

# COMPARING AL-FARUQI'S CONCEPT OF ISLAMIZATION OF SCIENCE WITH KUNTOWIJOYO'S PROPHETIC SOCIAL SCIENCE

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**Abstract:** Muslims are faced with a time when the West dominates science. Muslims are shackled with the science of turats and irrationality inherent in every Islamic circle. That makes Islamic science stagnate and seem left far behind the Western world. This literature research collects data from various books and media to serve as a study's discussion source. The discussion begins by explaining Ismail Raji Al-Faruqi's concept of thinking about the Islamization of Science, then proceeds with Kuntowijoyo's Concept of Prophetic Social Science and draws a common thread between the two thoughts. The conclusion is that both have the same concentration in addressing the waves of modern science to be given a value following Islam.

**Keywords:** Science, Islamization, Social Prophetic

## Introduction

Islam has the second largest adherents in the world after Christianity; its followers are spread in various parts of the world. Islam has experienced multiple periods in its journey, starting from the beginning of the prophetic treatise in the mid-7th century AD. Islam became a very influential religion in the world with the emergence of the Umayyah Dynasty caliphate, the Abasiyyah Dynasty, and finally, the Ottoman Turkish caliphate, which almost controlled a third of the world. Islam was also once the center of world civilization because it was very concerned and advanced with the scientific world. That was marked by the emergence of various experts in their fields who discovered many new sciences and discoveries.

It is common knowledge that Islam has been in decline since the collapse of the Ottoman Turkish caliphate. Muslims began to walk and care for their groups. Power and expertise mean the will to truth expresses the will to power.<sup>1</sup> It is because Western powers took over Muslim territories. Science was no longer favored and became Islam's spirit, replaced by fighting against Western powers. The condition is even worse with the influx of Western influence into the Muslim legal, economic, and educational systems.<sup>2</sup>

Islam should have a better position and influence in this modern era. Still, the reality says otherwise; Islam is a religion that is considered to interfere with the running process of the contemporary world. Many modern Islamic thinkers have voiced their ideas about Islamic scientific solutions in modern times. Muslims have serious problems related to thinking, science, and ways of reasoning, so many Muslims have problems with other fellow Muslims, both legal, political, and social issues.

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<sup>1</sup> Peni Catur Reningtyas Maskuri, Shoni Rahmatullah Amrozi, "Genealogi Pengajaran Islam Dan Nasionalisme Agama KH. Zaini Mun'im Dan KHR. As'ad Syamsul Arifin," *ISLAMIKA INSIDE* 6, no. 2 (2020): 140–62.

<sup>2</sup> M. Sugeng Sholehuddin, "ISMAIL RAJI AL-FARUQI THE FOUNDING FATHER ISLAMISASI PENGETAHUAN," *Forum Tarbiyah* 8, no. 2 (2010): 204, <https://ejournal.uingusdur.ac.id/index.php/forumtarbiyah/article/view/169>.

One modern Islamic figure who criticizes the way of thinking and the condition of Muslims is Ismail Raji al-Faruqi. Al-Faruqi argues that the Westernization of science changes the pattern in Islamic education and eliminates the Islamic value itself. That is the basis of Al-Faruqi's thinking about the Islamization of science. According to him, all existing science must be given the spirit of Islam so that science can restore Islamic values that the Western system has eroded.

Reflecting on Al-Faruqi's thinking, some Indonesian Islamic scientists criticize the current condition of Muslims. He is Kuntowijoyo, an Indonesian Muslim scholar who coined the concept of prophetic social science as a response to the situation of Muslims. According to him, Muslims need Islamic sciences relevant to the needs of Muslims in facing the challenges and changes of the times that continue to develop very rapidly.

From the thoughts of the two Muslim scholars, the author compares the concepts of thought about the Islamization of science and prophetic social science. After knowing the two images of thought, a common thread will be drawn between the two.

This research aims to develop Islamic knowledge in the field of thought leaders, which is related to the concept of Islamization of Al-Faruqi's science with Kuntowijoyo's prophetic social science. On the other hand, this research is expected to attract the interest of other researchers, especially among academics and students in similar problem areas. Researchers have searched, examined, and collected data in the form of literature related to comparing the concept of Islamization of Al-Faruqi's science with Kuntowijoyo's prophetic social science as the object of discussion of this research.

Researchers need help finding research or discussions that are the same, but researchers find several scientific works that show indications of similarity. The scientific results are in the form of journals, theses, and other scientific works that both focus on the study of the Islamization of Al-Faruqi's science alone, as well as some of Kuntowijoyo's prophetic social science thinking independently. But there is a difference between this research and other research in the

realm of discussion that compares and correlates the concept of Islamization of Al-Faruqi's science with Kuntowijoyo's prophetic social science. This research hopes to add variations in scientific work or research with the theme of comparing the concept of Islamization of Al-Faruqi's science with Kuntowijoyo's prophetic social science.

## **Result and Discussion**

### **Islamization of Science according to Al-Faruqi**

Ismail Raji Al-Faruqi, known as Al-Faruqi, was born on January 1, 1921, in Jaffa (Yaifa), Palestine, and died in 1986. His father was a respected Qadi (judge) in Palestine named Abdul Huda Al-Faruqi. Due to the prolonged conflict between Israel and Palestine, Al-Faruqi's educational journey was outside of Palestine and based on Islam. Instead, Al-Faruqi got his education and study experience from the West. That is because in his homeland, the conditions are not conducive, and it isn't easy to access education.

His educational journey began after completing primary education in his homeland; Al-Faruqi continued his education at College Des Freres (St. Joseph) from 1926 until 1936. Then in 1941, Al-Faruqi moved to Lebanon, precisely in Beirut. He continued his education at the American University of Beirut by studying Philosophy and obtaining a Bachelor of Art (BA) baccalaureate degree.<sup>3</sup> Furthermore, because the conflict intensified and the Jews occupied Palestine, Al-Faruqi and his family moved to America. Al-Faruqi worked in the academic field and concentrated on scientific problems. In 1949, Al-Faruqi earned a Master of Art (MA) degree at the Indiana University Graduate School of Art and Sciences with his thesis on "On Justifying the Good: Metaphysic and Epistemology of Value," while he earned his doctoral degree at Indiana University.<sup>4</sup>

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<sup>3</sup> Aris Try Andreas Putra, "KONSEP PEMIKIRAN ISMAIL RAJI AL FARUQI (Dari Tauhid Menuju Integrasi Ilmu Pengetahuan Di Lembaga Pendidikan)," *Zanijyah: Jurnal Pemikiran Islam* 6, no. 1 (July 30, 2020): 24, <https://doi.org/10.31332/zjpi.v6i1.1827>.

<sup>4</sup> Ridwan Kafrawi, *Ensiklopedi Islam* (Jakarta: Ikhtian Baru Van Houve, 1993), 334.

The condition of Islamic countries colonized and controlled by the West is the reason for the emergence of Al-Faruqi's critical thinking about the social needs of Muslims. It is exacerbated by colonization efforts and the backwardness of Muslims due to restrictions in conveying ideas and thoughts, regulations that are indeed sought to stop the progress of Islam. At the same time, the beginning of the rise of the West was also due to learning from Islam in its golden age. This experience is what Al-Faruqi voiced so that he loudly voiced his ideas related to the condition of Muslims. One of his efforts is to find solutions and ways out of the colonization system and the decline felt by Muslims.<sup>5</sup> Patrick Bannerman wrote in his book that one of the reasons for Al-Faruqi's migration was his great disappointment with the method of Muslim struggle, which was considered ineffective due to the absence of unity and tended to be concerned only with his group. According to Al-Faruqi, the two largest groups are the Palestine Liberation Organization or PLO and Harakat al-Muqawwamatul Islamiyyah (HAMAS).<sup>6</sup>

In addition to the educational experience, Al-Faruqi, who had to struggle to get a proper education, also had political experience. After completing his studies at the University of Beirut, Al-Faruqi carried out his duties as an employee of the Palestinian government, which was still under British mandate then. Al-Faruqi's service lasted for four years as a government employee, and then he was then assigned to become Governor of Galilee. After that, his life was spent as an academic focused on scientific issues. He has a powerful motivation to pursue education to the highest level. During his education, he gained his knowledge from several leading universities in America. In addition to modern sciences, Al-Faruqi also concentrated on Islamic knowledge at Al-Azhar University in Cairo.

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<sup>5</sup> Muhammad Naquib Al-Attas, *Islam Dan Sekularisme*, ed. Karsidjo (Bandung: Penerbit Pustaka, 1981), 139.

<sup>6</sup> Patrick Bannerman, *Islam in Perspective; a Guide to Islamic Society, Politic and Law* (London: Rutledge, 1989).

With this combination of expertise, Al-Faruqi tried to find solutions to the scientific problems of Muslims.<sup>7</sup>

According to Al-Faruqi, Islamic civilization is Islam itself, and the basis of Islamic teachings is tawhid or the oneness of the almighty God. An act that confirms that Allah is the One God, the creator of everything in the universe, and the ruler of all that exists. However, tawhid is not just a formality of recognition with oral media to pledge Allah's oneness and Muhammad SAW's prophethood. Shahada is a pledge that gives rise to a consequence, namely one's attachment to the rules and laws that exist in Islam. Recognition of Islam's values and all elements in Islam is implemented by behaving as Islamic rules and making it the basis for doing everything. According to Al-Faruqi, Islamic education starts from the most basic level, namely the family. As the essential foundation for building a family, tawhid positions the family as a place to achieve divine life goals. The family becomes the source of creating a broad relationship because of the presence of fundamental educational values in it, such as love, compassion, shelter, support, encouragement, sacrifice, and so on.<sup>8</sup>

Al-Faruqi's most crucial thought is related to the Islamization of science. Al-Faruqi thinks that Muslims will find their way to progress if they can study modern science, but on the condition that Western and modern science is given an Islamic spirit so that it becomes science with an Islamic style and follows the basis of Islamic law. This concept was born as an answer to the existing scientific phenomenon and the social reality of Muslims, who tend to be less concerned with the development of Islamic science. According to him, Islamic science runs stagnant and needs a clear direction. That makes the absence of a strong spirit to restore the existence of Islamic science in solving the problems of Muslims.

The dichotomy of Islamic knowledge occurs at the philosophical level of implementing Islamic education, which results

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<sup>7</sup> Putra, "KONSEP PEMIKIRAN ISMAIL RAJI AL FARUQI (Dari Tauhid Menuju Integrasi Ilmu Pengetahuan Di Lembaga Pendidikan)," 25.

<sup>8</sup> Ismail Raji Al Faruqi, *Islamization of Knowledge: General Principle and Workplan* (Virginia: International Institute of Islamic Thought, 1989).

in less than optimal results and implementation of Islamic education itself. Islamic education is still very much adhering to the classic conservative concept that rejects natural and modern science and only prioritizes knowledge of Islamic religious values. The Islamization of science is a medium to select and sort out which science has the value of divinity and which does not. Furthermore, science that does not weigh divinity will insert Islamic values and divinity into it.<sup>9</sup>

Efforts that can be made with the Islamization of Science include redefining, repositioning, and reforming arguments and rationalizations related to facts and phenomena. Then create new conclusions and set goals so that what was originally a general science that did not have the value of tawhid turned into a science that followed the values and goals of Islam. From this process, it can be explained that to realize the concept of Islamization of science, Muslims must be able to integrate science with religious values. In its formulation, the Islamization of science can be done in universities, which are educational institutions concerned with the world of science and its development.

All disciplines must be reprocessed to realize the relevance of Islam in human life, which includes the unity of knowledge, the harmony of life, and the unity of history. Science functions as an affirmation and unifying source of truth. The object of knowledge in the form of the entire universe is the work of God's creation. That is where humans get knowledge. Modern science is not universal but generally ethnocentric and Eurocentric (the tendency of science and its interpretations to be centered on the European continent or European nations). Islamic societies cannot use modern science raw because it has a different culture and characteristics from Western culture and civilization. That requires modern science among Muslims to include the vision of tawhid and Islamic education. According to Al-Faruqi, all the results of scientific thought and aspects of the dimensions of life must be imbued with tawhid as the primary value and value in Islamic teachings.<sup>10</sup>

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<sup>9</sup> Al Faruqi.

<sup>10</sup> Al Faruqi.

According to Nanda Septiana, the core of the Islamization of Science is the creative synthesis of classical or traditional Islamic and contemporary or modern sciences. Al-Faruqi expects this relationship to provide solutions to the problems of Islamic society, which are realized in the form of textbooks and become a source of educational curriculum following Islamic values and the needs of Muslims in modern times.<sup>11</sup>

### **Kuntowijoyo's Prophetic Social Science**

Kuntowijoyo is one of Indonesia's Muslim intellectuals and a writer, historian, and culturalist. He was born in Yogyakarta on September 18, 1943, and completed his undergraduate education in the History Study Program at UGM (1969), after which he became a lecturer at his alma mater. In 1973-1974, he underwent a study assignment at the University of Connecticut USA and obtained an MA degree, while for his Ph. D in History, he obtained from the University of Columbia with his dissertation title *Social Change in an Agrarian Society: Madura 1850-1940*. Through his writings in intelligent non-fiction (academic works) and fiction (literary works), Kunto has significantly contributed to the development of the cultural and literary sciences of the archipelago. Since the birth of his phenomenal work (collection of writings), *Paradigma Islam: Interpretation for Action*, Bandung: Mizan, 1991, Kunto is famous as a pioneer of Prophetic Social Science (ISP) based on the Islamic worldview.<sup>12</sup>

According to Kuntowijoyo's view, Islam that entered Indonesia has experienced agrarianization. Islamic civilization, open, global, cosmopolite, and an essential chain of world civilization has experienced narrowing and stagnation in the form of local cultures.

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<sup>11</sup> Nanda Septiana, "Kajian Terhadap Pemikiran Ismail Raji Al-Faruqi Tentang Islamisasi Sains," *Journal of Islamic Education (JIE)* 5, no. 1 (2020): 20, <https://ejournal.stitmuhsbangil.ac.id/index.php/jie/article/view/166>.

<sup>12</sup> Waryani Fajar Riyanto, "SENI, ILMU, DAN AGAMA Memotret Tiga Dunia Kuntowijoyo (1943-2005) Dengan Kacamata Integral(Isme)," *Jurnal Politik Profetik* 1, no. 2 (2013), <https://journal3.uin-alauddin.ac.id/index.php/jpp/article/view/956>.

For this reason, he conducted historical and cultural analyses to see the development of Muslims in Indonesia. This condition has encouraged him to propose ideas of social transformation through the re-interpretation of Islamic values, which according to him, since the beginning, has enabled humans to think rationally and empirically.<sup>13</sup>

Second, there is a response to future challenges that tend to reduce religion and emphasize secularization as a historical imperative. Industrialization and technocracy will birth a new morality emphasizing economic rationality, individual achievement, and equality. That prompted Kuntowijoyo to propose the idea of an Islamic paradigm, especially concerning the formulation of Islamic social science theory.<sup>14</sup>

In 1980, Kuntowijoyo built and fostered Pondok Pesantren Budi Mulia and established the Center for Strategy and Policy Studies (PPSK) in Yogyakarta. Although in the early 1990s, after returning from the Netherlands, he suffered from *meningoencephalitis*, this did not stop him from continuing to write and create. Thanks to his writing ability, in 1999, he received a prestigious literary award in Southeast Asia, the SEA Write Award. This Professor of Cultural Sciences UGM continued to work until the last moment of his life.<sup>15</sup>

Kuntowijoyo sees a severe problem in the development of Islamic science. According to him, the discourse of contemporary Muslim thought is how to formulate and redevelop Islamic sciences relevant to the needs of Muslims in facing the challenges and changes of the times that continue to develop rapidly. This formulation is considered necessary, considering that the "Islamic sciences" that have been inherited from previous Muslim scientists, such as kalam, fiqh, philosophy, and Sufism, are often lacking or do not have

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<sup>13</sup> Kuntowijoyo, *Dinamika Sejarah Umat Islam Di Indonesia* (Yogyakarta: Pustaka Pelajar, 1994).

<sup>14</sup> Kuntowijoyo.

<sup>15</sup> Moh Masduki, "Pendidikan Profetik; Mengenal Gagasan Ilmu Sosial Profetik Kuntowijoyo," *TOLERANSI: Media Ilmiah Komunikasi Umat Beragama* 9, no. 1 (2017).

particular relevance in helping Muslims to understand and at the same time prepare for the reality of their daily lives.<sup>16</sup>

Islamic scholarship today has lost its direction and central role. That makes Islamic science unable to adapt and keep up with the times. Islamic scientific discussions are considered running in place because the talks are repetitive and do not produce new ideas. That makes Muslims lose their central role in responding to the challenges of modernity.

In contrast to the reality of science in the Islamic world that seems to be running in place (stagnant), modern sciences that develop in the West thrive along with changes in the increasingly complex challenges of life. Modern sciences such as natural sciences, sociology, anthropology, psychology, hermeneutics, and other fields of science are overgrowing in the West and continue to process as a form of response of Western scientists to the reality and current needs of the people there.

Etymologically, the word 'prophetic' is taken from the English word 'prophet,' which means prophet. Specifically, Kuntowijoyo needs to give an understanding of the prophetic word itself. However, Kuntowijoyo incorporated the prophetic word into his invention, namely Prophetic Social Sciences, social sciences that contain three contents of the values of humanism, liberation, and transcendence. These three values characterize prophetic education.<sup>17</sup>

Kuntowijoyo intends Prophetic Social Science as a compass in Islamic education. With this prophetic social science, education in Indonesia is expected to achieve its goals. Attachments and perspectives of Islamic science that are still dogmatic and mystical are trying to be eliminated because this will hinder the process of Islamic education itself. Education in Indonesia will achieve its goals well if it can leave the mythical way of thinking towards much more realistic thinking.

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<sup>16</sup> Muhammad Zainal A, *Paradigma Islam Dalam Pembangunan Ilmu Integralistik* (Banjarmasin: IAIN Antasari Press, 2016), 1.

<sup>17</sup> W. J. S Poerwadarminto, *Kamus Lengkap Inggris-Indonesia* (Bandung: Penerbit Hasta, 1980).

Prophetic social science is intended as a concept that underlies every value contained as "Social Significant." Prophetic social science is the result of Kuntowijoyo's profound interpretation and contemplation of Q.S Ali Imran [3]: 110, which reads:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ  
وَتُؤْمِنُونَ بِاللَّهِ ۗ وَلَوْ ءَامَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ ۚ مِنْهُمْ الْمُؤْمِنُونَ  
وَأَكْثَرُهُمُ الْفَاسِقُونَ

Kuntowijoyo suggests four things that are implied in the verse. *First*, the concept of Muslims being the best people (*kehaira ummah*) on condition that they can do the following three things: the continuation of the verse. That means that Muslims do not automatically become the chosen people. The concept of the best people is more of a challenge to work and try harder towards historical activism as the first challenge. *Second*, historical activism. Working among people (*ukhrijat linnasi*) means that the ideal for Muslims is their involvement in history. In this case, Kuntowijoyo emphasized that Islam is a religion of charity. So Islam does not justify the phenomena of *wadat* (*not marrying*), *'uzlah* (*seclusion*), and monasticism. *Third*, the importance of awareness. Divine values (*ma'ruf*, *munkar*, *faith*) become the foundation of Islamic activism, so it is hoped that Muslims will not fall into other matters contrary to Islam. In other words, awareness is also essential to distinguish Islamic ethics from those of different religions and beliefs. *Fourth* prophetic ethics. That means that the verse generally applies to anyone, both individuals (*laypeople*, *farmers*, *experts*), institutions (*universities*, *mass organizations*, *orsospol*), and collectivities (*jama'ah*, *community groups*, and *people*).<sup>18</sup>

The first element of Prophetic Social Science is humanization. Humanization is a creative translation of *amar ma'ruf*, whose original meaning is to advocate or enforce virtue. In Prophetic Social Science, humanization means humanizing humans, eliminating "materialism,"

<sup>18</sup> Kuntowijoyo, *Muslim Tanpa Masjid* (Bandung: Mizan, 2001), 357–58.

dependency, violence, and hatred from humans. Humanization is in line with the spirit of Western liberalism. However, it should be added that if Western civilization was born and based on anthropocentric humanism, Kuntowijoyo's concept of humanism is rooted in theocentric humanism. Therefore, humanization can only be fully understood by understanding the idea of transcendence which is its basis.

The second element is liberation. Liberation is the creative interpretation of *nahi munkar*. Liberation in Prophetic Social Science follows the principles of socialism (marxism, communism, dependency theory, liberation theology). It's just that Prophetic Social Science does not want to make its liberation an ideology like communism. Prophetic Social Science Liberation is, in the context of science, science-based on transcendental noble values.

Transcendence is the third element of Prophetic Social Science. Transcendence is the basis of its other two components. Transcendence derives from *tu'minuna bi Allah* (faith in Allah). Transcendence wants to make transcendental values (faith) essential to building civilization. Transcendence places religion (Islamic values) in a central position in Prophetic Social Science.

The harmful elements of modernization have encouraged a return to religious values to solve humanitarian problems. Through the project of rationalization, the ratio teaches how to think, not how to live. It teaches people to master life, not to give it meaning. Finally, humans live their lives without meaning. That is where transcendence can play an essential role in providing sense that will direct the purpose of human life. Islam can bring to a dying world, not because it lacks tools or techniques, but because it lacks the goal, the meaning of a society that wants to realize God's plan. These intangible values of divinity will guide humans toward the noble values of humanity.<sup>19</sup>

Transcendence is the basis of humanization and liberation. Transcendence directs where and for what purpose humanization and liberation are carried out. Transcendence in Prophetic Social Science,

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<sup>19</sup> Masduki, "Pendidikan Profetik; Mengenal Gagasan Ilmu Sosial Profetik Kuntowijoyo," 8.

as a value basis for the praxis of humanization and liberation, also functions as criticism.

### **The Relationship between Al-Faruqi's Islamization of Science and Kuntowijoyo's Concept of Prophetic Social Science**

Ismail Raji Al-Faruqi and Kuntowijoyo are both Muslim intellectual figures who want to change how modern Muslims understand and take knowledge. The birth of both thoughts comes from almost the same root problem, namely disappointment with the direction of Islamic science which is still classically conservative and unrealistic, and the decline of Islam with the low quality of existing science. The purpose of their thinking is to find solutions to every problem of Muslims that are relevant to the conditions of Muslims and modern times. Both the Islamization of science and prophetic social science both study and discuss science by adjusting the realities and problems Muslims face.

The relationship seen from these two concepts is also in the target of the desired change, which is about the value of science, not its form and content. Al-Faruqi, with his Islamization of science, brings the spirit of Islam and the spirit of Islam into modern science so that Muslims can appropriately consume it. Kuntowijoyo, with his Prophetic Social Science, leads to the revitalization of Islamic science by including three elements: humanization, liberation, and transcendence.

The closest concept between Al-Faruqi and Kuntowijoyo is their thinking about Tawhid or Godhead. Al-Faruqi makes tawhid the essential foundation for understanding and taking science. Science developed by the West is given the spirit of Islam so that with this science, a science expert can become a servant with high faith. Kuntowijoyo uses transcendence as the key to two other values that must exist in science. According to him, transcendence determines the direction of the goals of humanization and liberation.

The subsequent closeness between these two thinkers is in their perspective on science. Al-Faruqi and Kuntowijoyo are neither anti-modern science nor passionate about Islamic science while

maintaining the value and content of classical science. Both of them want to combine the two sciences as a means of advancing Muslims again with a high scientific spirit. With the existence of divine values applied to science, it is expected to reduce Western domination of scientific development. Muslims are also likely to be able to balance the movement of modern science well.

The thing that distinguishes Al-Faruqi and Kuntowijoyo's thinking is the method used in presenting science. Al-Faruqi strongly and firmly rejects modern science if there is no Islamic spirit and seems to force science to be Islamized. His thinking is influenced by his family background, an influential Muslim figure, and his experience traveling for the sake of studying because of the condition of his country, which was destroyed due to the absence of unity in fighting Western colonialism. Meanwhile, Kuntowijoyo, with his prophetic social science, is a response to the dichotomy between Islam and science. According to him, what Al-Faruqi said with his thoughts has not represented Islam as a whole because it is considered only to attach Islamic values to science. From there, according to him, a new science is not born.

The Islamization of Knowledge initiated by Al-Faruqi departs from the context of the text, so according to Kuntowijoyo, this step needs to be revised. That means that a Muslim must wait for the science discovered by the West and then equate it with existing Islamic texts. Thus, when using this method, it will lag. So Kuntowijoyo gave birth to the idea of Islamic scholarship, which departs from text to context. The process is by first looking at the proposition and then translating it into context to become a more scientific science rather than just a religious doctrine.

Kuntowijoyo uses Islamic scholarship as a scientific movement from text to context. The objectivity of science demanded by Kuntowijoyo through his Islamic scholarship makes the Islamic clothes and attributes attached to the system, *siyasyah*, and other objects must be removed. Islamic values become good not because of their Islamic characteristics but because of the goodness of the deal itself. Science is also released from the Islamic label, but Islam is

drawn into the scientific circle. Hence, the integrity caused by science is not because of the Islamic title but because of the adjustment of science with Islamic values. Islamic science has two methodologies, namely internalization, and objectification, which aim to familiarize Islam and science to prevent secular science from entering and spreading in Muslim societies.

Al-Faruqi's thinking about the Islamization of Science re-pours all the treasures of science in the Islamic framework, namely the program to reconstruct science by underlying and coloring it with Islamic values sourced from revelation (religion). Thus, we can interpret science to Islamize modern science by compiling and rebuilding science by providing a basis and purpose that is consistent with Islam. To facilitate the process of Islamization, Al-Faruqi has an idea of the steps that must be taken, namely: 1) mastering modern scientific disciplines; 2) mastering Islamic treasures; 3) mastering Islamic treasures for the analysis stage; 4) reformulating scientific disciplines within an Islamic framework; and 5) disseminating Islamized science.<sup>20</sup>

Kuntowijoyo's thinking of "Islamic Scholarship" means making Islam a science. The purpose of Islamic scholarship is the universality aspect of Islam's claim to be a mercy for the universe, not only for the Muslim community but for all people.<sup>21</sup> Kuntowijoyo emphasized that a science product born from a religious parent must be an objective science. Hence, the objectivity of science is knowledge from believers for all humanity, not only for believers.<sup>22</sup>

## Conclusion

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<sup>20</sup> Zuhdiah, "Islamisasi Ilmu Ismail Raji Al-Faruqi," *Tadrib* 2, no. 2 (2016): 293–313.

<sup>21</sup> Nur Azizah, "Hubungan Ilmu Dan Agama Dalam Prespektif Islam Telaah Pemikiran Kuntowijoyo," *Prosiding Konferensi Integrasi Interkoneksi Islam Dan Sains* 1, no. September (2018): 151–56.

<sup>22</sup> Muhammad Zainal Abidin, "PENGISLAMAN ILMU VS PENGILMUAN ISLAM: Studi Model Penerapan Ilmu Integralistik Pada Perguruan Tinggi Keagamaan Islam Di Indonesia," *ABHATS: Jurnal Islam Ulil Albab* 2, no. 2 (2021): 115–33, <https://doi.org/10.20885/abhats.vol2.iss2.art3>.

After we know the concept of Ismail Raji Al-Faruqi's thinking about the Islamization of Science and Kuntowijoyo's idea of thinking about Prophetic Social Science and Islamic science, it can be concluded that the two figures have similar concepts of thought in the actualization of Islamic knowledge which is starting to be irrelevant to the condition of Muslims. Islamic values must exist and underlie every science to find solutions to problems Muslims face in this modern era. The difference lies in how Islamic values are incorporated into science. Al-Faruqi views Western science as an object to be Islamized or, in other words, to make the reality of the Western scientific context into Islamic textuality. Kuntowijoyo's thinking is a response and commentary on the thought of the Islamization of science initiated by Al-Faruqi. According to him, the Islamization of science has not represented Islam as a whole because it only attaches Islamic values to science. From there, according to him, a new science is not born. According to Kuntowijoyo, more than the current situation is needed to state Islam as an ideology. But more Islamic ideas about ethics, aesthetics, philosophy, politics, economics, and so on are necessary to formulate Islam as a science so that Islam can respond to new challenges towards industrial society.

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