



# Certificate of Appreciation

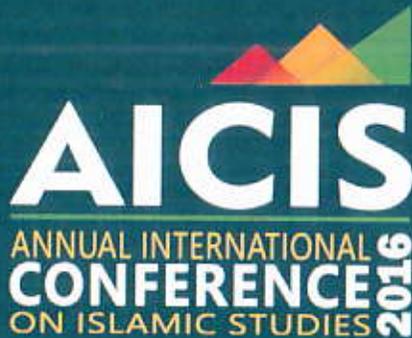


This certificate is awarded to:

**MUSLIH**

in recognition of his/her valuable contribution to :

ANNUAL  
INTERNATIONAL  
CONFERENCE  
ON ISLAMIC STUDIES  
المؤتمر السنوي الدولي للدراسات الإسلامية



The 16<sup>th</sup> Annual International Conference on Islamic Studies

المؤتمر السنوي الدولي السادس عشر للدراسات الإسلامية

"The Contribution of Indonesian Islam to The World Civilization"

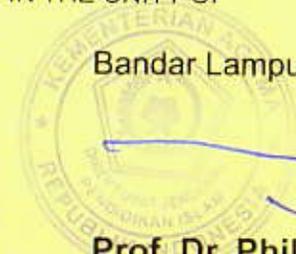
IAIN Raden Intan Lampung, November 1<sup>st</sup>- 4<sup>th</sup>, 2016

as

**SELECTED PRESENTER OF PARALLEL SESSION**

Paper : ISLAMIZATION OF KNOWLEDGE: AN EFFORT TO BUILD NEW PARADIGM IN THE UNITY OF SCIENCE

Bandar Lampung, November 4<sup>th</sup>, 2016



Prof. Dr. Phil. Kamaruddin Amin, M.A.  
Director General of Islamic Education  
Ministry of Religious Affairs Republic of Indonesia





The Contemporary Development of Islamic Thoughts  
Islam, Science and Technology

# Annual International Conference on Islamic Studies AICIS 2016

The 16<sup>th</sup> Annual International Conference  
on Islamic Studies

IAIN Raden Intan Lampung, November 1<sup>st</sup>-4<sup>th</sup>, 2016

ANNUAL INTERNATIONAL CONFERENCE  
ON ISLAMIC STUDIES

AICIS 2016



The Contribution of Indonesian Islam  
to The World Civilization



Organized by

Kementerian Agama RI

IAIN Raden Intan Lampung

Supported by

Pemprov Lampung

# PROCEEDING OF THE 16<sup>TH</sup> ANNUAL INTERNATIONAL CONFERENCE ON ISLAMIC STUDIES

Theme

## **The Contribution of Indonesian Islam To The World Civilization**

*Sub Theme 1 :*

The Contemporary Development of Islamic  
Thought

*Sub Theme 5 :*

Islamic, Science and Technology

**IAIN Raden Intan Lampung  
November 1-4, 2016**

Organized by



Kementerian Agama RI



IAIN Raden Intan Lampung

Supported by



Pemprov Lampung

**Tim Editor:**

Kamran As'at Irsyady, Lc, M.A

Amri Syarif Hidayat, M.Si

## Kata Pengantar

*Assalamu'alaikum Wr. Wb.*

Buku ini berisi proceeding *selected paper* yang dipresentasikan pada AICIS ke-16 pada tanggal 1-4 November 2016 di IAIN Raden Intan Lampung. Berdasarkan catatan panitia bahwa jumlah *submitted paper* pada AICIS tahun ini sebanyak 1345, kemudian dilakukan seleksi oleh Tim SC dan diputuskan sebanyak 350 makalah yang dapat dipresentasikan dalam forum ini. Dari tiga ratus lima puluh dibagi menjadi dua kategori, yaitu *pertama*, kategori A (*selected presenter*) terdapat 120 makalah yang wajib dipresentasikan dalam forum paralel AICIS 2016 yang ditanggung oleh panitia. *Kedua*, kategori B terdapat 230 yang diberi kesempatan untuk mempresentasikan papernya pada forum paralel namun atas tanggungan atau biaya pribadi atau lembaga.

Sebagaimana lazimnya dalam sebuah konferensi, biasanya panitia selalu menerbitkan buku proceeding yang berisi kumpulan makalah yang dipresentasikan dalam forum tersebut. Begitu juga pada AICIS ke-16 kali ini, seluruh makalah kategori A sebanyak 120 diterbitkan menjadi buku ini.

Buku ini terdiri dari 4 buku, yaitu Buku 1 yang berisi gabungan makalah sub tema 1 (*The dynamics of Islamic Thought*) dan 5 (*Islam, Science and Tchnology*); Buku 2 berisi kumpulan makalah sub tema 2 (*The Dynamics of Islamic Institution*); Buku 3 berisi gabungan makalah sub tema 3 (*The Heritage of Islamic Traditions*) dan 6 (*Area Studies*); dan Buku 4 berisi kumpulan makalah sub tema 4 (*The Interface between Islam and Globalization*). Selain itu, panitia juga akan menerbitkan pada jurnal ilmiah yang terindek *scopus* setelah melalui penyempurnaan dan perbaikan supaya spektrumnya lebih besar dan dapat dibaca oleh masyarakat dunia.

Untuk itu, kami atas nama panitia mengucapkan terima kasih kepada seluruh presenter yang telah melengkapi tulisannya sesuai yang telah ditentukan oleh panitia dan juga kepada Tim SC yang telah dengan sabar dan teliti membaca satu per satu makalah yang masuk kemudian memilih dan memutuskan berdasarkan kategori A dan B. Terima kasih juga kami sampaikan kepada Bapak Rektor IAIN Raden Intan Lampung yang terus *mensupport* dan *memback-up* panitia untuk bekerja semaksimal mungkin demi suksesnya AICIS ke-16 ini. Tak lupa kepada Bapak Dirjen Pendis, Prof. Dr. Phil. H. Kamaruddin Amin, MA dan Bapak Direktur Diktis, Prof. Dr. H. Amsal Bachtiar, MA yang telah mempercayakan penyelenggaraan AICIS ke-16 di IAIN Raden Intan Lampung.

Saya atas nama seluruh panitia mengucapkan selamat datang di “*Green Campus*” IAIN Raden Intan Lampung dan selamat berkonferensi.  
*Wassalamu'alaikum Wr. Wb.*

Bandar Lampung, Oktober 2016  
Ketua Panitia,

Prof. Wan Jamaluddin Z., Ph.D

## Sambutan

### Kepala Sub Direktorat Akademik dan Kemahasiswaan

*Assalamu Alaikum Wr. Wb.*

Pelaksanaan AICIS ke-16 tahun 2016 kali ini yang bertempat di Institut Agama Islam Negeri (IAIN) Raden Intan Lampung merupakan momentum dalam menjaga kesinambungan dan komitmen pengelolaan pendidikan Islam di tingkat perguruan tinggi. Sebagai salah satu wahana dalam pengembangan jaringan dan juga penguatan wacana untuk mendukung riset dan publikasi, maka pelaksanaan AICIS merupakan kegiatan yang sangat strategis dalam rangka mewujudkan perguruan tinggi yang berdaya saing.

Pendidikan tinggi saat ini menghadapi tantangan yang berbeda sama sekali dengan di zaman sebelumnya. Untuk menghadapi itu semua, maka hanya dengan kolaborasi dan kerjasama antara semua lembaga yang ada sehingga mampu mewujudkan sebuah capaian akademik yang memungkinkan. Direktorat Pendidikan Tinggi Islam menjadi salah satu pilar untuk mewujudkan amanah yang diemban Kementerian Agama RI. Salah satu usaha yang berkesinambungan adalah pelaksanaan AICIS dari tahun ketahun. Tema tahun ini, Panitia Pengarah (*Steering Committee*) telah merumuskan tentang sumbangsih Islam Indonesia terhadap peradaban dunia.

Pendidikan tinggi Islam walau belum berstatus sebagai universitas riset, tetapi prinsip-prinsip yang dikembangkan dalam pengelolaan perguruan tinggi mulai mengarah kepada pengembangan atmosfer riset. Untuk itu, forum AICIS dimaksudkan juga sebuah wahana untuk menjadi salah satu sarana dalam mengkomunikasikan hasil-hasil riset yang selama ini sudah dilaksanakan oleh setiap dosen di seluruh perguruan tinggi keagamaan Islam.

Terima kasih juga kepada segenap panitia yang sudah bekerja untuk kesuksesan kegiatan ini sehingga bisa menjadi sebuah kegiatan yang berkesinambungan dari waktu ke waktu. Untuk itu, semoga kesempatan ini menjadi salah satu kesempatan terbaik untuk senantiasa menjadi ikhtiar bagi pengembangan pendidikan tinggi Islam.

*Wassalamu'alaikum Wr.Wb*

Jakarta, Oktober 2016

Subdit Akademik dan Kemahasiswaan  
Kepala,

Dr. Muhammad Zain

## **Sambutan**

### **Rektor IAIN Raden Intan Lampung**

*Assalamu'alaikum Wr. Wb.*

Pertama-tama saya ingin mengucapkan terima kasih kepada semua pihak yang telah memberikan kesempatan berharga kepada IAIN Raden Intan Lampung untuk menjadi penyelenggara AICIS ke-16 tahun 2016 ini. Kami dan seluruh civitas akademika IAIN Raden Intan Lampung menyambut baik dan gembira hal itu serta berkomitmen untuk menyukseskannya dengan seluruh kemampuan dan sumber daya yang ada. Untuk mewujudkan komitmen tersebut, kami telah mempersiapkan dengan baik seluruh kebutuhan sarana dan prasarana demi suksesnya acara tersebut.

Pada AICIS tahun ini mungkin akan dirasakan kesan yang berbeda karena penyelenggaraan kegiatan AICIS tidak seluruhnya di hotel melainkan di area kampus IAIN Raden Intan Lampung mulai dari *plenary session* maupun *parallel session* kecuali upacara pembukaan. Oleh karena itu, seluruh peserta AICIS ke-16 mulai dari pagi sampai sore akan beraktivitas di area kampus kami untuk mengikuti setiap kegiatan yang ada sambil menikmati suasana hijau kampus ("*green kampus*") kami.

Dalam kesempatan ini saya ingin mengucapkan terimakasih kepada Bapak Dirjen Pendis, Prof. Dr. Phil. H. Kamaruddin Amin, MA dan Direktur Diktis, Prof. Dr. H. Amsal Bakhtiar, MA yang telah mempercayakan kepada kami sebagai tuan rumah AICIS ke-16 ini. Kepada Gubernur Lampung Bapak Muhammad Ridho Ficardo, S.Pi, M.Si yang telah memberi dukungan penuh demi terselenggaranya AICIS ini.

Penghargaan juga saya sampaikan kepada seluruh panitia baik pusat maupun lokal yang tidak dapat saya sebutkan satu per satu dimana telah saling bekerjasama dalam menyukseskan acara ini.

Namun saya juga ingin memohon maaf kepada seluruh peserta konferensi, jika selama dalam penyelenggaraan AICIS ada hal-hal yang kurang berkenan baik mulai dari fasilitas, sarana dan prasarana maupun layanan. Mudah-mudahan dengan fasilitas yang ada seluruh peserta dapat menikmati dan memanfaatkannya sekalipun sangat terbatas.

Terakhir, saya sangat menyambut baik terbitnya *proceeding* ini yang tidak hanya sebagai dokumen penting seluruh kumpulan makalah yang dipresentasikan juga bisa menjadi buku referensi bagi perkembangan dan dinamika kajian islam di Indonesia. Selamat membaca..

*Wassalamu'alaikum Wr. Wb.*

Bandar Lampung, Oktober 2016  
IAIN Raden Intan  
Rektor,

Prof. Dr. H. Moh. Mukri, M.Ag

## **Sambutan**

### Direktur Pendidikan Tinggi Islam

*Assalamu'alaikum Wr. Wb.*

*Annual International Conference on Islamic Studies (AICIS)* tanpa disadari telah memasuki tahun yang ke-16. Artinya tanpa disadari pula para peminat kajian Islam telah banyak memberikan kontribusi pemikirannya melalui forum ini. Dalam kurun waktu tersebut telah banyak rumusan-rumusan yang dihasilkan selain juga presentasi paper hasil penelitian maupun pemikiran dari para peminat dan pengkaji kajian Islam. Maka tak salah jika kita harus berbangga hati bahwa AICIS telah menjadi arena akademis PTKI yang mempertemukan berbagai latar belakang disiplin ilmu, pemikiran dan keahlian, selain juga menjadi arena yang representatif dalam mensosialisasikan gagasan, penyebaran ide dan *positioning* PTKI dalam kanchah global.

Mengingat forum semacam AICIS telah menjadi *icon* bagi Kementerian Agama RI terutama Pendidikan Tinggi Islam, maka dalam setiap penyelenggaraan AICIS selalu ada dinamika yang terjadi sesuai dengan keberadaan PTKIN yang menjadi tuan rumah penyelenggaraannya. Dan hal yang patut disyukuri adalah dalam setiap penyelenggaraan AICIS jumlah paper yang masuk selalu melampaui target. Ini menunjukkan gairah para peminat kajian keislaman yang ingin turut serta dalam meramaikan forum ini setiap tahunnya sangat tinggi. Tahun ini saja menurut catatan panitia terdapat 1345 *submitted paper*, namun setelah dilakukan seleksi diputuskan ada 350 makalah yang akan dipresentasikan dalam forum ini.

Sebagai salah satu sarana mempublikasikan makalah-makalah yang terpilih tersebut, maka panitia membuat *proceeding* ini selain sebagai bahan referensi juga menjadi bahan dokumentasi makalah-makalah yang dipresentasikan dalam AICIS.

Saya menyambut baik diterbitkannya buku *proceeding* ini oleh panitia AICIS ke-16 IAIN Raden Intan Lampung. Mudah-mudahan selain membantu para peserta AICIS dalam mediskusikan beragam topik baik plenari maupun paralel juga sebagai media diseminasi ide maupun gagasan para pengkaji kajian keIslaman kepada publik secara luas..

*Wassalamua'alaikum Wr. Wb.*

Jakarta, Oktober 2016  
Direktorat Pendidikan Tinggi Islam  
Direktur,

Prof. Dr. H. Amsal Bakhtiar, M.A

## **Sambutan**

### Direktur Jenderal Pendidikan Islam

*Assalamu'alaikum Wr. Wb.*

Sebagai event yang bergengsi di lingkungan Direktorat Pendidikan Islam, AICIS (*Annual International Conference on Islamic Studies*) telah membuktikan bahwa para dosen, peneliti dan pengkaji Islam terutama di lingkungan PTKI mampu menelorkan gagasan, pikiran dan temuan yang brilian dengan topik dan tema yang relevan dengan perkembangan situasi sekarang ini dalam perspektif keislaman. Dalam setiap event AICIS selalu ada hal-hal terbaru yang terungkap dalam kajiannya sehingga selalu menarik untuk diikuti oleh peserta yang hadir dalam setiap sesionnya.

AICIS selain memang merupakan pertemuan tahunan dalam mendialogkan hasil-hasil *research* terbaru untuk bisa dibaca, dikritisi dan diuji oleh sesama pengkaji dan pemerhati kajian keislaman, juga telah menjadi media membangun *intellectual networking* baik lokal maupun internasional. Di sinilah urgensi kenapa AICIS tetap dipertahankan keberadaannya sampai sekarang karena AICIS telah mampu membuktikan sebagai wadah yang representatif bagi diseminasi hasil-hasil kajian Islam kepada publik.

Tren yang selalu menggembirakan dalam setiap AICIS adalah kuantitas *submitted paper* selalu meningkat dari tahun ke tahun. Ini membuktikan bahwa AICIS telah mempunyai tempat tersendiri di kalangan pengkaji kajian Islam di PTKI bahkan tak jarang ada peserta dari perguruan tinggi umum yang ikut ambil bagian dalam forum ini.

Saya selalu mengharapkan kepada panitia penyelenggara supaya paper yang akan dipresentasikan bisa dicetak, diterbitkan dan di-onlinekan supaya dapat dinikmati oleh komunitas akademik yang lebih luas tidak hanya oleh komunitas internal kita saja melainkan komunitas internasional.

Dan syukur alhamdulillah pada AICIS ke-16 ini, IAIN Raden Intan Lampung telah bersedia menerbitkan menjadi *proceeding* ini. Mudah-mudahan dapat memberi kemudahan para peserta AICIS ke-16 dalam menyimak setiap tulisan yang dipresentasikan dalam forum ini.

Tak lupa pada kesempatan ini, ijinilah saya ingin mengucapkan terima kasih kepada Menteri Agama RI yang selalu antusias dan memberikan perhatian serius pada setiap penyelenggaraan AICIS. Juga kepada Gubernur Lampung, Muhammad Ridho Ficardo, S.Pi, M.Si yang telah memberi dukungan atas terselenggaranya AICIS di IAIN Raden Intan Lampung. Dan tak lupa Rektor IAIN Raden Intan Lampung, Prof. Dr. H. Moh. Mukri, M.Ag beserta seluruh jajarannya yang tak kenal lelah dalam menyiapkan perhelatan besar ini dengan baik. Kepada seluruh panitia pusat dan daerah tak lupa saya sampaikan terima kasih atas kerjasamanya baik demi suksesnya acara ini. Terakhir kepada seluruh narasumber baik dalam

maupun luar negeri, partisipan dan peminat kajian keislaman yang hadir untuk menyemarakkan AICIS ke-16 ini, saya ucapkan terima kasih atas keikutsertaannya dalam forum ini.

Selamat berkonferensi..!!

*Wassalamu'alaikum Wr.Wb.*

Jakarta, Oktober 2016

Direktorat Pendidikan Islam  
Direktur Jenderal,

Prof. Dr. Phil. H. Kamaruddin Amin, MA

## Daftar Isi

Kata Pengantar - iii	
Sambutan Rektor - iv	
Sambutan Direktur Diktis - v	
Sambutan Dirjen Pendis - vi	
Daftar isi -viii	

### ***Sub Theme : The Contemporary Development of Islamic Thought***

1.	Iftitah Jafar	Review Of Qur’anic Translation Of The Ministry Of Religious Affairs Of Republic Of Indonesia (A New Reading Of Qur’anic Terms Of Gender Equality)	2-18
2.	Muhammad Aniq Imam	نحو تفسير نفسي جديد للقرآن الكريم	19-33
3.	Khairun Nisa	“Shifting Paradigm” Dalam Dunia Tafsir (Studi Atas Interpretasi Kontekstual Dan Hierarki Nilai Abdullah Saeed)	34-47
4.	Mohammad Muhassin	Co-Reference In The Quran: A Study On The English Interpretation Of Surah Albaqarah By Abdullah Yusuf Al	48-64
5.	Fadhli Lukman	Digital Hermeneutics: The Qur’an In Indonesian’S Facebook	65-84
6.	Meirison	الأمن الغذائي في ضوء المقاصد الشرعية	85-98
7.	Maulidi	نظرية المصلحة و دورها في بناء الأحكام الشرعية دراسة تحليلية نقدية على نظريتي المصلحة عند الطوفي (الحنبلي و العز بن عبد السلام الشافعي)	99-134
8.	Widyawati	Hifzu Al-Ummah As A Higher Objective Of Sharia: A Contribution Of A. Djazuli To Islamic Legal Thought	136-150

9.	Sutomo	Islamic Inheritance Law Division Of Property Inheritance Related To Heirs Of Different Religions (Study Of Jurisprudence Analysis Of The Supreme Court Of The Republic Of Indonesia)	151-166
10.	Abbas Arfan	Peran Kaidah-Kaidah Fiqh Dalam Pengembangan Pemikiran Hukum Islam Kontemporer: Penerapan Kaidah-Kaidah Fiqh Sebagai Dalil Mandiri Dan Pelengkap Dalam Produk Fatwa Ulama Indonesia	167-182
11.	Heni Noviarita	Telaah Kritis Zakat Dalam Perspektif Makro Ekonomi	183-197
12.	Mohammed Nagdy	الولاء والبراء نظرة في مذهب الأشاعرة ومذاهب المخالفين	198-222
13.	Adib	Perkembangan Terjemah Al-Qur‘An Di Indonesia: Studi Atas Karya-Karya Terjemah Al-Qur‘An Di Indonesia Kontemporer	223-248
14.	Firman	Ideologisasi Agama Melalui Wacana Keagamaan Jaringan Islam Liberal	249-264
15.	Muhammad Noupal	Kritik Terhadap Tasawuf Dan Tarekat; Studi Pemikiran Mufti Betawi Sayyid Utsman Bin Yahya (W. 1914M)	265-278

**Sub Theme 5: Islam, Science and Technology**

1.	Amina Iraqy Husaini	الطب الوقائي في الإسلام	280-294
2.	Muslih	Islamization Of Knowledge: An Effort To Build New Paradigm In The Unity Of Science	295-313
3.	MH Khirzin et.all	Collagen From Sea Cucumber (Stichopus Variegatus) As An alternative Source Of Halal Collagen	314-322
4.	Ade Yeti Nuryantini et.all	Synthesis Of Active Carbon Fiber From Pyrolyzed Cotton For Adsorption Of Fume Pollutants Application	323-333

5.	Nihayatur Rohmah	Mengintegrasikan Agama dan Sains Menuju Kalender Islam yang berperadaban (Respon Terhadap Kongres Kesatuan Kalender Hijriyah Internasional di Istanbul Turki Mei 2016)	334-350
6.	Imam Sutomo	Sevado: Sistem Evaluasi Perkuliahan Dosen Berbasis Web Di Program Pascasarjana Iain Salatiga	351-363
7.	Abdul Muhid	Muslim Survivors Exploration Study On The Influence Of Religiosity, Religious Orientation, And Spiritual Well-Being Factors Toward The Resilience Of The Survivors Victims Of Lapindo Mudflow In Porong Sidoarjo East Java	364-381
8.	Nanang Supriadi	Modifikasi Model Pembelajaran Geometri Van Hiele Melalui Integrasi Nilai Keislaman Sebagai Upaya Meningkatkan Kemampuan Pemahaman Geometris Siswa Tingkat Dasar	382-393
9.	Achmad Teguh Wibowo	Prototipe Sistem Informasi Deteksi Masjid Terdekat Menggunakan Peta Digital Berbasis Multi-Platform Device (Mobile And Web) Sebagai Pendukung Pelaksanaan Ibadah Sholat Tepat Waktu	394-406
10.	Agung Sedayu	Evaluasi Kualitas Pelayanan Proyek Pengadaan Perumahan dengan Tinjauan Manajemen Proyek Konstruksi Syariah Dan Green Building	407-428
11.	Mohammed Faishol		429-445
12.	Al Yasa` Abubakar	Cucu Sebagai Ahli Waris Dalam Kompilasi Hukum Islam Indonesia: Perspektif Ushul Fiqh	446-461
13.	Alamsyah	Rekonstruksi Nusyûz Dalam Hukum Islam Moderen (Studi Teks Keagamaan Dan Peraturan Perundang-Undangan dalam Konteks Kemoderenan)	462-470
14.	Fathorrahman	Pandangan Fikih Sosial Kh. Ali Yafie Dan Kontribusinya Terhadap Kajian Pembangunan Di Indonesia	471-491

## ISLAMIZATION OF KNOWLEDGE: AN EFFORT TO BUILD NEW PARADIGM IN THE UNITY OF SCIENCE

Muslih

UIN Walisongo Semarang

Jl. Tanjungsari Utara II, No.18, Tanjungsari, Ngaliyan, Semarang 50185

[muslimz@gmail.com](mailto:muslimz@gmail.com)

**Abstract** *This article is aimed at answering to questions concerning the nature of Islamization of knowledge movement in the Muslim world. Specific questions raised in this discussion are (1) who are the advocates of this project of Islamization of knowledge and what is their argument in doing so? (2) Why is it important to Islamize knowledge, what reason behind it? (3) What kind of civilization is going to be achieved by projecting such a notion? These questions are vital to discover the attitude of those scholars/ intellectuals on the issue concerned, and the more important is to find out the type of civilization to be created.*

**Keywords:** Islamization of knowledge, modern sciences, Islamic values, Islamic civilization.

### Introduction

Muslim as well as non-Muslim scholars in contemporary times have come to an agreement that scientific knowledge is not neutral let alone objective. It conveys perceptions and values that are explicit to modern Western culture (Rehman, 2003). Consequently, this has resulted in a rigorous effort by contemporary Islamic scholars to call for an 'Islamic science' or the 'Islamization of knowledge' (Golshani, 2000b; Davies, 1991; Ravetz, 1991). This article presents the standpoint taken by Muslim scholars who concerned themselves with the notion of Islamization of knowledge, and also examines arguments forwarded by both the proponents as well the opponents in order to find out and comprehend their perspective.

### Proponents of the Islamization of knowledge

The idea of the Islamization of knowledge in general or the Islamization of specific disciplines in particular has been promoted intensely by scholars attached to the International Institute of Islamic Thought (IIIT)<sup>350</sup> since its inception in 1981. As one of the key figures in the IIIT, Al-Faruqi can be considered the strongest proponent of the Islamization of knowledge movement. In his view, Islamization of knowledge can be described as re-

---

<sup>350</sup> Hence, in this paper this institution will be referred to as IIIT.

conceiving and rebuilding the modern disciplines: humanities, social and natural sciences by giving them a new foundation consistent with Islam. He maintains the necessity to Islamize knowledge, as he says: “[a]s disciplines, the humanities, the social sciences and the natural sciences must be re-conceived and rebuilt, given a new Islamic base and assigned new purposes consistent with Islam. Every discipline must be recast so to embody the principles of Islam in its methodology, in its strategy, in what it regards as its data, its problems, its objectives, and its aspirations” (Al-Faruqi 1988: 16-17).

Furthermore, he suggests that every discipline must be “remolded” to incorporate the “relevance” of Islam along a triple axis constitutive of *tamhid*, namely (1) the unity of knowledge, (2) the unity of life, and (3) the unity of history. By so doing he hopes that there will be no more categorization of sciences into *aqli* (rational) and *naqli* (traditional), value-full and value-free, and individual and social sciences (Al-Faruqi 1988: 17). These methodological categories of Islam, he urges, must replace the Western categories and determine the perception of reality. Likewise, he maintains that the Western values should be replaced by the values of Islam in the learning activity in every field. The Islamic values concern: “(a) the usefulness of knowledge for man’s felicity, (b) the blossoming of his faculties, (c) the remolding of creation so as to crystalize the Divine patterns and values of Islam, (d) the building of culture and civilization, (e) the building of human milestones in knowledge and wisdom, heroism and virtue, piety and righteousness” (AbuSulayman, 1995: 20).

Al-Faruqi suggests that because Islam is relevant to all aspects of life, this relevance must be reflected in the textbook of each discipline. Therefore, for him, Islamization of knowledge involves producing university level textbooks for each discipline to be Islamized. Fundamentally, the relevance of Islam to each area of modern thought should be established. If this can be achieved, he writes, a creative synthesis can be established by “eliminating, amending, reinterpreting and adopting its components as the world view of Islam” (1983: 18). Islamizing knowledge or in concrete terms, to Islamize the disciplines means also to produce university-level textbooks recasting the disciplines in accordance with Islamic visions to be used in the Muslim universities (AbuSulayman, 1995:19). Thus, in al-Faruqi’s concept, Islamization of knowledge should include two points: to recast knowledge from the viewpoint of Islam and to produce textbooks.

In al-Faruqi’s (1982) opinion, the Muslim ummah is in a state of malaise today, the core of which lied in the prevalent educational system. This malaise can only be treated by an epistemological injection. The ummah, therefore, is advised to give a priority to solve the problem of education. He strongly believed that a genuine revival of the Muslim ummah can only be done by correcting its educational system. That is to say, the present dualism in Muslim education, i.e. its division into an Islamic and secular system must be abolished. Thus, the task confronting the Muslim ummah are firstly to unite the two systems of education and secondly to instill the vision of Islam. Al-Faruqi suggests that Muslim youth should be instilled with the vision of Islam by

introducing compulsory study of Islamic civilization. In fact, this point has been raised by other Muslim scholars. However, it is in the “Islamization of modern knowledge”, which is part of the whole scheme of revamping the Muslim educational system, that al-Faruqi’s contribution comes to fore:

The task of Islamizing knowledge (in concrete terms, to Islamize the disciplines, or better, to produce university level textbooks recasting some twenty disciplines in accordance with the Islamic visions) is also the most difficult. No Muslim has yet contemplated it enough to discern its prerequisites, or to articulate its constitutive steps and measures (Al-Faruqi, 1982:14).

### **Islamic methodology and work-plan**

Al-Faruqi further suggested recasting the whole legacy of human knowledge from the standpoint of Islam, the Islamization of knowledge endeavor. In order to undertake this task he proposed a methodology and a work-plan consisted of twelve steps.

The methodology that al-Faruqi suggested in the interest of Islamizing knowledge are: (1) the unity of Allah, (2) the unity of creation, (3) the unity of truth and the unity of knowledge, (4) the unity of life, and (5) the unity of humanity, which he called the “principles of Islamic methodology” (Al-Faruqi, 1988: 39-49). It can be understood from al-Faruqi’s conception that to recast the disciplines under the framework of Islam is to make the theory and the method as well as the principles and goals of the disciplines subject to the principles Islam.

Al-Faruqi, however, was criticized by Sardar who regards the principles of methodology proposed by al-Faruqi as pious statements of belief but not developed enough to provide guidance in the “thorny terrace of the epistemological landscape”, especially when it concerns the assertion of “the unity of Truth and the unity of Knowledge”. Sardar argued that if “Truth” and “Knowledge” are indeed one and the same, as asserted by al-Faruqi and many other Muslim scholars, then Muslims are in trouble, because, as most scientists will admit, there is a great deal of knowledge that could easily be proved false in the near future (Sardar, 1985: 96). Sardar’s criticism is not unique since many scholars who support al-Faruqi also raised the same point (Shafiq, 1994).

As mentioned above, to recast the knowledge from the standpoint of Islam or to Islamize modern knowledge al-Faruqi provided a program of action. His work-plan for the Islamization of knowledge has five objectives as the following:

- (1) To master the modern disciplines.
- (2) To master the Islamic legacy.
- (3) To establish the specific relevance of Islam to each area of modern knowledge.
- (4) To seek ways for creative synthesis between the legacy and modern knowledge.

(5) To launch Islamic thought on the trajectory which leads it to the fulfillment of the Divine pattern of Allah (Al-Faruqi, 1982:38, Al-Faruqi, 1998: 53-54).

These objectives are to be achieved by twelve systematic steps which would eventually lead to the Islamization of knowledge. This twelve-step work-plan, according to Masudul Alam Choudhury<sup>351</sup>, is the “most important” part of al-Faruqi’s Islamization of Knowledge (Choudhury, 1993: 5). Following the logical order and priority of each step made by al-Faruqi the twelve-step work-plan is as follow:

*Step 1: Mastery of the Modern Discipline: Categories Breakdown.* Al-Faruqi asserts that modern disciplines have to be broken down into categories, principles, methodologies, problems and themes – the breakdown reflecting the “table of contents” of the classical textbook.

*Step 2: Discipline Survey.* Once the categories of the disciplines have been broken down, a state-of-the-art survey should be written on each discipline. This is necessary to ensure that Muslim scholars have mastered each discipline.

*Step 3: Mastery of the Islamic Legacy: the Anthology.* Islamic legacy has to be mastered in the same way. What needed here are anthologies on the Muslim heritage pertaining to each discipline.

*Step 4: Mastery of the Islamic Legacy: the Analysis.* Once the anthologies are prepared, the Islamic legacy has to be analyzed from the perspective of the problems of the present.

*Step 5: Establishment of the Specific Relevance of Islam to the Disciplines.* This relevance, al-Faruqi asserts, can be established by posing three questions and find their answers: (1) what was the contribution of the Islamic legacy to the whole range of issues envisaged by the modern discipline, (2) how the contribution of the Islamic legacy to the discipline contrasts with the achievement of the discipline, and (3) given the issues in which the Islamic legacy has given nothing, in which direction may Muslim effort be exerted in order to fill the discrepancy, to formulate the problem and enlarge the vision (Al-Faruqi, 1983: 53).

*Step 6: Critical Assessment of the Modern Discipline.* Once the relevance of Islam to each discipline has been made, it should be assessed and analyzed from the standpoint of Islam.

*Step 7: Critical Assessment of the Islamic Legacy.* Similarly, Islamic legacy’s contribution in each field of human activity must be analyzed and its contemporary relevance discovered.

*Step 8: Survey of the Ummah’s Major Problems.* A systematic study must be made on the political, social, economic, intellectual, cultural, moral and spiritual problems of the Muslim people.

*Step 9: Survey of the Problems of Humankind.* A similar study, this time concentrating on the whole of humanity, should also be made.

---

<sup>351</sup> Masudul Alam Choudhury is Professor of Economics, University College of Cape Town, Nova Scotia, Canada.

*Step 10: Creative Analysis and Syntheses.* At this stage, Muslim scholars would be ready to synthesize the Islamic legacy and modern disciplines and to “bridge over the gap of centuries of non-development”. From here on the legacy of Islamic learning would “become continuous with the modern achievements and start to move the frontiers of knowledge to more distant horizons than the modern disciplines have envisaged”.

*Step 11: Recasting the Disciplines under the Framework of Islam: the University Textbook.* Once equivalence between Islamic legacy and modern disciplines has been achieved, university textbooks should be written to recast modern disciplines into Islamic moulds.

*Step 12: Dissemination of Islamized Knowledge.* The intellectual work produced from the previous steps should be used to awaken, enlighten and enrich the humankind (Al-Faruqi, 1983: 50-60; Al-Faruqi, 1998: 54-62). Al-Faruqi (1988: 62) suggested that the product of this work-plan be presented to the universities in the Muslim world to be adopted as required readings of instruction. In addition to this work-plan, he also recommended holding conferences and seminars as well as workshop as other necessary aids to the Islamization of knowledge.

Al-Faruqi’s work-plan for the Islamization of knowledge has received considerable support. In the United States, it has led to the establishment of the International Institute of Islamic Thought (IIIT) in Washington, D.C., devoted exclusively to implementing the twelve-step program. Sardar gave credit to al-Faruqi for his vision to conceive and carry out such an ambitious program. Unfortunately, however, for Sardar, al-Faruqi’s program for the Islamization of knowledge is “fundamentally flawed and somewhat naive” (Sardar, 1989: 98). Sardar compared it with the notion of Islamization of knowledge proposed by Jaafar Sheikh Idris and for him Idris’ program is better.

### **Criticism to Al-Faruqi’s work-plan**

Al-Faruqi was criticized by some scholars for not providing an analysis of secularism or the process of secularism as it evolved in the West in his *Islamization of Knowledge*. Yasien Mohamed<sup>352</sup>, for instance, states that it is the secular elements in the discipline which make it un-Islamic. Without an analysis of secularism how can one de-secularize the modern disciplines and then to Islamize them. It is impossible to combat the secularism unless it is first clear what the secularism is (Mohamed, 1991: 26, al-Attas, 1993, Nasr, 1981).

Mohamed questioned whether the sequence of steps posited by al-Faruqi’s work plan is warranted (Mohamed, 1994: 282-294). In his work-plan, as shown in the schema above, al-Faruqi made mastery of the modern discipline the first step, whereas mastery of the Islamic legacy was placed only in step 3 and 4, and this is attained by the help of traditional scholars who have to prepare the anthologies from the Islamic legacy. Al-Faruqi holds that the

---

<sup>352</sup> Yasien Mohamed, Researcher at Department of Arabic Studies University of the Western Cape, University of the Western Cape, Bellville, South Africa.

traditional scholars, because of their ignorance of the modern disciplines, are not able to establish “the relevance of the [Islamic] legacy to the modern disciplines.” Therefore, it becomes the responsibility of the Western trained Muslim scholar to familiarize the traditional scholar with the modern discipline (Al-Faruqi, 1983: 51). Hence, his first step for the Islamization of knowledge is mastery of the modern discipline.

Most probably, when making the logical order of his work-plan al-Faruqi was influenced by his own background. He addressed himself to Muslim scholars who were trained in Western social sciences, such as modern educated Muslim professionals in the Association of Muslim Social Scientists (AMSS) (Mohamed, 1993b: 28). If this was the case, al-Faruqi have then ignored the fact that social scientists who already have a mastery of at least one social science discipline are inclined to bring their naturalistic bias to bear upon their analysis of the Islamic legacy (Mohamed, 1993b:34).

The first step of his work-plan, as Mohamed suggests, should have been mastery of the Islamic legacy, and then mastery of the modern discipline in the light of the Islamic viewpoint to see what relevance the modern discipline has for the Islamic discipline. In responding to modern knowledge Muslim must make the Qur’an and the Islamic legacy their point of departure. Therefore, to begin with the modern disciplines, as suggested by al-Faruqi, without questioning their underlying philosophical assumptions, is to be content with “half measures” (Mohamed, 1993b:34).

Al-Faruqi placed the main task of Islamization of knowledge (step 6-11) in the hands of the modern scholar who will critically assess the modern discipline (step 6) and the Islamic legacy (step 7). It is also the task of the modern scholar to make a creative analysis and synthesis (step 10). The task of assessing the contribution of the Islamic legacy in each field of human activity must therefore fall upon the shoulders of the experts in that field. Certainly, they should be assisted by the experts in the Islamic legacy in order to guarantee that their understanding of that field is correct (Al-Faruqi, 1983:55). Al-Faruqi regards the modern scholars as being trained in scholarly research, able to analyze, criticize and initiate alternative paradigms in a language which is understandable to the modern mind. Such a training is important in order to make a creative synthesis. The traditional scholar, however, does not have such training.

Fazlur Rahman<sup>353</sup>, however, had a different perspective in this matter. According to Rahman, reconstructing disciplines of Islamic legacy is an important step to be taken and the traditionalists have a significant role to play for this task. “[I]t is the upholders of Islamic learning who have to bear the primary responsibility of Islamizing secular knowledge by their creative intellectual efforts” (Rahman, 1982: 130). Thus, for Rahman, a mastery of the Islamic legacy is a prerequisite in the process of Islamization of knowledge. On

---

<sup>353</sup> Rahman was Professor of Islamic thought in the Department of Near Eastern Languages and Civilizations at the University of Chicago.

the contrary, al-Faruqi considers the traditionalist scholars play only a subsidiary role: preparing the Islamic anthologies for the modern scholars (step 4 of his work-plan).

In Rahman's (1982) view, work-plan proposed by al-Faruqi is no more than just building bridge that does not move towards genuine integration. Genuine integration can only come about if there first comes into being "first class minds who can interpret the old in terms of the new as regards substance and turn the new in service of the old as regards ideals." Certainly, this must be followed by the writing of Islamic textbooks on every discipline (Rahman, 1982:139).

Al-Faruqi places the assessment of the modern discipline at step 6 and the Islamic legacy at step 7. He does not make the assessment of the Islamic legacy a prerequisite for the evaluation of the modern disciplines. Rahman suggests that a Muslim must first criticize the Islamic legacy in the light of the Qur'an, because the Qur'an is the only criterion to judge, and only afterwards will a Muslim be able to examine the modern disciplines. Rahman emphasizes that one can criticize Muslim thinkers of the Islamic legacy as one also can criticize the assumptions of Western thinkers which appear incompatible with the principles of Islam. In order to provide a critical response to modernity a Muslim should precede a critique of the Islamic tradition. Afterwards, one can examine the Western tradition and study critically the body of knowledge created by modernity (Rahman, 1992: 72). Thus, Rahman's approach is the reverse of that of al-Faruqi.

It goes without saying that al-Faruqi wants to "Islamize" Western social science: economics, political science, sociology, psychology and anthropology, for he believes that these disciplines are Eurocentric and promote the Western notions of nation-state and ethnic identity. For Sardar however, such a notion is not quite correct. Sardar views that while the world may be structured according to how Western social sciences perceive the human reality, it is not developed by them. Rather, it is science and technology that maintains the social, economic and political structures of the world. Scientific and technological knowledge are the prime tools of Western epistemological imperialism. For these reasons Sardar suggests that it is the epistemology of Western science that has created the modern world which must be tackled by any program on the Islamization of knowledge (Sardar, 1985: 100).

Sardar regards the notion of Islamization of disciplines, as proposed by al-Faruqi as fundamentally suspect, since it assumes the disciplines as a given reality, from which one must start and infuse Islamic elements into them. By doing so one has accepted the "conventions, theoretical constructs, methodologies and analytical tools" of Western disciplines. Consequently, Islamized disciplines will accept a de facto position of minority sub-disciplines (Sardar, 1989: 47). Contrary to what al-Faruqi may have believed, Sardar maintains that disciplines are not "made in heaven". Disciplines are born within the matrix of a particular world-view and subordinated to that world-view. Sardar writes:

Disciplines do not have an autonomous existence of their own: they develop within a particular historical and cultural milieu and only have meaning within the world-view of their origin and evolution. The division of knowledge into various disciplines as we find today is a particular manifestation of how the Western world-view perceives reality and how the Western civilization sees its problems. For example, the discipline of Orientalism evolved because Western civilization perceived Islam as a “problem” to be studied, analyzed and controlled (Sardar, 1985: 101).

To accept the disciplinary divisions of knowledge as they exist in Western epistemology is to make the world-view of Islam subordinate to the Western civilization. Certainly, the subordination of Islam to the Western civilization is not what al-Faruqi wants to achieve. However, when al-Faruqi asserts that one of the objectives of his program of Islamization of knowledge is “to establish the specific relevance of Islam to each area of modern knowledge”, it seems, as Sardar notices, that he is putting the cart before the horse. “It is not Islam that needs to be made relevant to modern knowledge; it is modern knowledge that needs to be made relevant to Islam. Islam is a priori relevant for all times” (Sardar, 1985: 101). Sardar then suggests the whole process of Islamization of knowledge starts from given concepts and basic axioms of the worldview of Islam, and not from given disciplines (Sardar, 1989: 47).

Criticism to al-Faruqi also came from S. Parves Manzoor<sup>354</sup>. Manzoor attacks the linear and mechanistic nature of al-Faruqi’s work-plan for the Islamization of knowledge. Considering al-Faruqi as has no awareness of the modern debate on the sociology of knowledge Manzoor writes:

[T]he interrelationship between worldview, disciplines and teleology is also not given due attention in his Islamization [of knowledge] plan.[...] To call for Islamization of secularized disciplines is indeed to be content with half-measures. Islamizing disciplines that are infused with a materialistic metaphysics and secularistic ethics, is tantamount to plastic surgery, a cosmetic epistemological face-lift and nothing more. If it may accomplish anything at all, it would be the perpetuation of the dichotomy of secular and Islamic knowledge. Moreover, even at the practical level, the task of Islamizing so many disciplines, especially if one follows al-Faruqi’s comprehensive scheme in its execution, is such an onerous and time consuming task that, best possible intentions on the part of a few intellectuals to the contrary, it is hardly likely to arrive at anything beyond a few half baked monographs (Quoted in Sardar, 1989:51).

It might also be worth noting here that opponents to the Islamization of knowledge often argued that all knowledge belongs to God. For example, the Laws of Relativity were not created by Einstein but merely discovered by him. The Laws existed right from the emergence of the universe. Likewise, Newton’s Laws of Gravitation were not created by him: he only discovered it through his

---

<sup>354</sup> S. Parves Manzoor is Professor of Linguistics, Stockholm University, Sweden.

research. Problems might appear if the knowledge is used to create a certain technology. In other words, it is the technology, not the knowledge, which must be Islamized. Moreover, all knowledge is basically Islamic as is said in the Qur'an (16: 48-50).<sup>355</sup> Therefore, it is wrong to launch the Islamization of knowledge but it should be a campaign for the Islamization of technology (Uddin, 1993: 15).

According to Sardar (1989), al-Faruqi's plan has cast the discourse on Islamization of knowledge strictly within the boundaries of Western logical positivist thought. Sardar questions al-Faruqi's plan that needs to be justified in scientific terms, whereas the issues of the normative and value-laden nature of social science remains settled.

Being believed that modern disciplines have been born within the matrix of a particular worldview, hierarchically subordinated to that worldview and only have meaning within the worldview of their origins and culture of their evolution, Sardar asserts, "the task of Muslim social scientists is thus not to Islamize disciplines of Western social sciences, but to evolve disciplines relevant to the worldview of Islam and geared to fulfilling the needs of Muslim societies and culture" (1989: 52).

### **Perspective of other Muslim scholars on Islamization of knowledge**

Let us now look at perspective of other scholars who have also been engaged in the Islamization of knowledge discussions. Since the Islamization of knowledge enterprise is not the monopoly of the IIT scholars, it is instructive to compare al-Faruqi's viewpoints in this matter with that of another scholar who claimed to had nothing to do with the IIT, namely Syed Muhammad Naquib al-Attas. It seems that al-Faruqi's concept differs from that of al-Attas. In his conception of Islamizing branches of knowledge, al-Attas suggested to first isolate and remove the foreign or secular elements from every branch of knowledge and afterwards imbue Islamic elements and key concepts in it (Al-Attas, 1991:43). Meanwhile, al-Faruqi seems to ignore this aspect, he does not even present in his discussion what the secular elements are. Al-Faruqi's notion of the Islamization of knowledge is addressed to the acquired sciences (humanities, social and natural sciences), as opposed to the revealed sciences. This opinion is shared by al-Attas.<sup>356</sup>

---

<sup>355</sup> The translation of these verses is as follows: "Do they not look at Allah's creation. Among things, how their shadows turn round, from the right and the left, prostrating themselves to Allah, and that in the humblest manner? And to Allah doth prostrate all that is in the heavens and on earth, whether moving creatures or the angels: for none are arrogant (before their Lord). They all fear their Lord, High above them, and they do all that they are commanded." See *The Holy Qur'an: English Translation of the meanings and commentary*, The Presidency of Islamic Research, IFTA, Call and Guidance, King Fahd Holy Qur'an Printing Complex, Madinah al-Munawwarah, 1411 H., pp.745-746

<sup>356</sup> According to al-Attas, the acquired sciences which he refers to as "the rational, intellectual, and philosophical sciences" must be Islamized. He says that "each branch

Al-‘Alwani, another key figure, also presented his viewpoints on the Islamization of knowledge. He examined the present state of thought of the Muslim people, the present state of knowledge, the present state of Muslim education, and the present civilizational state of the Ummah before he came to the opinion to propose an Islamic alternative thought, and to propound the idea of Islamization of knowledge in particular. In general, al-‘Alwani was not satisfied with the condition of the Muslims in the fields mentioned above (al-‘Alwani, 1989a, 1989b). Then, he promoted the Islamic alternative thought by revising Muslim thought as a whole and re-evaluating its methods (1989b: 5).

Now, what is Islamization of knowledge for al-‘Alwani, and why is it necessary? First of all, it should be made clear that al-‘Alwani identified people concerned with the issue of Islamization of knowledge as a school of thought, “the Islamization of Knowledge school”. Most probably, what he meant by this school were scholars in the IIIT. He emphasized that the idea of Islamization of knowledge should be understood as “an intellectual and methodological outlook rather than as an academic field, a specialization, an ideology, or a new sect” (Al-‘Alwani, 1995: 81). Al-‘Alwani aimed at assuring skeptics that the Islamization of knowledge movement was an epistemological or methodological discourse, and not an ideological one (Tibi, 1995: 1-24).<sup>357</sup>

What kind of civilization was going to be achieved by projecting the Islamization of knowledge enterprise? It seems from al-‘Alwani’s conception that reformation of the Muslims’ thought, including re-assessment of their understanding of knowledge should lead towards an Islamic concept of civilization which would “enable the Muslim to work seriously toward building the Ummah and achieving its goals and objective” (Al-‘Alwani, 1989b: 6). From this, it can be inferred that the Islamization of knowledge endeavor was designed to build an Islamic civilization, as an opposition to the secular modern civilization.

AbuSulayman, another key figure of the IIIT, is also a strong advocate to the Islamization of knowledge undertaking. He contended that the current decadence and backwardness of the Muslim ummah was caused fundamentally by the crisis of thought in the Muslim world (1995b: 13). He believed that knowledge is the basic cause of progress and development of the Ummah. AbuSulayman opined that in its beginning the ummah was built up on the basis of knowledge acquired through proper sources: Divine revelation and active reason (AbuSulayman, 1985c). Thus, like al-Faruqi and al-‘Alwani, AbuSulayman strongly contended that revelation is a legitimate source of

---

must be imbued with Islamic elements and key concepts *after* the foreign elements and key concepts have been isolated from its every branch.” Al-Attas 1991: 43. See also al-Attas 1993:164.

<sup>357</sup> Probably al-‘Alwani’s statement is to respond other scholars such as Bassam Tibi. Tibi is one of those of the opinion that Islamization of knowledge project is a part of fundamentalist movement.

knowledge. This contention seems to oppose the modern Western methods which do not recognize revelation as source of knowledge.

Safi is also concerned with the issue of the Islamization of knowledge. In his *The Foundation of Knowledge* (Safi, 1996), he examined research methods and methodological approaches related to mainstream scholarship, both in the classical Muslim and modern Western scientific traditions. According to him, both methods contained inadequacies. Western methods are, on one hand, useful in analyzing social interaction, but they present Muslim intellectuals with a serious problem, because they do not recognize Revelation as a proper source of scientific knowledge. On the other hand, classical Muslim methods are, for Safi, concerned more with understanding the Divine text, but show little interest in studying social actions which do not fit into the revealed norms.

Safi gave credit to al-Faruqi who had introduced an “Islamic methodology” in his monograph *Islamization of Knowledge*. However, Safi criticized al-Faruqi’s work-plan which consisted of twelve steps for achieving the objective of “Islamization”. For Safi, al-Faruqi’s work-plan was “lucid and thorough” on the level of theoretical requirements, but it was “exceedingly complicated” on the level of practical implementation. The plan was regarded by Safi as ignoring two practical considerations: logistical and psychological. In Safi’s (1996) view, if one was to follow al-Faruqi’s twelve steps as literally successive steps it meant that one step must be completed before the next step is taken.

Safi contended that the time frame for completing the task of Islamization would be delayed into infinity if a large scientific Islamic community interested in and trained to undertake the “Islamization of knowledge” did not exist. He added that the task would become more burdensome since the practical motivation which determined the project was placed at the end of the steps. Safi regarded the psychological drive to practice the project was fixed in step 5 and 11 of al-Faruqi’s work-plan, “establishing the relevance of Islam to the discipline”, and “producing university textbooks” respectively. Unfortunately, they were put at the middle and end of the chain of steps in al-Faruqi’s work-plan (Safi, 1996:8).

After criticizing al-Faruqi’s work-plan Safi proposed his schema which is simpler than that of al-Faruqi. It consisted of two steps: “mastery of substantive knowledge” and “mastery of methodological knowledge.” He claimed that his diagram “brings into sharp focus the crucial role played by methodology in the project of Islamization of knowledge. It shows that the production of an Islamized knowledge is contingent of the emergence of Islamic methods” (Safi, 1996:9). Thus, although disagreeing with al-Faruqi in some points on strategies of executing the task of Islamization of knowledge, Safi, basically agreed with him in terms of developing an Islamic methodology and in the undertaking of the Islamization of knowledge project. The difference is only concerned the strategy to materialize it.

Not only was Safi concerned with and supported the notion of Islamization of knowledge in the context of building a new paradigm but also

presented a discussion on a specific discipline, i.e. psychology. He highlighted the problem of what he called “modern secular psychology” (Safi, 1998: 117-125). In his opinion modern psychology with its antireligious origins depended only on a limited ontology of human nature which excludes human volition as well as its transcendental and unchanging elements. Safi tended to perceive that modern psychology, just like other disciplines of the social sciences, isolated psychological phenomena from their transcendental roots (Safi, 1998:118.). He pointed out that by rejecting the fact that the “mental world is the manifestation of a transcendental mind, mainstream Western psychology gave rise to a deterministic conception of man in which the ideas of ‘human will’ and ‘individual responsibility’ are negated” (Safi, 1998:119). After analyzing Freud’s metaphysical assumptions and Skinner’s conception of human nature Safi disagreed with both Freud’s psychoanalysis and Skinner’s behavioralism, which, for him, had substituted a concept of human nature that emphasizes human volition with one in which “human behavior seems to be affected by uncontrollable forces from within and from without” (Safi, 1998:120-121).

Abul-Fadl, another Muslim scholar, linked the “Islamization” process which began in the mid-seventies with the emergence of awareness of the Islamic cultural identity among the Muslim ummah worldwide. Abul-Fadl (1988) regarded this process as a wide-ranging cultural movement which wanted to improve the energy of the Muslim community by the recovering of its heritage. She shared with other IIT scholars that the Muslim ummah today suffered from intellectual inertia. To recover the ummah from the state of malaise she offered the *tambidi* paradigm of knowledge through Islamization. She regarded Islamization as constituting the “process of reforming and revitalizing the current underlying structures of thought and perception by means of their exposure to a radical critique in the light of an integrated set of cognitive, affective, and symbolic values derived from the Islamic Tradition” (Abul-Fadl, 1988:165).

Jaafar Sheikh Idris<sup>358</sup> can be considered as one of the strongest proponents of the Islamization of knowledge undertaking. According to Sardar, he was the first Muslim scholar to attack the cultural bias of Western social sciences at the annual convention of the Association of Muslim Social Scientists (AMSS) in June 1975 (Sardar, 1989: 29).<sup>359</sup> At this meeting Idris articulated that Western science was based on a “faulty ideology”, and that science is not a merely a method, and a body of facts, but also an ideology which delineates scientific boundaries, and determines the nature of its theories of explanation and even its usage. For these reasons Idris urged Muslim scholars to bring the

---

<sup>358</sup> When writing an article on “the Islamization of the sciences” published by *AJISS* in 1987 Jaafar Sheikh Idris was a professor of ‘Aqidah School of Usul al-Din Islamic University of Imam Muhammad Ibn Saud, Saudi Arabia. Originally he is from Sudan.

<sup>359</sup> Information on the date and place of this conference, however, was not provided by Sardar.

perspective of Islam within their academic domains and work towards the evolution of Islamic social sciences (Sardar, 1989: 29-30).

Then, at another meeting of Muslim intellectuals and academics, Idris was said to have argued that the efforts of Muslim academics and professional social and natural scientists should be geared towards a specific goal, Islamization. Idris defined the process of Islamization as “organized and gradual effort which will culminate in the realization of an (Islamic) society” (Sardar, 1989: 30). However, Idris was criticized by Daud as not deeply “preoccupied with the more fundamental and difficult challenges of Islamization of modern sciences and knowledge,” because what Idris has defined as Islamization is, in Daud’s view, no more than a “socio-political program.” Daud’s analyzing of Idris is based on his (Idris’) statement in his work *The Process of Islamization*, delivered in August 1975 at the 13<sup>th</sup> Annual Convention of the Muslim Student Association (MSA) of the United States and Canada that says:

The aim of the Islamic movement is to bring about somewhere in the world a new society wholeheartedly committed to the teachings of Islam in their totality and striving to abide by those teachings in its government, its political, economic and social organization, its relation with other states, its educational system and its moral values and all other aspects of its way of life. Our organized and gradual effort which shall culminate in the realization of that society is the process of Islamization (Daud, 1998: 406).

Idris was criticized by Daud for not explaining how to create such a movement and such a society, and for not elaborating on the guiding ideas of the movement and society (Daud, 1998:406). This criticism of Daud was refuted in Idris’s article in *AJISS* in 1987.<sup>360</sup>

Idris maintained that what people call knowledge today is “knowledge within the framework of the atheistic materialistic philosophy now prevailing in the West.” He believed that these philosophical frameworks could influence the Muslims’ concept of truth, of evidence and of facts as well as influence on the choosing of priorities etc. In his opinion, this materialistic philosophy was based on false assumptions. Therefore, he propagated to replace it by an Islamic world-view (Idris, 1987:202). For these reasons, then, Idris desired to Islamize knowledge by two ways: “(a) resting it on the solid foundations of

---

<sup>360</sup> See Jaafar Sheikh Idris, 1987, “The Islamization Of The Science: Its Philosophy And Methodology”, *AJISS*, 4:2, pp. 201-208. Listen also to his lecture on “the Islamization of science”, Audio CD, “Islamization of Science” produced by the Center of Islamic Information and Education, JSI-7, Copyright 2002. I bought this copy of audio CD by Jaafar Sheikh Idris in the ADAMS center after Friday prayer occasion in June 2004. I was lucky because this copy was the last one left at that occasion. In this lecture Idris explained that the modern sciences are constructed in secular world-view, and, therefore, according to him, the Muslims should be critical to their formula. He also viewed the need to Islamize the modern sciences.

Islam, and thus widen its scope, purge it of falsehoods masquerading as truths, discover new facts and see old ones in the light of the new world-view,” and “(b) abiding by Islamic values in our search for it, in our choice of field research, in our priorities, and in the use we make of it.” Idris declared that Islamized knowledge was not tinted with prejudice that happened to be called Islamic. Rather, it was knowledge conducive to man’s material as well as spiritual development (Idris, 1987:202). Idris proposed a program of eleven steps to materialize the Islamization of sciences (Idris, 1987: 205-108). The program, as summarized by Sardar, includes “accepting all rationally and empirically discovered facts; adding in various fields and relevant places facts stated in the Qur’an and sunnah; researching Qur’anic and sunnah laws under which these facts can be explained, as well as developing new theories; stripping off ‘non-Islamic philosophical assumptions and statements of Western scientists’; and placing all these facts, laws and theories in an Islamic framework.” It is argued that this program will enable Muslims to see a new light and infer new facts which otherwise would have no relevance within the current Western materialistic framework (Sardar, 1989. p. 35).

The steps propounded by Idris were somewhat different from the steps proposed by al-Faruqi. According to Sardar, Idris’ plan is much simpler and intellectually manageable than the one proposed by al-Faruqi. However, there are some shortcomings in it because how the all gathered facts and theories should be put within an Islamic framework was not explained by Idris (Sardar, 1989: 36).

Another Muslim scholar, Akbar S. Ahmed, examined the discipline of Anthropology. When writing his article “Toward Islamic Anthropology” published by *AJISS* in 1986, Ahmed admitted that it was a speculative study and concerned a difficult and complex subject. According to Ahmed, this task was made more difficult because it defended a metaphysical position, served a moral cause and advanced an ideological argument (1986: 181). Ahmed defined Islamic anthropology as “the study of Muslim groups by scholars committed to the universalistic principles of Islam, humanity, knowledge, and respectful tolerance, and relating micro village tribal studies in particular to the large historical and ideological frames of Islam. Islam here is understood not as theology but sociology.” Thus, the definition, as Ahmed pointed out, does not exclude non-Muslims (1986: 217). Merryl Wyn Davies,<sup>361</sup> however, rejects the notion of “Islamic anthropology”. She proposes what she calls *ilm al-umran*, as a discipline which studies both Muslim and non-Muslim societies (Sardar, 1989: 49).

In his recommendations Ahmed noticed that Muslims couldn’t discharge Western scholarship. If Muslims are to object to such scholarship, Ahmed added, they could do so only by creating their own scholarship rather than by

---

<sup>361</sup> Merryl Wyn Davies is one of *Ijmali* thinkers. *Ijmali* is a group of independent scholars and thinkers who have championed a future oriented critique of contemporary Muslim thought. For further details on the *Ijmali* see Leif Stenberg, 1996:41.

berating Western scholarship (Ahmed, 1986: 227). He also opined that a great store of anthropology existed in the writing of the classical Muslim scholars (Ahmed, 1986: 229). Ahmed seemed to advocate the creation of an Islamic anthropology.

### **Opposition to the notion of Islamization of knowledge**

Fazlur Rahman<sup>362</sup> seems to have different opinion in this matter. He seems to be pessimistic with the Islamization of knowledge undertaking. Although he believed that the modern world has been structured upon knowledge which cannot be considered Islamic he viewed that there is nothing wrong with knowledge except that it has been misused (Rahman, 1988: 4). In his conclusion, Rahman expressed his opposition to the notion of “making maps and charts of how to go about creating Islamic knowledge.” Most probably this comment was addressed as a response to al-Faruqi’s work-plan for the Islamization of knowledge. Instead, Rahman offered the Muslims to invest their time, energy and money in the creation of minds to create thinkers who have the capacity to think constructively and positively (Rahman, 1988: 10-11).

In reality, however, the notion of the Islamization of knowledge has generated a strong opposition. Disagreement to the Islamization of knowledge program comes from both Muslim scholars having the social sciences background and those with the natural sciences background. Bassam Tibi<sup>363</sup>, who is trained in political science and sociology, for instance, can be singled out. Tibi interprets the Islamization of knowledge program as a form of indigenization, integrally linked to the cultural strategy of Islamic fundamentalism. Tibi states that “the ‘Islamization of knowledge’ is a basic formula in this fundamentalist agenda.” He describes it as the “revolt against the West.” This revolt is not merely against Western domination as was the case during the decolonization period but the revolt is directed against Western norm and values as such. Tibi understands the Islamization of knowledge as a “battle against unbelief.” It is thought of as a de-westernization, a reassertion of the local against the global knowledge and the invading civilization related to it (1995: 2, 15, 18).

---

<sup>362</sup> Fazlur Rahman (1919 - 1988) was a well-known scholar of Islam. He got his Ph.D. degree from Oxford University where he wrote a dissertation on Ibnu Sina. Afterwards, he began a teaching career, first at Durham University, and then at McGill University until 1961. He moved to the University of Chicago in 1969.

<sup>363</sup> Bassam Tibi (Syirian-German, born, 1944) is Professor of International Relations at the Center for International Affairs, the University of Gottingen. His latest publications include *The Challenge of Fundamentalism* (California University Press, 2002).

Rejection to the call for the Islamization of knowledge to create an Islamized science also comes from Muslim scholars of the natural sciences background like, for instance, Abdus Salam<sup>364</sup> and Perves Hoodbhoy.<sup>365</sup> Salam contends that “[t]here is only one universal science, its problems and modalities are international and there is no such thing as Islamic science just as there is no Hindu science, no Jewish science, no Confucian science, nor Christian science.” According to Salam, attempts of Muslim intellectuals for calling for a religiously “Islamic science” as a great disservice to science in Muslim countries. He shares Hoodbhoy’s contention that Islamic science, as set out by the late President Zia of Pakistan, was a fraud and that its practitioners should be ashamed of what they have produced in the name of science (Salam, 1992: ix).

Like Salam, Hoodbhoy rejects any effort to establish Islamic science. In his opinion, an Islamic science of the physical world is impossible. Any attempt to create this kind of science is seen as wasting energy and will only dishonor the religion of Islam. He shares Sayid Ahmad Khan, who argued that the purpose of religion is to improve morality rather than specify scientific facts (1992: 76). Hoodbhoy (1992: 76-80) views that it is pointless to create a new physical science based on religious principle. To support his standpoint he puts forward three arguments. (1) Islamic science does not exist. (2) Specifying a set of moral and theological principles does not permit one to build a new science from scratch. (3) There has never existed, and still does not exist, a definition of Islamic science, which is acceptable to all Muslims.

All opponents of the Islamization of knowledge agree that science which is the study of fact, is objective, independent of peoples, cultures or religions, and must be separated from values. Al-Faruqi himself as the main advocate of the Islamization of knowledge movement was not unaware that there would be opposition from other Muslim scholars to such an endeavor. He wrote, “[T]here are hundreds of thousands of M.A.’s and Ph.D.’s, but few among them are those who are even aware of the problem of Islamizing the disciplines; and legions are those whose brain-washing by the West has been so complete as to make them committed enemies of Islamization” (Al-Faruqi, 1979: 117).

## Conclusion

A paradoxical situation still appears in this matter at the present time. There is a growing understanding of the concept of Islamic science, on the one hand, and there is a conundrum with regard to executing the concept, on the other. In other words, Muslim intellectuals have been trapped in what Adi Setia (2007) called ‘*operational impasse*’. This deadlock is caused by several reasons, one of which is that the foremost writers on Islamic science (or on the Islamization of science) have not engaged closely with the detailed, empirical aspects of the

---

<sup>364</sup> Professor Abdus Salam (Pakistan, 1926 – 1996) is a Nobel Laureate in Physics (1979).

<sup>365</sup> Perves Amirali Hoodbhoy (Pakistan, born, 1950) is Professor of Nuclear Physics, at Quaid-i-Azam University, Islamabad, Pakistan.

various disciplines of modern science as they are presently taught and practiced by Muslim scientists the world over.

To make it clear, in the Muslim world, authors such as Attas, Nasr and Bakar have written and argued against the Darwinian theory of evolution from the view point of philosophy and metaphysics, but they have not offered yet “a concomitant positive counter-theory that is both conceptually and empirically rich enough to account for the same observed biological phenomena ostensibly accounted for by the mainstream evolutionary theory” (Setia, 2007: 25). In this regard, a counter empirical theory is needed. Thus, what is needed now in the Muslim world is reconstruction of Islamic science. Reconstruction and reformulation of Islamic science is intended and projected to replace the existing secular theories prevalent in the Muslim world.

### References

- Abul-Fadl, M. (1988). Islamization as Force of Global Cultural Renewal or The Relevance of the Tawhidi Episteme to Modernity. *American Journal of Islamic Social Sciences*, 5 (2), 163-179.
- AbuSulayman, A.H. (Ed.). (1995). *Islamization of Knowledge: General Principle and Work Plan*. Herndon, VA: IIIT.
- AbuSulayman, A.H. (1995b). Orientation Guidelines for the International Conference on Islamization of Knowledge. In IIIT, *Toward Islamization of Disciplines* (pp.13-16). Herndon, VA: IIIT.
- AbuSulayman, A.H. (1985c). Islamization of Knowledge with Special Reference to Political Science. *American Journal of Islamic Social Sciences*, 2 (2), 263-289.
- Ahmed, A.S. (1986). Toward Islamic Anthropology. *American Journal of Islamic Social Sciences*, 3 (2), 181-230.
- Ahmed, A.S. (1995). Toward Islamic Anthropology. In IIIT, *Toward Islamization of Disciplines* (pp. 199-247). Herndon, VA: IIIT.
- Al-‘Alwani, T.J. (1989a). *Outlines of a Cultural Strategy*. Herndon, VA: IIIT.
- Al-‘Alwani, T.J. (1989b). Toward an Islamic Alternative in Thought and Knowledge. *American Journal of Islamic Social Sciences*, 6 (1), 1-12.
- Al-‘Alwani, T.J. (1995). The Islamization of knowledge: Yesterday and Today. *American Journal of Islamic Social Sciences*, 12 (1), 81-101.
- Al-Attas, S.M.N. (1993). *Islam and Secularism*. Kuala Lumpur: International Institute of Islamic Thought and Civilization (ISTAC).
- Al-Attas, S.M.N. (1991). *The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education*. Kuala Lumpur: International Institute of Islamic Thought and Civilization (ISTAC).
- Al-Faruqi, I.R. (1979, April). Islamizing the Social Sciences. *Studies in Islam*, 16 (2), 108-122.
- Al-Faruqi, I.R. (1982). *Islamization of Knowledge: General Principles and Work Plan*. Herndon, VA: IIIT.

- Al-Faruqi, I.R. (1983). *Islamization of Knowledge: The Problem, Principles and the Work-plan*. Islamabad: Hijra Centenary Committee of Pakistan.
- Al-Faruqi, I.R. (1988). Islamization of Knowledge: Problems, Principles and Prospective. In IIT, *Islam: Source and Purpose of Knowledge* (pp. 15-63). Herndon, VA: IIT.
- Al-Faruqi, I.R. and AbuSulayman, (1989). *Islamization of Knowledge: General Principles and Work Plan*. Herndon, VA: IIT.
- Choudhury, M.A. (1993). A Critical Examination of the Concept of Islamization of Knowledge in Contemporary Times. *Muslim Education Quarterly*, 10 (4), 3-34.
- Choudhury, M.A. (1993b). Perspectives on Islamization of knowledge and their implications for organization of occupational composition: the of Canadian Muslims in the labour market. *Journal of Muslim Minority Affairs*, 21 (1), 93-107.
- Daud, W.M.N.W. (1997). Islamization of contemporary knowledge: a brief comparison between al-Attas and Fazlur Rahman. *Al-Shajarah*, 2 (2), 1-19.
- Daud, W.M.N.W. (1998). *The Educational Philosophy and Practice of Syed Muhammad Naquib al-Attas: An Exposition of the Original Concept of Islamization*. Kuala Lumpur: International Institute of Islamic Thought and Civilization (ISTAC).
- Davies, M. W. (1991). Rethinking Knowledge: 'Islamization' and the Future. *Futures*, 231-247.
- Golshani, M. (2000b). How to Make Sense of 'Islamic Science'? *American Journal of Islamic Social Sciences*, 17 (3), 1-19.
- Hoodbhoy, P.A. (1992). *Islam and Science: Religious Orthodoxy and the Battle for Rationality*. Kuala Lumpur: S. Abdul Majeed & Co.
- Idris, J.S. (1987). The Islamization Of The Science: Its Philosophical And Methodology. *American Journal of Islamic Social Sciences*, 4 (2), 201-208.
- Idris, J.S. (Speaker). (2002). Audio CD, lecture on Islamization of Science produced by the Center of Islamic Information and Education, JSI-7, Copyright 2002.
- Mohamed, Y. (1991). Knowledge in Islam and the Crisis in Muslim Education. *Muslim Education Quarterly*, 8 (4), 26.
- Mohamed, Y. (1993). Islamization: A Revivalist Response to Modernity. *Muslim Education Quarterly*, 10 (2), 12-23.
- Mohamed, Y. (1993b). Islamization of Knowledge: A Comparative Analysis of Faruqi and Rahman. *Muslim Education Quarterly*, 11 (1), 27-40.
- Mohamed, Y. (1994). Islamization of Knowledge: A Critique. *American Journal of Islamic Social Sciences*, 11 (2), 282-294.
- Nasr, S.H. (1981). *Knowledge and the Sacred*. Edinburg: Edinburg University Press.
- Rahman, F. (1982). *Islam and Modernity; Transportation of an Intellectual Tradition*. Chicago: The Chicago University Press.
- Rahman, F. (1988). Islamization of Knowledge: A Response. *American Journal of Islamic Social Sciences*, 5 (1), 3-11.

- Rahman, F. (1992). Islamisasi Ilmu, Sebuah Response (transl. from Islamization of knowledge: A Response. *AJISS*, 5 (1), 1988, *Jurnal Ulumul Qur'an*, (Jakarta: Lembaga Studi Agama dan Filsafat), vol. III, no. 4, p. 72.
- Ravetz, J. R. (April 1991) Prospects for an Islamic science. *Futures*, 262-272.
- Rehman, Jalees. "Searching for scientific facts in the Qur'an: Islamization of knowledge or a new form of scientism?." *Islam & Science* 1.2 (Dec 2003): 245.
- Safi, L.M. (1996). *The Foundation of Knowledge: A Comparative Study in Islamic and Western Methods of Inquiry*. Selangor: IIUM Press and IIIT.
- Safi, L.M. (1998). Islamization of Psychology: From Adaptation to Sublimation. *American Journal of Islamic Social Sciences*, 15: (4), 117-125.
- Salam, M.A. (1992). Foreword in Perves A. Hoodbhoy, *Islam and Science: Religious Orthodoxy and the Battle for Rationality* (p.ix). Kuala Lumpur: S. Abdul Majeed & Co.
- Sardar, Z. (1985). *Islamic Futures: The Shape of Ideas to Come*. London: Mansell.
- Sardar, Z. (1989). Islamization of knowledge: State-of-the-Art Report. In Ziauddin Sardar (Ed.), *An Early Crescent: The Future of Knowledge and the Environment in Islam*. London and New York: Mansell.
- Setia, A. (2007, Summer). Three Meanings Of Islamic Science: Toward Operationalizing Islamization Of Science. *Islam & Science*, 5 (1), 23-52.
- Shafiq, M. (1994). *The Growth of Islamic Thought in North America: Focus on Isma'il Raji al-Faruqi*. Brentwood Maryland: Amana Publications.
- Stenberg, L. (1996). *The Islamization of Science: Four Muslim Positions Developing an Islamic Modernity*. Lund: Lund Universiteit.
- Tibi, B. (1995). Culture and Knowledge: The Politics of Islamization of Knowledge as a Postmodern Project? The Fundamentalist Claim to De-westernization. *Theory, Culture & Society*, 12 (1), 1-24.
- Uddin, J. (1993). Problems of Islamization of University Curriculum in Indonesia. *Muslim Education Quarterly*, 10 (3), 15.
- The Holy Qur'an: English Translation of the meanings and commentary*. The Presidency of Islamic Research, IFTA, Call and Guidance, King Fahd Holy Qur'an Printing Complex, Madinah al-Munawwarah, 1411 H., 745-746.
- Rnewspaper articles without authors appear to sharply cut risk of schizophrenia. (1993, July 15). *The Washington Post*, p. A12