

Islamization of Isma'il Raji al-Faruqi's Knowledge (Study of Contemporary Epistemology)

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Abstract—Isma'il Raji al-Faruqi is a scientist and philosopher who proposed the idea of the islamization of science discourse. this discourse of islamization of knowledge has become an important topic of discussion in response to the development of the philosophy of western product science which seen material-secular. His efforts are to restore the totality and integrality of the understanding and meaning of islam and try to find the right solution by reconstructing the paradigm of islamic thought. this popular effort is called the islamization of science. He hopes that islamic teaching will truly be “rahmatan lil alamin” (a gift for sallah) this study, aims: Invent The Epistemology Concept of Isma'il Raji al-Faruqi, and to analyse. The solutions offered by Isma'il al-Faruqi for the advancement of muslims in utilizing of science and technology. The descriptive-analytical-critical with philosophy theory methods was used in Library research. The Results achieved are: the concept of Ismail Raji al-Faruqi's Epistemology: *Tawhid*, Embedding Islamic Insights, Obligation to study of Islamic Culture, Islamization of Modern Science, Use of Creative Methods). Need to be taught to all students as well as western seriousness. The steps must be taken to make the new education system financially secure, require donations called *Waqaf*.

Keywords—component; islamization of knowledge; epistemology

I. INTRODUCTION

The idea of islamic science is an implication of western domination in the field of epistemology, which is one of the factors causing the bias or crisis of modern science which becomes a barometer in the development of science in the islamic world, closer to the paradigm of science that is widely developed in the western world that is not fully in line with islamic teaching doctrine.

Al-Faruqi deeply regretted the impact of secular education which had been adopted by his predecessors in the middle class, and he sharply criticized scholars who sought to reform through Westernization. This is very different from the Islamic identity itself, so the results will be damaging. the order of the life of the Islamic *ummah* but they will never get what they want from the West. Therefore, the only step that will bring the *ummah* able to rise again and produce progress according to *al-Faruqi* is that it must be based on the teachings of Islam, because Islam is always in accordance with the conditions and all ages [1].

Isma'il Raji al-Faruqi is a scientist and philosopher who proposed the idea of the islamization of science discourse. this discourse of islamization of knowledge has become an important topic of discussion in response to the development of the philosophy of western product science which is seen as material-secular.

This modern science divorce from theological values has a negative impact: First, in its application, modern science sees nature along with its laws and patterns, including human beings, which are material-accidental without God's intervention. so that humans can exploit nature without taking into account spiritual values. Second, methodologically, this modern science, including its social sciences, has become difficult to implement to understand the social reality of Muslim societies that have different views of life than the West [2].

Al-Faruqi established a systematic principle and comprehensive framework for islamization off knowledge, that strived to dismantle the western ideological claims and reassert universal islamic principles and values: “as pre-requisite for the removal of dualism from the educational system, which is in turn a prerequisite for the removal of dualism from life, for the solution of the malaise of the *ummah*, knowledge ought to be islamized. while avoiding the pitfalls and shortcomings of traditional methodology, islamization of knowledge ought to observe a number of principles which constitute the essence of Islam” [3], namely , “to this end, the methodological categories or methodologically-relevant principles of islam, namely, the unity of truth, the unity of knowledge, the unity of humanity, the unity of life, the telic [purposeful] character of creation, and the subservience of creation to man and of man to allah (swt), must replace the western categories and determine the perception and ordering of reality...these values, especially the usefulness of knowledge for man’s felicity, the blossoming of man’s faculties, and the remoulding of creation so as to concretize the divine patterns, should be manifested in the building of culture and civilization and in human models of knowledge and wisdom, heroism and virtue, and pietism and saintliness.” [3].

In the era of Ismail Raji al-Faruqi the term Malaise was known, namely the weakness experienced by muslims from various angles. this weakness is mainly a uniform and general education system that applies. in school’s students are kept

away from islamic heritage and style, kept away from their past history [4].

This secular education system holds a very large proportion and discards the islamic system. as a result, the deislamalization of teachers and students continues with certainty and determination, in high school and universities [5]. The students are not like their ancestors who studied and islamized ancient Greek, Persian, and Idian sciences, they did not digest the science they had received or tried to renew the science with islamic insight, but feel quite satisfied with obtaining a diploma and a favorable position.

According to him, for a muslim the only goal is the ideals of islam, so the education system needs to be changed and the errors corrected. the separation between the islamic and secular education systems needs to be eliminated as an integral system of ideological programs [5]. Thick philosophical nuances with very religious islamic scholarship. philosophical values obtained from deep reflection, especially moral values even though it was relative, unlike the absolute and permanent religion [5].

Looking at the ideas Isma'il Raji al-Faruqi's Islamicization of Knowledge, in this study the authors submit the title "Islamization of Isma'il Raji al-Faruqi's Knowledge (Study of Contemporary Epistemology)."

Observing the problems above, this study aims to find: 1) the concept of the epistemology of Isma'il Raji al-Faruqi; 2) finding a solution offered by Isma'il Raji al-Faruqi for the advancement of muslims in utilizing the development of science and technology.

II. METHOD

This study examines various literatures relating to epistemological studies, so this research includes literature research. the sources of data used in the form of primary data are Isma'il Raji al-Faruqi's monumental work "Islamization of Science" and secondary data derived from written materials that are relevant to the topics discussed.

Research using descriptive-analytical-critical-methods, aims to examine the primary idea of a "scope of problems" enriched by relevant secondary ideas. the focus of critical analytical writing is to describe, discuss and criticize the primary idea.

This research uses philosophical-religious analysis. methodologically this research also uses a philosophical approach, trying to think critically, meaning that it is able to show the boundaries of a problem, able to formulate a problem, be able to, be able to place an understanding in its proper position. in this case using the philosophy of science approach (epistemology). religious, so that it can provide a moral foundation for scientific axiology, namely integrating religious understanding related to the development of the islamization of science. philosophical, because this research is carried out in depth, radical, systematic, and universal [6].

A. The Technique Collection of Data

The collection of data is done using documentation techniques, meaning that data is collected from documents, both in the form of books, journals, magazines, articles, and other scientific works [7], relating to the title appointed by the researcher.

B. The Data Analysis Technique

In this study, after the data was collected, the data was analyzed to get a conclusion. data analysis is the most important stage of writing. because at this stage it can be done and utilized in such a way as to produce a delivery that can really be used to answer the problems that have been formulated.

Descriptive analysis method is an attempt to collect data and compile a data, then analyze the data. the above opinion is reinforced by , the analysis of descriptive data is data collected in the form of words and images not in the form of numbers. this is due to the application of qualitative methods, besides that all that is collected is likely to be key to what has been investigated.

III. RESULTS AND DISCUSSION

The word science is a translation of the word in English: science. The word science comes from the latin word scientific which means knowledge. the word sciential comes from the verb *scire* which means to learn, know. in the beginning the scope of science (etymologically) pointed to knowledge only, knowledge of anything. the next healing understanding of science has expanded meaning, so that it refers to all systematic knowledge (systematic knowledge). The widespread use of the word science is continued in German with the word *wissenschaft* that applies to any regular collection of knowledge, including *naturwissenschaften* which includes both the natural sciences and the *geississenschaften* which in English is known as the humanities, while in indonesian it is known as cultural sciences which generally include knowledge of language and literature, aesthetics, history, philosophy and religion [8].

A. The Definition of Modern and Postmodern /Contemporary

Modern and Postmodern word conversations in this century are still attractive, what distinguishes these syllables. Scientists and philosophers bring this problem to a very wide area, full of differences and contradictions, the emergence of the term postmodern to mention the paradigm shift from the previous era (modern) and some are not on the grounds that postmodern is only a further development of the previous era. Postmodernist writings generally differ from one another. As Richard Appignanesi and Chris Garrat put it, postmodern is interpreted in a different sense: "as a result of modernism". "the result of modernism", "child of modernism", "development of modernism", or also "denial of modernism" or "rejection of modernism" [9].

Philosophical discourse relating to the search for knowledge, truth and wisdom; philosophy that concentrates on the thoughts and processes of its resources [10]. The term epistemology was first used by J.F. Friere to distinguish it from

other branches of philosophy, namely ontology (general metaphysics). the philosophy of knowledge (epistemology) is one of the branches of philosophy that questions the nature of knowledge. epistemology can also be interpreted as the correct theory of knowledge [11].

The initiators of Islamic Knowledge began their arguments from the premise that science is not value free [12].

The term 'Islamization of Knowledge' was first planned at mecca in 1977, which was followed up by other conferences in various muslim countries. the term only sees light in this conference, which reveals new and modern aspects of discourse. the result of this conference is the work of Ismail islami Raji al-Faruqi, the islamization of knowledge. this work, which is effectively a manifesto of political islam, is a major source of ideology and inspiration for followers throughout the muslim world [5].

Isma'il Raji al-Faruqi sees muslims have been very far behind the west in terms of the advancement of modern science and technology. his efforts are to restore the totality and integrality of the understanding and meaning of Islam and try to find the right solution by reconstructing The Paradigm of Islamic Thought. This popular effort is called the islamization of science, which positively accepts modern science according to the vision of islam. for al-Faruqi, muslims should not be left in a constant left behind, because he hopes that islamic teachings must truly be *rahmatan lil alamin* (a gift to all nature) [5].

Islamization of Science provides benefits in the form of islamic epistemology and will make a harmonious and victorious civilization. Therefore, the islamization of knowledge needs to be maximized in order to realize a dual function, namely as a savior of muslims, especially from misappropriations of the application of western science, and as an alternative to ways to acquire knowledge dynamically, reflecting the values of devotion and creativity and productive called the islamic epistemology [13].

Faruqi had tried to formulate his islamic ideas by dividing them into 3 major groups. **First**, redefining science, rearranging the data, rethinking the arguments and rationalization of the data, reassessing the conclusions and interpretations, and re-projecting the goals of science. **Second**, The Characteristics of the Islamization of Science: having issues that are clearly in accordance with islamic principles, having basic assumptions, and study methods, research methods, investigative methods, and having clear objectives. **Third**, the principle of Islamization of Science: the oneness of God, the unity of the universe, the unity of truth and unity of knowledge, unity of life, and unity of mankind [14].

Tawhid is derived from Arabic as an infinitive form of the verb *wahhada* which is a derivation of the root word *wahdah* which contains the meaning of oneness, unity. *Tawhid* is the According to al-Faruqi, to eliminate the dualism by islamizing the sciences or by holding an acculturation of knowledge. So what is conceived that science is western and contains dualism can be merged with the teachings of monotheism and some normative in Islam [5]. examines the concept of monotheistic theology of epistemology which is part of the construction of

islamic studies in the view of Ismail Raji 'al-Faruqi. The tawhidic principle formed the basic foundation in al-Faruqi's educational framework that emphasized on the value of truth and knowledge. This fundamental idea was projected in his work *Tawhid: Its Implications for Thought and Life* that extensively outlined the principle and notion of tawhid and set forth an integrated philosophy of education based on the structure and foundation of tawhid and its premises. He argued that tawhid is the basic and unifying principle of Islam that comprises of five principles, duality; ide nationality; teleology; the capacity of man and malleability of nature; and responsibility and judgement [15].

Through a combination of Islamic and western education systems, it is hoped that more can be done than using the old Islamic system and ways of secular system autonomy. With this blend of Islamic Systems can be explained in a secular style, the meaning of Islamic Knowledge becomes knowledge that is directly related to everyday life in this world, while modern knowledge will be brought into the framework of the Islamic system [16].

In the golden age, Muslims have succeeded in integrating various kinds of disciplines with Islamic teachings and have made valuable contributions in all fields. when an Islamic country advances and declines and is colonized, the heritage of Islamic scholarship moves to the west, so it's time for Muslims to master all modern disciplines, understand it perfectly. after that, they must integrate it into the superiority of the Islamic heritage by eliminating, changing, reinterpreting and adjusting to its components as world view of islam and establishing its values [17].

The Holy Qur'an is a guide to ethics, morals, wisdom and can be a teleology of science and a grand theory of science. revelation has never claimed to be a science of qua as often claimed by secular sciences.

Modernism and secularism as a result of derivatives that want strict differentiation in various fields of life are not in accordance with the ages, narrow and shallow specializations and majors narrow the visibility or thinking horizon.

in a civilization referred to as post-modern (or contemporary) there needs to be a change, namely the movement of religious deprivatization and the end of dedifferentiation. if defiration requires the separation between religion and other sectors of life, then de-differentiation requires the reunification of religion with other sectors of life, including religion and science [18].

The new scientific paradigm that unites, not just combines God's revelation and the findings of the human mind (holistic-integralisti sciences), will not result in diminishing the role of God (secularism) or isolating humans so that they are alienated from themselves, and the surrounding community, and the surrounding environment [18].

Islamic insights have not been taught in all the Islamic world so far, so the step that needs to be done is to teach all students of islam as well as western traditions taught to students in high schools in the west, that is, with consistency, universality, seriousness and involvement for all.

The Islamic Education System consisting of elementary and secondary madrasas in addition to *kuliyah* and *jami'ah* at the tertiary level must be integrated with The Secular System of Public Schools and Universities [5]. In muslim academics must master all modern disciplines, understand the sciences perfectly, and feel it as a command that can be offered [5].

The steps that must be taken to make the new education system financially secure, require donations called *waqaf* (auqaf) which are known and protected by *syari'ah* for the welfare of the people, so that schools can become autonomous, both students and teachers.

The separation of revelation and reason is completely unacceptable. this separation is very contrary to the whole spirit of islam. because in the koran there is a lot of inviting people to think using their intellect, meaning that islam always invites people to use their intelligence, to use their critical skills in each claim, to make judgments among alternatives, to always be convincing, coherent, not say anything except what he believes absolutely, always strives for conformity with reality. According to Wan Mohd nor Wan Daud "in the case of al-Faruqi, the suddenness of his devotion to the cause can be attributed to his direct acquaintance with al-Attas' ideas through many discussions and through an actual reading of the latter's manuscript dealing with the problems of the confusion in the minds of the Muslims due to secularization, Westernization and disconnectedness from their own heritage [3].

IV. CONCLUSION

In general, the thinking of epistemology isma'il raji al-faruqi and the solutions offered to deal with the difficulties of Muslims from various backwardness are as follows:

The Concept of Isma'il Raji al-Faruqi's Epistemology includes: Tawhid as the orientation of all studies and science; Embedding Islamic insights; Obligation to study islamic culture; Islamization of modern science, and the use of creative methods, (Ijtihad) Insights need to be taught to all students as well as western traditions taught to students in high schools in the west, namely with consistency, universality, seriousness and involvement for all.

An Islamic education system consisting of elementary and secondary madrasas in addition to *kuliyah* and *jami'ah* at the tertiary level must be integrated with the secular system of public schools and universities.

The Muslim academics must master all modern disciplines, understand these sciences perfectly, and feel them as a command that can be negotiated. ismail raji al-faruqi

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welfare of the people, so that schools can become autonomous, both students and teachers.

ACKNOWLEDGMENTS

My gratitude goes to: (1) The Directorate of Higher Education (DIKTI) for the research grant that i received, hopefully it will be a motivation to continue for working, researching, and publishing, (2) Institute for Research and Community Service at The Bandung Islamic University who have given the opportunity to participate in this grant.

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