

Understanding of Islamic Worldview as Basis for Islamization of Science

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ABSTRACT

Muslim scholars have tried to discuss many topics and issues in order to answer the main problems of the Ummah through an Islamic perspective. However, in the Islamic context, at this time it is still unclear the separation between branches of science or disciplines that study issues from the Islamic Worldview as the subject of the study, its object, methodology, analytical tools used and their application to various disciplines. Most of the works mentioned above are works that directly deal with the issue of the Islamic Worldview in general terms. So it is necessary to develop a more comprehensive approach in worldview studies in a more well-organized research. This research used literature review method. This method is based on written works, including book, journal article, and the results of research, both published and unpublished. The main source or reference of this study are the book entitled Introduction to the Islamic Worldview (Study of Selected Essentials) by Abdelaziz Berghout and some other books and article about Islamization. The result of study showed that the discussion about the Islamic Worldview is currently important because the Islamic Worldview will be the foundation or foundation for every Muslim scientist or scholar to develop his knowledge. The goal is that any science that develops can be in accordance with Islamic views, both the basis of science, the method and the impact that results from the application of the knowledge.

Keywords: Islamic Worldview, Islamic Thought, Islamization, Muslim Scholar.

1. INTRODUCTION

Abdelaziz Berghout explained that there is no specific scientific discipline that studies the Islamic Worldview, both at the conceptual and historical level. In classical texts and research results, there is no special branch of science about the study of the worldview, although there are written concepts, such as Islamic view (التصور الإسلامي), natural view (الرأية الكونية), Islamic school (المذهبية الإسلامية), Islamic references (المرجعية الإسلامية الأولى) and other contemporary concepts [1]. The study by Muslim scholars currently aimed to build a discipline related to worldview materials, concept development, methods for studying worldview issues, and others. However, it does not specifically discuss the historical development of the contemporary worldview concept [1].

Islamic scholars have recently tried to discuss many topics and issues that are considered as part of the subject matter of the Islamic perspective of life, not the specifics associated with the study of the worldview. There are many topics about the definition of the worldview, about

Islam, faith, ihsan, Islam as a way of life, monotheism, creation, prophethood, the science of the afterlife, about things that are visible and invisible, about God, humans, and life. written in many works. So that the works of Muslim scholars appeared in Islamic worldview.

Among the works about the worldview is the work of Sayyid Qutub entitled "Characteristich of the Islamic Worldview" [2]. In other works about the history of the worldview, it can be seen in the works written by Jamaluddin al-Afghoni (d. 1897), Muhammad Abduh (1905), Rasyid Ridlo (1935), Wali Allah Ad-Dahlawi (1176). , Said Nursi (1965) and many other works. However, these figures did not specifically study the historical development of the Islamic Worldview concept, but they had provided many ideas in many aspects of the worldview study. It was Sayyid Qutb (1966) who first produced a short systematic work on the Islamic Worldview. The explanation above shows that it is important for scholar Muslims in understanding the Islamic worldview to achieve the Islamization of

knowledge, regardless of the field of science they are engaged in [1].

2. METHOD

This research used literature review method. This method is based on written works, including book, journal article, and the results of research, both published and unpublished [3]. The main source or reference of this study are the book entitled Introduction to the Islamic Worldview (Study of Selected Essentials) by Abdelaziz Berghout, The Islamic Worldview: Sosio-Scientific Perspective by Masusul Alam Choudury, and some other books and article about Islamization.

The procedure of this research was started by collecting the references including the books and journals. Followed by reading and analyzing the content of the written works that have collected. And finally researcher writing and combining the result of the analyzing process.

In explaining the various world views, Abdelaziz Berghout provides various views in the worldview classification, such as the worldview of science, the worldview of philosophy, and the worldview of religion. As well as religious and non-religious world views and others. Which is then explained in depth in this article [1].

Abdelaziz Berghout gave an example from Heylighen's view regarding the objectives of the Worldview, namely: 1) As a reference or model, 2) Able to explain questions, 3) Able to answer questions, 4) Able to see from good and bad sides and answer a question, 5) Able to respond appropriately, 6) Able to construct knowledge and truth, 7) Able to develop a worldview. Furthermore, he explained that the Islamic Worldview aims to guide, interpret, motivate and develop life [1].

3. FOUNDATIONS OF ISLAMIC WORLDVIEW

Abdelaziz Berghout talks about several ideas that touch on the main foundations and principles of the Islamic Worldview. He hopes that the Islamic framework from the reference / recommendation that the worldview conceptually begins with the key concept of the existence of one God Allah, or the Oneness of God in all its aspects and implications. From this key concept, cleansing from the existence of creation as a whole includes the creation of the real world and the unreal, as well as the creation of life and death. In fact, God's creation in the world of existence revolves around one central theme in its direction of respecting humans as the best creatures and the most intelligent creatures. Therefore, the creation of the world, real life and death for humans, was created for trial and test. Humans were created from certain faculties and qualifications and were given certain gifts and graces that enabled humans to assume their responsibilities as

kholifah of God. Many of the other principles highlighted in this title include those relating to the Creator, belief systems, sharia, morals and values, as well as aspects of civilization in the Islamic Worldview [1].

Furthermore, Md. Yousuf Ali explained the importance of Tawhid, faith / belief in tauhid, Al-Qur'an methodology on the understanding of Tawhid and the influence of Tawhid in human life. In this case the author explains the impact of Tawhid in the human person and spirit, emphasizes the need for a sense of dignity, appreciation consists of oneself, humility, the subject of peace, qonaah, broadness of view, humility, open mindedness, simplicity, optimistic attitude towards God, courage. and total surrender to Allah's commandments. more than that the authors analyze the influence of Tawhid in family, social, political and economic life. The author also discusses the concept of shirk and its forms which emphasize the actions and deeds of one God in worship, divinity and the names of God and His attributes [1].

Apart from tawhid, another important concept is revelation or wahyu. The importance of the general concept of divine revelation rests on the beliefs that the Prophet Abraham relies on, such as Jews, Christians and Islam. And put these religions part of other than the world's religions. And it's the same concept that makes Islam unique among the religious beliefs that have its roots in the prophet Abraham. And the religion of Islam is for all mankind. And Allah's revelation is not sent directly to each human being but with the human appearance of his choice, namely the Prophets. Both revelation and prophecy are intertwined (do not stand alone). Furthermore, the author tries to examine these two concepts (revelation and prophecy) and their function in the Islamic Worldview. He said that the Islamic concept of revelation includes all the prophetic treatises that were sent or sent down to the prophet at the beginning of the prophecy, and that the Qur'an is the last treatise that was sent down to all mankind in the last phase of world history [1].

4. PERSPECTIVE OF EARLY MUSLIM SCHOLAR ON ISLAMIC WORLDVIEW

In the next development, we can refer to a group of scholars who directly examine issues concerning the Islamic Worldview, but not the beginning and the development of the concept in a separate study. Among them are [4] in his work "Towards Understanding Islam" [4], Muhammad Iqbal (1938) in his work, "Reconstruction of Islamic Thought in Islam" [5], Abu Hasan Ali An Nadawi in his work, "Islam and the World" [6], Malik Binnabi (1973) in his work: The Problem of Ideas in the Muslim world, Muhammad Baqir (1980) in his work, "Our Philosophy" [7], Muthahari Ayatullah Murtaza (1979) in his work "Fundamentals of Islamic Thought: God, Man and Universe" [8], and his other

works; The Human Being in the Qur'an. Abdul Hamid Saeed Siddiqi and Muhammad Saeed Siddiqi in their work "The Islamic Concept of Religion and its Revival". Muhammad Ghozali (d.1996) in his work "al-Mahawir al-Khamsa lil Qur'an. Yusuf Qaradawi in his work "Khasa'is al-Syariah al-Islamiyah" and "introduction to Islam". Muhammad Rhamadhan al-Buthi in his work "Kubra al-Yaqiniyat al-Kauniyat". Muhsin Abdullahamid in his work "al-Madhabiyah al-Islamiyah". Ismail Raji al-Faruqi (d.1986) in his work "Tawhid and its implication for Thought and Life". And other Belliau works "Islam and Culture". Sayyed Hossein Nasr in his work "Ideals and Realities of Islam". Wahhiduddin Khan in his work "Islam Rediscovered". Rafiuddin Muhammad in his work "Facets of the Islamic Worldview". Muhammaed Hamidullah in his work "Introduction to Islam". Fazlur Rahman in his Major "Themes of the Qur'an" and other works "Islam and the Modernity". Seyyed Muhammad Naquib Al-Attas in his work "Islam and the Secularism" and his other works "Prolegomena to the Metaphysics of Islam: and Exposition of the Fundamentaental Elements of the Worldview of Islam. Abdul Wahid Hamid in his work "Islam the Natural Way". Hammudah Abdlatif in his work "Islam in Focus". Alpaarslan Acikgene in his work "Islamic Science Towards Definition". Abd-Rahman al-Azzam in his work "The Eternal Message of Muhammad". S.D. Islahi in his work "Islam At a Glance". Jakfar Wafa in his work "The Immutable Message". Prof. Dr. Mohd. Kamal Hasan in his work "The Islamic World-View. And there are still many books and articles written related to the Islamic Worldview.

The critical study of the different works in the Worldview study seems broad and is the concern of Islamic scholars to research this field. Even so, in the Islamic context, there are still inseparable branches of science or disciplines that study issues from the Islamic Worldview as the subject matter of the study, its object, the methodology, the analytical tools used and their application to various disciplines. Most of the works mentioned above are works that directly deal with the issue of the Islamic Worldview in general terms, better than systematic or objective requests from the Worldview, therefore it is necessary to develop a more comprehensive approach in worldview studies in research that is better organized [1].

5. THE DEFINITION OF ISLAMIC WORLDVIEW ACCORDING TO MUSLIM SCHOLARS

At the level of the Islamic Worldview definition, Abdelaziz Berghout mentions that Tawhid is a key element of the definition and concept of the Islamic Worldview. Furthermore, it will explain the efforts of Islamic perceptions in defining and conceptualizing the

Islamic Worldview which is taken from selected Islamic scholars. To begin with, one should realize a vision of life in which Islam provides humans with a comprehensive world-view rooted in a system of ideas and beliefs that make sense and together influence the strength and consistency of faith and a logic and the life force of faith. This vision of life emphasizes and bases on one basic foundation. And this tawhid is a vision of life. So all definitions and concepts from the Islamic Worldview must revolve around tawhid and its implications for belief (faith) and life.

One of the definitions of the Islamic world-view in a systematic approach is what Muhammad Naquib Al-Attas conveyed as follows [9]:

"According to the perspectives of Islamic Worldview is : the vision of reality ad truth thats appears before our mind's eye revealing what existence is all about; for it is the world of existence in its totality that Islam is projecting ...The Islamic view of reality and truth, which is a: metaphysical survey of the visible and invisible worlds including the perspective of life as a whole, is not a worldview that is formed merely by the gathering together of various cultural objects, values and phenomena into artificial coherence. Nor is it one that is formed gradually through a historical process of philosophical speculation and scientific discovery , which must of necessity be left vague and open-ended for future change and alteration in lin with [aradigms that chane in correspondence with chaging circumstance. It is not a worldview that undergoes a dialectical process of transformation repeated through the age, from thesis to anti-thesis than synthesis".

From the explanation above, there are 3 points that can be taken in analyzing the concept of the Islamic Worldview: (1) Islamic Worldview deals primarily with total existence including the visible and the invisible, (2) The vision of Islam is a metasphysical survey and the science of revelation that can illuminate confusion and can set the truth about life, and (3) Something clear that does not need to be debated in the Islamic Worldview and its history is because the source is something that is revealed in a complete and comprehensive text and there is a clear interpretation of the truth of life.

Prof. Choudhury states that the Islamic Worldview is an Islamic design according to the reality associated with it, on the one hand is the epistemology of the oneness of God, and on the other hand to the reality and world systems. Prof. Choundury proves that "Islamic Worldview in this way is the design of a comprehensive, universal and complete reality which is the basis of the epistemology of the Oneness of God. And develop to the intellect through the process of orientation models from the unification of science in the world system as the acquisition of the primal source of the Oneness of God [10]. From this definition there is one important point that needs to be considered. The author tries to position

Islamicview between two basic names: the source of the text of Divinity as the epistemology of the oneness of God which is taken from the source; The text of the Quran and the process orientation of the unified science which is obtained from the intellect and the reasoning process. It emphasizes on the unity of the source of the Islamic Worldview as well as the intellectual process that is required as a building from the light of divine revelation.

6. WESTERN WORLDVIEW AS A COMPARISON OF ISLAMIC WORLDVIEW

Writing by Abdulaziz Berghout, entitled *Western Worldview: Development and Definition of Concept*, he begins with the history of the western worldview in the writings of David K. Naugle. David K. Naugle in his work "Worldview: the History of a concept", emphasizes the need for a special study of the development of the worldview. He said:

"Pada masa Kerr Lecture pada tahun 1891, James Orr dalam The Cristian View of God and the World, mengatakan bahwa sejarah istilah ini sudah ditulis. Orr sangat heran betapa kurang perhatian yang diberikan oleh intelektual terhadap masalah ini pada pertengahan abad ke 19. Bahkan Orr meneliti bahwa sekitar dua atau tiga dikade masalah ini dianggap karya tulisan intelektual pada umumnya tentang masalah agama dan filsafat" [11].

While there are clear indications of a lack of study of the history of the Worldview as a work and concept, this does not appear to be comprehensive in the western world. According to Naugle, it seems that the study of the worldview in German perspective is very developed and very deep, especially the study of this issue. Naugle proved that at least there were German-speaking intellectuals who had persevered to develop the discipline from the history of these works and the history of their concepts and ideas [12]. Naugle goes on to say:

"Banyak energi yang dicurahkan terhadap investigasi sejarah dari kosakata German dan usaha telah memberikan sumber kekayaan informasi tentang latarbelakang pemakaian istilah-istilah yang krusial dan konsep dalam natural dan sosial sciences, kemanusiaan, filsafat dan teologi. Ketika Weltanschauung telah mencapai puncak kejayaan dalam tulisannya diumumkan maupun dikalangan akademisi yang terkenal pada abad duapuluh, hingga saat ini."

Thus, it may be noted that Naugle has made an important effort to mention the many contributions of western scholars in general and German scholars in particular in worldview studies. For example, he mentioned many German studies on the worldview and proved that these studies were influenced by the

development of the worldview study as a work and as an idea.

Naugle in his long survey of the use of the concept in European, British, and Anglo American contexts concludes that:

"Sem sejak lahirnya, pada Critique of Judgment Imanuel Khan pada tahun 1790, ide ataupun gagasan dari Weltanschauung (tentang Worldview) sudah menjadi central konsepsi dari para intelektual pada pemikiran dan budaya kontemporer. Pemikiran sejarah dari istilah ini sangat diabaikan dalam dunia yang berbicara bahasa Inggris. Sarjana-sarjana pada perusahaan German sangat banyak dalam karya sejarah dan sejarah ide-ide telah benar-benar diinvestigasi latarbelakangnya.... meskipun gagasan yang menarik ini pada awalnya muncul Jerman, namun perkembangan lintas benua yang cepat membuat konsep ini menyebar dengan cepat. Sehingga tidak her, sejak tujuh uluh tahun kelahirannya, konsep ini menyebar begitu luas."

Abdulaziz Berghout also very comprehensively provides examples of western scientists' views on the Worldview. Among them is the definition of Paul Herbert. Herbert explained that the Worldview is a human view of the things around him that eventually becomes a belief and even a myth. So it can be concluded that according to Herbert, the worldview is purely man-made and is used by humans to see, interpret and believe in things. In this book, Berghout immediately gives his view that the definition given by Herbert is not in accordance with the Islamic view. In Islam, Worldview does not have to be based on truth and sensory facts, and more than that Islam as a religion is the source of the Islamic Worldview which should be understood and used by Muslims.

Another example of definition that is described is that of Edmund Husserl. Husserl is a western philosopher whose views are still widely used and referred to by western scientists. Husserl argues that the worldview is the result of the meaning of each individual, which creates a different worldview because each individual has different views, experiences and backgrounds. So it can be concluded that according to Husserl, there cannot be one agreement regarding the truth because the worldview is different from each individual. Of course this is refuted by the author, because Islam has a basic view or worldview, namely the Al-Qur'an. So it is possible to equate all human views and opinions if they are all based on the same thing, not on the basis of the meaning of each individual.

7. THE EXAMPLES OF IMPLICATIONS OF ISLAMIC WORLDVIEW IN MODERN SCIENCE

The importance of understanding the Islamic Worldview before conducting previous studies has been

conveyed by several figures such as in Mohamed Aslam Mohamed Haneef's work entitled "Islam, The Islamic Worldview, and Islamic Economic". A correct understanding of Islam and the Islamic Worldview is a prerequisite for the development of an Islamic economy that Muslim economists must understand. In his work Haneef argues that because of the differences in the vision of Islamic economics with western economists, coupled with the epistemological framework and methodology in Islam, the development of Islamic economic thought is different. By understanding the differences, it can be determined which ones can be developed and which ones should not be done [13].

The second example is the importance of understanding the Islamic Worldview in the Journalistic world. A study conducted by Nurhaya Muchtar et al. with the title "Journalism And Islamic Worldview: Journalistic roles in Muslim-majority countries", discusses the context of journalistic culture in Muslim-majority countries, namely in Africa (Egypt, Sierra Leone, and Sudan), Asia (Bangladesh, Indonesia, Malaysia, Oman, Qatar, Turkey and the United Arab Emirates), and Europe (Albania and Kosovo). They identified four principles of an Islamic perspective for journalism: truth and truth-telling (siddiq and haqq), pedagogy (tabligh), seeking the best for the public interest (maslahah), and moderation (wasatiyyah). The results show how important an interventionist approach is to journalism because many Muslim journalists do not put forward the principle of maslahah for society, which is due to a lack of understanding of the Islamic Worldview. It is equally important to apply to political, economic and socio-cultural contexts [14].

9. CONCLUSION

It is important for Muslim scientists to understand the worldview of Islam in addition to exploring their respective fields of knowledge. This understanding is important so that the knowledge developed does not deviate from Islamic teachings but still provides broad benefits for people, especially Muslims. It is hoped that this paper can be used as a reference and basic reference in understanding the Islamic Worldview. It is also hoped that readers will understand easily with basic understanding, comparisons with the Western Worldview and easy to understand.

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