

Islamization Of Knowledge In Qur'anic Perspective

M. Thoriqul Islam*

University of Darussalam Gontor, Indonesia
Email: islamthoriqul95@gmail.com

Elvan Tedio Fawaz*

University of Darussalam Gontor, Indonesia
Email: elvan.fawaz@gmail.com

Abstract

Islamization is a discipline that describes the form of the character and Islamic identity as a way of life or worldview in which there is an integral view of the concept of knowledge (epistemology) and the concept of God (theology). In Islam, knowledge is formed and sourced from the Islamic view of life, which is closely related to the basic structure of the metaphysics of Islam that has formulated in-line with revelation, tradition, reason, experience and intuition. Formation of those through the educational process. However, due to the influence of western worldview through westernization and globalization, Islamic education lost its role in linking science with Islamic view of life. Therefore, the muslim scholars, among others, Ismail al-Faruqi in his "Islamization of Knowledge: General Principles and Workplans" and Naquib al-Attas in his "Islam and Secularism" that initiated the Islamization of science, are determined to restore science having judged it to have its axiology misrepresented. In perspective of the Quran, the Islamization of science described in Sura al-Fathir 35/28, Islamization actually leads to faith, faith related to instinct, while science to adjust to the surrounding situation. Truly, Allah is The almighty.

Keywords: Islamization, Science, Islamic Education

* Pondok Modern Darussalam Gontor Pusat, Gontor, Mlarak, Ponorogo, Jawa Timur, Indonesia. Kodepos: 63472. Telp. (+62352) 311766. Fax. (+62352) 311766, Email: sekpim@gontor.ac.id.

* Pondok Modern Darussalam Gontor Pusat, Gontor, Mlarak, Ponorogo, Jawa Timur, Indonesia. Kodepos: 63472. Telp. (+62352) 311766. Fax. (+62352) 311766, Email: sekpim@gontor.ac.id.

Abstrak

Islamisasi adalah cabang ilmu yang menggambarkan bentuk dari karakteristik dan identitas Islami sebagai cara hidup atau cara pandang, di mana ada pandangan secara utuh tentang konsep ilmu pengetahuan (epistemologi) dan konsep Tuhan (teologi). Dalam Islam, ilmu pengetahuan dibentuk dan bersumber dari cara pandang Islam terhadap kehidupan, yang erat kaitannya pada struktur dasar metafisika Islam yang telah dirumuskan sejalan dengan wahyu, tradisi, akal, pengalaman dan intuisi. Pembentukan rangkaian pelajaran tersebut melalui proses edukasi. Meskipun demikian, karena pengaruh cara pandang Barat melalui westernisasi dan globalisasi, pendidikan Islam kehilangan perannya dalam menghubungkan ilmu pengetahuan dengan pandangan hidup Islam. Maka dari itu, ulama muslim, di antaranya, Ismail al-Faruqi dalam bukunya "Islamization of Knowledge: General Principles and Workplans" dan Naquib al-Attas dalam bukunya "Islam and Secularism" yang memprakarsai Islamisasi ilmu pengetahuan, mereka bertekad untuk mengembalikan ilmu pengetahuan yang nilainya dianggap telah keluar dari batasannya. Dalam perspektif al-Qur'an, Islamisasi ilmu pengetahuan dijelaskan dalam Surah al-Fathir 35/28, Islamisasi sebenarnya menuntun kepada keyakinan, keyakinan berhubungan dengan naluri, sementara ilmu pengetahuan untuk menyelaraskan dengan situasi di sekitar. Allah Maha Kuasa atas segala sesuatu.

Kata kunci: Islamisasi, ilmu pengetahuan, pendidikan Islam

Introduction

There is no human being in this world who lives without an identity. In fact, the world is being overwhelmed by an identity war. Of course, each of them will claim that their identity is the best one amongst the others. Under these conditions, questions arise: what are the standards that can be used as a benchmark for assessing, which identity is the best among those that are available?

Identity for a muslim was established by the Creator of the universe, because He alone is knowledgeable about which identity is appropriate for His creation.

"Shibghatallah (dye [identity] of Allah), then is there any better than dye Allah, and to Him we are totally submissive". (Al-Baqarah: 138).

That is faith in Islam, the process to be a perfect Muslim. In other words, proceeding towards the perfection of Islam or to be a perfect muslim is a process towards the best identity. This process is called "Islamization".¹

¹ Pusat Islamisasi Ilmu UNIDA Gontor, *Juklak (Petunjuk Pelaksanaan) Pusat Islamisasi Ilmu*, Gontor: Pusat Islamisasi Ilmu, 1926, hal. 1.

Islamization is an attempt to make all aspects of the university both in academic and non-academic, in-tune with the philosophy of life or worldview,² the principles of the doctrine, values, ethics and norms of Islam, in which there are views that is integral to the concept of knowledge (epistemology) and the concept of God (theology). Even, Islam is a religion whose views are integral about God, life, man, the universe, faith, science, charity, morality and so forth. Therefore, Islam is a civilization at the same time.³

In Islam, knowledge is formed and sourced from the Islamic view of life, which is closely related to the basic structure of the metaphysics of Islam that has been formulated in line with revelation, tradition, reason, experience and intuition.⁴ Formation of the course through the educational process. However, due to the influence of western worldview through westernization and globalization, Islamic education lost its role in linking science with Islamic view of life.

Epistemology Islamization

Islamization is a true reflection of the main task of the creation of mankind, namely: servitude to Allah (*adh-dzariyat*: 56), and the *khilâfah* (*al-Baqarah*: 30). Servitude is submission and surrender of a slave in all aspects of his life to his master. This submission will not be realized except by applying all that is master wills (God), as outlined in the commands and prohibitions (teachings), the basic principles, norms and ethics. While *khilâfah* means to represent the host to manage all assets mandated to him. Of course, in managing the assets required to refer to the outlines of which have

² Secara awam *worldview* atau pandangan hidup sering diartikan filsafat hidup. Setiap kepercayaan, bangsa, kebudayaan atau peradaban dan bahkan setiap orang memiliki *worldview* masing-masing. Maka dari itu jika *worldview* diasosiasikan kepada suatu kebudayaan maka spektrum maknanya dan juga temanya akan mengikuti kebudayaan tersebut. Lihat: Hamid Fahmy Zarkasyi, "Worldview Sebagai Asas Epistemologi Islam", *Islamia*, Majalah Pemikiran dan Peradaban Islam, Thn. II No.5 April-Juni 2005, hal. 10-20.

³ Wan Mohd Noor Wan Daud, *The Educational Philosophy and Practice of Syed M. Naquib Al-Attas*, Malaysia: ISTAC, 1998, hal. 298.

⁴ al-Attas, *A Commentary on the Hujat ash-Shiddiq of Nûr ad-Dîn: being an exposition of the salient point of distinction between the position of the theologians, the philosophers, the Sufi dan the pseudo-Sufi on the ontological relationship between God and the world and related questions*, (Kuala Lumpur : Ministry of Education and Culture), 1986, hal. 464-465.

been laid out and set by the master.⁵

Basically, humans comprise five essential elements: motor, cognitive, intuition, passion (desire) and affection. Our physical state works inline with our thoughts, desires, feelings, and beliefs. So that what is carried out by humans with their physical bodies is a true reflection of what he was thinking or feeling. Because it is what should be done by humans in harmony with the purpose of creation (worship and caliphate), so that the thoughts, feelings and beliefs are also in tune with the objectives of creation. Aligning man and all his faculties with the purpose of creation, that is the Islamization of knowledge.⁶ This idea, among others was pioneered by Syed Muhammad Naquib al-Attas in his paper entitled "*Islam and Secularism*" and Ismail al-Faruqi in his "*Islamization of Knowledge: General Principles and Workplans*".⁷

From the above description, the Islamization of science is to make all aspects of knowledge (*terminology, epistemology, frameworks, concepts, assumptions, theory and methodology and processes*) aligned with the worldview and principles of the doctrine, values and norms of Islam.⁸

The ideas of al-Attas on Islamization of Knowledge arise in the absence of a knowledge base which is neutral, so that science cannot even stand up without value. According to him, science is *not free from value* but value laden.⁹

Has science today deviated from the plot and process until needing alignment? The development of science today, consciously or not has been contaminated by materialist philosophy and religion, so that it becomes neutral. Partiality is what has ultimately led to misery. Because, in these conditions, science has been exploited to blindly satisfy the materialistic ambitions of man.

⁵ Pusat Islamisasi Ilmu UNIDA Gontor, *Juklak (Petunjuk Pelaksanaan) Pusat Islamisasi Ilmu*, Gontor: Pusat Islamisasi Ilmu, 1926, hal. 2.

⁶ Pusat Islamisasi Ilmu UNIDA Gontor, *Juklak (Petunjuk Pelaksanaan)...*, hal. 2.

⁷ Muhaimin, *Arah Baru Pengembangan Pendidikan Islam, Pemberdayaan, Pengembangan Kurikulum, hingga Redefinisi Islamisasi Pengetahuan*, Bandung: Nuansa, 2003, hal. 330.

⁸ Wan Mohd Noor Wan Daud, *The Educational Philosophy...*, hal. 18.

⁹ Syed Muhammad Naquib al-Attas, *Islam and Secularism*, Kuala Lumpur: ISTAC, 1993, hal. 134. Lihat juga al-Attas, *Aim and Objectives of Islamic Education*, London: Hodder & Stoughton, 1979, hal. 19-20. Terkait dengan ilmu adalah syarat nilai (*value laden*) dapat dilihat dalam Suparlan Suhartono, *Filsafat Ilmu Pengetahuan*, Jogjakarta: Ar-Ruz, 2005, hal. 7, dan hal. 178-179.

The field of epistemology is strongly associated with ontologies, ontology is if there is a belief that the world was created by God who has power over all things, the source of knowledge and the metaphysical is separated from Him.

“Recite in the (call) the name of your Lord who created* He has created man from a clot* Recite and thy Lord is the Merciful* Who taught (man) with the intermediary kalam* He teaches man what he did not know.”¹⁰

The pronunciation “*recite*” is the process of acquiring knowledge (*epistemology*). “*By the name of your Lord Who created. Creates man from a clot*” is the basis of ontology (belief/ faith). If the process of knowledge (*read*) is based on ontology (the name of your Lord who created), then the knowledge process of being, changes, namely the process of science is no longer a stand-alone mechanism, but there is the intervention of God in them “*He teaches man what he did not know*”.

Therefore, al-Attas stressed about the Islamization of science. Because of the advent of westernization (westernization) by western science. Epistemology is being built by the concept of science that is extremely detrimental to Islam and the muslims. Westernization, that science has eliminated revelation as a source of knowledge. The impact of secular science is like; *firstly*, desecralization of knowledge in society with a generalization about everyone with him in terms of thinking and behaviour. *Secondly*, removal of official authority and social hierarchy and science. *Thirdly*, loss of manners implicated in the loss of fairness and intellectual confusion. *Fourthly*, not being able to distinguish between true science of knowledge possessed by the western worldview.¹¹

Science and Islamic Education

The term *‘ilm* that true science is the revelation itself¹² or something derived from revelation or related to revelation, although it was later used for a wider meaning and includes human

¹⁰ Q.S. al-Alaq: 1-5.

¹¹ Syed Muhammad Naquib al-Attas, *Islam, Secularism and the Philosophy of the Future*, London: Mansell, 1985. hal. 104-105.

¹² Ahmad Warson Munawwir, *Al-Munawwir: Kamus Arab-Indonesia*, Yogyakarta: Unit Pengadaan Buku-Buku Ilmiah Keagamaan Pondok Pesantren al-Munawwir, 1984, hal. 1037.

knowledge.¹³ The centrality of science in Islamic civilization illustrated by F. Rosenthal as follows:

.. 'Ilm concept is one of Reviews those that have dominated Islam and Muslim civilization given its distinctive shape and complexion. In fact there is no other concept that has been operative as determinant of Muslim civilization in all its aspects to the same extent as' ilm.¹⁴

In rapid succession during recent centuries, due to the corruption of knowledge and weak mastery of the science community. Because of the ambiguity of knowledge and the lack of mastery of science muslims face various issues in the political, economic, social and cultural.¹⁵ This view is fundamentally different from the general opinion which says that the decline of muslims was caused by the political defeat, weak economy, the destruction of culture or low quality of education, which is actually just a snowball stemming from the problems of science.

The problem of confusion relating to science can only be solved through the improvement of science. This can only be done through educational institutions. Because science is closely related to a view of life, that must be considered by the Islamic educational institutions for planting elements of the Islamic world view into the educational curriculum.

As mentioned above, elements of the Islamic view of life consist mainly of concepts about life, about the world, about science, about values and about man. Concepts can be extracted from the source of Islamic knowledge, the revelation and interpretation of the scholars in the Islamic intellectual tradition. If the concepts are explored in depth, it will in turn form what is called a scientific conceptual scheme which can be a filter for the adoption of foreign concepts.

¹³ *Al-Munjid fi al-Lûghah wa al-A'lâm*, Beirut: Dâr al-Masyriq, 1986, hal. 527.

¹⁴ Makna ungkapan di atas, yaitu ilmu adalah salah satu konsep yang mendominasi Islam dan yang memberi bentuk dan karakter yang khas terhadap peradaban Muslim. Sebenarnya tidak ada konsep lain yang setanding dengan konsep ilmu yang secara efektif menjadi (faktor) penentu dalam peradaban Muslim dalam berbagai aspek. Lihat, Franz Rosenthal, *Knowledge Triumphant, The Concept of Knowledge in Medieval Islam*, Leiden E.J. Brill, 1970, hal. 2.

¹⁵ Franz Rosenthal, *Knowledge Triumphant...*, hal. 2.

Character Based Education

Actually a comprehensive term for Islamic education, as found by al-Attas is *ta'dib* (character-based education).¹⁶ This concept includes the meaning in terms *tarbiyah* and *ta'lim*. In the view of Islam, the muslim educational process is more likely to sense *ta'dib* than *tarbiyah* or *ta'lim*.¹⁷ The term manner, already connotes science, because science cannot be taught or passed on to the students unless the person has a proper manner to knowledge in various fields. The concept of Islamic education which is only understood as meaning *tarbiyah* and *ta'lim* have been possessed by the western way of life based on the values of dualism, secularism, humanism, and sophism. So that the values of culture are becoming increasingly blurred and increasingly distant from the values of godlike wisdom. The blurring of the meaning of manner leads to destruction as a result of injustice (*zulm*), ignorance (*jahl*), and madness (*junûn*). That is because the advent of being less civilized will result in someone being wrongful or unjust, performing the wrong way to achieve certain goals (*jahl*) and acting based solely on the goals and intentions which is wrong (*junûn*).¹⁸

¹⁶ Syed Muhammad Naquib al-Attas, *The Concept of Education in Islam*, ABIM, Kuala Lumpur, 1980, diterjemahkan oleh Haidar Baqir, *Konsep Pendidikan dalam Islam: Rangka Pikir Pembinaan Filsafat Pendidikan Islam*, Bandung: Pustaka, 1984. Baca juga Syed Muhammad Naquib al-Attas, *Islam and Secularism*, ABIM, Kuala Lumpur, 1978 diterjemahkan oleh Karsidjo Djojosoewarno, *Islam dan Sekularisme*, Bandung: Pustaka, 1981. Baca juga Syed Muhammad Naquib al-Attas, *Islam and the Philosophy of Science*, ISTAC, Kuala Lumpur, 1989 diterjemahkan oleh Saiful Muzani, *Islam dan Filsafat Sains*, Bandung: Mizan, 1995.

¹⁷ Halim Soebahar, *Wawasan Baru Pendidikan Islam*, Pasuruan: PT. Garoida Buana Indah, 199), hal. 9 dan Lihat juga Syed M. Naquib Al-Attas, *Konsep Pendidikan dalam Islam*, hal. 75.

¹⁸ Kekaburan makna Adab atau kebodohan dalam konteks ini disebabkan karena manusia tidak dapat memaknai hakikat dan tujuan dari segala penciptaan. Semua penciptaan memiliki makna dan tujuannya tersendiri, yang hanya dimengerti dengan ilmu. Namun, karena dinamika dunia yang begitu kompleks, unsur warna-warni yang sangat cantik, materi dan substansi yang berbeda-beda mengakibatkan manusia sulit untuk melihat hakikat yang sesungguhnya, yang dalam hal ini al-Attas menganalogikan seperti papan yang terbuat dari marmer, emas dan permata. Seperi itulah dunia. Mereka yang lalai hanya akan disibukkan dengan bentuk fisik dunia yang menggiurkan tanpa mendalami makna dan hakikatnya yang asli. Namun bagi mereka yang menghadapi dengan adab yang baik, pendekatan yang teratur dan pandangan hidup yang berdasarkan pada Qur'an dan Sunnah, mereka akan menemukan makna disetiap ciptaan. Lihat, Ismail Fajrie al-Attas, *Risalah Konsep Ilmu dalam Islam*, Jakarta: Diwan, 2006, hal. 113.

An understanding of *mukhâlafah*, so that muslim man is not corrupt, ignorant and *majnun*, he has been taught about the meaning of manners properly and thoroughly. So the real problem experienced with science by muslims has nothing to do with the problem of illiteracy or ignorance issues regarding the layman. But muslims have misunderstood the science. Science which they overlap with, or confused by a foreign way of life, especially the west. As a result, the meaning of science itself has shifted away from its intrinsic meaning in Islam.

Knowledge within the meaning of manners does not prevent a muslim from being unjust, ignorant and *majnun* (impolite). Any confusion in thinking, corruption of science, scientific prostitution are the consequences generated by the failure of science to instill manners. This will prevent damage to the community in the delivery of a quality leader in all areas and layers, or otherwise people are forced to bear a fake leader who is more likely to destroy than to build a community. All that comes from the quality of educational institutions that have lost the concept of manner.¹⁹

Classification Science and Practice of Islamic Education

In situations where muslims are required to seek the religious sciences and general science, then the classification of sciences by al-Ghazali become *fardhu 'ain* and *fardhu kifâyah*²⁰ still very relevant to be applied. Science *fardhu 'ain* is the science that emphasizes the dimension of divinity, the intensification of the relationship with God, *fardhu kifâyah* science emphasizes the relationship of human beings, and other moral values that form the perspective of life and the universe. The division of science *fardhu 'ain* and *fardhu kifâyah* need not be understood as dichotomous, as he was just sharing knowledge hierarchy based on the level of truth. It must be seen in the perspective of integral unity or *tauhidî*, where the first is a principle and a referral for a second.

In the education curriculum, the teaching of sciences should be *fardhu 'ain*, the form of science related to faith, and the obligations of individuals does not stop at low or medium levels of

¹⁹ Ismail Fajrie al-Attas, *Risalah Konsep Ilmu dalam Islam*, hal. 113.

²⁰ Abû Hamid Muhammad al- Ghazâlî, *Ihya' Ulûm ad-Dîn*, Juz I, Beirut; Badawi Thaba'ah, t.th, hal. 14-15.

education but he should proceed to the university level in the form of concepts. Compulsory subject in the form of Aqedah, Theology or Ushuluddin at low and medium levels of education should be developed into a compulsory subject at higher education level in the form of theology or philosophy where the concepts of God, man, nature, morality and about *din* studied in depth. It all should be taught so that it can be the foundation for the study of other disciplines or sciences *fardhu kifâyah*. Here the source of sensory knowledge, and intuition united in an integral way of thinking. Integral means not thinking dualistic: objective and subjective, idealistic and realistic. In that way dichotomy of science, religion and the public, which has so penetrated the Islamic education curriculum as a result of the secularization of thought can be gradually eliminated.²¹

According to al-Attas every Muslim must master science *fardhu 'ain* in accordance with the level of intelligence and knowledge respectively. Science *fardhu 'ain* for a student of Ushuluddin, for example, is not the same as science *fardhu 'ain* for madrasah aliyah's student, or Sociology faculty students.²² If any scholar mastered *fardhu 'ain* in accordance with the field, then the epistemological plains *fardhu 'ain* this will eventually unite various disciplines of knowledge including science into *fardhu kifâyah* such as the humanities, natural sciences, history, civilization, language and so forth.

The concept of a hierarchy of knowledge of science *fardhu 'ain* and *fardhu kifâyah*, originally proclaimed by al-Ghazali was not widely known among Islamic institutions.²³ Even if known it is still widely misunderstood or not yet conceptualized and practiced academically. This division should be emphasized at the college level. Because the problem is related to the concept of epistemology. To identify the problem of science in practice at educational institutions, there's good science that discussed this problem on a system of Islamic education in Indonesia. In Indonesia there are at least three Islamic educational institutions, namely schools, madrasa and Islamic universities.

²¹ Abû Hamid Muhammad al- Ghazâlî, *Ihya' Ulûm al-Dîn*, hal. 14-15.

²² Syed M. Naquib al-Attas, *Konsep Pendidikan dalam Islam*, hal. 85.

²³ Abû Hamid Muhammad al- Ghazâlî, *Ihya' Ulûm al-Dîn...*, hal. 14-15.

a. Pesantren Education System

Pesantren in Indonesia consists of two systems of traditional and modern. Both have a mission *tafaqquh ad din*, meaning special education institutions aimed at studying the religion. In this mission a traditional boarding school curricular elaborated in the form of a limited review of the yellow book on Fiqh, Aqedah, Tata Arabic, Hadith, *Tasawwuf*, Morals, and *Sirâh*.²⁴ Meanwhile, the modern boarding school, this mission is embodied in the form of a curriculum organized by simplifying the content of the yellow book that is *Madrasi* and equip it with the subjects of sciences commonly called "general science". A traditional boarding school specializing in science studies *fardhu 'ain* and *fardhu kifâyah* is forced to sacrifice science in the sense of *'ulûm al-naqliyyah*.²⁵ Even the study of science *fardhu 'ain* to the wealth of his book was not yet able to play a significant role towards the study of disciplines *fardhu kifâyah* in other Islamic educational institutions. In addition, because of methodological weaknesses of traditional pesantren *takhassus* on a given field of science is too rigid making it difficult to work the integration of science *fard 'ain* and *fard kifayah*. In this school it has very little, or may not even exist, the study *'Ulum al-'aqliyyah* such as logic, philosophy, metaphysics, *kalâm*, medicine and others. In summary, the general division of the hierarchy of sciences is *fardhu 'ain* and *fardhu kifâyah* are not obvious, even *fardhu kifâyah* science that involves the study of nature and human nature almost has no place in the traditional Islamic curriculum itself.²⁶

Modern boarding schools that understand *tafaqquh fi al-dîn* in the form of a combined science *fardhu 'ain* and *fardhu kifâyah* indeed succeeded in providing a greater insight than traditional schools, but in fact it was not the result of a combination of integration *'Ulum al-naqliyyah* and *'Ulum al-'aqliyyah* designed conceptually. Physics subjects for example, are associated with Ushuluddin subjects, subjects World History contains no history of Islam or the role of muslims in the world history and so on. So, modern boarding school curriculum is not a result of the integral

²⁴ Ashraf Ali, *Horison Baru Pendidikan Islam*, terj. Sori Siregar, (Jakarta: Pusataka Firdaus, 1996), hal. 115-117.

²⁵ Nurcholish Madjid (ed), *Khazanah Intelektual Islam*, Jakarta: Bulan Bintang, 1984, hal. 307-327.

²⁶ Nurcholish Madjid (ed), *Khazanah Intelektual Islam*, Jakarta: Bulan Bintang, 1984, hal. 307-327.

concept of science, but rather a simultaneous study of science *fardhu 'ain* and *fardhu kifâyah*. So, still open the possibility of a dichotomous view to it's students. Despite that fact with the *madrasi* system that requires a lot of teaching materials *mabadi 'al-'ulum* (sciences key) modern boarding potential for generalist and more conducive to embed a live view of Islam compared to traditional schools. Both of these education systems actually have the same potential to be directed to assess integrally Islamic science. But it depends on the capacity of clerics, scholars and *asatidz*.

b. Madrasah Education System

The madrasah education system developed by the actual government is expected to create students who know and master the religious sciences and general sciences as well.²⁷ The madrasah education system was originally designed as an educational curriculum convergence cottage and public schools are more or less similar to modern *pesantren* curriculum. However, the development of specific programs or specific majors that separates science *fardhu 'ain* and *fardhu kifâyah* with no clear concept. On the other had the failure of the madrasah system can also be seen from the fact that the achievement of most of madrasah students in the field of "religious sciences" still lags behind it's accomplishments as a student boarding school and in the field of "general sciences" anyway they cannot compensate achievements of public school students. Moreover, so far there is no teaching of general science in the perspective of the science of religion.

c. Islamic colleges

Apart from the civic role played by the school system, the most prominent shortcoming is the inability of both in developing the high-level or college. Namely a typical college was built as a continuation of the Islamic intellectual tradition, or at least builds on the tradition of knowledge in *pesantren*. Nearly all schools have high-level programs, which in a traditional *pesantren* are called *khawas* and in modern *pesantren* are called high schools, although

²⁷ Dalam konteks Islam, sebenarnya tidak ada istilah 'ilmu-ilmu umum,' sebab Islam menjadikan semua aspek, keperluan dan aktifitas kehidupan sebagai bentuk ibadah kepada Allah SWT. Dipakainya istilah ilmu-ilmu umum dalam tulisan ini adalah semata-mata merujuk kepada penggunaannya yang sudah begitu populer di Indonesia.

not formally institutionalized. The program is now very rare, if not virtually non-existent. Now in some schools the program has been replaced with a high school or institute that follows the curriculum of the Ministry of Religion which is not entirely a continuation of the school curriculum. There are also schools that founded a university with faculty who follow the curriculum of the Department of Education and Culture. The contents and the product certainly is not much different from public universities. The idea and the effort to turn the program *Ma'had 'Aly* as a continuation of *pesantren* education were hindered by poverty and human resource concepts.

Secondary education in the form of institutes or universities are continuing to study Islamic sciences in schools, which is indispensable. It is first of all, intended to the treasures of Islamic science studied intensively on the one hand and on the other hand is understood in the present context.

In curricular, faculties of religion (*fardhu 'ain*) as a reference or to be a foundation for curriculum development general faculties (*fardhu kifayah*). In other words, it is a reconceptualization of the sciences is *fardhu 'ain* and also coupled to the epistemological application into *fardhu kifayah* sciences.²⁸ This can easily be done by both the education system *pesantren* above, because the second product of this system's advantages stand in accessing the treasures of Islamic science.

Correlation between Islamisation and Sciences According to the Al-Quran

Scholars are the inheritors of the prophets.²⁹ The term is derived from the Arabic language scholars علماء plural of simplex

²⁸ Abû Hamid Muhammad al- Ghazâlî, *Ihya' Ulûm al-Dîn...*, hal. 67.

²⁹ Diambil dari penggalan hadis Nabi:

مَنْ سَلَكَ طَرِيقًا يَطْلُبُ فِيهِ عِلْمًا سَلَكَ اللَّهُ بِهِ طَرِيقًا مِنْ طُرُقِ الْجَنَّةِ، وَإِنَّ الْمَلَائِكَةَ لَتَضَعُ أَجْنِحَتَهَا رِضًا لِطَالِبِ الْعِلْمِ، وَإِنَّ الْعَالِمَ لَيْسْتَغْفِرُ لَهُ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ وَالْحَيَاتَانِ فِي حَوْفِ الْمَاءِ، وَإِنَّ فَضْلَ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِ الْقَمَرِ لَيْلَةَ الْبَدْرِ عَلَى سَائِرِ الْكَوَاكِبِ، وَإِنَّ الْعُلَمَاءَ وَرَثَةُ الْأَنْبِيَاءِ، وَإِنَّ الْأَنْبِيَاءَ لَمْ يُورَثُوا دِينَارًا وَلَا دِرْهَمًا، وَرَثُوا الْعِلْمَ فَمَنْ أَخَذَهُ أَخَذَ بِحِطِّ وَافِرٍ.

“Siapa yang menempuh jalan untuk menuntut ilmu, Allah memudahkan baginya jalan menuju surga. Sungguh, para malaikat meletakkan sayapnya (menaungi) karena

(single word) *عالم* ('*alim*), which means the knowledgeable or knowledgeable person. Said *عالم* is made to seem *isim fa'il*. *عالم* word is *isim fa'il* of *علم* ('*alima*), which means he had knowledge or had to know. While the cleric are people who have knowledge or people who know.³⁰

Sayid Qutub found³¹:

العلماء هم الذين يتدبرون هذا الكتاب العجيب (القرآن)

"Scholars are people who think about and understand the Quran".

وإنه لتتريـل رب العالمين (١٩٢) نزل به الروح الأمين (١٩٣) على قلبك لتكون من المنذرين (١٩٤) بلسان عربي مبين (١٩٥) وإنه لفي زبر الأولين (١٩٦) أو لم يكن لهم آية أن يعلمه علماء بني إسرائيل

"And indeed, the Qur'an is truly revealed by the Lord of the worlds, which brought down by ar-Ruh al-Amin (Gabriel), to your heart (Muhammad) that you may include people who gave the warning, with a clear Arabic language. And really, (al-Qur'an) was (called) in the books of the foregoing. Do not (enough) become evident to them that the scholars of the Children of Israel know it? "(QS. Asy-Syu`arâ [26]: 192-197).

meridlai penuntut ilmu. Sungguh, penghuni langit dan ikan dalam air memohon ampunan buat orang '*alim*. Sungguhnya keutamaan orang alim terhadap ahli ibadah, seperti keutamaan (cahaya) bulan purnama terhadap (cahaya) bintang. Ulama adalah pewaris para nabi. Sungguhnya para nabi tidak mewarisi dinar atau dirham, yang diwariskan mereka adalah ilmu, siapa yang mengambilnya maka dia telah mengambil bagian yang banyak." (HR. Abû Dâwûd, at-Tirmidzî, Ibn Mâjah, al-Baihaqî, Ibn Hibbân dari Abî Dardâ'). Rujuk di antaranya, Abû Dâwûd Sulaimân bin al-Asy`ats as-Sijistâni (w. 275 H), Sunan Abi Dâwûd Bairut: Dâr Ibn Hazm, 1997, juz IV, hal. 39-40.

³⁰ Mahmud Yunus, *Kamus Bahasa Indonesia*, Jakarta: Yayasan Penyelenggara Penterjemah Pentafsir al-Qur'an, Cet. I, 1973, hal. 278.

³¹ Sayid Qutub, *Fi Dzilali Al-Qur'an*, Beirut: Libanon, Ihyau At Thurats Al-Araby, Cet. V, 1967, VI, hal. 698.

Allah says in the Qur'an Surat al-Fatir 35/28:

ومن الناس والدواب والأنعام مختلف ألوانه كذلك إنما يخشى الله من عباده العلماء إن الله عزيز غفور

“And thus (also) among humans, animals, insects, and animals and livestock are of different colors (and types). Indeed, the fear of God among His servants, just scholars. Surely Allah is Mighty, Forgiving “.³²

With some opinions and verses of the Qur'an above, scholars are those who master a myriad of knowledge about *qur'âniyah* paragraphs and paragraphs *kauniyah*, and can deliver them in a sense *khasyyah* to Allah SWT. This is based on the theory that the Qur'an is a unified whole, which cannot be understood partially.

Knowledge of *qur'âniyah* paragraph and paragraph *kauniyah* must be accompanied by a sense *khasyyah* to God. In his commentary, *al-Jawahir al-hisan fi Tafsir al-Qur'an*, Tsa'alibi (d. 875 H) explains that the word *al-'ilmu* which is often repeated in the Quran and the Hadith is useful knowledge, which accompanied by *khasyyah* and overwhelmed with fear of Allah Swt.³³

Explanation Tsa'alibi (d. 875 H) above, re-affirmed by Quraish Shihab in *Grounding Qur'an* that if the note verses of the Qur'an that talk about science in various forms, and other words in line with the meaning of the word science, it will be found that the Quran associates science with commendable attitude *istislâm* (subject) and *khasyyah* to God.³⁴ Al-Qurtubi (d. 671 H) in his tafsir *al-Jâmi' li Ahkam al-Qur'ân* wrote that *ar-Rabi' bin Anas* stated, “Who has no sense *khasyyah* to God, are not the pious/scholars.”³⁵

Conclusion

The word “Islamization” is ascribed to Islam, which is a religion that it's manhaj has been laid by God through revelation.

³² Departemen Agama Ri, *Al-Qur'an dan Terjemahnya*, (Jakarta: PT. Bumi Restu, 1974), hal. 200.

³³ Ats-Tsa'alibî, 'Abd ar-Rahmân bin Muhammad bin Makhlu'f Abû Zaid. *al-Jawâhir al-Hisân fi Tafsir al-Qur'ân*, Bairut: Dâr Ihyâ' at-Turâts al-'Arabî, 1997.

³⁴ Shihab, M. Quraish, *Membumikan Alquran: Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat*, Bandung: Mizan, 2007.

³⁵ Al-Qurthubî, Abû 'Abdillâh Muhammad bin Ahmad al-Anshârî, *al-Jâmi' li Ahkâm al-Qur'ân*, Kairo: Dâr al-Hadîts, 2002.

Science is a perception, concept, form of matter. Islamization of knowledge means relationship between the values of Islam and science, in other words, relationship between the "Book of Revelation" al-Quran and al-Sunnah with "The Book of Science" of human being. So the purpose of Islamization of science is to link the study of Islam with science in order to conclude that science is always aligned with al-Qur'an.

Daftar Pustaka

- Hamid Fahmy Zarkasyi, "Worldview Sebagai Asas Epistemologi Islam", *Islamia*, Majalah Pemikiran dan Peradaban Islam, Thn. II No.5 April-Juni 2005.
- Wan Mohd Noor Wan Daud, *The Educational Philosophy and Practice of Syed M. Naquib Al-Attas*, Malaysia: ISTAC, 1998.
- Pusat Islamisasi Ilmu UNIDA Gontor, *Juklak (Petunjuk Pelaksanaan) Pusat Islamisasi Ilmu*, Gontor: Pusat Islamisasi Ilmu, 1926.
- al-Attas. Syed Muhammad Naquib, *A Commentary on the Hujat ash-Shiddiq of Nir al-Din al-Reniri: being an exposition of the salient point of distinction between the position of the theologians, the philosophers, the Sufi and the pseudo-Sufi on the ontological relationship between God and the world and related questions*, Kuala Lumpur: Ministry of Education and Culture, 1986.
- Franz Rosenthal, *Knowledge Triumphant, The Concept of Knowledge in Medieval Islam*, Leiden E.J. Brill, 1970.
- Munawwir. Ahmad Warson, *Al-Munawwir: Kamus Arab-Indonesia*, Yogyakarta: Unit Pengadaan Buku-Buku Ilmiah Keagamaan Pondok Pesantren al-Munawwir, 1984.
- Al-Munjid fi al-Lûghah wa al-A'lâm*, Beirut: Dâr al-Masyriq, 1986.
- Soebahar. Halim, *Wawasan Baru Pendidikan Islam*, Pasuruan: PT. Garoida Buana Indah, 1992.
- al- Ghazâlî. Abû Hamid Muhammad, *Ihya' Ulûm al-Dîn*, Juz I, Beirut; Badawi Thaba'ah, t.th.
- Ali. Ashraf, *Horison Baru Pendidikan Islam*, terj. Sori Siregar, Jakarta: Pusataka Firdaus, 1996.
- Madjid (ed). Nurcholish, *Khazanah Intelektual Islam*, Jakarta: Bulan Bintang, 1984.

- Mahmud Yunus, *Kamus Bahasa Indonesia*, (Jakarta: Yayasan Penyelenggara Penterjemah Pentafsir al-Qur'an, Cet. I, 1973.
- Sayid Qutub, *Fi Dzilali Al-Qur'an*, Beirut: Libanon, Ihyau At Thurats Al-Araby, Cet. V, 1967.
- Departemen Agama Ri, *Al-Qur'an dan Terjemahnya*, Jakarta: PT. Bumi Restu, 1974.
- Noeng Muhajir, *Metodologi Penelitian Kualitatif*, Yogyakarta: Rake Sarasin, 1989.
- Muhaimin, *Arah Baru Pengembangan Pendidikan Islam, Pemberdayaan, Pengembangan Kurikulum, hingga Redefinisi Islamisasi Pengetahuan*, Bandung: Nuansa, 2003.
- al-Attas. Syed Muhammad Naquib, *Islam, Secularism and the Philosophy of the Future*, London: Mansell, 1985.
- Al-Attas. Syed Muhammad Naquib, *Aim and Objectives of Islamic Education*, London: Hodder & Stouhton, 1979.
- Suhartono. Suparlan, *Filsafat Ilmu Pengetahuan*, Jogjakarta: Ar-Ruz, 2005.
- Tsa'alibi, 'Abd ar-Rahmân bin Muhammad bin Makhlûf Abû Zaid. *al-Jawâhir al-Hisân fî Tafsîr al-Qur'ân*, Bairut: Dâr Ihyâ' at-Turâts al-'Arabî, 1997.
- Shihab, M. Quraish, *Membumikan al-Quran: Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat*, Bandung: Mizan, 2007.
- Al-Qurthubî, Abû 'Abdillâh Muhammad bin Ahmad al-Anshârî, *al-Jâmi' li Ahkâm al-Qur'ân*, Kairo: Dâr al-Hadîts, 2002.
- Al-Harari, Muhammad al-Amîn bin Abdillâh al-Uramî al-'Alawî, *Tafsîr Hadâ'iq ar-Rauh wa ar-Raihân fî Rawâbî 'Ulûm al-Qur'ân*, Bairut: Dar Thauq an-Najah, 2001.