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Islamic-Based Science Development

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Abstract: The Islamic spirit of Muslims is really at the bottom of the ladder. It is made worse by Muslim scholars who are unable to balance Islamic scholarship with the Western world. Seeing this phenomenon, Muslim scholars are well aware that Islam is not doing well in the scientific field. Muslims must rise from adversity in the world of education, not only mastering Islamic sciences, but also being able to master modern scientific disciplines. These developments began to run marked by the existence of a low level of education up to the University. This is evidenced by the integration of science, Islamic-based public schools, for example the development of the Integrated Islamic Elementary School (SD-IT), even at a State Islamic University which previously only discussed Islamic scholarship has now transformed into an Islamic University that also develops nuances of knowledge. modern architecture wrapped in Islam, such as having a science and technology architecture (science and technology), biology, and so on.

Keywords: *science; islamic based*

A. INTRODUCTION

The history of Islamic civilization will never end to be discussed and studied, because there are really many interesting things to explore both in terms of economy, politics, religion and science. As long as it is shared knowledge that during the Abbasid dynasty Muslims progressed, and it can also be said that Muslims became the mecca of knowledge under the caliph Harun Ar-Rashid and continued to triumph during the caliphate of Al-Ma'mun.

The policies of the caliphs above made Islam better known to the world and became a center for the study of science

and gave birth to Muslim scientists among Muslims, such as al-Kindi with his philosophy, al-Farabi with logic, ethics and metaphysics, Ibn Sina, Al- Ghazali, and Ibn Rushd (Charles, 1994: 92-115). This happened because of the caliph's love for the field of science, thus making a policy to translate science from Persia, Greece by forming a scientific translation team at an institution called Bait al-Hikmah, which was founded by the Caliph al-Ma'mun. The Muslim scientist who spearheaded the translation of Persian and Greek sciences was Hunayn ibn Ishaq, he received the title of sheikh of translators.



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The triumph of Muslims who made the city of Baghdad the capital of the Abbasid caliphate, became the center of world trade, knowledge and culture, was not eternal. The golden age of Muslims only lasted five centuries. Poor leadership regeneration led to the separation of small areas under the rule of the caliph, conflicts between Turkic, Arab and Persian ethnic groups, religious conflicts (Shia sects, Mutazilah, Asyariah, and Ahlulsunnah), and the Mogol attacks were aggravated by the brutal (Siti Zubaidah, 2016: 89).

The destruction of the Abbasid caliphate tormented the worst for Muslims. Both in the education, religion, social, and even economic sectors. Muslims have experienced a very drastic setback, which used to be the mecca of knowledge, now torments questions. The destruction of the glory of Islam was followed by the Renaissance, the spirit of the Europeans brought progress that was previously owned by Muslims.

The spirit of the West for science has produced results with creative, innovative inventions, the technology of the science industry brings the fragrance of the West to the world that is useful for mankind, but causes human crises, oppression, wars, rebellions by the bourgeoisie. All are respected by materialism and leave religion, because they argue that religion hinders freedom of thought in discovering new things in the world of science (Budi, 2010: 158).

Entering the 19th century Islamic civilization rose. Scholars are starting to realize how backward Muslims are from world civilization. Western contact with Islam in classical times brought Islam to glory, but Western contact with Islam in modern times brought Islam backward and more prone to think like the West (Harun Nasution, 1985:89). The journey

of Muslims has traversed deep in wealth thinking this is due to Islam's contact with the West. Western sciences are typical of secular, materialism, naturalism, existentialism that produce knowledge that is far from Islamic values. This worries Muslim scholars endlessly. Muslims should not be eroded by civilization brought by the West because it will destroy monotheism, belief and the purity of science itself. Indeed, knowledge comes from Allah SWT (Yusduf Qardhawi, 2003: 7).

The thing that attracted the attention of researchers was that they raised Islamic-Based Science Development as research material because it was driven by researchers' curiosity about Islam and its development. Because in general what is often discussed and dominantly studied is the heyday of Islam and its decline. In addition, researchers are also motivated to find out the policies of Islamic scholars in anchoring Islam to the world. Based on the explanation above, the researchers are interested in studying more deeply, so the researchers took the title Islamic-Based Science Development.

B. MATERIALS AND METHODS

This type of research is descriptive qualitative. Descriptive research is research that aims to produce an explanation of the focus or topic under study (Noor, 2012: 111). This research data was collected using the literature study method, which is a series of activities related to library data collection methods, either by reading, taking notes, and processing research materials (Zed, 2008:3).

C. RESULT AND DISCUSSION

Since the 1970s, discussions about Islamization have emerged, this arises because of the dichotomy between religious

science and science by the secular West and the culture of modern society to the Islamic world. This progress gives positive and negative values, one of the negative sides is that Western science often separates itself from religious values, clearly this is not justified in Islam.

One of the Muslim thinkers and scholars, who calls for the development of science to be returned to its parent, namely Islam and criticizes the development of modern science and technology that is separated from religious teachings, is Ismail Raji al-Faruqi, through his thoughts on the Islamization of science. (Abudin Nata, 2010: 110). Ismail Raji al-Faruqi was born in Jaffa, Palestine January 1, 1921. He received religious education from his home and the surrounding mosque. His first intellectual education was obtained from studying at the College Des Freses in 1941. Al-Faruqi continued his studies at the American University Of Beirut with a field of philosophical studies and succeeded with a Bachelor Of Art (BA) degree. This title brought Al-Faruqi to be the acting governor of the Palestinian city of Galilela, but it did not last long, because the city was taken by Israel. Al-Faruqi also moved to America in 1948. Al-Faruqi's intellectual spirit made him continue his education at Indiana University and Harvard University with a philosophy field with a dissertation title. After that Al-Faruqi completed his education at Indiana University and earned a Ph.D (Philosophy Of Doctor) in 1952 (Zuhdiyah, 2016: 3).

According to al-Faruqi, as an effect of malaise the emergence of dualism in the Islamic education system and the lives of the people. But even though the Muslims have used the Western secular education system. Neither the Muslims in the university environment nor intellectuals, were able to produce something comparable to the creativity and greatness of the West. This is because the Islamic world does not have a

spirit of vertical insight, namely Islamic insight. This symptom was perceived by al-Faruqi as what is called the lack of vision. A clear loss of something to strive for until it succeeds. (Al-Faruqi, 1989: 8-9).

Read the biography and history of Al-Faruqi's education, some thoughts on the Islamization of science:

1. The crisis of Muslim thought that hit until it spread to science.
2. The combination of Islamic and Western education
3. The spirit of Al-Faruqi saw the glory of Muslims during the Abbasid era, the predecessors made changes by transferring knowledge from Persia and Greece and reducing belief.

Al-Faruqi puts monotheism as a paradigm changer of voluntarism by putting 5 monotheisms, namely:

1. The oneness (unity) of God, its implication in relation to science, that knowledge is not to explain and understand reality, it is exaggerating 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.
2. The unity of creation, that this universe, whether material, psychic, spatial (space), biological or ethnic, is an integral unity. 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.
3. The unity of truth and knowledge, truth comes from reality, and reality comes from one, namely God. So, what is conveyed through revelation does not contradict the existing reality, because both were created by God.

4. Unity of life which includes trust, caliphate, and Kaffah (Comprehensive).
5. Universal human unity includes all mankind without exception. Thus, the development of science must be based on the universal benefit of mankind.

Al-Faruqi made steps to facilitate the process of Islamization of science, namely: (Ismail raji al-Faruqi, 1989: 57-78).

1. Mastery of modern scientific disciplines: categorical breakdown. The disciplines at their present stage of progress in the West must be broken down into categories, principles, methodologies, problems and themes. The description should reflect the table of contents for a lesson. The results of the description must be in the form of sentences that clarify technical terms, explain the main categories, principles, problems and themes of Western scientific disciplines at their peak.
2. Survey of scientific disciplines. All disciplines must be surveyed and essays must be written in the form of a chart about its origin and development along with its methodological growth, broadening its horizons of insight and not forgetting to build on the ideas given by the main characters. This step aims to establish Muslim understanding of the disciplines developed in the Western world.
3. Mastery of Islamic treasures. The treasures of Islam must be controlled in the same way. But here, what is needed is an ontology of the legacy of Muslim thinkers related to scientific disciplines.
4. Mastery of Islamic treasures for the analysis stage. If ontologies have been prepared, the treasures of Islamic thinkers must be analyzed from the perspective of contemporary problems.
5. Determination of specific relevance for each discipline. Relevance can be determined by asking three questions.

First, what has been contributed by Islam, from the Qur'an to modernist thinkers, in all the problems that have been covered in modern disciplines. Second, how big is the contribution when compared to the results that have been obtained by the modern discipline. Third, if there are problem areas that the Islamic treasures pay little or no attention to, in what direction should Muslims try to fill these gaps, formulate problems, and broaden the vision of the discipline.

6. Critical assessment of modern discipline. If the relevance of Islam has been compiled, then it must be assessed and analyzed from the point of view of Islam.
7. Critical assessment of Islamic treasures. The contribution of Islamic treasures to every field of human activity must be analyzed and its contemporary relevance must be formulated.
8. Survey on the biggest problems of Muslims. A systematic study should be made of the political, socio-economic, intellectual, cultural, moral and spiritual problems of the Muslims.
9. Survey of mankind's problems. A similar study, this time focused on all of humanity, must be carried out.
10. Creative analysis and synthesis. At this stage Muslim scholars must be ready to synthesize between the treasures of Islam and modern disciplines, as well as to bridge the gap of centuries of stagnation. From here the treasures of Islamic thinkers must be connected with modern achievements, and must move the frontiers of science to a wider horizon than what modern disciplines have achieved.
11. Re-formulating the disciplines within the Islamic framework. Once a balance between Islamic treasures and modern disciplines has been achieved, university textbooks must be written to

reintroduce modern disciplines into Islamic publications.

12. Dissemination of Islamic knowledge.

From the description above, it seems that Al-Faruqi wanted an integrated, integrated, and complementary science building with Islamic disciplines with modern scientific disciplines. So Al-Faruqi recommends holding compulsory lessons on Islamic culture as part of the learning program for students. This will make the students feel confident in their religion and heritage, and make them put the confidence in themselves so that they can face and overcome their difficulties in the present or move on to the goals that God has set for them.

Ismail Raji Al-Faruqi's thoughts on the Islamization of knowledge inspired scholars in Indonesia. The Islamization of science is nothing but a reintegration of knowledge, in warding off (secular) science which is accompanied by externalisms that are not necessarily compatible with our blood circulation and breathing, which has recently been known as integration.

This can be seen in educational institutions that have appeared SD-IT schools, universities, especially UIN or IAIN, there are SAINTEK faculties, Social Biology faculties, Sharia Economics, even in Indonesia, Islamic banks and sharia insurance are lively.

This section may be divided by subheadings. It should provide a concise and precise description of the experimental results, their interpretation, as well as the experimental conclusions that can be drawn. Authors should discuss the results and how they can be interpreted from the per-spective of previous studies and of the working hypotheses. The findings and their implications should be discussed in the broadest context possible. Future research directions may also be highlighted.

D. CONCLUSION

Apart from the pros and cons, what is a big challenge for the continuation of the Islamization process and is the real challenge is the commitment of scholars and Islamic higher education institutions themselves. To match his ideas on the Islamization of science, al-Faruqi put the principle of monotheism as the framework of thought, methodology and way of life of Islam. The principle of monotheism was developed by al-Faruqi into five kinds of unity, namely: (1) the unity of God; (2) the unity of creation; (3) the unity of truth and knowledge; (4) the unity of life; and (5) the unity of humanity.

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