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**The Concept Of Science Integration In View
Ismail Raji Al-Faruqi**

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Abstract

The purposes of this study are 1) To know the concept of science integration Ismail Raji al-Faruqi sight. 2) To know the method implementation of the science integration concept in Ismail Raji al-Faruqi sight. This research used descriptive- analysis method. Descriptive method tried to explain the concepts of Ismail Raji al- Faruqi thought about the science integration. While the analysis technique used was a combination among deductive, inductive, and interpretation. After the research completed, it could be concluded that the Science Integration Concepts in Ismail Raji al-Faruqi sight shows us that science is not value-free and must be based on the method of monotheism. Tauhid principle should be the basic or the main foundations in the development of science in Islam. It shows the development of community beneficial. The idea of science Islamisation is one solution to overcome the people problems. The ideas are implemented in 12- work plan steps in Science Islamisation program.

Keywords : Science, Integration, al-Faruqi

**Konsep Integrasi Ilmu Dalam Pandangan
Ismail Raji Al-Faruqi**

Abstrak

Tujuan dari penelitian ini adalah 1) Untuk mengetahui konsep integrasi ilmu penglihatan Ismail Raji al-Faruqi. 2) Untuk mengetahui penerapan metode konsep integrasi ilmu dalam pandangan Ismail Raji al-Faruqi. Penelitian ini menggunakan metode deskriptif-analisis. Metode deskriptif mencoba menjelaskan konsep pemikiran Ismail Raji al- Faruqi tentang integrasi ilmu. Sedangkan teknik analisis yang digunakan adalah kombinasi antara deduktif, induktif, dan interpretasi. Setelah penelitian selesai, dapat disimpulkan bahwa Konsep Integrasi Sains dalam pandangan Ismail Raji al-Faruqi menunjukkan kepada kita bahwa sains tidak bebas nilai dan harus didasarkan pada metode tauhid. Asas tauhid seharusnya menjadi dasar atau landasan utama dalam pengembangan ilmu pengetahuan dalam Islam. Itu menunjukkan kepada kita pengembangan masyarakat yang bermanfaat. Gagasan Islamisasi ilmu merupakan salah satu solusi untuk mengatasi permasalahan umat. Ide-ide tersebut diimplementasikan dalam 12- langkah rencana kerja dalam program Islamisasi Sains.

Kata Kunci: Ilmu, Integrasi, al Faruqi

INTRODUCTION

Basically science is used to answer or solve problems faced by humans so that with the advancement of science, the level of welfare of human life will increase. The development of science in the last four decades has been colored by many philosophers, both Western and Eastern, which has made science that is too rationalistic in turn makes humans empty.

According to Faruqi, it is a fact that what modern science has achieved is, in many respects, something quite astonishing. However, this progress turned out to also have another impact that is no less worrying. According to Faruqi, As a result of the secular paradigm, modern knowledge has dried up, even separated from the values of monotheism: a global principle that includes five units, namely the unity of God, the unity of Ismail Raji Alfaruqi of nature, the unity of truth, the unity of life and the unity of mankind. It is clear that modern science has escaped or separated itself from theological values.

The crisis of modern science has reached the crisis of philosophical foundations. The epistemological foundation of positivism-rationalism used by modern science as a support for thinking has gradually but surely eliminated the existence of values, especially religious values or nullified the existence of God. This is supported by the statement that objective science is value-free. In other words, in the midst of mankind today is a spiritual crisis. Advances in science and technology, the dominance of rationalism, empiricism, and positivism, have brought people to modern life where secularism has become the mentality of the times and therefore spiritualism has become a theme for modern life. Sayyed Hossein Nasr in his book, as quoted by Syafiq A.

There are many studies and thoughts on scientific integration nowadays that are widely echoed by Muslim intellectuals, including Sayyed Hossein Nasr, the first originator of the idea of Islamization of science. According to him, Islamic science cannot be obtained except from the intellect which is divine and not human. The position of the intellect is in the heart, not in the head, because reason is nothing more than a spiritual reflection. Science must be a tool to access the sacred and sacred knowledge remains as the main path of unity with reality, where truth and happiness are united.

Meanwhile, according to Naquib al-Attas, that, the most effective step in carrying out scientific integration is through the Islamization of language. The Islamization of language, according to him, has actually been shown by the Qur'an itself in Surah al-„Alaq (96): 1-5. It is this basic Islamic vocabulary that projects a distinctively Islamic worldview in the minds of Muslims. Ziauddin Sardar, identified a way of formulating Islamic epistemology by formulating a scientific paradigm, namely by focusing on important Islamic concepts, principles and values related to specific studies, in addition, formulating a behavioral paradigm, by setting ethical boundaries within which Muslim scientists can work. freely.

Ismail Raji al-Faruqi's thoughts started with his concern that in the ranks of world civilization today, Muslims in almost all aspects of politics, economy, culture and education are in the lowest position of the nation. Al-Faruqi called this a malaise faced by the people.

According to al-Faruqi, the effects of "malaisism" faced by Muslims as nations at the lowest rung of the ladder, the condition of the people being torn apart, uneducated, unproductive. In addition to the above problems, the lack of education, he added, makes Muslims uncreative, uncritical and tend to be blind to western civilization. Both al-Attas and al-Faruqi share the view that contemporary science or modern science has gone off the beaten path. Modern science has become a "virus" that spreads diseases that are dangerous to the faith of Muslims so that the bad elements in it must be removed, analyzed, and reinterpreted in accordance with Islamic values and teachings.

In some principles al-Attas and al-Faruqi have some differences. Al-Attas in the process of Islamization emphasizes more on subjects than knowledge, namely humans, by cleansing the soul and adorning it with commendable qualities, so that in the process of Islamization of Knowledge, there will automatically be personal transformation and have intellect and spirituality that have become Islam as a whole. *kāffah*. Meanwhile, al-Faruqi put more emphasis on the object of Islamization, namely the discipline itself. In addition, there are also differences in the scope of Islam. In this case, al-Attas limits it to contemporary or modern sciences, while al-Faruqi believes that the treasures of past Islamic scholarship also need to be re-Islamized as proclaimed in its framework.

On the other hand, the factor behind the spirit of al-Faruqi's idea of scientific integration with the concept of Islamization of his knowledge, is the different conditions experienced by al-Faruqi himself, where al-Faruqi is influenced by the background of social conditions that have never subsided in the conflict against Israel, so that he was so determined to fight to free his people from this situation. This clearly affects the way and method of thinking in finding solutions to the problems faced by the people. To provide an adequate understanding of the concept of scientific integration, what first needs to be done is to understand the context in which the idea of scientific integration emerged. Whereas in al-Faruqi's thought, public schools inherited from the colonial government were increasingly dominant, secular and farthest from Islamic values. The poor condition of education is more due to the lack of financial support and policies of secular education authorities, as well as contradicting the curriculum of modern sciences and religious studies. Not only that, said al-Faruqi, the management of education in the Islamic world is not supported by a clear vision and commitment to quality standards, thus failing to produce creative scholars. At the same time, the Islamic education system and model, which is considered the spearhead of progress, actually supports and preserves the stagnant Islamic

scientific tradition. According to him, the Islamic community education model can be patterned into three categories. management of education in the Islamic world is not supported by a clear vision and commitment to quality standards, thus failing to produce creative scholars. At the same time, the Islamic education system and model, which is considered the spearhead of progress, actually supports and preserves the stagnant Islamic scientific tradition. According to him, the Islamic community education model can be patterned into three categories. management of education in the Islamic world is not supported by a clear vision and commitment to quality standards, thus failing to produce creative scholars. At the same time, the Islamic education system and model, which is considered the spearhead of progress, actually supports and preserves the stagnant Islamic scientific tradition. According to him, the Islamic community education model can be patterned into three categories.

First, the traditional education system which only studies Islamic sciences in a narrow way, in terms of law and mahdah worship, which in the Indonesian context can be shown in the salaf education model in pesantren.

Second, an education system that emphasizes more on secular sciences that are adopted raw from the west, which in the Indonesian context can be shown in the general education system. These two systems give rise to dualism (split) in the personality of the Muslim community. Alumnus of salaf education (pesantren) tend to be conservative-exclusive and antagonistic towards the modern sciences which are really needed, while modern education scholars tend to be secularistic-materialistic and antagonistic towards religious sciences.

In addition to the two education systems, third, there is a convergent system that combines the two existing systems. This system, in addition to providing religious material, also provides various modern scientific disciplines adopted from the West. However, this transplant was not carried out on a correct philosophical basis, but was only given jointly, the religious sciences being lined up with the general sciences.

From this it is clear that what encouraged the emergence of the idea of Islamization of Science in al-Faruqi was the living conditions of Muslims who were considered very backward in various aspects. The best way to get out of this backwardness is to change the attitude, lifestyle, and mindset of the people through scientific and educational paradigms that are in accordance with Islamic values.

According to al-Faruqi, it is a fact that what modern science has achieved is, in its various aspects, something very amazing. However, this progress turned out to also have another impact that is no less worrying. As a result of the secular paradigm, modern knowledge has dried up, even separated from the values of monotheism: a global principle that includes five units, namely the unity of God, the unity of nature, the unity of truth, the unity of life and the unity of mankind. It is

clear that modern science has escaped or separated itself from theological values.

The divorce of modern science from these theological values has a negative impact. First, in its application, modern science sees nature and its laws and patterns, including humans themselves, only as material and incidental things that exist without God's intervention. Therefore, humans can exploit natural wealth without taking into account spiritual values. Second, methodologically, modern science, including the social sciences, has become difficult to apply to understand the social reality of Muslim communities who have a different view of life from the West.

Meanwhile, Islamic scholarship itself, which is considered to be in contact with theological values, is too oriented towards religiosity and spirituality regardless of the importance of social sciences and natural sciences which are considered secular. In order to maintain Islamic identity in the global cultural competition, Muslim scientists are defensive by taking a static-conservative position, namely by prohibiting all forms of innovation and promoting fanatical adherence to shari'ah (medieval fiqh products). They consider that shari'ah (fiqh is the result of a work that has been completed, so that all changes and updates to it are deviations and every deviation is heretical and heretical. They forget the main source of creativity, namely ijtihad, and even declare its closure. The attitude of some Muslim scientists, in the end also led to the separation of revelation from reason, separation of thought from action and separation of thought from culture, thus causing scientific stagnation among them. That is, the negative impact that occurs from the "stubborn" attitudes of some Islamic scientists themselves is actually no less dangerous than what is in modern science. In fact, according to al-Faruqi, in schools, colleges and universities, there has never been such a thing as now where a Muslim scientist has dared to put forward theses that could be considered un-Islamic, and not as great as today's Muslim youth are indifferent to their religion.

Based on such a reality, according to al-Faruqi¹³, there is no other way to revive Islam and help the suffering of the world, except by reviewing the Islamic scientific culture of the past, present and modern Western scholarship at once, and then processing it into a science that is rahmatan lil ālamīn. , through what is called "integration of knowledge" which is then socialized through an integrative Islamic education system. This is in line with what is described in the verse of QS al-Ra'd (13): 3.

Therefore, the discussion on "The Concept of Integration of Science in the View of Ismail Raji al-Faruqi" is a good step to take. It is hoped that later there will be a clear picture of the figure's concept of thinking about the integration of science.

RESEARCH METHOD

This research is included in the type of literary or library research because this research was carried out by analyzing books as research sources, with a historical and philosophical approach. The data collection method is the documentation method. Sources of data in this study can be classified into two, namely a) Primary Data Sources, namely sources that provide data directly from the original source, either in the form of documents or as other relics. namely Islamization of Knowledge: General Principles and Workplan (1982) by Ismail Raji al-Faruqi, b) Secondary Data Sources, namely data sources that support and complement primary data sources. The data analysis method used in this research is descriptive-analytical method, with the model of Miles and Hubberman (1996).

RESULT AND DISCUSSION

1. The Concept of Knowledge Integration

The discourse on the integration of science and religion has emerged for quite a long time. Although not always using the word "integration" explicitly, among modern Muslims the idea of the need for the integration of science and religion, or reason and revelation (Iman), has been circulating for quite a long time. It is also quite popular among Muslims the view that in the heyday of science in Islamic civilization, science and religion were integrated. In the contemporary Christian context, the "integration" approach was popularized by Barbour, who called one of the four typologies of the science-religion relationship "integration". In the 1970s and mid-1990s, the names that often appeared were Sayed M. Naquib al-Attas, Sayyed Hossein Nasr, Ismail Raji al-Faruqi, and Ziauddin Sardar. Al-Attas calls his early ideas the "dewesternization of science"; Ismail al-Faruqi talks about the Islamization of knowledge; while Sardar speaks of the creation of a "contemporary Islamic science".

Talking about the Islamization of science, of course it cannot be separated from the view that the development of science has exceeded level of the role of reason in the formation of a science so speculate too far. So that there is an attempt to withdraw knowledge itself, so it must be based on Islam. Before discussing the Islamization of science further, we need to explain what is meant by Islamization. The Islamization of science figures provide their own understanding of this term, according to their respective backgrounds and expertise. According to Sayed Husein Nasr, the Islamization of knowledge, including the Islamization of culture, is an effort to translate modern knowledge into a language that can be understood by the Muslim community in which they live. That is, the Islamization of science is more of an attempt to reconcile the ways of thinking and acting (epistemologically and axiologically) of Western society with Islam.

Meanwhile, according to Naquib al-Attas, the Islamization of science is an

effort to free science from secular meanings, ideologies and principles, so that new knowledge is formed in accordance with the nature of Islam. In Naquib's view, in contrast to Nasr, the Islamization of science is concerned with ontological and epistemological changes, related to changes in worldviews which are the basis for the birth of science and the methodology used, to conform to Islamic concepts. The idea of Islamization of science essentially emerged as a response to the dichotomy between religious science and science that the secular West and the culture of modern society introduced into the Islamic world. The progress achieved by modern science has had an amazing effect, but on the other hand it also has a negative impact, because modern (Western) science has dry values or is separated from religious values.

In addition, the Islamization of science is also a reaction to the crisis of the education system faced by Muslims, namely the dualism of the Islamic education system and modern (secular) education which confuses Muslims.²⁴ The initial idea of Islamization of science emerged during the first world conference on education. Muslims in Makkah, in 1977 which was initiated by King Abdul Aziz University. The idea of Islamization of science was put forward by Ismail Raji al-Faruqi in his paper "Islamizing social science" and Sheikh Muhammad Naquib al-Attas in his paper "Preliminary Thoughts on the Nature of knowledge and the Aims of Education". According to al-Attas that the biggest challenge facing Muslims is the challenge of knowledge, not a form of ignorance, knowledge that is spread throughout the Islamic world by Western civilization. According to al-Faruqi, the Islamic education system has been printed in a western caricature, so that it is seen as the core of the malaise or suffering experienced by the people. He criticized Western science as having been separated from human values and dignity and spiritual values and dignity with God.

For al-Faruqi, the approach used is by recasting the entire treasures of Western science within the framework of Islam, the practice of which is nothing more than an attempt to rewrite textbooks and various disciplines with Islamic teachings. Meanwhile, according to al-Attas, Western science must first clean up the essential Islamic elements and key concepts so as to produce a composition that summarizes the core knowledge. Even today, a new approach has emerged, namely formulating the foundation of an Islamic philosophy of science before Islamizing knowledge.

In line with the two figures above, Sayyid Husein Nasr criticized Western science, for causing the destruction of humans and nature. Therefore, Nasr recommends that all scientific activities must be subject to religious norms and Islamic holy laws. Unfortunately, Nasr did not specify the next steps for the Islamization of science. He tends to describe the general principles of the building of science so as not to be separated from the content of religious values.

To realize his ideas about the Islamization of science, al-Faruqi laid the foundation

of his epistemology on the principle of monotheism. Al-Faruqi emphasized that the principle of monotheism must be the main foundation or foundation in efforts to develop knowledge in Islam. So that the development of science is in accordance with the benefit of the people. This foundation will certainly not be found in the development of Western science. Without this foundation, the knowledge offered by the West is beneficial on the one hand, but on the other hand it has a negative impact on humans themselves. As the main initiator of the idea of Islamization of science, al-Faruqi provides an overview of how Islamization is carried out. Al-Faruqi set five target programs from the work plan for the Islamization of science, namely:

1. Mastery of modern scientific disciplines.
2. Mastery of Islamic treasures.
3. Determine the relevance of Islam to each discipline.
4. Looking for ways to do a creative synthesis between Islamic treasures and modern sciences.
5. Directing the school of Islamic thought on the paths that achieve fulfillment of Allah's plan pattern.²⁷

The five targets of the Islamization work plan above, show that the Islamization of science requires Muslims to always have the will to develop, innovate, so that the development of science remains based on Islam. Of course, when science is based on Islam, it is impossible for science to have a negative effect on humans themselves, the most important thing is actually how Muslims continue to "read". Muslims should have great attention to the development of science. One of the basic reasons for the idea of the Islamization of science is that there is no neutral knowledge base, so that science cannot stand value-free. Social Sciences are no longer value-free but are value-laden. Knowledge and knowledge in this world, including in the Islamic world, have been colored by Western culture and civilization. As if science comes from the brains of Westerners.

Ismail Raji al-Faruqi as an initiator of the concept of Islamization of knowledge said that what modern science has achieved, in various aspects, is something very amazing. However, this progress turned out to also have another impact that is no less worrying. As a result of the secular paradigm, modern knowledge has dried up, even separated from the values of monotheism: a global principle that includes five units, namely the unity of God, the unity of nature, the unity of truth, the unity of life and the unity of mankind. It is clear that modern science has escaped or separated itself from theological values.

The divorce of modern science from these theological values has a negative impact. First, in its application, modern science sees nature and its laws and patterns, including humans themselves, only as material and incidental things that exist without God's intervention. Therefore, humans can exploit natural wealth without taking into account spiritual values. Second, methodologically, modern science,

including the social sciences, has become difficult to apply to understand the social reality of Muslim communities who have a different view of life from the West.

Meanwhile, Islamic scholarship itself, which is considered to be in contact with theological values, is too oriented towards religiosity and spirituality regardless of the importance of social sciences and natural sciences which are considered secular. In order to maintain Islamic identity in the global cultural competition, Muslim scientists are defensive by taking a static-conservative position, namely by prohibiting all forms of innovation and promoting fanatical adherence to syar`ah (medieval fiqh products). They assume that syar`ah (fiqh) is the result of a work that has been completed, so that all changes and renewals on it are deviations and every deviation is heresy and heresy. They forget the main source of creativity, namely ijhtihad, and even declare its closure. The attitude of some Muslim scientists, in the end it also led to the separation of revelation from reason, separation of thought from action and separation of thought from culture, thus causing scientific stagnation among them. That is, the negative impact that occurs from the "stubborn" attitudes of some Islamic scientists themselves is actually no less dangerous than what is in modern science. In fact, according to al-Faruqi, in schools, colleges and universities, there has never been a time like today where a Muslim scientist has dared to put forward theses that could be considered un-Islamic, and it is not as great as today's Muslim youths are indifferent to their religion. the negative impact that occurs from the "stubborn" attitudes of some Islamic scientists themselves is actually no less dangerous than what is in modern science. In fact, according to al-Faruqi, in schools, colleges and universities, there has never been a time like today where a Muslim scientist has dared to put forward theses that could be considered un-Islamic, and it is not as great as today's Muslim youths are indifferent to their religion. the negative impact that occurs from the "stubborn" attitudes of some Islamic scientists themselves is actually no less dangerous than what is in modern science. In fact, according to al-Faruqi, in schools, colleges and universities, there has never been a time like today where a Muslim scientist has dared to put forward theses that could be considered un-Islamic, and it is not as great as today's Muslim youths are indifferent to their religion.

Departing from this phenomenon Ismail Raji al-Faruqi saw the fact that Muslims seemed to be at a crossroads. It is difficult to determine the choice of the right direction. Therefore, Muslims finally seem to take an ambiguous attitude, between Islamic traditions and the values of Western civilization. This view of dualism is the cause of the decline experienced by Muslims. The process of westernization after Western colonialism occurred in almost all Muslim countries. And it can be said that it has destroyed Muslims from the teachings of the Qur'an and Hadith. With westernization, various Western views of life are accepted by Muslims without any filter as a filter for Western life that enters the Islamic world.

So that Muslims today become confused without direction,

Departing from this, Ismail Raji al-Faruqi thought that one of the ways to eliminate this dualism is by Islamizing knowledge or by carrying out an acculturation of knowledge. So what is conceptualized that science is westernized and contains dualism can be merged with the teachings of monotheism and some normative in Islam. If you look at the reasons or background for the need for Islamization according to this figure, it will be seen that there is a commonality of thought, namely that the civilization brought by the West is a civilization that upholds dichotomous values. And this value is certainly contrary to the values that exist in Islam, namely monotheism.

2. Methodology of Implementation of the Concept of Integration in Ismail's View Raji al-Faruqi

a) Al-Faruqi laid the foundation of his epistemology on the "principle of monotheism" which consists of five kinds of unity, namely:

1. Oneness (unity) of God

The oneness of God, that there is no god but Allah, who created and maintains the universe. The implication, related to knowledge, is that knowledge is not to explain and understand reality as a separate entity from absolute reality (God), but to see it as an integral part of God's existence. Therefore, the Islamization of science directs knowledge to the conditions of analysis and synthesis of the relationship of the studied reality with God's law (divine pattern).

2. Unity of Creation

The unity of creation, that the existing universe, whether material, psychic, spatial (space), biological, social and aesthetic, is an integral unity. Each is interrelated and perfects each other in the provisions of natural law (sunnatullah) to achieve the ultimate goal, God. However, at the same time, He has also subjected the universe to humans, so that they can change its pattern and utilize it for the welfare of the people.

Based on this, in relation to the Islamization of science, every research and scientific development effort must be directed as a reflection of faith and the realization of worship to Him. This is different from the principles of western scholarship, where since the 15th century, they are no longer grateful to God but only to themselves and for their own interests. They separate knowledge from theological and religious principles.

3. The Unity of Truth and Knowledge

The Unity of Truth is rooted in reality, and if all realities originate from the same source, God, then there cannot be more than one truth. What is conveyed through revelation cannot be different or even contradict the existing reality,

because He is the one who created both. Faruqi formulated this unity of truth as follows:

- a) That based on revelation, we should not make paradoxical claims with reality. The statements taught by revelation must be true and must be related and in accordance with reality. If there is a difference or even conflict between the findings of science and revelation, a Muslim must reconsider his understanding of the text or review his research data.
- b) That the observation and investigation of the universe with its parts will never end, because God's patterns are infinite. No matter how deep and much someone discovers new data, the more data that has yet to be revealed. Therefore, a Muslim is required to be open minded, rational and tolerant of new evidence and discoveries.

4. Unity of Life

According to al-Faruqi, God's will is of two kinds:

- a) In the form of natural law (sunnatullāh) with all its regularities that allow it to be researched and observed, material.
- b) In the form of moral law that must be obeyed, religion. These two laws go hand in hand, in tune and in rhythm in the personality of a Muslim. Consequently, there is no separation between the spiritual and the material, between the physical and the spiritual.

5. Human Unity

The social order of Islam, according to al-Faruqi is universal, covering all human beings without exception. Muslim groups are not called nations, tribes or peoples, but ummah. The understanding of the ummah is trans-local and is not determined by geographical, ecological, ethnic, skin color, cultural and other considerations, but is only seen from the side of piety.

However, Islam does not deny the existence of natural classification and stratification of humans into tribes, nations and races as the potential that God wants. What Islam rejects and condemns is the notion of ethnocentrism, because this will encourage the establishment of the law, that good and evil are only based on their own ethnicity, causing various conflicts between groups.

In relation to the Islamization of science, this concept teaches that every scientific development must be based on and aim at the interests of humanity, not just the interests of certain groups, races and ethnicities.

b) Goals and Steps of Islamization Work

In general, the Islamization of al-Faruqi's knowledge is intended as a positive response to the reality of modern knowledge which is secularistic on the one hand and Islam which is too religious on the other, in a whole and integral new

knowledge model without separation between the two. In detail, the intended objectives are;

- a) Mastery of modern scientific disciplines
- b) Mastery of the treasures of Islamic heritage.
- c) Building the relevance of Islam with each modern scientific discipline.
- d) Combining the values and treasures of Islamic heritage creatively with modern sciences.
- e) Directing the schools of Islamic thought to the paths that achieve the fulfillment of the pattern of Allah's plan.

To realize these goals, al-Faruqi compiled 12 steps that must be taken chronologically:

1. Mastery of Modern Disciplines: Categorical Breakdown
2. Discipline Survey
3. Mastery of Islamic Treasures: An Anthology
4. Mastery of Islamic Scientific Treasures in the Analysis Stage
5. Determining the Relevance of Typical Islam to the Disciplines of Science
6. Critical Assessment of Modern Scientific Disciplines:
7. Critical Assessment of Islamic Treasures:
8. Survey of Problems Faced by Muslims
9. Survey of Problems Facing Humans
10. Creative Analysis and Synthesis
11. Recasting Modern Science Disciplines Into an Islamic Framework: University-Level Textbooks
12. The Spread of Knowledge That Has Been Islamized

CONCLUSION AND SUGGESTION

Based on the descriptions that have been presented, several conclusions can be drawn, namely as follows: First, the concept of integration of knowledge in Ismail Raji al-Faruqi's view is to recast the entire treasures of Western science within an Islamic framework, which in practice is an attempt to rewrite text books and various disciplines with insight into Islamic teachings by laying the foundation of its epistemology on the principle of monotheism. Al-Faruqi set five target programs from the work plan for the Islamization of science, namely: a) Mastery of modern scientific disciplines, b) Mastery of Islamic treasures, c) Determining the relevance of Islam to each discipline, d) Finding ways to carry out creative synthesis between treasures Islam with modern sciences, e) Directing the flow of Islamic thought to the paths that achieve the fulfillment of the pattern of Allah's plan. Al-Faruqi laid the foundation of his epistemology on the "principle of monotheism" which consists of five kinds of unity, namely: 1) The oneness (unity) of God, that there is no God but Allah, 2) The unity of creation, that the existing

universe is material, psychological, spatial (space), biological, social and aesthetic, is an integral unit, 3) The unity of truth and knowledge. Truth originates in reality, and if all reality originates from the same source, God, 4) Unity of life. According to Faruqi, God's will consists of two kinds: (a) in the form of natural law (sunnatullah) with all its regularities that allow it to be investigated and observed, material; (b) in the form of moral law that must be obeyed, religion. These two laws go hand in hand, in tune and in rhythm in the personality of a Muslim. consequence, there is no separation between the spiritual and the material, between the physical and the spiritual, 5) Unity of man. The social order of Islam, according to Faruqi, is universal, covering all human beings without exception. Muslim groups are not called nations, tribes or peoples, but ummah.

In the spread of Islamic knowledge, the implementation of Ismail Raji al-Faruqi's work for the Islamization of science with its five goals and twelve systematic steps that ultimately led to the Islamization of science in essence that, general scientific disciplines along with basic methods, principles, problems, goals, achievements, and its limitations must be linked to the repertoire of Islam. Likewise, the specific relevance of Islamic treasures in each science must be derived logically from their general contribution. achievements, and their limitations must be linked to the repertoire of Islam. Likewise, the specific relevance of Islamic treasures in each science must be derived logically from their general contribution. achievements, and their limitations must be linked to the repertoire of Islam. Likewise, the specific relevance of Islamic treasures in each science must be derived logically from their general contribution.

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