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**The Islamization of Science Application on The Madrasah
Curriculum Development Model**

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Abstract

In the development of madrassa processing, the parameters of its success are seen by governments only from the quantitative side, no its qualitative. It also depends much more on the political development or policy in government. The model of education used in madrassa under state low has led to dualism in Indonesia's educational system till now. This duality occurs in the teaching and scientific system. Using the history-philosophical qualitative research the writer used to research for Islamization of science on the model development at madrasah. The purpose of this writing is to know how to apply the Islamization of science in education and its implication to the madrasah curriculum development model.

Keywords: Islamization, Curriculum, Madrasah

**Aplikasi Islamisasi Ilmu Pengetahuan pada Model Pengembangan
Kurikulum Madrasah**

Abstrak

Dalam perkembangan pengolahan Madrasah, parameter keberhasilannya yang dilihat Pemerintah hanya dari sisi kuantitatif, bukan kualitatif nya. Hal ini juga yang membuat arah dalam parameter pendidikan lebih banyak tergantung pada perkembangan atau kebijakan politik dalam Pemerintahan. Model pendidikan yang diterapkan di Madrasah dalam undang-undang Negara menimbulkan dualisme dalam sistem pendidikan di Indonesia hingga sekarang. Dualisme ini terjadi dalam sistem pengajaran serta keilmuannya. Dengan menggunakan penelitian kualitatif historis-filosofis penulis melakukan kajian untuk mengetahui aplikasi Islamisasi ilmu pengetahuan pada model pengembangan yang terdapat di Madrash. Tujuan penulisan ini untuk mengetahui cara mengaplikasikan islamisasi ilmu pengetahuan dalam dunia pendidikan, dan implikasi nya pada model pengembangan kurikulum Madrasah.

Kata Kunci: Islamisasi, Kurikulum, Madrasah.

PRELIMINARY

The Islamization of science was initiated by Al Faruqi which gave rise to various opinions in various circles of Muslims. Almost all of his opinions tend to agree with the idea of Islamization of science, although in some circles there are still conflicts. "They only think that the Islamization movement is just a label and is not important" (Fadhila Afrahul Daulay, 2013). The product of the Islamization of science itself can be seen from the development of modern Islamic educational institutions such as Islamic boarding schools, madrasas, IAIN, STAIN and UIN.

In the development of Madrasah management, "the parameters of success that the Government sees are only quantitative, not qualitative. This also makes the direction in the parameters of education more dependent on developments or political policies in the government" (Nunu Ahmad, et al, 2013). Therefore, Madrasahs change their strategies which were previously conventional, they must be willing to change to accept modernization, the impact of which is to make a paradigm shift in the framework of meeting the needs and demands of change.

As a result of this direction of change, some people think that a modernization of Madrasah is only to divert students' concentration from focusing on studying religion to studying general subjects. The reforms that occur in Madrasahs do not take into account the intellectual treasures of Muslims because they only insert general knowledge.

The education model applied in Madrasahs in state law creates dualism in the education system in Indonesia until now. This dualism occurs in the teaching and scientific system. The narrowness of the mindset that has been built has led to the birth of an epistemological-theoretical dichotomy and stagnation in the concept of Islamic education. This problem makes it a challenge for Muslims to realize the ideal Islamic education. Is it maintaining its tradition or modernizing it.

On that basis, the author is interested in studying how to apply the Islamization of science in the world of education, and its implications for the Madrasah curriculum development model.

The research relevant to this writing include the following; "Islamization of Knowledge and Its Development Model in Madrasahs" by Mukhibat, 2016. "Efforts to Islamize science and its implications for Islamic education" by Iswati, 2017. and "Islamization of knowledge in the development of Islamic education" by Sudarto, 2021.

RESEARCH METHODS

The research method used in this study is qualitative with a historical-philosophical approach, examining the re-definition of the Islamization of knowledge by conducting a historical search on the initial idea of Islamization of knowledge in responding to the challenges faced by Islamic education. Furthermore, through critical analysis, a study was conducted on the application of the Islamization of science to the development model found in Madrasah.

RESULTS AND DISCUSSION

Latar Historis Islamisasi Ilmu Pengetahuan

According to Ismail Rajiq Al Faruqi, "Islamization of science is an attempt to refocus knowledge, namely by providing new definitions, organizing data, rethinking the way of thinking and connecting data, re-evaluating conclusions, re-projecting goals. and do everything in such a way that these disciplines are able to enrich Islamic insight and be useful" (Ismail Rajiq Al Faruqi, 2003).

From the explanation above, it can be concluded that what is meant by Islamization of science is an effort to rebuild the spirit of Muslims in developing science through freedom of intellectual reasoning and rational-empirical and philosophical studies while still referring to the contents of the Qur'an and the Sunnah of the Prophet. . So that Muslims will rise and advance to catch up with other people, especially the West. In short, Islamization of science is Islamizing science itself.

The emergence of the idea of Islamization of science among Muslims stems from the awareness of Islam in the midst of the progress of this increasingly modern century. This belief is getting stronger with the emergence of the potential belief that the Islamic system is able to outperform the Western scientific system which has so far been able to dominate the world. "This can certainly be seen from the history of the progress of Islam with the progress of civilization, especially in science during the heyday of the Abbasid dynasty, which at that time exceeded the territory of the Roman Empire" (M. Zainuddin, 2021).

"When Islam was at the peak of its glory, the conditions of Europe or the West experienced the opposite situation. The West experienced setbacks in various areas of life, which at that time was known as the dark age" (Muh. Huzain, 2018). When cities in the west are slums with disorganized buildings, dark and dirty, Cordova has the opposite situation, the place is clean, modern buildings, well lit, even a center of scholarship at that time.

"This contrasting situation also makes Western society think and ponder, why the Islamic government at that time was so advanced, and broad and even exceeded the magnitude of Roman power" (Badri Yatim, 2008). It is because of their curiosity that makes Western people go to places of learning in order to transfer knowledge from Muslim scholars, with the hope of changing their lives so that they are advanced and worthy like the Muslims at that time. This opportunity for the West is also supported by an Islamic government which is very tolerant of non-Muslims.

The state of Western civilization is getting better along with the incessant movement of knowledge transfer from Islam. This is evidenced by "the contributions of Muslim philosophers who are the basis for the development of modern science today" (Novrizal Wendi, 2016). However, this condition actually reversed with the condition of Islam which was in decline, which turned to using products from the West and forgot its Islamic values.

This can be seen, one of which is Islamic education which is no longer able to be an alternative for international students. In addition, Islam also falls in various fields including the fields of politics, military, economics, and especially science. Seeing this fact, the idea of Islamization of science emerged. The initial idea emerged when the first world conference on Muslim education was held in Mecca in March-April 1977.

The conference, which was initiated and held by King Abdul Aziz University, succeeded in discussing 150 papers written by scholars from 40 countries and formulating recommendations for revamping and perfecting the Islamic education system organized by Muslims around the world. One of the recommended ideas concerns the Islamization of

knowledge. This idea was put forward, among others, by Ismail Raji al Faruqi in his paper Islamizing Social Science.

As the first person who initiated the Islamization of science, Ismail Rajiq Al-Faruqi with his intellectual acumen and the spirit of scientific criticism, brought him to the conclusion that "Western social sciences show a fairly basic methodological weakness, especially when applied to understanding the realities of life. Muslims who have a very different view of life from Western society" (Sholeh, 2017). To achieve his goal, al-Faruqi founded the Association of Muslim Social Scientists (AMSS), through this institution he hopes that the Islamization of science will be realized and a special research institution, namely the International Institute of Islamic Thought (IIIT).

Thus, it can be concluded that the background of the emergence of the Islamization of science is the condition of Muslims who have experienced a setback due to malaise. This setback forced Muslims to imitate Western civilization which was considered advanced. But the result is actually bringing Muslims in progress, but increasingly backward.

This is because progress in the Western world is not in harmony with Islamic values, Western philosophers only take their knowledge and discard their Islamic values, causing Muslims to be far from their religion. Islamization of science implies studying science and adapting it to Islamic views so as to free Muslims from secular thinking and lead Muslims to become *Insan Kamil*.

Goals and Steps to Islamization of Science

The idea of Islamization of knowledge that has been devised by Ismail Raji al Faruqi and other Muslim intellectual figures is not just an idea. They launched the idea through a debate and discussions conducted in a number of world seminars. So in carrying out the process of Islamization of science there are several goals, including the following: (Ismail Rajiq Al Faruqi, 2003)

- 1) Mastering modern scientific disciplines
- 2) Mastering modern scientific disciplines
- 3) Mastering the repertoire of Islam
- 4) Determining the relevance of Islam for each field of modern science
- 5) Looking for a creative synthesis between the repertoire of Islam and modern science

Islamization of science also aims as a powerful medicine to cure people from malaise and encourage them to carry out their role as absolute human beings, namely as leaders or caliphs on earth. The steps that can be taken in an effort to Islamize science include: (Sholeh, 2017)

1. Mastery in modern scientific disciplines.
Mastery in this modern scientific discipline can be done by unraveling the knowledge that has developed at this time, and classifying it into several categories or groupings.
2. Surveying disciplines
After sorting out each of the existing scientific disciplines, the next step is to conduct a survey, namely by finding out the origin and how it developed as well as the growth of the methodology, broadening horizons, also including a brief bibliography on the survey results.
3. Mastery of Islamic scientific treasures

In this next step, we are required to understand and master the treasures of science, so that we are able to Islamize the modern sciences that have developed, to return to their original sources. So at this stage we have done an anthology of Islamic treasures.

4. Mastery of Islamic treasures (analysis stage)

In the analysis stage, we are asked to analyze according to the problems faced by the current era or from each scientific perspective.

5. Determination of the specific relevance of Islam to scientific disciplines. According to Ismail Raji Al Faruqi, this relevance can be done by asking 3 questions, namely as follows: (Iswati, 2017).

- 1) Whatever Islam has contributed, starting from the Qur'an to the results of the thoughts of Muslim philosophers who have contributed to the development of modern science today.
- 2) How big is the contribution of Muslim philosophers when compared to the achievements of Western scientists, or to what extent the shortcomings and even advantages of Islamic khaznah in the development of science are compared with the insight and scope of Western disciplines.
- 3) If it is found that there are problems that are not paid attention to or may not be noticed by the existing Islamic sciences, then where do Muslims go to get answers, then after that reformulate the problems they face and broaden the vision of these disciplines.

6. Critical assessment of Modern science (current level of development)

This stage is the stage where we are asked to provide an assessment starting in terms of improvements, additions, changes, or things that must be discarded in scientific disciplines and analyze in depth from an Islamic point of view.

7. Critical assessment of Islamic treasures (current level of development)

Everything that exists in this world, must be based on the Qur'an and Sunnah, as well as contemporary developments which we can see from the following point of view:

- a) Where does that source of knowledge come from?
- b) The needs of today's Muslims.
- c) All modern knowledge today is represented by the legacy of Islamic science.

8. Survey of problems faced by Muslims

This survey was conducted with a critical analysis, ranging from political, social, economic, intellectual, cultural, moral and spiritual issues.

9. Survey of problems faced by Muslims.

The scope of the problem remains the same as in point 8, only at this stage it is more focused on human beings.

10. Creative analysis and synthesis.

The treasures of Islamic thought must relate to the results of modern science.

11. Recasting modern scientific disciplines into the Islamic framework in the form of reading books at the university level.

This is intended to be a guide for future scientists.

12. Spread knowledge that has been Islamized.

After becoming a reading book, it must be disseminated, if possible free of charge to students or teachers at all levels of tertiary institutions, making it mandatory reading

material, so that they study, understand and consider the concept of Islamization of knowledge that has been presented.

Application of Islamization of Science in Madrasah Development

From the explanation above regarding the steps in the Islamization of science, it can be concluded that the importance of the Islamization of science, especially its application to the modernization of Islamic education, such as madrasahs is one of the new educational patterns in Islamic education. The application of the Islamization of science in the world of education is as follows: (Iswati, 2017)

1. Institutional Aspect

What is meant in this institutional aspect is to modernize by unifying the two education systems, between Islamic (religious) and secular (general) education.

In this aspect, the Islamization of knowledge is through the creation of an independent institution that integrates the development of religious knowledge in a comprehensive manner with the general public. Although in the organizational structure of the organization adopts Western science, substantially what is applied is the Islamic system.

2. Curriculum Aspect

In formulating the curriculum, the experts who designed it are not justified in ignoring the curriculum developments that have developed in the West. This is because, it has an important role in the Islamization of science, of course it must be included in the curriculum formulation.

Thus, a curriculum that is actual and responsive to the development of contemporary problems will be created. So that institutions can produce visionary outputs, have an integrative, proactive and responsive view on the future and do not carry out a science dichotomy.

3. Educator Aspect

In this aspect it means that the competence and professionalism possessed by educators must be properly respected. And teachers who provide learning must be Muslim and have solid Islamic knowledge and teaching staff must also have an Islamic vision.

This can be realized by clearly and unequivocally formulating the criteria for prospective educators who are not only based on grades/IP, but also on intellectual qualities, aqidah, faith, religion, soul and professionalism in their work. And most importantly an educator must also be able to integrate between religious science and modern science (substantive ability).

Meanwhile, non-substantive abilities are in the form of didactic multi-skill abilities. Which includes skills in using learning methods and strategies, management of education management, evaluation and others, all of which must focus on the element of monotheism.

Meanwhile, according to Muhaimin, the operational framework of the Islamization of science which is taken based on the views of Al Faruqi and Al Attas is as follows:

1) Purification Model

Purification means purification or cleansing. Which means, the Islamization of science must be able to purify science so that it is in accordance with and in line with Islamic teachings. Al Faruqi applies these methods in the following steps:

- a) Mastering the knowledge of Islamic treasures.
- b) Mastering modern knowledge.
- c) Identify the shortcomings of modern science according to an Islamic perspective.
- d) Reconstructing science, so that it is in harmony with Islamic teachings.

The purpose of this purification model is "so that there is no conflict between Islamic values and norms. Because in this model it is emphasized that the teachings of Islam must be Kaffah" (Muhaimin, 2006). This purification model states that every Muslim scientist should become a Muslim who is loyal, concerned and committed in maintaining and maintaining Islamic teachings and values in all aspects of his life.

2) Islamic Modernization Model

The Islamic modernization model leads to "efforts to improve the Muslim community in a broad scope, especially those related to changes in Islamic thought patterns and practices" (Muhaimin, 2006). So the author sees that Muslims are always required to always be modern, advanced and continue to experience improvements in all aspects of life, so as not to be left behind by the times.

The categories of successful Islamic education reform are as follows: (Mukhibat, 2016)Pembaruan yang berorientasi pada pola pendidikan Barat.

- a) Islamic education reform oriented to pure Islamic sources.
- b) Nationalism-oriented educational reform.

3) Neo-Modernism Model

The neo-modernism model is "an attempt to understand Islamic teachings that have been contained in the Qur'an and hadith by paying attention to classical Muslim intellectual thought by using the approaches used in contemporary science" (Mukhibat, 2016). And in the development of Madrasahs, the three models above are also applied which are examples of the product of the application of the Islamization of science.

CONCLUSION

Islamization of science is an effort to rebuild the spirit of Muslims in developing science through freedom of intellectual reasoning and rational-empirical and philosophical studies while still referring to the contents of the Qur'an and the Sunnah of the Prophet. So that Muslims will rise and advance to catch up with other people, especially the West. In short, Islamization of science is Islamizing science itself.

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This setback forced Muslims to imitate Western civilization which was considered advanced. But the result is actually bringing Muslims in progress, but increasingly

backward. This is because progress in the Western world is not in harmony with Islamic values.

Islamization of science aims as a powerful medicine to cure people from malaise and encourage them to carry out their role as absolute human beings, namely as leaders or caliphs on earth. While the steps that can be taken in an effort to Islamize science include:

- a) Mastery in modern scientific disciplines
- b) Surveying disciplines
- c) Mastery of Islamic scientific treasures
- d) Mastery of Islamic treasures (analysis stage)
- e) Determination of the specific relevance of Islam to scientific disciplines
- f) Critical assessment of Modern science (current level of development)
- g) Critical assessment of Islamic treasures (current level of development)
- h) Survey of problems faced by Muslims
- i) Survey of problems faced by Muslims.
- j) Creative analysis and synthesis.
- k) Recasting modern scientific disciplines into the Islamic framework in the form of reading books at the university level.
- l) Spread knowledge that has been Islamized.

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