

The Development of Islamic Studies: A Proposed Model

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Abstract

This article is aimed at elaborating the challenge of Islamic studies in the universities of contemporary Muslim worlds and its proposed solution. This delves at the outset the Muslim intellectual tradition in the past where Muslim established their own discipline of knowledge and subsequently assimilated some concepts and theories from other civilizations. However, unlike Muslim intellectual in the past, the contemporary Muslims intellectual adopted different concepts, theories and approaches in the field of Islamic studies and modern sciences from foreign civilization without prior process of assimilation. As a result, Muslim minds are confused whether they have to employ foreign concepts and theories or hold the concepts and theories from Islamic intellectual tradition. In this predicament the researcher proposed two steps: first is that Muslims intellectual in the Islamic universities should develop Islamic studies in response to the contemporary challenge by re-conceptualizing key concepts of various field of Islamic studies. Second, Muslim intellectual should work on the process of assimilation or Islamization of modern sciences by criticizing, selecting, adapting, remolding and refining foreign concepts incompatible with Islam to form Muslim own discipline of knowledge.

Keywords: Islamic studies, assimilation, Islamization, Tradition

Introduction

The modern and postmodern era that is now become a dominant trend not only in cultural and social fields but also in scientific discourse have more or less influenced directly or indirectly religious studies, especially Islamic studies.

Islam is not only understood by Muslims through their intellectual tradition but also by foreign researchers whose approaches and methodologies are at variance with that of Muslim researchers.

In this predicament Muslims, on the one hand, have to develop Islamic thought as the continuation of their intellectual tradition and on the other hand, they have to be able to response the modern challenge according to that tradition and even to adapt foreign concept which is compatible with Islamic worldview by the process of Islamization. This paper elaborates the development and the challenge of Islamic studies and the necessary measure to the response that challenge conceptually and institutionally, by offering new organization of subject matter in Islamic studies for every faculty or department.

Development and Challenge

There are different framework and development of Islamic studies in the Muslim world or non-Muslim world. In the early period, during the prophet mission, his concern is to ignite men's soul with the torch of knowledge, and it was from the Qur'an that the Prophet imparts the knowledge to his companions. It is because Islam is a religion based on knowledge, a knowledge in which the intellect (al-'aql) itself plays a pivotal role in leading man to God.

Therefore, the aim of those knowledge inculcations and other religious activities are for the sake of worshipping God (Qur'an: al-Dhariyat, 51). Conceptually, various knowledge and notion, that projected by the Qur'an are related closely to the concept of God and even "All phrase of Islamic culture, whether art, science, or philosophy reflect this predominance

of the idea of Unity”(Nasr, 1981, p. 92). However, it does not necessarily mean that the Qur’an simply talk about theology, it also teaches human being various aspects of human life.

The earliest intellectual activity in Islam is, therefore, concerned with those Islamic sciences which are properly speaking known as “transmitted” (al-‘ulum al-naqliyyah) such as Qur’anic commentary, the tradition of the Prophet, sacred law of Islam (Fiqh), theology (kalam) as well as dealing with language of prosody etc. This whole group of science is usually distinguished in the Islamic classification of the sciences from “the intellectual sciences” (al-ulum al-‘aqliyyah). The two have a different method of learning; the former is learned through authority, whereas the latter is by speculative reasoning. However, conceptually the two cannot be separated.

Subsequently, having conversant of fundamental Islamic knowledge transmitted from the Qur’an, the Muslim encountered foreign ideas which are secular in nature. However, Muslims accepted only those elements of foreign heritage which were deemed Islamic in nature. In this process, they relate those ideas to the central theme of Islamic wisdom and unity, through which the sciences and religious doctrines were knit together.

Mathematic of the Greek and Hindu, for example, were united in the writing of the Muslim mathematician, thereby creating or giving algebra. But here mathematics was considered not a secular technique but more as the ladder. Political, administrative and fiscal institution and laws of Persian and Byzantine empires were also integrated into the structure of Muslim society so that they lost their foreign attributes. The mutakallimun concept of jawhar (atom) was also the result of assimilation, but one can hardly find the similarity of this theory with that of Greek or Indian.

In fact, in Islamic intellectual tradition, when

the Muslims encounter foreign ideas they have always integrated and Islamized into the ambit of Islamic thought. But there are differences between the past and present scholar in facing this situation. While in the past the Muslim scholars are the leaders in scientific inquiries, the present Muslim scholars perceived themselves as the victimized follower and subject of an ill-defined “Western Society”(Rahman, 2011).

Consequently, the Muslims today do not integrate foreign ideas with Islamic traditional knowledge anymore. They simply receive knowledge from foreign civilization without any epistemological process. Especially after the nineteenth century onward the process of integration decreased and the intrusion of secularism into the Islamic world more evident in the field of education. Here schools on a European model and teaching European subject have often been built by Muslim authorities. The original aim was to enable Muslim to overcome Muslim backwardness and to achieve what had been achieved by European intellectuals. As a result, Islamic education institutions were divided up into two parts: religious and secular education institution, both of which belong to Muslims.

The system of education imposed in the Muslim world brought with it an important factor in the introduction of secularism. It is not because of the subject matter taught but because of point of view from which the subject is taught. The schools of Muslims in its golden era also taught mathematics, natural sciences, language, and letter, besides theology, jurisprudence and philosophy, but the modern subjects bearing the same name are at variance with Islamic science in the past.

Nasr, clearly asserts that modern sciences have borrowed many techniques and ideas from the ancient and medieval science including Muslim’s science, “but the point of view in the two cases is completely different. The Islamic science breathed in a Universe in which God was everywhere. They were based

upon certainty and searched after the principle of Unity in things which is reached through synthesis and integration. The modern sciences on the contrary, live in a world in which God is nowhere or even if there, is irrelevant to the sciences.”(Nasr, 1981, p. 13)

By teaching the various modern European art and sciences which are for the most part alien to the Islamic perspective the curriculum of the schools and universities in the Muslim countries has injected an element of secularism into the mind of Muslims and in turn into Muslim society. The most apparent factor that has great impact on Muslims’ mind is the doctrine of dualism or dichotomy. This is the factor which is responsible for the intellectual stagnation and confusion (Al-Attas, 1978).

They usually become unproductive because the education they received is not relevant to their value system and ideological orientation. For a person to be productive he has to be educated in the context of this values system and ideology. Education will be useless if it does not represent the belief and values of the community in which it is operated. Another consequence of this predicament for the majority of Muslim student is growing disenchantment with the secular approach to knowledge which has predominance in the Muslim world and dislocation of Muslim intellectual with regard to the Islamic tradition.

Another consequence is that social sciences and humanities in Islamic universities are of Western legacy and thus studied from Western methodology or framework which is value-laden. In turn, the Muslim scholars and intellectuals sought to fulfil their need in solving the problem of ummah from the Western social sciences, without realizing that the West had established these sciences in accordance with its own worldview. Western science brought values, concepts and belief upon which all Western aspects of behavior, activity and social institution are established. Therefore, when they are adopted by Muslims other two negative impacts would arise. First, the Muslims

would be suffered by intellectual confusion, and second, Muslims could either overlook Islamic thought and legacy in a negative manner or simply study it and treat it as an ancient phenomenon, and it is neither needed by nor relevant to contemporary life (Abu Sulayman, 1989).

In addition, the Western dichotomic system of Muslim education had resulted in two models of universities one is offering only traditional Islamic sciences (al-ulum al-naqliyyah) and another one offer only Western science. The outcome of such dichotomic system of education are graduates who are conversant of religious knowledge and are called Ulama and gained high respect for their piety, and Muslim intellectual who are knowledgeable of rational knowledge but have no religious knowledge and therefore they are called scientist and are not deserved to be called ulama in the real sense of the words.

Apart from the intrusion of foreign ideas as well as the system of education, Muslims face another challenge. While in the early period of Islam the main source of understanding Islam for Muslim is the Qur’an and Hadith which were understood and practiced by the Muslim scholars (ulama), in the modern era the source of understanding Islam is mixed up with the “works produced by Western orientalist, many of whom have been hostile to Islam, and in fact have written on Islam not because of their love of the subject but in order to refute it”(Nasr, 1981, p. 13).

The study of Islam by orientalist has produced a large number of works, which are studied by all interested in Islamic studies not only in the West and in non-Muslim countries of Asia but also in those Muslim countries. Unfortunately, in comparison with other religion of Asia such as Hinduism and Buddhism, Islam has not been studied properly in most of these works. The bias and value-laden approach of the orientalist in the study of Islam is well inferred by Edward Said that orientalism is more

about the experience of Western people rather than Eastern people and therefore it became erroneous conception about Arab and Islamic civilization. Moreover, although the researches carried out by the orientalist were looked objective and without interest, it becomes a tool for political interest (Windschuttle, 1999, p. 5).

Within the Orientalist community, Islamic studies in the West underwent specific development. In the 1960s there was an attempt to relate Islamic studies with the study of the history of religions, although at the outset it was very difficult. However, in 1980s scholars on history of religion started to cite the work of scholars who have been trained in Islamic studies with a strong religious background.

However, this way of looking into the Muslim belief and thought is subject to further evaluation, since according to Said "orientalist survey the Orient from above, with the aim of getting hold the whole panorama before him – culture, religion, mind, history and society" (Said, 1978, p. 239). Looking Islam from above could imply that Islam is seen from beyond Islam and not Islam as it is, and it could depend on the background of scholars who work within the broadly defined scope of Islamic studies. The orientalist could have background of areal studies, religious studies, social and human sciences which are secular in nature.

In addition, in the Western intellectual tradition religion or theology used to be subservient to philosophy. Sartre, Heidegger, Jung, Ludwig Feurbach, William James, Nietzsche, Kant are philosophers and exponent of religious study. The sociologist, psychologist and anthropologist like Charles Darwin (1809-1882), Herbert Spencer (1820-1904) Friedrich Max Muller (1794-1827), Emile Durkheim (1858-1917), Rudolf Otto (1869-1937) and others depicted religion from their respective theory and tried to relate religion with social reality and even posited that religion can undergo change and modification.

The discourse of religion, subsequently enter into a new phase, that is the philosophy of religion which originally comparative religion. Certainly, the philosophy of religion developed in the West has its own method and theory which are of Western approach. Since its object is all religion, the matrix employed for this purpose can hardly from any religion.

Further development of religious study in the West is marked by the emergence of a new discipline named "Cross-cultural Philosophy of Religion". Now religion is regarded as similar to culture and the method for its study is Western philosophy, sociology and anthropology. As a result, religion is considered as the product of human creativity and will always be changing like a living organism. It is in this domain that Islam is studied in the West and placed within the discourse of religious pluralism which is nothing more than relativity of theology.

It is true that the researches done by orientalist on Islamic studies contained scientific and historical values, but there are many elements in their works which are unacceptable from the worldview of Islam since in many cases their understanding and interpretation of Islam are distorted. However, they cannot be refuted nor can their influence be annulled by simply denouncing orientalism. What has been done by the orientalist is to study Islam for their own needs and ends or in other words they study Islam from their own framework and worldview.

In short, Islamic studies in the Muslim world began from an understanding of the Qur'an and Sunnah, and then it grew into the various discipline of traditional science, after which the Muslims encountered foreign sciences and borrowed it. It was due to the sophisticated worldview of Islam projected by al-Qur'an that Muslim could master and assimilated all foreign sciences to become part of Islamic thought, and even produce better achievement than their Greek, Persian or Indian predecessors. However, after the decline of Islamic civilization the Muslims encountered another challenge from

secular modern Western sciences and as the result of which is the emergence of a dichotomic system of education and dualistic approach in studies. In response to this challenge, Muslims must develop their framework of Islamic studies.

Proposed Model of Islamic Studies

One may infer that the problem of Muslims *ummah* is more about political instability, economic backwardness and cultural erosion (Abu Sulayman, 1989, pp. 2–5). However, a thorough examination would suggest that such an inference is erroneous. The fact is that in the field of education, we are witnessing the stagnation of Muslim scientific and intellectual tradition. Never before have Muslims, both traditional and secularist education institution been more daring in advocating their un-Islamic subjects' matter. Islamic education institutions in the Muslim world generate and perpetuate that self-estrangement from Islam, from its intellectual heritage and its culture. The Muslim's link with his past is severed. Examining minutely on this situation al-Attas inferred that the greatest challenge of the Muslim *ummah* is the challenge of knowledge.

The socio-economic and political aspects are by no mean insignificant, but they are subservient and instrumental to the spiritual ones. Therefore, he suggests that the right conception of knowledge should be developed and disseminated starting from a university level all the way down to the secondary and primary level (Daud, 1998, p. 71). In a nutshell, there are two duties that should be carried out by the Muslim intellectual. *First* duty is to develop Islamic studies, by developing the right conception of knowledge, and the *second* task is to get rid of a foreign element in the Muslim thought by process of Islamization.

a) Developing Islamic Studies

To develop Islamic studies is to work out first on the right conception of knowledge that is to understand Islam as a religion that has close relationship philosophy and sciences by

referring to the Qur'an. This step has been formulated well by al-Attas in the following statement:

An analysis of the meaning of religion in Islam based on the Holy Qur'an and the hadith, and semantic interpretation of the linguistic symbol. Interpretation of the salient doctrine of the creed (aqā'id). The affirmation of knowledge and realities. The meaning of religion will be explained in a comprehensive manner relating to its essentials in the fields of theology, philosophy, metaphysics, psychology and epistemology. The position of the Holy Prophet in the religion of Islam and his role in Muslim life. The position of other religion. Critical analysis of modern interpretation. (Daud, 1998, p. 29)

In the foregoing quotation, the Qur'an is already connected to theology, philosophy, psychology and other field of knowledge by using a semantic interpretation of the linguistic symbol. In this step, the Qur'an could be placed as a primary source of scientific theorizing. In other words, the Qur'an should be used as the basis of the formula for developing both natural and social sciences.

Therefore the point of departure for developing Islamic studies is clarifying seminal concepts available in the Qur'an, where huge number of verses deal with the concepts of knowledge (*'ilm*), life, values, humanity, social service, leadership, etc. Since the Qur'an does not convey detailed exposition of disciplines of science (It does not provide clear theory, subject matter and methodology) referring simply to the seminal concept in the Qur'an is scientifically insufficient, one has to find detail explanation from Hadith and the explanation of the Ulama who had authoritatively developed the concept into scientific discipline.

In addition to the study of the Qur'an and Hadith in such scientific way, al-Attas also proposed that Muslim scholars should 1) conceptualize, clarify, elaborate, and define key concepts in Islamic intellectual tradition and civilization

relevant to the cultural, educational, scientific and epistemological problem encountered by Muslim in the present age. 2) Provide an Islamic response to the intellectual and cultural challenge of the modern world and various schools of thought, religion and ideology. 3) Formulate the Islamic philosophy of education, science, art and architecture. 4) Conduct research on Islamic civilization. 5) Formulate the method and content of the various discipline and courses that will integrate the science in all faculties at the university level (*Program of Graduate Studies*, 1993).

The more specific step is to outline a unified methodological approach for analyzing both revealed texts and natural or social phenomena (Safi, 1996, p. 171). The fundamental issue is how to understand and interpret divine revelation for the guidance of political, economic, sociological, philosophical and historical studies. From the verses of the Qur'an Muslims can derive the principles, basic values, presumption by the help of the science of Arabic grammar, *Tafsir* and *Ta'wil* to delve into various scientific issue in the contemporary world.

A good example of understanding and interpreting divine revelation for the guidance of Islamic philosophy is to be found in an article written by Alparslan. Here he proposed the method of interpreting philosophy by examining the real meaning of philosophy which is distinct from Greek definition and then develop a concept of philosophy within the Qur'anic context. It starts from elucidating the term *Hikmah* by deriving the conception of philosophy from the Qur'an (Al-Attas, 1991, p. 160). However, he underlines that this conceptual derivation should be regarded as a secondary conception of philosophy within Qur'anic perspective.

One of the most important issues is about the reality of the visible world and an invisible world which are related closely to an abstract problem as what is knowledge, being, freedom, truth and ethic. Since various seminal concepts in the Qur'an are interrelated those philosophical

issues would include ethic and attitude of natural scientist in regarding science as such and the intention of studying the universe.

This step is considered important especially as a response to the question of incongruity between Western sciences and Islamic teaching. The formerly excluded divine revelation from the realm of science. Revelation was equated with ungrounded metaphysics and established as a rival body of knowledge, contradistinguished to the body of knowledge deemed to be true (Locke, n.d., p. 392). Kant, for example, in the same tone also asserts that scientific activities should be confined to empirical reality since human reason cannot ascertain transcendental reality (Kant, 2018, p. 265).

However, in the Islamic scientific tradition revelation and science were never perceived to be mutually exclusive. Yet the Muslim can hardly ignore the fact that the divine revelation is out of place in modern scientific activities. Not only is the knowledge of the physical roots in the metaphysical, but also the latter not altogether divorced from the former.

The interconnectedness of the two kinds of knowledge can be proven from the theory of worldview. The fact is that all human conduct - including scientific and technological activities - is the result of the worldview or ultimately traceable to its worldview (Acikgenc, Alparslan, 1996), the most central of which is the concept of God. From a philosophical viewpoint, Thomas F Wall asserts that if one believes in the existence of God "he will have to believe that knowledge can be of more than what is observable and that there is a higher reality - the supernatural world" (Wall, 2001, p. 60). It means that scientific knowledge is not always empirical as is assumed by Kant; it is related to knowledge of God or theology.

In fact, in the Western intellectual tradition, the transcendental principle which gave rise to science continued to form the metaphysical foundation for all scientific activities, a

foundation which was widely presumed but rarely acknowledged (Frankfort-Nachmias & Nachmias, 2008). However, the dependence of empirical and transcendental knowledge is not one-sided, whereby the empirical is always dependent on the transcendental. Rather the state of dependency is a reciprocal one in which the truth of the transcendental principle is empirically substantiated through their manifestation. In other words, although the transcendental principles of a postulated universal order are rooted in religious belief, the truth of these principles is manifested in the empirically observable behavior of objects (Safi, 1996, p. 174).

An important step to place revelation as major source of knowledge or to integrate religious and non-religious sciences had been done by al-Ghazali. According to him to integrate religious and non-religious knowledge is not by bringing two classes of science together into one, but rather by positing one science inherent in another. This is discernible from the point where on the one hand he places theology as a sub-division of speculative knowledge, which is a division of intellectual knowledge, and on the other hand, he puts it as a subdivision of fundamental religious knowledge. This implies that theology is the meeting point of intellectual and religious sciences. All the other sciences and their various branches serve as introductory material to theology (Ghazzali & Smith, 2010, p. 357).

The integration of two different kinds of knowledge is lucidly shown when he attempts to correlate the intellectual and the revealed or religious knowledge. This is articulated by al-Ghazali in *Ihya'* as follows:

... the intellect cannot dispense with revealed knowledge, nor can revealed knowledge dispense with the intellect... therefore, a person who advocates sheer taqlid without the use of intellectual science is ignorant, and he who is satisfied with these sciences alone without the light of the Qur'an and the Sunnah is

conceited (Al-Ghazālī, 1999, p. 250).

There is a mutual symbiosis between the intellect as an instrument of knowledge and revealed knowledge as a guiding source for the truth. Moreover, various disciplines of religious sciences cannot dispense with the intellect, for some of their truths are inferred or deduced by it from the fundamental truth of the revelation. Other disciplines are the result of analogical reasoning based upon similarly established belief and conviction. To bring the intellectual and religious knowledge together in a unified whole he pronounced, "Most of the religious knowledge is intellectual, and most of the intellectual knowledge is religious." (Ghazzali & Smith, 2010). The outcome of this symbiosis, according to al-Ghazali, is wisdom.

From the perspective of the theory of worldview, the integration is back to the thesis that believing in the existence of God is a basic element of theistic worldview, and this element will coherently encroach on the other concepts, including that of knowledge (Wall, 2001, p. 16). It is obviously justifiable to infer that theistic worldview is the basis of epistemology. In other words, the belief in the unity of God and the concept that follows such belief permeates the concept of knowledge.

Looking at the foregoing exposition of scientific understanding of the revelation and integration of religious and rational knowledge, it is imperative that we should arrange them in the form of courses and place in accordance with the syllabus for the subject matter of Islamic studies.

Now in most of the Western universities as well as universities of the Muslim countries, Islamic study is placed in one faculty or department parallel to other faculties or department. The drawback of this organization is an alienation of Islam from other science, for there is no relation at all with another discipline of science in other departments, such as departments of economic, education, political sciences, sociology and the

likes. Recent development suggests that more students in Islamic universities are interested to choose the department of natural or social sciences, while there is less student choose Islamic studies faculty or department. This is the problem that brought about the failure of Muslim to understand their religion.

To resolve this problem institutional measure should be taken. The arrangement of courses in Islamic university should be modified in such a way that students of certain department in Islamic universities should take a subject of Islamic studies which are relevant to their discipline. The course of Islamic studies for the student of International law should be in the form of material that deals with the same subject or something related to that. Student of Economic and business management in Islamic universities should be offered the subject of Islamic studies which are relevant to his discipline; student of psychology should be taught, for example, the Qur'anic concept of man and *ilm al-nafs* and other necessary subjects.

However, to implement this institutional measure, Muslim intellectuals would face the methodological problem of approaching the source of Islamic knowledge especially when it is connected with modern methodology. So, there are simultaneous steps should be taken by Muslim intellectual in facing this problem, on the one hand, they have to develop Islamic studies according to scientific discipline and on the other hand they have to criticize, modify, refine, remoulded various concept that comes from other civilization in order to take the benefit of it forms building Islamic concept. This is what we call now Islamization of contemporary knowledge.

b) Islamizing Contemporary knowledge

As a matter of fact, that contemporary Western knowledge is not truly neutral, because knowledge came from different culture, each of which has their own conception of knowledge. Therefore, it is natural that knowledge of one

civilization contradicts with others and cannot be reconciled. The only possible way to take the benefit of knowledge from other civilization is by process of assimilation or in term of Islam is Islamization. The concept of Islamization of contemporary knowledge according to al-Attas is:

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.... It is also liberation from subservience to his physical demands which inclines towards the secular and injustice towards forgetfulness of his true manner, becoming ignorant of his true purpose and unjust to it. Islamization is a process not so much of evolution as that of devolution to original nature (Abu Sulayman, 1989, p. 15; Acikgence, Alparslan, 1996, pp. 45–46; Al-Attas, 1978, pp. 42–43).

What is meant by liberation is to do away any concept or belief, which is against Islam such as the concept of dualism, which encompasses the vision of reality and truth, the concept of mind and body that subsequently leads to the doctrine of humanism and the concept of tragedy? Having liberated foreign concepts incompatible with Islam, al-Attas proposed the next step which is to infuse Islamic element and key concept into all branch of knowledge. It seems that al-Attas is not of the opinion that the problem of knowledge should be resolved through integration since it would be useless to accept present-day knowledge and expect to Islamize later, because the body of knowledge in the Muslims world is already hegemonized by Western element (Al-Attas, 1978, p. 156).

Such a kind of Islamization process had been carried out by Muslim scholars in the past, yet they did not employ the term Islamization. The best depiction about that is to be found in the statement of Michael Marmura, commenting on the achievement of Muslim peripatetic philosopher (*falasifah*):

.... the *falasifah* did not simply accept ideas they received through the translations. They criticized, selected, and rejected; they made a distinction, refined and remoulded concepts to formulate their own philosophies (Eliade, 1987, p. 268).

The foregoing statements suggest that the Muslims in the past had already attempted to Islamize foreign ideas in the form of criticizing, selecting, rejecting, making the distinction, refining and remoulding foreign concepts, in order to formulate their own ideas and concept. In this way, Muslims could enrich Islamic intellectual heritage with foreign concepts without jeopardizing their own concept.

Another viewpoint of how to deal with secular Western knowledge, Ibrahim Abu Rajab proposes a new paradigm of research in social sciences. The steps proposed by Rajab are:

I. Surveying and studying social sciences that give a contribution to Islamic sciences that would be developed. For this there are at least three steps: a) to identify all conceptual framework and research outcome related to the field of science under the consideration. b) To criticize seriously against the field of knowledge under consideration from Islamic perspective epistemologically or ontologically, especially in relation to God, man and universe c) To alternate concepts, empirical generalization and observation which are irrelevant to Islam (Rajab, 1996).

II. Surveying and studying revealed knowledge of Islam which is related to the field of knowledge. This is by a) identification of all verses in the Qur'an and Sunnah, related to the field under studying, including standard of interpretation for having acceptable meaning. b) Finding out the works of Muslim intellectual in the past and present that discuss the issue under consideration. The work should be assessed in order to determine its values for the present needs. c) Combining the ideas from the Qur'an and Hadith, as well as that of Muslim

intellectuals in one compatible theoretical framework.

III. Developing an integral theoretical framework that combines the ideas from revelation and intellectual. This is by a) Compiling all research result and valid concepts. In social sciences as the continuation of step I and II. b) Exposition of the result of synthesis in the form of clear and formal proposition.

IV. Validating integral theoretical framework through the practice of research, if the hypothesis is rejected it might be due to a) inaccurate research method and practical procedure or b) invalid understanding or interpretation of revelation in the first step and thus require further (Rajab, 1996).

So, Islamization is not the matter of conversion parallel to Christianization, but an epistemological process that naturally had been carried out by other civilization. The epistemological process is an inner process involving mental process and therefore it deals with concepts and not a physical object. This is not about external objects and therefore would result in Islamic car, Islamic bomb or Islamic technology.

Conclusion

Along with the development of sciences and education in the Muslim world, there are growing tendencies in the society where students and parents agree to study social and natural sciences rather than the traditional Islamic sciences. Even though the truth of these tendencies requires further research, Islamic studies in an Islamic educational institution, especially in Muslim higher education are demanded to introduce a new approach.

The approach should be in response to modern scientific development and as a rejoinder of distorted exposition of Islam from the Western orientalist tradition. The proposed model for the development of Islamic studies in Islamic

universities where social and natural sciences are offered requires more serious collaboration between Muslim intellectual in the field of social and natural science with those who are conversant in traditional Islamic sciences.

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