Education in the Al-Faruqi's Perspective and Its Implementation in the Context of the Islamization of Knowledge

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Abstract

The paper analyzed Ismail Raji al-Faruqi's (1921-1986) ideas on Islamic education and its significant impact on the Islamic world. It set forth to discusses the ideas of Islamization of knowledge (IOK) as envisaged by al-Faruqi through his works such as Islamization of Knowledge: General Principles and Work Plan, and Al-Tawhid: Its Implications for Thought and Life, which has contributed to a momentous breakthrough in Muslim education through its progressive and inclusive outlook and consciousness and vision of tawhid. The study was conducted based on library research. It qualitatively documented material and sources from significant works of al-Faruqi in archives, journals, magazines, books, transcripts, and other related materials. The data were analyzed using descriptive, analytical, and comparative methods. The study concluded that al-Faruqi has brought forth a universal Islamic worldview that propounded a transcendental religious and philosophical outlook based on his rational and universal ideal and standpoint. His philosophical ideal was founded on the critical methodology of tawhid that was instrumental in projecting his Islamization of knowledge project and propounding its scientific and rational outlook that aspires to revive the spirit of reform and reconstruct ijtihad and reclaim the creative and universal religious spirit and moral dynamics of the ummah. Al-Faruqi's contribution to the advancement of Islamic Education includes outlining the systemic and comprehensive principles and framework of the Islamization of Knowledge in education, social sciences, and the English language.

Keywords: al-Faruqi, Islamic education, Islamization of knowledge, tawhid

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A. Introduction

One of the main crises in higher education in the Islamic world is the secular education policy that is being pushed into educational practices that come from the colonial legacy that brings an understanding of dualism and dichotomy of knowledge. The system that denies divine knowledge and separates the understanding of revelation and reason, moral values and characters, has created chaos and fundamental confusion and resulted in a severe moral and intellectual crisis in the mid of ummah. The deconstruction of the value and depravity of this system was debated at the First World Conference on Islamic Education in Mecca in 1977, which concluded that the real crisis surrounding Muslims is an intellectual crisis. The confusion and problems of this education have been tried to be addressed with the consensus reached in the Conference to create an Islamic university. In Malaysia, this was realized in 1983 with the establishment of IIUM (International Islamic University of Malaysia), which took on the role of bringing aspirations for change and reforming the education system through the efforts of Islamization and the integration of knowledge and values.

Islamization of knowledge is a big thought project which until now is still an ongoing process. This idea is, on the one hand, a great idealism, but on the other hand, a great challenge for Muslim scholars (Haris, 2016). A previous study by Salafudin (2013) examined the Islamization of knowledge from the background, history, implementation, and challenges of Islamization of knowledge. According to the study, the realization of Islamization of knowledge uses several approaches, starting from labeling, axiological approach, internalization of Islamic values, application of tawhid principles, and through Islamic education. Internalization of Islamic values, application of tawhid principles, and Islamic education are idealistic and realistic approaches.

This study was carried out to analyze the role of Ismail Raji al-Faruqi (1921-1986) in introducing an integral and modern education system and philosophy based on epistemology and a tawhid worldview. The principles he introduced have been developed and used in the education system at institutes of thought and higher education as well as international Islamic specialist institutions such as IIIT (International Institute of Islamic Thought) and IIUM (International Islamic University of Malaysia) which play a role in mobilizing and leading changes in education and intellectual activity.

This study focused on the Islamization of knowledge (Islamiyyat al-Ma'rifat) and the integration of science (Takamul al-Ma'rifi) in education which al-Faruqi has been driving since the early 1980s. In other words, this study aimed to describe education in the perspective of al-Faruqi (1921-1986) and its practical implementation and application in the framework of projected Islamization. This study was motivated by the lack of research on its role in the context of modern education that is connected to the line of thought and movement of Islamization and its historical background, and its effect in creating awareness about the value of tawhid and modernity and improving the malaise of the ummah in the middle of the socio-cultural and intellectual gap with the Western world.

B. Literature Review

Some previous studies that analyze the knowledge Islamization project of Ismail al-Faruqi, the idealism of his struggle and thoughts have been discussed in general in many recent writings, among them are by Muhammad Mumtaz Ali (The

History and Philosophy of Islamization of Knowledge), Mohamed Aslam Haneef (A Critical Survey of Islamization of Knowledge), Mohd Kamal Hassan in his paper Islamization of Human Knowledge and Anwar Ibrahim in the text of his keynote speech at the Reform of Higher Education in Muslim Societies symposium entitled "The Reform of Muslim Education and the Quest for Intellectual Renewal" (Ali, 2019; Haneef, 2005; M. K. Hassan, 2013; Ibrahim, 2013). However, in general, these studies are still tied to their limited themes and need to be developed in looking at the philosophical framework of Islamization of knowledge as a whole.

According to Muhammad Mumtaz Ali, the IOK movement has caused a serious debate among scholars about the nature of knowledge and education. This debate is shrouded in some misunderstandings. His work aims to clarify this misunderstanding by exploring the meaning, scope, and methodology of Islamization of knowledge, which deals with terms, concepts, perceptions, principles, and the framework of the movement. It traces the historical background in which this concept and movement was initially developed and explains several aspects of it, allowing the reader to understand better the philosophical basis of the IOK movement. It explains that Islamization is not limited to any particular group of Islamic scholars; instead it is the agenda of all different *madhab* of thought in the Muslim world today. This is a necessary prerequisite to developing a comprehensive and balanced paradigm for the development of human civilization that can be seen as an alternative to the current dominant Western development paradigm (Ali, 2019).

Some argued that the Islamization of Knowledge is limited to producing textbooks for graduate students and has nothing to do with other areas that are broader than the rise of Islam. Islamization, according to them, weakens the Islamic movement when it is prioritized over the activities of Islamic revival. Therefore, it becomes an obstacle to the goals of the Islamic movement. Another group of scholars sees it as part of the agenda of Islamic political parties, who associate the Islamic movement with some political leaders and believe that it will either be ignored or marginalized with a change in political leadership. In short, many misunderstandings cover the issue of the Islamization of Knowledge. This misconception has negatively affected the speed of the Islamization process (Adebayo, 2018; Ali, 2019). However, this work does not deal comprehensively with al-Faruqi's opinion about the value of Islam and his educational vision, including ideas about the Islamization of knowledge and values.

In his writing, "Islamization of Human Knowledge," Mohd Kamal Hassan (2013) reviewed the theory of the Islamization of the sciences (humanoria) and the understanding of the integration of knowledge (takāmul al-ma'rifī) which became an essential foundation in the learning methods and instructions pioneered in IIUM by outlining its instructive curriculum framework. His work also highlights the concept of relevance (mu'āsarah) in the tradition of 'ulūm al-dīn or 'ulūm naqliyyah or 'ulūm shar'iyyah which demands repair (islāh) and renewal (tajdīd) in the modern century and continuous improvement in the current of changing times (mutaghayyirat) to maintain its relevance with contemporary issues of environment, civilization, and humanity. His writings also describe the concept and idea of Islamization of human knowledge developed in the disciplines of humanities, social sciences, humanities, natural and physical sciences, applied sciences, engineering, and technology as well as medical sciences. This idea focuses on integrating the view of nature, paradigm, epistemology, perspective, principles, values, and norms of Islam into the branches

of human knowledge such as religion, philosophy, literature, language, art, and others. This includes other initiatives such as livelihood (ihya'), modernization (tahdith), and intellectual and academic efforts that are mobilized to realize the vision of the Islamization of knowledge that is pursued in a planned and strategic manner, through a comprehensive integration effort in Kulliyyah, with Islamic input (K. Hassan, 2011). However, this writing only briefly touches on the rough outline of al-Faruqi's tawhid vision and his review of the secular system's weaknesses in education.

Mohamed Aslam Haneef (2005), in his book A Critical Survey of Islamization of Knowledge, also analyzed al-Faruqi's critical contribution to the Islamization of knowledge movement. It discusses the Islamization of Knowledge (IOK) as a project that represents the response of Muslim intellectuals to modernity. This intellectual response started in the late 1960s and became an essential feature of scientific debate and discussion in the late 1980s and early 1990s. The study attempts to present a comprehensive review of IOK, discussing the views of the leading pioneers and critics and summarizing issues related to the definition, rationale, and process of Islamization of science. It provides valuable reference material for young researchers and scholars who wish to develop contemporary knowledge from an Islamic perspective. His study looks specifically at the thought of Ismail al-Faruqi and his relationship with the International Institute of Islamic Thought (IIIT) based in Herndon, USA, as one of the starting points and origins that created the IOK agenda. This is compared to a chapter from Wan Mohd Nor Wan Daud's 1998 book on the thought and practice of Syed Muhammad Naquib Al-Attas, which provides an in-depth analysis of the "current major intellectual response" to modernity, including IOK, where a lengthy analysis is presented about the ideas of Al-Attas and the International Institute of Islamic Thought and Civilization (ISTAC) (Daud, 1998).

In the text of his keynote speech at the Reform of Higher Education in Muslim Societies symposium, DS Anwar Ibrahim (2013) also discussed some crucial aspects of al-Faruqi's thought. It highlights a vital question about the aspiration of reform in the higher education system in the Islamic world. It reveals the backward and dilapidated education policy inherited from the colonialists based on an outdated secular understanding. In mobilizing this educational reform, he suggested a complete change in the understanding, values, and ideals of education that were drawn from the philosophy and intellectual tradition of Islam. This is highlighted by the ideas and idealism of modernists and intellectuals such as Ismail Raji al-Faruqi, Syed Muhammad Naquib al-Attas, Fazlur Rahman, Taha Jabir al-Alwani, Muhammad Iqbal, Malik Bennabi, Muhammad al-Ghazali, and others. The understanding of the formulated educational philosophy is worked on effectively by clarifying the ideal philosophical values and thoughts that are expressed, which become aan essentialfoundation of the educational vision that is fought for in the system and curriculum of higher education in the Islamic world.

He also examined al-Faruqi's philosophy on the value of education, rationality, and ijtihad. Education should be based on rationality and thus ijtihad. This term is used in the sense as explained by Al-Faruqi, he said: "As a methodological principle, rationalism forms the essence of Islamic civilization. Rationalism does not mean the primacy of reason over revelation but the rejection of any final dispute between the two" (Faruqi & Faruqi, 1986). Al-Faruqi presented Islam as a superior religion with the strength of wisdom, science, and progress with a strong emphasis on practice and work ethic. Any suggestion that the advocacy of rationality in educational policy and

principles is rooted in secular thinking is therefore unfounded (Yusuf, 2012). For the progress of the ummah, Al-Faruqi organized a fundamental process of tajdid and islah to reform and improve the education system.

A study by Rahman et al. (T. A. Rahman, Rashid, Sabri, et al., 2015) analyzed al-Faruqi's idea and principle and its importance in realizing the Islamization of Knowledge vision and forming the ducational system in the Muslim world. The study highlighted Tawhid as the First Principle determining Islamic Philosophy and Framework of Education. Consistent with the study, a study by Sa'diyah (2021) also described that al-Faruqi's concept of education referred to the principle of tawhid in the Islamization of Knowledge. More practically in realizing Islamization of Knowledge in the context of Islamic boarding schools, a study by Ghifari (2021) concluded that to achieve the goals of Islamic education, the aradigm of learning general science at Islamic boarding schools should beoriented to two aspects, namely meeting human needs as well as keeping the divine aspect.

C. Research Method

This research approach is qualitative from the type of library research and by employing the content analysis method. The collected material was analyzed using empirical observation techniques with a historical, descriptive, analytical, and comparative approach. Research materials are obtained from material related to the subject from reliable sources such as books, journals, magazines, transcripts, manuscripts and other related historical documents.

D. Findings and Discussion
1. Ismail al-Faruqi dan the Background of his Socio-cultural Life

Ismail Raji al-Faruqi (1921-1986) was a great Islamic thinker who had contributed progressive views and ideas in contemporary Islamic thought. He had produced more than 25 works that comprehensively discuss religious thought, philosophy, history, theology, comparative religion, ethics and Islamic culture. After leaving his homeland in Palestine, he immigrated to America and began a new history in the struggle to renew his thoughts and elevate the movement of his people and modern civilization. Among his important contributions was mobilizing dialogue between civilizations, sparking the idea of Islamization of knowledge, introducing courses on Islamic civilization and comparative religions, and tying a network of understanding between heavenly religions from the heritage of Abrahamic Faith. In 1973, al-Faruqi introduced the Islamic section of the American Academy of Religion (AAR) in the heavenly religion forum. He is the co-founder of the International Institute of Islamic Thought (IIIT) and the Association of Muslim Social Scientists (AMSS). He also became the president of the American Islamic College in Chicago (Al-Faruqi & Naseef, 1981).

Looking at the influence of his thinking and the height of his intellectual philosophy, Chandra Muzaffar (2002) detailed the basic framework and moral values he brought in his lecture at the Ismail al-Faruqi Memorial Lecture:

> "Professor Ismail al-Faruqi was undoubtedly one of the most accomplished and one of the most illustrious thinkers that the Muslim world has produced in recent decades. His writings, which span a whole spectrum of social concerns, have contributed immensely to a better understanding of tawhid, Islamic culture, and interfaith dialogue among both Muslims and non-Muslims. As a committed intellectual

who translated ideas into action, the late Professor al-Faruqi was an honest and principled voice in the struggle for a just world. It was because of his own integrity that he regarded morality in public life as fundamental to social justice" (Muzaffar, 2002).

In formulating the idea of Islamization of knowledge, al-Faruqi was inspired by the thoughts of classical Islamic philosophers such as al-Farabi, Imam al-Ghazali, and Ibn Rushd to modern thinkers such as Muhammad Abduh and Syed Muhammad Naquib al-Attas. In the International Seminar on Islamization of Knowledge (International Seminar on Islamization of Knowledge) held in Islamabad on January 4-9, 1982 (7-12 Rabiul-Awwal 1402) al-Faruqi presented a fundamental paper on the problems and workings of Islamization of knowledge, and outlined its principles, methodology and objectives. The seminar jointly organized by the National Hijra Committee, Pakistan and the International Institute of Islamic Thought, Wyncote, Pennsylvania, USA was also attended by pioneers and great thinkers in the Islamization of knowledge such as Fazlur Rahman. His paper was published in the proceedings of a seminar entitled "Knowledge for What". Explaining his methodology about the Islamization of knowledge, al-Faruqi said:

"As a prerequisite for the removal of dualism from the educational system, which is in turn a prerequisite for the removal of dualism from life, for the solution of the malaise of the ummah, knowledge ought to be Islamized. While avoiding the pitfalls and shortcomings of traditional methodology, Islamization of knowledge ought to observe a number of principles which constitute the essence of Islam" (Al-Faruqi, 1990).

Al-Faruqi emphasized the principle of tawhid and unity as a catalyst in the integration and Islamization of knowledge. His movement is also concentrated on his intellectual vision and his initiative to organize dialogue. It binds understanding between religions and cultures. His efforts to deepen and understand the history of world religions and appreciate his moral and humanistic views, that believe in transcendent and universal values and the need to develop a dialogue between religions (Rashid & Alwi, 2010) as pioneered in history with the existence of Convivencia in Andalus.

His contribution to transforming the values of Islam in Malaysia and his influence on the thought process and da'wah driven by ABIM (Malaysian Islamic Youth Group) are also quite extensive. His writings had a tremendous and impressive impact in triggering the Islamic revival in the 70s and 80s. His moral ideas and philosophy have catalyzed significant awareness and transformation in the preaching struggle and the development of cultural and intellectual movements in Malaysia (T. A. Rahman, Rashid, Yusof, et al., 2015). His works have a significant influence in triggering a rational and dynamic Islamic understanding and thought. His books became mandatory texts in the Islamic movement, especially the Islamic Youth of Malaysia (ABIM) which was influenced by al-Faruqi's simple and inclusive style and style of Islamic thought. His important writings were such as The Hijrah: The Necessity of its Iqamat or Vergegenwartigung, Islam, Islamization of Knowledge: General Principles and the Work-Plan, Trialogue of the Abrahamic Faiths, Tawhid: Its Implications for Thought and Life, Islam and the Problem of Israel, Islam and Other Faiths, and The

Cultural Atlas of Islam. The great works that he translated were such as The Life of [Prophet] Muhammad (peace be upon him) by M. Husayn Haykal, From Here We Start (Min Huna Nabda') by Khalid M. Khalid, and Our Beginning in Wisdom (Min Huna Na'lam) by Sheikh Muhammad al-Ghazali. His works has colored current Islamic thought and developed the legacy and influence of its ideology and school of thought in Malaysia.

2. The Genealogy of al-Faruqi's Islamization of Knowledge

Al-Faruqi was a pioneer who mobilized the policy of Islamization in Malaysia. He sketched the theory of the integration of knowledge and values and organized a civilization course as a mandatory subject in public universities in Malaysia to increase understanding of the history of thought and world civilization and awareness of universal cultural principles and values. This subject

> "should seek to give the Muslim student knowledge of the first principles of Islam as the essence of Islamic civilization in the first year; of the historical achievements of Islamic civilization in the second year; how Islamic civilization compares and contrasts with other civilizations in essence and manifestation, in the third year; and of how Islamic civilization is the only viable option in dealing with the fundamental problems of Muslims and non-Muslims in the contemporary world, in the fourth year" (Al-Faruqi, 1982a).

This article aimed to analyze the substantive contribution of Ismail al-Faruqi in the IOK movement to see the significant impact he pioneered in raising the dignity and movement of education in the Islamic world and developing his modern tradition of thought and civilization through educational institutions such as IIIT and UIAM (Hashim & Ssekamanya, 2013). He made a brief overview of the main ideas that he initiated in the context of contemporary Islamic thought and the influence of philosophy and manhaj that he commenced in the theoretical and practical framework that was synthesized in all Kulliyyah. He emphasized the balanced Islamic manhaj and approach - the view that underlies the progressive ideas expressed in his works such as in his book Tawhid: Its Implications for Thought and Life:

> "Islam is the religion of the golden mean: And thus, We made you (the Muslims) an ummah of the golden mean, that you be an exemplary median unto mankind...it is both general and particular, universal and specific, formal and contextual, monolithic and pluralistic, individualistic and specialistic; and that is its strength...Islam is the religion of balance...its very axiology is always a dedicated balancing between two evils or a subtle combination of disparate values...standing between the doer of too much and the doer of too-little" (Al-Faruqi, 1982b).

His thinking tried to work on and develop the idea of Islamization of knowledge and the understanding of tawhid which greatly impacted the IOK (Islamization of knowledge) movement around the world. In addition to the establishment of thought institutions to mobilize Islamization goals, such as IIIT (Institute of International Islamic Thought) and IIUM (International Islamic University of Malaysia), his essential contribution to this project includes the publication of books such as Islamization of Knowledge: The General Principles

and the Work-Plan and Toward Islamic English, as well as the production of articles such as Islamizing the Social Sciences, Islam and the Social Sciences, The First Principles of Islamic Methodology, Islamizing the Secondary School, Aslimat al-Ma'rifah, Nahwa Jami'ah Islamiyah, Islamization of Knowledge: Problems, Principles, and Prospective, Defining Islamic Traditionalism: First Principles in the Islamization of Thought. These works form the cornerstone of the Islamization movement that reflects its progressive and dynamic paradigm of Islamic science and knowledge in striving for the Islamization of common sense, the integration of values and understanding of ethics and morality, and the renewal of ummatism. This effect was expressed by Stefano Bigliardi (2012) in his paper entitled "Barbour's Typologies and the Contemporary Debate on Islam and Science." He said that the Islamization of science is considered (by al-Faruqi) as the preliminary and most crucial stage in the reconstruction of Islamic society, a step that cannot be ignored because of other problems that seem to be more urgent and essential in Islamic society. It is the starting point and backbone of a more general Islamization process aimed at restoring the centrality of Islam in all areas of life. Practical steps to support this process are action must be taken by a group of intellectuals who are aware of the problem and are determined to spread awareness about it. Besides, a network should be established with Islamic universities.

In 1982 al-Faruqi wrote a monograph that formulated an ideal and comprehensive framework for the Islamization of knowledge that IIIT later published as Islamization of Knowledge. The monograph was based on the findings of the First Islamization of Knowledge Seminar in Islamabad on January 4-9, 1982 (7-12 Rabiul-Awwal 1402). It was jointly funded by the National Hijra Committee, Pakistan, and the International Institute of Islamic Thought, Wyncote, Pennsylvania, USA. The papers presented were published in the proceedings of the seminar entitled "Knowledge for What." Al-Faruqi's papers provided a practical and radical breakthrough in projecting the Islamic worldview and the renewal of current knowledge, as articulated by Anne Sofie Roald (1998) in her article about al-Faruqi. She mentioned that the main focus of al-Faruqi's work is the education of a new generation of Muslims, which schools according to modern methodology, but is oriented towards Islam. Believing that many problems in the Islamic world are due to the elites and the bifurcation of education in Islamic society, al-Faruqi tackled this problem in various ways, combining thought with action and ideology with institutionalization and implementation. He aimed to awaken Muslims to become active participants in human intellectual life and contribute to it from an Islamic perspective (Halim, 2007).

Al-Faruqi sketched an instructive and systematic basic framework of Islamization by summarizing the movement's central vision and philosophical foundation and provided a substantive and fundamental argument against the idea of Islamization of thought. He said that the great task facing Muslim leaders and intellectuals is to revamp the entire legacy of knowledge and human knowledge from an Islamic point of view. The vision of Islam will not be a vision unless it is a vision of something, namely, life, reality, and the world. That vision is the object of study from various disciplines. According to him, to reform science as Islam relates to it is to Islamize it; i.e., to redefine and reorganize parameters and data, to rethink reasoning and interrelationships between data, to re-evaluate conclusions, to re-project goals, and to do so in such a way as to make the re-developed discipline enrich the vision and serve the purposes of Islam (Al-Faruqi, 1982a).

3. Al-Faruqi's contribution to the modernization/advancement of Islamic Education

In his paper presented at the International Seminar on the Islamization of Science (Al-Faruqi, 1972) and partially published by the periodical Islamic Thought and Scientific Creativity entitled "The First Principles of Islamic Methodology," al-Faruqi outlined the systemic and comprehensive principles and framework of the Islamization of Knowledge, which was highlighted to reject Western ideological claims and reassert universal Islamic principles and values: "As a prerequisite for eliminating dualism from the education system, which in turn is a prerequisite for eliminating dualism from life, as a solution to the ummah's lethargy, science must be Islamized. While avoiding the pitfalls and weaknesses of traditional methodologies, the Islamization of knowledge must pay attention to several principles that form the essence of Islam" (Al-Faruqi, 1982a). This is in line with a study by Sa'diyah (2021) examining al-Faruqi's concept of education that mentioned monotheism or tawhid as the basis of education to implement the development of individuals both physically, intellectually and spiritually in carrying out their duties as a caliph on earth, and a study by Rahman et al. (2015) that described tawhid as the First Principle determining Islamic Philosophy and Framework of Education in the al-Faruqi's idea.

Al-Faruqi emphasized the five fundamental principles of Islam, i.e. (1) Tawhid or monotheism of Allah subhanahu wa ta'ala (2) Unity of creation (3) Unity of truth and Unity of knowledge (4) Unity of life (5) Unity of humanity, which means the principles of Islam. This principle was elaborated in his article "Defining Islamic Traditionalism: First Principles in the Islamization of Thought" which provides a comprehensive and strategic framework of Islamic thought and outlines the main tasks in Islamization and its systematic framework. He mentioned that the methodological categories or principles relevant to Islam, namely, the unity of truth, the unity of knowledge, the unity of humanity, the unity of life, the purposeful character of creation, and the submission of creatures to human and human to God, should replace Western categories and determine the perception and arrangement of reality. The values of the usefulness of knowledge for human happiness, the development of human faculties, and the reshaping of creation to strengthen the divine pattern, should be manifested in the construction of culture and civilization and in the human model of knowledge and wisdom, heroism and virtue, and piety and holiness (Halim, 2007).

In the effort to Islamize social science, al-Faruqi outlined the need to develop an alternative paradigm of knowledge for both natural and social science and to think and shape the discipline most relevant to the needs of contemporary Muslim society (Al-Faruqi, 1981). He sketched a comprehensive framework of work on Islamization and developed its own special constructs and worldview as an alternative to Western systems and conventions because Western social science is incomplete and violates the crucial requirements of Islamic methodology. He showed the basic Islamic philosophy of science, emphasized the importance of spirituality as a valid aspect of social science, suggested that Islamic social scientists should be trained in axiology, deontology, theology and aesthetics, in order to develop their capacity to understand values, which is traditionally achieved through the knowledge of the Qur'an, Hadith, Usul, and Fiqh (as well as) Adab (humanity) (Daud, 1998).

This idea was defended by Al-Faruqi thoroughly by upholding constructive arguments that a very important and urgent task ahead is to make our original contribution. Social scientists should look back at the training and reshape it in the light of the Qur'an and Sunnah. This is how Muslim ancestors made their original contribution to the study of history, law and culture. The West borrowed their heritage and blended it in a Western mold (Al-Faruqi, 1972).

In the framework of the Islamization of the English language, al-Faruqi presented his basic theory in his main work, Toward Islamic English, which provides a constructive analysis of the appearance of linguistic deviations in the English language that require correction in transliteration (on letters and words) and translation (on expressions/Islamic concepts and terms/expressions relevant to Islamic science). He sought to enrich the English language with Islamic vocabulary and inject into it a new vision and a new spiritual sensibility. According to him, the modified English language is necessary to enable it to carry the correct Islamic meanings and nouns without deviations, and thus to serve the linguistic needs of Muslim users of English (Al-Faruqi, 1986). He attempted to reformulate and reconstruct the translation of basic terms and concepts that have been reduced, and often corrupted, through translations such as salah, niyah, zakah, hajj, taqwa, siam, fiqh, usul al-fiqh, hadith, etc. (from Islamic vocabulary). This is illustrated in his position regarding the expression "salah" which is often translated as "prayer." Whereas, "prayer" is any communication with whatever is considered one's god, even if it is an idol" (Al-Faruqi, 1986).

In order to eliminate confusion about the meaning of "both in religion and culture" he proposed that the term should be understood as it is understood in its Arabic form. The constant use of the Arabic form will help repel English-speaking Muslims from the attacks of materialism, utilitarianism, skepticism, relativism, secularism, and hedonism which for the past two hundred years has been firmly established in the English consciousness. As a result, it is expected to inject renewal and beneficial influence into the consciousness of all English-speaking Muslims, pulling them out of the tragic predicament of modern times (Al-Faruqi, 1980).

English literature, according to Md. Mahmudul Hasan (2013), carries Western values, ethos and retains strong remnants of colonial paternalism that is layered. He argued that among all Western disciplines, English literature can be said to be the most culturally laden with Western values. As a result, looking at it from an Islamic perspective will allow Muslims to defend their socio-cultural and religious values and traditions (Hasan, 2013). From the substantive arguments and reasons found, al-Faruqi's efforts in formulating and redeveloping the Islamic term based on the worldview of the Qur'an are quite crucial to connect the importance of key Arab-Islamic concepts in the process of Islamization (Daud, 1998).

4. Criticism of al-Faruqi's Islamization Idea

It became a debate and an issue about who was the real pioneer of the idea of Islamization of knowledge that was launched in the Islamic world. Highlighting the response from Fazlur Rahman and al-Attas can answer some confusion related to the basic ideas about the understanding of Islamization as well as the key concepts brought up in the original context of philosophy and history (Haneef, 2011). Wan Mohd Nor Wan Daud argued that al-Attas was the first figure to create the term Islamization of modern knowledge and presented valid claim as a pioneer and original pioneer of the original concept of IOK. According to him, there are many indications that show that al-Faruqi benefited a lot from the writings of al-Attas.

For example, in his ideas about adab, the concept of kulliyyah and jami'ah, the nature of dualism, the hegemony of science and modern secular attacks, the re-introduction of all key Arab-Islamic terms and concepts in Islamic-related discourse in English and the deeper lethargy (of the ummah) on an intellectual and moral level. In this connection, Wan Mohd Nor Wan Daud concluded that al-Faruqi sudden focus on the struggle (Islamization) can be linked to his direct identification with the ideas of al-Attas through many discussions and through a real reading of the last manuscript that addresses the problem of confusion in the thinking of Muslims due to the influence of secularization, westernization and their uprooting from their own heritage" (Daud, 1998).

In his book Islam and Culture published in 1980, al-Faruqi has shown the influence of al-Attas in his writing, In 1976, as the president of the Organization of Islamic Social Scientists (AMSS) al-Faruqi asked al-Attas to "compose a book in 40,000 words entitled "Dialogue with Secularism" (Daud, 1998). This is shown in his letter dated 17 February 1976, "your personal experience, especially your struggle against anthropologists, political scientists, linguistic and literary experts, secularists in all walks of life, the government, universities , and others – all of these are very relevant and should be compiled for the benefit of Muslims, everywhere" (Daud, 1998). The manuscript was completed by al-Attas in a few months and sent to al-Faruqi, who announced its receipt in his letter sent on July 11, 1977, "I read it to the end with pleasure; and I can say that I am really proud of you and your writing. May Allah have mercy on you and give you life, energy and strength to write hundreds more volumes as good as this or better. I do not trouble you about the content. Because I agree with everything you say…" and in his correspondence with al-Attas on August 30, 1977: "I am pleased to inform you that I have received your manuscript "Islam and Secularism" …I have read it to the end…and find it a remarkable work" (Daud, 1998). Therefore, al-Attas was the main source of al-Faruqi's work as shown in his book Islamization of Knowledge which he published five years after al-Attas' work 'Dialogue with Secularism' which echoes the ideas and preoccupations of al-Attas related issues such as secularization, westernization and modernization.

The idea of Islamization of present-day knowledge is articulated by al-Attas in his book "Islam and Secularism", which outlines its significance as an important idea for those who pursue it in leading society in the right direction. Consistent with the idea of Islamization of knowledge, al-Attas further articulated his idea of an Islamic University that represents the aspirations of the 1977 Mecca Conference which he inspired based on the original framework of his conception of Islamic education. In his letter to the Islamic Secretariat in 1973, he consistently repeated this philosophical ideal to propose the establishment of an Islamic University that reflects the universal idea or the perfect human (insan kamil) (Wan Mohd Nor Wan Daud, 1998). Possibly, this ideal is symbolized in the establishment and vision of the International Institute of Islamic Thought and Civilization (ISTAC) in 1991. In his welcoming speech, al-Attas described his basic ideal, in creating the glory and ability to reclaim the intellectual height and civilization of medieval Islam and to restore its rational and dynamic creativity" (Daud, 1998).

ISTAC's historical standing since it was founded on February 27, 1987 reflects the classic vision of its Founder-Director Syed Muhammad Naquib al-Attas in the development of a planned and systematic campus. It is reflected in the art of its modern and creative architectural structure and landscape, as well as the

development of its universal educational philosophy and comprehensive through curriculum policy, courses and subjects that are simplified substantively at the post-graduate level. This goes hand in hand with the spirit and commitment to restore the glory of history, civilization and the intellectual heritage of the people and the height of their thinking and creative role in the contemporary world. ISTAC offers a specialized study program, in a broad discipline, in the form of courses and research in three main, overlapping fields of study: Islamic thought, Islamic civilization and Islamic science. ISTAC is considered the core of an Islamic university, which "aims to create an educational institution that reflects human aspirations and the growth of all its powers, and not only towards the country and its limited functions; and to create a real university to produce perfect mankind who are responsible to God, and not just perfect citizens who are responsible only to the country" (M. Z. A. Rahman, 2005).

Fazlur Rahman's basic views on the Islamization of Knowledge can be learned from his classic works such as Islam and Modernity: Transformation of Intellectual Tradition, Islam, Major Themes of the Qur'an, and in his brief articles such as Islamization of Knowledge: A Response, The Qur'anic Solution of Pakistan's Educational Problems, and Islamic Modernism: Its Scope, Method and Alternatives which conclusively upholds his position and views on Islamization. He wrote extensively on Islamic philosophy and metaphysics and the challenges of Western modernity and thoroughly analyzed the Islamic reform movement that emerged in the late 19th century, as well as the basic structure and themes of the Qur'an (Daud, 2012). In his article entitled Islamization of Knowledge: A Response, Fazlur Rahman (1988) discussed the philosophical framework related to the concept of knowledge and provided some basic perspectives on the subject based on his own experience in both Islamic and Western knowledge. According to him, science is a tool, in which its good or bad use depends on the ethical quality of its users.

This view is reinforced in his book "Islam and Modernity", where he interpreted the struggle to Islamize the education of Muslims, by explaining it with some key concepts of Islam which involved two intellectual aspects: first, to form the character of students with Islamic values for personal and social life; second, to inspire the field of higher education with Islamic values (Daud, 1998). He also emphasized the need for an intellectual task to explain Islamic metaphysics based on the Qur'an that is a metaphysics in line with the spirit of the Qur'an and enlightened by the world view of the Qur'an. In this connection, the effort to reform education is prioritized rather than engaging in a battle about Islamic and secular knowledge, as described by Wan Mohd Nor Wan Daud (1998): "due to Fazlur Rahman's quite reasonable disappointment with traditional contemporary Islamic learning where he looked to renew it more first before debating the Islamization of secular science." His focus in the Islamization agenda is on social and political reconstruction efforts, legal reform, education and metaphysics.

According to Wan Mohd Nor Wan Daud (1998), who had the opportunity to receive Fazlur Rahman's guidance and supervision while at the University of Chicago, Fazlur Rahman was a late and indirect participant in the Islamization of knowledge agenda: his interest in Islamization, which began when he worked closely with the Ayyub Khan regime in the 1960s, centered largely in the field of law. The patronage he obtained made him the Director of the Central Institute of Islamic Research (1961) which promotes Islam in the daily life of the community. In this context he tried to Islamize the legal system and articulate significant

Islamic issues. His extraordinary work on Islamic metaphysics and philosophy gave a positive influence in the Islamic world even though he did not produce any significant writings in articulating philosophical and scientific ideas about the discourse of knowledge and presented a fundamental text about the Islamization of knowledge (Daud, 1998).

In expressing the contribution of al-Faruqi, al-Attas, Seyyed Hossein Nasr and Fazlur Rahman to the idea and concept of Islamization of knowledge, it may be useful to say that Fazlur Rahman, Seyyed Hossein Nasr, Isma'il R. al-Faruqi and Syed Muhammad Naquib al-Attas are four figures of Islamic scholars who are widely recognized and historically related, and were given the opportunity to apply their ideas of Islamic education at the institutional level (Daud, 1998). To unravel such a dispute regarding who first introduced the idea of IOK has lost its significance, because it is a parallel effort that aims at the same goal, and not a clash of ideas or worldviews. DS Anwar Ibrahim (2013) in his discussion about the idea of al-Faruqi and al-Attas in reforming Islamic education, said that rather than seeing it as a clash of opinions, he viewed a meeting in approach between al-Faruqi and al-Attas. He used a parable about Baytul Haram, that there are many roads to the holy land in Islam but whichever road one takes, the final destination remains the Ka'abah. Both al-Faruqi and al-Attas' approaches have the same concern for the revival of Islamic knowledge and thought.

Such is the practical effect of the initial efforts that were pioneered in embodying the idealism of tawhid and understanding the Islamization of critical knowledge. Al-Faruqi's important leadership in the Islamic world in the field of education was manifested by the Islamization policy he initiated which brought the values and understanding of tawhid that impressed and influenced the renewal and revival of the ummah.

E. Conclusion

This article has briefly described Ismail Raji al-Faruqi's comprehensive efforts to Islamize knowledge in the disciplines of critical and broad thinking covering social ideas, ethics, civilization, education, and the English language. This understanding is based on the Islamic worldview and the fundamental awareness of tawhid. The ideas that he developed were developed from the philosophy and perspective of Islamization and its core values and essences that emphasize scientific and integral principles. The modern reform that was set in motion has had an important impact in mobilizing a broad cultural and intellectual understanding and fostering a modern and inclusive worldview. The aspiration of change that was brought was also influenced by the line of thought of Syed Muhammad Naquib al-Attas and Fazlur Rahman who had pioneered the initial efforts in formulating and framing the understanding of Islamization of knowledge in their pioneering works. The idea of constructive Islamization of knowledge formulated by al-Faruqi should be developed more widely in the field of education at all levels. In realizing it, one must realize the idealism of his struggle to bring awareness of tawhid, and uphold his inclusive worldview and iltizam to elevate the movement of the people based on the idealism of tawhid and the strength of ijtihad and rational values and his progressive and balanced worldview.

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