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AL-FARUQI'S ISLAMIZATION OF SCIENCE IN SARDAR'S CRITICAL PERSPECTIVE

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Abstrak

Penelitian ini melakukan analisis mendalam terhadap pandangan Ziauddin Sardar mengenai konsep Islamisasi sains yang diusung oleh Ismail Raji al-Faruqi. Dengan menelusuri berbagai karya kedua tokoh tersebut, penelitian ini mengungkap secara rinci kritik-kritik Sardar terhadap landasan epistemologis, paradigmatis, dan metodologis yang mendasari Islamisasi sains. Hasil analisis menunjukkan bahwa Sardar memiliki kekhawatiran mendasar terhadap potensi Islamisasi sains dalam membatasi keragaman pengetahuan, menggeser paradigma ilmiah yang telah mapan, dan mengorbankan ketelitian metodologi penelitian. Menurut Sardar, upaya memaksakan pandangan Islam ke dalam seluruh aspek sains berisiko menghambat perkembangan ilmu pengetahuan secara keseluruhan. Penelitian ini juga menyajikan interpretasi yang lebih bijaksana. Penulis berpendapat bahwa Islamisasi sains tidak harus dipahami sebagai jalan untuk merombak secara menyeluruh terhadap paradigma serta metode

ilmiah yang telah mapan. Sebaliknya, Islamisasi sains dapat menjadi peluang untuk memperkaya pemahaman kita terhadap fenomena alam dengan mengintegrasikan perspektif Islam. Dengan analisis deskriptif, penelitian ini menyimpulkan bahwa Islamisasi sains dapat menjadi jembatan menuju sintesis pengetahuan yang lebih komprehensif, asalkan dilakukan dengan bijaksana dan menghindari penyederhanaan yang berlebihan. Dalam menanggapi konsep Islamisasi sains, Sardar menyampaikan kritik yang bersifat membangun. Ia mengingatkan kita agar menjaga harmoni antara nilai-nilai agama dan otonomi akademis dalam memajukan sains. Namun, perlu dicatat bahwa Sardar tidak secara total menolak Islamisasi sains. Ia justru mendorong adanya dialog yang lebih terbuka antara ilmuwan Muslim dan para pemikir Islam untuk merumuskan model Islamisasi sains yang lebih inklusif dan relevan dengan tantangan zaman modern.

***Kata kunci**: Islamisasi ilmu, Ziauddin Sardar, dekolonisasi.*

Abstract

This research conducts an in-depth analysis of Ziauddin Sardar's views on the concept of Islamization of science promoted by Ismail Raji al-Faruqi. By exploring the works of the two figures, this research reveals in detail Sardar's criticisms of the epistemological, paradigmatic and methodological foundations underlying the Islamization of science. The analysis shows that Sardar has fundamental concerns about the potential of the Islamization of science to limit the diversity of knowledge, shift established scientific paradigms, and sacrifice the rigor of research methodology. According to Sardar, attempts to impose Islamic views into all aspects of science risk stifling the development of science as a whole. This study also presents a more thoughtful interpretation. The author argues that the Islamization of science should not be understood as a way to completely overhaul established scientific paradigms and methods. Instead, the Islamization of science can be an opportunity to expand our understanding of natural phenomena by integrating Islamic perspectives. With descriptive analysis, this study concludes that the Islamization of science can be a bridge to a more comprehensive synthesis of knowledge, provided it is done wisely and avoids oversimplification. In responding to the concept of Islamization of science, Sardar offers constructive criticism. He reminds us to maintain harmony between religious values and academic autonomy in advancing science. While critical of certain aspects, Sardar does not entirely dismiss

the concept. He advocates for a more inclusive and open dialogue among Muslim scientists and Islamic scholars to collaboratively develop a model of Islamization that is both relevant to contemporary challenges and compatible with the principles of scientific inquiry.

***Keywords**: Islamization of science, Ziauddin Sardar, decolonization.*

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INTRODUCTION

Islam is a *din*, a comprehensive way of life that originates from a divine source. This profound influence extends across all aspects of daily life (Nata, 2003). As a universal religion, Islam teaches principles intended for all humanity (Fatimah, Ruswandi, & Herdiana, 2021). While Islam transcends cultural boundaries, diverse interpretations and practices exist among its followers (Yilmaz, 2014). Furthermore, Islamic teachings provide a framework for political and social organization, offering a methodology for addressing social issues. Moreover, they encompass a dynamic culture and worldview that continuously evolves and manifests in various civilizations (Davies, 1992). Humanity's inherent curiosity serves as the driving force behind scientific inquiry. Science is the pursuit of knowledge about specific phenomena, aiming to establish scientifically verifiable truths or, as often termed, scientific truths. The attainment of scientific truth regarding particular objects necessitates the employment of specific approaches, methodologies, and systems (Fadli, 2021).

The concept of Islamization of science is gaining significant attention among Muslim scholars today. The Islamization of science in the field of social science is an important thing for Islamic scientists to do (Zarkasyi et al., 2020). One of the fields that shows good development is the field of Islamic economics. Clear evidence of this development is the emergence of companies that apply Sharia principles (Mujiono, 2021). In the field of education, the unification of Islamic principles in the scientific field is essential to deal with the current western education model (Sudarto, 2020).

Moreover, the growing separation between faith and science has resulted in a secularized view of science (Arroisi, Zarkasyi, & Roini, 2023). This initiative aims to re-integrate Islamic values into various disciplines. This effort is based on the recognition that most of the disciplines that are developing today are influenced by the Western paradigm. According to al-Attas, the purpose of integrating Islamic principles in science is to liberate individuals from influences that are incompatible with Islamic teachings. The impetus to integrate Islamic principles in science comes from the assumption that the Muslim world is lagging behind the secular Western world (Dadach, 2024). Furthermore, the integration of Islamic principles in science is based on the understanding that science is not value-free (Hidayatullah, 2018). In addition, it is an attempt to confront western thinking that is matrealistic and self-centered (Daud, 1998). Through this process, it is hoped that the incorporation of Islamic principles in science will contribute to the progress and prosperity of all humanity.

Al-Attas (1993) states that the effort to Islamize science is a step to liberate oneself from the hegemony of the western paradigm. The western paradigm has dominated the formation of knowledge and ignored the main values of Islam which emphasize humanity and spirituality (Atmaja & Mustopa, 2020). According to al-Attas, this independence requires the development of a solid epistemological foundation. This foundation will be the foundation for a scientific framework that not only produces knowledge, but also answers fundamental questions about human existence and purpose. Driven by an awareness of the ontological and epistemological limitations caused by Western hegemony, as expressed by Hidayatullah (2018), the Islamization of science aims to challenge the notion of the neutrality of science. Hidayatullah (2018) argues that the neutrality of science often ignores that scientific research is always influenced by certain values.

One of the key figures in developing the concept of Islamization of science is al-Faruqi. He is a Palestinian scholar who lives in the United States. The thing that underlies al-Faruqi to carry

out the movement of Islamization of science is his concern about the defeat that befalls Muslims in the secular European education system. He saw that Muslims were not free from the framework of the education system established by the secular West. Al-Faruqi believed that the most effective way for Muslims to develop the quality of Muslims is to study the Islamic scientific tradition from the past to the present and the science produced in Europe. He suggested combining these perspectives into an integrated scientific framework. . This process of unification of science is termed by Sardar (1998) as "Islamization of science".

Al-Faruqi argues that contemporary science that takes place and develops in Europe tends to ignore Islamic values and principles. This hampers the role of modern science in understanding and dealing with the dynamics of human life. Therefore, al-Faruqi initiated the concept of Islamization of science. The concept of Islamization of science aims to harmonize natural and social science with Muslim values. The process of Islamization of science involves the incorporation of Islamic principles taken from the Qur'an and Hadith. In addition, al Faruqi also paid high attention to the concept of recognizing the oneness of God as the source of all knowledge. The Islamization of science is considered important to build a human civilization that is able to face various challenges (Septiana, 2020).

However, the incorporation of Islamic values into science is not easy. As Nashr (1989) has written in his book "Knowledge and the Sacred", this effort is more than just replacing references from western epistemology with Islamic epistemological sources. It requires a profound change in the way we understand reality, knowledge, and scientific methods. Al-Attas (1993) also emphasizes the importance of a solid Islamic epistemology as the foundation for integrating Islamic values into science. Without a strong epistemological foundation, the incorporation of Islamic values into science will only be an application of Islamic values into the structure of secular Western science.

The science philosophy provides an in-depth look at the various difficulties that exist. Iqbal offers a solution to harmonize religion and science through the concept of tawhid which is not static (Iqbal, 2013). In line with that, Rahman suggested a historical-critical approach to Islamic texts so that the epistemological basis built is more relevant to the conditions of today (Rahman, 1982). So, the Islamization of science movement is not just an academic project but also a complex epistemological challenge. This requires cooperation between philosophers, theologians, and academics. Islamization of science is not just about adapting western science to Islamic teachings. It requires a more fundamental overhaul of knowledge including redefining the purpose of science (Samsuri et al., 2024).

However, Sardar provides a sharp critique of al-Faruqi's concept of the Islamization of science. Sardar argues that the results of al-Faruqi's Islamization project are irrelevant, unimaginative, and useless for Islamic society. Sardar considers al-Faruqi's concept of Islamization to be too rigid and relies heavily on religious texts as the sole basis of all knowledge. This rigidity can be an obstacle in the process of discovering knowledge. In addition, al-Faruqi tends to focus on preserving the past rather than facing the challenges of the modern era. This approach will produce defensive and resistant results. Al-Faruqi's approach has the potential to isolate Muslims from the scientific community and the development of contemporary science. These characteristics have a major impact on the success of the Islamization of Science project. First, an overemphasis on religious texts while neglecting contemporary scientific developments will make the results of the Islamization project irrelevant to the problems faced by Muslims today. Secondly, a dogmatic approach will block the process of scientific discovery. Finally, Muslims have the potential not to make a significant contribution to the development of science.

Sardar argues that the science produced by the West is not neutral. He believes that science is a product of certain socio-political conditions. According to him, the science produced by the

West emphasizes materialism and individualism. The western-centered worldview has excluded and suppressed other knowledge systems, including knowledge based on Islamic teachings. Therefore, the Islamization of science cannot be done simply by attaching Islamic values to the established western scientific paradigm. Islamization of science needs to emphasize the importance of a deeper dismantling of the western paradigm by recognizing its inherent limitations. Sardar encouraged the development of a more diverse epistemology. His work highlights the urgency of critical dialogue with western science while drawing on the richness of the Islamic intellectual tradition to produce a more just framework of knowledge. By critically analyzing al-Faruqi's work, Sardar has made a significant contribution to the scholarship on the Islamization of science. His thinking forces us to go beyond "Islamizing" western scientific frameworks and engage in a more comprehensive and transformative process of knowledge creation.

As another option, Sardar suggests a more progressive method. This method combines Islamic principles with the development of modern scientific knowledge. This approach should prioritize the creation of knowledge that is innovative and beneficial to the Muslim community. By critically examining Sardar's refutation of al-Faruqi's method, we can understand the complexities involved in the process of Islamizing science. This in-depth assessment can help us avoid the fallacies pointed out by Sardar and pave the way for a more impactful Islamization of science in the future.

This research adopts an in-depth examination of existing literature (Tavakoli, 2012). Through a critical examination of the works of al-Faruqi and Sardar as well as other relevant scholarly sources, this research seeks to formulate a comprehensive conceptual framework for understanding the idea of the Islamization of science. This rigorous analysis will enable us to identify the similarities and differences in views between the two figures. Data collection is primarily based on document search,

which involves the systematic analysis of a variety of written, visual and audio materials. This method, as outlined by Malcolm (2019), allows the researcher to assess the historical value of documents and compile a comprehensive narrative by reviewing multiple viewpoints relating to a particular phenomenon or figure.

This study aims to present a critical assessment of sardar's response to al-faruqi's Islamization of science. This study also utilizes the framework of critical discourse analysis (Fairclough & Wodak, 1997), which focuses on the ideological, social, and political aspects inherent in the sardar's text. Therefore, this study seeks to uncover the implied meaning and social impact of sardar's critique of al-faruqi's concept of the Islamization of science.This study provides several potential benefits. First, this research can make a positive contribution to Islamic studies, especially in the ongoing discussion between sardar and al-faruqi. Practically, this research can provide valuable insights for scholars engaged in scientific activities, enabling them to develop scientific knowledge that is aligned with Islamic values and the needs of Muslim societies.

RESULT AND DISCUSSION

1. Al-Faruqi and Sardar

Al-Faruqi, a leading figure in the discourse on the Islamization of knowledge, drew heavily on Islam's rich intellectual heritage in formulating his ideas. Al-Ghazali's concept of Tawhid, emphasizing the unity of God, provided a profound spiritual foundation for al-Faruqi's vision. This concept, beyond mere theological doctrine, serves as a framework for understanding reality that integrates faith, reason and action. In addition, Ibn Khaldun's insight into the cyclical nature of civilization significantly influenced Al-Faruqi's understanding of the relationship between knowledge and society. Al-Faruqi recognized the need for an Islamic intellectual tradition that not only meets the spiritual needs of individuals but also contributes to the social, economic, and political well-being of Muslim societies.

However, Al-Faruqi's thought also engaged with modern intellectual currents. He was influenced by existentialist and phenomenological thinkers, who emphasized the importance of individual experience and the subjective dimension of human existence. This engagement with modern thought led al-Faruqi to seek a synthesis between Islamic tradition and contemporary intellectual currents, aiming to create a dynamic and evolving framework for Islamic knowledge that could address the challenges of the modern world. In essence, Al-Faruqi's intellectual project sought to bridge the gap between the past and the present, between the timeless wisdom of the Islamic tradition and the dynamic realities of the modern world. He envisions an Islamization of knowledge that not only adapts to modern science, but rather contributes to the development of a more just, equitable, and meaningful human existence.

On the other hand, Sardar is a progressive Islamic writer and leading cultural critic. He has offered a new synthesis, providing a vision for the future of Islam (Rusli, 2004). Holding a doctorate in physics (Fadly, 2023), Sardar's career trajectory took an unexpected turn when he became the Minister of Education in Malaysia in 1987 (Ihsan, 2023). Sardar's unique perspective on Islam distinguishes him from other Islamic scholars. While many view Islam atomistically, Sardar perceives it as a whole. He critiques the tendency among many Muslim scholars, both past and present, to view Islam primarily as a set of individual religious practices and rituals, neglecting its potential to shape a vibrant civilization.

Based on these observations, Sardar identified seven key challenges facing the Muslim world: (1) Islamic worldview, (2) Islamic epistemology, (3) Sharia, (4) political and social systems, (5) economic activities, (6) science and technology, and (7) the universe. Beyond these core challenges, he emphasizes the importance of addressing other crucial issues, such as architecture, art, education, community development, and social behavior (Taufik & Yasir, 2017).

Sardar, a scientist with a deep appreciation for philosophy, emphasizes the crucial role of philosophical inquiry in contextualizing Islamic teachings. He advocates for critical thinking, not only of Islam itself but also of external influences and ideologies (Rofi'ah, 2011). His intellectual development was significantly influenced by Islamic thinkers like Maududi and Sayyid Qutb, as well as Western thinkers such as Al-Biruni, Thomas Kuhn with his theory of paradigms, and Paul Feyerabend with his concept of the "anarchy of science".

2. Faruqi's Integrative Vision for the Islamization of Knowledge

History bears witness to a long history of epistemological imperialism. It began with Western expansion into the Eastern hemisphere and continued with the establishment of modern scientific principles as the sole legitimate means of understanding nature. While early Islamic scholars successfully resisted this through a spiritually grounded scientific culture, contemporary Muslim scholars appear to be responding more slowly. The Islamization of science has continued from the past to the present. The revelations received by Prophet Muhammad (peace be upon him) clearly emphasized the importance of Islamizing modern science, asserting that all human knowledge originates from God (Daud, 1998). Islamization is a movement to purify science "back to its nature" (Trisnani, Rukmana, & Istiqomah, 2023). This Quranic insight transformed pre-Islamic Arab society's understanding of knowledge, which was previously based solely on experience. During the Abbasid dynasty, the Islamization of science progressed through the translation of Persian and Greek texts and their subsequent interpretation within an Islamic framework (Hashim, 2005).

This period witnessed a golden age for Islamic civilization. Islamic scholars successfully translated and integrated non-Islamic knowledge into the Islamic worldview based on the Quran. Science

flourished, propelling Muslim societies to great heights. Contemporary scholars are now revisiting this legacy. In the context of the Islamization of knowledge, al-Faruqi presents a vision that combines Islamic tradition with the advancement of modern science. Al-Faruqi does not simply advocate for the replacement of one system of knowledge with another, but proposes an intellectual framework capable of addressing contemporary challenges while remaining rooted in fundamental Islamic values. This new integration aims to align Islamic heritage with developments in science and philosophy. This process involves aligning Islamic values with the values of rationality and objectivity that characterize modern science. His main goal is to build a system of knowledge that can accommodate the spiritual and intellectual dimensions of human beings (al-Faruqi, 1987).

One of al-Faruqi's sharpest criticisms is directed at the claim of universality in modern science, often associated with secularism. Al-Faruqi argues that knowledge in the Islamic tradition refers to knowledge derived from revelation and sensory experience. Since the knowledge contained in the Quran and Sunnah forms a whole, ideally there is no strict epistemological separation in Islamic thought (al-Faruqi, 2012). Al-Faruqi emphasized the importance of *ijtihad* in the Islamization of knowledge. He encouraged Muslim scholars to conduct critical studies of various modern disciplines, aiming to identify elements compatible with Islamic values and discard those that are contrary. In doing so, Muslim scholars must be guided by the Quran and Sunnah, and refer to the works of previous scholars. A concrete example of al-Faruqi's thinking is his attempt to develop a research methodology that aligns with Islamic values. Al-Faruqi was concerned about the plight of Muslims who were struggling within the confines of the Western education system. He believed this system would not revive the glory of Islam nor effectively address the suffering in the world. Past and present sciences, Islamic and Western, should be combined and integrated

with Islamic values to achieve what can be termed the "Islamization of science" (Sardar, 1998).

The idea of the Islamization of science gained significant momentum with the first World Conference on Islamic Education held in Mecca in 1977. This conference addressed critical issues within Islamic learning across all fields, particularly the existing education system in the Islamic world, which was causing tensions between secular and religious societies. The conference explored educational ideals in all fields and discussed how to realize these ideals. The Islamization of science is a methodology employed to counter and neutralize the influence of secular Western science. Al-Attas (1980) outlined two key approaches to implementing the Islamization of science: (1) Identifying and analyzing the components of Western culture and civilization that have shaped contemporary disciplines, particularly in the social sciences. He urged Muslims to critically examine the fundamental principles, concepts, theories, and values of contemporary science. (2) Integrating Islamic values as the foundation for all scientific disciplines today.

Al-Faruqi argued that the Islamization of science encompasses the creation of textbooks for universities and high schools where contemporary scientific disciplines are reinterpreted within an Islamic framework after undergoing in-depth analysis. Furthermore, al-Faruqi (1995) also proposed procedural steps to implement the Islamization of science program. For al-Faruqi, the Islamization of science is done to establish a scientific paradigm grounded in Islamic values, namely ontological, epistemological, and axiological. Al-Faruqi posited monotheism as the cornerstone of this science. This concept is reflected in the three pillars of monotheism: the unity of science, the unity of life, and the unity of history (al-Faruqi, 1986). The unity of science emphasizes that there is no distinction between rational science (*aql*) and revealed knowledge (*naql*). The unity of life asserts that all science must be linked to the purpose of creation, with its impact inextricably linked to divine values. Meanwhile, the unity of history emphasizes the

interconnectedness of scientific disciplines, which must focus on the character of society and serve the goals of humanity throughout history (al-Faruqi, 1995).

The Islamization of science can be interpreted as an effort to re-evaluate and reconstruct existing scientific literature, re-examine arguments and rationalizations related to data, and reassess conclusions and interpretations, all with the aim of broadening perspectives (Daud, 1998). The Islamization of science involves redefining every scientific discipline to incorporate Islamic principles into its methodology, strategies, knowledge base, and problem-solving approaches, ultimately revealing the essence of monotheism in Islam (Sulayman, 1989). In Muslim culture, science encompasses knowledge derived from both revelation and sensory experience. Traditionally, Islamic scholars distinguished between *naqliyyah* sciences (based on revelation) and *aqliyyah* sciences (based on rational methods). However, Islamic thought generally does not advocate for a rigid epistemological separation, as the knowledge contained within the Quran and Sunnah is vast and interconnected. The tendency of some scholars to separate revelation from reason, thought from action, and thought from culture led to scientific stagnation within the Muslim world (al-Faruqi, 1995).

Al-Faruqi argued that the negative influence of this "insular" approach among some Muslim scholars was less detrimental than the pervasive influence of modern Western science. He observed that in contemporary institutions like schools, academies, and universities, it was rare to find scholars who dared to present a thesis that could be considered truly Islamic. Al-Faruqi believed that alternative platforms, such as conferences and seminars, were crucial for strengthening ideas, developing concepts, and accelerating the process of Islamization. However, these gatherings must involve experts from diverse fields. To achieve this, al-Faruqi (1987) outlined a series of steps as follows.

1) contemporary knowledge management: developing problems and issues

2) explanation of scientific departments
3) management of Muslim treasures: an ontology
4) management of research activities in Islamic studies: an analysis
5) determining the importance of Islam in the discipline
6) evaluation of contemporary subjects
7) evaluation of Islamic insight and its development
8) description of the problems that plague Muslims
9) overview of the problems that plague society
10) analysis and creative synthesis
11) returning modern scientific disciplines to Islamic perspectives and values

These steps emphasize the importance of creative synthesis between Islamic and Western knowledge. Al-Faruqi stressed three crucial elements: (1) mastering classical Islamic knowledge, (2) critically examining Western knowledge through the lens of the Quran, and (3) combining these two sources through creative synthesis to produce an integrated and non-dichotomous Islamic educational framework influenced by the values of monotheism (al-Faruqi, 1987). Furthermore, al-Faruqi emphasized three core aspects of the axis of monotheism to guide the Islamization of science. (1) *The Unity of Science*: this principle emphasizes the pursuit of rational, objective, and critical science towards the truth, rejecting any notion of a dichotomy between scientific and dogmatic knowledge; (2) *The Unity of Life*: this principle mandates that all scientific disciplines must consider the purpose of creation and acknowledge the inherent value and impact of their findings; (3) *The Unity of History*: This principle recognizes the interconnectedness of all human activities and emphasizes the social and historical context of all scientific effort. It rejects the artificial separation between individual and social sciences, promoting a more holistic and humanistic approach to knowledge.

Al-Faruqi's thought has made a significant contribution to the development of the discourse on the Islamization of knowledge. The concepts he introduced, such as Islamic epistemology and Ijtihad in

science, have become references for many other Muslim thinkers. However, Al-Faruqi's thoughts continue to be debated and developed by contemporary Muslim scholars. Al-Faruqi has offered a comprehensive and integrative vision for the Islamization of knowledge. His thought provides an alternative to the dominance of the secular paradigm in modern science, while providing a strong foundation for building a progressive and dignified Islamic civilization.

3. Sardar's Critique towards Al-Faruqi's Islamization of Science

Sardar viewed Islam differently from early Islamic scholars. Early scholars often viewed Islam atomistically, focusing on isolated aspects of faith. In contrast, Sardar saw Islam as a comprehensive "culture and civilization" that requires critical reconstruction. Early Islamic scholars primarily viewed Islam as a guide for individual conduct. This perspective resonates with the contemporary context. Some contemporary Muslim scholars also tend to confine Islam to the realm of individual piety and ritual. Both past and present, these limited perspectives often portray Islam as a religious treasure that is incapable of producing a thriving civilization (Sardar, 1998). Reviews or criticism serve as valuable analytical tools in conducting rigorous research. Sardar explores the concept of the Islamization of knowledge proposed by al-Faruqi through three critical lenses: paradigmatic criticism, epistemological criticism, and methodological criticism.

A. Sardar's Critique of Paradigmatics

The essence of al-Faruqi's concept of the Islamization of science lies in introducing Islamic principles into various scientific disciplines. This "Islamization" essentially involves the infusion of Islamic spirit into the existing framework of Western humanities (Sardar, 1998). From this perspective, Sardar critically examines the paradigm employed by al-Faruqi in his concept of the Islamization

of science. Sardar argues that the "idealist tradition" exerts a significant influence on Western social sciences. This idealist tradition embodies a set of a priori values: firstly, principles or rules that are often assumed to be value-free but are in fact constructed based on the linguistic preferences, behavioral patterns, and interests of the observer. Secondly, modern society tends to view Islam as merely a system of beliefs. In discussions of objectivity, modern science is often considered the most objective (Arif & Bey, 2024).

However, modern science is not inherently more objective than its predecessor, Islamic science. The pursuit of objectivity is not only a Western movement. From an Islamic perspective, the search for objectivity is not only justified but highly recommended. Objectivity is a crucial component of factual thinking. In Islamic culture, objectivity is inextricably linked to the understanding of monotheistic religion. In contrast, objectivity in modern science is largely confined to the realm of empirical observation and experimentation. Islamic scientific culture, however, encompasses a broader understanding of objectivity, rooted in the belief that objective truth possesses a distinct degree of certainty. The nature of physics, mathematics, and metaphysics is inherently objective (Bakar, 1995).

Sardar contends that a more robust Islamic epistemology can be formulated by strengthening the paradigm of "external expression" of Islamic civilization. This external expression encompasses science and technology, alongside numerous other fields. All these aspects should be studied and developed in relation to contemporary needs and factual realities (Ihsan, 2023). Sardar strongly opposes the notion of simply incorporating contemporary Western knowledge into the existing framework of Islam. He argues that this approach fails to recognize that scientific disciplines arise from specific worldviews and are inherently subordinate to those worldviews. Sardar emphasizes that Islam should not be merely associated with contemporary Western knowledge. Islamic teachings, rooted in revelation, offer eternal truths (Djakfar, 2004).

Sardar criticizes the tendency to prioritize *aql* (empirical reason) while neglecting other aspects of knowledge, which he argues has contributed to the stagnation of Islamic thought. This neglect, coupled with the long history of Western colonialism, has marginalized Muslims and alienated them from their own identity. The issue of modernity, often suppressed both physically and socio-culturally within the Islamic world, further exacerbates this alienation.

B. Sardar's Critique of Epistemology

Sardar argues that epistemology forms the core of any worldview. In Islam, epistemology acts as a framework for determining what is possible or impossible, permissible or impermissible, and what must be known. Sardar contends that epistemology seeks to define science, identify its primary branches, pinpoint its sources, and delineate its limitations. Essentially, epistemology addresses the question of what constitutes knowledge and how it can be acquired (Sardar, 1998). This critical examination of epistemology reveals a form of "epistemological imperialism" within Islam, stemming from the significant influence of Western, specifically European, epistemology. Western epistemology has long been considered the most accurate and reliable framework for understanding reality. In response to this dominance, Sardar envisions a new Islamic epistemology synthesized from this existing framework. He emphasizes the crucial task of developing this new epistemology for all present and future Islamic scholars.

Contemporary scientific epistemology, deeply rooted in Western thought, primarily focuses on the experiences of Western societies. It emphasizes a sharp dichotomy between subject and object, the self and the external world, and subjective feelings and objective "reality." This perspective contradicts the understanding that knowledge and wisdom play a vital role in shaping inner consciousness. This Western epistemology constitutes the most

fundamental framework for contemporary scientific inquiry within Western civilization and culture (Sardar, 1993).

This method of reasoning was further modified by some Islamic scholars who attempted to analyze Islamic issues through the lens of Western epistemology, often seeking to refute its findings. This approach stemmed from the perception of the West as the pinnacle of scientific and technological advancement. The prevailing belief was that adopting Western methods was essential for progress. This mindset even influenced the understanding of faith. However, some Islamic intellectuals continued to adhere to the principles of Islamic epistemology and strive for their further development (Bayan, 2007).

One of Sardar's primary criticisms of al-Faruqi's concept of the Islamization of science lies in its overly accommodating approach to Western epistemology. Al-Faruqi, in his efforts to integrate Islamic and Western sciences, tended to prioritize Western epistemology as the starting point and then attempt to "Islamize" existing scientific knowledge within this framework. Sardar argues that this approach weakens the position of Islamic epistemology and may ultimately lead to the Westernization of Islam.

Sardar contends that al-Faruqi did not sufficiently challenge the dominance of Western epistemology. Instead of establishing a truly autonomous Islamic epistemology, al-Faruqi sought common ground between the two. Sardar argues that this approach is insufficient to address the fundamental challenges facing the Muslim world, namely, how to build a civilization rooted in Islamic values without falling prey to Western imitation. As an alternative, Sardar proposes the development of a truly original and comprehensive Islamic epistemology. This epistemology must be capable of addressing the challenges of the modern world while remaining firmly grounded in the fundamental values of Islam. In other words, Sardar calls for an "epistemological revolution" within the Islamic world.

C. Sardar's Critique of Methodology

Sardar emphasized that Islamic science is a science whose methodology integrates the spirit of Islamic values, supporting an Islamic worldview that encompasses brotherhood, social equity, the sustainable use of natural resources, and the recognition of humanity's role as stewards of God's creation. Therefore, Islamic science is the application of Islamic values, culture, and spirituality. One of Sardar's concerns is the limited recognition of Islamic values within the scholarly pursuits of many Muslims. He argues that if scholars continue to operate within the framework of Western scientific systems, they risk abandoning the values cherished by their own society. This continued adherence to Western norms could obstruct the development of solutions to the critical challenges facing the Muslim world, potentially increase existing problems. The primary challenge lies in effectively utilizing science and technology to address the most pressing needs of the Muslim community while upholding the values and traditions that underpin Islamic society.

Islamization of science is founded upon the categorization of scientific disciplines and the refinement of scientific methodologies. Islamic teachings permit the exploration of various fields of knowledge, including physics, mathematics, and even metaphysics. In the realm of natural sciences, all modern scientific research is considered permissible within the Islamic framework. Islam does not prohibit the study of any physical object. The only restriction pertains to the study of God's essence. The advancements of contemporary scientific research are widely acknowledged and can serve as a means to better understand the grandeur of God. However, the scientific premise that the material world constitutes an independent reality is not accepted within the Islamic worldview. This is because all creation is linked to the verses that speak of God's power, existence, and majesty (Kartanegara & Mahzar, 2003).

Both al-Faruqi and Sardar emphasized the crucial importance of developing a research methodology rooted in Islamic values. Al-Faruqi, for instance, advocated for Muslim scientists to conduct critical evaluations of various modern scientific disciplines, identifying elements compatible with Islamic values and discarding those that are contradictory. Sardar, on the other hand, emphasized the necessity of establishing an autonomous and comprehensive Islamic epistemology. While their approaches may differ in their degree of openness to Western science, both al-Faruqi and Sardar agree that Islamic science must be capable of addressing the challenges facing humanity, both locally and globally. The methodology developed must effectively integrate traditional Islamic knowledge with the advancements of modern science to produce a unique and relevant synthesis.

4. Notes on Sardar

Sardar offers an important perspective on al-Faruqi's concept of the Islamization of Science. While Sardar recognizes the importance of integrating religion and science, he raises concerns about specific aspects of al-Faruqi's approach. This critique does not aim to deny the relevance of Islam in scientific development, but to highlight potential obstacles that may arise from this particular framework. One of Sardar's main concerns is the potential for detrimental paradigm shifts. He is concerned that attempts to explicitly integrate Islamic perspectives into scientific methodology may obscure the objectivity of established scientific principles. Sardar argues that forcing Islamic views into existing scientific frameworks might narrow the scope for scientific inquiry and innovation. We largely agree with Sardar's concerns. There is indeed a risk that too rigid Islamization may prevent scientific progress. However, it is important to emphasize that Islamization, when approached wisely, can actually multiply science with deeper ethical and moral dimensions. For example, in the field of medicine, Islamization can enhance existing paradigms by integrating Islamic

values into medical decision-making, such as in the ethics of end-of-life care (Larijani et al., 2025).

Another significant criticism raised by Sardar is the potential for epistemological monopoly. He is concerned that attempts to integrate Islam into all areas of science will lead to the dominance of a single, narrow epistemological perspective. Sardar argues that this could counter epistemological plurality and counteract the progress of science by limiting inquiry to a single framework. Sardar emphasizes that epistemological plurality is the cornerstone of scientific development. By limiting ourselves to a single epistemology, we risk denying the progress of science as a whole.

It is important to recognize that Sardar's critique needs to be viewed with nuance. While there is a potential danger of dogmatic and exclusive Islamization, it does not necessarily imply the rejection of all other epistemologies. Al-Faruqi himself emphasized the importance of dialogue between different epistemological traditions. The Islamization of science can be viewed as a dialogical process aimed at finding common ground between different perspectives. We tend to agree with Al-Faruqi's view that the Islamization of science does not necessarily lead to an epistemological monopoly. Rather, it can serve as a catalyst for the development of a more inclusive and comprehensive epistemology. By integrating Islamic values into various disciplines, we can open up new avenues for understanding the universe and humanity. However, we also recognize the validity of Sardar's concerns regarding the potential dominance of Islamic epistemology. To mitigate this risk, it is crucial to maintain a balance between upholding Islamic identity and remaining open to a variety of perspectives.

In conclusion, Sardar's critique of al-Faruqi's approach provides valuable insights. While the Islamization of science has the potential to deepen and advance scientific knowledge, it is important to proceed with careful consideration. The goal is to strike a balance between maintaining the rigor of scientific methodology

and integrating Islamic values. The ultimate goal of the Islamization of science is to produce knowledge that is not only scientifically relevant but also beneficial to society and in harmony with human values.

CONCLUSION

This study conducts a critical analysis of Sardar's critique of Al-Faruqi's Islamization of Science. Sardar focuses on several key aspects of al-Faruqi's thought, including the epistemological, paradigmatic, and methodological implications of integrating Islamic values into scientific inquiry. From an epistemological view, Sardar expressed concern that the Islamization of science could lead to an epistemological monopoly, where Islamic perspectives dominate, potentially narrowing the scope of scientific knowledge and inhibiting knowledge pluralism. While this concern is valid, it is important to recognize that Islamization does not inherently entail conflict with epistemological pluralism. In fact, Islamization can add to the diversity of knowledge by introducing unique perspectives derived from the Islamic tradition.

In addition, Sardar examines the potential paradigmatic changes that may arise from the Islamization of science. He warns that integrating the Islamic paradigm with existing scientific paradigms could result in conflict and disrupt the overall progress of scientific inquiry. While the potential for such conflict exists, it is equally important to recognize that Islamization can also add to existing scientific paradigms by incorporating distinctively Islamic perspectives. Finally, Sardar criticizes the potential impact of Islamization on the rigor and accuracy of scientific methodology. He argues that integrating Islamic values into the scientific method can jeopardize objectivity and reliability. While this concern is legitimate, it is crucial to understand that Islamization need not entail the replacement of existing scientific methodologies. Rather, it can augment these methodologies by incorporating ethical and moral dimensions derived from Islamic teachings.

This study shows that both al-Faruqi and Sardar offer valuable insights into the discourse on the Islamization of Science. Al-Faruqi presents a vision for integrating Islamic values into all aspects of intellectual life, including scientific endeavors. In contrast, Sardar provides constructive criticism by highlighting the potential challenges and implications of al-Faruqi's approach. To gain a more comprehensive understanding, it is important to move beyond the simplistic dichotomous framework that often characterizes this debate. Rather than seeing al-Faruqi and Sardar as opposing figures, we can recognize them as valuable contributors to the broader discourse on the intersection of religion and science. By integrating the strengths of their respective perspectives, we can foster a more nuanced and inclusive approach to the Islamization of science.

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