemikiran Ian G Barbour," *Tajdid* 18, no. 1 (2019): 57–78.

this step presented, of course, requires a lot of energy and the cooperation of numerous parties in its deployment. Because Islamization is a huge, long-term process that necessitates precise and correct analysis, a significant effort is also required to integrate every scientific subject in which all Muslim experts are involved.<sup>45</sup>

#### **F. The Consequences of Idea of Ismail Raji Al-Faruqi for the Progress of Islamization of Knowledge**

Islamization of knowledge is more than just a conversation; it must have tangible consequences in order to be valuable to the larger community. By establishing Islamic study groups, Al-Faruqi has attempted to actualize the Islamization of knowledge. The movement adheres to the monotheistic premise so as not to diverge from religious teachings.<sup>46</sup>

##### **1. International Implications of Islamization of Science**

Islamization of knowledge is more than merely a study; publication of the study's findings is a step toward making the Islamization of information more widely recognized. Al-Faruqi, the originator of the Islamization of knowledge, has a very strong zeal in developing disciplines that adhere to the Islamic framework of thought.

He established and oversaw the Department of Islamic Studies until his death. In addition to establishing the Department of Islamic Studies, al-Faruqi established Islamic studies in several American universities. Furthermore, he and his wife, Louis Lamya, founded Islamic study groups such as the Muslim Student Association (MSA), the American Academy of Religion (AAR), founded the Association of Muslim Social Scientists (AMSS), The Islamic Society of North America (ISNA), published the American Journal of Islamic Social Sciences (AJISS), and, most importantly, he founded the International Institute of Islamic Thought (IIIT).<sup>47</sup>

##### **2. Implications of the Islamization of Science in Indonesia**

Western science and technology's dominance has had a significant impact on the style and viewpoint of people's lives. Historically, modern Western science was founded on the spirit of freedom and in opposition to the dominance of Christian beliefs, resulting in a mindset that is diametrically opposed to Christian religious philosophy as the antithesis. Secularization is the most remarkable mission incorporated into modern Western science in this regard. Modern science will continue to be the major influence in Indonesian life in the third millennium. Science has the potential to be both destructive and useful, depending on how we manage it. Management in accordance with the cultural habitat of the Indonesian nation would maximize the efficiency of science as well as everyone's moral obligation.

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<sup>45</sup> Al-Faruqi, *Islamization of General Principles and Work Plan*.

<sup>46</sup> Robert M Kosanke, "Implikasi Konsep Islamisasi Pengetahuan Ismail Raji Al-Faruqi," *Humanistika: Jurnal Keislaman* 3, no. 1 (2019): 154–70.

<sup>47</sup> Aris Try Andreas Putra, "Konsep Pemikiran Ismail Raji Al Faruqi (Dari Tauhid Menuju Integrasi Ilmu Pengetahuan Di Lembaga Pendidikan)".

According to the above theory, Islamic reformers want to modernize in order to restore Islam to its previous splendor. The term modernization is derived from the word modern, which denotes regeneration. The birth of renewal, of course, will always go hand in hand with the progress of science and technology at the moment, thus renewal is impossible without the assistance of scientific development.<sup>48</sup> Modernization refers to movements and efforts to alter beliefs, conventions, and traditions. to adapt to new conditions brought upon by modern science and technology. Reforms that occur in Indonesia always have elements relating to belief and science.<sup>49</sup>

## G. Conclusion

The concept of Islamization of science developed in 1977, during the first world conference on Muslim education in Mecca. One of the suggested ideas is about the Islamization of Knowledge. Muhammad Naquib Al-Attas and Ismail Raji Al-Faruqi, among others, proposed this notion. The Islamization of knowledge is the freeing of Muslims from scientific values that contradict the Islamic worldview. Islamization of Science is Dewesternization of Science, according to Al-Attas (Dewesternization of knowledge). Al-Faruqi is one of the figures who has outstanding ideas for resolving Muslim difficulties. The concept of monotheism does not vanish, because it is the essence of Islam, which encompasses all human activity. Similarly, for al-Faruqi, Islamization of science implies Islamizing modern knowledge by carrying out scientific actions such as deletion, modification, reinterpretation, and adjustment to its components. Al-Faruqi has devised a set of tasks to support his concept. Although there are arguments for and against the theory, it is evident that it has become the subject of research and the struggle of Muslims to this day.<sup>50</sup>

The consequence of Islamization of science is the establishment of an independent institution that merges religion and general science development in education, so that science is not dichotomous. Al-faruqi affected the formation of the philosophical foundations of Islamic education, in addition to Islamizing science. This can be seen in the seriousness with which Al-Faruqi constructs his thoughts, as well as his concern on the subject of creating Islamic education and his criticism of Islamic education. Al Faruqi also actively attempts to socialize the main points of his thoughts through the concept of Islamization of science about how to reconstruct the basic concepts of ideal Islamic education by offering methodological concepts of modern Islamic education that is a combination of the classical Islamic education system with the modern education system, and then offers an alternative methodology of studies based on monotheism and Islamic civilization.

<sup>48</sup> Laila Hamidah, Sawaluddin Siregar, and Nuraini Nuraini, "Kepribadian Guru Pendidikan Agama Islam Menurut Buya Hamka," *Tarbiyah : Jurnal Ilmiah Kependidikan* 8, no. 2 (2019): 135, <https://doi.org/10.18592/tarbiyah.v8i2.2668>.

<sup>49</sup> Taufik and Yasir, "Mengkritisi Konsep Islamisasi Ilmu Ismail Raji Al-Faruqi: Telaah Pemikiran Ziauddin Sardar".

<sup>50</sup> Sawaluddin Sawaluddin et al., "The Potential of the Senses in Al-Quran as the Basic Elements of the Human Physic and Its Application in Learning," 2018, <https://doi.org/10.2991/icie-18.2018.28>.

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