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Ahmad Muflih Saefuddin's Educational Thought: Islamization of Science and Campus

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ABSTRACT

The study aims to describe and analyze Ahmad Muflih Saefuddin's educational thought concerning the Islamization of science and campus. This research is based on a literature study using philosophical and phenomenological approaches. Primary data were taken from three books; *Desekularisasi Pemikiran Landasan Islamisasi*, *Islamisasi Sains dan Kampus*, and *Antara Jerman dan Mekkah*. Secondary data were taken from books, journals, and documents related to this research. Furthermore, the data obtained were analyzed using the content analysis method. The results show that Western hegemony has entered into all aspects of life, including education. The secular virus that exists in Western science has resulted in a crisis of science, technology, and civilization. For this reason, there is a need for Islamization of science and campus, which is a process of liberating science and campus from influence secular of values. It is also critical to understand how to incorporate Islamic values into Western science. In this context, integration refers to fusion rather than mixing. The intellectual framework developed is tawhid with Qur'anic epistemology.

Keywords: Educational Thought, Islamization of Science and Campus, Integration, Tawhid.

1. INTRODUCTION

The rapid development of western civilization has undeniably generated the advances in science and technology. However, in reality, scientific and technological progress is not fully capable of addressing the issues that arise, particularly issues related to the moral aspect. This is due to the secular concept of western education, which separates religious values, from the development of sensibilities. As a result, science becomes value-free and uncontrolled, and eventually, it produces scientists who are secular and far from Islamic values [1].

The above conditions raise concerns among Muslim scientists. The threat of secularization posed by Western thought in all aspects of life has made Muslim scientists look for new breakthroughs to provide solutions. They began to echo thoughts about the Islamization of science. It is noted that there are two prominent Muslim scientists in this domain, namely Syed Muhammad Naquib Al Attas and Ismail Raji Al Faruqi.

The idea about the Islamization of science was officially presented by Syed Muhammad Naquib Al

Attas at the First World Conference on Islamic Education in Mecca in 1977[2]. The novelty of his idea received a positive response from education experts. This issue was revisited at the Second World Conference on Islamic Education in Islamabad [3].

The concept of Islamization of science advanced by Al Attas has had a significant impact on the thoughts of Islamic education experts around the world, especially in countries where the majority of the population is Muslim, including Indonesia. However, the responses of the Islamic education experts also varied. There were those who rejected the idea, accepted the idea, and those who did not reject it and did not explicitly accept it, but created a new formulation by carrying out the concept of the integration of knowledge [4].

Ahmad Muflih Saefuddin is one of the Indonesian Muslim scientists who accepted the idea of the Islamization of science. Then, in the 1980s, he developed a concept called the Islamization of science and campus. The concept was not limited to discourse,

but it was also applied at Universitas Ibnu Khaldun Bogor when he held the position of rector.

Ahmad Muflih Saefuddin is not only an academic, but also an economist, politician, and a da'wah activist. In this regard, his thoughts on the Islamization of science and campuses are worth exploring further. For this reason, this research aims to determine the concept of Islamization of science and campuses proposed by Ahmad Muflih Saefuddin, as well as the intellectual framework he developed.

2. LITERATURE REVIEW

2.1. Education in Islam

Education, etymologically, is derived from the Greek word *paedagogie,* which means guidance given to children. In English, education is termed *to educate,* which means to guide [5]. Education is the process of changing the behavior of a person or group of people in an effort to mature humans through learning and training [6]. Education is defined in the Indonesian national education system (UU Number 20 of 2003) as a conscious and planned effort to create a learning atmosphere and learning activities that support students in developing their potential so that they have religious-spiritual strength, self-control, personality, intelligence, noble character, and skills needed for himself, society, nation, and state [7].

The concept of Islamic education differs from that of Western education. In Islam, education should strive for the balanced development of the human personality through the training of the human soul, intellect, rationality, taste, and all the senses. Therefore, education must be capable of serving human growth in all aspects, namely spiritual, intellectual, imaginative, physical, scientific, and linguistic, both individually and collectively, and motivating all these aspects towards goodness and the attainment of perfection. The ultimate goal of Muslim education lies in the realization of total submission to Allah SWT at the individual, societal, and humanity levels [8].

The understanding of Islamic education has been explained by many Muslim scientists. Yusuf Qardawi argues that Islamic education is a complete human education, which includes the mind and heart, body and spirit, as well as morals and skills [9]. Muchtar Buchori, an Indonesian education expert, defined Islamic education as all activities carried out by a person or institution to instill Islamic values in their students. Meanwhile, Malik Fadjar defined Islamic education as education whose implementation is driven by passion and enthusiasm to embody Islamic values [10]. According to Haidar Putra Daulay, Islamic education is education that aims to form true Muslims by developing self (human) potential both physically and spiritually to foster harmonious relationships

between humans and their God, fellow humans, and the universe.

Based on some of the definitions and understandings of education presented above, it can be concluded that Islamic education is a complete human education that includes physical and spiritual education by instilling Islamic values so as to produce a complete human being *(insan kamil).*

In line with the basis of Islamic education implementation, which departs from the basic concept of Islam in viewing humans, the purpose of Islamic education is also closely related to the purpose of human creation as servants of Allah and caliphs of Allah in the world. 'Atiyah Al Abrasyi explained in detail the goals of Islamic education, which include assisting in the formation of noble character, preparing for the life of the world and the hereafter, cultivating a scientific spirit, preparing students professionally, and preparing students to seek sustenance [8].

The concept of western education is different from the concept of education in Islam. The long debate from Western education experts to formulate a concept of education has been going on for a long time. John Dewey formulated that education is a process of forming basic tendencies in the form of reason and feeling towards nature and humans. Meanwhile, Herbert Spencer said that education is preparing humans to live well and perfectly. Meanwhile, John S. Burbacher stated that education is a process of reciprocal adjustment of human beings with other humans and with their natural surroundings [11].

Dinul Islam is the foundation of Islamic education. Therefore, the vision and mission of Islamic education have a specific goal, which is to create complete and highly dedicated human beings who are able to carry out the vision and mission of Islamic education, namely those who can bind students' relationships with Allah, the universe, humans, and the world and the hereafter [12].

Western education is not built on the concept of revelation. The human ratio is the basis of Western education, which rules out the existence of Allah SWT. Western education does not address the intuitive-emotionalistic scope, but only the logical-systematic and rationalistic scope. Education, in the Western view, is an effort to prepare students to face life in the world. Religious content is not provided in a structured way in a particular curriculum. For them, religion is a private (individual) realm. In fact, religion is frequently viewed as a barrier to progress [13]. By distancing education from religion, Western education eventually resulted in secular education.

2.2. Science in Islamic Perspective

Science is an English word, which means knowledge. The term science comes from the

Arabic *'ilm*, derived from the root word *'ain lam mim* and is taken from the word *'alama, which* means sign, pointer, mark. In addition, the word *'nature'* can be defined as a guide [3]. The Great Indonesian Dictionary defines science as knowledge of a field that is arranged systematically according to a specific method, and can be used to explain certain phenomena in that field (knowledge) [6] Science is the crystallization of a person's knowledge, experience, and information that can be re-expressed both objectively and subjectively [14]

Islam has a different point of view from the West in viewing science. In the Western perspective, science is formed on the basis of empirical facts that can be accepted by the five human senses, regardless of the source of the science itself. In the Islamic point of view, science is based on the intellect [6], which directs the human ratio to form knowledge that relies on the power of God as the source of knowledge itself [15].

From an Islamic perspective, science is all existing knowledge, both empirical and metaphysical. They all have the same central message, namely monotheism, about God and His Oneness. Knowledge of monotheism is the ultimate goal of all intellectual endeavors [1]. There is no separation between empirical science and metaphysical science. The real knowledge is knowledge that connects world knowledge to Divine principles. The universe, which is the creation of the Creator, namely Allah SWT, is a source of science as well as a source of metaphysical knowledge such as spiritual knowledge.

In Islam, all knowledge is obligatory to be learned. However, these sciences can be divided into two major categories, namely *fardhu ain science* and *fardhu kifayah science* [16]. This classification shows the knowledge that is the most important for every Muslim to learn first. Every individual is obliged to study *fardhu ain science*, but he or she does not require to learn all *fardhu kifayah sciences*. *Fardhu ain* knowledge is a prerequisite when someone will study *fardhu kifayah* science.

2.3. Islamization of Science

According to Syed Naquib Al Attas, the decline of Islamic civilization was caused by both external and internal factors. External factors arose from Western colonialism, allowing them to instill their views of thought into Muslims, who ultimately dominated Muslims intellectually. The internal factor is the loss of *adab*, which refers to the loss of bodily discipline, and mental discipline. Loss of *adab* was caused by the confusion of knowledge, which gave rise to false leaders [17].

Islam recognizes not only a natural dimension but also a supernatural dimension. Through the concept of monotheism, this supernatural dimension has even become the main and first foundation in Islamic teachings. It is the concept of believing in a single, unseen God who is also the all-power ruler of the universe. Therefore, Islam does not escape from the context of God's power in seeing empirical natural reality [18]. In Islam, Allah is the source of all knowledge. Therefore, God also has the authority to teach it. Because of the transcendent nature of God, the teaching of His knowledge is done through the revelations given to the Prophets and then the teachings of God's knowledge are passed on to humans [18].

To be able to overcome confusion over knowledge, the first thing that must be done is to overcome the problem of loss of *adab* because knowledge can only be obtained in the proper manner and approach. No knowledge can be given to the seeker of knowledge without the right *adab*. Allah has given signs to seekers of knowledge, which are implicitly described in the Qur'an as the source of all knowledge [].

Knowledge must be approached with humility and cannot be given to anyone, regardless of the intent and purpose of the seeker of knowledge and his abilities [17] Sheikh al Zarnuzi in his book Ta'lim Muta'allim described the manners that a seeker of knowledge should possess, namely straightening his intention solely to seek the pleasure of Allah SWT; choose the best teachers, knowledge, and friends and have the steadfastness in studying; respect knowledge and scholars; have seriousness, continuous, and have a strong interest; orderly; trust in Allah SWT; good at using time in learning; have compassion for fellow students of knowledge; can take lessons from the knowledge he has acquired, and the last is *wara '* that is keeping oneself from the *subhat* and forbidden in learning [19].

The loss of *adab* is also influenced by the inclusion of Western education in the realm of Islamic education. The colonialism that occurred in most Islamic countries has affected the education system that has been in place thus far. The government used its power by pressuring colonized countries to implement a Western education system in their schools. As a result, secular education that prioritized worldly interests became more prominent, and Muslims lose their identity. One of the main features of the Western educational system is the separation of science and religion. This also resulted in errors and confusion of Muslims in understanding science.

To solve this problem, Al Attas offered his ideas through the concept of Islamization. He explicitly said that, first, the major problem confronting Muslims today is not ignorance, but the misunderstanding of science; second, modern science is not value-free because it is influenced by Western cultural views. Therefore, Muslims need to Islamize modern science [3].

According to Naquib Al Attas, Islamization is a process of human liberation from magical,

mythological, animistic, national-cultural traditions, and then from secular control over reason and language. A Muslim man is a human being whose reason and language are not controlled by magical, mythological, animistic, national-cultural, and secularist traditions [17]. The concept of Islamization of science Al Attas basically does not oppose the technical-scientific method that is glorified by the West. However, the method must be applied correctly and must not exceed the limits that have been established in Islam [20]. As a result, cultivating an Islamic worldview is an important point in the process of Islamization of science. When a Muslim scientist has corrected his Islamic worldview concept, then he will be fair in placing and using knowledge.

The Islamization of science proposed by Al Attas emphasizes the Islamization of contemporary science. Thus the classical Islamic sciences (turats) do not need to be Islamized because they are consistent with the Islamic worldview [21].

The above-described concept of Islamization proposed by Al Attas can be achieved through two interrelated processes. First, the process of Islamization is carried out by liberating all the key elements and concepts that comprise today's Western civilization. This process is commonly referred to as dewesternization. Second, the process of Islamization is carried out by fully incorporating Islamic values with concepts from every science introduced by the West [3].

The process of liberation of Western elements is a self-purification process that involves a series of activities. First, determine which elements are not in accordance with Islamic values and which are in line with Islamic values. Second, remove elements that contradict Islamic values and maintain elements that are consistent with Islamic values.

After the first process is complete, the second process can be improved. Al Attas opined the key concepts in Islam that are included in the process of Islamization of science include the concepts of *din*, humans, science (' *ilm* and *ma'rifah*), justice (' *adl*), and true charity (*amal* as *adab*). All of these concepts are part of the concept of Islamic metaphysics that must be understood properly [3].

In 1982, Al Faruqi wrote a monograph outlining the Islamization framework, and his work was later published by IIIT as the Islamization of Knowledge [22]. The concept of Islamization proposed by Al Faruqi is different from the concept of Islamization proposed by Al Attas. According to Al Faruqi, Islamization of knowledge is to restructure knowledge as Islam relates to it, i.e. to Islamize it, to reorganize data, to rethink reasoning and data interrelation, to reevaluate conclusions, to re-project goals and do it in such a way, and to make the discipline enriches the vision and serves the purpose of Islam. Furthermore, Al Faruqi provided concrete examples of the terminology of Islamization of

science, such as Islamizing scientific disciplines, becoming better, and producing university-level textbooks that rearrange around twenty disciplines according to the Islamic vision [23]. Al Faruqi defined Islamization of modern knowledge as the incorporation of new knowledge into the corpus of Islamic heritage by eliminating, changing, reinterpreting, and modifying its components in the view of Islam [23].

Al Faruqi established a systematic principle and a comprehensive framework for the Islamization of knowledge. He used five main principles of Islam as a framework for the Islamization of knowledge, namely (1) the oneness of Allah SWT, (2) the unity of creation, (3) the unity of truth and the unity of science, (4) the unity of life, and (5) the unity of humanity [22].

3. METHODOLOGY

This research is library research, which means that it was carried out by examining existing documents related to the research [24]. The approach used was a combination of two approaches, namely the philosophical approach [25] and the phenomenological approach [26].

Sources of data were in the form of documents. Primary data sources were the main data sources in research. The primary data sources were taken from three books, entitled *Desekularisasi Pemikiran Landasan Islamisasi*, *Islamisasi Sains dan Kampus*, and *Antara Jerman dan Mekkah*. Secondary data were other data to support this research, which were obtained from books, articles, or journals.

4. RESULT AND DISCUSSION

4.1. Biography of Ahmad Muflih Saefuddin

Ahmad Muflih Saefuddin was born in Kudu Keras Village, Babakan District, Cirebon Regency, on August 8, 1940. He is the fourth of seven children. His father's name is H. A.S. Mastra bin Ma'arif and his mother is Hj. Fathonah bint H. Muhsin Zaenuddin [27] His parents were very concerned about his education. He was equipped not only with general knowledge, but also religious knowledge. In the morning he attended a formal school, and in the afternoon he studied religion at a madrasah diniyah.

Ahmad Muflih Saefuddin's received his primary education at the People's School in his village, where he graduated in 1953. Then he continued to the Sekolah Menengah Pertama Cirebon, which he completed in 1955. Following that, he continued to Sekolah Menengah Pertanian Atas, Bogor [27].

Based on a recommendation from his teacher, Ahmad Muflih Saefuddin continued his studies at the Institut Pertanian Bogor (IPB). He chose Agricultural

Commerce Administration as his concentration. In 1967, he successfully completed his studies at IPB and was entitled to a Bachelor's degree in Agricultural Social Sciences. Two years later he left for Germany to take up his doctoral program. In 1973, he graduated *cum laude.* His research is on the trade of Indonesian tobacco leaves for cigars in Western Europe [27].

Ahmad Muflih Saefuddin is known as an activist since he was young. He was actively involved in the Pelajar Islam Indonesia (PII) Cirebon when he was in junior high school. The activity was continued when he was at the High School of Agriculture, actively participating at the Bogor branch of PII. His interest in the organization continued as he involved in the Bogor Islamic Student Association. After completing his baccalaureate degree, he was elected as the Head of HMI Bogor Branch and concurrently as HMI Central Executive with the position as the Head of the Department of Education and Da'wah [27].

Ahmad Muflih Saefuddin is known for his friendship with many Kiai as well as important figures, such as KH Abbas Djamil Buntet, KH Abdullah bin Nuh, KH Sholeh Iskandar, KH Tb. Hasan Basri, KH Dadun Abdul Kohar, and KH Ahmad Sanusi. One of the figures who are close to him is M. Natsir, an accomplished politician and da'wah activist [27]

Ahmad Muflih Saefuddin began his professional career as a teaching assistant at Institut Pertanian Bogor (IPB). At that time, he assisted Ir. Roekasah Adiratma teaching Agricultural Business Administration Course. Subsequently, in 1966, he was elected to the Bogor Regency DPRD, representing the youth element of the Golkar Secretariat. This was the beginning of his political career. After returning from Germany, he developed a boarding school on campus. Then in 1978, he was given the position as the head of the Department of Social and Economic Sciences at IPB. In mid-1978, he received an offer from Bank Indonesia to become a World Bank Economic Consultant. He worked as a consultant from 1978 to 1982, left his position at IPB, and moved to an office at Bank Indonesia. However, he was still a teaching staff at IPB but he did not hold a structural position on campus. In 1983, he was appointed rector of Universitas Ibnu Khaldun (UIK), Bogor. He held this position from 1983 to 1986 [27]

In 1991, Ahmad Muflih Saefuddin reentered the political arena. At that time, he joined the Partai Persatuan Pembangunan (PPP). He was confirmed as a member of the Party Advisory Council based on the results of the 1993 PPP congress. Then, at the 1998 PPP congress, he was confirmed as the chairman of the DPP. In 1995, he became a member of the House of Representatives of the Republic of Indonesia (DPR RI). Since then he has retired as a Civil Servant (PNS) from IPB. Despite the fact that he has carried out the mandate in several institutions, he is still actively teaching and providing thesis guidance to his students at

IPB. Thus, he has been working as a teaching staff at IPB for 33 years. Then, since 1997 he has been a member of the teaching staff at Universitas Djuanda. After completing the administrative requirements, on January 1, 2000, the Minister of National Education issued a Decree confirming him as a Professor at Universitas Djuanda. In 1998, he was appointed Minister of State for Food and Horticulture in the Kabinet Reformasi Pembangunan under the leadership of President BJ Habibie [27].

The ideas of Ahmad Muflih Saefuddin can be seen from his work in several books. Some of his writings include: *Tata Niaga Hasil Perikanan, Nilai-Nilai Sistem Ekonomi Islam, Islam Untuk Disiplin Ilmu Ekonomi, Islam Untuk Disiplin Ilmu Pertanian, Desekularisasi: Landasan Pemikiran Islamisasi, Ekonomi dan Masyarakat dalam Perspektif Islam, Islam Untuk Disiplin Ilmu Antripologi, Islam Untuk Disiplin Ilmu Manajemen, Percakapan Cendekiawan tentang Pemikiran Islam dan Indonesia, Ada hari Esok: Refleksi Ekonomi, Sosial, Politik untuk Indonesia Emas, Fenomena Kemasyarakatan: Refleksi Cendekiawan Muslim,* and *Ijtihad Politik Cendekiawan Muslim.*

It appears that Ahmad Muflih Saefuddin's concepts and thoughts are heavily influenced by his family background, education, teachers, and the environment. On the one hand, he received a modern education with a Western touch, but on the other hand, his understanding of Islam was very strong. All of this can be seen from his work, which always looks at things from an Islamic point of view.

4.2. Islamization of Science and Campus According to Ahmad Muflih Saefuddin

The idea of Islamization of science was first put forward by Ahmad Muflih Saefuddin in 1987. The idea was conveyed through his speech when he was appointed Rector of Universitas Ibnu Khaldun, Bogor. The idea was born after witnessing the inequality in the world of education so far.

Western hegemony through its new colonialism strategy has entered and damaged all aspects of life, education. Western science, which contains a secular virus, is a challenge for Muslims. In addition, Western penetration of universities has damaged the joints of Islamic life within them. The campus is the primary target for spreading pluralism by carrying out the concept of truth relativism, which ultimately assumes that all religions are true. They criticize the Qur'an with the goal to deconstruct Islamic law [28].

According to Ahmad Muflih Saefuddin, the Islamization of science is a concept about the desecularization of science. That is the liberation of science from the influence of destructive secular values by incorporating Islamic values into science. Ahmad

Muhflih Saefuddin describes it in his book *Islamisasi Sains dan Kampus*, as follows.

> "The virus contained in secular modern Western science is a challenge for Muslims. Modern Western civilization has made science problematic. On the one hand, Western civilization has produced useful science, but on the other hand, it has also caused damage to human life.

> That happens because the West has misunderstood science and has eliminated the aims and objectives of science itself.

> Philosophical speculation is very dominant in western secular life which focuses on humans as rational beings. As a result, science and moral ethics governed by humans are constantly changing. The westernization of science has raised doubts and conjectures to the stage of scientific methodology. The westernization of science has also raised doubts as a legitimate epistemological tool in scholarship. Westernization is by no means built on religious revelation and belief.

> ... Therefore the knowledge that developed in the West should not be applied in the Muslim world.

> ... To be suitable for Muslims, modern science must be Islamized. But Islamizing knowledge is not an easy job, it is not as easy as giving the Islamic label to that knowledge. In addition, not everything from the West is rejected, because there are a number of similarities with Islam." [28]

Ahmad Muflih Saefuddin elaborated that the concept of Islamic science must meet three criteria. First, science must be oriented towards the truth that can be explained through the scientific method and the prophetic method, where there is a relationship between man-God-nature. Second, Islamic science is a science that can provide renewal and development through scientific discoveries. Third, Islamic science is a science that can improve the world [28]

The concept of Islamization of science proposed by Ahmad Muflih Saefuddin uses an innovative integrative approach. Integration, in this context, is a dissolving process, not mixing, so that it produces something that is different both substantively and normatively from the two initial dissolved elements [28].

The intellectual framework developed by Ahmad Muflih Saefuddin in his concept of Islamization of science and campus is Tawhid and Qur'anic epistemology. Tawhid encompasses five major concepts within this intellectual framework. Those are the concept of the oneness of God, the concept of the unity of the universe, which includes the cosmos system, energy system, and the use of the universe, the concept of the unity of truth and the unity of knowledge. Truth and knowledge are both derived from the same source, namely Allah SWT, the concept of the unity of life, which includes trust, caliphate, and complement, and the last, the concept of the unity of mankind [28].

Universities are undeniably the guardians of past, present, and future science. Excellence, toughness, and the beauty of college are all found in science. The advantage lies in the toughness of science, which is in the orientation of the value of science. Its strength stems from the usefulness of science. The beauty can be seen in the aesthetic and artistic structure of science [28].

Higher education is a place for the development of science and technology as well as a place for human investment as software has a strategic position in incorporating Islamic values into science and technology through the educational process.[28]. Therefore, it is only natural that the Islamization of science starts from universities.

Campus Islamization is an unavoidable offer in supporting the Islamization of science. The Islamization of campuses is accomplished through the integration of general and religious education, the establishment of a true Islamic worldview, Islamization of the curriculum, and Islamization of science and social science.

5. CONCLUSION

The Islamization of science is required as a solution to the educational problems that have been arisen as a result of the West's penetration into the world of Islamic education in particular. The secular virus found in Western science has damaged the joints of science.

Ahmad Muflih Saefuddin is one of the Indonesian Muslim scientists who supports the concept of Islamization of science. In 1983 he proposed the concept of Islamization of science and the campus. In his opinion, the Islamization of science and campuses is the desecularization of science and campuses. Integration in the process of Islamization of science and campus is a process of dissolving not mixing. The paradigm he developed was the monotheistic paradigm with the Qur'anic epistemology.

AUTHOR CONTRIBUTIONS

Esti Saktiani is the first author of this research, as well as the corresponding author. She is a student at the department of Master Islamic Religious Education, Universitas Muhammadiyah Surakarta, Indonesia. She contributed to the finishing, editing article, and finding research data. Muthoifin is the second author who acted as supervisor of this research. He is a doctor of Islamic studies of the department of Master Islamic Religious Education Universitas Muhammadiyah Surakarta, Indonesia. The third author is Mutohharun Jinan, who was also supervising this research. He is a doctor in Islamic studies from the department of Master Islamic Religious Education Universitas Muhammadiyah Surakarta, Indonesia.

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