

## Ismail Raji Al-Faruqi's Pedagogical Thoughts

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### ARTICLE INFO

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#### *Keywords:*

Think;  
Alfaruqi;  
Ismail Raji.

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#### *Article history:*

Received 2023-09-29  
Revised 2023-09-29  
Accepted 2023-09-30

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### ABSTRACT

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*Islamic education is a process that refers to efforts to develop a person's self in three aspects of life, namely views, attitudes and life skills.*

*The aim of transdisciplinary education is to prepare people to be caliphs on earth. Allah gives humans different potentials, namely nature and reason. Islamic education is also a process related to efforts to develop in a person three aspects of his life, namely views, attitudes and life skills.*

*This article discusses the biography, education and work of Ismail Raji al-Faruqi and examines the concept of pedagogical thinking from his perspective. The discussion results show that Islamic educational theory must be based on transdisciplinary knowledge, namely fundamental ideas about human nature.*

*Monotheism is al-Faruqi's foundation for education. Final Islamic education aims to make God the ultimate goal and enable people to fulfill their duties as caliphs. Al-Faruqi presents three guidelines for Islamic educational content or materials as follows: modern era treasures, classical Islamic treasures and integrating the Islamic educational curriculum. Because the idea of education is permeated by universal basic values and divine norms, such as the needs of creatures in harmony with their nature.*

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## 1. INTRODUCTION

Over the centuries, various educational figures have been presented to the world, from general thinkers to innovators to traditional and contemporary figures. with the same goal, namely to realize the best Islamic education from their respective perspectives. Islamic education is a way of transferring Islamic education from one

era to another. Islamic education in the Islamic world has changed and experienced ups and downs over time due to current political developments in the countries in which it teaches.

Therefore, Ismail Raji al-Faruqi's views on Islamic education will be the subject of this paper. It is hoped that this study can provide material for improving Islamic education in overcoming educational problems.

## **2. METHODS**

This research uses descriptive research methods, the research uses secondary data from library materials. The literature in this research is based on educational studies about Ismail Raji al-Faruqi, which come from books, articles and research on this personality in relation to his biography, works and educational thoughts.

## **3. FINDINGS AND DISCUSSION**

### **A. Life story of Isma'il Raji Al-Faruqi**

Ismail Raji Al Faruqi was born on January 1, 1921 in the Jaffa region, a city on the southern coast of Palestine. Before Israel occupied this area, Palestinian relations with the then Arab powers were very harmonious. Al Faruqi received his primary education from 1926 to 1936 at the College des Freres in Lebanon. Al Faruqi attended the American University in Beirut for his higher education. After receiving his bachelor's degree in 1941, Al Faruqi returned to his roots to work in the Palestinian government under British command for four years, eventually being appointed as the last governor of the Galilee. Al Faruqi moved to the United States after Israel took control of the province he led in 1947. (Jalaluddin, 1994)

Al-Faruqi's life and work had to end in a terrible way. In 1986, he and his wife Lamy Al-Faruqi were brutally murdered by unknown assailants. The murder was

closely related to his assessment of Israeli Zionism and his help to the Palestinian people, the country where he was born.

Al-Faruqi is a Muslim activist and scholar who has worked extensively. He received an education that enabled him to speak three languages fluently; and at the same time made him a scholar and thinker of multiculturalism in Arabic, English and French. Al Faruqi began his education in a mosque and then attended the College des Peres, a Catholic school in France, from 1926 to 1936. In 1941, Al-Faruqi received his bachelor's degree from American University. (Esposito, 1995)

He then began his term as governor of Galilee. For this reason, al-Faruqi moved to the United States after the Galilee fell to Israeli territory in 1947. (Azra, 1996)

Al-Faruqi continued his trials by earning a Master in Thinking degree from a university in Indiana. After receiving his second master's degree from Harvard University, al Faruqi received his doctorate from Indiana University with a dissertation entitled: *Concerning Justice: Value in Metaphysics and Ethnology*. (Azra, 1996)

Al-Faruqi began his academic career in 1959 as a lecturer at McGill University in Canada. He also found time to study Christianity and Judaism. In 1961, he moved to Karachi, where he worked as a magazine manager and joined the Central Institute for Islamic Research. In 1963 he returned to the University of Chicago to teach at the School of Religion. He then initiated the program in 1963, returned to the University of Chicago to teach in the School of Religion, and founded a Center for Islamic Studies. He spent most of his life in this place. Al-Faruqi is considered a very productive scholar in Islamic thought, Islamic education and other fields. (Jalaluddin, 1994)

He wrote around 100 articles and 20 books. His ideas or thoughts spread widely in the Islamic countries through these writings. In addition, he is also a speaker at

several universities in different countries such as Africa, Europe, the Middle East, South Asia and Southeast Asia.

Al-Faruqi later founded Islamic Studies to educate Muslim students and chaired the Islamic Studies Steering Committee of the Faculty of American Religion from 1976 to 1982. He has chaired a number of organizations including the Association of Muslim Social Scientists and the Muslim Student Association. He also founded the International Institute for Islamic Studies in Vergenia in 1981 and was president of the American Islamic College in Chicago.

The director of the Institute for International Islamic Studies is also Al-Faruqi. He was then given the task of publishing a book on the Islamization of science. This book is based on two submitted works. It was then refined with the help of nearly 50 people who attended the Islamic Education Conference in Islamabad, Pakistan. From there the discussion about the Islamization of science began.

### **B. Works by Ismail Raji Al-Faruqi**

Al-Faruqi wrote more than twenty books and 100 articles. His best-known works include "Christian Ethics," "A Historical Atlas of the Religions of the World," "Triologue of Abrahamic Faiths," and "Atlas of Islamic Culture." Tawhid, culture and Islam. Al-Faruqi is a prolific scientist. (Azra, 1996)

Al Faruqi was able to write more than 200 articles and twenty books on various topics including politics, art, sociology, culture, metaphysics and ethics. Here are some of his most important books entitled Tawheed. His influence on the thinking and documentation of this book discusses monotheism in detail. Tawhid is not only seen as a verbal articulation, but moreover Tawhid refers to all parts of human existence, be it from a political, social or societal perspective. This reveals the foundations of Al-Faruqi's thinking that can be transferred to other areas of study. The

book *Islamization of Information: General Principles and Workplan* (1982) shows brilliant and intelligent thinking and should be a useful reference on the question of Islamization of knowledge as it summarizes the steps required in the Islamization process. (Nafis, 1995)

Al Faruqi is an expert in comparative religion, and it is clear that he has done a lot of work on this topic. And this despite the fact that al Faruqi was not “successful” enough as an expert in comparative religion. According to a number of works in the field, al Faruqi was “burned” by Islam out of respect for other religions. Al Faruqi plays a passionate debater and missionary who supports and denounces Islam. *Cristian Ethics, Triolouge* by Abraham Faits is a book that deals specifically with comparative religion. There are three main themes in this book: The three religions examine each other. Each contributor from Judaism, Christianity and Islam provides a clear perspective on the topic based on three main themes, including the three religions' concepts of state and nation, justice and peace. Alongside the *Atlas of the History of World Regions*, this book represents a new development in comparative religion that has the potential to open avenues for future discussion and reflection. (Ramayulis, 2005)

The *Atlas of Islamic Culture*, which he co-authored with Lois Lamya Al-Faruqi and published shortly after their deaths, is a monumental work. “*The Life of Muhammad*” is another of his works, published by Philadelphia: 1973; Temple University Press *Urubah and Relegion* (Amsterdam: 1961 Djbatan); *Features in the Old Testament and Contemporary Judaism* (Cairo: 1963; *League of Arab States The Great Religion of Asia* (New York: (Al-Faruqi, 1975: Macmillan, 1969) XI), in addition to a large number of other translated articles and articles into Indonesian. Both original works and translations include al-Faruqi. Most of his works focus on the Islamization

of science and discuss the dialectics of contemporary Islam. His thought always exhibits an aura of monotheism.

His work "Cultural Atlas of Islam," which he wrote with his wife Lois Lamya Al-Faruqi and published shortly after both of their deaths, is a monumental work. Other works include *The Existence of Muhammad* (Philadelphia: 1973; Temple University Press), *Religion and Urubah* (Amsterdam: Djbatan, 1961); *Particularism in the Hebrew Scriptures* (Cairo: 1963; League of Arab States); *The Incomparable Asian Religion* (New York: (Al-Faruqi, 1975; Macmillan, 1969). Science and discussion of contemporary Islamic dialectics. His thoughts generally represent discussions leading to monotheism. The following are some of his works:

- 1) *On Arabism*, Amsterdam 1962.
- 2) *Christian Ethics*, Montreal 1967.
- 3) "Islam and Modernity: Diatribe or Dialogue?" *Journal of Ecumenical Studies*, 1968.
- 4) "Islam and Modernity: Problem and Prospectives" dalam *The Word in the Third World*, disunting oleh James P. Cotter, 1968.
- 5) *Historical Atlas of The Religious of The World*. New York, 1974. "Islamizing the Social Science". *Studies in Islam*, 1979.
- 6) *Islam and Culture*, Kuala Lumpur, 1980.
- 7) *The Role of Islam in Global Interreligions Dependences"*
- 8) *Global Congress of World's*, disunting oleh Warren Lewis, Barrytown, N.Y. 1980.
- 9) *Essays in Islamic and Comparative Studies*. Washington D.C. 1982. (kumpulan esai yang disunting oleh al-Faruqi)
- 10) *Islamization of Knowledg*. Islamabad, 1982
- 11) *Tawhid: Its Implications for Thought and Life*. Herndon, 1982. (Ramayulis, 2005)

Overall, al-Faruqi's numerous written works address the Islamization of science. He emphasized the importance of awareness of monotheism as a foundation for any scientific field. In fact, in several of his works he calls for the Islamization of the social sciences.

### C. Pedagogical thoughts of Ismail Raji Al-Faruqi

#### 1) Human fate and its impact on education

Fitrah is the human potential for religion (tawheed). The presence of God must be accepted by every human being, which becomes a fundamental part of people's strict path in which the beliefs, convictions and values of truth are traced back to God. However, Tawhid does not just verbally declare that Allah is the only God and that Muhammad SAW is His Messenger in this situation. Furthermore, the meaning of monotheism shows people the presence of true humanity. By becoming Khalifatullah fi al-ardli, people show their true existence and truly want to fulfill their obligations. (al-faruqi, 1995)

The subject of education is people. As Islam shows, learning is something that gives a dark or white color to a person's life. Therefore, Islam recommends that the practice is obligatory for all people and that there is no time limit unless one closes his eyes forever.

A hadith states that fitrah (human nature) is as follows;

كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ يُمَجِّسَانِهِ (رواه مسلم)

*Meaning: No one is born except in a fitrah/pure state, therefore it is his parents who make him a Jew, a Christian and a magician.*

If you look at it from a pedagogical point of view, what is sacred in this hadith refers to the purity of the body but ignores the purity of the soul, although in fact the interests of nature itself dominate in the purity of the soul. As Al-Faruqi noted, people are born into pure, perfect conditions and are ready to face life's situations, regardless of the surrounding climate and even family background. The ideas of original sin, atonement for sin, and racial complicity are all rejected by Islam.

For al-Faruqi, the hypothesis of Islamic doctrine must be based on the idea of human nature. This discussion is considered very fundamental and should form the basis of educational activities. Without clear ideas about human nature, Islamic education will progress without direction. (al-faruqi, 1995)

## **2) Basics and goals of Islamic education**

Al-Faruqi telah menghadirkan banyak gagasan dan konsep, khususnya yang berkaitan dengan persoalan yang dihadapi umat Islam saat ini. Ia menghadirkan sejumlah gagasan yang saling berkaitan satu sama lain dan semuanya berkaitan dengan persoalan tauhid. Selain itu, mengajarkan manusia tentang keberadaan manusia yang sebenarnya merupakan salah satu makna tauhid. Ketika manusia mampu menunaikan tanggung jawabnya sebagai khalifatullah fi al-ardli, mereka menunjukkan eksistensinya yang sebenarnya. (al-faruqi, 1995)

The goal of Islamic education is to teach people to obey Allah and become His caliphs, to be Allah's representatives on earth and to be rulers over other people. In order for people to fulfill their roles as caliphs and servants of Allah, they must develop their core qualities. Al Faruqi invites Muslims to assume the role Allah has assigned them, as responsible world pioneers.

## **3) Islamic education curriculum content/materials**



In order to organize the Islamic educational paradigm, which includes the five working objectives of the Islamization of knowledge initiated by al-Faruqi, Al-Faruqi's thoughts on the content and materials of the Islamic educational curriculum are seen in the context of providing basic ideas that are more philosophical in nature. Based on this idea, there are fundamentally several improvement standards that need to be taken into account when monitoring the content/materials of Islamic education curricula. First, master contemporary science. Second: coming to terms with the Islamic past. Thirdly, it is based on the idea of unity, which encompasses all the subjects covered in the curriculum.

**a) Principles of mastering modern treasures**

Al-Faruqi suggested that modern disciplines that philosophically guide Muslims' understanding be included in the Islamic educational curriculum so that there is no dualism in the way Muslims view and understand scientific concepts. This is, at least in the opinion of Abdurrahman al-Nahlawi, one of the features of the principles of the Islamic educational curriculum that must be realistic in the light of developments in the modern world. Ultimately, it can be applied regardless of whether a country can use it and depending on circumstances and needs. in this nation. (al-Nahlawi., 1996)

In this case, al-Faruqi noted that the scientific fields currently existing in the West can be divided into several categories, including principles, methodology, problems and themes. The presentation should reflect the textbook's chapter-by-chapter listing of logical verification procedures that a student truly needs to understand.

Al-Faruqi defines the Islamization of science as the production of college-level textbooks or the Islamization of a field of study. Al-Faruqi reminded Muslim scholars that they must recognize that modern science has many contradictions with Islamic values and that the entire scientific history of humanity must be examined from an

Islamic perspective. Al-Faruqi stressed that the principles of modern Islam are the highest manifestation of God's will and the noblest task.

### **b) Classic Islamic treasures**

In al-Faruqi's astonishing work, *The Social Map of Islam*, it will help us remember the types of information order that Muslim scholars had previously created. In this book, Al-Faruqi aims to provide references to several treasures of Islam from the past, which should be made accessible to Muslims again through the creation of curriculum content for Islamic education. Al-Faruqi believes it is worth noting that the only antidote to this process of de-Islamization at the university level is the obligation to study Islamic culture for four years, which seems almost emotional given the urgency of this bygone culture. (al-faruqi, 1995). Defines Islamic culture as the totality of Islamic culture, which includes the study of the Quran, Sunnah, laws and regulations, Hellenistic science of Kalam (Divinity), philosophy, Sufism, epistemology, Islamic institutions, art and the includes metaphysics. Axiology and ethics as well as Islamic aesthetics and art.

Al-Faruqi added that the analysis of the contribution of Islamic scientific knowledge when discussing Islamic treasures is obviously not done arbitrarily. Muslim scholars are strongly advised to follow precise procedures when setting priorities. The main focus of Islamic education and research should undoubtedly be on basic principles, key themes and enduring themes as the title can be relevant to solving current problems.. (al-faruqi, 1995)

Al-Faruqi also selected the study of the Quran and As-Sunnah as important topics that made a lot of sense to focus on. Al-Faruqi ensures continuity and identity with his consideration of the Koran. Al-Faruqi outlined at least four verses of the Quran that were discovered through Quranic research. By formulating it as a clear

educational concept, the nuances of the Quran, one of Islam's sacred treasures, can inspire ideas for human development. Muslims must integrate this model of Islamic education into the Muslim community's approach to Islamic education.

### **c) Integral curriculum content/materials**

Al Faruqi created an Islamic concept of science that combines Islamic and modern disciplines in a comprehensive and complementary manner. Al-Faruqi believes that Western treasures are not all bad and therefore not everything should be thrown away. On the other hand, not all Islamic treasures provide a comprehensive model. As a result, al-Faruqi stated that Muslims must immediately develop a new concept that combines Western and Islamic treasures. Al-Faruqi's principle of the Oneness of God when reflecting on the Islamization of science, his way of thinking is a technique to integrate science with the peculiarities of Islam. This discourse on Islamization is developing in all scientific fields, not just the social sciences, such as engineering, nutrition, hydrology, embryology, technology, mathematics and others.

The Islamization of science aims to combine the two dimensions of study by giving science an Islamic basis and color, especially by creating a philosophical basis and an Islamic attitude towards science and encouraging scientists to agree that Islamic Sources must be highlighted as guidelines and references.. (Ilustra, 1992)

## **4. CONCLUSION**

According to Ismail Raji al-Faruqi, Fitrah and its educational recommendations are direction and improvement, all things being equal, as well as open possibilities in the physical and spiritual realms, and can undoubtedly be implemented by educational institutions. Education is a grouping of students' concerns regarding the assessment and testing of good and evil.

Tawhid acts as a foundation for education that aims to support a person's physical, mental and spiritual development by supporting his Caliphatullah's duties on earth, which focus on the world and the hereafter. Things that are absolutely necessary for mastering the content of the Islamic curriculum include: First, master contemporary science and treasures. secondly, the mastery of classical Islamic traditions. Third: Solidarity standards that cover all the main content areas of educational programs.

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