

## Islamization of Science

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### ABSTRACT

*This article reviews the Islamization of Science (Science). This research aims to illustrate the understanding, historical setting, goals, figures and steps of the Islamization of Science and its implications in the development of present-day thought. The research method used in this study is Qualitative research which is a literature research (Library Search) sourced from several journals and other literature coupled with the thoughts of previous and current scientists about Science. The result is a new thought about the Wahdatul Ulum Concept which proclaims thought there is no separation between Religion and Science because it originates from God Almighty who has assigned Man to be His Servant at the same time the Caliph in charge of propping the earth with the Science it tucked. Finally, the main impact of this research is to make a whole human being who is not only intelligent in a sense and reason called Fikr, but also lives his heart with the divine light of Zikir.*

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## 1. INTRODUCTION

Islam is a religion that is very concerned about science. in the Koran there are many verses that position Science and Science in a noble and honorable place besides that there are also many verses that motivate the ummat of Islam to demand Science.

يَرْفَعُ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ

Meaning: Allah will raise the degree of believers among you and those who are given Science a few degrees. (QS. Al-Mujadah/58: 11)

This piece of verse shows that God glorifies those who believe and those who have been given Science by raising their degrees to some degree above those who are not skilled. This

verse also shows us that humans are given Science by the Owner of Science and God the owner of Science is given to who He wants. The science of God encompasses Heaven and earth not only the Real Real Real Realm but all of Nature including the Ghaib, Allah swt confirmed this in the Koran until 12 times Allah mentioned the word “Alimil Ghaibi Wasy-Syahadah” which means, Allah swt knows the ghaib and the real.

The coming of Islam on this earth with the release of the prophet Muhammad saw has opened the eyes of humans to move from the setbacks and backwardness of life to ideal civilization. At first the Arabs thought that tribes and tribal traditions and experiences were the source of Science but after the arrival of Islam the Revelation that came down to the Prophet Muhammad insisted that Allah was the source and the origin of science for humans. this shows us that the process of Islamization of Science has basically taken place since the beginning of Islam until now.

In the 7th Century AD was born the Abbasid Dynasty with all its development even the Historians mentioned that this period was the golden age of Islam which was marked by the development of almost all Discipline of Science from various aspects, as well as the many works of Islamic illmuans that appear to add to the scientific solemnity of world civilization so that it becomes a reference both in the western world and in the eastern world, many are born in various sciences, Al-Ghazali in Philosophy, Ibn Sina in medicine, Algebra was in mathematics and many more were born from Muslims (Nasution, 1975). At this time also world civilization experienced openness in science so that the Islamic people were free to take knowledge from other nations and other nations were free to explore science from the Islamic people.

In the 15th Century AD Ummat Islam suffered a very encouraging setback marked by the collapse of the Abbasid Dynasty. Furthermore, the Europeans gradually took over the progress and civilization that had been felt by the Muslims to the golden age with the Science and Technology it controlled while the Muslims were getting worse and even the lives that were most disadvantaged among other major world religions because of their weakness in science and technology, ummat islam so the audience and cannot play its role in civilization is even complacent by the apparent pleasure presented by the western world with its sophisticated technology (Madjid, 1997, p. 21).

It is because of this mixing that Islamic knowledge tries to re-Islamize the thought of thought that develops to suit Aqidah Islamiyah. the most striking example of what Imam Al-Ghazali did. Beliau fabricated a book on Philosophy entitled Tahafut Al-Mutalasifah containing 20 foreign ideas in an Islamic view which was very often parsed by Islamic philosophies sourced from Plato and aristotle from Greek thought. Beliau saw these 20 foreign ideas not contrary to Islamic teachings.

## **2. METHODS**

This article uses the Qualitative Research method to be a literature study (Library Search) sourced from several other journals and literature coupled with the thoughts of previous and current scientists about Science. In this paper will be discussed about the understanding, historical setting, goals, figures and steps of the Islamization of Science and its implications in the development of present-day thought.

## **3. UNDERSTANDING KNOWLEDGE ISLAMIZATION**

According to the Great Dictionary of Indonesian Islamization is Pengislaman, while Science is a combination of various Sciences that are arranged logically and systemically by taking into account cause and effect.

Syed Muhammad Naquib Al-Attas Islamization is a Purgatory effort towards western science that currently affects the Islamic education system into a product of Islamic patterned science, Science is a meaning that comes into the human soul, whereas Education is an effort to instill Science into humans aimed at building the concept of adab so that from the Islamic education process produced quality, quality human beings in the intellectual and noble fields.

The science of Allah swt can be known from two paths namely the verse Qauliyah and the Verse of Kauniyah, Qauliyah verses are sourced from the revelations handed down to Rasulullah saw and these verses have become absolutely absolute and become guidelines for life and have never changed until the Day of Judgment. Whereas the verses of Kauniyah are the Great Nature that God has created with all its wonders requires Tafakkur, Tadabbur and Processed from human hands. so there is a similarity between Verse Qauliyah and Kauniyah, which comes from Allah.

Ismail Raji ' Al-Faruqi Islamization of Science is an attempt to revise and reformulate science that develops systematically with the aim of enriching the Islam and struggle.

So we can conclude that the Islamization of Science is an Effort to reshape the Modern Science produced by liberal-oriented western scientists into Science which brings divine values and produces works that enriching the Islamic Science of Islam.

#### 4. HISTORIST HISTORIST ISLAMIZATION OF KNOWLEDGE SCIENCE

Modern science has achieved very rapid and amazing progress in various parts of the world, but there are other problems that arise as a negative impact of science, namely the dryness of the values of God and Religion. The Historical Background The emergence of Islamization of science is due to the separation between religious science and science. This thinking was brought by secular westerners with the aim of propagating the understanding of modern societies that did not involve religion in every discipline of science, this understanding was also incorporated into the Islamic world. So that many Islamic ummats have the same understanding as secular westerners as the dualism of the Islamic education system and the secular-sharing modern education system that confuses Ummat.

In Islam Islamization has existed since the Prophet Muhammad was appointed Apostle marked by the descent of the first Revelation of Allah swt surah Al-Alaq verses 1-5:

أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۝ ١ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۝ ٢ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ۝ ٣ الَّذِي  
عَلَّمَ بِالْقَلَمِ ۝ ٤ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ۝ ٥

Meaning: Read by mentioning the name of your Lord who created it, He has created Man from a lump of blood, Read and Almighty the Most Noble, who teaches Man with a pen, He Teaches Humans what they don't know. (QS. Al-Alaq/96: 1-5)

In the Verse above all Activity Insan, meaningful reading does not only read the writing but read which means to think, analyze and all the active dam seeking and obtaining Science and Science itself and all forms of its derivatives and development must be propped up to God, because in essence the Science is Belonging to Allah.

The term Islamization only arose in 1935, beginning with the Concern of Muhammad Iqbal who saw that science that came from the west was secular and not powerful in judgment could destabilize the Islamic Ummat Tongue, Muhammad Iqbal suggested that ummat Islam incorporate Islamic values into science that is not contrary to the teachings of Islam itself. Unfortunately, Beliau did not formulate a conceptual and steps in doing so (David 2003).

In 1966, Sayyed Hossein Nasr again gave rise to the idea of Islamization of Science in his 1968 Science and Civilization in Islam and Islamic Science in 1976 which contained the

principle of the concept of Islamic science in the theoretical and practical aspects of Beliau's concern about the danger of secularism that threatens the Islamic world. Sayyed Hossein Nasr is Ilmuan in the field of History of Science/Science was born and raised in Iran and has been involved in education at the European Massachusetts Institute of Technology and took a graduate in Harvard in Geology and Geophysics and became a lecturer at Tehran University (Husaini, 2013).

Then in 1977 the first Islamic Education World Conference was held at Makkah Al-Mukarramah one of its main agendas was the socialization of the Islamization of Science delivered by Syed Muhammad Naquib Al-Attas and became the first person to explain emphatically the importance of the Islamization of Science, the Islamization of Science and the Islamization of Education (Junaedi & Wijaya, 2019, p. 265). Beliau believes that Language Islamization is the most appropriate step in the Islamization of Science program and the discipline of General Knowledge, because in language there is a term and in every term there is a concept that must be understood by reason and is very influential on human thought and perspective (Ulum, 2021).

The Islamization initiated by Syed Muhammad Naquib Al-Attas received a positive reaction from Ismail Raji Al-Faruqi who was very popular with the Islamization of Science agenda (Muhaimin, 2003, p. 330). Beliau was born in Palestine on January 1, 1921, the educational journey began from College Des Freses in 1936 and 1941 subsequently entered the American University of Beirut and concentrated in Philosophy so as to obtain a Bachelor of Art (Zuldiyah 2016).

Ismail Raji Al-Faruqi designed several principles of the Framework of Thought in the Islamic view of his:

a. Oneness of Allah swt

Tiada Lord Selan Allah swt, the only substance that creates this nature while preserving and preserving and regulating the universe, what power is in heaven and on earth and everything between the two.

b. Unity of the Universe

All beings and objects that God created in Nature are interrelated between one and the other cannot stand alone and perfect each other according to the provisions of natural law or Sunnatullah, but this universe has been subdued by God to Humans to be used and managed for the welfare of human Ummat.

c. Unity of Truth and Unity of Knowledge

True truth comes from God swt and all the reality that exists is sourced from Allah, so that what is conveyed by Revelation cannot be different from the reality that exists. Even if there is a conflict between science and Revelation then we take revelation as a backrest.

d. Unity of Life

Human Life always has rules in which can make his life perfect, the existence of the Law of Nature as a sunnatullah that can be seen and researched, the Moral Law that must be obeyed and the rules of Islamic relations with aspects of life.

e. Human Ummat Unity

Man is a ummat from the Prophet Adam as, in Islam the position of a person before Allah is not determined by the tribe, nation, race and color of the skin but seen from his obedience to Allah swt. The understanding of ummat in Islam is Universal not determined by geographical, ecological and ethnic nature.

Over time, there are several Islamic universities that make the Islamization of Science as a vision and goal in its education, among them in Kuala Lumpur Malaysia there is the International Islamic University of Malaysia (IIUM) and the Islamic Academy in Cambridge and the International Institute of Islamic Thought and Civilization (ISTAC), even in Washington DC, The United States also exists like, the International Institute of Islamic Thought (IIIT) (Ghufron, 2021).

## 5. PURPOSE OF KNOWLEDGE SCIENCE

Ismail Raji Al-Faruqi formulated a framework of the goals of Islamization of Science, according to him there are 5 goals that must be achieved when carrying out Islamization of Science. Among them:

a. Mastering the Discipline of Moderen Science

The first objective of Islamization of Science is to know and master in detail the entire intricacies of the discipline of modern science that are developing today, so that a Muslim cenikiawan has a clear picture of which discipline will go through the process of Islamization.

b. Mastering the Khazanah of Islamic Heritage

Ummat Islam once had a period of wrath at the peak of civilization and certainly had many relics of the work of the ilmuan in almost every discipline of Science even becoming a world reference in the fields of science and technology. Muslim

Cendikiawan who want to Islamize Modern science must make a good deal about the Islamic khazan which has been passed down by the previous Ilmuan in detail and detail.

- c. Building Relationships between the Khazanah of Islamic Heritage with each of the Moderen Sciences creatively.

The current Moderen Science and the Khazanah of Islamic Heritage are very different sides of the currency needed ingenuity and intelligence from Muslim clergy and Ilmuan to build relationships between the two creatively.

- d. Combining the Khazanah Value of Islamic Heritage with Creative Moderen Sciences.

The Islam of Islam must be integrated with the developing Moderen Science, in this way secular science which is hungry for spiritual values becomes a discipline of modern science that contains the value of God that is in accordance with the Islamic framework.

- e. Directing the Flow of Islamic Thought to Every Science to fit the direction of Revelation

After a relationship is established and integrated between the Khazanah of Islamic Heritage and Moderen Science then the next goal is to Direct Islamic Thought to Every discipline of Science to conform to the direction of Revelation, the Originating Science of Allah, and aims to bring the owner closer to Allah swt. The more you fear and the Ta'at to Allah swt. In Surah Fathir verse 28 Allah swt says:

نَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ

Meaning: Among God's servants who fear Him are only the scholars

## 6. STEP ISLAMIZATION OF KNOWLEDGE

The purpose of Islamization of the Obsolete Science that we have outlined above will be more easily achieved with some systematic steps, Ismail Raji Al-Faruqi as the Main Conceptor of Islamization of Science explains there are 12 steps in doing so:

- a. Depreciation of Moderen Science

This step is the initial step in the Islamization of Science, by mastering the Mode of Science then we will have a complete picture of the science that wants to be Islamized, in this step there must be a separation of science into categories, principles and themes.

- b. isciplinary Survey of Science

The next step is to conduct a survey of all disciplines that are able to be described in the form of writing containing their origin, development, methods, insights and thoughts of the main characters. The main objective of this step is to form a whole Muslim thought towards the disciplines developed in the western world.

c. Mastery of Islamic Scientific Khazanah

The next step is to master the Islamic Khazanah so that we have a complete picture of scientific works that have been passed down by Islamic thinkers and knowledge related to the discipline of Science.

d. Depreciation of the Islamic Reign in the Analytical Stage

This step is to analyze the Khazanah of Islam as well as scientific work born of Islamic thinkers and knowledge from the point of view of contemporary problems

e. Determination of the Relationship of each specific discipline

This step is a step to determine the relationship between disciplines, to determine the existence of interdisciplinary relations can be seen from 3 things: First, what can be contributed by Islam. Second, how much the contribution is when compared to the results obtained by the modern discipline. Third,

f. Critical Assessment of Modern discipline.

This step aims to conduct a Modern Disciplinary Assessment must be measured from the starting point of the formulated Islamic Foothold.

g. Critical Assessment of Islamic Khazanah

This step is a process Analyzing every area of human activity against the Islamic Khazanah, as well as formulating their relationship to the latest developments.

h. Survey of problems facing ummat Islam

This step is a Means to See the problems faced by Islamic ummats from various fields such as the issue of Worship and Morals, Economic, Social, Political issues, regional culture issues and others,

i. Survey of problems facing human ummat

If point eight is a step to look at the Islamic Ummat specifically then this step is taken to find out the extent of the problem facing the Human ummat as a whole '

j. Creative Analysts and Synthesis

This step is taken to analyze creatively a modern science that will be Islamized in relation to Islamic science, this step is also to connect between Islamic thinkers with the achievements resulting from Ilmuan Modern and make the limits of Science to be

produced broader than the science that has been achieved by scientific disciplines modern.

k. Re-form the Discipline of Science in the Islamic Framework

This step is an attempt to create a Framework for Discipline of certain Sciences to be Islamized and write them in the Islamic scientific solemn note which was reformulated from Modern to a product of Islamic disciplines already so.

l. Dissemination of Science that has been Islamized

The final step is to convey and socialize the Islamization products that have been produced by Islamic thinkers and Ilmuan and have gone through lengthy surveys and analyzes to Muslim ummats to be used and used in learning theory and discipline of science

From the steps and systematic plans offered by Ismail Raji Al-Faruqi certainly requires enormous effort from Thinkers and Cendikiawan to include Islamic values in the various sciences he engulfs. In the end the step of Islamization of science is an attempt to pour back the entire Western Science Khazanah into the Islamic Framework.

## **7. IMPLICATION OF KNOWLEDGE SCIENCE ISLAMIZATION ON EDUCATION IN ISLAM**

According to KBBI Implications are an atmosphere of involvement or involvement, whereas according to Silalahi Implications are the application of a policy or program that can be good or not to the parties targeted by the activity.

In general, the Islamization of Science provides a positive new color in various Islamic institutions in general: the existence of a Shari Bank as an Islamization of the Conventional Bank, the existence of a Sharia Cooperative, the Islamic Hospital of Islamic University, Sharia Court, Baitul Mal, Syari Pegadaian 'ah, Shari Insurance'ah

In the field of Discipline Science is also heavily colored by Islamization for example: Sharia Economics, Islamic Religious Education, Islamic Law, Sharia Bandages, Islamic Philosophy, Islamic Siyasa, Faculty of Da'wah, Ushuluddin and others.

In particular the implications of the Islamization of Science in education in Islam are several aspects:

a. Institutional Aspects

The application of Islamization in the Institutional Aspect can be seen today in the form of naming institutions with names from Arabic and containing the values of Islam, for

example in Indonesia, the Middle School-level Ibtidaiyah Madrasa appears, Middle School level Tsanawiyah Madrasah, High School level Aliyah Madrasah, Ma'had 'Ali at the Bachelor level. There are more arising that contain elements of Islam such as the Integrated Islamic Elementary School (SDIT), Integrated Islamic Middle School (SMPIT), Integrated Islamic High School (SMAIT), and many others

b. Curriculum Aspects

The application of Islamization in the Curriculum Aspect can be seen from the many curricula that are developing today in its application incorporating the values of Islam and advice on strengthening spiritual and linking any general and social science to the Paragraph The Koran which contains Revelation from Allah swt. For example: The Public School curriculum that includes the Tahfizh Koran program in one of the Special and Main Lessons.

c. Educator Aspects

The application of Islamization in the Educator's Aspect we can see from educational institutions in recruiting educators is usually conducted with specific interviews to find out prospective educators. Educational institutions usually do not accept educators who only have intellectual abilities but are seen from everyday morals and behavior. Is it honest and has a good character that can be an example for students.

## 8. CONCLUSION

From the discussion above, it can be concluded that the Islamization of science basically refers to efforts to purify the form of Science and Efforts to release it from thoughts that are contrary to Islam. Islamization is not just an activity of gathering and naming Islam with a science, but rather the process of promoting appropriate and accurate ways in accordance with the concept of Islam, so that the science that emerges follows the form that has been made by Islam which comes from Allah.

Islamization is not only in its form which we concept according to Islam but the subject and object of Science itself, namely Humans are also the main target. The Islamization of Science also has a major driver in giving birth to people who are smart in the mind and also intelligent in God, forward-thinking and also at the same time Ta'at in worshiping to Allah is not only a Scientist but also has an awareness to always be connected with the Science Owner. These characteristics are listed in the Koran as follows:

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لِأُولِي الْأَلْبَابِ ۝ ١٩٠ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ ۝ ١٩١

Meaning: Truly in the creation of heaven and earth, and the change of night and day there are signs of God's greatness for intelligent people, those who remember Allah while standing, sit and lie down, and they think of the creation of heaven and earth while saying: O our Lord, you have not created all this in vain, your Most Holy, protect us from the doom of Hell.

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