

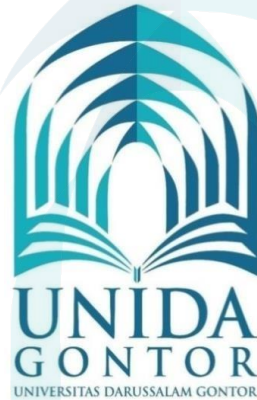
OSMAN BAKAR'S RECONSTRUCTION OF ISLAMIC SCIENCE

(Analysis of Philosophical Approach)

THESIS

Submitted to the Department of Aqidah and Islamic Philosophy

for the master's degree



By:

Tamia Fauziah Latifah

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DEPARTMENT OF AQIDAH AND ISLAMIC PHILOSOPHY

POSTGRADUATE PROGRAM

UNIVERSITY OF DARUSSALAM GONTOR

PONOROGO-INDONESIA

1446 H/2024 M

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THESIS

Presented to the Postgraduate Program of the University of Darussalam Gontor in partial fulfillment of the requirements for completing a master's Program in the Department of Aqidah and Islamic Philosophy

Written By:

Tamia Fauziah Latifah

Reg. Number: 422021827020

Supervisor:

Assoc. Prof. Dr. Mohammad Muslih, MA.

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ABSTRAK

Peneliti: Tamia Fauziah Latifah, 2024, Rekonstruksi Sains Islam Osman Bakar

Pembimbing: Assoc. Prof. Dr. Mohammad Muslih, M.A.

Kata kunci: Osman Bakar, Rekonstruksi, Sains, Islam

Pandangan Osman Bakar tentang sains modern menkeankan pada krisis yang dihadapi oleh sains kontemporer, khususnya mengenai pengabaian dimensi spiritual dan etika yang seharusnya menjadi bagian integral dari upaya ilmiah. Ia mengkritik persepsi sains modern sebagai “media” baru yang menggantikan kepercayaan agama tradisional, yang mengarah pada ketidaksimbangan antara penyelidikan ilmiah dan kerangka moral yang ditetapkan dalam Islam. Bakar berpendapat bahwa modernisasi telah mengakibatkan hilangnya nilai-nilai sacral di alam.

Manusia modern seringkali memandang alam sebagai entitas amoral, yang mengarah pada rasa memiliki hak tanpa tanggung jawab kepada Tuhan atau lingkungan. Dia menyoroti bahwa fragmentasi disiplin ilmu dan ketidakpastian mengenai nilai-nilai spiritual menghalangi penyelidikan ilmiah dan berkontribusi pada keterputusan dari pengaruh agama. Oleh karena itu, Bakar menyerukan hubungan yang komprehensif antara agama dan sains untuk mengatasi masalah ini dan mengembalikan kerangka epistemologi yang seimbang. Osman Bakar mengembangkan kerangka kerja untuk memahami sains Islam sebagai jawaban atas tantangan yang ditimbulkan oleh sains kontemporer.

Tujuan dari penelitian ini adalah merekonstruksi sains Islam berdasarkan pemikiran Osman Bakar, dan secara filosofis, dapat menjadi jawaban atas permasalahan dalam mengimplementasikan pengembangan sains berbasis agama. Penelitian ini, menggunakan pendekatan kualitatif, dengan jenis penelitian kepustakaan (library research) dengan metode deskriptif-analitis-kritis, yang akan mendeskripsikan dan menganalisis rekonstruksi sains Islam serta mengkritik perkembangan sains kontemporer yang dilakukan oleh Osman Bakar. Dan untuk memperjelas hasil temuan penelitian, penelitian ini menggunakan pendekatan filosofis yang didasarkan pada Teori Paradigma Thomas Kuhn, yang akhirnya bermuara pada sebuah kesimpulan.

Penelitian ini menemukan bahwa, rekonstruksi Sains Islam Osman Bakar didasarkan pada prinsip Tauhid (oneness of God), dan mengadvokasi pendekatan integrative yang menyelaraskan pendidikan ilmiah dengan nilai-nilai Islam. Upayanya berfokus pada penciptaan kerangka kerja yang holistic, etis dan bertanggungjawab secara sosial untuk memahami dan menerapkan pengetahuan ilmiah dalam konteks Islam. Penulis menyadari bahwa penelitian ini jauh dari sempurna untuk berkontribusi dalam memberikan dorongan terhadap pengembangan sains Islam. Selanjutnya diharapkan penelitian ini mampu menjadikan peneliti selanjutnya untuk terus berupaya melakukan penelitian tentang Islamisasi ilmu pengetahuan kontemporer, melalui kajian literatur ataupun kajian lapangan. *Wallahu bi al- Taufiq wa al-najjah.*

ABSTRACT

Researcher: Tamia Fauziah Latifah, 2024, Osman Bakar Reconstruction's of Islamic Science

Supervisor: Assoc. Prof. Dr. Mohammad Muslih, M.A.

Osman Bakar's view of modern science highlights its crisis, particularly the neglect of the spiritual and ethical dimensions that should be integral to scientific endeavour. He criticizes the perception of modern science as a new 'messiah' replacing traditional religious beliefs, leading to an imbalance between scientific inquiry and Islam's moral framework. Bakar argues that modernization has led to the loss of sacred values in nature.

Modern people often view nature as an amoral entity, leading to a sense of entitlement without responsibility to God or the environment. He emphasizes that disciplinary fragmentation and uncertainty about spiritual values hinder scientific inquiry and contribute to a separation from religious influence. Bakar calls for a comprehensive relationship between religion and science to address these issues and restore a balanced epistemological framework. Osman Bakar has developed a framework for understanding Islamic science as a response to the challenges posed by contemporary science.

The purpose of this research is to reconstruct Islamic science based on Osman Bakar's thought, and philosophically, it can be an answer to the problems in implementing the development of faith-based science. This research uses a qualitative approach with library research using the descriptive-analytical-critical method, which will describe and analyze the reconstruction of Islamic science and criticize the development of contemporary science by Osman Bakar. To clarify the research findings, this research uses a philosophical approach based on Thomas Kuhn's paradigm theory, finally leading to a conclusion.

This research found that Osman Bakar's reconstruction of Islamic science is based on the principle of Tawhid (Oneness of God) and advocates an integrative approach that aligns scientific education with Islamic values. His efforts focus on creating a holistic, ethical, and socially responsible framework for understanding and applying scientific knowledge in an Islamic context. The author is aware that this research is far from perfect in contributing to the development of Islamic science. Furthermore, it is hoped that this research will inspire other researchers to continue researching the Islamisation of contemporary science through literature studies or field studies. *Wallahu bi al- Taufiq wa al-najjah.*

LETTER OF LEGITIMATION

The Committee of thesis examination impartial fulfillment of the requirement of the degree of Magister in Aqidah and Islamic Philosophy, having held the thesis examination on:

Day and Date : Thursday, 17th of October 2024

Venue : Pascasarjana Building, 103

State the student below:

Name : Tamia Fauziah Latifah

Reg. Number : 432022827009

Program of Study : Aqidah and Islamic Philosophy

The Title : Osman Bakar's Reconstruction of Islamic Science

It has been successfully defended in front of the Board of Examiners and accepted as part of the requirements for a degree of Magister in Aqidah and Islamic Philosophy.

1. Assoc. Prof. Dr. Mohammad Muslih, M.A. (Chairman)  (.....)

2. Assoc. Prof. Dr. Jarman Arroisi, M.Ud. (Examiner I)  (.....)

3. Dr. Muhammad Faqih Nidzom, M.Ag. (Examiner II)  (.....)

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OFFICE NOTE

Appendix : four copies
Subject : Submission of Thesis

**Bismillahirrahmanirrahim,
Assalamu 'alaikum Warahmatullah Wabarakatuh.**

I have the honour to present this thesis written by:

Researcher : Tamia Fauziah Latifah
Entitled : Osman Bakar's Reconstruction of Islamic
Science
Reg. Number : 422021827020
Program of Study : Aqidah and Islamic Philosophy

It has been processed and corrected to fulfill the requirement for the master's degree in the Department of Aqidah and Islamic Philosophy. I request that the thesis be examined soon.

Wassalamu 'alaikum Warahmatullah Wabarakatuh.

Ponorogo, 1st October, 2024
Director of Postgraduate
Program,
The Supervisor



Assoc. Prof. Dr. Mohammad Muslih, M.A

Bismillahirrohmanirrohim,

Assalamu'alaikum Warahmatullahi Wabarakatuh.

Hereby, the postgraduate Program of University of Darussalam Gontor Ponorogo has received a thesis.

Entitled : Osman Bakar's Reconstruction of
Islamic Science
Researcher : Tamia Fauziah Latifah
Reg. Number : 422021827020
Program of Study : Aqidah and Islamic Philosophy

Declaring that he has been accepted as one of the conditions for obtaining a master's degree in Islamic Aqidah and Philosophy.

Wassalamu'alaikum Warahmatullahi Wabarakatuh.

Ponorogo, first October 2024

Director of Postgraduate Program,



Assoc. Prof. Dr. M. Kholid Muslih, M.A.

DECLARATION

I am hereby:

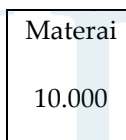
Name : Tamia Fauziah Latifah
Reg. Number : 422021827020
Degree : Master
Program of Study : Aqidah and Islamic Philosophy

I declare sincerely that this thesis for a master's degree is original and purely my work, and it does not belong to other researchers for a different degree. Furthermore, this thesis is not a work published before, except for some parts with their original references.

Ponorogo, first October 2024

27 Rabi'ul Awwal 1446

The Researcher,



Tamia Fauziah Latifah

NIM. 422021827020

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MOTTOES



قال الله تعالى:

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَالاخْتِلافِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لِّأُولِي الْأَبْصَارِ, الَّذِينَ
يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا
خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ

﴿سورة العمران: (3): 190-191﴾

“Indeed, the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding Who remember Allah while standing or sitting or lying on their sides and give thought to the creation of the heavens and the earth, “Our lord, you did not create this aimlessly; exalted are you above such a thing, then protect us from the punishment of the fire.”

“Islam deals not only with what man must and must not do but also with what he needs to know. In other words, Islam is both a way of acting and doing things and a way of knowing.”

-Osman Bakar, Tawhid and Science

DEDICATION

I dedicate this research to

Pondok Modern and Universitas Darussalam Gontor, as my ideological mother, where I was raised with all kinds of knowledge.

اللهم اغفر لمشاخي ولمن علمني وارحمهم وأكرمهم برضائك العظيم في مقعد
الصدق عندك يا أرحم الراحمين

To my dear parents, Mr Asep Darmala, Mrs. Enok Hasanah Diana, Mr. Deden Jamaludin, and Mrs. Suciati, who raised me when I was young with kindness and compassion and with all their patience and advice until I became what I am now.

اللهم اغفر لي ولوالدي وارحمهما كما ربباني صغيرا

May Allah grant my dear parents high hopes and a happy life (*Sa'adah*) in this world and the hereafter. *Aamiin yaa Mujiiba as- Saailiin*

And to my cherished husband Nurmiza Rahmawan, S.Pd, with all my love and appreciation. I appreciate your companionship and support during my master's program. The dedication, challenges, and wonderful times we have shared will forever remain cherished memories. May Allah continually guide our connection of love. I appreciate all that you have done, my husband.

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In the name of Allah, the beneficent, the merciful, praise be to Allah, the world's Lord, the Owner of the Day of Judgment. Pray and peace upon Prophet Muhammad SAW, his families, companions, and followers.

With the mercy and blessing of Allah SWT, I could complete this thesis of Magister. Therefore, I would like to extend my deep gratitude to those in graduate study at the University of Darussalam Gontor. Besides, I wish to extend my appreciation due to the following:

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3. The Director Postgraduate Program, Assoc. Prof. Dr. Mohammad Kholid Muslih, M.A., and Assitant Director Postgraduate Program, Assoc. Prof. Dr. jarman Arroisi, M.Ud. and Assitant Director Postgraduate Program Dr. Kholid Karomi, M.Fil.I.
4. My worthy thesis supervisor, Assoc. Prof. Dr. Mohammad Muslih, MA. Thank you for your valuable guidance and suggestions in writing and accomplishing this thesis, The Head of the Magister of Aqeedah and Islamic Philosophy, Dr. Muhammad Faqih Nidzom, M.Ag, and all postgraduate lecturers at the University of Darussalam Gontor, for their great expertise and instruction.
5. My dear parents, Mr. Asep Darmala, Mrs. Enok Hasanah Diana, Mr. Deden Jamaludin, and Mrs. Suciati, who raised me when Iyoung,young with kindness and compassion and with all their patience and advice until I

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May Allah reciprocate a proportionate reward for them and bless them, and may this humble thesis be valuable and useful for the readers, especially the researchers. Finally, the researcher would like to offer her most profound respect and gratitude to all her companions for their support and help in completing this thesis. May Allah give excellent rewards in this world and hereafter.

Ponorogo, first October
2024

The Researcher,



Tamia Fauziah Latifah

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