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# Integration of Islamic Sciences and Secular Sciences Through Spiritualization and Humanization Approaches

**Ilyas Supena**
ilyassupena@walisongo.ac.id
Universitas Islam Negeri Walisongo Semarang, Indonesia

## Abstract

The integration of science and religion is a topic of heated debate in the Western world. Ian G Barber describes this relationship between science and religion in terms of conflict, independence, dialogue, and integration. The theme of the relationship between science and religion is not only a hot topic in the Western world, but it has also attracted the attention of several contemporary Muslim thinkers. Unfortunately, in the discourse of Islamic sciences, the object of debate is more on criticism of secular science so that it needs to be Islamized, whereas, at the same time, Islamic sciences also have serious internal problems. Using qualitative research methods by exploring authoritative text sources, this paper aims to offer a balanced perspective in viewing Western science and Islamic science. This research shows that both Western science and Islamic science have weaknesses. Western science is seen as secular science so that it loses its divine vision, while Islamic science is theocentric so that it loses its humanist vision. This finding has implications for different strategies in dealing with the two types of knowledge. Spiritualization is a strategy relevant to Western science, while humanization is a strategy relevant to Islamic sciences.

**Keywords:** Science, Religion, Spiritualization, Humanization, Scientia Sacra, Hermeneutics

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## *Abstrak*

*Integrasi sains dan agama menjadi topik perdebatan sengit di dunia Barat. Ian G Barber menggambarkan hubungan antara sains dan agama dalam konteks konflik, kemandirian, dialog, dan integrasi. Tema relasi sains dan agama tidak hanya menjadi topik hangat di dunia Barat, tetapi juga menarik perhatian beberapa pemikir Muslim kontemporer. Sayangnya, dalam diskursus ilmu-ilmu keislaman, objek perdebatan lebih pada kritik terhadap ilmu sekuler sehingga perlu diislamkan, padahal pada saat yang sama, ilmu-ilmu keislaman juga memiliki persoalan internal yang serius. Menggunakan metode penelitian kualitatif dengan menggali sumber teks otoritatif, makalah ini bertujuan untuk menawarkan perspektif yang seimbang dalam melihat sains Barat dan sains Islam. Penelitian ini menunjukkan bahwa baik sains Barat maupun sains Islam memiliki kelemahan. Sains Barat dipandang sebagai sains sekuler sehingga kehilangan visi ketuhanannya, sedangkan sains Islam bersifat teosentris sehingga kehilangan visi humanisnya. Temuan ini berimplikasi pada strategi yang berbeda dalam menghadapi kedua jenis pengetahuan tersebut. Spiritualisasi adalah strategi yang relevan dengan ilmu pengetahuan Barat, sedangkan humanisasi adalah strategi yang relevan dengan ilmu-ilmu Islam.*

**Kata Kunci:** *Sains, Agama, Spiritualisasi, Humanisasi, Scientia Sacra, Hermeneutika*

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## A. INTRODUCTION

The discourse on the integration of science and religion is a new direction for the relationship between science and religion. This integration discourse begins with the statements of great scientists such as Einstein. Einstein (1979) said that science and religion are two complementary entities. In other words, religion no longer can deny science, or science ignores the strength of the institution of religion. Contemporary scientists who have special attention to the theme of the relationship between science and religion include Ian G Barbour (2000), John F. Haught (Schaab, 2010; Thoyib, 2016), Michaelsa et.al (2018), Ladislav Kvasz (2008), Denis Edwards (2005), Nancey Murphy (2017), Robert John Russell (2017), Ted Peters (2018), Taede A. Smedes (2007).

This discourse on the integration of science and religion is further strengthened by the new direction of thinking of 21st-century Western scientists such as Ian G. Barbour and John F Haught. Ian G. Barbour (2000) describes the phase of the relationship between religion and science as having entered the integration phase after the conflict, independent, and dialogue phases had previously been initiated. A view similar to Barbour 's is expressed by John F. Haught, who divides the relationship between science and religion into Conflict, Contrast, Contact, and Confirmation. These four views can be seen as a kind of typology like Barbour's, but Hought also sees them as a kind of journey. Conflicts occur due to the bias of the boundaries of science and religion. Both the two considered competing in answering the same questions that people have to choose one of them. Therefore, the first step is to draw a dividing line to show the contrast between the two. This is similar to the Independence phase in Barbour's view. After the difference between these two fields, the next step is contact. This step was triggered by a strong psychological impulse that however different fields of science need to be made coherent. Here the implications of scientific theories are drawn into a theological territory, not to prove a religious doctrine, but simply to interpret finding religious scientific within the framework of an order to understand better theology. The basis is the belief that what science says about nature has relevance to religious understanding. The body of science itself does not change at all because no empirical data is touched.

Meanwhile, Steve Bishop (2000) distinguishes the typology of science and religion into six models. (1) Science replaces religion. According to this view, religion is part of the intellectual development of humans. Theology is a largely failed attempt to understand things. Science now provides rational methods for understanding things in terms of natural processes. (2) Religion replaces science. Science is a human invention, while the holy book is the word of God, so the Scripture takes precedence. (3) Science and religion are independent. Science and religion are two independent entities. Science developed in line with methodological naturalism and would deal with physical phenomena of the universe, whereas religion would deal with 'spiritual realities' that had nothing to do with the direction of scientific observation or experimentation. (4) Science modifies religion. In this view, science provides a philosophical foundation for religion. Science does not so much refute religion but goes beyond it. But natural rationality seems to suggest some final explanation for the universe, and the divine nature of the laws of physics, which the clergy call 'God'. (5) Science and religion in dialogue and support each other. Quantum cosmology, for example, is thought to have profound implications for theology. (6). Religion shapes science. In this view, scientific theories rest on religious assumptions, in that they assume divine status to originate from one entity or another, be it matter itself, the laws of physics, or rationality. This view of Ian G. Barbour, John F. Hought, and Steve

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Bishop is a new paradigm in Western thought. This discourse seems to replace the old paradigm which tends to place science and religion as two competing entities for the authority of truth.

Stefano Bigliardi (2014a) states that contemporary Islamic thinkers also convey the discourse on the integration of science and religion. They include Muhammad Abduh (Grabus, 2012; Shabir, 2017), Sayyid Ahmad Khan (Çoruh, 2020), Muhammad Iqbal (Sari, 2020), Seyyed Hossein Nasr (Bigliardi, 2014a; Nasr & Chittick, 2007; Widiyanto, 2017a), Fazlur Rahman (2008), Hassan Hanafi, Mohammed Arkoun (Arkoun, 2020; Arkoun & Lee, 2019), Seyyed Naquib al-Attas (Fahrudin et al., 2020; Huringiin & Azfathir, 2018; Razzaq, 2018), Ismail R al-Faruqi (Arifuddin, 2015; Bigliardi, 2014a; Sholeh, 2017), Nidhal Guessoum (2012), Mehdi Golshani (2020), Pervez Hoodbhoy (Bakar, 2021; Sulehria, 2011), Ziauddin Sardar (Idris, 2015; Ur-Rehman, 2002), Kuntowijoyo (Azizah, 2018; Isfaroh, 2020; Kahar, 2019), and M Amin Abdullah (Abdullah, 2020; Amin Abdullah, 2014).

However, the background of the idea of integrating science and religion in the tradition of Islamic thought is different from the tradition of Western thought. If in Western thought, the discourse of integration is a response to the conflict between religion and science as a result of secularism, while in the tradition of Islamic thought, the discourse on the integration of science and religion arises because of the dichotomy between Islamic religious sciences (Islamic studies) and rational sciences (natural sciences and social sciences), whereas in Islamic teachings, both types of knowledge come from the same source (God). Muslim thinkers then reject the phenomenon of the dichotomy between the religious sciences and the rational sciences, and they then offer the integration of the two sciences. Religious sciences are sciences that are sourced from religious texts such as the Qur'an and sunnah (Qur'anic verses), while rational sciences are sciences that are sourced from empirical data that is processed through rational reasoning (scientific method).

In Islam, the idea of integrating science and religion is based on the world view of monotheism (unity). The implication is that the epistemological basis of the Islamic sciences is not only based on the empirical world (empirical-positivistic sciences), such as the natural sciences, but is also based on religious texts sourced from the Koran (Islamic Studies), and also the spiritual world (the spiritual meaning attached to nature). The empirical world, the empirical world, and the spiritual world in the terminology used by Muhammad Abid Al-Jabiri is referred to as epistémè burhâni, epistémè bayâni, and episteme 'irfânî (Al-Jabiri, 2000, 2003; Faisol, 2010; Hadikusuma, 2018).

Unfortunately, this discourse on the integration of monotheism-based science tends to be used as a tool to criticize secular science which is considered secular. Muslim thinkers then tried to restore secular science to return to the vision of monotheism. They then formulate systematic steps so that secular science can breathe Islam. These steps can be found in the idea of Islamization of knowledge from Syed Naquib al-Attas and Ismail R Al-Faruqi. This Islamization of knowledge tries to criticize secular science, but this discourse has forgotten the criticism of the religious sciences themselves. One of the problems of the dichotomy of Islamic scholarship stems from a wrong perspective on the Islamic sciences *(dirasah Islamiyah)* and the rational sciences (secular sciences).

This paper wants to show that both Western science and Islamic science have epistemological weaknesses. Western science is seen by Muslim thinkers as secular science so that it loses the vision of monotheism, while Islamic science has a theocentric pattern so that it loses its humanist vision. Therefore, there are different strategies for

dealing with the two types of knowledge. Spiritualization is a relevant strategy for Western science, while humanization is a relevant strategy for Islamic religious sciences.

The idea of integrating science and religion in the Islamic world is a response to the backwardness of Muslims from the western world, both politically and economically. One of the reasons is because of the preoccupation of Muslims with studying religious sciences and less concerned about the development of secular science (Rahman, Arkoun, Al-Attas, Faruqi). In other words, the main problem faced by Muslims is the dichotomy view that sharply separates Islamic religious sciences (Islamic Studies) and secular science. Based on the problem of the scientific dichotomy, Muslim thinkers offer the idea of integrating Islamic religious sciences and secular science.

Azyumardi Azra classifies three typologies of contemporary Muslim thinkers in responding to the idea of integrating science and religion; namely restorationists, deconstructionist, and integrationists. Restorationist Muslim thinkers tend to prioritize religious knowledge and are less accommodating to secular science. They included Ibrahim Musa (d. 1398 AD), Ibn Taimiyah (1263 -1328 AD), and Abul A'la Maududi (903 - 1979 AD). In contrast to restorationist Muslim thinkers, reconstructionist Muslim thinkers try to reinterpret religious texts so that they are compatible with secular science. The argument is, that Islam at the time of the Prophet Muhammad and his companions was very revolutionary, progressive, rationalist, and had a scientific spirit. This view was offered by Sayyid Ahmad Khan (d. 1898 AD) and Jamal al-Din al-Afghani ((1838-1897). Meanwhile, integrationist Muslim thinkers have tried to integrate knowledge derived from the Quranic verses and universe (*ayat kauniyyah*) that comes from the empirical phenomenon. They are including Fazlur Rahman, Mohammed Arkoun, Syed Naquib Al-Attas, and Ismail R Faruqi (Azra, 2005).

In contrast to Azyumardi Azra, Alwi Shihab mapped the response of Muslim thinkers to the idea of integrating religious sciences and secular science into three groups: fundamentalists, conservatives, and modernists. Fundamentalist Islamic thought tends to refuse to reinterpret the texts of the Qur'an and al-Sunnah, while conservative Islamic thinkers try to return Islamic teachings to their golden age. Meanwhile, modern Islamic thinkers try to reinterpret religious texts to provide solutions to their current problems (Shihab, 1999).

The mapping of Muslims in seeing the idea of integrating religious sciences and secular science was also put forward by Nasim Butt who divided them into 3 groups: Ghazalian, supporters of the idea of Islamization of science, and supporters of the idea of a science university. *Ghazalian* is less concerned about secular science because it is considered not sourced from the Qur'an and Sunnah so the status of studying it is only *fardu kifayah* (collective obligation) (Mirsepassi & Fernée, 2019; Wekke et al., 2018), while supporters of the idea of Islamization of science see modern science as secular science so it needs to be Islamized. Meanwhile, supporters of the idea of a science university view science as value-free so that it can be grafted into any religious system, including Islam (Butt, 1992).

Meanwhile, Nidhal Guessoum has mapped five trends of contemporary Muslim thought in responding to the idea of integrating science and religion. First, Seyyed Hossein Nasr's model of thought with the idea of "*Scientia Sacra*". Second, the thought model of Ismail Raji al-Faruqi and Al-Attas with the idea of "Islamization of Science". Third, Ziauddin Sardar's thought model with the idea of "ethical-based Islamic science", Fourth, Abdus Salam and Pervez Amirali Hoodbhoy's thought model with the idea of "Universal Science". Fifth, the thought model of Maurice Bucaille and Zaghloul El

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Naggar with the scientific I'zaj idea. Guessoum itself offers the idea of "harmonization of science and religion based on Rusydian philosophy" (Guessoum, 2007, 2012).

The differences in the views of these Islamic thinkers can be simplified as follows. The first group, fundamentalist scientists, reject Western science completely and are obsessed with uniquely building Islamic science with objects and methods that are different from the objects and methods of Western science. This group is strongly opposed by some who hold the view that science is neutral, value-free, and universal. The second group is the thinkers who agree with the idea of Islamic science but do not have the same view about the concept of building the Islamic sciences. Some propose Islamic science through the adjustment of the Koran with the findings of science. They are called followers of Bucailis because the idea of adapting the Koran to the findings of science was inspired by the views of Maurice Bucaile, a French embryologist. The third group is Muslim thinkers who do not completely reject the West, but they still acknowledge parts that are in line with Islamic science. They are known as adherents of "Science in Islamic Perspective" (Hidayatullah, 2018).

Although there are differences in the views of Muslim thinkers regarding the typology of the integration of Islamic sciences and secular science, the idea of Islamization of knowledge seems to be a hegemonic discourse. Suleman Dangor (2005) said Islamization in principle means including Islamic disciplines in the curriculum, providing an Islamic perspective on issues in the syllabus, and placing secular disciplines in the Islamic weltanschauung. The idea of Islamization of knowledge was initiated by Seyyed Naquib al-Attas and Ismail Raji al-Faruqi. This idea refers to the Islamization of contemporary or present-day knowledge, namely knowledge based on the Western secular worldview (Rosnani & Rossidy, 2000). Therefore, the Islamization of knowledge critiques the metaphysical, epistemological, ethical, and methodological premises of modern knowledge issues (Dzilo, 2012). Meanwhile, Wiebke Keim (Keim, 2017) says that the Islamization of knowledge is an alternative epistemology in responding to the failure of theoretical and epistemological Eurocentrism in internationalizing the social sciences. Following the logic of thesis and antithesis, Farah Ahmed (2018) said that the philosophy of Islamic education initiated by Al-Attas was aimed at conducting a counter-colonial higher education institution and explaining the challenges and paradoxes faced by indigenous academics (Ahmed, 2018).

Rosnani Hashim & Imron Rossidy (2000) states that due to the focus on criticizing secular science, this process of Islamization overrides traditional Islamic sciences such as *fiqh*, Sufism, and theology. These sciences never deny God as the ultimate truth and reality. On the other hand, traditional Islamic sciences have made God the source of all knowledge. In addition, these traditional Islamic sciences from the beginning have also integrated reason, intuition, and revelation.

One of the main arguments behind the idea of Islamization of knowledge is that knowledge is not value-free. While the Western world view itself views science as value-free (secular) (Al-Attas, 1989). This view certainly cannot be separated from the concepts of dualism, secularism, and humanism (Al-Attas, 1993). These three views underlie positivism which has given birth to secular science. Therefore, the knowledge generated from Western civilization cannot be separated from this secular view (Wan Daud, 1998).

Based on the correspondence theory of truth, positivism has narrowed and reduced reality to physical reality (Alexy, 2016; David, 2004). At the same time, positivism also denies intuition and revelation as sources of knowledge (Mackenzie, 2011). In addition, positivism has also reduced human experience to only a homogeneous empirical

experience, whereas humans have non-empirical experiences that are graded beyond the boundaries of reason and general experience. As a result, the sacred dimension has been lost, including the sacred dimension of science. Islamization of knowledge intends to restore modern secular knowledge to return to the spirit of monotheism and eliminate the dichotomy between Islamic religious sciences (Islamic studies) and secular science.

However, although Al-Attas and Al-Faruqi have the same view on the importance of the Islamization of knowledge, they both have different strategies for developing the Islamization of knowledge. For Al-Attas, the process of Islamization of knowledge consists of two stages, namely the process of isolation or the process of verification and the process of infusion. The first process (verification) eliminates the main elements and concepts that make up Western culture and civilization, especially in the human sciences, while the second process (infusion) involves the inclusion of Islamic elements and key concepts in each branch of secular science. Both processes aim to liberate science from secular ideologies (Al-Attas, 1989). Al-Attas hopes that through these two processes, secular science will be in line with nature which contains elements and concepts of din (religion), *insan* (human), *ma'rifah* (intuitive knowledge), wisdom (wisdom), *'adl* (justice), and *'amal* (right actions). Thus, the Islamization of knowledge according to Naquib Al-Attas implies the desecularization of knowledge as well as the infiltration of Islamic values. Wan Mohd Nor Wan Daud states that the process of Islamization of knowledge formulated by al-Attas contains two philosophical movements. First, filtering, evaluating, interpreting, and assessing ideas and facts. Second, creating and producing meanings that are relevant to individuals and society and in line with Islamic metaphysics, Islamic epistemology, and ethical principles of law in Islam (Wan Daud, 1998) Thus, the Islamization of knowledge seeks to liberate humans from magical, mythological, animistic, and cultural traditions that are contrary to Islamic doctrine, as well as liberation from secular notions that shackle thought and language (Al-Attas, 1993).

In contrast to Naquib Al-Attas, the *Islamization of the knowledge* concept of Al-Faruqi implies the Islamization of secular science by reformulating and reconstructing social science and natural science based on the principle of the monotheistic worldview (Al-Faruqi, 1988). Al-Faruqi states that the principle of monotheism must be present from the beginning of the formulation of science, both in terms of methodology, strategy, problems and objectives, data selection, and data interpretation (Rosnani & Rossidy, 2000). Al-Faruqi then developed a *methodology of Islamization of modern knowledge* which includes 12 stages (Al-Faruqi, 1988). These stages include; Mastery of modern scientific disciplines: categorical analysis, Survey of scientific disciplines, Mastery of Islamic treasures: an anthology, Mastery of Islamic scientific treasures: analysis stage, Determination of the relevance of typical Islam to scientific disciplines, Critical assessment of secular science; The current level of development, Survey of problems faced by Muslims, Survey of problems faced by mankind, Creative analysis and synthesis, Re-introduction of modern scientific disciplines into an Islamic framework: University-level textbooks, and Dissemination of knowledge that has been published. The twelve steps formulated by Al-Faruqi can be simplified into two processes. *First, the Islamization of modern knowledge* begins with an effort to fully master and understand all modern scientific disciplines. *Second*, eliminating, changing, reinterpreting, and adapting the components that exist in Western science with the principles of the Islamic worldview.

The hegemonic discourse of Islamization of science has several weaknesses. *First, the* discourse of Islamization of science tends to be exclusive, because the discourse of

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Islamization of science seeks to Islamize secular science solely for the benefit of Muslims. Whereas Islamic science, whether sourced from the verses of the universe (*ayat kauniyyah*) or the verses of the Qur'an, is aimed at the benefit of mankind. *Second, the* discourse of Islamization of science tends to be critical of secular science, but not critical of traditional Islamic religious sciences. However, both types of knowledge have their problems. The problems of secular science tend to be secular so that they lose the vision of monotheism, while the problems of the Islamic sciences tend to be theocentric and therefore not humanist.

Osman Bakar (2011) says that to build a relationship between science and religion, it is necessary to formulate a formulation of the relationship between the epistemology of science and the epistemology of secular science and Islamic science, such as theology, metaphysics, cosmology, and psychology. At the same time, it is necessary to formulate the relationship between the ethical and social dimensions of science and the teachings of sharia. Therefore, to overcome the crisis of secular science and the crisis of Islamic science, I offer two kinds of movements ( *double movement* ) in building the integration of religious sciences and secular science, namely the *spiritualization of secular science* and the *humanization of religious sciences*.

## B. DISCUSSIONS

### 1. Spiritualization of Secular science

I prefer to use the term spiritualization rather than the term Islamization of science because the term spiritualization is more inclusive. If the scientific products produced by the Islamization of knowledge are more beneficial to Muslims, then the scientific products produced by the science spiritualization project are for the benefit of mankind as a whole (Esbjörn-Hargens & Wilber, 2008). Spirituality is here a more general concept than religion. Spirituality usually refers to the human search for meaning, purpose, and moral principles concerning the deepest or most central beliefs and experiences of individuals and groups about the nature of reality. Spirituality develops through connection with oneself, others, the universe, and ultimate reality, however, a person or group perceives it (Nelson-Becker & Canda, 2008).

This view is based on the existential quality of every being into two immaterial elements, namely mind, and soul (Morvillo, 2010). Mind is mind and soul are soul and spirituality. If the mind dominates Western science, the soul dominates Islamic science like theology. In the terminology of Seyyed Hossein Nasr, the mind is similar to reason, while the soul is similar to intellectuals. The problem then is how to instill the mind in the Islamic sciences and instill soul and Spirituality in Western science. This view is at the same time a critique of the Cartesian dualism that underlies the birth of secular sciences.

The spiritualization movement here contains reconstructive steps toward secular science from the ontological, epistemological and axiological aspects. To borrow the argument of Seyyed Hossein Nasr, spirituality can be found in traditional science, which distinguishes it from secular science (Nasr & Chittick, 2007; Widiyanto, 2017b). In the ontological, Nasr describes traditional science as a science that emphasizes the intense relationship between the level of a hierarchy of forms (hierarchical degrees of being) and hierarchical degrees of knowing. Epistemologically, traditional science rests on the dialectic between revelation, intellect, and reason. Axiologically, the highest function of traditional science is to help the intellect and perceptive instruments to perceive the universe as a symbol that reflects the face of God. This view is based on the traditional

cosmological view which believes that cosmic reality (material existence) is an accident of absolute, meta comic, God, or The Real substance (Sabra & Nasr, 1968). Consequently, the cosmic reality is the theophany (radiation) of the meta comic. Therefore, nature is not an " enemy ", but a friend of man as a form of meta cosmic theophany.

In other words, the spiritualization of secular science means to instill spirit (soul/spirit) in the mind which is the source of knowledge for secular science. If the reason is a faculty that can answer and conclude everything based on data and experience, then the spirit (soul) will make reason "alive" and bound to the almighty (God) (Khamenei, 2011). Nasr states that the sacred science of science that based on experience and intuitive depth. Humans can have the full experience when she was able to see the form of (being) as a whole. On the other hand, secular science in Nasr's view is monopolistic, so that spiritual understanding of nature has been lost (Stenberg, 1996).

Therefore, the spiritualization of secular science means instilling a spiritual vision or vision of divinity in secular science, which is based on the unity of the hierarchy of existence and knowledge, the unity of revelation, intellect, and reason, and the unity of God and the universe. The science that is built from the concept of monotheism by Nasr is called the sacred science (Scientia sacra) (Nasr, 1989). Stefano Bigliardi states that Nasr's view is based on an understanding of the divine vision that can be found in world religions. These religions are based on the primordial doctrine of unity (tawhid). Revelation functions to connect vertically between humans and God. Therefore, every religion refers to the Scientia sacra which teach transcendental unity of phenomenon (Bigliardi, 2014b).

## 2. Humanization of Religious Sciences

In contrast to spiritualization, humanization is needed for traditional Islamic sciences which are theocentric and tend to have an idealistic epistemology. As a result, there is a gap between the dimensions of revelation (normative Islam )and the dimensions of humanity ( historical Islam) (Rahman, 1980, 2012). In this case, normative Islam is the teachings of Islam that are contained in the Qur'an and the Sunnah of the Prophet, while historical Islam is an Islamic doctrine that is manifested in the history of Islamic civilization with all the socio-historical factors that surround it (Abdullah, 1995). It is not only a matter of inequality, Muslims are also unable to distinguish between normative Islam and historical Islam. As a result, the Islamic intellectual tradition has lost the tradition of critical thinking (critical thought). From this and what is born by Arkoun called sanctification of religious thought (Arkoun, 1990). In the field of fiqh (Islamic jurisprudence), the sanctification of religious thought has appeared in an attempt by some adherents of Islam to make fiqh a "closed corpus" in addition to al-Quran and hadith (Arkoun & Lee, 2019). As a result, the formulation of Islamic Law will be difficult to change like the "world of ideas" initiated by Plato (Petropoulos, 2021). This phenomenon also applies to the disciplines of theology and Sufism (ethics).

Therefore, a process of "humanization" of religious sciences is needed so that there is a shifting paradigm from the idealistic and theocentric religious sciences to the anthropocentric and humanistic religious sciences. In the field of theology, for example, the term practical theology appears (Kim, 2007; Walton, 2018), contextual theology, public theology (Graham, 2016), eco-theology (Northcott, 2009), applied theology (Dunn, 2012), a living theology (Flaskerud, 2018; Mårtensson & Vongraven Eriksen, 2018) to show that theology also deals with human issues. The same thing applies in the field of fiqh so that there are the terms social fiqh (Mahfudh, 2011), fiqh

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cross religion (Madjid, 2005), environmental fiqh (Mujiono, 2002), minority fiqh (Mustafa & Agbaria, 2016; Shavit, 2018) to show the dialectic of normative dimension al -Quran and sunnah to the dynamics of contemporary society.

This strategy of " humanization" of religious sciences can be done by using the approach of the social sciences and humanities which are rapidly developing in the Western world, such as the hermeneutic approach. Hermeneutics is an analytical tool that is relevant to establishing the epistemology of the Islamic sciences that is more humane and concerned with humanitarian issues. As a method of understanding comprehension (understanding of understanding), hermeneutics can elaborate on traditional Islamic sciences whose object of text and closer to the object of the human sciences (Geisteswissenschaften). The object of the human sciences is an expression of life (Lebensaeusserung) and covers concepts, actions, and appreciation of humans (erlebnis). Unlike the natural sciences which use the erklären method (explaining causality), the human sciences use the verstehen (understanding) method (Hardiman, 1994). What Verstehen wants to know is not causality, but the meanings contained some experience and symbolic structures of meaning (Durdovic, 2018).

As part of the verstehen method, the main task of hermeneutics is how to interpret a classical text or social reality in the past that is completely foreign to people who live in a different time, place, and cultural atmosphere. In other words, hermeneutics always struggles with the problem of understanding texts in a broad sense, including historical events, symbols, and myths (Riceour, 1991). Through the reading of the thought of a thinker Lebanon, Wajih Qānṣū, Rachel Fischbach (2017) says that understanding the historicity of the texts al -Quran and readers are very important to find the meaning al -Quran more authentic. Therefore, there is a need for a paradigmatic change in viewing the basic sources of Islam to free the Qur'an from its traditional textual system (Fischbach, 2017).

Hermeneutics can understand the message contained in the text of the Koran which was born fourteen centuries ago that a text message is still dynamic, alive, and functional today. In this case, the awareness of time as initiated by Gadamer is important to establish an intense relationship between the past, present, and future (Friedman, 2014; Vessey, 2007). In this position, hermeneutics is necessary not only to explore the legal definitions in deductive horizontally but vertically able to find the ratio legis (*'illat al hukm*) or a generalized statement of the text in the Koran. In other words, hermeneutics operates in the model of understanding the Qur'an as comprehensively as a whole, not as separate commands, atomistic and partial (Al-Farmawi, 1977). The assumption is *"al-Qur'ân yufassiru ba'dluhu ba'dla"* (some verses of the Qur'an explain some other verses).

From a hermeneutic point of view, the various purposes and principles of the Qur'an must be understood within the framework of formulating a unified and comprehensive social moral theory (Rahman, 1979). The general principles or ratio legis produced by this vertical movement are what Fazlur Rahman later called ideal law (ideal law) which contains moral principles and must be distinguished from legal rules (legal law). Rahman then tried to explore this ideal law by elaborating the hermeneutics of the Qur'an into a method that he called " the systematic interpretation method" (Rahman, 1970). which technically includes two double movements whose substance contains an interpretation model from the present situation to Quranic time, then back to the present.

These ideal laws or moral principles are a representation of the true divine will, while specific legal rules must be viewed as contextualizing the ideal law in a specific environment. This ratio legis will bridge the gap between theology-ethics-law so that

between the three an integrative relationship is built. In other words, the formulation of the theology-ethics-law must be able to be returned to the moral principles of the Qur'an which reflect the divine will. Moral principles are that they gave a space of freedom for Muslims to perform contextualization of Islam in line with social change. These moral principles will also be a guide in distinguishing which traditions of Islamic thought (turâts) are absolute and which are relative. The contextualization of Islamic teachings is based on the rule of *al-'Ibrah bi al-maqashid la bi al-alfadz*. This rule implies that understanding the teachings of the Qur'an and Sunnah is not based on the letters, but based on the purpose (maqâshid) they contain. Interest lowered its shariah *(maqasid al-shari'ah)* is for the public benefit of humans. Therefore, the messages of Islamic teachings are very relevant to human problems.

Thus, what cannot be abandoned or modified are these moral goals and principles. https://translate.googleusercontent.com/translate_f - edn102Consequently, the claim about the existence of an eternal and eternal Islamic doctrine, as proclaimed by the orthodox, is no longer relevant. In addition, this view is also incompatible with the sociological viewpoint, because good and bad are not to be understood except under certain historical circumstances and society. What is considered good at the moment, is sometimes seen as bad at other times, and what is considered good in a particular community is sometimes seen as bad in society other. https://translate.googleusercontent.com/translate_f - edn103This means that Muslims can portray Islam civilization based on the logic of the various groups - kind and not a single logic. In this regard, the single logic used by jurists to interpret the Qur'an today is no longer relevant. Thus, what is needed today is a pluralistic logic capable of framing all social situations and conditions (Harrison, 2010).

## C. CONCLUSION

The integration of religious sciences and secular sciences must be done by criticizing the two types of knowledge. Western science is seen by Muslim thinkers as science secular thus losing sight of monotheism because spiritualization is a relevant strategy for Western science. The spiritualization movement here contains reconstructive steps toward secular science from the ontological, epistemological and axiological aspects. In ontological, secular science needs to reconstruct understanding about the form (being) based on the concept of the transcendental unity of phenomenon, integrating knowledge derived from revelation, intellect, and reason, as well as integrating the universe (cosmic reality) and God (meta comic), so that nature and man as the same friend reflect the face of God.

In contrast to secular science, the problem of religious sciences (Islamic Studies) tends to be theocentric and less responsive in overcoming human problems, therefore it is necessary to humanize these religious sciences. This strategy of "humanizing" the religious sciences can be carried out using the social sciences and humanities approaches that are rapidly developing in the Western world, such as those found in the hermeneutic approach. Hermeneutics can understand the moral principles al -Quran was down fourteen centuries ago. Based on these moral principles, Islamic teachings will remain dynamic, alive and functional, and contextual for today's era.

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