



Islamization of Science in Raji Al-Faruqi's Thought, between The Fundamentalism Reflection and Construction of New Epistemological Knowledge

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Abstract. This article discusses more deeply and presents an exploration of the study of Ismail Raji al-Faruqi with his knowledge of the Islamization paradigm. This exploration is important considering that there are assessments that have not positioned al-Faruqi proportionally, for example al-Faruqi's ideas are considered as a general characteristic of religious fundamentalism, or as a representation of a marginal culture. The main problem to be answered is whether the idea of the Islamization of knowledge is a pure scientific project or is it only a theological response of religious fundamentalism? As a literature study, this article conducts an in-depth study of al-Faruqi's work, especially on the Islamization of knowledge. As for analyzing it, I use theories of knowledge paradigms or theories about the basics of knowledge. The research findings show that although it has religious content, al-Faruqi's idea of the Islamization of knowledge cannot be categorized as a representation of theological expression of religious fundamentalism. In contrast, al-Faruqi has academically designed a notion of knowledge as a critique of previous knowledge. In constructing his knowledge, al-Faruqi has fulfilled philosophical stages such as determining the object of study as the basis of his ontological study, and determining the framework of study as his epistemological basis. However, al-Faruqi's efforts still require follow-up from later scientists so that the idea of the Islamization of knowledge is truly realized to the fullest.

Keyword: Raji al-Faruqi, Islamization of science, Integration of knowledge, Knowledge Paradigm, Critical Theory, Fundamentalism.

Abstrak. Artikel ini mendiskusikan lebih dalam dan menyuguhkan eksplorasi kajian tentang Ismail Raji al-Faruqi dengan paradigma Islamisasi pengetahuannya. Eksplorasi ini penting mengingat adanya penilaian yang belum memposisikan al-Faruqi secara proporsional, misalnya gagasan al-Faruqi dinilai sebagai karakter umum fundamentalisme agama, ataupun merupakan representasi dari kultur yang marjinal. Masalah utama yang diangkat adalah apakah gagasan Islamisasi pengetahuan merupakan proyek ilmu pengetahuan murni ataukah hanya sebatas respon teologis dari fundamentalisme keagamaan? Sebagai sebuah penelitian literatur, artikel ini melakukan kajian mendalam terhadap karya al-Faruqi khususnya tentang Islamisasi pengetahuan. Adapun untuk menganalisisnya, saya menggunakan teori-teori paradigma pengetahuan

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ataupun teori tentang dasar-dasar pengetahuan. Temuan penelitian menunjukkan bahwa meskipun memiliki muatan keagamaan, gagasan Islamisasi pengetahuan al-Faruqi tidak dapat dikategorikan sebagai representasi dari ekspresi teologi fundamentalisme agama. Sebaliknya, al-Faruqi secara akademis telah merancang sebuah gagasan pengetahuan sebagai kritik dari pengetahuan sebelumnya. Dalam mengkonstruksi pengetahuannya, al-Faruqi telah memenuhi tahapan-tahapan filosofis seperti penentuan objek kajian sebagai basis kajian ontologisnya, serta penentuan kerangka kajian sebagai basis epistemologisnya. Namun, upaya al-Faruqi masih memerlukan tindak lanjut dari ilmuwan setelahnya agar gagasan Islamisasi pengetahuan ini benar-benar terealisasi secara maksimal.

Kata kunci: *Raji al-Faruqi, Islamisasi sains, Integrasi ilmu, Paradigma Pengetahuan, Teori Kritis, Fundamentalisme.*

INTRODUCTION

Islam as a religion is believed by Muslims to be not just a set of teachings contained in the Al-Qur'an and the Prophet's Hadith, but a value system that inspires culture and even civilization. These principles and beliefs are important aspects for understanding the minds of Muslim thinkers when they formulate a religious thought or offer alternative scientific concepts to address existing scientific products. This perception later became the forerunner to the emergence of the spirit of the realization of Islam in everyday life which often uses jargonnativeization, contextualization, re-interpretation, and even Islamization. In essence, how 'Islam' as a doctrine is not positioned rigidly and does not contribute in real terms to human problems.

The Islamization of science in a dynamic context can be interpreted as an effort to embed the contribution of Islam in science. Science is a human creation which is deemed necessary to be given religious vision and inspiration. However, the framework for the Islamization of science is not a simple matter because in practice it involves a process of reviewing or 'reviewing' the scientific structure, both in terms of ontology, epistemology, and axiology. Thus, the Islamization of science cannot be simplified as 'Islamizing' knowledge as compared to a Muslim converting a non-Muslim, of course this is an incorrect perception of the Islamization of science.

According to al-Faruqi, the Islamization of science is an attempt to redefine, rearrange data, rethink arguments and rationalizations related to that data, reassess conclusions and interpretations, project goals and do all of that in such a way that these disciplines enrich insight. Islam and useful for

ideals (Khoiron, 2022, pp. 77, 88). The idea of 'Islamization of knowledge' was born out of deep contemplations of scientist Muslims about knowledge products that are often 'godless' and bring havoc to human life. Knowledge products are considered to have been uprooted from Divine values as the source of all knowledge so that knowledge is seen as an irony and an anomaly. This fact is increasingly getting support from the tendency of secularism in society. In addition, scientific products are felt to be independent and dichotomous from the ethical aspects of human life. Knowledge products that actually bring disaster to humans is a clear example that the sophistication of the human brain actually contradicts the ethical and aesthetic values of humans themselves.

The phenomenon of Ismail Raji al-Faruqi (1921-1986) is proof that the products of science often give the impression of irony and anomaly so that some scientist gave various reactions. Al-Faruqi's philosophical contemplation led him to fundamentally evaluate the product of science and the negative impacts it left behind. However, al-Faruqi's philosophical contemplation also includes the principles of belief and faith, namely 'Tawhid.' The principles of monotheism inspired al-Faruqi to explore the manifestations of monotheism in thought, methods of knowledge, and guidelines for human life. The principle of monotheism which must be the foundation for these three aspects is contained in his book *Islamization of Knowledge: General Principles and Work Plan*, among others; (1) the oneness of God; (2) the unity of creation; (3) the unity of truth and the unity of knowledge; (4) the unity of life; (5) humanitarian unit; and (6) the nature of complementarity between revelation and reason.

Previous research tends to relate al-Faruqi's idea of Islamization of knowledge to merely the process of 'Islamizing modern knowledge' and does not reveal the ontology and epistemology structure of that idea (Zuhriyah, 2016, p. 18). Other research is impressively lacking on exploration of al-Faruqi's idea of Islamization of Knowledge so that the idea is considered as the realization of the principle of monotheism in social life (Salafudin, 2013, p. 214). There is also research that positions al-Faruqi face to face with scientist Other Muslims while expressing the weak side of al-Faruqi's idea of Islamization of knowledge (Taufik & Yasir, 2017, p. 121). According to my initial assessment, the previous articles did not give an interesting impression so that the richness of al-Faruqi's paradigm was forgotten and the study of it

became stunted in the sense that it was only framed into a clash between Islamic science and Western science.

This article intends to re-discuss several views that position the phenomenon of 'Islamization of science' as an expression of theological communalism or a symptom of religious fundamentalism. The Islamization of science in this article is positioned as an expression dominated by academic sense rather than mere religious expression. We are more comfortable identifying scientist like al-Faruqi as scientist who seeks to reconcile divine religious values with human scientific rationality which is very humane, rather than accusing him of being an Islamic fundamentalist who is always worried about the secularization of knowledge. This article wants to avoid framing a narrow study of al-Faruqi. I try to critically review how al-Faruqi carries out the construction of Islamic science as the final stage of his reading of Islamic sources and his comparisons with developing Western science.

As the central theme of this article is to reveal the mission of integrating knowledge and religion, the framing that will be applied to al-Faruqi is academic framing in the sense that what al-Faruqi is trying to do is seen as a manifestation of his scientist, philosophers, and religionists. As a library research (library research) while still prioritizing the aspect of contextuality, this article conducts a direct analysis of al-Faruqi's works. Furthermore, as the core of the analysis is to make possible framing of al-Faruqi's works, especially regarding the Islamization of science. This framing is an attempt to position al-Faruqi into a more scientific frame by finding ontological and epistemological elements of al-Faruqi's Islamization of science.

RESULTS AND DISCUSSION

Profile of al-Faruqi: Lifelong Intellectual and Academician

His full name is Ismail Raji al-Faruqi, born in Jaffa - Palestine on January 1, 1921 from a father named Abdullah Huda al-Faruqi who was a Qadhi. Al-Faruqi received his basic education at College des Freres, Lebanon from 1926 to 1936. His higher education was taken at The American University Beirut (Jalaluddin & Said, 1999, p. 158). From this campus, al-Faruqi earned a Bachelor of Arts or Bachelor Degree in 1941 (Iqbal, 2015, p. 636). After completing his bachelor's level studies, al-Faruqi

worked in the Office of Government and obtained the mandate to become Governor in the Palestinian Galilee under the British mandate for four years. It's just that when Galilee fell into the hands of Israel in 1947, al-Faruqi moved to the United States in 1948 (Lamya, 1997, p. xii).

In 1949 al-Faruqi continued his studies at Indiana University until he earned a master's degree in philosophy. Two years later al-Faruqi earned a second master's degree in the same field from Harvard university. Al-Faruqi's family life began in 1951 by marrying Lois Ibsen, a woman from American Montana, who later became known as 'Lamya al-Faruqi.' Azra said profile Lamya is not only a mother and a successful career woman but a 'friend for life and death' for al-Faruqi (Azra, 2002, p. 332) because of the tragic death of both of them in their home.

In 1952 al-Faruqi earned his Ph. D from Indiana University with a dissertation entitled *Justifying the Good: Metaphysics and Epistemology of Value* (Justification of Truth: Metaphysics and Epistemology of Value) (Sani, 1998, p. 262). However, because this achievement did not satisfy him, in early 1953 al-Faruqi and Lamya went to Egypt to study Islamic sciences at Al-Azhar University in Cairo. Finally, in 1958 al-Faruqi won his Doctoral Degree from this campus (Esposito & Voll, 2002, p. 2; Iqbal, 2015, p. 636).

In 1959-1960 al-Faruqi received a Rockefeller Foundation Fellowship to study at the University's Theology Department McGill, Montreal, Canada. This status later connected him with The School of Divinity as a researcher in the field of Christianity and Judaism to produce his work entitled *Christian Ethics* (Shafiq, 2000, pp. 16–17). His life in 1961-1963 he lived in Karachi-Pakistan for a research at the Central Institute for Islamic Research (CIIR). This institution is engaged in seminars and publishes scientific journals (Lamya, 1997, p. xiii; Shafiq, 2000, pp. 16–17). Al-Faruqi has also been an extraordinary Professor at Syracuse University in the United States in 1964 and has also been a Professor of Islamic Studies at Temple University in 1968 (Esposito & Voll, 2002, p. 2; Jalaluddin & Said, 1999, p. 153).

In 1965 al-Faruqi joined the Organization Muslim Students Association (MSA) until from this organization in 1972 formed The Association of Muslim Social Scientist (Shafiq, 2000, p. 45-46). Furthermore, in 1976-1982 al-Faruqi served as Chair of the Steering Committee for Islamic Studies at the American Academy of Religion (Esposito & Voll, 2002, p. 12). Still in 1982, al-Faruqi participated in the establishment of The American Islamic and College which is domiciled in Chicago and also in the establishment of the

International Islamic University in Islamabad and Kuala Lumpur (Shafiq, 2000, p. 61).

Throughout 1967-1982 until the following years, the political conditions in the Middle East, especially in Palestine, became increasingly heated and apprehensive. The atrocities of the Israeli Government in acquiring Palestinian Muslim lands are news that continues to adorn the lives of Muslims around the world. This Israeli brutality against the Palestinians also disturbed al-Faruqi's thoughts. In America where he is domiciled, al-Faruqi is known to be vocal in voicing justice for Palestine. According to him, Israel has robbed Palestine by expelling its people from their homes.

Around 1986, anti-Arab sentiment in America was heating up and especially again this sentiment was deliberately voiced by an organization called Jewish Defense Organization. In the early morning at the end of the Month Ramadan 1986 a tragic event befell al-Faruqi and his family. Al-Faruqi and his wife and two children were killed by assassins whose identities were never revealed to this day.

That is Ismail Raji al-Faruqi, a distinguished Muslim scholar who managed to combine the best of Western universities and Islamic heritage and try to explain Islam to non-Muslims. Esposito referred to al-Faruqi as a scientist who has provided an important intellectual foundation for activist scholars in the 1970s and 1980s as well as for the birth of a generation of intellectuals in the early 21st century. Al-Faruqi is truly a contemporary Islamic thinker.

Islamization of Knowledge and Dichotomous Knowledge Integrative Reconstruction Process

Before discussing further about the Islamization of knowledge, pay attention to al-Faruqi's statement at the beginning of his work;

“The plan formulated by the Institute to tackle the crisis of thought in the Muslim world has been based upon the conviction that the crisis involves two dimensions: the intellectual thought processes and the estrangement between the Ummah and its legacy, i.e. its alienation from its culture and civilization ... First, the intellectual incursion, change, and disruption that was introduced, especially in the social sciences and the humanities, was of such enormous proportions as to make the Muslims either overlook Islamic thought and legacy or, at best, to simply study it and treat it as an ancient phenomenon neither needed by nor relevant to contemporary life ... Second, the plan draws attention to the current estrangement between

the Ummah and its legacy-a rift that has turned Islam's great achievements into merely historical ones-mere fossils of a bygone age, recalled, if at all, to muster nostalgic feelings or an ineffectual sense of pride. The legacy of Islam, to many, no longer presents the basis for dynamic creativity" (Al-Faruqi, 1989, pp. xiii-xiv).

I quote al-Faruqi's statement above directly because in that statement hidden the vision and mission of al-Faruqi's thought of Islamizing knowledge. There is a problem with the Ummah that caused the birth of al-Faruqi's thought. The dichotomy between thoughts and actions or thoughts with culture and civilization has resulted in the alienation of Muslims from their own culture. This condition is further complicated by the existence of dualism between humanities sciences and Islamic sciences. Existing scientists tend to admire and affiliate the humanities and ignore Islamic sciences. According to al-Faruqi, these two things have become the root causes of the decline and crisis of the Islamic Ummah today.

"The fundamental prerequisite for effective overall reform of the Ummah is the Islamization of knowledge. Emphasis needs to be placed upon eliminating the gulf between thought and action, between idealism and realism and between the ideological leadership on one side and the socio-political leadership on the other. The Islamization of knowledge also is indispensable for removing dualism in the educational system. In the interest of Islamizing knowledge, a number of principles that constitute the essence of Islam must be unfailingly observed. These principles constitute the framework of Islamic thought and methodology; they are the lighthouse that guides Islamic mentality, psychological build-up and personality in academic and everyday life" (Al-Faruqi, 1989, p. 33).

Taking into account this statement, the reform of the Ummah was a driving factor for the birth of the idea of the Islamization of al-Faruqi's science. The first thing is the pressure to reform the Ummah (social reform). However, the renewal proclaimed by al-Faruqi did not lead to themes of Islamic renewal as during the time of Jamaluddin al-Afghani (1838-1897), Muhammad Abduh (1849-1905), and Rashid Ridla (1865-1935). The renewal initiated by al-Faruqi is more directed at renewing the vision of knowledge which has so far been a dichotomy in the vision of knowledge and the worldview of Muslims.

Prior to setting forth in his work entitled *Islamization of Knowledge: General Principles and Work Plan* which later became al-Faruqi's main work, the idea of 'Islamization of knowledge' was first presented at the International Conference on Islamic Thought and Islamization of

Knowledge in Islamabad in 1982. Esposito described 'Islamization of knowledge' as the main vision in the renewal of al-Faruqi. Political chaos, economic paralysis, and religio-cultural disintegration are caused by the dualism of the education system in the Islamic world (Esposito & Voll, 2002, p. 41).

The first thing that is important to uncover is what exactly was al-Faruqi's musings on so that he voiced the need for the Islamization of science? Is it true that this idea merely represents the religious desire of fundamentalism which is concerned about the existence of religion due to the impact of science, or is it purely the result of a Muslim's philosophical contemplation in the context of finding the right scientific formation in the contemporary era? The term 'Islamization of knowledge' itself once gave rise to the impression that some knowledge is not Islamic, so it is necessary to be saved. There has also been an impression that the term Islamization of science is synonymous with giving the label 'Islam' to certain scientific disciplines such as 'Islamic economics,' 'Islamic sociology,' and so on. With this fact, some people see the discourse on the Islamization of science as mere euphoria or even a form of formal religious excitement and does not have a firm and steady epistemological design.

In al-Faruqi's view, the Islamization of knowledge means rearranging modern scientific disciplines within the framework of Islamic principles and objectives, thereby returning Islamic vision, methodology, education, and personality to a normal state. In this way, according to al-Faruqi, the dynamism of existence and vitality of Islam, both individually and collectively, becomes firm and clear. The oneness of Allah SWT is the first principle of Islam and of all Islam. This is the principle that Allah SWT is indeed Allah SWT, that no other creature is Allah SWT, that He is Absolute One, and that everything else is separate and distinct from Him as Creator (Al-Faruqi, 1989, p. 34).

From this view, it appears that al-Faruqi wants to make Islam a source that must be referred to as the basis for establishing the vision and methodology of Islamic education, namely 'education' in a broad sense. It also includes "projecting goals and doing all of them in such a way that these disciplines enrich Islamic insights and benefit the cause (ideals)." (Hashim, 2005, p. 29).

For al-Faruqi, modern science has been uprooted from the true source of knowledge, giving rise to contradictions and dichotomies with the values

of 'civility' of the Islamic Ummah. Thus, the academic task that must be carried out immediately is to rearrange this knowledge through the idea of Islamization of knowledge to suit the needs of Muslims. So the Islamization of al-Faruqi's knowledge is an effort to integrate the dichotomy that has been going on in the mindset of knowledge of Muslims. Pay attention to al-Faruqi's statement regarding this matter:

“The fundamental prerequisite for effective overall reform of the Ummah is the Islamization of knowledge. Emphasis needs to be placed upon eliminating the gulf between thought and action, between idealism and realism and between the ideological leadership on one side and the socio-political leadership on the other. The Islamization of knowledge also is indispensable for removing dualism in the educational system. In the interest of Islamizing knowledge, a number of principles that constitute the essence of Islam must be unfailingly observed” (Al-Faruqi, 1989, p. 33).

Thus, the Islamization of knowledge is an effort to integrate aspects of human knowledge that have so far been dichotomized. The target of the Islamization of knowledge leads to erasing the gulf between thought and action, between idealism and realism, and between ideological leadership on the one hand and socio-political leadership on the other. The Islamization of knowledge also targets the elimination of dualism in the education system. In the interest of the Islamization of science, a number of principles which are the essence of Islam must be strictly adhered to.

We also often hear about the Islamization of knowledge from scientist others such as Naquib al-Attas from Malaysia. Al-Attas once voiced thoughts about the 'Islamization of knowledge' as an implementation of Muslim piety even in the academic world. For al-Attas, the Islamization of knowledge aims to liberate humans from magical traditions, animistic, national culture (which is contrary to Islam) and from the shackles of secular understanding of thought and language, as well as self-liberation from physical urges that tend to forget the essence of the soul (Daud, 1998, p. 336). Both al-Faruqi and al-Attas have the same target where a Muslim should have piety which is not only piety in the context of worship but academic piety. Knowledge that becomes platform their intellect should be knowledge that is not only of a human dimension but knowledge of a divine dimension.

As an idea of renewal, the social renewal of the Muslim Ummah proclaimed by al-Faruqi can be considered very new in its era and very interesting. Islamic reformers in the early 18th century such as Jamaluddin al-

Afghani, Muhammad Abduh, and Rasyidridha make the decline of Islam a central theme in the idea of their Islamic renewal. The solution they offer is a renewal of mindset, tradition, and interpretation of Islam. Meanwhile, the social renewal of the Muslim Ummah which is the focus of al-Faruqi is more towards renewing the paradigm of knowledge, and this is very substantive. The paradigm of knowledge as the source and foundation of knowledge is seen to greatly influence the mindset and worldview of the people who it will be influential on how they see themselves and how they see their outside world and what they should do to improve their condition.

Al-Faruqi sees that modern knowledge can lead to conflicts between revelation and reason within Muslims and separate thinking from action as well as giving birth to cultural and religious dualism. Therefore, it is necessary to Islamize science based on the teachings of monotheism. Science according to the Islamic tradition does not explain and understand reality and separate and independent entities from absolute reality (God), but sees it as an integral part of God's existence. The Islamization of science, according to al-Faruqi, must be directed at a condition of analysis and synthesis of the relationship between the reality being studied and the pattern of God's law (divine pattern) (Habib, 2007, p. 54).

Al-Faruqi is very confident that Islam is the solution to the problems facing humans today. Moreover, what Muslims face today is being in a weak state and being in an age of backwardness, such as illiteracy, ignorance, and superstition. So, it makes Muslims run away to blind faith, lean on literalism and legalism or submit to their Shaykh (leader) and abandon *ijtihad* as a source of creativity that should be defended (Al-Faruqi, 1989, p. 40). Thus, there is a clear ontological dimension in al-Faruqi's idea of the Islamization of knowledge.

The idea of Islamization of knowledge was born from the results of al-Faruqi's observations and contemplations about the condition of knowledge which is of great interest to Muslims. Al-Faruqi detects the fragility of existing knowledge, for example modern knowledge which he considers uprooted from Divine values. Whereas Divine values are the main source of human knowledge. Modern knowledge is considered to have been the cause of the widening of the dichotomy between knowledge and the source or origin of knowledge itself, namely Allah SWT. Finally, the use of knowledge that has been uprooted from these divine values gives birth to humans who are alienated and separate from wisdom and divine values. This ontological

detection and mapping of the crisis of modern knowledge produces an idea that also has a clear ontological basis, namely 'Islamization of knowledge'.

Tauhid as an Integral Principle in the Epistemology of the Islamization of al-Faruqi's Knowledge

In the work *Islamization of Knowledge: General Principles and Work Plan* as his main work related to the Islamization of knowledge, al-Faruqi builds his epistemological foundations on the principles of 'tawhid.' Five principlesmonotheism as an epistemological basis for the idea of Islamization of knowledge can be explained through the following quotations;

The First Principle is the Oneness of Allah. Allah (SWT) is the One and Only, neither begets nor is he born, and there is none like Him. He has created the earth and the universe and willed that humans be entrusted with the caliphate on earth (Al-Faruqi, 1989, p. 34). According to al-Faruqi, all principles of knowledge must be built based on this awareness or in other words must lead to this awareness. The awareness of the 'Oneness of Allah' is the source of all. On the other hand, principles and concepts of knowledge that do not have the ability to understand and absorb divine awareness become 'excluded' or rejected. So the epistemological implementation of this first principle is that Islamic science views every object of knowledge as fulfilling a goal desired by Allah (SWT) or serving another desired goal, so that the causal hierarchy of the universe is at the same time a hierarchy of goals, at the top of which stands the Divine Will, which wills the end of each individual being, each set of goals, and the overall hierarchy.

The Second Principle is the unity of creation. From the unity of Allah (SWT), the unity of His creation follows with logical necessity. According to al-Faruqi, creation is an integral whole precisely because it is the work of the Creator, whose order and design have filled every part of it. The cosmic order consists of natural laws. It operates throughout the universe and permeates its every part and aspect. Material, spatial, biological, psychic, social, and aesthetic realities all obey and fulfill these laws. All laws of nature are 'sunan' (patterns) of Allah SWT in His creation. Allah (SWT) is more than the source of these laws (al-Faruqi, 1989, p. 36). Thus, human empirical awareness should be connected with awareness of the 'Single Source' of all entities. This also reaches out to human awareness in creating knowledge

creations to produce knowledge that is not uprooted from Divine consciousness.

The Third Principle is the oneness of truth and oneness of knowledge. Al-Faruqi explained that human reason must have its own illusions and distortions as well as its uncertainties. His capacity for self-criticism protects him to a fair degree, but when it comes to ultimate truth and reality, his human predicament requires confirmation by a perfect source of revelation (Al-Faruqi, 1989, p. 39). Although humans are endowed with a mind that has the potential to perfect human life, reason is considered to have certain weaknesses. So to guide reason that has these weaknesses, revelation is present as a perfecter and guide for the impasse of reason. Up to this point, for al-Faruqi the unity of truth and unity of knowledge is more directed at ensuring an integral relationship between reason and revelation as a unity that cannot be separated by humans in order to achieve true knowledge.

Al-Faruqi added that there is no truer disclosure or presentation of this law or pattern than by its Creator and Author. Therefore, theoretically, there should be no difference. This correspondence of reason, truth, and logical reality to revealed facts is the most critical epistemological principle known. To clarify his view, al-Faruqi outlines three important principles which in my opinion are one of the core ideas of the Islamization of knowledge. Three principles that underlie all Islamic knowledge, among others; (1) The unity of truth stipulates that no claim in the name of revelation can be made to contradict reality. The propositions that are supposed to be taught by revelation must be true, that is, they must be in accordance with reality and in accordance with it. (Al-Faruqi, 1989, p. 40). (2) The unity of truth stipulates that there are no contradictions, differences or variations between reason and ultimate revelation. This emphatically asserts that there is an overarching principle, fact, or understanding that can resolve contradictions. When one investigates nature and tries to discover the patterns of the Creator's laws in the universe, it is certainly possible to make mistakes, fall into illusions, and think that one has comprehended the truth while in error. This would create a distinction between revelation and reason. The unity of truth rejects such discrepancies as illusory and demands that the inquirer reconsider and re-investigate the data. (3) The unity of truth and natural law with the pattern of the Creator, stipulates that there can be no inquiry into the infinite nature of creation.

Therefore, openness to new evidence and persistent search are necessary characteristics of Islamic thought which accepts the unity of truth. A critical attitude toward all human claims and an active, ultimately never-conclusive search for the laws of nature, are necessary conditions of Islam and true science. Al-Faruqi's paradigm above is very interesting to study and further reinforces the position of al-Faruqi's paradigm of Islamization of knowledge. The Islamization of knowledge is a representation of the paradigm of knowledge integration, which seeks to integrate human consciousness with divine consciousness.

The Fourth Principle is the unity of life. This principle describes the patterns of life in the world in relation to God's Power, His Will, and His destiny for humans. To understand this fourth principle, al-Faruqi divides Divine Will into two types. The first is 'destiny,' or 'certain realization' as is the Divine pattern upon which creation is based. These patterns are laws of nature. They are immutable and their fulfillment is cosmic. Apart from being known through revelation, these patterns can also be known by reason. Allah SWT orders people to look for it, understand it, determine it as knowledge, and use it for their benefit (al-Faruqi, 1989, p. 42). The second kind is realized only in freedom, in conditions where obedience and transgression or disobedience are distinct possibilities. This is a moral law. They coexist with the laws of nature; that is, they are always embodied in the context of things, people, and relations in the empirical world, but they belong to a different order from the empirical (Al-Faruqi, 1989, p. 42). Al-Faruqi's description encourages humans to know these patterns as a reference for producing new knowledge, and the knowledge created by humans should be aligned with the patterns of life that have been determined by Allah SWT. Thus, in this fourth principle, humans are expected to know two important patterns in life, namely absolute and absolute patterns in which all human beings must and must carry out. Violation of the provisions of this pattern will result in imbalance and damage.

Fifth, the unity of Islamic social order. according to al-Faruqi is universal, covering all mankind without exception. The Muslim group is not called a nation, tribe or people but rather an ummah. The definition of ummah is translocal and notdetermined by geographical, ecological, ethnic, skin color, culture and other developments, but only seen from the side of piety. Even so, Islam does not reject the classification and natural stratification of humans into tribes, races and races as a potentialbe required

god What Islam rejects and condemns is understandingethnocentrism, because this will encourage the determination of law, that good and evil are only based on one's own ethnicity, giving rise to several conflicts between groups (Al-Faruqi, 1989, pp. 46–47).

It can be concluded that the Islamization of knowledge is carried out in an effort to rebuild the spirit of Muslims to develop knowledge through freedom of intellectual reasoning and rational, empirical and philosophical studies while still referring to the contents of the Qur'an and the Sunnah of the Prophet. So that Muslims will rise and move forward catching up with other people, especially the West. Al-Faruqi has identified the ontological problems of modern knowledge so that the results of his contemplation seem to urge him to initiate a new knowledge paradigm as an effort to 'revise' and propose possible 'renewal'. He has also described a framework and value base that can become the epistemological basis for ideasIslamization knowledge. Henceforth, it is the task of the next Muslim scholar to translate al-Faruqi's ideas in more operational terms of science.

The effort to construct knowledge is not an easy matter because it requires deep contemplation. parascientist It takes a long time to be able to construct a scientific framework. Al-Faruqi withcapacity his knowledge has made observations, discussions with fellow scientists, and axiological contemplation, all of which lead him to the need for a knowledge that passes axiological selection. We can imagine al-Faruqi like Sardar or Nashr, who until now have been so critical in evaluating current modern knowledge. Kartanegara once explained that in Islamic epistemology there are various scientific methods, for example; observational or experimental methods forobject-physical object,methodological forobject-non-physical objects, and intuitive methods forobject-non-physical objects in a more direct way (Kartanegara, 2003, p. 11). Al-Faruqi – as I have mentioned above – has actively carried out important philosophical stages so that he came to a conclusion about the need for a more integrative knowledge where human needs can be harmonized with Divine values. If the universe and its contents are the creation of Allah SWT, then humans, who are only part of the many creatures in this universe, of course, must be able to harmonize with the purposes for which Allah SWT created them.

Islamization of Knowledge al-Faruqi: Spontaneity of Theological Responses or Philosophical Knowledge Construction

The two previous subs have discussed the ontological and epistemological sides of al-Faruqi's idea of Islamization of knowledge. The question then is whether the idea is merely a momentary theological response from al-Faruqi because of his concern for modern science or is the idea the result of contemplation? exploratory al-Faruqi to produce a new knowledge paradigm?

1. Islamization of Knowledge as a Theological Reflection of Islamic Fundamentalism?

The question of the response of religious communities to modernization and even secularization is part of the phenomenon of religious fundamentalism. Almost all religious people had an almost similar experience when the clergy – who would later be called fundamentalists – rejected modernization and removed the role of religion in society's social life. The turmoil of al-Faruqi's criticism of modern knowledge that led to the idea of the Islamization of knowledge was seen as a symptom of Islamic fundamentalism. Tibi, for example, calls the Islamization of knowledge a form of indigenization and is one of the characteristics of the cultural strategy of Islamic fundamentalism. Islamization is considered as an affirmation of local science to face global science as well invasion westernization. In many of his works, Tibi is known to be quite critical and harsh towards Islamism and Islamic fundamentalism and its symptoms. Thus, Tibi positions the idea of the Islamization of knowledge and other similar ideas as ripples of thought and theological response of Islamic fundamentalism.

Bassam Tibi's views allegedly have political and sociological content. Tibi associates Muslims as the majority of the population in developing countries, hence his ideas characteristic local ideas against global ideas (Syahrial, 2017, p. 82). Tibi does have a high concern for studies related to national and international stability when connected with religious schools and ideologies in the world. It is very possible for him to position ideas that have a religious nuance – moreover state opposition to secularism and westernism – as part of the symptoms of religious fundamentalism.

Is al-Faruqi's idea of Islamization of knowledge a reflection of Islamic fundamentalism? To answer this, we need to take a moment to

provide an overview of religious fundamentalism. Religious fundamentalism was originally a religious phenomenon in Christianity which refers to the events of the Niagara Bible Conference in 1895. Referring to Marsden, the book *The Fundamentals* can be said to be an affirmation of the phenomena that have developed so far. One third of the articles in the books contain defense of the Scriptures and attacks against criticism high (higher criticism) of modernism. Fundamentalism emphasized literalism Bible, doctrinal purity, and separation from the world (Badarus Syamsi, 2015, p. 31).

The history of religious fundamentalism cannot be separated from the phenomenon of Christian resistance against modernism and criticism of the Bible and the theory of evolution. Fundamentalists often prosecute people who teach Darwin's theory of evolution in schools. This movement is a response to modernism's attack on traditional positions in two sources. First based on the development of science and historical studies on the purity of the Bible (Badarus Syamsi, 2015, p. 33). From the various symptoms of religious fundamentalism in the world, as well as the views of religious experts and observers, religious fundamentalism can be recognized in at least three main features, namely; (1) religious fundamentalism as a symptom of literalism, fanaticism, anti-intellectualism, and resistance to Secularism, (2) fundamentalism as a religious paradigm that tends to be binary separatism, intolerance, premillennialism, and absolute power, and (3) religious fundamentalism as a religious phenomenon that is conservative, orthodox, traditionalist and expansionism (Badarus Syamsi, 2015, pp. 37–58).

Thus, religious fundamentalism is a religious movement that wants to defend religious beliefs from 'something' that is perceived as a 'threat' or that can 'gnaw away' at faith. This movement is very sensitive to knowledge, values, culture, behavior, and even religious interpretations that are considered to be able to 'gnaw away' at faith. So it becomes natural that followers of religion who have fundamentalist understanding usually consist of people who are conservative and often closed. If we look at Al-Faruqi from the aspect of his concern for the condition of the Muslim Ummah, at first glance there is indeed a resemblance to the spirit of fundamentalism when worrying about the condition of religious communities.

However, al-Faruqi's concern is not a concern about the decline in the faith of Muslims, but concerns regarding the low quality of education, stagnation of knowledge innovation, and scientific methodology that is deemed inappropriate for the Islamic education system to adhere to. In this context, Kartanegara once mentioned that after carefully studying the development of modern science, he concluded that there were serious problems in the view of modern science. Therefore, the Islamization of knowledge really needs to be done.” (Kartanegara, 2003, p. 9). What Kartanegara said was a small part of al-Faruqi's concern about modern science. This concern then led him to carry out scientific contemplations, which he then put the results of these contemplations into in his many works. we do not see the prototype of fundamentalism in al-Faruqi.

Fundamentalists usually distribute pamphlets containing social protests that contain warnings to the public or reminding authorities of modern values and culture that can undermine the faith of adherents of religions. They could have compiled certain books containing arguments for the defense of faith, and not scientific books containing scientific findings or results of studies based on literary sources or field observations. Their existence must be organized with certain congregations that have the same beliefs and certain religious views.

We have witnessed al-Faruqi who has had various scientific works and been involved in various scientific organizations. If we examine from the aspect of al-Faruqi's authorship, we can see that his various works show his concern for science and its construction process. As a Muslim, al-Faruqi has tried to bring Islamic principles to accompany his efforts in constructing a knowledge.

Most of his works are in the form of articles totaling approximately 100 articles and 25 books. Some of the works that are often mentioned by researchers include; *Ushul al Syahyuniyah fi al Din al Jewish* (1963), *Historical Atlas of Religion of the World* (1974), *Islamic and Culture* (1980), *Islamization of Knowledge General Principles and Workplan* (1982), *Tauhid Its Implications for Thought and Life* (1982), *Cultural Atlas of Islam* (1986), *Christian Ethics, Trealogue of Abraham Faith*, and *Atlas of Islamic Culture and Civilization*. From these few works it is clear that al-Faruqi is a figurescientist true, especially when combined with his academic activities, whether as a lecturer, seminar speaker, or founder of

educational institutions. Al-Faruqi is not an Islamic Fundamentalist and on the contrary, he is a thinker and a scientist.

The scholarly profile of al-Faruqi has received appreciation from other scientists. This greeting can prove that al-Faruqi is a Muslim scientist with a stable scientific existence. Through the al-Faruqi phenomenon, Nashr reminded that Muslim thinkers should not only accept, but also criticize and even reject the structures and premises of Islamic knowledge and scientific premises that are inconsistent with Islamic views (Amrillah & Hakim, 2022, p. 525). On the other hand, Sardar also gave his appreciation to al-Faruqi. According to him, the Islamization of knowledge will become a popular and growing issue in the future, even though it is still at the "early crescent" stage (Sardar, 1989, p. 73). Both Nashr and Sardar warmly welcomed al-Faruqi's efforts and initiative in constructing the paradigm of Islamization of his knowledge. This appreciation will not occur if the construction of al-Faruqi's Islamization paradigm contains indicators of Islamic fundamentalism.

Another fact that increasingly shows al-Faruqi's scientific degree in the idea of the Islamization of his knowledge is the discussion and debate on al-Faruqi's work. We can frame this discussion in a scientific dialogue, which means that what al-Faruqi has initiated is a scientific idea that provokes scientist others to respond. Fazlur Rahman once conveyed his discussion on the Islamization of knowledge project where according to him knowledge cannot be Islamized because there is nothing wrong in science. The problem is simply misusing it (Armas, 2005, p. 15). Thus, Muslims do not need to bother planning the creation of an Islamic science. In line with Rahman, Abdul Salam is also of the view that there is nothing that can be called Islamic science, so there is no, even no need for Islamic science and efforts to create Islamic science (Islamization of knowledge) because it is a futile job (Hoodbhoy, P., & Meutia, 1996, p. 138). The rebuttals from Rahman and Salam are clearly scientific rebuttals and of course in a scientific corridor. This objection came after the al-Faruqi Islamization of knowledge project had shown its products and drafts of the texts academic.

Such is the sharp criticism conveyed by Abdul Karim Soroush who considers that the Islamization of knowledge is illogical and impossible. Soroush's assessment is based on his arguments, including; 1) the metaphysical, empirical or logical method is independent. Methods cannot

be Islamized; 2) Correct answers cannot be Islamic. The truth is the truth and the truth cannot be Islamized; 3) The questions and problems raised are seeking the truth, though filed by non-Muslims; 4) The method which is proposition in science cannot be Islamized (Muhajir, 2016, p. 54).

The many refutations and even sharp criticism of al-Faruqi above further clarifies al-Faruqi's position as a personscientist. These objections and criticisms clearly refute and criticize certain scientific products, namely the idea of the Islamization of knowledge. If the idea of the Islamization of knowledge comes from a fundamentalist, there is nothing to discuss or object to. The product of fundamentalists is a product of belief and not a scientific product. Meanwhile, al-Faruqi's materials or products have invited disclaimers and criticism from the audience scientist is the scientific product of an idea of knowledge.

2. Islamization of Knowledge as New Knowledge Construction

This section will analyze al-Faruqi's idea of Islamization of knowledge from a philosophical point of view, particularly the paradigm of knowledge. Saidi has written interesting and quite informative articles on mapping the knowledge paradigm. According to him, Habermas divides the knowledge paradigm into three categories, including; positivism, interpretive/humanistic, and critical theory. Especially the third paradigm, namely critical theory, this paradigm sees social science as a catalytic process to free (emancipatory) humans from all injustices. "This paradigm advocates for a holistic approach and avoids methodsthink deterministic and reductionistic. The internal interest of this category of knowledge is liberation. The basic method of these sciences is critical reflection on the history of the human subject" (Saidi, 2015, p. 114).

I judge that profileintellectualism al-Faruqi is in the category of this critical theory paradigm. There are two indicators that I think are found in al-Faruqi to be said to have a tendency towards critical theory. The first indicator is al-Faruqi's concern about modern science which has distorted God's values and separated humans from their human values. While the second indicator is the epistemological framework of the Islamization of knowledge which aims to return humans to their original awareness of their relationship with God.

For this purpose al-Faruqi proposes five principles as explained above. Through the first indicator, we see that al-Faruqi is starting to doubt modern knowledge, which according to him has experienced a

crisis. He is by nature – by inclination scientist in general – offers alternative knowledge through the idea of Islamization of knowledge. Al-Faruqi's activities are fully scientifically valuable because in the dialectic of science, the occurrence of a certain crisis of certain knowledge is a prerequisite for the birth of new knowledge. In order to understand this articulation, we can use Kuhn's statement when discussing the crisis of the theory of knowledge.

“Let us then assume that crises are a necessary precondition for the emergence of novel theories and ask next how scientists respond to their existence ... Once it has achieved the status of paradigm, a scientific theory is declared invalid only if an alternate candidate is available to take its place. No process yet disclosed by the historical study of scientific development at all resembles the methodological stereotype of falsification by direct comparison with nature ... The decision to reject one paradigm is always simultaneously the decision to accept another, and the judgment leading to that decision involves the comparison of both paradigms with nature and with each other” (Kuhn, 2012, p. 77).

Not everyone has a sense of crisis, especially regarding the knowledge crisis. Only scientist with high sensitivity who is able to analyze and criticize the growing knowledge. Al-Faruqi tries to criticize modern knowledge and offers a source of knowledge epistemology. His epistemological construction of Islamization of knowledge he abstracts from basic Islamic knowledge such as the science of monotheism. In this context, Teja's explanation when reviewing the book *Dialogue Paradigm of Social Research Methodology* by Muslim Salam is quite helpful in framing al-Faruqi's category of knowledge. According to Teja, "Pressler and Dasilva stated that the goal of critical science is to gain enlightenment, which will open alternative paths for individuals and the wider community in solving social and existing problems" (Teja, 2012, p. 225).

Al-Faruqi with his expertise tries to formulate an alternative epistemology of knowledge considered can free humans from the shackles of dichotomy which results in human alienation, especially Muslims in this case. "Therefore, research models under the umbrella of critical science involve identifying problematic problems or behaviors and explaining strategies for dealing with them (overcoming and changing them) clearly and carefully. A model like this is clearly more nuanced in politics and has a dimension of social transformation."

At the beginning of his book, al-Faruqi describes the real problems of the Muslim Ummah which he relates to the problem of the weak vision of knowledge that he adheres to.

“There can be no doubt that the intellectual and methodological decline of the Ummah is the core of its malaise. The educational system is the breeding ground of the disease. Schools and colleges generate and perpetuate that self estrangement from Islam, from its legacy, and from its style. The educational system is the laboratory where Muslim youth are kneaded and cut, where their consciousness is molded into a caricature of the West. Here, the Muslim's link with his past is severed; his natural curiosity to learn the legacy of his fathers is stymied. Here, his willingness to touch base with his heritage and to spring toward creative representation of Islam is blunted with the doubts and the deviation the educational system has injected into every recess of his consciousness' ' (Al-Faruqi, 1989, p. 5).

The question presented by al-Faruqi above is clearly a question that related with the crisis of science and knowledge methods that befell the Islamic Ummah. that aspect criticized al-Faruqi is an epistemological aspect of the educational curriculum in the Islamic world. According to al-Faruqi, the epistemology adopted in the Islamic education curriculum is a curriculum that is 'Western centric' so that it certainly results in the alienation of Muslim students. This condition has also resulted in the disengagement of today's Muslim students from classical Islamic treasures as an important legacy from their predecessors. Therefore there is no other way to overcome this problem except to reconnect the current Islamic education curriculum with the treasures of Islamic scholarship in the past.

“That is why in nearly two centuries of Westernized, secularized education, the Muslims have produced neither a school, college, university, nor a generation of scholars that matches the West in creativity or excellence ... There is no genuine search for knowledge without spirit, and the Western spirit is precisely what cannot and should not be copied. It is generated by its own vision of life and reality, in short, by its faith” (Al-Faruqi, 1989, p. 7).

The problem of the Muslim Ummah as conveyed by al-Faruqi is clearly not a matter of jealousy towards the progress of the West, but instead al-Faruqi highlights the weak vision of knowledge in the Islamic world. Thus, al-Faruqi's content of social criticism clearly has dimensions of liberation and enlightenment. To address this issue, al-Faruqi has

designed a roadmap for building an epistemological framework in the Islamization of knowledge. If summarized, there are at least seven steps that need to be taken by Muslims to construct an appropriate knowledge paradigm. Al-Faruqi stated that efforts to straighten out Islamic thought, methodology, and requests for knowledge need to be carried out by paying attention to the map of epistemological stages, including; first, the creation of understanding and awareness; second, the crystallization of Islamic thought, concept and methodology; third, inheritance control; fourth mastery of contemporary knowledge; fifth, textbooks in the discipline; sixth, scientific research priority; and seventh, preparation of academic cadres.

The idea of the Islamization of knowledge remains a quite interesting conversation in the context of an intellectual discussion. However, if you look at the pros and cons of this idea, it is very possible that this idea is controversial. There are certain parties who enthusiastically and optimistically welcome this momentum as the beginning of Islamic revivalism. However, on the other hand, they consider that the 'Islamization' movement is just a momentary euphoria to treat 'heartache' (inferiority complex), because behind those who are very far from Western civilization (Khoiron, 2022, p. 84).

CONCLUSION

The idea of Islamization of knowledge is actually a big idea in efforts to reconstruct knowledge. Al-Faruqi has seriously contemplated about the condition of the application of knowledge in the Islamic world at his time. This deep contemplation involving ontological acumen has brought al-Faruqi to the big conclusion that there is a knowledge crisis that has an impact on the imbalance of people's lives. Dualism of knowledge with practices of knowledge dichotomy are the causes of the ummah's problems. Ontological research and epistemological construction in al-Faruqi's idea of the Islamization of knowledge is a project of scientific knowledge and is not a spontaneous response to religious fundamentalism. The knowledge project of al-Faruqi can be seen in his works which show that he is a true scientist. Although al-Faruqi's exploration directed him to use the principle of monotheism as the core of religious teachings, the scientific stages in the construction of knowledge are still clearly visible. However, the project of

Islamization of knowledge can be said to be unfinished if it is not continued by scientist The next Muslim. Is it Seyyed Hossein Nasr or Ziauddin Sardar who will continue to continue al-Faruqi's great ambitions?

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