
KNOWLEDGE ISLAMIZATION MODEL OF ISMA'IL RAJI AL FARUQI'S PERSPECTIVES FACING THE EDUCATION CHALLENGES IN THE 21ST CENTURY

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Abstract:

This study aims to compile the work steps of the Islamization of science based on the Islamization model formulated by Isma'il Raji Al Faruqi. This qualitative approach research uses literature study method. This study identifies unhealthy symptoms in the aspects of scientific jurisprudence among Muslims who have not shown symptoms of recovery even in the 21st century. The results of the analysis then prompted the prioritization of the work plan for the Islamization of science in accordance with the ideas of Isma'il Raji Al Faruqi. The work plan begins with strengthening the five principle of unity and focuses on Islamization with a scientific integration model in the five fields of science, namely religious studies, educational management, research methodology, politics, and economics.

Abstrak:

Penelitian ini bertujuan menyusun langkah-langkah kerja Islamisasi ilmu pengetahuan berdasarkan model Islamisasi yang dirumuskan oleh Isma'il Raji Al Faruqi. Penelitian dengan pendekatan kualitatif ini menggunakan metode studi literatur. Penelitian ini mengidentifikasi gejala tidak sehat dalam aspek fikrah keilmuan di kalangan umat Islam yang belum menunjukkan gejala kepulihan bahkan hingga abad 21 ini. Hasil analisis tersebut kemudian mendorong penetapan prioritas rencana kerja Islamisasi ilmu pengetahuan sesuai dengan gagasan Isma'il Raji Al Faruqi. Rencana kerja tersebut dimulai dengan penguatan prinsip panca kesatuan dan fokus melakukan Islamisasi dengan model integrasi keilmuan pada lima bidang ilmu pengetahuan yakni studi agama, manajemen pendidikan, metodologi penelitian, politik, dan ekonomi.

Keywords:

Islamization Model, Integration of Knowledge, Al Faruqi, 21st Century

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INTRODUCTION

Isma'il Raji Al Faruqi (1986) has analyzed the symptoms of malaise in the early 1980s. Prolonged suffering as a reality of these symptoms still occurs until the 21st century today. The impact of this malaise affects many areas of life, including politics,

economy, faith, and culture without excluding the education sector. Al Faruqi (1986) once described how bad the state of education was in the Islamic world at that time and the phenomenon can still be diagnosed nowadays. Islamic education institutions, which are predominantly established by private parties, are still struggling to fund school operations. To get financial support from the government, Islamic educational institutions must be ready to carry out the split curriculum between Islam and modern science. This division of the curriculum in turn only discredits graduates of Islamic education institutions so that they cannot compete with general school graduates.

The existing Islamic tertiary institutions also do not hesitate to carry out studies and theses that weaken the principles of Islam itself, for example, the institution studies that question the authenticity of the Qur'an as a revelation that was sent down to the universe through chosen humans, namely the Prophet sent by Allah Subhanahu wa Ta'ala (Muzayyin, 2014: 65). Other studies have even shown interpretive works that contradict the agreement of the ulama ahlu sunnah regarding the stipulation of a case. In his comparative study, Nailil Muna once reported the interpretation made by M. Quraish Shihab who argued with confidence that the veil is just a custom of a region, and its application should not be forced in other areas (Muna, 2019: 33).

Islamic education institutions that only emphasize the construction of colossal buildings, pursuing the achievement of success in the title of an institution limited to the size of the numbers are still growing as the neglect of these Islamic educational institutions in a serious effort to prevent the decline of the morale of students. The Islamic education institution also did not realize that it had been used as an object in the de-Islamization project through education. Abuddin Nata pointed out that there are five educational problems in the modern age that have become challenges to Islamic scholarship and the world of Islamic education. First, the science of positivism has penetrated into Islamic scholarship since the era of Western imperialism, which has created hatred and enmity between Western scientists and Muslim scholars, especially traditional Muslims. This encourages polarization between the religious sciences and the general sciences. Second, the Western point of view that views the universe as a linear mechanical system without the involvement of God. This perspective influences the scientific point of view and evokes a materialist way of thinking.

Third, Western science is again cornering the source of Islamic science which only deals with manuscripts and texts, but on the other hand glorifies the sources of knowledge that are both empirical and rational in nature. Fourth, in line with the problem of the source of knowledge, in the end the West tends not to recognize the object of science that is metaphysical in nature and only recognizes the object of knowledge that can be sensed. Fifth, among Muslims themselves, there is still confusion in understanding the classification of science according to Imam Ghazali, namely about the science of fardhu 'ain and the science of fardhu kifayah. Some Muslims only narrow the science of fardhu 'ain to religious sciences. In fact, if it is further understood, mundane sciences if dedicated to winning the religion of Allah Subhanahu wa Ta'ala can also be categorized as knowledge of fardhu 'ain.

The bad condition of the Islamic education world mentioned above is still prevalent today in the 21st century, making the discussion about the concept of Islamization of Science which was coined by Isma'il Raji Al Faruqi always interesting to study and research. Several studies on the Islamization of Science have been carried out, both in the form of comparative studies and studies that focus on the philosophy of science and Islamic education.

Suhaimi and Zuhdiyah both studied the Islamization of Isma'il Raji Al Faruqi's thought. Suhaimi's research which was carried out using the literature study method analyzed the concept of the Islamization of knowledge according to Isma'il Raji Al Faruqi which must be based on the principle of tauhid, the unity of the universe, the unity of truth, the unity of life, and the unity of mankind (Suhaimi, 2015: 131-140).

Meanwhile, Zuhdiyah highlighted the contribution of Isma'il Raji Al Faruqi's thoughts in several fields, one of which is education. The thought of Isma'il Raji Al Faruqi has inspired Islamic universities to take steps towards the Islamization of science and technology. As a result, STAIN and IAIN continue to improve their status to UIN by collaborating intellectual mastery, skills in administrative aspects, political and bureaucratic expertise and regularity of managerial skills (Zuhdiyah, 2016: 1-21).

The process of deepening Isma'il Raji Al Faruqi's thoughts on the concept of tauhid was also carried out by (Hermawati, 2015: 383-403; Inayah, 2018: 97-121; Hadi, 2019: 265-290; & Siswati, 2019). Nur Wahyu Hermawati managed to conclude that the concept of tauhid is a tool for Islamizing the knowledge that is currently being taught in various educational institutions. Firda Inayah's analytical study formulates that the concept of tauhid is an important asset in developing the epistemology of the Islamization of science (Inayah, 2018).

The study of the perspective of Islamic civilization carried out by Sofian Hadi suggests that the principle of tauhid Al Faruqi as the basis of knowledge, tauhid as the basis for educating the family and tauhid as a reinforcement of elements in the metaphysical aspect, are the main and fundamental matters in welcoming the civilization of Islamic civilization (Hadi, 2019: 265-290). Meanwhile, Vialinda Siswati worked on a literature study on the thought of Isma'il Raji Al Faruqi on the concept of tauhid and its contribution to improving the political order (Siswati, 2019: 149-164).

A summary of the study of the concept of tauhid according to the concept of Islamization of Isma'il Raji Al Faruqi is presented in table 1 below:

Table 1. Examining several studies on the concept of tauhid according to the Islamization of Al-Faruqi's perceptions

Researcher	Scope of Study	Results of the analysis
	Literature	
Nur Wahyu H	Tauhid and the concept of science	The concept of tauhid is a tool for Islamizing the science that is currently being taught in various educational institutions.
Firda Inayah	Tauhid and the principles of sciences	The concept of tauhid is an important asset in developing the epistemology of the Islamization of science.

Sofian Hadi	Tauhid and Islamic civilization	Tauhid is the main and fundamental matter in welcoming the civilization of Islamic civilization.
Vialinda Siswati	Tauhid and politics	The concept of tauhid must contribute to improving the political order.

The exploration of the comparative study of the concept of Islamization of Knowledge between the thoughts of Isma'il Raji Al Faruqi and Syed Muhammad Naquib Al Attas has been carried out by Solihah, Mila Hasanah, and Irma Suryani Siregar. Solihah investigates that both Isma'il Raji Al Faruqi and Syed Muhammad Naquib Al Attas share a similar epistemology and axiology. When Al Faruqi invited Islamic scholars to reinforce the sharpness of insight (vision of Islam), Al Attas also emphasized the Islamic perspective (Islamic Worldview). Although there are some minor differences, the concepts and meanings of the Islamization of contemporary knowledge between them are very similar. Thus, reconciliation and cooperation of the two concepts is very possible (Haji Yahya Zikri, 2017).

Mila Hasanah highlighted the difference in the concept of Islamization of knowledge in which the Al Attas concept prioritizes human Islam so that it is more easily accepted by various groups even though the movement is slower and requires a relatively long time. Meanwhile, Al Faruqi's strategy of Islamizing the object of his scientific discipline was considered more progressive and highlighted the modern fundamentalist side, so that Al Faruqi was considered a serious threat by the Jews (Hasanah, 2017). Irma Suryani revealed that one of the differences between the two is that Al Attas limits the Islamization of knowledge to contemporary science only, while Al Faruqi believes that the process of Islamization should also be carried out on the sciences in the turats book (Siregar, 2018).

In another dimension, in the midst of a civilization that is claimed to be advanced scientifically and technologically in the 21st century, the world of education, especially in Indonesia, is still shackled by several problems that have been pointed out by Isma'il Raji Al Faruqi unceasingly. Ahmad Saefudin in his study observed the problems of Islamic education institutions, namely the scientific dichotomy. The science of religion is sacred, meanwhile, the exact sciences and social sciences and humanities which are general are characterized as profane entities so that they are considered not obligatory to be mastered. This of course has an impact on the decline of Muslims in the aspects of science and technology (Saefudin, 2017).

An explanation about Islamization concept of science according to Isma'il Raji Al Faruqi and Syed Muhammad Naquib Al Attas is shown in table 2 as follows:

Table 2. The Islamization concept of science according Al Faruqi and Al Attas

Researcher	Comparison of the concept of Islamization of science according to Isma'il Raji Al Faruqi and Syed Muhammad Naquib Al Attas	
	Isma'il Raji Al Faruqi	Naquib Al Attas
Solihah	Inviting Islamic scientists back to strengthen the sharpness of insight (<i>vision of Islam</i>)	Emphasizing also the Islamic perspective (<i>Islamic Worldview</i>)

Mila Hasanah	Islamizing the object of the discipline of knowledge	Promoting Islamization of human
Irma Suryani	Islamization should also be carried out on the sciences in the turats book	Limiting the Islamization of knowledge to contemporary science only

All the research that has been carried out as described above, has indeed reviewed the concept of Islamization of knowledge according to Isma'il Raji Al Faruqi, but has not conducted an in-depth analysis of the work plan for the Islamization of science based on the model initiated by Isma'il Raji Al Faruqi in solving educational problems. Islam of the 21st century. Starting from the existence of a gap analysis in previous studies, this study analyzes the Islamization model of science according to the perspective of Isma'il Raji Al Faruqi which is relevant for overcoming educational challenges in the form of a dichotomy of science in the 21st century today.

RESEARCH METHOD

This research was conducted with a qualitative approach through the literature study method. The object of this research was the Islamization model of the perspective of Isma'il Raji Al Faruqi. The data collection method is literature study by literally doing descriptions that support the analysis of the Islamization model of science from the perspective of Isma'il Raji Al Faruqi. The data is then compiled, analyzed, and synthesized in order to obtain the formulation of a work plan for the Islamization of 21st century knowledge. The research flowchart is presented in Figure 1 below:

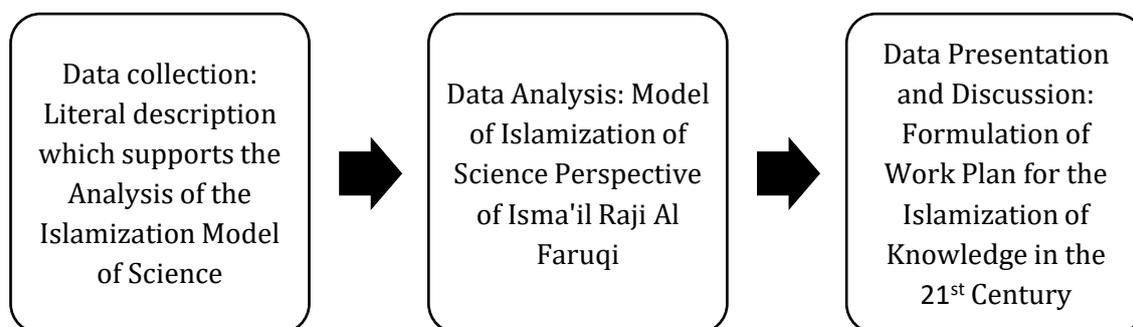


Figure 1. Research Flowchart

RESULTS AND DISCUSSION

Definition of Science

As something that comes from Allah SWT, Naquib Al Attas defines science as the presence of the meaning of the science object to the soul of the seeker of knowledge who is active and creative and vice versa there must be the presence of the soul of the seeker of knowledge in the meaning of the science object (Al Attas, 2001). Meanwhile, Abuddin Nata mentioned about the meaning of science in a nutshell, namely science that is scientific in nature. Scientific terminology in the definition must contain the following

signs: the science is the result of observation and experiment; the knowledge is arranged systematically and comprehensively; and can be used to explain similar phenomena at different locations and times (Nata, 2018).

Islamization of Science Initiatives

The initial idea of the Islamization of science began with the holding of the first Islamic World Conference on Islamic Education which took place from March 31 to April 8, 1977 in Makkah. The conference, which was initiated by King Abdul Aziz University, facilitated Muslim scientists from 40 countries to present papers on the theme of formulating steps and efforts towards a complete Islamic education.

One of the strategic topics discussed at the meeting was the Islamization of knowledge brought up by Isma'il Raji Al Faruqi and Syed Muhammad Naquib Al Attas. In that forum, Isma'il Raji Al Faruqi presented his paper entitled "Islamicizing Social Science". Meanwhile Naquib Al Attas discussed a paper with the theme "Preliminary Thoughts on the Nature of Knowledge and the Definition and the Aim of Education" (Muhaimin, 2003). In 1981 Isma'il Raji Al Faruqi succeeded in establishing the IIIT (International Institute of Islamic Thought) in Virginia, United States as a further step for his contribution to the Islamic World Conference.

Models of Islamization of Science

As its development, there are five models of knowledge Islamization known. First, to make science and technology as instruments to achieve Islamic goals. Second, to justify modern scientific findings. This model, which is also known as *ayatisasi*, is echoed by Maurice Bucaille, Harun Yahya, and Zaghlul An Najr (Mustofa, 2018). The approach with this model has proven to be quite effective, easy and widely understood by Muslims from various circles and has further increased their pride in the glory of Islam.

Third, Seyyed Hossein Nasr's model of sacralization which proposes the concept of reinforcing God's involvement in managing the universe as the antithesis of the modern secular scientific view which claims that the universe only operates like a machine (Fadli, 2017). Fourth, the integration model, namely integrating Western science with Islamic science by carrying out Islamization of modern sciences. This idea was raised and developed by Isma'il Raji Al Faruqi. Fifth, dewesternization and then include the concept of *adin*, the concept of *al insan*, the concept of *al 'ilm* and *ma'rifah*, the concept of *al 'adl*, and the concepts of *amal* and *adab* as put forward by Al Attas.

The Islamization Model of Science Isma'il Raji Al Faruqi

The Islamization Model of Al-Faruqi Science is a model of scientific integration between modern scientific disciplines developed by the West and Islamic sciences which originate from the legacy of the *ulama* after pouring back the treasures of Western science into the realms of Islam (Arifuddin, 2015). Furthermore, Al Faruqi also encourages the Islamization of education, the Islamization of all human resources involved in the world of education, the Islamization of its institutions, the Islamization of the curriculum, and the Islamization of its textbooks.

Apart from the reality factor of malaise experienced by the ummah, the inspiration for the concept of Islamization of Isma'il Raji Al Faruqi's knowledge was also driven by the dualism of the education system in Islamic countries or where the majority of the population is Muslim. Al Faruqi is a living witness of the scientific dichotomy learning process at the world's leading educational institutions. Al Faruqi witnessed how Al Azhar University in Cairo, Egypt, only focuses on studying Islamic science. Meanwhile, in other parts of the world on the campus of Amirecan University of Beirut the education system is westernized (Rachman, 2020: 154-170).

Isma'il Raji Al Faruqi in several of his writings has always started the step of Islamization of knowledge with the concept of tauhid as in his book *Triialogue of the Abrahamic Faiths*. In this book Al Faruqi reiterates the concept of the ideal family, the concept of ideal society and the concept of an ideal state according to an Islamic perspective as well as singing its superiority when compared to the concepts of Judaism and Christianity (Al Faruqi, 1411: 49-61). Al Faruqi's views on tauhid and the creation of the universe are also contained in his book *Atlas Dunia Islam* (Al Faruqi & Ibsen, 2000).

Al-Faruqi's model of Islamization of science attempts to integrate the Islamic education system with the general education system. Al Faruqi really aspires that with the merger of the education system duo, the shortcomings of weak Islamic education with mastery of technology can be covered. At the same time, the problem of the general education system being empty from divine values and the Islamic view of the universe, the concept of truth, the concept of life and the concept of the unity of mankind can also be resolved.

In his model, Al Faruqi campaigned so that lecturers, educators and students first got the cultivation of Islamic vision and ideals and the maintenance of determination and will in the aspects of scientific glory. Hanif Islam has a unique insight which in turn will give birth to a spirit that gives birth to scientific ideas, work inspiration, strong character and is oriented towards divine goals (Al Faruqi, 1404: 25).

Al Faruqi indicated that Muslim figures before the 20th century were not fully aware of the conflict between Western knowledge and Islamic insight. Therefore, Al Faruqi invites the generations that exist until now to find a solution to this conflict, make plans to prevent it, counteract its effects, and re-run Islamic education on the right track with an honorable position (Al Faruqi, 1404: 26).

Work Plan for Islamization in the Science Integration Model Isma'il Raji Al Faruqi

As the first step towards the Islamization of science and the Islamization of education, Al Faruqi explained that Islamic education must be able to deliver Muslim youths to receive their right to receive teaching and education in the fields of religion, morals, law, history and Islamic culture. Adult education must also receive attention with the establishment of universities that are free from doctrine and dictation by political rulers. Islamic education institutions must correct misconceptions caused by Western literature which has been the reference for reading generations of Muslims and has hijacked their mindset. This effort is expected to prevent anti-Islamic propaganda that has been developing in the West so far.

Muslim students must always receive education about Islamic culture for four years. Such a study will lead to an understanding of the essence of Islamic culture, Islamic logic and strengthen its Islamic identity. Al Faruqi re-realized that modern humans are people who are aware of their culture and are not easily invaded by foreign cultures (Al Faruqi, 1404: 27). Muslims must also gain an understanding of the concept of shari'ah that is not confusing and does not lead to divisions within the ummah itself.

Al Faruqi further stated that Muslim academics must also master all modern scientific disciplines, and understand these disciplines perfectly. The next step is to integrate this new knowledge into the integrity of the book of turats by eliminating, changing, reinterpreting and adjusting its components.

The next task is to Islamize knowledge by producing daras books at the university level. In this case, Al Faruqi immediately realized this by establishing IIIT which was declared a center of Islamic thought at the world level, a place where scientific disciplines were Islamized and all processes were tested in lecture classes, as well as seminars at both undergraduate and postgraduate levels (Al Faruqi, 1404: 36).

Furthermore, Al Faruqi also revived ijihad as a method for developing knowledge by broadening the criteria and qualifications of the mujtahid. Al Faruqi also encouraged the strengthening of the interpretation of bil masure and the interpretation of bir ra'yi. Al-Faruqi also strongly opposed the clash between revelation and reason; separation of thought from the action of movement; fight between traditional customs and religious rituals (Al Faruqi, 1404: 46-54).

The Islamization of knowledge must be based on the principles which constitute the essence of Islam which are termed five unity. First, the principle of the oneness of Allah Subhanahu wa Ta'ala as the source of all knowledge. He is absolutely singular, absolutely transcendent and supreme metaphysically and axiologically. Thinking with godly consciousness is thinking and living in a world that captivates the heart because it recognizes the existence of the substance that gives happiness (Al Faruqi, 1404: 56). The consequence of this principle is that there should be no conflict between the concept of any knowledge and the will of Allah Subhanahu wa Ta'ala and His attributes.

Second, the principle of the unity of the universe, as the unity of His Creation, in Sura Al Anbiyaa' verse 22, Allah Subhanahu wa Ta'ala says:

لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ

"Had there been other deities besides Allah in the heavens and the earth, both (the heavens and the earth) would have gone out of order. So, absolutely free is Allah, Lord of the Throne, from the false things they ascribe to Him" (Quran, 2013: 323).

Al Faruqi also strengthens the belief that human creation in which all creatures of Allah Subhanahu wa Ta'ala are subordinated to humans, then the goal is ukhrawi, not for the fulfillment of a worldly orientation. Allah Subhanahu wa Ta'ala says in Sura Yaasin verse 72:

وَدَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ

" We have subjected the cattle to them so that some of them they ride and eat the flesh of others" (Quran, 2013: 445).

Third, the principle of the unity of truth and the unity of knowledge. In this case Al-Faruqi stated that reasonable truth must be in accordance with the truth of the light of faith, there is no contradiction between reason and revelation. This principle also confirms that the pattern of Allah Subhanahu wa Ta'ala's creation is infinite.

Fourth, the principle of unity of life as a divine mandate, according to His word in Sura Al Ahzaab verse 72,

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا

"We offered the trust to the heavens and the earth and the mountains, but they refused to carry it and were afraid of doing so; but man carried it. Surely he is wrong-doing, ignorant" (Quran, 2013: 427).

The principle of unity of life also defines the position of humans as representatives of God on earth, perfecting moral laws for the benefit of all humans. Sura Faathir verse 39:

هُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ فِي الْأَرْضِ ۖ فَمَنْ كَفَرَ فَعَلَيْهِ كُفْرُهُ

"It is He Who made you vicegerents in the earth. So whoever disbelieves will bear the burden of his unbelief..." (Quran, 2013: 439).

The principle of unity of life is perfected with sharia, whose function is to complement and facilitate human life, not to make it difficult. Allah Subhanahu wa Ta'a says in Sura Al Baqara verse 185:

يُرِيدُ اللَّهُ بِكُمْ الْيُسْرَ وَلَا يُرِيدُ بِكُمْ الْعُسْرَ

"... Allah desires to show leniency to you and does not desire to show any hardship..." (Quran, 2013: 28).

Fifth, the principle of the unity of mankind, humans who both come from Adam Alaihissalam and Eve are not favored based on their ethnic origins, but rather their devotion. Al Faruqi views that the grouping of people based on state, nation and region is only as administrative units. Allah Subhanahu wa Ta'a says, in Sura Al Hujuraat verse 13:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

"Human beings, We created you all from a male and a female, and made you into nations and tribes so that you may know one another. Verily the noblest of you in the sight of Allah is the most God-fearing of you. Surely Allah is All-Knowing, All-Aware" (Quran, 2013: 517).

All descriptions and details of these principles are important provisions for Islamization of knowledge in an effort to solve the challenges of education in the 21st century. For this reason, this study compiles an Islamization work plan based on the Islamization integration model of science according to Isma'il Raji Al Faruqi, especially in universities. The work plan is described in Table 3 below:

Table 3. Work Plan of Knowledge Islamization Integration Model Al Faruqi

Steps and Programs	Work Plan	Indicator	
		Input	Output
1. Mastery of modern scientific disciplines: categorical decomposition	To compile master books of modern scientific disciplines with a table of contents pattern: Principles of science; methodology; problems and themes	Bringing together Western disciplines in the fields of: a. Religious Studies b. Education Management c. Research Methodology d. Politic e. Economy	The production of masterbooks on Islamization of knowledge for the five disciplines
2. Survey of scientific knowledge disciplines	Collect referral sources	Chart the required reference sources	Collecting sources of reference material
3. Mastery of Islamic treasures: an ontology	Trace the contribution of Islamic science treasures for each discipline of knowledge	Preparing for the publication of several volumes of reading ontology for the five disciplines above	The publication of reading ontologies for the five disciplines
4. Mastery of Islamic scientific knowledge at the analysis stage	Perform historical analysis about the crystallization of the insights of previous Muslim scientists	Gather knowledge about how the predecessors of this ummah understand Islamic insights for every life problem discussed	List of priority aspects of the insight to be analyzed
5. Determining the specific relevance of Islam to scientific disciplines	Translate the results obtained in steps 1-4 to equivalent principles in modern scientific disciplines	Asking question : a. What has Islam contributed to modern science? b. How big is this contribution to the achievements of Western science? c. In which direction are the efforts of Islamic scientists to fill the existing gaps?	Find answers to all three of these questions
6. Critical analysis	Critical analysis	The content of modern	Test results with

assessment of modern scientific disciplines	of modern scientific disciplines	scientific disciplines is tested by measuring the five Islamic units that have been described previously	the measuring instrument of the five Islamic principles units
7. Critical assessment of Islamic disciplines	Critical analysis of Islamic disciplines	Review: a. Implementation of the messages of the Qur'an and hadith at the time of the Prophet Sallallahu 'Alaihi Wassalam and friends? b. Implementation of texts in the present Modern knowledge represented by Islamic science	The involvement of scholars (ulama) according to their fields to carry out the analysis
8. Survey of problems faced by Muslims	Make an inventory of the problems faced by Muslims	Conduct an analysis of the aspects affected by the de-Islamization project	Re-Islamize this aspect
9. Survey of problems faced by mankind in general	Prove that only Islam has the insight to advance civilization	Uniting interdisciplinary Islamic experts to take part in solving human problems on a scientific basis	Islamic experts appear to solve human problems
10. Creative analysis and synthesis	Take a creative leap of Islamic thought	Make an inventory of the relevance of Islamic sciences on existing problems	Empowering people to realize creative synthesis
11. Re-pouring modern scientific disciplines into the framework of Islam	Diversification critical analysis of Muslim scientists	Analysis of insight into the background and areas of relevance to produce books with above average quality	University level daras book launch
12. Dissemination of Islamic sciences	Utilization of the work of Muslim scientists based on Lillahita'ala	Contribution of Muslims to help the completion of the work of scientists	The scientific works of Islamic scientists are distributed free of charge

There are five disciplines as listed in table 3 as areas that should be prioritized in the work plan for the Islamization of science in the 21st century with the following considerations: tauhid creed, perfect syari'ah and high moral standards (Al Faruqi, 1411: 81). Thus the content of education must not negate the existence of Allah Subhanahu wa Ta'ala and His power. The implementation of Islamic law in the world of education should not be disturbed on the grounds that Islamic law restricts freedom.

The field of education management must also be Islamic to improve the predicate and achievement of the best educational institutions (Hambali & Mua'alimin, 2020: 286). The best Islamic education institutions are not only able to produce graduates who can get jobs and generate abundant money, but the best Islamic educational institutions must also be able to produce graduates who are righteous and pious (Husaini, 2019: 144).

Determination of the best campus ranking should not only be measured by the number of lecturers with doctoral degrees, the number of internationally accredited study programs, the number of foreign students and the number of indexed scientific articles. Islamic education institutions should compile their own rankings that make the aspects of faith, piety, and noble morals the main indicators as mandated by article 31 (3) in the UUD 1945: "The government seeks and organizes a national education system that increases faith and piety as well as noble character in the context of the intellectual life of the nation, which is regulated by law" (Undang-Undang Dasar Negara Republik Indonesia Tahun 1945 Dan Ketetapan MPR RI, 2017: 105).

The field of research methodology is important in Islam to expand the concept of epistemology of science which was originally only based on ratio and empirical experience, developed by not only being covered by reason and sensory observations, but also sourced from the shadiq khabar (revelation), namely the Qur'an and hadith. The Islamization of the research method begins with the Islamization of the philosophy of science (Bachtiar, 2017: 290).

It is expected that the Islamization of political knowledge in Indonesia will be able to save education from deviant policies that keep the mission of education away from the lofty ideals of the founders of the Indonesian nation. Politics in the favor of Islamic education will boycott all illegal information that undermines Islamic values and in turn create policies that favor the development of Islamic da'wah. The Islamization of knowledge in politics will further strengthen the nature of a holistic Islam which also deals with the political aspects (INSISTS, 2017).

The Islamization of the field of economic knowledge has no purpose but to strengthen the barns and ammunition for the implementation of educational missions in the context of inheriting Islamic values. Educational development requires assets to build infrastructure and other educational equipment (Irianto, 2017: 2-16). So to be able to develop a blessed educational institution, the economic resources for that development must also come from blessed assets.

The Islamization model of science according to the perception of Isma'il Raji Al Faruqi is indeed superior in the aspect of composing 12 work steps. To realize and prove the concept of Islamization that he initiated, Isma'il Raji Al Faruqi also succeeded in

establishing the IIIT college. Al Faruqi's strategy of Islamizing the object of scientific disciplines is considered to be more progressive and accentuates the modern fundamentalist side. However, the Islamization Model of science according to the perception of Isma'il Raji Al Faruqi does not yet have clear steps on how to carry out the process of recruiting young scientists to continue the concept of Islamization that he initiated. This is evidenced by the absence of a neat and structured movement to socialize the idea of Islamization for each generation.

CONCLUSION

This research produces steps and a work plan for the Islamization of Knowledge based on the scientific integration model of the Isma'il Raji Al Faruqi model which begins with the strengthening of the principle of five unity (the oneness of Allah Subhanahu wa Ta'ala; the unity of creation; the unity of the universe; the unity of truth and the unity of mankind). Research that follows a guide based on the 12-step work plan Islamization of knowledge is projected to solve the educational challenges of the 21st century. In addition, This research focuses on the Islamization of knowledge in five priority disciplines, namely religious studies, educational management, research methodology, politics, and economics. It is believed that the Islamization of knowledge in one area of knowledge can solve problems and answer challenges in other fields of knowledge in a chain. Thus the malaise of the ummah which was allegedly Al Faruqi in the 1980s and which is still shackling to this day can be overcome with the Islamization integration model of science.

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