

Islamization of Science from a Historical-Philosophical Perspective

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Abstract

This paper discusses the idea of science which tends to get a negative response and does not develop. In fact, the main goal is to provide a new awareness in obtaining modern knowledge in accordance with the needs of Muslims. The main focus of writing is how the nature or purpose of the Islamization of Science. The main focus is discussed with a descriptive qualitative method through a historical-philosophical approach based on literature data. This paper shows that the essence of the idea of the Islamization of science is a movement for the renewal of science which bases itself on the fact that modern science is developing contrary to religion, so there is a need for a cleansing liberation movement. This idea has major implications, namely right and wrong between science and religion. In fact, the standard of truth is different from one another so that it forces the truth of one (religion) to justify knowledge or vice versa creates an attitude of human disharmony. Therefore, there is a need for a new awareness that respects the differences between the two in obtaining new knowledge in order to build a more advanced human civilization.

Keywords: *Islamization of Science, Historical Perspective, Philosophical Perspective*

INTRODUCTION

The Islamization of Science gets the impression that science is divided into two major groups, Islamic and non-Islamic sciences. Therefore, this idea is considered as the idea of "recognizing" non-Islamic knowledge (Mustaqim, 2015a, p. 257). Another perspective, scientific developments show the separation of science and religion. As a result, existing knowledge has developed into a secular one. Of course, this is contrary to Islam, which believes that knowledge is a worship that cannot be separated from religion (Syamsuddin, 2014, p. 95). Meanwhile, since the 13th century AD, Muslims chose a prosperous life in the hereafter and left the good in the world. Another term is the door of ijtihad is closed unconsciously. As a result, Muslims are weak in managing the world, marginalized, helpless when treated unfairly. Therefore, it is necessary to regain the world by re-mastering science and technology (Faruqi, 1982, pp. 33–35; Muhajir, 2015, p. 284). This hope is not without foundation, because before the West ruled the world-in this case Islamic knowledge-was the ruler of the world by giving birth to many famous figures with a variety

of scholarships. Therefore, according to some Westerners who are fully aware of history, they feel indebted to Islam for the development of modern western scholarship today (Bagir & Abdallah, 2021a, p. 94).

Western scholarship, which so far has dominated the world, is a science that is devoid of divine values, more towards secular, materialistic values, or even ends in anthropocentric (Muhajir, 2015, p. 286). As a result, the world developing under this science causes danger and a big negative impact on the life of this universe and very few are aware of this because they are shot at the positive impact which is quite stunning for life (Handrianto, 2019, pp. 2–3). The explanation above shows that tracing further what is meant by the Islamization of Knowledge which according to some people is a solution from Western scholarship has gained its urgency. The process of knowing the intention of the Islamization of Science, of course, will also look at the figures behind this idea and the existing scientific structures. This paper also aims to trace the Islamization of knowledge in a historical portrait so that its roots are not uprooted from the past.

The study of the Islamization of Science is not a new study, both studies of figures who are concerned with this issue. For example, the article "Views of Syed Muhammad Naquib Al-Attas on the Islamization of Knowledge"(Muttaqien, 2019b). "Islamization of Science According to the Views of Syed M. Naquib Al-Attas and Implications for Educational Institutions International Institute of Islamic Thought Civilization (Istac)"(Novayani, 2017a). Criticizing Ismail Raji Al-Faruqi's Concept of Islamization of Science: An Analysis of Ziauddin Sardar's Thoughts (Taufik & Yasir, 2017). Many other studies have also been carried out with a focus on the concept of Islamization of knowledge itself. Such as "Islamization of Contemporary Science (The Concept of Scientific Integration in Indonesian Islamic Universities)"(Hanifah, 2018). Islamization of Science in the Era of the Industrial Revolution 4.0 (The Meaning and Challenges) (Handrianto, 2019). "Logic and Reason of Islamization of Knowledge: A Systematic Reviews" (Qanbary Baghestan et al., 2020).

This paper, with various data and studies that have been carried out, the writing process uses a qualitative method with a descriptive type. Judging from the types of data obtained; books, journals, and other types of documentation, this paper is categorized as a bibliographical paper. As for the approach used to achieve the previously set goals, this paper uses a philosophical-historical approach.

RESULT AND DISCUSSION

Historical Reflections

Historically, Islam has been above the West, both in terms of culture and knowledge. More than that, aspects of Politics, Economics, Morals and so on. However, starting from the period of 1250, Islam experienced a decline (Hafid, 2022, p. 80). Prior to that year, several Muslim scientists were respected by the West, such as Ibn Rushd who was called Averroes in the West, Ibn Sina was called Avicenna, Ibn Khaldun, al-Khwarizmi, al-Battani and so on. These figures have a variety of different sciences, such as Philosophy, Medicine, Anthropology, Sociology, Mathematics and Astronomy. Therefore, the existence of cross-scientific figures makes Islam above the West. In addition to these factors of existence, the condition of the West in those years also contributed to pushing the West into decline and Islam to the pinnacle of civilization.

In the 6-8th century, the West, especially European nations, were thinking hard about organizing themselves after the crisis after the collapse of Rome and Greco-Roman civilization. The collapse of Rome and Greece brought the great effect of Western civilization to its lowest point. The dark spot of the West, or what is known as The Dark of Age, shows an intellectual void which at that time was controlled and gripped by the Hegemony of the Church Fathers. One of the Church Fathers as well as an intellectual who has a big role is Anselm with his famous opinion, *Credo ut Intelligam*. Islam, which was born in the 6th century, benefited from this moment and managed to use it to become a new civilization in the world (Arifian, 2020, p. 72). Several Islamic dynasties can be mentioned as rulers in the golden age of Islam, such as the Abbasids, Umayyads, and Fatimah.

The peak period of Islamic civilization was marked by the birth of many figures from various scientific disciplines, which has been and is being attempted to be recaptured in the last few centuries. The progress of science cannot be denied as one of the fundamental factors in building Islamic civilization. According to Desmon Steward, Islamic sciences with their leaders not only develop and expand knowledge that originates from Ancient Greece, but also lay and strengthen for the development of Modern Science (Bagir & Abdallah, 2021b, p. 94). The West in various ways studied the science that developed in Islam as a forerunner to awaken them from the decline of civilization (Faruqi, 1995, p. 34; Manan, 2020, pp. 77–78). They believe that by mastering science, revival can be created.

One of the concrete efforts made by the West at that time was translating Islamic works and knowledge into their own language. The goal is to integrate it into their views, develop and use it to their advantage (Faruqi, 1995, p. 34). For example, *Maqālah fī Ḥayāh al-Ālām* by ibn Haišām (965-1038), a mathematician and astronomer, was translated into Hebrew, Persian, Calisthenic and

Latin by Friedrich Risner in 1572. *Al-Qanûn fî al-Ṭibb* by Ibn Sina (Avicenna) was translated into Hebrew, Latin, French, Spanish, Italian and so on by Gerard de Cremona in 1150-1187. Ibn Sina's work is one of the most prominent in influencing, not only in Western circles, but also in Islam. In fact, this work in the 16th century has been recorded as having been printed for the 21st time. *Al-Jabr wa al-Muqābalaḥ* by al-Khawārizmi (780-850 AD) was translated into Latin with the title *Liber Algorithm* by Gerbert d'Aurignac.

Translating the works of Muslims is not a short and easy process like turning the palm of the hand. Western civilization began to rise starting with the awareness movement (*Aufklärung*), action (renaissance) and obtaining results in the Modern period were inseparable from Islam. Islamic civilization, acknowledged by its own scholar experts, is the midwife of the birth of modern civilization (Bagir & Abdallah, 2021b, p. 93). Not for sheer romanticism, the West is back in control of the world with all its hegemony starting with building prior knowledge that it has experienced. The West, during which ancient Greece had triumphed and sank in the 9th-13th centuries AD, returned with its Greek spirit; knowledge progress.

The West's movement to revive its civilization has given Muslims self-motivation to achieve a better civilization. Therefore, in the last few decades this enthusiasm can be seen in Muslim movements which later gave birth to several intellectuals. In Indonesia itself, in that decade, apart from the awareness to generate knowledge by studying in the Middle East, it is also undeniable that some intellectuals studied directly in the West, not just reading Western books. For example, Fazlur Rahman (1919-1988) is recorded as studying at Oxford University. Hasan Hanafi (1934-2021) was registered at the Sorbonne University, France. Nur Cholis Madjid (1939-2005) was registered at the University of Chicago, United States of America.

The spirit to return to the peak of civilization is not only pursued by studying in the West, translating Western works into Eastern (Islamic) languages is also carried out. Steps that were once taken by early Muslims before achieving glory. Arab Muslims when they spread to Iran and Byzantium found an advanced civilization so that they competed to translate various scientific fields; Philosophy, Science, Medicine and Literature, into Arabic (Rahman, 1988, p. 6). What the earlier people did is clearly illustrated by the birth of several translation works. Like Theodor Noldeke's *Geschichte des Qorans* which was translated into Arabic under the title *Tārikh al-Qur'an*. A History of God by Karen Armstrong is translated as *The History of God*. A few works of language translation and figures who studied directly with the West show that the spirit to revive civilization through the advancement of knowledge has been carried out, not just an illusion by the Islamic Ummah.

The pattern of civilization development above shows that Ibn Khaldun's theory of historical cycles is undeniable. Ibn Khaldun emphasized that culture in all nations has four phases; primitive, urban, luxury and decline (Sujati, 2018, p. 141). Today's west is in the luxury phase, while the east (Muslims) is in the urban phase. Therefore, the desired revival of civilization requires an attitude towards classical culture as well as a critical attitude so that hidden perceptions are opened and the theorization of new knowledge is launched. Besides that, it is necessary to have a critical attitude by reducing everything that comes from the West (Faqih, 2005, p. x).

Underdevelopment, to avoid claims of decline, Islam from the West has been realized since the 17th century. Therefore, there is a need for a concrete movement to overcome it. One of the ideas to achieve this was the birth of the concept of "Islamization of Science" pioneered by Ismail al-Faruqi and Naquib al-Attas. If examined further, this idea was inspired by Muhammad Abduh and Muhammad Iqbal (Masnun, 2015, p. 55), it can even be drawn further to the golden age of Islamic civilization, such as the classification of science by al-Farabi and the harmonization of philosophy and religion by al-Ghazali (Daulay, 2013, pp. 71–73).

The term Islamization of Science then reached its peak in the 1970s, to be precise at the 1977 world education conference held by King Abdul Aziz University, Mecca. This idea was raised by Naquib al-Attas, a Malaysian scholar through his work, *Islam and Secularism*. After being introduced by Naquib al-Attas the concept of 'Islamization of knowledge' was vigorously practiced by al-Faruqi. This is especially evident in his work on the Islamization of knowledge (proceedings of the conference on the Islamization of science, 1988), which became the basis for many projects in the US (Dzilo, 2012, pp. 247–248).

The two pioneer figures above have mutually reinforcing views on the idea of the Islamization of knowledge. Al-Attas stressed the need to clean up elements in knowledge or education that are not in line with the Islamic spirit and divine values which then reformulate with Islamic teachings as new knowledge (Attas, 1993, p. 133). Agreeing with al-Attas, Al-Faruqi argues that there is a demand for knowledge, especially in the world of education faced by Muslims. Education that developed developed and was printed by the West which was far from spiritual and divine values (Novayani, 2017b, p. 75).

Seeing the above, the Islamization of Science can be interpreted as a reactive idea of Muslims towards knowledge that is West-centric where it is not in line with Islamic values and teachings. The existing education system is a breeding ground for the above diseases, as what happens in schools, colleges and universities produces and perpetuates this alienation from Islam (Ismail et al., 2017, p. 55). The main purpose of this idea is to defend Islam in the context of contemporary knowledge with different perspectives (Dzilo, 2012, p. 247).

Apart from this historical basis, the birth of the idea of the Islamization of Knowledge was due to the dualism of the Islamic education system. Religious Education which emphasizes the teaching of Religious sciences and General Education (Daulay, 2013, p. 74). The dualism of this system, if traced back, also gains a basis in the existence of a scientific dichotomy. Al-Ghazalilah who played an important role in making the division when dividing knowledge into Religious Sciences (Syarīah/Uṣūl al-Dīn) and non-Religious (Gair al-Syarīah) and Quṭb al-Dīn al-Syīrazī which divides the Sciences of Ḥikmah and non-Ḥikmah (Bakar, 1998, p. 264). As a result, Muslims will be taboo in dealing with general sciences (Mustaqim, 2015b, p. 258), even in terms of studying it. Therefore, the dualism of education results from the existence of a dichotomy of knowledge which creates a very large gap. This dichotomy is different from the division of knowledge into natural sciences, social sciences and humanities. The last dichotomy is more humane in nature because the division is based on the nature and characteristics of science.

Reasoning is More Critical of The Islamization of Science

Talking about the Islamization of Science cannot be separated from the figure of Ismail al-Faruqi because he is the driving force behind this idea. According to him, the Islamization of Science is Islamizing or producing works of knowledge by embellishing Islamic visions (Faruqi, 1995, p. 35). According to al-Attas, Islamization is the Islamization of human liberation first from magical, mythological, animistic, national-cultural traditions that are contrary to Islam, and then from secular control over reason and language (Attas, 1993, p. 44). Nasr Hamid Abu Zayd describes Islamization as the application of Islamic intellectual principles and spiritual traditions to counter the challenges and premises of modernism which are seen as a threat to Islamic principles. Meanwhile, Abushouk understands it as a revivalist response to modernity and its secular impact on Muslim society (Memon, 2016, p. 221).

However, it needs to be emphasized, according to Faruqi, that Islamization does not mean the submission of all knowledge to dogmatic principles or arbitrary goals, but liberation from such shackles. Islam regards all knowledge as critical; namely as universal, essential and rational. he wants to see every claim pass the test of internal coherence, conformity to reality, and improvement of human life and morality. Therefore, the Islamic discipline that is expected in the future will open a new page in the history of the human spirit, and bring it closer to the truth (Ahmed, 1986, p. 7).

Faruqi's view above shows that the goals of science in the West are different from the ideals and goals of science in Islam. Western knowledge is more inclined towards secularization, separation between knowledge and religion, science and divinity, westernization and

modernization (Ismail et al., 2017, pp. 57–59). While science is more inclined to worship Allah SWT. Therefore, the idea of Islamization of Science is more often interpreted as the idea of "syahadah" western sciences. However, if read more critically, this idea emphasizes the awareness of an Islamic worldview that is different from the West in giving birth to knowledge (Faruqi, 1982, p. 30). Knowledge that is born from facts, reality and truth (which is the reference for the epistemology of science) is all based on the worldview that is held. There is a different worldview between the West and Islam where Islam is more of a divine style, as servitude and the West is leaving it. In more detail, see the difference given by Hamid Fahmi Zarkasyi, as quoted by Muttaqien (2019, p. 101),

Differences	Islamic	Western
1 Principle	Monotheism	Dichotomous
2 Basic	Revelation, Hadith, Experience & Intuition	Ratio, Philosophical Speculation
3 Characteristic	Authenticity, Finality	Rational, Open and Always Changing
4 Meaning	Metafisic	Social, Cultural and Empirical
5 object	Visible and invisible	Community values

Table 1: *Wordview of Western and Islamic sciences*

The fighters for the Islamization of science see that science is developing in the world, especially around Muslims, apart from the Islamic worldview above. Therefore, they think that there is a need for a movement to raise awareness of the worldview that is owned and used. At least, this idea wants to show that new scientific products will be based on an Islamic worldview without being haunted by the West. The awareness built by the fighters for the Islamization of knowledge is nothing more than an awareness that there is no "modern" knowledge that is valid, even in Islamic cultural heritage (Arkoun, 1994, p. 185). Thus, the main task is to create conditions that serve for liberation from ancient taboos and mythologies so as to regenerate something real in Muslim societies.

The notions of the Islamization of Science show that this idea is basically related to the relationship between knowledge and religion, a relationship that has been debated for centuries, not only in the modern era. According to Zaprulkhan (2012) at least the relation between knowledge and religion has five typologies of approach: conflict, independence, dialogue, confirmation and integration. According to Suwardi (2012) the typology is; conflicting, contradicting side by side, not contradicting and supporting each other. The typology is a combination of mapping carried out by John F. Haugt, a Professor of Theology at Georgetown University, United States of America, with Ian G. Barbour, a Professor of Physics and Theology at Carleton College, United States of America.

The conflict approach is an approach to "opposition" between scientific and religious ways of understanding. The basic assumption of this approach is that knowledge and religion cannot be reconciled. This is because the two domains are different from each other. The opposite of the dialogue approach is independence. This approach believes that knowledge and religion are not contradictory. The results of the study are valid according to each perspective so that one question must have a different answer based on each domain between knowledge and religion. The next approach is the dialogue approach. This approach can be said to be more of a middle road mediator in the debate between the two previous approaches. This approach was born which does not agree with the division of the world based on the conflict approach, but also disagrees with the superficial harmony of the world's fusion by the independence approach.

The dialogue approach emphasizes dialogue or open contact between scientists and religionists without having to merge. Therefore, one of the goals of this approach is to reconcile knowledge and religion without merging, but interaction, dialogue and maintaining and respecting existing differences still occur. For example, scientists do not try to prove the existence of God according to science, but are content with interpreting the knowledge they produce within the framework of religious meaning.

The next approach regarding the relationship between knowledge and religion is confirmation. This approach emphasizes more on religious ways that support and enliven scientific activities. However, it should be emphasized in this approach that religion does not have a significant role in scientific findings. That is because knowledge by its own power can discover it. This approach places religion as an epistemological basis for the development and discovery of more concrete knowledge compared to the previous approach.

The final approach is integration. According to Barbour's view, it is an approach that can reconcile between theology and scientists. Theology, so far, has the belief that they can be strengthened and supported by scientific rational arguments, while scientists argue that the achievements of religious beliefs are in line with modern science. The last approach does not only demand justification for religion and science, but more for justification for the universal values contained in each religion and knowledge. This can be seen in the normativity-historic idea project pioneered by Amin Abdullah, Mohammed Arkoun's semiotic interpretation, philosophical-scientific by Sayyed Hosein Nasr, Islamic Economics by M. Umer Chapra and judeo Christian-Islamic Foundation by Yahia Abdul Rahman (Yunus, 2014, p. 287).

Seeing the typology given by Zaprul Khan above shows that the Islamization of science pioneered by Ismail al-Faruqi and Naquib al-Attas took the first path; school of conflict between religion and knowledge or science. This is what makes the idea of the Islamization of science get

a sharp response from several other Muslim scholars. One of them came Fazlur Rahman (1919-1988), a contemporary Muslim figure from Pakistan. According to him, how to understand it (the conflict) if you understand an al-Ghazali. He is a figure who has a complex mastery of science and his works; mufassir, theology, philosophy, Islamic law and ended up becoming a Sufi (Rahman, 1988, pp. 9–10). What was conveyed by Rahman based on that the Islamization of science has a big problem historically. Therefore, Rahman encourages changes made by Muslims, including in the world of education, to something that is not ahistorical, universal and without any dichotomy (Yunus, 2014, pp. 286–287).

Review the Framework for the Islamization of Science

The Islamization of knowledge is a big idea that its pioneers took very seriously to realize immediately, not an idea that "only" came out in the middle of a conference in 1977. The conference has also set strategic steps to make it happen. Nik Ahmad Hisham Islamail, et al (2017) mentioned that there were at least 4 major agendas after the conference ended, including the following,

1. To enlighten the ummah as a place for Islamic thought in the present
2. To work to revive the ideology of Muslims
3. To work towards incorporating Islamic ideas and methodologies in Education
4. Work earnestly to develop Islamic culture to embody Islamic principles and heritage

Therefore, the Islamization of Science is a response to western scholarship with the face of a religious paradigm by not separating religion or God from science. In detail, these goals (Ancok & Suroso, 2008, p. 118; Faruqi, 1995, p. 98),

1. Mastery of modern scientific disciplines
2. Mastery of Islamic treasures
3. Determination of the relevance of Islam for each field of modern science
4. The search for creative synthesis between Islamic repertoire and modern science
5. Directing the flow of Islamic thought to ways that achieve the fulfillment of Allah SWT's pattern of plans

These goals have been set Strategic steps to achieve them. As for Steps (Soleh, 2004, pp. 281–287),

1. Mastery of modern scientific disciplines
2. Discipline survey
3. Mastery of Islamic treasures
4. Mastery of Islamic scientific treasures
5. Determination of specific Islamic relevance to scientific disciplines
6. Modern scientific assessments developed today

7. Critical assessment of Islamic treasures and their development
8. Survey of problems faced by Muslims
9. Survey of problems faced by humans
10. Analysis of creative synthesis and synthesis
11. Pouring back modern scientific disciplines into the framework of Islam, university-level basic books
12. Dissemination of Islamic knowledge

The idea of Islamization of science is an idea that is not only big and bright, but a reactive idea with a clear implementation strategy. However, not all scientists feel the need for the Islamization of knowledge as believed by al-Faruqi and al-Attas. They are scientists based on natural sciences, such as medicine, physics and chemistry. They believe that these sciences are not the scope of the project of Islamization of knowledge due to the neutrality of the knowledge (Kalin, 2016, p. 50).

The idea of Islamization of science also positions itself as Western Islamologists evaluate Islam. There is an underlying concern about the idea as it is felt by those interacting with Western Islamologists. The concern is nothing more than that the refusal of lust does not originate with those who do not know about the progress of objective knowledge since the 1950s and the efforts to acquire it. Some criticisms or rejections, it must be admitted, are based on their works which seriously doubt Islamic scholarship (Arkoun, 1994, pp. 185–186). In fact, since that year, their works have also received rejection, criticism and works by challengers from the West itself.

The epistemology perspective of science that the object of Western study prior to that year had shifted due to different life experiences. It should be emphasized here that the object of study of science is limited to human sensory experience (Tafsir, 2007, p. 27). Therefore, science and religion have always received a portion of critical debate, not only on the issue of the idea of Islamization of science. Critical debate originates from the different nature of truth so that contradicting, integrating, reconciling and so on always raises pros and cons. Therefore, there needs to be awareness that the two are different, but there is no need to be contradicted (Endraswara, 2012, pp. 267–270). The idea of the Islamization of science is appropriate, but this study shows that the framework for thinking is liberation which gives the two things contradictory, needs to be integrated and reconciled.

CONCLUSION

The description above shows that the essence of the idea of the Islamization of science is a movement for the renewal of science which bases itself on the fact that modern science is developing contrary to religion, so there is a need for a cleansing liberation movement. The idea that aims to awaken and awaken the Islamic Ummah from its long sleep after experiencing setbacks. This idea has major implications, namely right and wrong between science and religion. In fact, the standard of truth is different from one another so that it forces the truth of one (religion) to justify knowledge or vice versa creates an attitude of human disharmony. Therefore, there is a need for a new awareness that respects the differences between the two in obtaining new knowledge in order to build a more advanced human civilization

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