

ISLAMIZATION OF SCIENCE AND ISLAMIC EDUCATIONAL THOUGHT: ISMAIL RAJI AL-FARUQI'S PERSPECTIVE

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Abstrak: Islamisasi ilmu pengetahuan itu sendiri berarti melakukan aktivitas keilmuan seperti mengungkap, menghubungkan, dan menyebarluaskan menurut sudut pandang ilmu terhadap alam kehidupan manusia. Dalam pelaksanaannya, pendidikan memiliki dua misi utama yaitu pembinaan daya intelektual dan pembinaan daya moral, untuk mengintegrasikan sains dan Islam (Agama). Jenis penelitian yang digunakan dalam penelitian ini merupakan penelitian kepustakaan (library research) dengan metode penelitian kualitatif yang bersifat deskriptif dalam usaha untuk mengungkap suatu masalah atau peristiwa sebagaimana adanya. Data diperoleh dari data primer maupun data sekunder. Hasil penelitian menunjukkan bahwa Menurut al-Faruqi Islamisasi sains harus merujuk pada tiga sumbu Tawhid, yaitu kesatuan pengetahuan, kesatuan hidup dan kesatuan sejarah. Kesatuan pengetahuan berkaitan dengan tidak ada lagi pemisahan pengetahuan rasional (*aql*) dan irasional (*naql*). Di samping itu, Al-Faruqi juga memberikan langkah-langkah prosedural bagi terlaksananya program Islamisasi ilmu. Islamisasi ilmu dalam hal ini, berarti upaya membangun paradigma keilmuan yang berlandaskan nilai-nilai Islam, baik pada aspek ontologis, epistemologis atau aksiologis.

Kata Kunci: Islamisasi, Sains, Pendidikan Islam

Abstract: The Islamization of science itself means carrying out scientific activities such as uncovering, connecting, and disseminating scientific perspectives on the nature of human life. In its implementation, education has two main missions: fostering intellectual abilities and fostering moral abilities, to integrate science and Islam (Religion). The type of research used in this study is library research with descriptive qualitative research methods in an effort to uncover a problem or event as it is. Data were obtained from primary and secondary data. The results of the study indicate that according to al-Faruqi, the Islamization of science must refer to the three axes of Tawhid, namely the unity of knowledge, the unity of life, and the unity of history. The unity of knowledge is related to the absence of any separation of rational knowledge (mind) and irrational (transfer). In addition, Al-Faruqi also provided procedural steps for implementing the Islamization of knowledge program. In this case, the Islamization of knowledge means efforts to build a scientific paradigm based on Islamic values, both in ontological, epistemological, and axiological aspects.

Keywords: Islamization, Science, Islamic Education

INTRODUCTION

From a societal perspective, education means the transmission of culture from the older generation to the younger generation, ensuring the sustainability of society. From an individual perspective, education means the development of one's deepest potential. Another perspective is education viewed from both a societal and an individual perspective. In other words, education is seen as a collective process of cultural inheritance and development of potential.¹ Education has evolved rapidly over time, from traditional definitions to transitional and even modern ones. Traditionally, education is defined as the efforts of adults to mature immature children. The transitional definition, on the other hand, defines education as the efforts of adults to help children

¹ Ahmad Zain Sarnoto, "Pemikiran Pendidikan Islam : Doktrin Islam Tentang Pendidikan," *Jurnal Statement : Media Informasi Sosial dan Pendidikan* 4, no. 2 (1 Februari 2021): Hal. 107, <https://doi.org/10.56745/js.v4i2.74>.



reach adulthood. It's called transitional because educators and Parents are beginning to realize how a child should be given the freedom to determine the direction and goals of his or her life. Therefore, education is merely a tool to ensure the child's stated direction and goals are not deviated. The modern definition of education is then interpreted as a process of awareness arising from the interaction of various factors concerning humans and their potential, as well as the natural environment and its related aspects. Research and findings indicate that humans possess potential and reasoning that can be developed into useful skills for facing various challenges in the realities of life.²

In the historical context, the use of reason in the development of Islamic science, in addition to the use of revelation to compensate for the limitations of human reason in the search for true knowledge, seems to be an interesting issue since the beginning of Islam itself as a religion that highly respects the development of science. Because the truth of revelation is absolute, the argument of reason (reason) about the truth of revelation has no influence whatsoever on the truth of that truth. Conversely, the argument of reason that states the untruth of revelation does not necessarily make the revelation untrue, but if reason conducts appropriate reasoning, then it will be in accordance with the truth of revelation. The validity of the data transmission process gave birth to the science of interpretation and the science of hadith which later developed into the foundation of other sciences. Thus, the Qur'an and Sunnah are references to Islamic science. The Qur'an is a collection of revelations that serve as evidence for the sciences. Evidence here contains the meaning of guidance for the existence of science, not science itself. Therefore, history shows the fact that the Qur'an encourages its people to create scientific ideas that become the basis for the development of sciences in the future.³

The Islamization of science itself means carrying out scientific activities such as uncovering, connecting, and disseminating scientific perspectives on the nature of human life. In its implementation, education has two main missions: fostering intellectual power and moral power development. Synergizing science and Islam (Religion) is something that is very important, even a necessity, because ignoring religious values in the development of science and technology will give birth to extraordinary negative impacts. The negative impact of the tendency to ignore values (religious morals) can be seen empirically in corrupt behavior and so on carried out by humans on this earth by using the power of science and technology.

Al-Faruqi enthusiastically voiced that the cause of the Islamic world being left behind compared to the modern western world was due to the condition of Islamic education which was experiencing an identity crisis, due to the influence of philosophy and science that had hit the Islamic education system, which had implications for the dichotomous division of the Islamic education system. Ismail Raji Al-Faruqi could thus be called a Muslim scholar who was concerned with the epistemological problem of Islamic education because his thoughts on the Islamization of knowledge became a trigger for the awareness of some modern Muslim thinkers to undertake efforts to re-examine and re-Islamize the science that had developed in the modern era with the ideal concepts of science within the framework of Islamic philosophy. The thought of the Islamization of science Al-Faruqi

Faruqi concretely and applicatively tried to realize it in the form of a systematic movement in the form of making scientific books that had been Islamized first, before being used as the main reference

² Mira Mareta, *PSIKOLOGI PENDIDIKAN* (Mataram: Sanabil, 2020) Hal. 2.

³ Iswati Iswati, "UPAYA ISLAMISASI ILMU PENGETAHUAN DAN IMPLIKASINYA TERHADAP PENDIDIKAN ISLAM," *At-Tajdid : Jurnal Pendidikan dan Pemikiran Islam* 1, no. 01 (10 Januari 2017): Hal. 91, <https://doi.org/10.24127/att.v1i01.341>

for the learning process at the higher education level in Islam, therefore it seems that Al-Faruqi tried to redevelop the methodology for developing science based on Islamic teachings in modern times, similar to the success of classical scholars in Islamizing sciences that originated in Greece.⁴

According to al-Faruqi, westernization has had a negative impact on Muslims. While Muslims have become acquainted with modern Western civilization, they have also lost their solid foundation: a life guide based on religious morality. Muslims find it difficult to determine the right direction. As a result, they appear to be adopting a dualistic approach. This dualistic view is the cause of the decline experienced by Muslims. To eliminate this dualism, knowledge must be Islamized.⁵

In this article, we will try to present the concepts and thoughts of Ismail Raji al Faruqi regarding the Islamization of science and Islamic education. There are three main topics: First, the biography of Ismail Raji al-Faruqi. Second, the background of Ismail Raji al Faruqi's thoughts on Islamization. Third, the concept of Islamization of science and al-Faruqi's thoughts on Islamic education.

RESEARCH METHODS

A qualitative approach is an approach to building knowledge statements based on a constructivist perspective (for example, meanings derived from individual experiences, social and historical values with the aim of building a particular theory or pattern of knowledge) or based on a participatory perspective (for example: orientation towards politics, issues, collaboration). or changes); or both. The above confirms that in the researchIn qualitative research, researchers construct knowledge through interpretation, drawing on various perspectives and available information from research subjects. Various data sources, such as observation notes, interview notes, individual experiences, and history, can be used to support these interpretations.⁶

This research uses a qualitative literature study model. Library research is a method of collecting data by understanding and studying theories from various literature related to the research. There are four stages of literature study in research: preparing the necessary equipment, preparing a working bibliography, organizing time, and reading or recording research materials. The data collection method uses sources and constructs from various sources, such as books, journals, and previous research. The library materials obtained from these various references are analyzed critically and must be in-depth to support the propositions and ideas.⁷

A literature review of previous research plays a crucial role in establishing a framework for this research. Therefore, the definition of research methods is explained in terms of both qualitative and quantitative approaches. This paper focuses on the qualitative approach, encompassing both literature and field studies. This study focuses on a combination of literature and field studies. Data were obtained from various sources, including the search, review, and analysis of authoritative written sources, both primary and secondary. Primary and secondary data were collected through offline and online literature searches, followed by filtering for relevance to the research topic. The data obtained were then interpreted and explored (through induction and deduction), and then presented descriptively.

⁴ Lubab El Banan, "ISLAMISASI ILMU PENGETAHUAN PERSPEKTIF ISMAIL AL FARUQI" *Jurnal Al-Makrifat* Vol 7, No 2, Oktober 2022," t.t., Hal. 125.

⁵ Poppy Rachman, "Implikasi Konsep Islamisasi Ilmu Pengetahuan Ismail Raji Al-Faruqi," *HUMANISTIKA: Jurnal Keislaman* 6, no. 2 (5 Juli 2020): Hal. 157, <https://doi.org/10.55210/humanistika.v6i2.369>.

⁶ Feny Rita Fiantika dkk., "METODOLOGI PENELITIAN KUALITATIF," t.t., Hal. 4.

⁷ Miza Nina Adlini dkk., "Metode Penelitian Kualitatif Studi Pustaka," *Edumaspol: Jurnal Pendidikan* 6, no. 1 (1 Maret 2022): Hal. 974,

DISCUSSION AND RESULTS

Biography and Intellectual History of Ismail Raji Al-Faruqi

Ismail Raji Al Faruqi was born on January 1, 1921, in the Jaffa area of Palestine, a city on the southern coast of Palestine. Ismail Raj Faruqi was the son of Abdul Huda Faruqi, a respected Palestinian judge (qadi) who was a very religious figure, therefore Ismail Raji Al-Faruqi received good religious instruction from his father and received religious education at the local mosque. Although Al-Faruqi was born in Palestine, a Muslim country in the Middle East, he received much education and experience in Western countries. This is because the Palestinian state was in a disadvantaged position due to the conflict with Israel which was at the peak of tension at that time, and the conflict between the two countries was getting hotter, putting the Palestinian state in a worse position. Disadvantage.⁸

Al-Faruqi studied elementary school in Lebanon from 1926 to 1936 at a school called College Des Frese, which used French as the medium of instruction. Then Al-Faruqi continued his education to the American University of Beirut, majoring in philosophy, then in 1941 obtained a bachelor's degree with a B.A. (Bachelor of Arts). Then a year after he completed his studies, in 1942, Al-Faruqi was given the mandate as a government employee or Registrar of Cooperative Societies in Jerusalem, his performance was well directed by him, and finally in 1945 Al-Faruqi was given the mandate to become a Governor in the Galilee region of Palestine at the young age of only 24 years old. The Governorship held by Faruqi was the last Governorship in the history of the Palestinian government's power, because since 1948 the province led by Al-Faruqi became an area of Israeli control after the outbreak of the Palestinian and Jewish-Israeli war. This condition encouraged Al-Faruqi to emigrate in 1948 to the United States which then led Al-Faruqi to maneuver his career from politics to the academic field, so that Al-Faruqi continued his studies to the Master's level at Indiana University's Graduate School of Arts and Sciences in 1948, and in 1949 received an MA (Master of Art) in philosophy, in addition Al-Faruqi also received a second MA in Philosophy from Harvard University with a thesis title *On Justifying the Good: Metaphysic and Epitemology of Value* (Justification of Truth: Metaphysics and Epistemology of Value), then in 1954 Al-Faruqi received his doctorate (Ph.D.) in Indiana. After completing his doctoral studies, Faruqi lived in Cairo, Egypt, for four years and deepened his Islamic knowledge at Al-Azhar University in Cairo, from 1954 to 1958.⁹

Then in 1964, he returned to America and began his career as a visiting professor at the University of Chicago in the School of Divinity. Al-Faruqi was also listed as a faculty member at McGill University, Montreal, Canada in 1959. In 1961, he moved to Karachi, Pakistan for two years. Al-Faruqi's academic career also included

Syracuse University, New York, as a lecturer in the Islamic studies program. In 1968, al-Faruqi moved to Temple University, Philadelphia, where he served as a professor of religion and founded the Center for Islamic Studies. In addition to his professorship at Temple University, he also served as a professor of Islamic studies at the Central Institute of Islamic Research in Karchi.

As a renowned Muslim intellectual, al-Faruqi was highly productive in disseminating his ideas. He was highly exploratory in his scientific fields, so it is natural that he mastered various disciplines, including art, culture, philosophy, metaphysics, epistemology, religion, education, history, and

⁸ Dedi Junaedi, M. Yunus Abu Bakar, dan Ah. Zakki Fuad, "Implikasi pemikiran rekonstruksionisme Ismail Raji Al-Faruqi dalam pendidikan Islam," *Ta'dibuna: Jurnal Pendidikan Islam* 12, no. 1 (14 Februari 2023): Hal. 48, <https://doi.org/10.32832/tadibuna.v12i1.9105>.

⁹ Junaedi, Bakar, dan Fuad, Hal. 49.

politics. According to Nasution, al-Faruqi has produced at least 20 books and approximately 100 articles. Al-Faruqi's works in the form of books including: *Christian Ethics*; *An Historical Atlas of the Religions of the World*; *Triologue of Abrahamic Faiths*; *The Cultural Atlas of Islam*, co-authored with his wife, *Lamya* Al-Faruqi, and published some time after their deaths; *Atlas of Islamic Culture and Civilization*; *Islam and Culture*; *Islamization of Knowledge*; *Al-Tawhid: Its Implications for Thought and Life*; *The Hijrah: The Necessity of its Iqamat or Vergegenwartigung*; *The Essence of Religious Experience in Islam*; *Systematic and Historical Analysis of its Dommonan Ideas*; *Essays in Islam and Comparative Studies*. Al-Faruqi's works in the form of articles among others: *Islamization of Knowledge: Problem, Principles, Prospective Islamization of Knowledge, General Principles and Work Plan*; *The Essence of Islamic Civilization*; *Toward Islamic English*; *Islamization Sosial Science*; *Science and Traditional Values in Islamic Society*; *Social and Natural Science: The Islamic Perspective*; *Devine Transendence and Its Expression, on the Nature of Work of Art in Islam*; *Urufah and Religion*; *Misconceptions of the Nature of the Work of Art in Islam*; *Islam and Art*; *Jauhar Al-Hadharah Al-Islamiyah*. In channeling his ideas, al-Faruqi not only produced books and articles but also founded a socio-religious organization focused on intellectual endeavors. He was passionate about Islamizing science and various aspects of Muslim life. He founded the Association of Muslim Social Scientists (AMSS) in 1972 and served as its first president for two terms (the second term was 1978–1982).¹⁰

Background of Al-Faruqi's Ideas on the Islamization of Science

According to Al-Faruqi, Muslims are currently in a weak state. Illiteracy, ignorance, and superstition are growing among them. As a result, Muslims are fleeing to blind faith, relying on literalism and legalism, or submitting to their shaykhs/leaders or figures. Abandoning the dynamics of *ijtihad* as a source of creativity that should be maintained. The era of decline of Muslims in various areas of life has placed Muslims at the bottom of the ladder of nations. In today's conditions, Muslim society sees Western progress as something admirable. This has caused some Muslims to be tempted by Western progress and seek reform through westernization. It turns out that the path taken through westernization has destroyed Muslims themselves from the teachings of the Qur'an and Hadith. Because various views from the West are accepted by Muslims without being accompanied by a filter to determine which culture and knowledge can be taken as a synthesis of truth. This has become a problem for Muslims. Where Muslims are confused and without direction, trapped in the world Westernization, characterized by a Westernized lifestyle. Westernization extends not only to everyday life perspectives, including food, entertainment, and fashion, but also to the realm of science, where knowledge has been shaped by Western thought, leading to a secular mindset.¹¹

Many young Muslims with Western education have even strengthened Westernization and secularization in higher education. Although in certain aspects, Western progress has contributed positively to the Muslim community, Al-Faruqi stated that the progress achieved by Muslims is not the progress desired by their religious teachings.

What has been achieved is merely a superficial progress that remains ambiguous. While on the one hand, Muslims have adopted many of the fruits of Western civilization, on the other hand, they have also lost their foundations for the Muslim way of life, namely the sanctity of moral and religious values. Based on this phenomenon, Al-Faruqi observed the reality that Muslims seem to be at a

¹⁰ Syamsul Rijal, "ISLAMISASI ILMU PENGETAHUAN PERSPEKTIF ISMAIL RAJI AL-FARUQI DAN IMPLIKASINYA DALAM PENDIDIKAN," *AHSANA MEDIA Jurnal Pemikiran, Pendidikan dan Penelitian Ke-Islaman*, Vol. 4, No.2 Juli 2018, Hal. 3.

¹¹ Nyak Mustakim, "ISLAMISASI ILMU PENGETAHUAN PERSPEKTIF PEMIKIRAN ISMAIL RAJI AL-FARUQI," *JURNAL AZKLA: Jurnal Aktualisasi Pendidikan Islam* 16, no. 1 (16 Februari 2022): Hal. 350, <https://doi.org/10.58645/jurnalazkia.v16i1.33>.

crossroads, struggling to determine the correct path. They appear to be torn between Islamic tradition and Western values. Al Faruqi believes that one way to eliminate this dualism is to Islamize knowledge. This way, the perceived Western nature of science and its dualism can be reconciled with the teachings of monotheism and some of the norms of Islam.¹²

According to Al-Faruqi, there are 12 steps needed to achieve the process of Islamization of knowledge, namely:

1. Mastery of Modern Disciplines: A Categorical Breakdown. Western disciplines and their levels of advancement need to be broken down into categories, principles, methodologies, problems, and themes.
2. Survey of Scientific Disciplines. Every modern scientific discipline needs to be surveyed regarding its origins and development, its methodological development, the expansion of its horizons, and the intellectual contributions of its key figures.
3. Mastering the Islamic Treasury: An Anthology. Before delving into the intricacies of Islam's relevance to a modern scientific discipline, it is necessary to determine the extent to which the Islamic scientific treasure touches on and addresses the subject matter of that discipline.
4. Mastering the Islamic Scientific Treasury: Analysis Stage. Making Islamic scientific works accessible to Muslim scholars educated in Western ways requires more than simply presenting the materials in a multi-page anthology. However, to understand the crystallization of their Islamic insights, their works need to be analyzed against their historical background, and the connections between the issues discussed and various aspects of human life need to be identified and clarified.
5. Determining the Distinctive Relevance of Islam to the Disciplines. Relevance can be measured by addressing three key questions: a. The contribution of Islam, from the Qur'an to modernist thought, to various issues in modern disciplines. b. The extent to which these contributions are comparable to the achievements of modern disciplines today. c. If there are areas that have received insufficient attention or have even been neglected by the Islamic heritage, how can Muslims fill these gaps, formulate new questions, and broaden the scope of vision within the disciplines.
6. Critical Assessment of Modern Scientific Disciplines: Their Current State of Development.
7. A Critical Assessment of the Islamic Treasury: Its Current State of Development. The Islamic Treasury, including the Quran and the Sunnah of the Prophet Muhammad, is an unshakable foundation. However, Muslim understanding needs to be continually evaluated in light of Islamic principles.
8. Survey of Problems Facing Muslims. Muslims, upon awakening from their slumber, face a number of economic, social, political, and moral problems that are actually just the culmination of a deeper moral and intellectual malaise.
9. Survey of Problems Facing Humanity. Muslims believe that their responsibility extends beyond the welfare of fellow Muslims to all of humanity. In the Islamic vision, this obligation encompasses all aspects of life, including religious, ethical, and material. Although Muslims sometimes lag behind, especially in terms of progress, the truth and holistic approach of Islam are unrivaled.
10. Creative Analysis and Synthesis. After understanding modern science and traditional Islam, it's time for a creative leap in Islamic thought.

¹² Nyak Mustakim, Hal. 351

11. Reintroducing Modern Disciplines into an Islamic Framework: University-Level Textbooks.
12. And finally, the Dissemination of Islamicized Knowledge. The works of Muslim scientists should be shared by the Muslim community, not simply kept as private collections. The use of these works for the benefit of the community should be prioritized, and although scientists may receive material rewards, their intellectual work should not be copyrighted or monopolized.¹³

According to Ismail Raji Al-Faruqi, Muslims are experiencing a mental crisis in this modern era because, on the one hand, they have become acquainted with Western civilization, but on the other hand, they have lost a solid foundation in the form of life guidelines derived from religious morality. The crisis experienced by Muslims will drag on and worsen their own situation if left unchecked. He sees that Western social sciences still have methodological weaknesses, so these sciences should be Islamized, meaning that Western sciences should be integrated with the teachings of Islamic monotheism. According to him, the Islamization of knowledge is a strategic step in overcome the ignorance and weakness, even the backwardness of the Muslims.¹⁴

The Concept of Islamization of Science and Islamic Educational Thought Ismail Raji al-Faruqi

Discussing the idea of the Islamization of science cannot be separated from the history of Islam itself. Tracing back, this concept has actually been practiced throughout Islamic history. During the 23-year period of revelation, the Prophet Muhammad (peace be upon him) transformed the paradigm of ignorance (jahiliyyah) into the principles of rabbaniyyah and monotheism (tawhid) in God. Furthermore, the Islamization of science was clearly evident during the reign of the Abbasid Caliphate. Historically, the imperialization of epistemology began 300 years ago, from the beginning of European colonial rule to the emergence of the "scientific method" as the only legitimate way to understand and control nature. Historically, the idea of the Islamization of science emerged during the first world conference on Islamic education in Mecca in 1977, which discussed all the problems of Islamic education, both formal and non-formal, across all branches of knowledge. Among these was the dual education system commonly practiced in Muslim countries that give rise to conflicts between secular-minded people and those oriented towards religious thinking, then the relationship between education and society.¹⁵

This has had a negative impact on the education system and the Muslim community. Among these negative impacts is the very weak Islamic education system. This is due to a lack of internalization of the moral and Islamic system, which ultimately accelerates the dualism of the education system. In reality, the Islamic educational perspective and system are unclear and do not reflect the true essence of Islam. In terms of Western influence or westernization, many Muslims are tempted by Western progress and seek reform through westernization. It turns out that the path taken...

This practice has actually destroyed the Muslim community and distanced it further from the Quran and Hadith. Westernization has allowed various Western worldviews to enter and be accepted by

¹³ Siti Roisadul Nisok, "ISLAMISASI PENGETAHUAN ISMAIL RAJI AL-FARUQI DAN RELEVANSINYA DENGAN INTEGRALISME PENDIDIKAN," *Journal of Islamic Studies* 1, no. 1 (2024): Hal. 91-95.

¹⁴ Isma'il Raji Al-Faruqi, "ISMA'IL RAJI AL-FARUQI," *FORUM TARBIYAH* Vol. 8, No. 2, Desember 2010, 210-11.

¹⁵ Muhammad Taufik dan Muhammad Yasir, "MENGKRITISI KONSEP ISLAMISASI ILMU ISMAIL RAJI AL-FARUQI: Telaah Pemikiran Ziauddin Sardar," *Jurnal Ushuluddin* 25, no. 2 (14 Desember 2017): Hal. 113-114, <https://doi.org/10.24014/jush.v25i2.3830>.

Muslims without rigorous selection, resulting in confusion and fragmentation of cultural integration, both in thought and action. This is due to the dualism of the educational system prevailing among Muslims: the Western and the Islamic educational system. The Western educational system exerts a powerful influence. Both systems pose a threat to Islamic education. Therefore, efforts to establish a unified or integral system are imperative.¹⁶

One of Al-Faruqi's most important contributions to his thought was the concept of the Islamization of Knowledge and Science. This idea emerged because Al-Faruqi believed that the development of modern science and technology had deviated significantly from the teachings of Tawhid, meaning that they were developed solely to satisfy human intellectual and worldly desires. As a result, there has been extraordinary damage to nature and ecosystems. This is compounded by the increasing number of social problems, moral decadence, and lifestyles. *free life* And *free sex*, and the collapse of the family institution. In this regard, one of the important issues elaborated by Al-Faruqi is how to reconstruct the role and function of the family as a very urgent element and institution in engineering society towards a monotheistic society.¹⁷

Ismail Raji Al-Faruqi stated that the Islamization of knowledge is the Islamization of scientific disciplines, or more precisely, the creation of textbooks (basic textbooks) in universities by reintroducing modern scientific disciplines into Islamic perspectives, after conducting a critical study of both Islamic and Western knowledge systems. This definition is clearer and more operational than the previous one. Furthermore, Al-Faruqi also provides procedural steps for implementing the Islamization of knowledge program. In this context, the Islamization of knowledge means efforts to build A scientific paradigm based on Islamic values, both in ontological, epistemological, and axiological aspects. According to al-Faruqi, the Islamization of science must refer to the three axes of Tawhid: the unity of knowledge, the unity of life, and the unity of history. The unity of knowledge relates to the elimination of the separation of rational (aqli) and irrational (naqli) knowledge. The unity of life relates to all knowledge that must refer to the purpose of creation, which has a further impact on knowledge not being free from values, namely the value of God. The unity of history relates to the unity of discipline that must orientate towards the nature of the community and serve the goals of the community in history.¹⁸

Islamization of science is a theory that has a target to be able to filter scientific knowledge that is not based on the values of the Oneness of God or monotheism, so that it is in line with the guidelines of Islamic values. Al-Faruqi's perspective, Islamization is an effort to define, reformulate, modify, reference and rationalize related to all actual events, then it is necessary to carry out evaluation or assessment, design new conclusions and meanings, and redesign its targets so that this discipline can expand the recognition of Islamic teachings and be useful for the foundation and hopes of Muslim adherents. as the formulation, that the process of unifying a science is a driver of the dynamics of life in the educational environment, especially in the environment of higher education or institutions.¹⁹

¹⁶ Nanda Septiana, "KAJIAN TERHADAP PEMIKIRAN ISMAIL RAJI AL-FARUQI TENTANG ISLAMISASI SAINS," *Journal of Islamic Education (JIE)* Vol. V No. 1 Mei 2020, Hal. 25.

¹⁷ Bekti Khudari Lantong, "Keluarga sebagai Media Pendidikan Tauhid (Telaah Atas Pemikiran Ismail Raji Al- Faruqi dan Lamy Al-Faruqi)," *Jurnal Ilmiah Iqra'* 5, no. 2 (25 Februari 2018): Hal. 26, <https://doi.org/10.30984/jii.v5i2.566>.

¹⁸ Septiana, "KAJIAN TERHADAP PEMIKIRAN ISMAIL RAJI AL-FARUQI TENTANG ISLAMISASI SAINS," Hal. 26.

¹⁹ Faiz Alfani Hamdan Maulana, Siswanto, "KESATUAN ILMU DALAM BINGKAI PEMIKIRAN PENDIDIKAN ISLAM PERSPEKTIF ISMAIL RAJI AL-FARUQI," *Islamuna: Jurnal Studi Islam* 2, no. 2 (5 Desember 2015): Hal. 52, <https://doi.org/10.19105/islamuna.v2i2.667>.

Al-Faruqi, despite his Western educational background, nevertheless, his contact with the Western world actually strengthened his belief in the superiority of Islamic teachings, which he expressed in his book on Tawhid. Tawhid, according to him, is the essence and core of Islamic teachings. Tawhid is a general view of the reality of the truth of space and time, as well as the history and destiny of mankind. As a philosophy and outlook on life, Tawhid has implications in the history of knowledge, philosophy, ethics, social, ummah, family, economics, and aesthetics. As the basis for al-Faruqi in his renewal is his thought of Tawhid as the essence of Islamic teachings. Al-Faruqi said that the world's Muslims will not be able to rise again to occupy their position as ummatan wasathan unless they return to Islam. The concept of Muslim humans as caliphs makes them the center of the cycle of human history. Science in Islam is inseparable from the underlying Islamic ideology. Islam is the potential of human nature that leads it to recognize and serve only Allah. It is this natural potential that elevates human existence on earth to a noble position as God's caliph. For the caliphate's mission, science is ultimately capable of enabling humans to carry out their duties of implementing prosperity on this earth.²⁰

The success of Islam is one of the factors that influences the advancement of science. It is through the media of education that this science is taught. This is what makes science. In education, two things always go hand in hand. This is also true of Islamic education. Islamic education also teaches what is taught in the world of education in general. Therefore, it is wrong to say that Islamic education only teaches religion without wanting to know general sciences. The Islamic education in question is not Islamic Religious Education, because Islamic education in question is the name of a system, namely an Islamic education system, which has components that as a whole support the realization of the ideal Muslim figure. The goals of Islamic education were expressed by Prof. Dr. H. Sofyan Sauri in a national seminar for teachers in Subang Regency on August 8, 2009, where he explained the contents of the First World Conference on Muslim Education held in Mecca in 1977, formulated as follows: *"The goal of education (Islam) is to create 'good and pious human beings who worship Allah in the true sense, who build their personal structure in accordance with Islamic law and carry out all their daily activities as a form of submission to God.'*²¹

Islamic education is an education whose theories are based on the Qur'an and Hadith (the verses of the qauliyah) supported by the results of research on the kauniyah verses, or conversely, the results of research on the kauniyah (empirical) verses are consulted with the qauliyah verses. In the pattern of Islamic education, there are two major patterns that influence Islamic thought. The first is a traditional pattern of thought, which is always based on revelation, which later developed into a pattern of Sufi thought and developed a pattern of Sufi education. The second is a rational pattern of thought, which prioritizes reason, giving rise to a rational empirical education pattern. During the heyday of Islamic education, these two educational patterns adorned the Islamic world, as two patterns that were integrated and complementary. After the development of the rational pattern of thought was taken over by the West (Europe) and the Islamic world abandoned this pattern of thought, then in the Islamic world only the Sufi pattern of thought remained. Because the Sufi nature is very concerned with the inner life, thus ignoring the development of the material world, Islamic education and culture experienced a decline or, it can be said, stagnated.²²

Islamic educational institutions need to implement a framework for the Islamization of

²⁰ Tasurun Amma, Yusuf Syaikhoni, dan Ari Setiyanto, "Komparasi Pemikiran Pendidikan Islam M. Naquib Al- Attas dan Ismail Raji' Al-Faruqi," *EDUCATE : Journal of Education and Culture*, Hal. 155.

²¹ Nur Wahyu Hermawati, "Konsep Ilmu Berlandaskan Tauhid Ismail Raji Al-Faruqi Serta Implikasinya di Dunia Pendidikan," *Jurnal At-Ta'dib*, Vol. 10. No. 2, Desember 2015 Hal. 385.

²² Hermawati, Hal. 386.

knowledge. This is done to ensure that Islamic educational institutions do not lose their distinctive characteristics, which implement Islamic values. The five main foundations of the framework for the Islamization of knowledge, as proposed by Al-Faruqi, require integration or efforts to integrate Islamic knowledge with modern science. This integration is intended to ensure that knowledge does not lose the substance of Islamic teachings or the substance of monotheism. Al-Faruqi emphasized that all scientific disciplines are filtered to combine the substance of Islamic teachings with other disciplines.²³ The Islamization of science in educational institutions must be carried out and supported by all resources. The most important resource is human resources in education. Human resources play a crucial role in the process. The key to the integration of knowledge is educators. Educators must be able to design and implement non-dichotomous or integrated education. Integrated education means uniting the spirit of knowledge, between general science and Islamic science. Educators must possess an integrative scientific framework or scientific concept. If educators possess the above requirements, the implementation of education and the transfer of knowledge will lead to a combination of general science and Islamic science. Educators are the key to the success of education. They are considered the backbone of the Islamization of knowledge. This is because educators are crucial figures in the planning and implementation of education.

CONCLUSION

Islamic education is education whose theories are based on the Qur'an and Hadith (qauliyah verses) supported by the results of research on kauniyah verses, or conversely the results of research on kauniyah (empirical) verses are consulted with qauliyah verses. Ismail Raji Al-Faruqi said that the Islamization of science is the Islamization of scientific disciplines or more precisely, producing textbooks (basic books) in universities by re-infusing modern scientific disciplines into Islamic insights, after conducting critical studies of both Islamic and Western knowledge systems. This definition is clearer and more operational than the previous definition. In addition, Al-Faruqi also provides procedural steps for the implementation of the Islamization of science program. Islamization of science in this case means an effort to build a scientific paradigm based on Islamic values, both in ontological, epistemological or axiological aspects. According to al-Faruqi, the Islamization of science must refer to the three axes of Tawhid, namely the unity of knowledge, the unity of life and the unity of history. The unity of knowledge is related to the absence of any separation between rational (aqli) and irrational (naqli) knowledge.

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²³ ris Try Andreas Putra, "KONSEP PEMIKIRAN ISMAIL RAJI AL FARUQI (Dari Tauhid Menuju Integrasi Ilmu Pengetahuan di Lembaga Pendidikan)," *Zawiyah: Jurnal Pemikiran Islam* 6, no. 1 (30 Juli 2020): Hal. 30, <https://doi.org/10.31332/zjpi.v6i1.1827>

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