



Ismail Raji Al-Faruqi's Thoughts Towards The World of Islamic Education

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Abstract:

The occurrence of a dichotomy between Islamic Education and Western Education has given birth to several reformers of Islamic Education. One of them is Ismail Raji al-Faruqi, a Muslim scholar with a background in Western Education who is actively involved in the world of Education. One of his phenomenal thoughts is related to the Islamization of knowledge, which is believed to be able to bring Islamic Education back forward and not just be a copycat of Western thought. In the context of Islamic Education, the knowledge that has not been integrated with Islamic values needs to be reviewed. In the Islamic Education curriculum, Al-Faruqi suggested instilling Islamic norms through the study of Islamic culture, both at the level of elementary education to higher education. The method used to examine Ismail Raji al-Faruqi's thoughts is a qualitative research method based on library research.

Keywords: *Ismail Raji al-Faruqi, Islamic thought, Islamic education.*

Abstrak :

Terjadinya dikotomi antara Pendidikan Islam dengan Pendidikan Barat, telah melahirkan beberapa tokoh pembaharu Pendidikan Islam. Salah satunya Ismail Raji al-Faruqi, seorang sarjana muslim berlatar belakang Pendidikan Barat yang aktif berkeciprah dalam dunia Pendidikan. Salah satu pemikirannya yang fenomenal adalah terkait Islamisasi ilmu pengetahuan, yang diyakini dapat membawa Pendidikan Islam bisa kembali maju dan tidak hanya menjadi penjiplak dari pemikiran Barat. Dalam konteks Pendidikan Islam, ilmu-ilmu pengetahuan yang belum terintegrasi dengan nilai keislaman perlu di telaah kembali. Dalam kurikulum Pendidikan Islam, al-Faruqi menyarankan agar menanamkan norma keislaman melalui kajian kebudayaan Islam, baik di tingkat Pendidikan dasar sampai Pendidikan tinggi. Metode yang digunakan untuk menelaah pemikiran Ismail Raji al-Faruqi adalah metode penelitian kualitatif berbasis studi pustaka (library research).

Kata Kunci: *Ismail Raji al-Faruqi, Pemikiran Islam, Pendidikan Islam.*

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INTRODUCTION

Islamic education is a forum for people to absorb teachings and knowledge from generation to generation. Currently, Islamic Education and Western Education have experienced a dichotomy, this is one of the problems for Muslims.(Rachman, 2020, hlm. 156) Western education claims that their education is the best, able to offer many solutions to various problems in the future. Many Muslims who seek knowledge in the West produce plagiarized knowledge from Western experts.(Wati, 2015, hlm. 39)

Many reformers have emerged in various countries to answer the challenges and problems that occur in Islamic education and to renew the teachings that are considered to deviate from the proper teachings.

Throughout the ages, there will continue to be reformers, ranging from those considered traditionalist, secular, and contemporary. The emergence of these figures is none other than to realize the best Islamic education according to their respective points of view.

One of the contemporary Islamic education figures who emerged was Ismail Raji Al-Faruqi. Al-Faruqi thinks that current Islamic education lacks innovation.(Sumasniar, 2020, hlm. 44) The discussion of Islamic education is only limited to matters of shari'ah. Exact knowledge such as chemistry, mathematics, and medicine which originally came from classical Muslim scientists has been neglected.

It is these problems that prompted Al-Faruqi to contribute his thoughts to Islamic education. Various efforts are needed toward the Islamization of contemporary science. Islamic education must purify itself based on the teachings of Islam itself, to escape the influence of secular education.

This research uses qualitative research based on a literature study. Qualitative research is research used to investigate the state of natural objects where the researcher is the key instrument.(Sugiyono & Sutopo, 2021, hlm. 54) Data collection in research using document studies. Then classify the data, namely sorting and selecting primary and secondary data to obtain representative and quality data. Furthermore, data analysis was carried out, especially primary data analysis with the help of secondary data to obtain the results of systematic, critical, and reflective data synthesis.

Furthermore, data interpretation, specifically providing meaning and critical evaluation to obtain a balanced, objective, and in-depth view of local wisdom values. Writing down the results of analysis and interpretation, specifically rewriting the results of data analysis and interpretation in an orderly, systematic-reflexive, and proportional manner.

RESULT AND DISCUSSION

A Short Biography of Ismail Raji al-Faruqi

Ismail Raji al-Faruqi is a Muslim intellectualist as well as the son of a respected qadhi in Palestine. al-Faruqi was born in Jaffa, Palestine on January 1, 1921, in 1926 to 1936 he took his basic education at The France Dominical College des Ferase Lebanon, with French as his language of instruction. The American University Beirut became his next port of call for higher education, successfully graduated in 1941.(Putra, 2020, hlm. 20)

Not long after graduating, al-Faruqi became a Palestinian civil servant under the mandate of the British government. However, this did not last long, in 1945 because of his good performance in leading, al-Faruqi was appointed Governor of Galilee Palestine at the age of 24. A year later he had to move to America because the province of Galilee had fallen to Israel. In America, he began to refocus on the scientific world and continued his scientific activities at Indian University. In 1949 he earned a master's degree in philosophy. He returned to the same field, this time at Harvard University, where he earned a second master's degree in 1951.(Norlaila, 2008, hlm. 3)

With a dissertation entitled *On Justifying the God: Metaphysics and Epistemology of Value*, in 1952 al-Faruqi earned his Ph.D. from the University of India. Because of his thirst for knowledge, al-Faruqi continued his education at Al-Azhar University in Cairo with a concentration in Islamic sciences. After 4 years, in 1959 he finally obtained his second Ph.D. degree. (Inayah, 2018, hlm. 98)

His teaching career began in 1959 at McGill University, Canada, besides teaching Al-Faruqi also studied Christianity and Judaism. After 2 years spent at McGill University, in 1962 al-Faruqi then moved to Pakistan to join the activities of the Central Institute for Islamic Research. al-Faruqi also gave guest lectures at the University of Chicago and then moved to Syracuse University New York in 1963. The peak of his career was taken at Temple University in 1968, al-Faruqi became a professor there and then established the Department of Islamic Studies. In 1981 to continue his seriousness in thought development projects toward science, al-Faruqi then founded the International Institute of Islamic Thought. (Zuhdiyah, 2016, hlm. 7)

Al-Faruqi met his end on May 27, 1986, he was killed with a knife with his wife by an unknown person, in the Cheltenham area of Philadelphia. The motive for his murder remains a mystery to this day, with some attributing al-Faruqi's death to his courageous defense of Palestine against Israel. (Sumasniar, 2020, hlm. 6)

Works of Ismail Raji al-Faruqi

During his lifetime Ismail Raji al-Faruqi was a very productive scientist. His works are spread in various fields; ethics, society, art, metaphysics, and politics. He left behind no less than 25 books and 100 articles. Works in book form: (Muhyidin & Mutmainnah, 2021, hlm. 8)

1. From Here We Start
2. Our beginning in Wisdom
3. The Policy of Tomorrow
4. 'Urubah and Religion: An Analysis of the Dominant Ideas of Arabism and Islam as Its Heights Moment of Consciousness
5. *Usul al Sahyaniyah fi al Din al Yahudi* an Analytical Study of the Growth of Particularism in Hebrew Scripture).
6. Christian Ethics: A Systematic and Historical Analysis of Its Dominant Ideas.
7. Al Milal al Mu'asirah fi al Din al Yahudi (Contemporary Sects in Judaism)
8. The Great Asian Religions
9. Historical Atlas of the Religions of the World
10. The Life of Muhammad
11. Islam
12. Sources of Islamic Thought: Three Epistles on Tawhid by Muhammad ibn 'Abd al Wahhab
13. Sources of Islamic Thought: Kitab al-Tawhid
14. Islam and Culture
15. Islam and the Problem of Israel
16. Social and Natural Sciences
17. Essays in Islamic and Comparative Studies
18. Islamic Thought and Culture
19. Trialogue of the Abrahamic Faiths
20. Islamization of Knowledge
21. Tawhid: Its Implications for Thought and Life.
22. The Cultural Atlas of Islam

In addition to works in the form of books, here are some of al-Faruqi's works in the form of articles: (Wati, 2015, hlm. 6)

1. On the Ethics of the brethren of Puruty and Friends of Fidelity (*Ikhwan al Safa wa Khillan al Wafa*)
2. On the Significance of Reinbold Niebuhr's Ideas of Society
3. A Comparison of the Islamic and Christian Approaches to Hebrew Scripture
4. *Mubadarat fi Tarikh al Adyan*
5. Toward a new Methodology of Qur'anic Exegesis
6. Towards a Historiography of Pre-Hijrah Islam
7. On the Raison d'Etre of the Ummah
8. Report on the Seminar. Knowledge for What? (Proceedings of the Seminar of Islamization of knowledge)
9. Islamization of Knowledge: The General Principles and the Work-plan, Knowledge for What? (Proceedings of the Seminar of Islamization of knowledge)
10. *Nahwa Jami'ah Islamiyah*.

In addition, several works by al-Faruqi have been translated into Indonesian, including: (Putra, 2020, hlm. 10)

1. *Taubid*
2. *Islamisasi Ilmu Pengetahuan*
3. *Islam dan Kebudayaan*
4. *Islam*
5. *Seni Taubid: Esensi dan Ekspresi Estetika Islam*
6. *Hakekat Hijrah*

The many works that have been born by al-Faruqi are proof of his seriousness in pursuing his field of knowledge. With these works, he can inspire the spirit of developing the intellectual community, especially knowledge seekers.

The Thoughts of Ismail Raji al-Faruqi

1. Tawheed as the Basic of Knowledge

Even though al-Faruqi has a Western educational background, al-Faruqi does not necessarily follow Western educational styles. With his experience in Western education, al-Faruqi is increasingly convinced that Islamic teachings have many advantages. His beliefs and thoughts about the superiority of Islamic teachings are outlined in one of his monumental works, *Tawheed: Its Implications for Thought and Life*. According to him, Tawheed is the core of Islamic teachings. Tawhid is a general view of reality, the world, truth, space and time, and human history which includes the principles of duality, ideationally, theology, and the human ability to process nature and responsibility. (Raji al Faruqi & Lanya al Faruqi, 2003, hlm. 110) Both in knowledge, economics, society, philosophy, and aesthetics. Tawhid has implications for all of these aspects. Whether in science, economics, society, philosophy, or aesthetics, monotheism has implications for all of these aspects. (al-Faruqi, 1992, hlm. 40)

Al-Faruqi also believes that every human movement in life must be followed and avoid deviation from the teachings of Tawhid. The concept of Tawhid means that the universe is centered on one orbit, the universe is "from God" and "will return to God". (al-Faruqi, 1992, hlm. 42)

Currently, the Islamic world is experiencing setbacks in various lines of life. The progress of science owned by the West is considered something amazing, not a few are tempted by the progress of the West so it gives birth to a discourse of westernization. But the discourse of westernization will be contrary to the values of Islamic teachings themselves. Al-Faruqi firmly views westernization as an effort to de-Islamize. Western education prioritizes skepticism, which is contrary to the concept of monotheism.

Seeing the reality of the Islamic world which is backward when compared to Western progress, al-Faruqi has an idea that he calls the Islamization of Science. The Islamization of Knowledge in question is the knowledge that is in line with the teachings of Tawhid and Islamic teachings. The basic difference that distinguishes Islamic and Western ways of thinking is the belief in the relationship between science and religion. There is no distinction between religious knowledge and general, secular, and spiritual knowledge, which are a single unit derived from divine values.

Al-Faruqi then explained methodological principles in actualizing the Islamization of knowledge, including:(al-Faruqi, 1992, hlm. 50)

1. Oneness of God (Tawheed)
2. Unity of creation
3. The unity of truth and the unity of knowledge
4. Unity life
5. Humanity Unity

2. Thoughts of Islamic Education

Education is a continuous process and at the same time the most important in human life, education is a determinant of how a person's journey will be taken. Therefore, Islam obliges all of its followers, both women and men, to seek knowledge.

Looking back, Islamic Science and Education have outperformed Western Education, and most of today's modern knowledge comes from Islamic civilization. Education must be able to achieve balanced human growth materially and spiritually.

The effect of de-Islamization occurs because of the inability to provide the right filter to filter out the effect of western culture in education. Al-Faruqi proposed to combat the effect of western culture or westernization by re-instilling Islamic values in every field of study, from basic education to higher education, even al-Faruqi also argued that reforms were needed at all levels of education by studying the History of Islamic Culture.(Zuhdiyah, 2016, hlm. 5)

Al-Faruqi divides the types of educational institutions into two, namely formal educational institutions and Islamic educational institutions. Formal educational institutions are institutions ranging from elementary schools to college education. Meanwhile, Islamic education institutions cover more broadly scientific activities carried out in homes, mosques, organizations, or other places where there are scientific studies. So far, formal educational institutions have not touched Islamic values perfectly, so according to al-Faruqi, it is necessary to integrate the Islamization of knowledge into educational institutions.(Rachman, 2020, hlm. 7)

The Islamization of knowledge means the process of screening sciences that are not based on divinity to follow Islamic teachings. All scientific disciplines must be reviewed, to create knowledge that is in line with divinity. al-Faruqi described the 5 objects of the work plan for the Islamization of science as follow:(Hermawati, 2015, hlm. 19)

1. Mastering modern knowledge, such as science and technology.
2. Mastering knowledge is a field of Islamic studies.
3. Determine the relevance of Islam in detail in every existing science.
4. Finding methods to integrate Islamic values with modern science.
5. Devoting thoughts to areas that lead to the fulfillment of sunatullah designs.

Islamic educational institutions must apply the framework of Islamization of Science, so as not to lose Islamic values in every science taught. The application of the Islamization of knowledge framework can be done in the following 12 steps:(Norlaila, 2008, hlm. 15)

1. Mastery and understanding of modern science
2. Revisiting disciplines
3. Mastery of Islamic science takes the thoughts of Muslim thinkers related to scientific disciplines.

4. Mastery of Islamic science, namely analyzing works of thought
5. Determine the relevance of Islam to each discipline
6. Critical assessment of modern science
7. Critical studies with Islamic nuances, all Islamic knowledge that will be applied must be analyzed and seen for its relevance.
8. Identify the biggest problems of Muslims, from political, social, economic, and cultural aspects
9. Identify human problems from various dimensions of life
10. Analysis and synthesis, synthesis between Islamic and modern sciences must have been carried out at this stage.
11. Reconstructing modern science within the framework and methods of Islam. After modern science and Islamic science can be integrated and a balance is obtained, the next step is to put it into scientific integration.
12. Publish and disseminate Islamic knowledge by organizing workshops or participating in conferences.

3. The Controversy over Ismail Raji al-Faruqi's Thoughts

The concept of the Islamization of knowledge is not new, some previous Islamic academics such as Syed Naquid al Attas also have the idea of the Islamization of knowledge. However, the concept brought by al Faruqi has received a lot of attention from other academics, one of them being Ziauddin Sardar. Ziauddin Sardar is an academic born in Punjabi, Pakistan, who spends much of his time in England as an academic at Middlesex University, London. (Fuady & Raha Bistara, 2022, hlm. 52) In his scientific journey, Sardar focused on producing contemporary knowledge that contains Islamic values. Ziauddin Sardar's thoughts focused on his way of looking at Islam. Sardar explained that Muslims are currently facing 7 problems; (1) Islamic worldview, (2) Islamic epistemology, (3) shari'ah, (4) social and political structure, (5) economic activity, (6) science and technology, (7) environment. (Taufik & Yasir, 2017, hlm. 116)

Sardar did not reject the discourse on the Islamization of science, Sardar only criticized al-Faruqi's paradigm in his concept of Islamization. (Mohd., 2015, hlm. 45) According to Sardar's view, the social sciences that Al-Faruqi wants to Islamize have been constructed by Western values. Meanwhile, many thoughts that develop in the Islamic world are born from imitations of Western thought, not from the thoughts of Muslims themselves, which is called westernization. (Rofi'ah, 2016, hlm. 50) This process of westernization causes Muslims to absorb knowledge without a filter, causing Muslims to slowly lose Islamic values. Sardar also rejects the principle of "the unity of truth and the unity of knowledge". (Muhyidin & Mutmainnah, 2021, hlm. 99)

According to Sardar, what needs to be relevant to modern science is not Islam, but Islam that must be put forward, which means that science must be made relevant to Islam because Islam originates from the revelation which contains the truth of all time. Then regarding the realization of Islamic science, an ideal reference is needed based on the characteristics of Islamic culture. The reference is also useful for determining the parameters of Islamic science. Sardar reaffirmed that Islamic science is a science that in its studies is based on and contains Islamic values, prioritizing the realization of high ideals from an Islamic perspective such as social justice, adequate use of natural resources, and brotherhood. (Sholeh, 2017, hlm. 211)

Not only criticizing al-Faruqi's thoughts, but Sardar also offered thoughts that he called "Contemporary Science". Contemporaryization of science can be done by reformulating Islamic epistemology which can be achieved through two types of paradigms, namely the scientific paradigm and the behavioral paradigm. The scientific paradigm focuses on concepts, principles, and values related to the field being studied. Meanwhile, the behavioral paradigm provides a code of ethics for scientists, the extent to which they can work freely. The end of all these processes is

expected to give birth to a unified epistemology, which is based on the Al-Qur'an and Sunnah as absolute guidelines.(Fuady & Raha Bistara, 2022, hlm. 56)

CONCLUSION

Al-Faruqi is a contemporary Muslim thinker with a Western educational background. Despite his background in Western education, his thinking remains grounded in the normativity of Islamic teachings, Tawhid. His career in education is unquestionable, he was once a lecturer at Temple University. He also founded the International Institute of Islamic Thought, which still exists today. Throughout his life, Al-Faruqi was a prolific scholar, producing no less than 25 books and 100 articles. Some of his famous works; are Tawhid: Its Implications for Thought and Life, The Cultural Atlas of Islam, and Islamization of Knowledge.

With his experience in Western education, he knows the reality that Islamic education today is not more advanced and even seems to duplicate Western thoughts. This reality then made Al-Faruqi make the idea of the Islamization of Science. Islamization of Science is closely related to the thought of Tawhid, where Tawhid is the essence of Islamic teachings and is the basis of everything that exists in this world, including science.

Al-Faruqi also gave his views on educational institutions, he divided educational institutions into 2: Formal educational institutions and Islamic educational institutions. Formal educational institutions still do not touch Islamic values perfectly, so according to Al-Faruqi, it is necessary to integrate the Islamization of Science into educational institutions. Meanwhile, Islamic educational institutions need to review whether the sciences taught are based on Islamic teachings or not. Against the thought of the Islamization of Science, Al-Faruqi received criticism from Ziauddin Sardar, who is also a Muslim scholar. According to Sardar, what needs to be revitalized for Islamic values is not the science, but the perspective of Muslims or people who will study science itself.

The next researcher is expected to be able to examine the implications of Ismail Raji al-Faruqi's thoughts in educational institutions in real terms, is there an educational institution that has implemented Ismail Raji al-Faruqi's thoughts in its educational concept.

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