



Integration of Islam and Science according to Ismail Raji Al-Faruqi

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Abstract

The problems that occur today revolve around the problem that modern science is filled with secular elements that separate themselves from theological or religious values. The implication is that many Muslim scholars who study modern science actually have a secular, materialistic and antagonistic attitude towards religious sciences. On the other hand, Muslim scholars who have graduated from Salaf education tend to have an exclusive conservative attitude and are antagonistic towards modern sciences which are actually very necessary. It is clear that modern science has had a negative impact, namely the development of Western ideas within Muslims which has resulted in the separation of science and religion. Ismail Raji Al Faruqi has the concept of the idea of reviewing classical Islamic science and modern science from Western understanding. This research uses a qualitative method with a descriptive approach. The aim of this research is to find out Ismail Raji Al Faruqi's perspective on the Islamization of knowledge. This research focuses more on library research, namely research that focuses on collecting library data. Another definition of Library Research research is research that uses library facilities such as books, newspapers, magazines, documents and other records to obtain information and data. The results of this research show that Ismail Raji Al Faruqi focuses on revolution, restructuring, and Islamizing modern science.

Keywords: *Al Faruqi, Revolution, Islamization*



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INTRODUCTION

The main factor behind the emergence of Al-Faruqi's idea of the Islamization of science was the living conditions of Muslims, which he considered backward in various aspects. For him, the best solution to get out of this trap is to reconstruct the attitudes, lifestyle and mindset of Muslims through a scientific and educational paradigm that is in accordance with Islamic values (Maky, 2021). The problems that occur today revolve around the problem that modern science is filled with secular elements that separate themselves from theological or religious values. The implication is that many Muslim scholars who study modern science actually have a secular, materialistic and antagonistic attitude towards religious sciences. On the other hand, Muslim scholars who have graduated from Salaf education tend to have an exclusive conservative attitude and are antagonistic towards modern sciences which are actually very necessary. It is clear that modern science has had a negative impact, namely the development of Western ideas within Muslims which has resulted in the separation of science and religion (Alfiansyah, 2021).

METHOD

This research uses qualitative methods with a descriptive approach and literature review. The aim of this research is to find out Ismail Raji Al Faruqi's perspective on the Islamization of knowledge. This research begins with searching for information and describing it, collecting data systematically, and explaining it descriptively, not in the form of numbers. This research focuses more on library research, namely research that focuses on collecting library data. Another definition of Library Research research is research that uses library facilities such as books, newspapers, magazines, documents and other records to obtain information and data.

RESULTS AND DISCUSSION

Ismail Raji Al Faruqi stated that the Islamization of Science is as follows:

...as to recast the whole legacy of human knowledge from the stand point of Islam. He also adds to recast knowledge as Islam relates to it.. i.e. to redefine and reorder the data, to rethink the reasoning and relating of the data, to reevaluate the conclusions, to re-project the goals -and to do so in such a way as to make the disciplines enrich the vision and serve the cause of Islam. (English_Al_Tawhid_Its_Implication_for_Thought_and_Life.Pdf, n.d.)

The meaning is as follows: Islamization as knowledge is compiling, redefining, rethinking, connecting data, evaluating and re-projecting all heritage or data, as well as the goals of human knowledge from an Islamic perspective.

(English_Al_Tawhid_Its_Implication_for_Thought_and_Life.Pdf, n.d.)

Ismail Raji Al Faruqi believes: first, the modern knowledge currently developing is not universal; second, modern knowledge under secular hegemony is ethnocentric or even eurocentric; third, modern science cannot currently be applied in Islam because the core of it is very westernized and far from Islamic; fourth, the knowledge that exists in the West is now only obtained through empirical rational observation without using metaphysical, transcendental and faith elements in it (English_Al_Tawhid_Its_Implication_for_Thought_and_Life.Pdf, n.d.)

According to Al Faruqi, the Islamization of science was carried out by synthesizing Islam and modern science. This process must take twelve stages, namely: first, mastery of modern scientific disciplines. Modern disciplines must be broken down into categories, principles, methodologies, problems, and themes, all of which are divisions that reflect the table of contents of a classic textbook. The results of the description should not only be in the form of chapter titles, but must be in the form of sentences that clarify technical terms, explain categories, principles, problems and main themes of the scientific disciplines concerned (Ismail Faruqi, 1982).

Second, a survey of scientific disciplines. Once the categories of disciplines have been sorted out, a comprehensive survey should be written for a discipline. This step is necessary so that Muslim scholars are able to master every modern scientific discipline, so that they really know in detail and thoroughly about the advantages and disadvantages of these scientific disciplines. Quality survey results accompanied by a complete bibliography and footnotes will become the basis for mutual understanding for experts who wish to Islamize knowledge.

Third, mastery of Islamic treasures, in the sense that Islamic treasures must be mastered in the same way. But what is needed here are anthologies regarding the heritage of Muslim thought related to scientific disciplines. This aims to find relevance between Western and Islamic treasures. This is important because many Western-educated Muslim scientists do not know the Islamic treasures themselves, and therefore assume that the Islamic scientific treasures do not discuss the scientific disciplines they study. In fact, what happened was that he did not recognize the categories of Islamic scientific treasures used by traditional Muslim scientists to classify the objects of the scientific disciplines they studied (Ismail Faruqi, 1982).

Fourth, mastery of Islamic treasures for the analysis stage. If anthologies have been prepared, the treasures of Islamic thought must be analyzed from the perspective of relevant contemporary problems (Ismail Faruqi, 1982). This is intended to bring Islamic treasure works closer to Western-educated scholars,

and to know more about the construction of Islamic treasures, so that the range of ideas according to the context of the time is known more clearly.

Fifth, determining the specific relevance for each scientific discipline. Relevance can be determined by asking three questions, namely: 1) what has been contributed by Islam, starting from the Koran to modernist thoughts, in all the problems that have been covered in modern disciplines. 2) how big the contribution is when compared with the results that have been obtained by the modern discipline. 3) if there are problem areas that are given little or no attention by Islamic literature, in what direction should Muslims strive to fill these gaps, also formulate problems, and broaden the vision of the discipline (Ismail Faruqi, 1982).

Sixth, critical assessment of modern disciplines. If the relevance of Islam has been established, then it must be assessed and analyzed from an Islamic point of view. Seventh, critical assessment of Islamic treasures, the Koran and Sunnah. The contribution of Islamic treasures to every field of human activity must be analyzed and its contemporary relevance must be formulated. Eighth, a survey regarding the problems faced by Muslims. A systematic study should be made of the political, social, economic, intellectual, cultural, moral and spiritual problems of the Muslim Ummah.

Ninth, a survey of the problems facing humanity. A similar study, this time focused on all of humanity, should be carried out. Tenth, creative analysis and synthesis. At this stage, Muslim scholars must be ready to carry out a synthesis between Islamic treasures and modern disciplines, and to bridge the gap of centuries of stagnation. From here the treasures of Islamic thought must go hand in hand with modern achievements, and must move the frontiers of science to a broader horizon than has been achieved by modern disciplines.

Eleventh, reintroduction of modern scientific disciplines into an Islamic framework. Once a balance between Islamic treasures and modern disciplines has been achieved, university textbooks should be written to recast modern disciplines within an Islamic framework. Twelfth, the dissemination of knowledge that has been Islamized. Because these valuable works will be meaningless if they are only enjoyed by certain people or within limited circles.

CONCLUSION

Ismail Raji Al Faruqi has the concept of the idea of reviewing classical Islamic science and modern science from Western understanding. This is urgent to do because in fact the living conditions of Muslims are considered backward in various aspects. For him, the best solution to get out of this trap is to reconstruct the attitudes, lifestyle and thought patterns of Muslims through a

scientific and educational paradigm that is in accordance with Islamic values. There are 12 steps taken by Ismail Raji Al Faruqi in the Islamization of Islam. Al Faruqi believes that the concept of Islam has a single unity that cannot be separated.

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