



Urgency of Islamization of Science By Ismail Raji Al Faruqi in Responding to The Challenges of Contemporary Social Phenomena

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ABSTRACT

The main purpose of this study is to analyze the concept of science integration developed by al-Faruqi, understand the factors behind the emergence of this idea, and explore its implementation and relevance in the world of Islamic education today. This research also aims to compare al-Faruqi's ideas with other Muslim thinkers in order to gain a more comprehensive understanding of the integration of science in Islam. This study uses a qualitative approach with a literature study method. Data was collected from primary sources in the form of al-Faruqi's works, such as *Islamization of Knowledge*, as well as various secondary literature that discussed his thoughts. The analysis is carried out in a descriptive-analytical manner with a critical approach to the concept of Islamization of the knowledge he developed, and examines how this concept can be applied in the modern Islamic education system. The results of the study show that the concept of Islamization of science introduced by al-Faruqi aims to eliminate the dichotomy between religious science and modern science by making Islam the basis of epistemology in all scientific fields. Al-Faruqi emphasized that the Islamization of science is not just adding religious elements to secular science, but reconstructing science based on a comprehensive Islamic perspective. This concept has been implemented in various Islamic educational institutions, although it still faces challenges in its widespread application. By understanding the concept of al-Faruqi more deeply, it is hoped that Muslims can develop a more integrative and oriented education system that is oriented authentically towards Islamic values.

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INTRODUCTION

In the modern era marked by globalization, technological advances, and the dominance of Western science, Muslims face various complex social challenges (Sule et al, 2018; Elahi, 2021; Forgeard, 2024; Biouaraine, 2024). Phenomena such as the dominance of the secular paradigm in education (Bertrand, 2015); the backwardness of Muslims in science and technology (Hidayat et al, 2019); ethical and moral crisis in the use of science; degradation of spiritual values

(Lateef, October 16, 2023) ; the challenges of globalization and cultural invasion (Ullah, 2019) ; to the need for an integrated Islamic education curriculum (Yaacob & Embong, 2008). This is clear evidence that the development of science does not always have a positive impact on the lives of the people (Adebakin, 2023). Science is developing rapidly but is detached from divine values, thus creating a widening gap between science and religion in Muslim society (Paul, 2020).

Contemporary social phenomena show that Muslims have adopted a lot of secular Western science without a critical process and value filtering (Razzaq & Sultana, 2021). As a result, science has become value-free, no longer carries the vision of monotheism, education is separate between religious and general sciences, there is chaos in scientific identity: graduates of Islamic education do not master science, and scientists do not understand Islamic ethics. Muslims also experience backwardness in science-technology and socio-economics (Mehfooz & Syed, 2020) . Many Muslim countries are still lagging behind in innovation, technology, and science. Social inequality and poverty are still rampant. Dependence on Western science and systems in solving people's problems. This is partly due to the fragmentation of science in spiritual life. Modern science is reductionist and does not see humans as a whole. As a result, science is no longer a means of getting closer to Allah (taqarrub ilallah) (Zakai, 2007). Science and technology are developing rapidly but are not accompanied by morals and ethics. Muslims experience a split personality : religious in ritual, secular in thinking. Another phenomenon shows the Crisis of Relevance of Islamic Educational Institutions. Islamic schools and universities still: imitate the Western curriculum without substantial adjustments , experience separation between sharia and science faculties , have not been able to produce integrative thinkers.

On the other hand, Muslims need Islamic solutions to global problems such as environmental crises, social conflicts, and extreme capitalism. (Ahmad, 2020) . These problems cannot be solved with the exploitative Western paradigm. Therefore, Muslims need “a divine scientific framework” to form an alternative civilization: just, ethical, and based on monotheism. Muslims need a way to build a scientific paradigm that is able to revive the people from their backwardness, while still being rooted in Islamic values. Ismail Raji Al-Faruqi's thoughts on the Islamization of science are thought to be a strategic and philosophical response to rebuilding a scientific paradigm rooted in monotheism; realizing an integrative education system; giving birth to science that provides solutions for human civilization and the Muslim community. This is where the urgency of this study lies.

So far, studies on al-Faruqi's thoughts on the integration of knowledge have been widely studied by academics, both from Muslim and non-Muslim circles. For example, the book " Islamization of Knowledge: General Principles and Work Plan " written by al-Faruqi himself is the main reference in understanding the concept. Osman Bakar (2017), for example, in " Classification of Knowledge in Islam " highlights how al-Faruqi's thoughts are in line with the classical Islamic epistemological tradition. A study by Khoiron (2022) found that the concept of Islamization of science was intended by Al-Faruqi to catch up on the backwardness of Muslims for centuries. However, there are also many arguments for and against it. Those in favor see it as a sign of Islamic revivalism and the independence of science, while those against see it as a momentary euphoria that will not last long. Several studies compare the concept of Islamization of science or the concept of integration of Islam and science with Raji Al-Faruqi with other Muslim figures such as Syed Muhammad Naquib Al-Attas (Sholeh, 2017), Seyyed Hossein Nasr (Pratiwi et al, 2023), Al-Ghazali and Ibnu Khaldun (Agustini, et al., 2024).

On the other hand, some critics such as Syed Muhammad Naquib al-Attas believe that al-Faruqi's concept of Islamization of science still requires refinement in its methodological aspects to be more in line with a more authentic Islamic scientific tradition (This requires mentioning references).

Previous studies have shown that although the concept of integration of knowledge developed by al-Faruqi has been widely studied, there are still research gaps that need to be clarified. Several previous studies have focused more on the philosophical aspects of the Islamization of knowledge, while few have discussed its practical implementation in modern Islamic education curricula. In addition, deeper studies are still needed on how this concept can be applied in the education system in various Muslim countries with diverse socio-cultural backgrounds.

This study aims to provide a comprehensive analysis of the concept of integration of knowledge according to Ismail Raji al-Faruqi, with an emphasis on its epistemological aspects and the possibility of its implementation in the contemporary Islamic education system. By examining al-Faruqi's thoughts in more depth, this study is expected to contribute to the development of a more integrative Islamic education system, so that it can answer the challenges of the times without losing its Islamic identity.

In addition, this study also aims to explore the differences in the concept of integration of knowledge between al-Faruqi and other Muslim thinkers, such as Syed Muhammad Naquib al-Attas and Fazlur Rahman. This comparison is important to understand the advantages and disadvantages of each approach, as well as to find a synthesis that can provide the best solution for Muslims in facing modern intellectual challenges.

Thus, this research is expected to provide significant contributions in the field of Islamic studies and education, especially in the development of a curriculum based on the concept of integration of knowledge. By reviving al-Faruqi's ideas in the context of modern education, it is hoped that Muslims can have an education system that is not only academically superior, but also deeply rooted in authentic Islamic values.

METHODS

This research method uses a qualitative approach with a type of library research. This research is based on the text of the study of the works of Ismail Raji al-Faruqi and various relevant literature to understand the concept of integration of science that he initiated. The data used comes from primary sources in the form of al-Faruqi's own writings, such as *Islamization of Knowledge*, as well as secret sources

Data analysis in this study was conducted using a descriptive-analytical method, which aims to systematically describe al-Faruqi's thoughts and interpret their meaning in the context of Islamic science and modern education. This approach is used to identify the main characteristics of the idea of integration of science developed by al-Faruqi, as well as to examine how these concepts can be applied in the Islamic education system. In the analysis process, a critical review of the arguments and epistemological framework used by al-Faruqi was carried out, including debates with the thoughts of other figures who have them.

The validity of the data is guaranteed through source triangulation, namely by comparing various academic references to gain a more comprehensive understanding of the concept of integration of knowledge. The validity and reliability of the data are strengthened by examining

various different perspectives on al-Faruqi's thoughts, both from supporters and critics of the concepts he proposed. Thus, this study not only describes al-Faruqi's thoughts descriptively, but also conducts a critical analysis of the relevance and possibility of applying these ideas in the context of contemporary Islamic education.

The results of this study are expected to contribute to academics in understanding more deeply al-Faruqi's thoughts on integration science, as well as providing recommendations for the development of Islamic education based on scientific integration. With the approach used, this study not only highlights the contextual aspect, but also examines the challenges and opportunities in implementing this concept practically. Through a more comprehensive understanding of al-Faruqi's thoughts, this study can be a reference for the development of a more integrative Islamic education curriculum that is in accordance with the challenges of the times.

I moved this narrative here, it would be better to make a sub-title Profile of Ismail Raji al-Faruqi, and it needs to be supplemented with data about him.

Ismail Raji al-Faruqi is one of the contemporary Muslim thinkers who has made a major contribution to Islamic thought, especially in the field of integration of knowledge. His full name is Ismail Raji al-Faruqi bin Abd al-Hadi bin Isma'il, born on January 1, 1921 in Jaffa, Palestine, into a family with a strong Islamic scientific background. Since childhood, he received in-depth religious education from his family, which became the basis for his intellectual development (Afifah Agustini & Ainur Rofiq Sofa, 2024; Rudi Alpata et al., n.d.; Saleh et al., 2023; Syaefudin & Ali, 2024; Yazid et al., n.d.). After completing his basic education in Palestine, al-Faruqi continued his studies at various renowned educational institutions, including the American University of Beirut, Indiana University, and Harvard University, until finally completing his doctoral studies at McGill University, Canada (Alfan & Maulana, n.d.; Bistara, 2022; Hanifah, 2024; Hasanah et al., n.d.; Pratiwi et al., 2023).

Al-Faruqi's cross-cultural and disciplinary education made him a unique figure in developing modern Islamic ideas (Marsan, n.d.; Muhammad et al., 2020). With his deep understanding of Western and Islamic philosophy, he recognized the dichotomy of knowledge in the Muslim world, which he believed was the main cause of the decline of Islamic civilization. In this context, he promoted the concept of "Islamization of Knowledge" which aims to unite religious and rational sciences in a single Islamic epistemology. This idea emerged as a response to intellectual colonialism that shaped the thinking of Muslim society with a secular paradigm, thus distancing them from Islamic values in various areas of life.

The background of the emergence of the concept of integration of knowledge according to al-Faruqi cannot be separated from the condition of Muslims who are experiencing intellectual backwardness due to the dualism of education (4. *IRHAM_SPs*, n.d.; Editor: Syahrizal, n.d.; Firman et al., 2023). He saw that the education system in the Muslim world had been divided into two poles that were mutually exclusive: religious education based on Islamic tradition and secular education originating from the West. This dualism, according to him, caused Muslims to lose a strong epistemological foothold in understanding the world holistically. Therefore, al-Faruqi offered the concept of Islamization of knowledge as a solution to reconstruct the Islamic education system that is able to produce competitive Muslim intellectuals at the global level without leaving their Islamic roots.

RESULTS AND DISCUSSION

The concept of Islamization of knowledge was first introduced by Syed Muhammad Naquib al-Attas in the 1970s and was further developed by Ismail Raji al-Faruqi (Madrasah & Negeri, n.d.). Al-Faruqi, a Muslim thinker from Palestine, put forward this idea as a response to the intellectual challenges faced by Muslims in the modern era. In his view, the science that developed in the Western world has been secularized, thus separating the spiritual aspect from the rational aspect (Mukit & Solehodin, 2023; Rahma et al., 2024; Rohmah Kurniasih et al., 2023; Syaefudin & Ali, 2024). Therefore, the Islamization of knowledge aims to restore the divine dimension in every discipline, harmonize revelation and reason, and develop science within a complete and comprehensive Islamic framework.

The main reason behind the Islamization of knowledge according to al-Faruqi is the concern about the dualism of education that occurs in the Muslim world. On the one hand, the traditional Islamic education system still persists with a curriculum based on yellow books and madrasas that tend to be textual and normative. On the other hand, the modern education system is adopted from the West which tends to be secular and materialistic. This dualism causes an epistemological crisis in Islamic thought, where Muslims are divided between religious knowledge and worldly knowledge. Therefore, the Islamization of knowledge is offered as a solution to unite these two systems in one comprehensive Islamic paradigm. Al-Faruqi explained (1982) in "*Islamization of knowledge*" translated by Anas Mahyudin (1984) that the objectives of the Islamization of knowledge work plan are five; *first*, mastery of modern scientific disciplines. *Second*, mastery of the Islamic treasury. *Third*, determining the relevance of Islam for each field of modern science. *Fourth*, the search for a creative synthesis between the Islamic treasury and modern science. *Fifth*, directing the flow of Islamic thought to paths that achieve the fulfillment of the pattern of Allah SWT's plan.

In realizing the concept of Islamization of knowledge, al-Faruqi determined two urgent steps to be implemented; *first*, the integration of the two education systems. *Second*, instilling the legacy (*vision*) of Islam (Ismail Raji al-Faruqi., 1982; Anas Mahyudi., 1984). To realize the five objectives of the work plan for the Islamization of knowledge, al-Faruqi has also mentioned the steps in realizing it, namely; mastery of modern scientific disciplines (categorical analysis), survey of scientific disciplines, mastery of Islamic treasures, mastery of Islamic scientific treasures at the analysis stage, determining the relevance of Islam that is unique to scientific disciplines, critical assessment of modern scientific disciplines (their level of development today), critical assessment of Islamic treasures (their level of development today). Survey of problems faced by Muslims. Survey of problems faced by humanity, creative analysis and synthesis, re-pouring of modern scientific disciplines into the framework of Islam (university-level textbooks), dissemination of sciences that have been Islamized.

Then in this step there are several basic principles that become its theoretical foundation. One of the main principles is tauhid as the basis of Islamic epistemology. According to him, all knowledge must refer to the oneness of Allah and contribute to a deeper understanding of Him. In addition, al-Faruqi also emphasized the importance of integration between revelation and reason in the process of seeking knowledge (Arifuddin, n.d.; Rahmat et al., n.d.; Uin et al., n.d.). Revelation is the main guideline, while reason is used to interpret and develop knowledge so that it remains relevant to the demands of the times. In this context, the Islamization of knowledge does not only mean adding Islamic values to knowledge, but also reconstructing the knowledge so that it is in line with Islamic teachings. The development of the concept of Islamization of

knowledge by al-Faruqi also includes systematic methodological steps. With this method, the Islamization of knowledge is not only rhetoric, but also a concrete academic effort in reforming the global knowledge system with an Islamic perspective.

In its implementation, al-Faruqi established the International Institute of Islamic Thought (IIIT) in 1981 as a study center aimed at realizing the idea of Islamization of knowledge. This institution is the main platform in the development of modern Islamic education curriculum that is integrated with contemporary science. Through journal publications, international seminars, and academic research, IIIT has produced various important contributions in the effort to Islamize knowledge in various fields, including philosophy, science, economics, and social sciences.

In addition to al-Faruqi, many other Muslim academics have also developed and implemented the concept of Islamization of knowledge. For example, Syed Muhammad Naquib al-Attas developed the concept of *ta'dib* in Islamic education which emphasizes *adab* as the core of knowledge (Azizi et al., 2025; Pondok Pesantren Darul Hikmah Soncolela Kota Bima, 2021). He emphasized that the Islamization of knowledge must include the internalization of Islamic values in the soul of each individual before being applied in the education system or academic institutions. In addition, thinkers such as Osman Bakar and Wan Mohd Nor Wan Daud also contributed to expanding the scope of Islamization of knowledge in the context of higher education.

At the level of educational institutions, several Islamic universities have adopted the concept of Islamization of knowledge in their curriculum. Universitas Islam Antarbangsa Malaysia (IIUM) is one of the prime examples that has successfully implemented this idea in its academic system. IIUM develops various study programs that integrate modern science with Islamic values, thus producing graduates who not only master science, but also have a strong moral and spiritual foundation.

In addition to the academic world, the Islamization of knowledge has also been applied in various professional fields. In economics, for example, this idea contributed to the development of a sharia banking and financial system that accommodates Islamic principles in economic transactions. Likewise, in the social sciences, the Islamization of knowledge plays a role in developing social theories based on Islamic values, such as the concept of social justice and sharia-based welfare.

However, the implementation of Islamization of science is not without challenges. One of the main challenges is resistance from secular academics who consider this concept to be contrary to the principles of academic freedom and objective scientific methodology. In addition, there is still a gap in the development of a curriculum that is truly capable of integrating modern science with Islamic epistemology holistically. Therefore, further efforts are needed to develop more effective methods and build understanding between Muslim and non-Muslim academics.

Overall, the Islamization of knowledge is a strategic effort to reform the education and science system to align with Islamic values. Through continuously developing thinking and implementation, this concept has the potential to make a significant contribution to building a more advanced and competitive Islamic civilization at the global level. Therefore, broader collaboration is needed between academics, scholars, and practitioners to develop a more applicable and sustainable approach in order to realize the vision of the Islamization of knowledge in the future.

CONCLUSION

The Islamization of knowledge developed by Ismail Raji al-Faruqi is an idea that aims to integrate modern science with Islamic values. This concept was born as a response to the dualism of education and the epistemological crisis that occurred in the Muslim world due to the influence of Western secularism. With the principle of monotheism as the basis of its epistemology, the Islamization of knowledge emphasizes the importance of harmony between revelation and reason in the scientific process.

The implementation of Islamization of knowledge has been carried out through various academic efforts, including the establishment of IIIT, the development of Islamic-based curricula, and the application of this concept in various fields such as economics, social sciences, and education. Several Islamic universities have also adopted this approach to produce graduates who are not only academically competent but also have strong Islamic morality.

Despite various challenges, such as resistance from secular academics and methodological obstacles in the integration of modern science with Islam, the Islamization of science remains an important strategy in building a knowledge system based on Islamic values. Therefore, broader cooperation is needed between Muslim scholars and educational institutions in developing this concept to make it more relevant and applicable in the future. Thus, the Islamization of science can contribute to building a more advanced, competitive, and religiously principled Islamic civilization.

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