



Philosophy and Concept of Islamization of Integration of Science from the Perspective of Ismail Raji' Al-Faruqi

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Abstract: This article focuses on the main concepts put forward by Ismail Raji' al-Faruqi related to the Islamization and integration of science. The method used in this research is a descriptive-analytical method with a contextualization approach. The primary data used in this research are the works of Ismail Raji' al-Faruqi. While the secondary data in this study are books, journal articles, and other websites that discuss the thoughts of Ismail Raji' al-Faruqi. The results showed that for al-Faruqi, the Islamization of science is not only limited to adding Islamic elements to modern science but also involves a process of epistemological and methodological transformation. This is done to ensure that the science produced is under Islamic values, principles, and teachings. One important aspect in the Islamization of science according to al-Faruqi is the emphasis on a holistic perspective. Al-Faruqi explains that Islam offers a comprehensive view of reality, which includes spiritual, intellectual, and practical dimensions. The integration of science is an integral part of the Islamic vision of knowledge, which emphasizes the unity between science, religion, and morality. In addition, the integration of science in an Islamic perspective also includes the understanding that all knowledge comes from Allah SWT. Therefore, there is no separation between secular and religious knowledge in Islam. By emphasizing the importance of integrating Islamic principles with modern science, where tawhid is the philosophical foundation, al-Faruqi has paved the way for the development of relevant and progressive Islamic thought in the current era.

Keywords: Philosophy; Science; Integration; Islamization; Ismail Raji' al-Faruqi.

INTRODUCTION

Islam as a hanif religion teaches its people about the importance of science. The Abbasid dynasty became the most prominent dynasty in developing science and civilization, so it is referred to as The Golden Age of Islam (Fitri Wahyuni, 2018). However, the glory of science was short-lived and only lasted until the 14th century. The late 19th century and early 20th century were the starting point for the second development in Islam. The technological advances experienced by Western nations have made Eastern nations finally direct their views to Western

nations regarding science and science in particular, which has caused Eastern nations to lose their characteristics (authenticity) in the field of science (Raha Bistara, 2021). They import science from the West rawly without any filters used by Muslims. This was used by the West to colonize the East in terms of science, politics, culture, and colonialization (Ahmad Syafii Maarif, 2019).

This condition is very long, so that Islamic science is in the lowest and most backward phase. Islamic science no longer provides a bright future perspective for Muslims (Rahmad Yulianto, 2018). This situation applies in all Islamic countries, along with this period, Islamic countries became the object of colonization by the West, Napoleon colonized Egypt in 1798 AD. However, this expedition did not only come as a military expansion, but also for scientific purposes. Their arrival was met with physical and intellectual resistance by the Muslims. Initially, Muslims were subjected to the West, especially through political and military cruelty, and economically exploited. The strong influence of the West on Islam made all the existing order in Islam begin to change, both from education, religiosity and intellectuality. The science in Islam began to change, following the pattern developed by the secular West. The religious values that had been inherent in Muslims began to fade, replaced by a very contrasting secular (Poppy Rachman, 2020). So far, Islam is believed to have an important role and task in coloring the building of science and its related elements.

In fact, as long as the West controls the stage of civilization and science, Muslim societies are forced to submit and obey to implement secular teachings in their lives, due to the swift flow of modernity and secularization instilled by the West. This is a concern of modern Muslim scholars who see that the epistemological basis of positivism-rationalism used by modern science as a support for thinking has gradually but surely negated the existence of religious values or set aside the existence of God (Arifuddin, 2025). For al-Faruqi, westernization has a prolonged negative effect on Muslims, although on the other hand Muslims are acquainted with modern Western civilization and domination, but on the other hand they lose the footing of life guidelines based on religious morals. Muslims must develop better than other nations in science and civilization. There must be a new formula in balancing science with religiosity (Sholeh, 2017). Therefore, Ismail Raji 'al-Faruqi is one of the figures who contributed greatly to the field of Islamization and integration of science as a solution for Muslims in looking to the future regarding science and civilization. Al-Faruqi is a Muslim scholar who was born in Palestine in 1921 and later settled in the United States. Al-Faruqi is known for his efforts in combining Islamic principles with modern science, as well as in promoting a holistic and comprehensive understanding of Islam.

The philosophy of Islamization and the integration of science are important concepts in the context of developing contemporary Islamic thought (Umi Hanifah, 2019). In an ever-changing and evolving world, Muslims are faced with various complex social, political and economic challenges and changes. Therefore, it is important for Muslims to continue to develop thoughts and concepts that are

relevant to their times. Ismail Raji al-Faruqi's ideas related to the Islamization and integration of science are very relevant in the current context. With the rapid development of science and technology, and globalization accelerating the exchange of information and ideas, Muslims are required to answer the challenges and questions that arise in a way that is in accordance with Islamic values and principles.

In this paper, we will discuss the main concepts put forward by Ismail Raji al-Faruqi related to the Islamization and integration of science. It will explain how he interprets these concepts, as well as how they are relevant in the current context. By understanding al-Faruqi's contribution in this field, it is hoped that it will provide a better insight into how Muslims can face the challenges of this era in a way that is in accordance with Islamic values and also relevant to the development of modern science.

RESEARCH METHODS

This research is a qualitative research using description, exploration and analysis methods. The description method is used to describe the existing data objectively, while exploration is used as a method to comprehensively explore the existing data until it is described as it is. Finally, the data is analyzed by performing details on the existing data so as to find the purpose to be sought. The research steps taken are: collecting references related to the object of research, then the data is processed using the description and exploration method after which the data is analyzed.

RESEARCH RESULTS and DISCUSSION

Intellectual Biography of Ismail Raji' al-Faruqi

Ismail Raji' al-Faruqi is an Islamic scholar who was born on January 1, 1921 in Jaffa, Palestine, which is currently part of Israel. He is one of the leading intellectual figures in the Islamic world in the 20th century. Ismail Raji' al-Faruqi grew up in a religious family in Palestine. In his youth, he received his early education at local schools in Jaffa. His leadership, diligence, and intelligence in learning characterized him since childhood. After completing his secondary education, al-Faruqi continued his studies at Al-Azhar University in Cairo, Egypt, where he studied Islamic studies. During his time at Al-Azhar, he deepened his understanding of Islam from both traditional and modern perspectives (Van Hooft, 1993).

In 1946, al-Faruqi moved to the United States to pursue studies at Indiana University in Bloomington, Indiana. He studied philosophy, Arabic, and theology there. In 1955, he earned his Ph.D. in philosophy from Indiana University with a dissertation entitled "The Nature of Metaphysics in Islam." After completing his doctorate, al-Faruqi began a career as a professor at various universities in the United States, including McGill University in Montreal, Canada, and Temple University in Philadelphia, Pennsylvania. He taught courses on Islam, philosophy, and religious studies. Apart from being an academic, al-Faruqi was also active in proselytizing and advocating for Islam in the West. He founded organizations

such as the International Institute of Islamic Thought (IIIT) and the Association of Muslim Social Scientists (AMSS) to promote an authentic understanding of Islam and fight for the rights of Muslims in the West (Khudori Soleh, 2004).

Ismail Raji' al-Faruqi is known for his contributions in various fields, including philosophy, theology, and Islamic education. One of his greatest contributions was in the field of Islamization of science and integration of sciences, where he emphasized the importance of integrating Islamic principles with modern science. Ismail Raji' al-Faruqi is a prolific Muslim scholar who has significant contributions in various fields, including theology, philosophy, education, and Islamic propagation. Here are some of the works produced by Ismail Raji' al-Faruqi: (John L. Esposito, and John O. Voll, 2002).

First, The Nature of Metaphysics in Islam. Al-Faruqi's doctoral dissertation submitted at Indiana University in 1955. This work discusses the schools of metaphysics in the Islamic intellectual tradition. *Second*, Islam and Other Faiths. A book that discusses interreligious dialog between Islam and other religions. In this work, al-Faruqi presents Islam's view of other religions and presents a comprehensive analysis of these religious perspectives. *Third*, Tawhid: Its Implications for Thought and Life. This book discusses the concept of tawhid (the oneness of God) in Islam and its implications for Muslim thought and life. Al-Faruqi explains how important a deep understanding of tawhid is in shaping the worldview and behavior of Muslims (Abdul Sayi, 1998).

Fourth, Islamization of Knowledge: General Principles and Workplan. One of al-Faruqi's most famous works, in which he discusses the general principles and work plan for Islamizing science. In this book, al-Faruqi emphasizes the importance of integrating Islamic principles with modern science. *Fifth*, Al-Faruqi's Books and Essays on Islam and Religion. A collection of al-Faruqi's essays and articles that discuss various aspects of Islam and religious thought. These works cover a wide range of topics, from Islamic history, theology, to contemporary issues in the Muslim world. *Sixth*, The Cultural Atlas of Islam. A major project undertaken jointly with his wife, Lois Lamya' al-Faruqi. This work is a comprehensive cultural atlas of Islam, covering various aspects of Muslim life, history and culture around the world. *Seventh*, The Quranic Concept of Power. An in-depth study of the concept of power in the Qur'an. Al-Faruqi discusses various Qur'anic verses relating to the concept of power and provides a philosophical and theological analysis of the meaning and implications of the concept.

The above works of Ismail Raji' al-Faruqi reflect the depth of his thought and the diversity of his intellectual interests. With a focus on the Islamization of science, interreligious dialogue, and a deep understanding of Islamic teachings, these works continue to influence thought and discussion in the contemporary Islamic world (Muhammad Shafiq, 2014). On May 27, 1986, Ismail Raji' al-Faruqi and his wife, Lois Lamya' al-Faruqi, were killed in a brutal attack on their home in Philadelphia, Pennsylvania. Although the motive for the attack was never fully uncovered, their tragic deaths left a deep mourning in Muslim and academic

communities around the world. Although al-Faruqi's life was cut short abruptly, his legacy as a visionary intellectual and leader in the field of the Islamization of knowledge and the integration of sciences lives on and influences generations after him (M. Sugeng Sholehuddin, 2010).

Ismail Raji al-Faruqi's Philosophy of Islamization and Integration of Science

a. Tawhid as the Philosophical Foundation for the Islamization of Science

Ismail Raji' al-Faruqi

Tawhid is a central concept in Islam that emphasizes the oneness and uniqueness of God. For al-Faruqi, the essence of Islamic knowledge and culture is in Islam itself (Ismail Raji Al-Faruqi, 1992). Meanwhile, when looking deeper, the essence of Islam is tawhid. This means that tawhid is the first determining principle in Islam, culture and science. Tawhid is what gives identity and affirmation to Islamic civilization, which binds all its elements together and makes these elements an integral and organic whole (Ismail Raji' al-Faruqi, 1999).

In binding these different elements tawhid shapes science and culture within its own frame. The purpose of tawhid itself is to mold these elements of science and culture so that they harmonize and support each other without changing their nature. Muslims therefore need to develop the science of tawhid, affirming it within themselves and making the disciplines of logic, epistemology, metaphysics and ethics branches of it. Tawheed, then, is God's highest and most important commandment. This is evidenced by the fact of God's promise to forgive all sins except offenses against Tawhid (Ismail Raji Al-Faruqi, 1995). In al-Faruqi's thought, tawhid is not only a theological principle, but also a fundamental philosophical foundation in the Islamization of science. In al-Faruqi's view, tawhid is not just a theological concept, but also has profound ontological implications. Tawhid teaches that there is no God but Allah, and everything that exists in this universe is the sole creation of Allah. Therefore, in the context of the Islamization of science, an understanding of the oneness of Allah SWT. must be the ontological basis underlying all knowledge and thought.

The concept of tawhid also has significant epistemological implications. In Islam, everything known to man must be seen in the context of the oneness of Allah SWT. Thus, human knowledge must be consistent with the principles of tawhid, namely realizing that everything comes from Allah SWT. In the Islamization of science, this means that human knowledge must be directed to recognize and respect the oneness of Allah SWT. in all aspects of life (Ismail Raji al Faruqi, 2003).

The understanding of tawhid also affects scientific methodology in Islam. In Islam, science and research are not separated from spiritual and moral values (Ismail Raji al Faruqi, 1992). Rather, scientific research should be conducted taking into account the principles of tawhid and respecting the uniqueness of Allah SWT. Thus, the Islamization of science according to al-Faruqi involves integrating the principles of tawhid in the methods of

scientific research and development. In addition, an understanding of tawhid also has implications for the formation of ethics and morality. In Islam, all human actions must be in harmony with the principles of tawhid, which demands devotion to Allah SWT and respect for His creation. Therefore, the Islamization of science according to al-Faruqi not only includes intellectual aspects, but also involves the formation of character and morality in accordance with the principles of tawhid.

b. Al-Faruqi's Socio-historical Islamization of Science

Historically, Muslims have experienced a long journey, even they managed to create extraordinary thoughts initiated during the Classical Islam period precisely during the Abbasid Caliphate. However, entering the 13th and 14th centuries, the science that had colored world civilization slowly began to stop, and even the style and style of thinking of Muslims tended to be fatalistic. This fatalistic nature slowly began to abandon the ratio-based science that had been glorified (Raha Bistara, 2021). Islam in the 14th to the late 19th centuries was in a period of decline and put Muslims on the bottom rung of the ladder of nations and backward. Among Muslims, ignorance, illiteracy and superstition were widespread. As a result, Muslims resorted to blind faith, ignorance, reliance on literalism and legalism, or submission to their leaders.

This situation caused Muslims to be amazed at the progress made by the West. The intersection between Islam and the West caused Muslims to be tempted and seduced by Western progress and to attempt a revolutionary movement by way of westernization. It turns out that the path taken by Muslims with westernization destroys Muslims themselves from the original teachings of Islam in the form of the Qur'an and Sunnah (Zuhdiya, 2016). They lost the essence of their own Islamic teachings because acceptance of the West was not accompanied by a filtration process with the essential teachings of Islam. It is as if they accept the teachings that come from the West raw without any mature chewing. Ismail Raji al-Faruqi sees this phenomenon with great concern. He considers Muslims to be at a crossroads. It is difficult to make the right decision in taking a step. This is the main factor in the decline of Muslims, which has even reached a very worrying acute level called "malaism" or crisis. The malaise faced by Muslims is a malaise of thought that is the source of all crises, both economic, social, cultural and political crises. This crisis of thought is caused by the confusion of primary sources and methods used by Muslims. For al-Faruqi, the effect of "malaism" has been to create educational dualism among Muslims. But even though Muslims have used a Western-style secular education system, both in universities and in Muslim intellectual groups, they have not been able to produce something comparable to the creativity and greatness of the West. This is all because Islam does not have a fundamental spirit in the form of vertical insight, namely Islamic insight. This symptom was felt by al-Faruqi so that it was

known as “the lack of vision”. Losing something in one's self must be fought for again until it succeeds.

From there, al-Faruqi believes that the backwardness of Muslims comes from the degradation of genuine Islamic thought. This means that Muslims not only master Islamic sciences, but also must master modern science. One of them is by means of the Islamization of science or the integration of science, even more modern is the integration-interconnection between science and Islamic heritage. This Islamization is carried out by removing, changing, reinterpreting, dominating and adapting its components in accordance with Islamic views and values.

Looking at the historical background above, we can see that al-Faruqi's idea of Islamization emerged for several reasons, including (Raha Bistara, 27). *First*, the malaise or crisis of thought that plagued Muslim countries. The crisis has spread to the level of epistemology so that it has a huge influence on the problem of science produced by modern society. *Second*, al-Faruqi's romanticism for the glory of the past. Because his thinking cannot be separated from the series of past history. For al-Faruqi, building a people cannot start from zero by rejecting all forms of existing civilization. The formation of the ummah must be carried out continuously as a continuation step of the results of existing and ongoing civilization. What was done by his predecessors al-Faruqi tried to continue and tried to elaborate with the science that emerged later.

Third, the dualistic Islamic education system. The Western modernization system has a great influence on the progress of the world of education, but the state of education in the Islamic world in al-Faruqi's view is a very bad phenomenon. The education system in Muslim countries is uprooted from the genuine and very modern Islamic tradition which at that time was imitated by Western nations. In reality, now Islamic education is only a caricature and prototype of the Western education system. Not only that, the management of education in the Islamic world is not supported by a clear vision and commitment to quality standards, so that it fails to produce revolutionary and creative scholars. Fourth, al-Faruqi's educational background and teaching experience cannot be left behind in their large contribution to coloring his thoughts regarding Islamization. The education he received was a combination of classical Islamic education with secular Western education. Al-Faruqi lived in institutions that still used a dichotomy system of knowledge, for example we see at Al-Azhar and the American University of Beirut. Looking at the socio-historical background above, according to al-Faruqi, one way out of this problem is by reconstructing the attitudes, patterns and thoughts of Muslims through a perspective and education that is in accordance with the essence of Islam.

c. Al-Faruqi's Philosophy of Islamization of Science

Islamization of science is an effort to integrate Islamic principles into various branches of science and social life (Moh Hafid, 2021). According to

al-Faruqi, the Islamization of science is not only limited to adding Islamic elements to modern science, but also involves a process of epistemological and methodological transformation. This is done to ensure that the science produced is in accordance with Islamic values, principles, and teachings. One of the important aspects of the Islamization of knowledge according to al-Faruqi is the emphasis on a holistic perspective. He argues that Islam offers a comprehensive view of reality, encompassing spiritual, intellectual, and practical dimensions. Therefore, in the Islamization of knowledge, it is important to pay attention to the relationship between the various branches of knowledge and understand how they relate to each other in a broader context.

d. Integration of Al-Faruqi's Science

In addition to the Islamization of science, al-Faruqi also developed the concept of integration of science. Integration of science refers to efforts to unite various disciplines into a holistic and cohesive framework. According to al-Faruqi, integration of science is an integral part of the Islamic vision of knowledge, which emphasizes the unity of science, religion, and morality (Nanda Septiana, 2020). Integration of science from an Islamic perspective also includes the understanding that all knowledge comes from Allah SWT. Therefore, there is no separation between secular and religious knowledge in Islam. Instead, all knowledge, both spiritual and material, is considered a revelation from Allah SWT. which is given to humans to be studied and utilized in a good way (Ismail Raji al Faruqi, 2000).

Implications and Relevance of the Philosophy of Islamization and Integration of Science by Ismail Raji' Al Faruqi

The concept of Islamization and integration of science according to al-Faruqi has great relevance in the current context. In the complexity of global challenges Muslims face, this thinking provides a framework to help Muslims constructively face various changes and challenges. In the context of education, the Islamization of science can help strengthen Islamic identity in the education curriculum and ensure that the knowledge taught is in accordance with Islamic principles (Aris Try Andres Putra, 2020). Meanwhile, the integration of science can help create a more holistic and comprehensive understanding of reality, which can strengthen Muslims' understanding of the relationship between various aspects of life (Nur Wahyu Hermawati, 2015).

Ismail Raji al-Faruqi's ideas related to the Islamization and integration of science are very relevant in the current context, among others: *First*, facing the challenges of globalization. In an era of globalization that accelerates the exchange of information and ideas, Muslims are required to maintain their identity and values in the face of strong external influences. The concept of Islamization of science championed by al-Faruqi allows Muslims to align their thinking and science with Islamic principles, so that they remain relevant and competitive in the global context (Firda Inayah, 2020). *Second*, answering the challenges of modern science.

With the rapid development of science and technology, Muslims are faced with new questions and challenges that may not have existed in the context of ancient times. The Islamization of science, as championed by al-Faruqi, assists Muslims in understanding and answering these challenges in a way that is compatible with Islamic values and principles. *Third*, maintaining identity and harmony.

The integration of knowledge from an Islamic perspective, as taught by al-Faruqi, not only enables a more holistic understanding of reality, but also maintains harmony between the various branches of science and between science and religious values. This is important in safeguarding the identity of Muslims and ensuring that the development of science and religion is protected. *Fourth*, the empowerment of Muslims. Through the concept of Islamization and integration of science, Muslims can be empowered to become agents of positive change in society. By understanding and applying Islamic principles in various fields of science and social life, Muslims can play an active role in creating a more just, competitive and sustainable society (Sirajudin, 2016). Thus, Ismail Raji al-Faruqi's ideas related to the Islamization and integration of science are not only relevant in the current context, but also very important in helping Muslims face various challenges and changes that occur in this modern world.

CONCLUSION

The philosophy of Islamization and integration of science according to Ismail Raji al-Faruqi makes an important contribution to efforts to renew Islamic thought in the current context. By emphasizing the importance of integrating Islamic principles with modern science, where tawhid is the philosophical foundation, al-Faruqi has paved the way for the development of relevant and progressive Islamic thought. Therefore, a deep understanding of these concepts can help Muslims better face the challenges of this age, while still maintaining their identity and values (essence) as Muslims.

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