

# ISLAMIZATION OF KNOWLEDGE

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**Abstract** The purpose of this discussion is to add insight and understanding about the Islamization of science, which means Islamizing or purifying Western product science, which has been developed and used as a reference in the discourse of creating an Islamic education system to obtain science with an "Islamic characteristic". The method in this journal is to use a literature review. The Literature Review is a description of the theory, findings and other research materials obtained from reference materials to be used as the basis for research activities to develop a clear frame of mind from the formulation of the problem to be studied. Islamic science must include faith, goodness and human justice, both individually and socially. Means science is based on religion with the aim of human benefit. The Islamization of science aims to realize the progress of Islamic civilization. Each one also does not want the condition of Muslims to deteriorate while accelerating the development of science and technology progress. With the efforts of the Islamization of the science movement, it is hoped that the scientific dichotomy between religious science and modern science can be integrated and given integrally in the educational process. Science can be a medium in achieving a better life.

**Keyword: Islamization, Knowledge, Education**

## INTRODUCTION

After the 15th century AD, Muslims experienced a very severe setback marked by the destruction of the Abbasid dynasty as a symbol of the glory of Muslims, then followed by the spirit of the European nation, which with its Renaissance brought the fragrance of the government to the golden peak that had been achieved by Muslims before. From the point of awareness achieved by the Europeans, they were able to find various

innovations in consumer industrial technology, machinery, electricity, spinning technology and others. However, after a time, these innovations were not matched by the raw materials owned by the Europeans, resulting in the industrial revolution, which resulted in a humanitarian crisis; For example, unemployment, slavery, rebellion as a result of the bourgeoisie who no longer needed human labour.

The development of science gives birth to various kinds of impacts on human life and the environment; on the one hand, it can help and lighten the burden of humans, but on the other hand, it also has a role in destroying human values, even existence itself. Western science, which is secular, is built on the philosophy of materialism, naturalism and existentialism, giving birth to science that is far from spiritual, moral and ethical values. Therefore, the Islamization of science in the view of Islamic thinkers is something that must and must be formulated.

The most critical problem facing Muslims today is the problem of science. Modern science is not value-free (neutral) because it is influenced by religious, cultural, and philosophical views, which reflect the consciousness and experience of Western humans. Talking about the theme of Islamization of science is an exciting thing to discuss or study, and Muhammad Naquib Al-Attas first coined this Islamization. He is a prominent Islamic thinker who first initiated the idea of Islamization of science, specifically contemporary/modern/present-day science, in addition to two other concepts, namely:

1. The most critical problem facing Muslims today is the problem of science.
2. Modern science is not value-free (neutral) because it is influenced by religious, cultural, and philosophical views, reflecting Western humans' consciousness and experience.

Science can be a medium in achieving a better life. But is all the knowledge that humankind learns by the teachings of Islam? Will be discussed this paper about the Islamization of science (Science). The Islamization of Science will eliminate doubts in pursuing science and realize that new knowledge comes from Islam itself and liberate humans from western secularism and eliminate the dichotomy between religious science and general science/science.

## **THE EMERGENCE OF THE ISLAMIZATION OF SCIENCE**

Since the 70s, discussions of Islamization began to surface, and it was widely published something "new view" among scientists. The idea of Islamization of science emerged as a response to the dichotomy between religious science and science that the secular West and modern society's culture introduced into the Islamic world. The progress achieved by modern science has brought a significant influence. Still, on the other hand, it has also had a negative impact because modern (Western) science has dry values and is even separated from religious values. In addition, the Islamization of science is also a reaction to the crisis in the education system faced by Muslims, namely the dualism of the Islamic education system and modern (secular) education, which confuses Muslims.

The initial idea of Islamization of science emerged during the first world conference on Muslim education in Mecca in 1977, which King Abdul Aziz University initiated. The concept of Islamization of science was put forward by

Ismail Raji al-Faruqi and Muhammad Naquib al-Atas. According to al-Atas, the biggest challenge facing Muslims is the challenge of knowledge being spread throughout the Islamic world by Western civilization. According to al-Faruqi, the Islamic education system has been printed in a Western caricature. As a result, western science has been separated from human values and dignity and spiritual values and dignity with God.

For al-Faruqi, the approach used is by recasting all the treasures of Western science within the framework of Islam, namely the rewriting of textbooks and various scientific disciplines with Islamic teachings. Meanwhile, according to al-Atas, Western science must first be cleansed of elements that are contrary to Islamic teachings, then formulate and combine essential Islamic ingredients and critical concepts to produce a composition that summarizes the core knowledge. Even today, a new approach has emerged, namely preparing the foundation of Islamic philosophy of science before Islamizing knowledge.

In line with the two figures above, Sayyid Husein Nasr advocated his vision of a new Islamization away from secular and humanistic matrices (from modern science). He criticized Western science for destroying nature and humanity. Therefore, Nasr recommends that all scientific activities be subject to religious norms and Islamic holy laws. However, Nasr did not specify the next steps for the Islamization of

science. Instead, he tends to describe the general principle of the building of science, namely so as not to be separated from the content of religious values (Maksum, 2003).

Islamization of knowledge means Islamizing or sanctifying Western product science, which has been developed and used as a reference in the discourse of creating an Islamic education system to obtain an "Islamic-specific" science (Rosnani, 2005). However, according to Faisal, Islamic science must include faith, goodness and human justice, both individually and socially. That means science-based on religion with the aim of human benefit.

The Islamization of science aims to realize the progress of Islamic civilization. Each one also does not want the condition of Muslims to deteriorate while accelerating the development of science and technology progress. With the efforts of the Islamization of the science movement, it is hoped that the scientific dichotomy between religious science and modern science can be integrated and given integrally in the educational process.

#### **DEFINITION OF ISLAMIZATION OF SCIENCE**

Science, science and science are often confused. It can be seen from the definition put forward by scientists. However, a term presented indeed contains a different meaning. The meanings of these three words are:

- 1) According to Ralph Ross and Ernest Van den Haag "Science is something empirical, rational, and general which is composed and all four of them simultaneously."
- 2) In the Indonesian encyclopedia, science is a system of various knowledge, each of which is about a particular field of experience arranged in such a way according to certain principles, so that it becomes a unity; And according to BJ. Habibie science is a rational, systematic, logical and consistent thought and analysis process. Transparent and objective experiments can prove the results of science.
- 3) Science is a specific form of knowledge with an ontological object, an epistemological basis and a distinctive axiological basis.

To better understand what is meant by the Islamization of Science, it is necessary to pay attention to experts' opinions so that the boundaries of this discussion are more explicit in direction (Umami, 2005). According

to academics at UIN Malang, there are various opinions or versions regarding the understanding of the Islamization of Science, namely:

- 1) The first version assumes that the Islamization of science provides verses by existing general knowledge (ayatization).
- 2) Second, saying that Islamization is done by Islamizing the people.
- 3) Third, Islamization is based on Islamic philosophy, which is also applied at UIN Malang by studying the basic methodology.
- 4) fourth, understanding Islamization as an ethical or civilized science.

With various views and meanings that appear in multiple ways, it is necessary to reveal and better understand what "Islamization of Science" means. The definition of Islamization of science is clearly explained by al-Attas, namely: the liberation of humans from magical, mythological, animistic, national-cultural traditions (which are contrary to Islam) and from the shackles of secular understanding of thought and language. Also, to be material and unfair to the nature of themselves or their souls, because humans in their physical form tend to forget their true nature and act unfairly towards them.

To carry out the Islamization of science, according to al-Attas, it is necessary to involve two interrelated processes. The first is to separate the key elements and concepts that make up Western culture and civilization, and second, to incorporate Islamic aspects and critical concepts into each relevant branch of contemporary science (Umami, 2005). He explained, "should absorb science with the principal elements and images of Islam after the main components and pictures are removed from each branch."

Al-Attas rejects the view that the Islamization of science can be achieved by labelling science and Islamic principles over secular science. Such efforts will only make things worse and have no benefit as long as the "virus" is still in the body of science itself so that the resulting knowledge becomes floating, neither Islam nor secular. At the same time, the purpose of Islamization itself is to protect Muslims from contaminated knowledge that is misleading and causes mistakes. Furthermore, the Islamization of knowledge is intended to develop the true Muslim personality to increase his faith in Allah. With this, Islamization will be born security, goodness, justice, and faith's strength.

In general, the Islamization of science is intended to provide a positive response to the reality of modern science, which is secularistic and Islam which is "too" religious, in a new model of complete and

integral knowledge without separation between them. In addition to the two figures above, there are several developments in the definition of the Islamization of science. As stated by Osman Bakar, the Islamization of science is a program that seeks to solve the problems that arise due to the encounter between Islam and previous modern science. This program emphasizes the harmony between Islam and modern science about the extent to which science can benefit Muslims.

### THE CONCEPT OF ISLAMIZATION OF SCIENCE (SCIENCE)

There are five concepts of Islamization of science, including:

*First*, the Islamization of science with an instrumentalist approach considers science or science only as a tool (instrument). Science, especially technology, is just a tool to achieve goals, regardless of the nature of science itself, as long as it is beneficial to its users.

This approach arises with the assumption that the West has advanced and succeeded in controlling the Islamic world with the power of science and technology. Therefore, Muslims must also master science and technology to keep pace with the West.

So, Islamization here is how Muslims control the West's progress. The Islamization of science with this approach is not included in the true Islamization of science. Many Muslims who are experts in science even won world awards, but not infrequently, he is increasingly distant from Islam. However, this approach awakens the people to rise against being left behind and develop science and technology.

*Second*, the Islamization of science that is most attractive to some scientists and most laypeople is the concept of justification. The purpose of justification is that modern scientific discoveries, especially in the natural sciences, are justified (justified) through verses of the Qur'an and Al-Hadith. The methodology is to measure the truth of the Qur'an with objective facts in modern science.

The most famous figure in this regard is Maurice Bucaille. According to this French doctor, the findings of modern science are by the Koran. That proves that the Qur'an, the book that wrote 14 centuries ago, is a revelation from God, not Muhammad. Other scientists who developed Islamization with this justification approach were Harun Yahya, Zaghlul An-Najjar, Afzalur Rahman etc. However, this concept has received a lot of criticism, for example, from Ziauddin Sardar, who said that the holy book does not need the legitimacy of the Koran in the framework of

modern science. Although it does not fall into the category of true Islamization of science, this conceptual approach is efficient and readily accepted by many Muslims and increases their pride in Islam. However, this process is insufficient and must be developed into a more fundamental concept and touch the root of the decline of the Ummah.

*Third*, the following concept of Islamization of science uses a sacralization approach. Seyyed Hossein Nasr first developed this idea. Modern science is currently secular and far from spiritual values, so it needs to be sacred. Nasr criticized modern science for erasing the traces of God in the natural order. Nature is no longer considered the verses of Allah but as an independent entity. It is like clockwork working alone. The idea of sacralization of science has similarities with other processes of Islamization of science in terms of criticizing modern secular science. But the difference is quite striking because, according to Nasr, sacred science (sacred science) is built on the concept that all religions are the same at an esoteric (batin) level. At the same time, the Islamization of science should be made on the truth of Islam. Sacred science denies the uniqueness of Islam because, according to it, individuality belongs to all religions.

Meanwhile, the Islamization of science emphasizes the uniqueness of the teachings of Islam as the true religion. Therefore, this sacralization will be appropriate as a concept of Islamization if the values and elements of sacredness referred to are Islamic values.

*Fourth*, the Islamization of science through an integration process, namely integrating Western science with Islamic sciences. Ismail Al-Faruqi put forward this idea. According to him, the root of the decline of Muslims in various dimensions is due to the dualism of the education system. On the one hand, the Islamic education system has narrowed its meaning in multiple sizes, while on the other hand, secular education has fantastically coloured the thoughts of Muslims.

Overcoming the dualism of the education system was the most excellent task of the Muslims in the 15th century. H. Al-Faruqi concluded that the solution to dualism in education was the Islamization of science. The education system must reform, and the dualism of the education system must be abolished and united with the spirit of Islam and function as an integral part of its paradigm. Al-Faruqi explained the notion of Islamization of science as an effort, namely providing new definitions, organizing data, rethinking the way of thinking and connecting data, re-

evaluating conclusions, re-projecting goals and doing all that so that the disciplines enrich Islamic insight and valuable for Islamic ideals.

*Fifth*, the most basic concept of Islamization of science that touches the root of the problems of science is Islamization which is based on the Islamic paradigm. This idea was first presented systematically by Syed Muhammad Naquib al-Attas. According to al-Attas, the biggest challenge facing Muslims is that modern science, which is not neutral, has penetrated religious, cultural and philosophical preconceptions stemming from the reflection of Western consciousness and human experience. Therefore, the Islamization of science begins with dismantling the sources of damage to science. The modern sciences must be carefully re-examined (Handrianto, 2003)

In its application, the Islamization of science does not only mean inserting the holy verses of the Qur'an by certain concepts in science. But focusing on how Islam is a foundation of values that bind science (matter bound). Or how understanding science can increase faith and piety towards the Khaliq. So the author makes the term Islamization of Science into two categories (Mkasum, 2003): (1) Islam to Science, (2) Science to Islam

The basis of this thought departs from five verses in Surat Al-Alaq; Read in the name of your Lord Who created –creating a human from a blood clot. Read it! And your Lord, the Beneficent, teaches with the pen. Teaching man things he does not yet know (Q.S. Al-Alaq: 1-5). These five verses are not just a command to read the verses of the Qur'an.

Contained in it is the encouragement to recite kauniyah verses in nature. Human science is also endowed with the ability of analysis to unravel the secrets behind all natural phenomena. The compilation of that knowledge is then documented and disseminated through writing symbolized with a pen. The recitation of these kauniyah verses eventually gave birth to science—astronomy, physics, chemistry, biology, geology, social sciences, religion, etc. Let us examine these two categories in the following example.

- a. Classical theory states that nature consists of four elements: earth, air, fire, and water. Let us analyze, consciously or not by us, the signals that colour what we learn about this world; Why is the land made with different heights, of course, so that water can flow through the river, thus giving life to the creatures it passes through.



The same goes for air pressure and temperature. Air pressure and temperature are created differently in each layer (atmosphere) and each place. It causes the wind to rise. And the wind can cause changes in the weather, one of which can cause rain. Rain can supply water to the earth's surface, where water is the primary source of human life.

- b. The quantities that can measure are physical quantities, commonly called physical quantities. God has created; altitude, temperature, pressure, speed, weight, time, and other physical quantities. Everything God created has a specific size expressed in units of measure.

Understanding the concept of science can lead people to believe that God Almighty creates everything. So Science to Islam is a belief in God based on the evidence that He made. So it can be seen from the example of science above, then from the essence, science is Islamic. The laws of law that are explored and formulated by science are entirely subject to the law of God. Proof of scientific theories is also based on the search for truth, not the justification of human desires. In science, analytical errors are known, but lies are catastrophic (Handrianto, 2003).

#### **STEPS TO ISLAMIZATION OF SCIENCE (SCIENCE IN INDONESIA)**

To realize the Islamization of Science, the International Institute of Islamic Thought (IIIT), led by Ismail Raji Alfaruqi, planned the idea in various steps, including: (1) Mastering and proficient in modern scientific disciplines, (2) Overview of the disciplines of Science, (3) Mastering Islamic Heritage, (4) Determination of specific Islamic adaptations to scientific disciplines, (5) Critical Assessment of Modern scientific disciplines, (6) Critical Assessment of Islamic Heritage, (7) Study of the Main Problems of Muslims, (8) Perform creative analysis and synthesis, (9) Reshaping modern scientific disciplines within the framework of Islam by rewriting textbooks to make new visions of the meaning of Islam and creative choices as to the realization of the idea of Islamization of Science. (10) The distribution of Islamic knowledge.

#### **DEVELOPMENT OF THE ISLAMIZATION OF SCIENCE (SCIENCE) IN INDONESIA**

The idea of Islamization of science echoed by the scientists who initiated the idea also resonates in Indonesia. Scientists in Indonesia also

discussed the idea and, in some circles, put it into practice. However, the participation of the Indonesian delegation led by AM Syaifuddin in the first session of Islamic world education in Makkah in 1977, which gave rise to the idea and term Islamization of Science for the first time, showed the leakiness of our scientists at the international level.

The thing that marked the emergence of the Islamization of science or science in Indonesia was the "Islamic Epistemology Panel Discussion" at the Istiqlal Mosque, November 23, 1985. Understood the word Epistemology in the theme of the panel discussion more deeply with efforts to create an Islamic science rather than a part of philosophy in general.

Some ideas for the Islamization of science from Indonesian scientists, for example, were put forward by Mulyadi Kartanegara, Armahedi Mahzar and Kuntowijoyo. According to Mulyadhi Kartanegara in his book *Unraveling the Curtain of Ignorance*, can be naturalized knowledge. That means that learning can be Islamized. He uses the word Islamization of science in his book with some notes.

- 1) the element of Islam in the word Islamization above does not have to be understood strictly as teaching that must reference in the Qur'an and Hadith, but should be viewed from the perspective of its spirit, which should not conflict with the fundamental teachings of Islam.
- 2) the Islamization of science is not merely in the form of labelling science with verses of the Qur'an or hadith that are deemed suitable for scientific discoveries but operates at an epistemological level.
- 3) Islamization of science is based on the assumption that science or science, as it has been shown, is not entirely free from values.

Meanwhile, one of the research institutions in the country that is actively involved in voicing the idea of Islamization of science is INSISTS (Institute for the Study of Islamic Thought and Civilization). The institution, founded in 2004, is led by Hamid Fahmi Zarkasy, MA. The purpose of INSISTS being established is to clarify and reformulate essential concepts and methodologies in the treasures of Islamic thought and civilization, which are relevant to the problems faced by people in science (philosophy, epistemology, ethics), education, history, society, politics, economics, social and gender equality.

The activities carried out by INSISTS are holding intensive studies in the form of discussions (every Saturday afternoon), workshops,

conferences, research, and writing papers in the field of Islamic thought, establishing a library with an extensive collection, publishing the results of academic studies in the form of Islamic magazines, Islamic journals, scientific articles and books, as well as opening a website to provide explanations and enlightenment from the virtual world. Activists at Islamic universities besides Hamid Fahmy Zarkasy, Ugi Suharto, Anis Malik Thoha, Syamsuddin Arif, Adian Husaini, Adnin Armas, Nirwan Syafrin, M. Arifin Ismail, and Abdul Ghafir.

### **CONCLUSION**

As stated by academics, Islamization of Science contains three meanings: The first opinion assumes that the Islamization of science is simply providing verses that are by existing general knowledge (ayatization). Second, saying that Islamization is done by Islamizing the people. Third, Islamization based on Islamic philosophy studies the basic methodology. Fourth, understanding Islamization as an ethical or civilized science.

And the goal of the Islamization of science is to solve the problems that arise because of the encounter between Islam and modern science before or as a result of the dichotomy between science and religion, which is influenced by secular or western understanding. Therefore, the Islamization of Science program emphasizes the harmony between Islam and modern science about the extent to which science can benefit Muslims.

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