

Integration Of Science And Islam On Education Dynamic: A Comparative Study Of Al-Attas And Kuntowijoyo Thought

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Abstract: The integration of science is an important discourse that still coincides with the Islamic renewal movement that seeks to reunite the knowledge of the world and the afterlife. This is due to the emergence of scientific dichotomy and specialization that led to a separation between religion and general science. This was marked by the efforts made by ancient Islamic universities such as Al-Azhar, which tried to include various courses and departments related to world affairs on its main campus. This scientific integration began to develop into established theories in forming an integrative paradigm of Islamic thought. For example, the theory initiated by Ismail Al-Faruqi which was expanded by Syed Naquib Al-Attas regarding the Islamization of science. In his thought, Al-Attas realizes the importance of Islamization of western science that will be consumed by students in Islamic schools. So he believes that the best process to answer this issue is by implementing a movement to Islamize science. On the other hand, Kuntowijoyo believes that it is not the Islamization of science that is done to integrate Islam and science. On the contrary, there needs to be an Islamic scientification movement that builds a reverse paradigm of the theory of Islamization of science. So that scientific integration runs naturally without a barrier. Seeing the above, the researcher tries to conduct a qualitative approach research with a literature study aimed at directing researchers to carry out a comparison of two developing thoughts of science integration.

Keywords: Al-Attas, Integration of science, Islamic scientification, Islamization of knowledge, Kuntowijoyo.

Introduction

Integration between science and Islamic religion is an issue that has long been rolled out in order to develop Islamic education based on global and worldwide construction. (Nugraha, 2020) This concept is based on a socio-historical study of the Islam in the Ummayah and Abbasid eras, which were characterized by a massive revival of science and a significant development of world science after the ancient Greek era. (Ifendi, 2020) This integration is based on the principle of the universality of Islam as a religion and the complete information in the Qur'an as our holy world. Thus, some Muslim scholars and intellectuals try to propose a movement to mobilize religion in the realm of science. This is to support the Islamic value, which is very different from the Western value. So this integration is expected to be able to

answer scientific issues in a valid religious context. (Firdaus, 2019)

It is undeniable that after the decline of Islamic civilization in Baghdad and Istanbul. Europe experienced an era known as the renaissance. (Asy'ari, 2018) This period was characterized by the revival of European intellectuality and their love for the classical sciences developed in ancient Greece. This knowledge was archived by Muslims, so that the Greek knowledge was not lost to the ages. Through this intermediary, the Europeans came back into contact with the classical works of the ancient Greek period to be contemplated and studied together with the existing knowledge from Muslims. So that the European nation rose again and ruled the European plains with the latest knowledge from Muslims. (Ricoo, 2021) This renaissance movement would later lead Europe to two major interlocking issues in western

epistemology. The issue itself is about the barrier between secular science and the church as a traditional authority. (Flick, 2018) This is seen from the various policies of the church in the Dark Ages which were considered not proactive towards science and scientists. So that at this time scientists fought against the church by positioning the epistemology of science in a ratio and empirical perspective only. The concept of revelation as science is considered contrary to the concept of value-free science. Because revelation is considered to have a creed that must be obeyed without any room to reasoning it and fully examine the truth of revelation itself. (Hadi Ihsan, 2021)

This rejection of revelation causes western science to only use rationalism and empiricism as valid data. So the argument about scientific integration between science and religion is a ludicrous discussion. (Azhari, 2021) This is marked by the disappearance of the concept of God in European science after the Dark Ages. Where the concept of god has been replaced with the concept of the supreme power of humans as perfect thinking creatures on earth. From this concept, it is as if god is blurred from the eyes of Europeans and they are confused about finding their identity as humans. (Butar-Butar, 2021) This is marked by the emergence of various schools of philosophy that question the essence of humanity such as Scopenhauer or Albret Camus. So that even science is carried away by the trend of emptiness in the search for truth that they consider to be the highest. (Segev, 2022)

This issue came into modern Islamic society from various quarters and worried many Muslim scholars about it. So they began to formulate various concepts that were most appropriate to answer the West's disbelief about science being reconciled with religion. (Slamet, 2019) Syed Naquib Al-Attas was the first figure who rose to express his opinion and introduced the theory of Islamization of Islamic science as a counter argument and also a countermeasurement for western secular scientific thought. (Muslih et al., 2022) After the emergence of Al-Attas, Ismail Raji Al-Faruqi also questioned the issue of the Islamization of science and provided his views which were considered capable of bridging

between western reasoning and revelation in Islam. (Putra, 2020) In addition, other names such as Seyyed Hossen Nasser and Ziauddin Sardar are figures who realize how weak the concept of western secular science is and reject the movement of Islamization of science as an intellectual movement of Muslims today in facing the west.

Meanwhile, Kuntowijoyo, who is a figure of Islamic religion and culture, realized that the mega-project developed by Al-Attas only sustained the Islamic community coming from the intellectual and abangan groups. (Badar, 2020) So he gave another proposition on how to fight western secular science. The concept is called Scientifictazion of islam as a form of Islam that is proactive towards the development of the times and not the opposite of securitizing science according to classical Islamic views. (Alfred, 2018) From the above issues, this research aims to examine Al-Attas' islamization of science and Kuntowijoyo's Islamic scholarship. This research also tries to formulate a synthesis process between the two theories to create a new theory that can harmonize the two.

Materials and Methods

This research will be conducted using a qualitative method based on a literature study through a descriptive model. (Harahap, 2020) This research will try to examine primary information from journals and books, as well as the internet in processing the main research data. Then the data is juxtaposed with other findings that are not included in the primary information category to be connected and formulated comprehensively. (Gunawan, 2022)

Results and Discussion

Al-Attas Islamization of Knowledge

The concept of Islamization of knowledge amounted to the de-Westernizing of knowledge, or the detaching of knowledge from Western culture and civilization, in favor of Islamic concepts, values, and worldviews. This was to be done through

education and the field of culture. Al-Attas defined Islamization as “the liberation of man first from magical, mythological, animistic, national-cultural tradition opposed to Islam, and then from secular control over his reason and his language. (Musa, 2021)

Al-Attas explained that the phrase of magical, mythological, animistic, and national-cultural tradition opposed to Islam as the environment in Tanah Melayu before Islam came, was authorized by Hindu beliefs and Buddha. However, the influence of Buddha is only limited to culture, not in the context of epistemology and rational. Hence, that is why the influence of Hinduism and Buddha was not comprehensive in the context of the ideology and logic of the society in Tanah Melayu. (Badhrulhisham & Isa, 2017)

Al-Attas stated that Muslims must have their own reason and principle that does not influence by any ideology that contradicted Islam. It is a need to know that Al-Attas promoted his idea of Islamization, at the same time alienating secularism and human rights. But, Al-Attas was against a specific civilizational understanding of human rights based on Western values of secularism and individualism, and not human rights and equality per se. (Badhrulhisham & Isa, 2017)

Al-Attas stated that there are two steps to the Islamization of knowledge. The first step, focusing more on values and thinking, is to de-Westernize and de-secularize knowledge, or to replace it with Islamic values and its worldview. The second step, which is more operational, would be the Islamization of language and the infusion of the Islamic worldview into all branches of knowledge. Al-Attas added that this infusion cannot be done through the establishment of an Islamic institute of learning specially dedicated to the Islamization of knowledge. (Badhrulhisham & Isa, 2017)

In order to successfully expertise in knowledge and thinking, Al-Attas explained in his book, Prolegomena to the Metaphysics of Islam by saying that knowledge is not a product of the mind of a human being or

‘aql that is based solely on experiment and from a man’s experience but it needs to have guidance and confirmation by the main source which is revealed knowledge. That is why it is crucial for Muslims to understand the Islamic worldview to attain the actual meaning of knowledge. Differing from the Western, Islam has not specified in other methods such as idealism, pragmatism, or positivism to attain knowledge that deviates from the actual essence of knowledge from the truth. Hence, Islam is based on Tawhidik concept that combines various methods without being tied to any methodology and branding that has been done by the Western. (Badhrulhisham & Isa, 2017)

Al Attas explained that to go back into the Tawhidik knowledge system, human beings need to back to their fitrah or nature which is to be free from any spirit that can lead to physical freedom. Hence, this means we need to free our souls from desires that persecute the nature of purity. Perfect freedom is shown by the Prophet Muhammad SAW as a free human being that is shaped by God’s guidance. (Badhrulhisham & Isa, 2017)

Kuntowijoyo Scientification of Islam

Kuntowijoyo in his various books emphasizes the importance of the issue of Islamic science as an answer to the confusion of Western thinking which views that the highest unit is in the hands of humans. But he is also not rash by defending the understanding of the Islamization of science without criticism. (Kuntowijoyo, 2006) In the study he developed, the proposition of secular science in the Islamic body must be understood in two interrelated studies, namely objectification and integralistic. (Kuntowijoyo, 2001) In addition to these two studies, one of the other central thoughts that Kuntowijoyo did not escape studying was the prophetic vision contained in surah Ali Imran verse 110 regarding the nature of humanization, liberation, and transcendence. So that Islamic science does not only live to achieve

knowledge but rise to raise the status of those who are oppressed. (Kuntowijoyo, 1994)

In the study developed by Kuntowijoyo, the methodology he developed in answering the problem of the Islamization of science came from Berger's theory of objectification. (Kuntowijoyo, 2001) This concept emphasizes how important it is for science to be assessed from an objective point of view and not just from dogmatic claims. This is because a similar problem occurred in the case of the church during the Dark Ages, which led to the rise of secularization in Europe during the renaissance. (Dharma, 2018) Therefore, being objective in studying religion and science is the most important point in Kuntowijoyo's idea. In practice, this concept tries to review value-free science so that it does not become arrogant and cause irrational frictions. So that if such problems occur, religion is tasked with reviewing and providing objectification in providing the right space for incoming science while eliminating issues that are considered at odds with religion. (Kuntowijoyo, 2006)

In addition to objectification, another issue raised by Kuntowijoyo is integralistic or the effort to unite secular sciences and formulate them into integralistic sciences. Basically, Kuntowijoyo believes in the value-free position of science. (SURIP, 2022) But in fact, even value-free science from the West is still splashed with secular colors. So this theory was developed to change the mechanism of the process of developing science back into value-free and studied from an Islamic point of view. (Kuntowijoyo, 2006) From this process, the seeds of integralistic scientific development between science and religion emerged. So that science is compatible with what is in the Qur'an. (Sumadi, 2018) This process by Kuntowijoyo is termed the text to context movement. Where the text is no longer tampered with and becomes the basis for a scientific research. This concept is inversely different from the theory developed by Al-Attas, which suggests a context-to-text movement that tries to find a relationship

between existing science and the Qur'an. (Kuntowijoyo, 2006)

The two studies above build the paradigm of Islamic science developed by Kuntowijoyo and formulate a novelty that science does not need to be intervened as long as it does not boast about itself to its god. (Kuntowijoyo, 2006) This concept is the central theme of Islamic science that not everything needs to be Islamized in language or directed into an Islamic view that only a few people understand. Rather, Islam is understood as a cosmopolitan concept that interacts with various cultures. (Wulansari & Khotimah, 2020) Thus, Islamic science has the task of demystifying Islam from the various myths and logical flaws that attack Muslims from within and without. (Kuntowijoyo, 2006)

Synthesization of Al-Attas and Kuntowijoyo

In the construction of the theory, we realize that both theories are revolutionary ideas that have their place. Some argue that Al-Attas' theory is better while others argue that Kuntowijoyo's theory is more moderate. But one thing that is sometimes forgotten is that this theory was developed by two people who have different backgrounds and have different studies. Al-Attas is basically a philosopher and an educator whose work grapples with the theoretical parts of the concepts of Islam and science. So that he succeeded in bringing up the theory of Islamization of science as his reaction in answering the challenges of secular science from the West. Kuntowijoyo, on the other hand, is a historian and sociologist who studies real issues of praxis and not just on a piece of paper. This Islamic scientification emerged as a reaction to the social reality in a society that is full of mystical reasoning and is also easily dragged down by western secular science. So he came up with the theory of Islamic science in answering the issue of social reality. (Abidin, 2021)

In theoretical studies, the Islamization of science has a depth of study and concrete formulation in laying out the problems and

issues that need to be addressed to western secular science. The concepts of islamization of language, Islamic worldview, tawhidik knowledge system and de-secularize knowledge are theoretical concepts that are eye-catching and full of calculations from a philosopher and educator. (Muttaqien, 2019) This can be seen from the ultimate goal and the way to achieve it which is scientific and can be discussed in the context of Islam as a force that confronts western secular science. (Afida, 2016) However, in practice, Al-Attas' theory is very difficult for ordinary people to understand, because of the many technical terms that Al-Attas uses to explain his concepts. This philosophical tendency makes his theory impractical in its promotion to society. Thus, the issue of the Islamization of Science only revolves around theoretical discourses in forums for the study of Islam and religions.

The opposite comes in the case of Islamic scientification, where Kuntowijoyo emphasizes principles that are already familiar in society in his theoretical studies. Consequently, the theory developed by Kuntowijoyo is not well understood in the context of Muslim scholars. So that his theory is not widespread and is used as a topic of discussion in Islamic studies studies that talk about the Islamization of science. However, in practice, Islamic science has become a big issue that can be practiced by the community because of the ease with which Kuntowijoyo explains and describes his theory. (Juhana et al., 2022) So that other branches of science can easily formulate what theories and methods are worth integrating with Islamic thought. So that the theory developed by Kuntowijoyo spread to various branches of science and became one of the concepts of Islamization of science used in the Indonesian context. (Furoidah, 2020)

So seeing this, these two theories actually have a bridge between them. The bridge is between Islamic worldview and objectification/integralism. In the study developed by Al-Attas, Muslims must view

everything from the perspective of Islam as the religion of truth and also guidance from heaven. (Sahidin, 2022) However, this concept will experience a deviation which makes science in Islam subjectively inclined to pure Islamic thought without any study of novelty. So to avoid this deviation, objectification and integralistic emerged to become a balance between the Islamic worldview and the existing reality. (Azizah, 2018) The inclusion of this theory gives scholars the freedom to see things objectively and formulate an integralistic science between the two. So that Muslims on the one hand are not confined to ignorance and on the other hand Muslims are able to understand science without making it secular. (Abdi, 2020) This principle will later be implemented by Kuntowijoyo's Islamic science theory in society. So we get a concrete picture that Al-Attas' theory becomes a fundamental theory in the development of science. In actual action, Kuntowijoyo's theory is tasked with ensuring that the theory that was built earlier appears realistic and objective in the study of science.

Conclusions

The issue of the advent of Western secular science into the Islamic world has led to the emergence of two major schools of thought that have their strengths and weaknesses. But are we wise to deny one of them while we discard the other? So the research provides a conclusion that, the theory of Islamization of science developed by Al-Attas is theoretically a concept that has a strong foundation and has an integrative device. While the theory developed by Kuntowijoyo represents a social reality that is not abstract and full of delusion. So that in the course of its theory, Islamic science is able to develop into other branches of science. Therefore, we need to synthesize the two theories and emphasize that Al-Attas' theory is an important basis for understanding and analyzing Western secular science. While the theory developed by Kuntowijoyo becomes the real practice of a social reality in answering western

secular science. So that both are synthesized and integrated into a new theoretical structure to be developed further.

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