

ISLAMIZATION OF SCIENCE ISMAIL RAJI AL FARUQI IN FORMING CURRICULUM INTEGRATION AT PTKI

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ABSTRACT

Islamic scholarship was born out of concern for modern Western science that deviated from the spirit of the Renaissance which initially aimed to humanize humans, instead, there was dehumanization and secularization. Islamic scholarship also intends to respond to the idea of the Islamization of science, which is seen as a textualization, that is, to make Western sciences in harmony with Islam. The objectives of this study is to: Know the biography of Ismail Raji Al Faruqi as a Muslim scholar; 2). Knowing the Islamization of Science Ismail Raji al-Faruqi; 3). Knowing the thoughts of Ismail Raji Al-Faruqi's Islamic education curriculum. Islam Ismail Raji Al-Faruqi (1921 – 1986 A.D.), was born in Jaffa, a city on the Palestinian coast (now Israel). Al-Faruqi was born on January 1, 1921, to a distinguished family and upheld the teachings of Islam, Al-Faruqi grew up in Palestine and inherited the strong character of the Palestinian Arab tradition that persistently fought for his nation to liberate it from Israeli occupation. So that his mind is firmly bound to Palestine and experiences firsthand the tragedy felt by the Palestinian people. Al-Faruqi, once a governor in Palestine, was also a visiting Professor in various countries, al-Faruqi had been educated in various countries, including Palestine itself, America, Canada Egypt al-Faruqi was killed in his home with his wife Louis Lamya and two children in 1986. Islamization is al-Faruqi's solution to change the education system in accordance with Islamic ideals that Muslims have long abandoned and the system and education system adopted by Muslims from the West is one that endangers the Islamic spirit by separating revelation from reason. The concept of the Islamic curriculum that Al-Faruqi wanted was a curriculum that developed the traditional system (Islam) and the modern system (West) by adjusting the vision of Islam. Al-Faruqi aims to blend both the Islamic system and the Western system and eliminate the shortcomings of both systems.

Keywords: Islamization of Science; Ismail Raji Al-Faruqi; Curriculum Integration

Introduction

The study of the integration of knowledge in Islamic Universities (PTKI) in Indonesia rumbled again and became an interesting and important study to be discussed seriously and deeply again amid the rampant transfer of status from the State Islamic Institute (IAIN) to the State Islamic University (UIN). The opening of general majors in many UIN and IAIN demands a paradigm shift in terms of scientific fields. The dichotomous paradigm between religious science and general science is seen as no longer relevant to the needs of Muslims. The existence of general science and religion simultaneously at PTKI Indonesia is expected to be a big capital in efforts to integrate both forms of curriculum.

Islamic scholarship was born out of concern for modern Western science that deviated from the spirit of the Renaissance which initially aimed to humanize humans, instead, there was dehumanization and secularization. Islamic scholarship also intends to respond to the idea of the Islamization of science, which is seen as a textualization, namely making Western sciences in harmony with Islam (read: text). Islamic scholarship intends to place Islam (the text of the Qur'an) as a paradigm in photographing reality. If

Islamization is an attempt to shift context to the text, then Islamic scholarship is the opposite, namely how normative texts are directed to context. The Qur'an in this case is not as a justification tool for various discoveries in the field of science, but as a paradigm that gives birth to integralist Islamic scholarship. (Abidin, 2016)

In the 21st century, the West has become an icon of civilizational progress where science and technology are developing rapidly in the west so that the West can become a magnet for other nations. However, the development of western civilization was not followed by values in the aspect of education. Western education developed based on the imposition of rights to the colonized state. The imposition of ideology that was brought was also carried out in the colonies so that it had an impact on the education systems of the colonized countries.

Islamic education at this time had the main characteristic of emphasizing the "process of remembering" the source of religious thought. In fact, the sake of solving problems or finding solutions to scientific problems cannot be passed by "the process of remembering" but it is necessary to "think process". This process continued until Islamic education came to backwardness. It cannot even give a bright perspective on the future. Along with this, Islamic countries became objects of European colony. So that Islamic education does not develop and stagnate.

In its development, Western education adopted by Islamic education, despite achieving progress, is still not worthy of being a model for advancing Islamic civilization that is peaceful, graceful, and friendly to human life. Because of the characteristics of the Western education system as a reflection of XVIII-XIX century thought and culture which is characterized by isolation from religion, state secularism, materialism, denial of revelation and elimination of ethical values which are then replaced by pragmatism". Thus the Western style of education, independent of the Western view of science. Where Western knowledge is only based on reason and senses, so science only includes things that are sensed and reasoned alone.

There is also a severe reality, where Islamic education follows the pattern and model of Western education with the intention of being able to develop rapidly like Western education and is willing to sacrifice the guidance of revelation, but does not produce anything significant in developing Islamic civilization. The educational results achieved were still unable to mobilize the development of Islamic civilization.

Ismail Raji Al-Faruqi once revealed a reality that caused a dilemmatic problem. Al-Faruqi once reported that the material and methodology taught in Islamic education are copies of Western materials and methodologies, but do not contain the insights that have brought them to life in Western countries. Without realizing it, the hollow material and methodology continue to have a bad influence that de-Islamizes students, by acting as an alternative to Islamic material and methodology and as an aid to achieve progress and modernization.

Islamic science adopted with Western education that has weaknesses and is dangerous for Muslims, then emerged the "Islamization of Knowledge Movement" which among others was pioneered by Ismail Raji Al-Faruqi. This Islamization of knowledge arose in response to the dichotomy between science and science that the secular West and the culture of modern societies incorporated into the Islamic world. Where the progress of modern science has been achieved brings an amazing influence, but on the other hand also has a negative impact, because modern science (West) is dry with values even separated from religious values.

Research Method

In this study, the author uses a type of skin research with a descriptive approach that is library research. Where the author will explain descriptively Ismail Raji Al-Faruqi's thoughts about the Islamic education curriculum according to findings in the field. As for the source of data, it consists of primary data obtained through books and journals related to Ismail Raji Al-Faruq's thoughts on the Islamic Education Curriculum (Hadi, 2002). And secondary data is sourced from other information such as from people or news that the author can accept the truth scientifically and observationally. Data collection techniques with literature studies, observation, and documentation, are the three techniques the author uses to meet the required data. The analysis techniques that the author uses are descriptive analysis techniques and in-depth study of studie. While the author's data validity technique is based on four criteria, namely a degree of trust (Credibility, Transferability). Dependability, and confirmability.

Result And Discussion

Biography of Ismail Raji Al-Faruqi

Life Background

Islam Ismail Raji Al-Faruqi (1921 – 1986 A.D.), was born in Jaffa, a city on the Palestinian coast (now Israel). Al-Faruqi was born on January 1, 1921 to a distinguished family and upheld the teachings of Islam, Al-Faruqi grew up in Palestine and inherited the strong character of the Palestinian Arab tradition that persistently fought for his nation to liberate from Israeli occupation (al-Faruqi, 1989). So that his mind is firmly bound to Palestine and experiences firsthand the tragedy felt by the Palestinian people. And Al-Faruqi became one of the staunch opponents of Zionism. Even before his death, Al-Faruqi argued that Israel must be torn down and the Palestinian people have the right to act against Israel (Iqbal, 2015)

Al-Faruqi became the first Registrar of Cooperative Societies in 1941 under the mandate of the British government in Jerusalem. Al-Faruqi worked in Jerusalem until 1945, at the age of 24, was appointed governor of the Galilean province of Palestine. But not long this position was held in his lap, in 1947, Galelia fell to Israel, so he migrated to America, a year later.

In one incident there was a silver lining, but fate turned out to be otherwise, al-Faruqi surrendered himself to the United States and changed the course of his life. Al-Faruqi then activated himself in academia and was concerned with scientific issues. Mastery of science became a special motivation for al-Faruqi to continue his studies at a higher level. during al-Faruqi's stay in America, he forgot about political activity, then continued to engage in scientific activities before becoming governor.

By the time al-Faruqi was in America completing his education, he was experiencing financial problems. Al-Faruqi then worked on the translation program (Arabic-English), in collaboration with The American Council of Learned Societies. Al-Faruqi has also worked as a building contractor by building quality houses in several strategic locations. Al-Faruqi's sensibility in art, beauty, and decoration with a touch of Eastern style attracted many American buyers. In this field, al-Faruqi earned a lot of money, but in the end, al-Faruqi left everything behind and chose to live a life of becoming a scientist.

Then al-Faruqi continued the studies of Islamic sciences, al-Faruqi to Muslim countries including; al-Azhar, Cairo, Egypt, under the guidance of Muslim scholars al-Faruqi spent his time deepening the specialization in Take it. It was this specialization of his

knowledge that motivated and encouraged al-Faruqi to study in an Islamic state for four years.

Departing from the socio-cultural and political conditions that al-Faruqi went through, the pattern and color of his thought were known. As a typical Palestinian Arab, al-Faruqi is a Bayani type of thought. Then al-Faruqi pursued the world of philosophy whose style of thought was philosophical, making al-Faruqi printed Burhani. From this experience, Bayani (nas) and Burhani (logic) al-Faruqi's thoughts became accommodating and could master the material and methodology of the sciences studied in America and Islam in Egypt. In his scientific journey, both of his experiences encouraged al-Faruqi to build an Islamic culture with Islamic epistemology, famous for his project of Islamization of science. In building and realizing his ideas, in addition to conducting seminars and workshops, al-Faruqi also invited various Muslim science and technology experts to find a philosophical and historical connection point between Modern science and Islam ([Abdurrahmansyah, 2022](#)) And al-Faruqi's project was institutionalized and implemented in 1981.

Al-Faruqi married an American woman, the daughter of an American artist whom he managed to convert according to the will of his own wife, who was also a Muslim scholar and scholar, from the marriage of Ismail Raji al-Faruqi and Lois Ibsen or Lois Lamya after embracing Islam was blessed with two children. But with the rise of anti-Arab movements, Muslim scholar Ismail Raji al-Faruqi and his wife Lois Lamya al-Faruqi, and their two children were killed in his home in a group attack unknown on May 27, 1986, in the early morning at the end of Ramadan ([Lestari, 2020](#)). Higgga at this time the death of al-Faruqi and his family has not been completed and has become a mystery, and completely has not been revealed.

Ihsan Ali Fauzi argues that Ismail Raji al-Faruqi was killed along with his wife and son at a time of increasing anti-Arab or Arab movements, spread by groups such as the Jewish Devenses Organization (Jewish Defenders Organization). Later in memory of al-Faruqi, by the Organization of the Islamic Society of America North (ISNA), established The Ismail and Lamya al-Faruqi Memorial Fund securing al-Faruqi's work, and intended to carry forward al-Faruqi's ideas and ideas ([Abdurrahmansyah, 2022](#))

Educational Background

Al-Faruqi received his first religious education from his father and the mosque where he lived, and also from the local mosque. Then al-Faruqi continued his education at The French Dominical College des Ferese, Lebanon from 1926 until receiving a certificate in 1936. After that, he continued his education at American University, Bairut, majoring in philosophy until the baccalaureate in 1941 and received a B.A. degree. After graduating, al-Faruqi returned to Palestine to be active in his country's government.

Al-Faruqi continued his education at Indiana University until obtaining a master's degree in philosophy, in 1949. Then after two years, al-Faruqi obtained a second master's degree in the same field from Harvard University. In 1952 al-Faruqi's Ph.D. was obtained from Indiana University, and his dissertation On the Justification of God, Metaphysics and Epistemology of Value, under the title "On Justifying the God: Metaphysic and Epistemology of Value" but what was obtained did not satisfy al-Faruqi. Then al-Faruqi went to Egypt to study Islamic sciences at al-Azhar University and obtained his Ph.D. in 1958 ([Abdurrahmansyah, 2022](#))

After al-Faruqi came from Egypt, in 1959, he immediately became an educator at McGill, Montreal, Canada, and studied Christianity and Judaism intensively. However, al-

Faruqi returned to Karachi, Pakistan after two years in 1961, and became part of the activities of the Central Institute for Islamic Research (CIIR) and two years in Pakistan to the journal *Islamic Studies*. Faruqi returned to America to become an educator at School of Divinity, Chicago University in 1963, and re-did Islamic studies at Syracuse University, New York, then in 1968 became a professor of Islamic thought and culture at Temple University, Philadelphia and al-Faruqi founded the Department of Islamic Studies and he remained its leader until May 27, 1986 (Abdurrahmansyah, 2022)

Al-Faruqi is noted to be an extraordinary lecturer at various universities, such as at Mindanao State University, Miriawi City, Philippines, and at the University in Qom, Iran. Al-Faruqi is also a well-known curriculum designer at The Merican Islamic College, Chicago, and he was instrumental in designing the curriculum. Al-Faruqi was also heavily involved in the Islamic movement with his wife Louis Lamy and formed Islamic studies such as the Muslim Students Association (MSA), the American Academy of Religion (AAR), and founded The Muslim Social Science Association International Institute of Islamic Thought (IIIT), (The Association of Muslim Social Scientist – AMSS), Islamic Society of North America (ISNA), and journals published in the American Journal of Islamic Social Sciences (AJISS). Al. Faruqi also advised and designed Islamic study programs at Islamic universities in various Islamic worlds, including; in Pakistan, South Africa, India, Egypt, Saudi Arabia, and Malaysia. Also, in isolative places such as at Mindanao University, Southern Philippines, and Qum University, Tehran, Iran.

Al-Faruqi in the organization, is the leader of the Muslim Student Association, as the leader and founder of Muslim professional associations such as the Muslim Association of Social Sciences, as well as chairman of the trustees board of the union Islam North America. And al-Faruqi is committed to combining Islam and Islamic studies because besides being a historian he is also an ecumenist. Tirelessly launched an Islamic studies program. Educating and recruiting Islamic students, Muslim professionals were also organized and formed a steering committee at the American Academy of Religions which was the largest professional association of teacher teachers religion about Islamic Studies (Esposito, 2002)

The dignitaries of McGill University were amazed by al-Faruqi's prowess during his stay, including Stanely Brice Frost, Dean of Graduate Studies and Research, whom al-Faruqi was a friendly debating partner and colleague. then there is W. C. Smith, director of Islamic Studies University Mc Giil, who considered al-Faruqi a Palestinian figure who was brave and intellectually sophisticated and even able to hit the West and Zionism on the ground. because Israel was made by the West so Palestine was robbed, of his works and books.

Works by al-Faruqi

Al-Faruqi's works are numerous in various religious midwives including the following:

Book Form

From Here We Start tr. from the Arabic of K.M. Khalid. Washington, DC: American Council of Learned Societies, 1953., *Our Beginning in Wisdom*, tr. from the Arabic of M. al Ghazali. Washington, DC: American Council of Learned Societies, 1953., *The Policy of Tomorrow*, tr. from the Arabic of M. B. Ghali. Washington, DC: American Council of Learned Societies, 1953., *Ufox and Religion: An Analysis of the Dominant Ideas of Arabism and of Islam as Its Heights Moment of Consciousness*, vol. 1 of *On Arabism*, Amsterdam: Djambatan, 1962., *Usul al Sahyuniyah fi al Din al Jews (An Analytical Study of the Growth of Particularism in Hebrew Scripture)*. Cairo: Institute of Higher Arabic Studies, 1964., *Christian Ethics: A Systematic and Historical Analysis of Its*

Dominant Ideas. Montreal: McGill University Press and Amsterdam: Dbridge, Amsterdam, 1968., *Milal al Mu'asirah fi al Din al Jews (Contemporary Sects in Judaism)*. Cairo: Institute of Higher Arabic Studies, 1968., *The Great Asian Religions*, in collaboration with W.T. Chan, P.T. Raju, and J. Kitagawa. New York: Macmillan, 1969., *Historical Atlas of the Religions of the World*. New York: Macmillan, 1975., *The Life of Muhammad*. Tr. and ed. from the Arabic of M.H. Haykal. Indianapolis: North American Islamic Trust, 1976., *Islam*, Beltsville, MD: Amana Publications, 1985., *Islam and Culture*. Kuala Lumpur: Angkatan Belia Islam Malaysia, 1980., *Al Milal al Mu'asirah fi al Din al Jews (Contemporary Sects in Judaism)*. Cairo: Institute of Higher Arabic Studies, 1968., *The Great Asian Religions*, in collaboration with W.T. Chan, P.T. Raju and J. Kitagawa. New York: Macmillan, 1969., *Historical Atlas of the Religions of the World*. New York: Macmillan, 1975., *The Life of Muhammad*. Tr. and ed. from the Arabic of M.H. Haykal. Indianapolis: North American Islamic Trust, 1976., *Islam*, Beltsville, MD: Amana Publications, 1985., *Islam and Culture*. Kuala Lumpur: Angkatan Belia Islam Malaysia, 1980., *Islam and the Problem of Israel*. London: The Islamic Council of Europe, 1980., *Social and Natural Sciences*, ed. with A. O. Naseef. Seven oaks, UK: Hodder and Stoughton, and Jeddah: King Abdulaziz University, 1981., *Essays in Islamic and Comparative Studies*, ed. Herndon, VA: IIIT, 1982., *Islamic Thought and Culture*, ed. Herndon, VA: IIIT, 1982., *Dialogue of the Abrahamic Faiths*, ed. Herndon, VA: IIIT, 1982., *Islamization of Knowledge*. Herndon, VA: IIIT, 1982., *Tawhid: Its Implications For Thought And Life*. Kuala Lumpur: IIIT, 1982., *The Cultural Atlas of Islam*. New York: Macmillan, 1986 ([Iqbal, 2015](#))

Form In Press

An Anthology of Readings on Tawhid, Kuwait: IIFSO, Training Program for Islamic Youth, Kuwait: IIFSO., *The Life of Muhammad ibn Abdul Wahhab*, Riyadh: The Ministry of Higher Education ([Iqbal, 2015](#))

Article Form

"On the Ethics of the Brethren of Purity and Friends of Fidelity (Ikhwan al Safa wa Khillan al Wafa')," *The Muslim World*, vol. L, no. 2, pp. 109-21; no. 4, pp. 252-58; vol. LI, no. 1, pp. 18-24., "Muhadarat fi Tarikh al Adyan" ("Lectures on the History of Religions"), a précis of lectures delivered in the Faculty of Arts, Cairo University, *Bulletin of the Faculty of Arts*, vol. 21, no. 1 (May 1959, published 1963), Cairo: Cairo University Press, pp. 65-74., "Towards a New Methodology of Qur'anic Exegesis," *Islamic Studies*, vol. 1, no. 1, pp. 35-52; reprinted in *Muslim Life*, vol. XI, no. 1 (January-March 1964): 4-18., "Towards a Historiography of Pre-Hijrah Islam" *Islamic Studies*, vol. 1, no. 2, pp. 65-87., "On the Raison d'Etre of the Ummah," *Islamic Studies* vol. II, no. 2, pp. 159-203., "Report of the Seminar," *Knowledge for What? (Proceedings of the Seminar of Islamization of Knowledge, Rabi' al Awwal 1402 / January 1982)*, Islamabad: Institute of Education, 1982, pp. xxii-xxvi. "Islamization of Knowledge: The General Principles and the Workplan," *Knowledge for What? (Proceedings of the Seminar of Islamization of Knowledge, Rabi' al Awwal, 1402 / January 1982)*, Islamabad: Institute of Education, 1982, pp. 1-49., "Nahwa Jami'ah Islamiyah," *Al Muslim al Mu'asir*, vol. 9, no. 33 (November 1982—January 1983): 47-56 ([Iqbal, 2015](#))

Books translated into Indonesian

Tawhid, tr. Rahmani Astuti, Bandung: Pustaka, 1995., *Islamization of Science*, tr. Anas Mahyudin, Bandung: Pustaka, 1995., *Islam and Culture*, tr. Yustiono, Bandung: Mizan, 1992., *Islam*, tr. Luqman Hakim, Bandung: Pustaka, 1992., *Tawhid Art: The Essence and Expression of Islamic Aesthetics*, tr. Hartono Hadikusumo, Yogyakarta: Yayasan Bentang Budaya, 1999., *The Nature of Hijrah; Islamic Da'wah Strategy to Build a New World Order*, tr. Badri Saleh, Bandung: Mizan, 1994 ([Iqbal, 2015](#))

Such many works indicate that Ismail Raji al-Faruqi was a prolific and great Muslim scholar in his field. During his life he was devoted to the development of science and the development of Islamic studies.

Islamization of Science Ismail Raji Al-Faruqi

The Islamization of science emerged in the modern era (20th century) as a critical response to the secular, dry Western global civilization of Scientific, spiritualist, dichotomy of reason-revelation, science-charity, and material-spiritual, which resulted in the emergence of humanitarian problems, such as moral-religious degradation, mental emptiness, and taqlid traditions among Muslims (Baharun & Mundiri, 2011)

Islamization is al-Faruqi's solution to change the education system in accordance with Islamic ideals that have long been abandoned by Muslims and the system and system of education adopted by Muslims from the West are an educational system that endangers Islamic scholars by separating revelation from reason.

Islamization in this case, means efforts to build a scientific paradigm based on Islamic values, both in ontological, epistemological, and axiological aspects, according to al-Faruqi Islamization of science must refer to three axes, namely the unity of knowledge, the unity of life, and the unity of history. The unity of knowledge is no longer the separation of rational (aqli) and irrational (naqli) knowledge. The unity of life is concerned with all knowledge which must refer to the purpose of creation, which has the effect of further unfreedom of knowledge from divine intentions. Historical knowledge is related to the unity of discipline that must lead to the nature of the ummah and serve the goals of the ummah in history (Baharun, 2011: 112).

Al-Faruqi argues that although the Western secular education system has been used, whether it is in a university environment or a scholar, the creativity and greatness of the West has not been commensurate with the results obtained by scholars and the University of the time. Because vertical insight or Islamic insight is not owned by the Islamic world. Al-Faruqi felt the symptoms, by what he meant by "the lack of vision". A clear loss of something that must be fought for until it succeeds.

The background that became the main actor of the idea of Islamization of Al-Faruqi Science emerged because Muslims had their living conditions in various aspects backward. So getting out of that trap is a good solution according to him, by reconstructing the attitudes, mindsets, and patterns of life of Muslims through scientific paradigms and education according to Islamic values.

The idea of Islamization of al-Faruqi's science was born colored by three factors (David, 2003), namely:

First, there is malaise or a crisis of thought afflicting Muslims. Al-Faruqi considers Malaise to be the source of many crises that Muslims experience, from economic, political, to religious and cultural crises. Experiencing adversity in various areas of life, Muslims are positioned at the bottom of other nations. In the political field, the Islamic people were divided by the colonials into 50 independent states, and hit each other. On the other hand, Muslims are not economically developed like other nations. Then centuries of decline among Muslims led to a plague of illiteracy, ignorance, and superstition among Muslims. Which makes the Islamic follow the West.

Second, in Muslims the education system became dualistic, and in the advancement of Western modernization, education was influential. In Islamic education, Al-Faruqi has

the view that Islamic education is the worst phenomenon. In Muslim countries, the education system was uprooted from the Islamic tradition and only became a caricature of the prototype of the Western education system. Al-Faruqi thinks that the increasing dominance of public schools inherited from the colonial, secular government is far from Islamic values. In the Islamic world, the management of education is not committed to quality standards and is not supported by a clear vision, so it fails to produce creative scholars.

Third, the idea of Al-Faruqi's Islamization thought is also colored by his educational background and teaching experience. Al-Faruqi obtained an education that was integrated between Islamic education and secular Western education. Al-Faruqi's learning process still uses a dichotomous system even in world-renowned institutions at that time, such as at Al Azhar Cairo University Egypt which only studies Islam, and at the American University of Beirut, the education system is given Westernization.

From the three descriptions that have been explained, it can be understood that al-Faruqi wants education to return to Islamic values, rise from the crisis of thought or malaria, and Islamic education not dualistic.

Al-Faruqi explained the steps of the Islamization process that must be carried out (al-Faruqi, 1989: 42), namely:

1. Mastery of modern disciplines.
2. Survey of disciplines.
3. Mastery of Islamic treasures.
4. Mastery of Islamic treasures for the level of analysis.
5. Each discipline is determined by its specific elevation, with three problems:

First, what does Islam contribute? From the Qur'an to modernist thinkers, all of whose problems pervade modern disciplines.

Second, how big is the donation? when compared to the acquisition of modern discipline

Third, what problem areas are little or even ignored by the Islamic Treasures. if there are problem areas that are little or not at all noticed by the Islamic treasury, Muslims are going to fill in the gaps and formulate problems, and broaden the vision of those disciplines.

- a. Modern disciplines are critically assessed. when Islamic relations have been compiled, they are then assessed and analyzed from the Islamic starting point.
- b. Islamic treasures are critically assessed. It must always analyze every field of human activity as well as the relevance of the contribution of Islamic treasures and formulate its contemporary.
- c. The biggest problems of Muslims in the survey. Muslims make systematic studies of political, socioeconomic, intellectual, cultural, moral, and spiritual problems.
- d. The problems of humanity are surveyed. The same study, however, focused on the whole of humanity.
- e. Creative analysis and synthesis. Muslim scholars at this stage are ready to synthesize the treasures of Islam and modern discipline, as a bridge to the abyss of centuries of stagnation. The treasures of Islamic thinkers relate to modern achievements, then move the boundaries of science to a wider horizon than modern disciplines have achieved.

- f. disciplines were reformulated within the framework of Islam. Once a balance between Islamic treasures and modern disciplines was achieved, then university textbooks were written to redefine modern disciplines in Islamic publications.
- g. Dissemination of knowledge that has been Islamized.

Ismail Raji Al-Faruqi's Islamic Education Curriculum Thought

The concept of the Islamic curriculum that Al-Faruqi wanted was a curriculum that developed the traditional system (Islam) and the modern system (West) by adjusting the vision of Islam. Al-Faruqi aims to blend both the Islamic system and the Western system and eliminate the shortcomings that both systems have.

The Islamic education system tends to be legitimate, the inadequacy of outdated handbooks and inexperienced teachers in the traditional system, and the Western education system tend to be It is secular in nature separates revelation from reason in the search for knowledge and the imitation of secular Western methods and ideals in a secular system (Alfarizi, 2022). So al-Faruqi made the following formulation of the curriculum:

Purpose

"Creating Muslim scholars who can master and have an understanding in Western sciences and Islamic Sciences in an effort to instill a true understanding of these sciences".

Material

Strengthening the integration between Islamic subjects or sciences and Western sciences and instilling Islamic insights in every integrated science (Sony, 2015)

Secular education is re-imprinted in accordance with Islamic teachings and ideals. Islamic education must be based on the universality of Islam without discriminating ethnic or race, accepting Islamic axiology by considering the morals and ethics of the ummah in its use.

Divinity / Tawhid

Natural Sciences

Morals

Unity and unity and Ashhabiah

Practical / skills/skills/trustworthiness/economics materials

Process

Islamic knowledge will be knowledge of something of life that is directly related to daily life in the world, and modern knowledge is brought and incorporated into the framework of the Islamic system (Sony, 2020)

The Islamic education system and the Western education system redefine the disciplines under the Islamic framework by making theories, methods, principles, and objectives subject to: The Oneness of God, The unity of the universe, the unity of truth and the unity of knowledge, the unity of life, the unity of mankind. (Nurhayati & Rosadi, 2022)

With the characteristics of developing the potential (physical, spiritual, and intellect) and morals (morals) of Islam. Providing the needs of human life in the world and hereafter to create Family People who can answer the challenges of the modern world. Universal education without distinction of race, ethnicity, and skin color.

Mastering modern science, mastering Islamic heritage, unity

Evaluation/Assessment

Can maintain faith to recognize and worship God
Can preserve nature
Can perpetuate the truth of knowledge and revelation and blend reason, revelation, and reality
Able to process natural resources according to God's mandate
Can maintain unity and brotherhood with moral policies

Development of Ismail Raji al-Faruqi's thought

Western scientific and technological hegemony has a huge influence on people's style and outlook on life. Historically, modern Western science was built on the spirit of freedom and as a form of opposition to the domination of Christian teaching, thus causing a mindset that was contrary to Christian religious thought as the antithesis. In this respect, secularization is the most striking mission inserted into modern Western science (Alfarizi, 2022)

In the third millennium, modern science will still be the dominant factor in the life of the Indonesian nation. Potentially, science can be both destructive and constructive, depending on how we manage it. Management in accordance with the cultural habitat of the Indonesian nation will make science maximally useful as well as a moral responsibility of everyone (Ismail, 2019)

The development of the Islamization of Science in the curriculum can be seen in the development of an Islamic-based formal education curriculum. The establishment of STAIN, IAIN, and UIN integrates religious science and general science as a manifestation of the implications of renewal that breathes Islamization, with the aim of returning the identity of Muslims to the times of glory (Hanifah, 2018). In addition, many financial institutions based on Islamic Sharia have become very popular among the people of Indonesia. The existence of zakat bodies does not escape the purpose of renewal. All these efforts are made so that Muslims are not left behind with others without putting aside religious beliefs so as not to deviate from the teachings and moral values (Rachman, 2020).

Al-Faruqi is a figure who has brilliant ideas for solving the problems faced by Muslims. The idea cannot be separated from the concept of tawhid, because tawhid is the essence of Islam that covers all human activities. For al-Faruqi, Islamization of science means Islamizing modern science by carrying out scientific activities such as elimination, change, and interpretation in which there is a curriculum, to support his ideas, al-Faruqi has compiled a series of works that must be carried out. (Zuhdiyah, 2016)

Some updates related to Islamization that integrate the existing curriculum at PTKI in the form of subject units include religious sociology, religious communication, religious psychology, the emergence of Sharia economics, development of sharia, Islamic religious education, etc.

While development in other fields of institutions/institutions can take the form of the following: The field of education, the rise of Islam-based schools such as Modern Islamic Boarding Schools, and formal educational institutions as a form of returning modern sciences into the framework of Islam. Economic sector, with the establishment of various kinds of cooperatives and Islamic banks. In the social sector, many zakat bodies are established as a forum for Islamic tax payments which generally receive assistance to be forwarded to those in need.

Conclusion

The development of Western modern science that deviated from the spirit of the Renaissance which originally aimed to humanize humans but became dehumanized and secular became a concern for Muslim scientists, one of whom was Ismail Raji al Faruqi who had brilliant ideas about the Islamization of Science. so that the Islamization of Science, the Qur'an, and Hadith became the paradigm and basis of science to overhaul the scientific paradigm that was taking place under the hegemony of the Western scientific paradigm. likewise happened to the curriculum at Islamic Universities IAIN / UIN which opened general study programs, bringing its curriculum based on the Qur'an and Hadith as well as Islamic scientific rules as well as the Islamic goal of "Rahmatan lil 'Alamin". as in the Sharia Banking Study Program, Faculty of Islamic Business Economics (FEBI) UIN Salatiaga, the curriculum is directed at the adoption of an Islamized general curriculum.

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