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Research Article

The Reality Of The Islamisation Of Science

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Abstract. Advances in science and technology bring negative thinking so that the global crisis is on the other hand. Science and technology indeed provide happiness but contribute to the emergence of global and multidimensional crises. This triggers the awareness of some Muslims to reconstruct science with a major project of Islamization of science. This idea invites pros and cons among academics. The idea of Islamization of science is essentially the idea of finding a new modern science apart from religion and monotheism. This idea has been popular since the beginning of its declaration and has now become a topic of discussion among Muslims. The research that the researcher did using qualitative research methods and including literature research was aimed at studying the Islamization of science.

Keywords : Reality, Islamitazion, Science

INTRODUCTION

The dichotomy of science is the beginning of the birth of the idea of Islamization of science. Westerners are proud to put forward the concepts of rationalism and empiricism by placing reason as a tool for weighing the truth of a

science. Moreover, the knowledge that they produce lacks spiritual values, even though if they dare to be honest they will believe that knowledge comes from one Essence. (Wahyuni, 2018)

In contrast to the pattern of view of life in Islam, where Islam is not only based on dichotomous methods such as subjective and objective, historical and normative. However, the reality and truth in Islam is in a unifying method or what we are used to familiar with the concept of monotheism. The Islamic view of life is based on revelation which is supported by reason and intuition. (Arifuddin, 2016)

The substance of religion, namely its faith and worship experience, its doctrines and theological systems are already in the revelation and explained by the Prophet. This shows that there is a different paradigm or perspective between Western values and Islamic values. Moreover, the West bases things with a tendency towards dichotomism or two different views. (Sholeh, 2017)

Meanwhile, Islam is based on the concept of unification or monotheism. It was from there that Muslim scientists tried to initiate a concept of the Islamization of science which was expected from this concept to find and regain the Islamic civilization that had been achieved. (Salafudin, 2013). Ismail Raji al-Faruqi, one of the figures who also initiated the concept of Islamization of social knowledge, said that Muslims are currently in a weak state. Muslims are considered to be in a state of degradation both in science and in others. With such conditions this causes siltation among the Muslims themselves. (Zuhdiyah, 2016)

Moving on from the essence of monotheism where knowledge comes from one, the spirit for the integrity of the truth of Islam and the truth of science through the idea of Islamization is expected to be able to answer all the problems of life. The Islamization of science departs from the process of integrating the concept of truth that exists in science itself which is sourced from reason (rationality) and experience (empirical) with the Islamic concept of truth which lies in belief through revelation which is absolute in its truth. (Zuhdiyah, 2016)

Knowledge is often interpreted by leaders as a collection of knowledge that is systematically arranged, can be measured, tested and observed. Entering the world of science means being in black and white territory. Science makes humans in a position of right or wrong. Judging right or wrong is not easy. Moreover, in science the measure of right and wrong will be measured scientifically, namely by scientific principles. Which of them can be measured, tested and observed. A science can also be seen from the point of view of the philosophy of science. This philosophy of science is also a benchmark that what is used as an object can be science.

In the study of the philosophy of science there are three things that form the basis as a benchmark for an object that is said to be science. Epistemology comes from the Greek episteme and logos. Episteme means knowledge and logos means knowledge. Thus epistemology etymologically means science. Epistemology examines what knowledge really is, where knowledge comes from, and how the process occurs. (Badruzaman, 2018)

Epistemology can be said as systematic knowledge about the occurrence of knowledge, sources of knowledge, origins of knowledge, methods or ways of obtaining knowledge, validity and truth of knowledge. Epistemology is part of a branch or part

of philosophy that talks about knowledge, namely about the occurrence of knowledge and its truth. Epistemology is more directed at how to get knowledge, sources of knowledge, and even the scope of knowledge.

Muhammad Abduh claimed that the cause of the decline of Muslims was caused by "Al Islaamu makhjuubun bil muslimiin". Islam is closed by Muslims themselves (Natsir, 1981). Muslims are left behind due to divisions, power struggles and abandonment of their religious teachings which have implications for being left behind in science and technology.

On the other hand, there is awareness among Muslims and humanity in general that science and technology currently have negative implications, namely the emergence of a global crisis. Science and technology, on the one hand, only provide false happiness, and on the other hand, contribute to the emergence of ecological crises, humanitarian crises and uncomfortable world conditions. For this reason, there is an awareness to carry out the reconstruction of science through the big project of Islamization of science.

However, many Muslim philosophers and scientists have never separated science from religion. They believe in science and religion as a totality and integrity of Islam which cannot be separated from one another. The fact that is seen now, Muslim scientists tend to distinguish between the two sciences with the many terms they use in various literature. For this reason, this paper will discuss the Islamization of Science

RESEARCH METHODS

This paper uses a qualitative approach, which describes and describes the influence of the use of instructional media in the world of education. Using qualitative research is expected to provide facts related to this research. The research variable is anything in any form determined by the researcher to be studied so that information is obtained about it and then conclusions are drawn. (Sugiyono, 2012)

The data collection technique used in this research is library research where library research is the activity of collecting research-related materials from scientific journals, literature, and authors. This literature study was conducted to obtain descriptions and analysis related to research that specifically describes the Islamization of Science

RESULTS AND DISCUSSION

Concept of Science in Islam and Decline

The arrival of Islam as a religion that is rahmatan lil 'alamin is happily welcomed by some human beings. Islam invites mankind to be separated from the era of ignorance or the age of ignorance. Islam liberating mankind from this age of ignorance is a prestige for the religion of Islam itself. The religion that has been revealed to the prophet Muhammad SAW is a savior religion. Where is Islam which comes from the word aslamah which means safety. Islam is present as a complement as well as a savior for humanity in this world.

Islam as a perfect religion regulates all areas of life. Even Islam touches various aspects of life. Islam also has a country and homeland, government and people, morals and strength, compassion and justice, civilization and others as it is a straight creed

and true worship (al-Wasli, 2001)

Islam is also a high religion and there is nothing higher than it. Al Islamu ya'lu wa la yu'la alaihi. Muslims are referred to as khoiru ummah. This is in accordance with what is explained in the Qur'an in surah Ali Imran verse 110. The expression khoiru ummah is not only a slogan of pride, but has been proven by Muslims by controlling most of the world's territory when Europe was still immersed in a dark civilization. darkness. Islam has become the center of civilization that illuminates the whole world with its resplendent light (Hasjmi, 1975)

There are so many contributions of Islamic thought to world civilization that must be acknowledged openly, objectively, and sympathetically by Western scholars. In fact, the interesting thing is that these intellectuals have views that show there is unity between knowledge, faith and charity. The spirit of developing science, the dominant factor due to religious encouragement. (Mulyadi, 2000)

Moreover, Muslims view Revelation as a power that is considered sacred by their followers. Where all human behavior must be in accordance with the revelation that has been revealed. Revelation has full power in governing life. Both life in this world and in the hereafter. Religion in this case especially Islam considers a truth that only belongs to Allah SWT. Meanwhile, the form or substance of Allah SWT lies in the Al-Qur'an and Al-Hadith. The existence of this dogma returns all truth only to the Al-Qur'an and Al-Hadith. Islam values a truth with the value of monotheism or the oneness of God, the power of God and all returns to God Almighty.

But the glory of the Islamic Ummah only left beautiful nostalgia in the historical sphere. Modern-day Muslims experience significant setbacks and weaknesses in various fields. The decline in the power of the caliph weakened the position of Muslims so that there were many tragedies that became black records in history. Moreover, Baghdad has fallen into the hands of Hulagu Khan and they are destroying the center of Science. Even scientific activities and massacres on a large scale against teachers and scientists. Also the fall of Andalusia which was followed by the eradication of Islamic culture and identity to its roots (Quthub, 1988)

Enlightenment occurred in Europeans and the development of rational sciences in various fields of study made them change rapidly and they have now become pioneers of scientists and scholars. As a result of this, the science that develops is shaped according to Western philosophical thought which is influenced by secularism, materialism, humanism. This concept of thinking has now been consumed raw by Muslims, because the position of Muslims has now lost, it tends to depend on the West. Muslims, suffer from Westomania, a mental illness that sees the West as everything (Amien, 1990).

Even in the epistemology section there is westernization which Syed Naquib al-Attas said is a "virus" contained in modern secular Western science, and this is the biggest challenge for Muslims today (Daud, 1998). As a result, there is alienation and separation of science and religion in humans. Humans understand that nature is a convex reality and must rely on reason. But humans forget to give opportunities for transcendent possibilities to influence someone (Syaefuddin, 1987)

Even though Islam values a truth with the value of monotheism or the oneness of God, the power of God and all returns to God Almighty. Based on this description it can be said that there has been a dichotomy.

There is a tendency for Islamic scholarship to touch on theological and fiqh values, causing humans to be oriented towards religiosity and spirituality without caring about the importance of general knowledge. Moreover, according to their thinking this is considered secular. There is a tendency for this dichotomous thinking among Muslims to make general science (Western modern science) considered to have low scientific status (Kartanegara, 2005). In order to protect Islam, the tendency of Muslims to become defensive and exclusive, so that Islamic boarding schools and madrasas tend to emphasize the study of Islamic scholarship.

This is dangerous for the development of Islamic scholarship. Because of this, an idea emerged to bring together the advantages of the two, so that a new science was born that was modern but still religious and had the breath of monotheism, this idea became known as the "Islamization of Science".

History of Islamization of Science

The concept of Islamization of science has basically been going on since the beginning of the sending of the Prophet Muhammad. brought this treatise *Din al-Haqq*. The process of the concept continues to this day. The first revelation revealed to the prophet clearly emphasized the spirit of Islamization of science. Allah SWT. said: "Read in (mentioning) the name of your Lord who created, He has created man from a clot of blood. Read, and your Lord is the Most Gracious. Who teaches (humans) by means of the word. He taught man what he did not know." (QS al-'Alaq: 1-5)

According to (Shihab, 1997) that *iqra' bismi rabbik* means "read for your God, move for your God, work for your God". That is, to do something for God's sake. So developing, studying and studying science is also in the name of God, nothing is value-free. In connection with this verse Al Maraghi also emphasizes that this verse gives information that Allah SWT. is the source and origin of human knowledge. (Al-Maraghi, 1993)

Allah is al-'Alim i.e. the All-Knowing Essence. He knows what is in the heavens and on earth, both the unseen and the real. Allah SWT says: "Do you not know that Allah knows whatever is in the heavens and on earth?; that such things are contained in a Book (*Lauh mahfuzh*). Verily, that is very easy for Allah." (QS al-Hajj: 70). Sourced from the mercy of Allah SWT. indeed Allah is the One Who is Most Merciful and Rahim, Allah also guides people to study the knowledge He has through *qauliyah* verses and *kauniyah* verses or through revelation and the universe. (Ilyas, 1990)

The idea conveyed by the Qur'an brought about a radical change from the general understanding of pre-Islamic Arabs, who regarded ethnicity and tribal traditions as well as empirical experience as a source of knowledge and wisdom. Around the 8th century AD, during the reign of the Abbasid Daula, this process of Islamization of knowledge continued on a large scale, namely by translating works from Persian and Greek which were then given new meanings adapted to the concept of Islam. (Al-Attas, 2006)

Besides that, scientists carried out critical analyzes and even carried out reconstructions of the thoughts of the Greek philosophers. One of the major works on the Islamization of knowledge is the presence of Imam al-Ghazali's work "Tahafut al-Falasifah". In this book Imam al-Ghazali has counteracted the Greek philosophers in the field of metaphysics. He did not attack and discard philosophy as a system of thinking, but only straightened out the traditions of most philosophers which, according to him, could confuse the aqeedah of Muslims. (Kartanegara, 2011) Even though they do not use the label Islamization, the activities they have carried out are in line with the meaning of Islamization.

In addition, in the 1930s, Muhammad Iqbal emphasized the need to carry out a process of Islamization of science. In his book, *The Reconstruction of Religion Thought in Islam*, he realized that the knowledge developed by the West was atheistic in nature, so that it could shake the faith of the people, so he advised Muslims to "convert modern science", or carry out a reconstruction of thought. (Saefuddin, 1987)

However, Iqbal did not follow up on the idea he made. There is no clear identification of the fundamental epistemological problems of secular modern Western science, nor does it offer conceptual or methodological suggestions or programs to convert this knowledge into science that is in line with Islam. Thus, at that time, there was no conceptually systematic explanation regarding the Islamization of science.

The idea of the Islamization of science was revived by Syed Hossein Nasr, an Iranian-born American Muslim thinker. He is aware of the dangers of secularism and modernism that threaten the Islamic world. That's why he laid the foundation for the concept of Islamic science in epistemological, ontological and axiological aspects through his works *Science and Civilization in Islam*, *Islamic Science*, and *Islamic Art and Spirituality*. Through *Science and Civilization in Islam* and *Islamic Science*, he explained the Islamic philosophy of knowledge. . (Saefuddin, 1987)

Through *Islamic Art and Spirituality*, he explains the relationship between art and spirituality. (Nasr, 1993) This idea was later developed by Syed Muhammad Naquib al-Attas as an "Islamization" project which he introduced at the first World Conference on Islamic Education in Mecca in 1977. Al-Attas, a Malaysian Islamic scholar born in Bogor is considered a the person who first explored and emphasized the need for the Islamization of education and the Islamization of science. In addition, consistently from everything he talks about, al-Attas emphasizes the big challenge facing the current era, namely science which has lost its purpose. According to al-Attas, "Science" what exists today is the product of a flurry of skepticism that puts doubt and speculation on a par with "scientific" methodology and makes it a valid epistemological tool in the search for truth. In addition, current and modern science as a whole is constructed, interpreted, and projected through the worldview, intellectual vision, and psychological perception of Western culture and civilization. If this understanding penetrates the minds of the educated elite of Muslims, it will play a very important role in the emergence of a dangerous phenomenon identified by al-Attas as "the virus of de-Islamization of Muslim minds". as a whole is constructed, interpreted, and projected through the worldview, intellectual vision, and psychological perception of Western culture and civilization. If this

understanding penetrates the minds of the educated elite of Muslims, it will play a very important role in the emergence of a dangerous phenomenon identified by al-Attas as "the virus of de-Islamization of Muslim minds". as a whole is constructed, interpreted, and projected through the worldview, intellectual vision, and psychological perception of Western culture and civilization. If this understanding penetrates the minds of the educated elite of Muslims, it will play a very important role in the emergence of a dangerous phenomenon identified by al-Attas as "the virus of de-Islamization of Muslim minds".

For this reason, as a form of his concern for the development of science, he put forward the idea of "the Islamization of modern knowledge" while providing a systematic initial formulation. The initial ideas and concrete suggestions put forward by al-Attas include, among others, the Islamization of science involves two elements, namely: Islamization begins with isolating key elements and concepts of western civilization that are inconsistent with Islam from science, then incorporates elements Islam in the key concepts of science. Al Attas' ideas were then matured with the establishment of the International Institute of Islamic Thought and Civilization (ISTAC) in Kuala Lumpur in 1987 with the support of many parties, including the Deputy Prime Minister of Malaysia at that time, Anwar Ibrahim. (Nata, 2008)

On the international stage, the idea of Islamization of science is considered to have been pioneered by Ismail Raji al-Faruqi, even though Faruqi initiated the theory of Islamization of science ten years after Syed Muhammad Naquib Al Attas. Like Al Attas, Ismail Raji al-Faruqi, a prominent Palestinian-born Muslim scientist, leads an institution whose mission and most important goal is to formulate and socialize the idea of the Islamization of science. The institution in question is the International Institute of Islamic Thought (IIIT) Washington DC. At the national level, the idea of Islamization of Science is also welcomed by Muslim intellectuals, including; AM Syaefuddin, Haidar Bagir, Dawam Raharjo, Deliar Noer, Mulyanto, and others. (al-Attas, 2006)

Basic Principles and Strategies for the Islamization of Science

The Islamization of science is the main basis for reforming thinking and eliminating the gap between thought and action and between ideals and reality within the body of Muslims which is commonly referred to as the dichotomy of science. However, the implementation of this idea requires more concrete thinking from Muslim thinkers. To provide a clear direction towards the Islamization of science, (Al-Faruqi, 1986) provides the basic principles in the process of Islamization of science as follows:

- a. The principle of the oneness of Allah (Tauhidullah): namely increasing the knowledge of Allah and faith in Him, the One and Only, where this is the ultimate goal of every science, namely knowing Allah SWT. (ma'rifatullah) by tawhidnya.
- b. The principle of the unity of the universe which includes unity in terms of:
 - 1) The creation of the universe which is an integral whole because it is the work of the Almighty Creator, whose rules and designs have entered every part of the universe.

- 2) The creation of an ukhrawi goal. This means that every part of what Allah has created has a specific purpose, which is very valuable and nothing is false (wasted), even though sometimes reason does not or has not been able to reach it.
 - 3) *Taskhir*(Submission) of the universe for humans, namely the obedience of the universe to humans knows no boundaries. Where is Allah SWT. has willed it thus by creating a universe that is related to one another of the objects of the universe.
- c. The principle of the unity of truth and the unity of knowledge. In relation to the theory of knowledge, the position of Islam can best be explained as a unity of truth. This unity comes from the mutlaq oneness of Allah as al-Haqq. If Allah is indeed God (Rabb), then Allah is the one who knows the truth best. In this regard, all Islamic knowledge is based on three main principles as follows:
- 1) *First*, the principle of the unity of truth which formulates that revelation may not make claims contrary to reality.
 - 2) *Second*, the principle of the unity of truth which formulates that there is no contradiction between reason and revelation, is an absolute principle.
 - 3) *Third*, the principle of the unity of truth through patterns made by God which are infinite in nature, so that investigations or studies about the nature of the universe or any part of it can never end.
- d. The principle of the unity of life
- 1) God's trust. When carrying out Allah's mandate, this nature and its contents are in the two wills of Allah. First, the will that must be realized as sunnatullah which can be seen through His Kauniyyah verses. Second, the will that Allah determines can only be realized because of a cause, and this also includes the sunnatullah that everything in the universe goes according to the will of Allah SWT. and of course Allah is also the one who regulates the cause and effect of every event as an absolute provision. This will is manifested in the moral laws that God bestowed upon man. Because they do not have this kind of will, the heavens, the earth and the mountains cannot bear the trust of Allah SWT.
 - 2) *Caliphate*. The human position as 'abdullah has a duty to carry out the mandate of Allah SWT. in the form of Allah's representative (khalifah) on earth to guard and maintain this universe.
 - 3) Completeness of Islamic law (Syumuliyatul Islam wa Kamaaluhu). Islamic Shari'a is complete and perfect, regulates every aspect of human life properly.
- e. The principle of human unity. In relation to this principle, humans will realize that their creation was created by the Khaliq through a single ancestor, so that with him it grows and develops into tribes and nations. This is illustrated in the Qur'an where Allah SWT. said: "O people! Allah has created all of you from one pair, a male and a female (Adam and Eve); and We have made you into tribes and nations so that you may know one another. The most honorable among you in the sight of Allah is the most pious." (QS. al-Hujurat/ 49: 13)

The principle of Islamization of knowledge that has been conveyed by al-Faruqi is then further elaborated by (Al-Alwani, 1994) as follows:

a. Rationale. The rationale for the concept of Islamization of science includes:

- 1) Believe in the universality of the Islamic treatise as an eternal Islamic discourse for humans.
- 2) Believe in the immortality of the Islamic treatise as the last treatise.
- 3) I believe that the crisis experienced by Muslims is a crisis of thought.
- 4) Believe in the ability of Muslims to build contemporary thinking based on Islamic values.
- 5) Believing that thought is not a substitute for movement but as a condition for straightening movement.
- 6) Safeguarded the Muslim Ummah from apostasy and general heresy and gave it the means to rise from the cultural side.

b. Problem Focus

The focus of the problem in the Islamization of knowledge is:

- 1) Re-examination of the Koran and al-Sunnah as the two main sources of knowledge, civilization, culture and thought.
- 2) Re-examination of Islamic cultural heritage and civilization and aligning it with Islamic parameters.
- 3) Critically examine human works in the field of civilization and culture
- 4) Study of the real condition of Muslims today and their needs.
- 5) Preparing for the future of Muslims on the basis of the above study.

c. Destination

Among the objectives of the Islamization of science based on the thoughts and focus of the previous issues are:

- 1) Cleansing the realm of thought and reviewing the heritage of civilization and evaluating it critically.
- 2) Build a network of knowledge and Islamic civilization.

To achieve these two goals, efforts are needed to make improvements in the aspects of Methodology, Thought, Education and Civilization, as well as human material works. Meanwhile, to achieve the process of Islamization of knowledge, steps are needed that can be used as a reference in the process of Islamization of science. There are several steps that can be used as a reference in the process of Islamization of science:

- a. Mastery of modern scientific disciplines, which includes mastery of principles, methodologies, problems, themes, and their development.
- b. Discipline survey
- c. Mastery of Islamic treasures
- d. Mastery of Islamic scientific treasures
- e. Determination of specific Islamic relevance to scientific disciplines
- f. Critical assessment of modern scientific disciplines
- g. Critical assessment of Islamic treasures
- h. Survey of problems faced by Muslims

- i. Survey of problems faced by mankind
- j. Creative analysis and synthesis
- k. The recasting of modern scientific disciplines into an Islamic framework
- l. Dissemination of knowledge that has been Islamized. (Al-Faruqi, 1984)

Challenges in the Islamization of Science

The biggest challenge to the Islamization of knowledge mentioned by experts is none other than within Islam itself. Why? Because not all Muslim societies know about the concept of Islamization of knowledge, intellectual thinkers are no exception. Therefore, the idea of Islamization of science which is expected to be able to provide fresh air for the revival of Islamic civilization in the future still experiences different perspectives among thinkers of Islamic civilization. It can be seen that not all of them accept the idea of Islamization of science. Examples include as explained by Fazlur Rahman, that science cannot be Islamic because there is nothing wrong in science. The problem is only in the use of science, or in other words only in axiological matters. According to him, knowledge has two qualities, "like a two-sided weapon that must be handled with care and responsibility, it is very important to use it and get it right." Good or bad science depends on the moral qualities of the wearer. And there are many more among them who have different points of view, in essence, the idea of the Islamization of science is an idea that not all people accept, and this is a legitimate thing because every thinker/expert has differences from one another. "Science is good or bad depending on the moral qualities of its users. And there are many more among them who have different points of view, in essence, the idea of the Islamization of science is an idea that not all people accept, and this is a legitimate thing because every thinker/expert has differences from one another. "Science is good or bad depending on the moral qualities of its users. And there are many more among them who have different points of view, in essence, the idea of the Islamization of science is an idea that not all people accept, and this is a legitimate thing because every thinker/expert has differences from one another.

CONCLUSION

The essence of the idea of Islamization of science is an attempt to transform Islamic values into various lines of life, especially science. Through the Islamization of science, it can be clearly seen that Islam regulates all aspects of life, both in this world and in the hereafter. This can be seen from the existence of Islam as rahmatan lil 'alamin. Not just a slogan, but Islam integrates the problems of the world and the hereafter, synthesizing between faith, knowledge and charity. In short, Islam integrates the values of monotheism into aspects of worldly life, including science and technology.

Currently, the world is dominated by Western civilization, which with the superiority of science and technology dominates the world. Western civilization is proven to have contributed to the emergence of a series of global crises. In such conditions, the presence of Islamic knowledge is a necessity for mankind. So the Islamization of science project is a megaproject whose results are awaited. The realization of the Islamization of science uses several approaches, starting from just

labeling, axiological approaches, approaches to internalizing Islamic values and applying the principles of Tawhid, to through approaches in Islamic education. All of these approaches are quite idealistic and realistic approaches. There is great hope for the revival of Islamic civilization if all the bearers of the mandate of knowledge, both formal and non-formal institutions and their outputs, are able to operationalize this idea of Islamization, because with this, God willing, a scientific building will appear that will lead to harmony and true happiness for mankind and the whole of nature. . Wallâhu ta'âla a'lam

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