ISLAMIZATION AS A PARADIGMATIC DICHOTOMIC SOLUTION TO ISLAMIC EDUCATION "Critical Epistemic Review"

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Abstract: *The following article discusses the Islamization of science as a solution to the dichotomy of Islam and science in the world of Islamic education. In addition, it is hoped that with this Islamization project Muslims will gain progress and glory of civilization. However, the problem is, is this Islamization really a solution for the scientific world and Islamic education today? The discussion of this paper attempts to analyze the background, basic assumptions, and examples of the application of Islamization both from a conceptual and institutional perspective. At the same time, a critical analysis was also carried out on the controversy surrounding the Islamization of both the supporters and the critics. In general, There are two variants of the Islamization theory, namely the Islamization of the IIIT style in Virginia, United States of America, and the Islamization of al-Attas in Malaysia. An important finding of this article is that Islamization is a creative response and answer from Muslim scholars who are concerned about the decline and backwardness of Muslims in both the fields of science and technology development. However, on the other hand, as a solution offer, this Islamization has also given rise to a number of serious problems, among others, is Islamization being carried out for all sciences whether social sciences, humanities, or the exact sciences? And how? Likewise, is it the knowledge or the knowledge that is Islamized? It seems that these critical questions need attention from supporters of Islamization.*

Keywords: *Islamization, scientific decline, Islamic civilization, and Islamic education.*

Introduction

The relationship between religion and science seems to still be a big homework for Muslim thinkers to be reconstructed in such a way as to produce a perspective that ideally makes these two entities the pillars of civilizational power that mutually support one another. When examined further, the response to religious and scientific issues in the modern Islamic world covers a very wide spectrum and traditions. Genealogically, this spectrum can be traced back to the end of the 19th century when Muslim modernist thinkers began to come into contact with the scientific traditions that grew and developed in the West, such as Jamaluddin al-Afghani, Syed Amir Ali, Syed Ahmad Khan, Muhammad Iqbal and continues on the discourse of neo-modernism Fazlur Rahman, the discourse on the Islamization of knowledge by Syed Muhammad Naquib al-Attas and Ismail Raji al-Faruqi, the discourse on post-traditionalism of Mohamed Abid Al-Jabiri to the discourse on prophetic social science and the paradigm of scientific integration-interconnection. Bearing in mind that in fact, the responses that emerged were varied and full of dynamics, and it became one of the important epistemological treasures developing in the Islamic world, it is interesting and important to study and explore these various epistemological traditions. However, in the following article, it focuses on discussion and critical study of the Islamization of science as an alternative offer for the dichotomy of religion and science. Bearing in mind that in fact, the responses that emerged were varied and full of dynamics, and it became one of the important epistemological treasures developing in the Islamic world, it is interesting and important to study and explore these various epistemological traditions. However, in the following article, it focuses on discussion and critical study of the Islamization of science as an alternative offer for the dichotomy of religion and science. Bearing in mind that in fact, the responses that emerged were varied and full of dynamics, and it became one of the important epistemological treasures developing in the Islamic world, it is interesting and important to study and explore these various

epistemological traditions. However, in the following article, it focuses on discussion and critical study of the Islamization of science as an alternative offer for the dichotomy of religion and science.

One of the alternative answers and solutions to the problem of dichotomous relations and patterns of relations between religion and science, the choice is the Islamization of science. The Islamization of science is thus no stranger to the struggle between Islam and various fields of science, such as Islamic education and philosophy of science. Historically, this discourse has been used as, for example, the International Institute of Islamic Thought (IIIT) in Washington DC, United States of America. Subsequently, this step was also followed to become an Islamic college or university in Indonesia (Muhaimin, 2003: 330).

The Islamization of science as stated above is still a matter of controversy and polemic as well as debate among Islamic scholars, as if it were an antique that seemed to have just been introduced. Among Muslim scholars themselves regarding the issue of the Islamization of knowledge, there are still pros and cons (Qomar, 2012: 124). This is the reason why this project of the Islamization of knowledge continues to be a subject of debate in Islamic studies. The fundamental scientific issues that are disputed in it, such as questions of objectivity and universality of science, studies in the modern or contemporary era today (Kertanegara, 2003: 129), such as the paradigm criticism by Thomas Kuhn (1993: 43-51).

The term "Islamization" can be understood as an attempt to Islamize something - Islamize. This step towards the Islamization of knowledge has been questioned by most Muslim scholars. Because for them the basis for the development of science and the foundation of civilization that had been pioneered by Islamic scientists in the classical and middle eras, in this contemporary era it must be Islamized (Siregar, 2010:91). Historically in Muslim civilization, Muslims in the classical and middle eras had advantages and a solid scientific tradition. The findings in the field of science by Islamic scientists became the main foundation for the development of science in that era and the following period.

The concept and pattern of developing Islamic knowledge in various Islamic educational institutions have also received a lot of attention in Indonesia. The concept of Islamization of science is also applied through institutional Islamization efforts in various Islamic educational institutions, such as establishing Islamic educational institutions to Islamic universities, such as Islamic universities. In such Islamic educational institutions, knowledge concepts in various scientific fields that have been Islamized, be it politics, sociology, psychology, etc., are taught in addition to teaching pure Islamic sciences, such as *fiqh, tasawuf, nahwu, lugah*, and etc. From here what is to be achieved is to produce Islamic Intellectualism, namely scholars who within themselves are comprehensively integrated and integrated with general knowledge and at the same time have Islamic insights. So, the output of graduates in the fields of physics, astronomy, and biology, for example, apart from understanding the sciences they study, can also grasp the Islamic side and can also strengthen Islamic truths in accordance with the knowledge they are practicing. Likewise, scholars in other fields of science, not only simply understand the sciences they practice, but they are also able to grasp the secret Islamic truth behind the knowledge they practice (Mutahir, 2020). On this basis, it is understandable that the Islamization of science is an attempt to completely eradicate the dichotomy between Islamic scholarship and science in general. Also, they can grasp the Islamic side and can also strengthen the truth of Islam in accordance with the knowledge they practice. Likewise, scholars in other fields of science, not only simply understand the sciences they practice, they are also able to grasp the secret Islamic truth behind the knowledge they practice (Mutahir, 2020). On this basis, it is understandable that the Islamization of science is an attempt to completely eradicate the dichotomy between Islamic scholarship and science in general. Also, they can grasp the Islamic side and can also strengthen the truth of Islam in accordance with the knowledge they practice. Likewise, scholars in other fields of science, not only simply understand the sciences they practice, but they are also able to grasp the secret Islamic truth behind the knowledge they practice (Mutahir, 2020). On this basis, it is understandable that the Islamization of science is an attempt to completely eradicate the dichotomy between Islamic scholarship and science in general.

Islamization as a Solution Offer?

The ideas and projects for the Islamization of knowledge as stated above were accompanied by the publication of several academic works, such as The Islamization of Knowledge (Faruqi, 1982), Islam and Secularism (Attas, 1982), An Early Crescent: The Future of Knowledge and the Environment in Islam (Sardar, 1989, Sardar, 1989, Sardar, 1985, Sardar, 1998, Sardar, 1986), Islam and Science: Religious Orthodoxy and The Battle for Rationality (Hoodbhoy, 1991), and other works, this shows that the discourse and the project of the Islamization of science in the contemporary era becomes an important discussion regarding the future of Islam and the future development of science. Even in the history of the Islamic intellectual tradition since its earliest days, this discourse developed rapidly and was able to revive the intellectual dimension of Islamic-based civilization (Bagir, 2004).

The emergence of projects and discourses on the Islamization of science is motivated by the fact that modern science

developed by the West in the contemporary era, even though it is increasingly showing its spectacular developments, does not have a positive correlation with the achievement of increasing human welfare. This is marked by the emergence of various serious global problems and crises in the current millennium era, which are complex and multidimensional in nature. Ecological crises, violence, dehumanization, morals, crime, increasingly gaping social inequalities, and the threat of hunger and disease still haunt are problems that are related to one another (Capra, 1997:8).

However, the discourses and projects for the Islamization of science above were not immediately approved and accepted by all Muslim scholars. There are several typologies that describe attitudes toward modern science and technology (Sardar, 1989, Bakar, 1991, Kalin, 2002). At least there are four trends in attitudes toward the Islamization project, namely:

1. A group of scholars who think that science is completely value-free. The focus of this group of scholars is a must for Muslims to catch up with backwardness in science and technology. Even if there is criticism of science and technology related to the application of science and technology. That way, its application must be adapted to Islamic ethics. Even this group of scholars believes that the progress of science in the West is a further development of the achievements that have been achieved by Muslims in the field of human civilization (Bagir, 2004: 1).

2. Groups of Muslim scholars or other scientists stand for the superiority of Islam compared to other religions by providing interpretations of the verses of the Koran so that they appear to be in accordance with the latest innovations from modern science and technology. In fact, that is what is referred to as a scientific miracle that can be proof of the truth of the Koran (Bagir, 2004: 1).

3. The third group strongly criticized the two groups mentioned above, for this group's science was influenced by Western secular values, therefore Muslims could not accept this knowledge. Therefore, Islamic ethics can be used as a basis for the development of science and technology, that is what is called the Islamization of science (Bagir, 2004: 1). It is important to note here that although there are quite a number of scholars who defend this idea, there is no agreement on what constitutes Islamic science. In this connection, there are scientists who focus on the epistemological aspects of science. Meanwhile, on the other hand, there is a group of Muslim scholars who emphasize more on the ontological side (Bagir, 2004:2).

4. There are other groups that try to criticize the (neo-) Darwinian theory of evolution. Meanwhile, in general, they accept Big Bang cosmology. In the view of this group of scholars that the theory of the evolution of Allah is marginalized. Therefore, the theory is an atheistic and materialistic theory. Meanwhile, in the Big Bang, the existence of God is acknowledged. The rejection of the theory of evolution is solely due to the empirical-scientific weakness of this theory. But it seems clear that their interpretation of the Islamic theory of creation played a very important role in this rejection (Bagir, 2004:2).

Scientists who criticize the idea of the Islamization of science above include Rahman, Hoodbhoy, Abdussalam, Sourosh, Bassam Tibi, and Muhsin Mahdi. Then it is different from Fazlur Rahman who also rejects the discourse on the Islamization of science because first, it concerns the moral responsibility of the actors or subjects of the Islamization of science. Second, it is necessary to identify the traditions of the Islamic Ummah if you want to carry out the project movement for the Islamization of science. Modern science as a problem topic in the idea of Islamization of science, has shown its failure in building a civilization. Modern science developed by the West in this era is increasingly showing its spectacular development but in fact, it cannot bring prosperity to mankind (Capra, 1997:8).

The problem of science and technology has been misused because it is based on the assumption of free value. So science cannot be Islamized because there is nothing wrong with it, the problem is only in misusing it. For Rahman, knowledge has two qualities, like a double-edged knife that must be used with care and responsibility, while it is very important to use it properly when obtaining it (Armas: 15). Therefore, as long as this problem is still related to the Islamization of science, in the view of this spokesperson for Islamic neo-modernism, it is more strategic for Muslims to be more creative to increase creativity rather than creating Islamicized knowledge (Shahrial, 2017: 78).

In this connection what is meant by being creative is creating Muslim thinkers who have the capacity to think constructively and positively to catch up with the Islamic world compared to the West in the field of science and technology. To move in that direction, it must be based on the Qur'an, to carry out, first, it is necessary to carry out a total reconstruction of the Islamic intellectual treasured heritage with the Qur'an's ethical criteria as a judge. At the same time, criticism is made of the weaknesses/deficiencies of modern science currently being developed (Shahrial, 2017: 78). The purpose of all this is to create Islamic intellectualism to develop science and civilization.

Integration of Religion and Science

In the discourse on the relationship between religion and science, in general, the

theory that is used as a reference is the view of Barbour and John F. Hought. Against Barbour's theory, several sharp criticisms emerged, especially criticism from SH Nasr and Smith. In the view of these two critics, it is argued that the theory of integration initiated by Barbour is assumed to have a negative impact, namely on the theological side because it seems that theology is totally subdued or adapts itself to the theory of science. Therefore, for SH Nasr and Smith who are supporters of the perennial philosophy, the ideal should be exactly the opposite, namely theology or tradition which is the basic indicator for scientific theories of science. Like Barbour, Smith, and Nasr, they see science, especially in terms of its philosophical and theological foundations. Meanwhile, for Barbour, it is very possible for conceptual changes to occur in theology because it is based on scientific findings. For these two figures, seeing the theological implications for the development of science must be assessed from the perspective of tradition whose teachings have not been questioned for centuries (Waston, 2014:76).

Furthermore, a similar view, although not exactly the same as Barbour's view, was the view put forward by John F. Hought. This figure divides the approach of science and religion into conflict, contrast, contact, and confirmation. These four views can be seen as a further development of the category as in the view put forward by Barbour (Barbour, 1990). Relations The conflict between religion and science occurs as a result of unclear boundaries between science and religion. In this connection, science and religion are understood as relations that are always competitive and rivals, especially in answering the same questions in these two fields, so that it is as if one has to choose one, whether science or religion. Therefore, the first step that needs to be done is to draw a clear dividing line between the areas of science and religion. This view resembles Barbour's theory of independence between science and religion. The next step, after the differences between the two fields are clear, can only be carried out as a development stage which can be categorized as the contact. This step was driven by a strong psychological factor that somehow the different fields of knowledge need to be made some kind of coherence. Here the theological implications of scientific theory are drawn to the theological side, not to prove religious doctrines, but only to interpret scientific findings within a religious framework in order to understand theology better. This assumption departs from the belief that what science says about nature has relevance to religious understanding. The body of knowledge of science itself has not changed at all, no empirical data has been touched (Haught, 2004: 17-19).

The above movement went further towards the stage of confirmation by basing its knowledge and metaphysical assumptions on the basic view of religion regarding realities at least in divine religion, eventually arriving at the recognition of the existence of God. Among the metaphysical assumptions of science called Hought is that the universe is a rational order of being. Without this, science as an intellectual quest cannot even take its first steps (Haught, 2004: 27-29). This can be thought of as a sort of a priori Aristotelian initial premise necessary to set in motion the first syllogism. For religious people, this initial premise is an object of faith (Waston, 2014:85).

Regarding the discussion about the relationship between science and religion, John F. Hought and Mehdi Golshani have different thoughts. Even so, these two scientists have some similarities in terms of using the same metaphor as a root. Haught seeks to root science in a religious view of reality. When mentioning the difference between what he calls Islamic Science and Secular Science, Golshani argues that the metaphysical assumptions of science can be based on a religious worldview (Gholshani. 1999:48).

As also explained by Haught, science departs from the assumption that nature which is the object of its study is nature that is rational: orderly, and has laws. By itself, science itself in this connection cannot provide this assumption. In secular science, this has become a sort of axiom. Without the axiom that there are laws that apply regularly, there is no conceptual basis for the development of scientific theories. In this regard, in both Golshani's and Haught's views, religion can be used as a basis for scientific work (Waston, 2014:86).

Starting from the various explanations above, it can be understood that even though the terminology is the Islamization of science, it means an attempt to give religious meaning to science, while it is necessary to realize that science can be developed both for religious and non-religious contexts. In this regard, Golshani firmly stated that scientific data and discoveries of natural laws, classification, and identification of the West as secular or the East as religious are not so irrelevant. Fundamental differences will occur when a scientist interprets scientific data or findings. Again, it should be noted that it is this view that Haught advances in his third step, the contact stage. Gholshani. 1999:72-73). In this context, Golshani can be said to be a newcomer in the current discourse on the relationship between religion (Islam) and science. As it is known in the previous period that Muslim scholars who appeared to discuss science and religion were like, Al-Attas called his initial idea "dewesternization of science", Al-Faruqi talked about the Islamization of Science; while Sardar is about the creation of contemporary Islamic science. These thinkers mainly moved at the epistemological level, touching little on metaphysics except for Al-Attas, who discussed metaphysical aspects very deeply (Waston, 2014:86).

The ideas of the Muslim thinkers mentioned above are of course different from one

another. However, one of the most fundamental weaknesses of the discourse on the Islamization of science is primarily in terms of the construction and philosophical basis of the development of science itself. The implication is that this project of Islamization has been misunderstood. Therefore, in Golshani's view, the idea of Islamization of science is actually not a subversive idea that seems to revolutionize modern science. However, to provide a conceptual philosophical basis based on a stronger Islamic view. For Golshani, even if there is what is called Islamic science, it is a further step forward from today's modern science, and at the same time, it is not a total deconstruction of existing knowledge. It is said further that this is due to the desire to provide a basic framework for both the epistemological aspect, the ethical and metaphysical aspects which are based on Islamic morality to develop contemporary scientific and scientific activities. Explicitly, for Golshani it states that the description of the physical aspects of the universe is entirely scientific or scientific work, religion enters and is only needed when a final explanation of science is needed (Gholshani. 1999:246).

In other words, for practical purposes, the knowledge that Muslims should learn is not a new type of knowledge at all and different from the science that has been developed today, as the ideal is that knowledge is based on a good understanding of the views the Islamic world so that this view of nature can be fully assimilated in the Muslim person. Thus, in this connection, what is really needed in the development of science is to cover three things at once, namely aspects of epistemology, metaphysics, and also Islamic ethics as the basis for the development of science (Waston, 2014: 86).

In the spectrum of views regarding the relationship between science and religion, as has been stated in the previous description, another position is occupied by Islamic neo-modernism thinkers, namely Fazlur Rahman, who disagrees with the idea of the Islamization of science. This view is based on a basic assumption that science is, more or less, value-free (Rahman, 1982:18). However, what is a bigger problem in this figure's view is the ability of Muslim scholars to present a comprehensive ethical system that can provide responsive answers to new problems as a result of scientific progress. Thus, for Rahman to see that the main issue of science and Islam is related to ethics which can be used as a basis for making responsive and fast answers to new problems from the development of science (Waston, 2014: 85).

In the area of ethics as the basis for the development of science above, the discourse of Muslims so far, which seems to be more lively, is related to the development of fiqh science. It seems that jurists can provide creative answers to contemporary human problems in a fast and responsive manner. As stated by Ebraheim Moosa, this trend has actually been going on for quite a long time, since the early days of the development of science in Islam. The difference is that in the past, fiqh experts were relatively more familiar with the new sciences so there was epistemic coherence between fiqh and science going hand in hand and running dialogically. However, this dynamic experienced a setback in the recent era. This happened due to the almost stagnation of scientific education in the Muslim world since the 18th century (Moosa, 2000:329-356)**.**

Insofar as the various explanations and descriptions above show that there are several patterns or models of integration between science and Islam. It seems that the various models of integration above are possible and can be developed further, of course, what needs serious attention is that the emergence of this type of integration is based on aspects of either theology, metaphysics, ethics, or law indicating a different problem. Each position and pattern of integration is built not only on the basis of attention to certain aspects of the relationship between science and religion but also on fundamental differences in views on certain aspects above (Waston, 2014: 88).

Dualism Image of Islamic University Education in Indonesia

Islamic Higher Education or Islamic University in Indonesia is a higher education institution that is an image of the universality of thought and knowledge in Islam. Labeling a college or university with Islam certainly gives an image of the universality of humanity, science, and the mission it carries out and develops. Of course, the Islamic University starts from universal Islamic values and teachings. This image is the manifestation and realization of the Islamic concept which *is rahmatan li al-Alamin* (Praja, 2002:134).

The first and oldest Islamic university in Indonesia is the Indonesian Islamic University (UII) Yogyakarta (Editor Team, 1995: 17-25). The establishment of various Islamic tertiary institutions in Indonesia seems to have aspirations and a strong desire to have a unique philosophy of science and educational philosophy as well as distinctive Islamic characteristics. Thus it can be understood that the birth of the Islamic University was based on the demands and objective realities of the Indonesian people on the one hand and the desire to apply the philosophy of science and philosophy of education in Islam on the other. However, the image and privilege or excellence of Islamic universities or colleges have not been able to prove these advantages compared to other universities in general, in the observation of some parties.

Historically, some Islamic universities or colleges in Indonesia were initially opened by the Faculty of Islamic Studies (FAI) or the Faculty of Religious Studies (FIAI), while others were opened by general faculties. The first model Islamic university or college, for example, the Islamic University of Bandung. While the second model

Islamic university, such as the Islamic University of Nusantara Bandung. In the first mentioned Islamic university, the goals and image of Islam are clear. Meanwhile, the image of Islam in the latter university lies in the statutes, objectives, and their application in the curriculum structure, both intra and extra-curricular. This second Islamic university seems eager to integrate Islamic values with local culture as is evident at Pasundan University in Bandung (Editor Team, 1995:

Islamic universities whose establishment began with the Faculty of Religion were generally founded by figures who held the view that Islam is a religion that includes life guidance in all its aspects. Therefore, Islam should be the starting point in every action. Meanwhile, the Islamic University, which at the beginning of its establishment only opened non-religious faculties, was generally founded by those with a Western educational background or at least had the view that advanced Western educational models could be used as a means or instrument to portray Islam. In other words, the Islamization of knowledge can be done through the Islamization of Western-style intellectuals and institutional instruments. The term that was born in the 1970s and 1980s is intellectual clergy.

Starting from the two backgrounds, the establishment of the Islamic university in subsequent developments has its own problems. The first model of the Islamic University is stuck in the form of legalization/formalization of scientific disciplines based on naqli arguments. Western theories in various scientific disciplines are given justification for verses from the Koran and/or hadith (*ayatization*). Meanwhile, the second model Islamic University is stuck in confusion in starting the development of Islam as a scientific discipline according to the faculties it has (Tim Editor, 1995: 136).

The weakness of the first model Islamic university seems to be caused by a weakness in mastering the theories and philosophies of science transmitted from the West. Apart from that, it seems that the knowledge of the figures is very dominant in mastering speculative and normative sciences or too rigidly holding on to theological and juridical-formal aspects. Meanwhile, the weakness of the second model of the Islamic University is presumably due to the fact that its leaders are sufficiently versed in the theory and philosophy of Western science, but are relatively weak in mastering Islamic sciences or the treasures of classical Islamic heritage. As a result, they are too concentrated on scientific structures built on empirical data. The solution exists in both Islamic university models and eliminates each of the weaknesses. This last tendency seems to be being pioneered by the two typologies of Islamic universities in Indonesia. Thus, the image of educational dualism is expected to be overcome (Tim Editor, 1995: 136-137).

Efforts to Find Solutions and Alternatives

The dualism image of Islamic university education as described above comes from the crisis of Islamic scholarly theory building because it originates from the lack of empiricism and the lack of overall systematization. intellectual therapy. However, this deficiency cannot be overcome only by applying the Islamization of science (natural sciences) and modern social sciences (social and humanities sciences) to the West. Because the methods and approaches of modern science and social sciences are also experiencing an epistemological crisis that is no less acute. If the Islamic scientific method and approach are trapped in a dichotomous, namely textual analysis and lack appreciation of the social-empirical dimension.

Based on the description above, what is needed is an effort to bring closer and simultaneously dialogue, epistemologically, these two scientific characteristics so as to give birth to a creative synthesis alias integration which can be expected to provide benefits for both, namely the acceptance of the dimension of transcendental revelation in the development of science and Western scientific social analysis; while for the Islamic sciences, it can help include empirical social facts in its transcendental textual analysis, integrating religious elements into this area of modern science and social science (Sulayman, 1983:21). It is in this connection that the choice of integration between Islam and science is a very possible choice.

What is offered above (Zarqa, 1989: 324) is within the framework of the integration of the two scientific traditions above. As proposed above, it is first explained how any knowledge cannot be separated from basic assumptions, aka not value-free but free to be judged; however, revelation contains rationality and how the reality of revelation and empirical reality can be considered as a source of knowledge (Safi, 1996: 172, 174 and 176). In this way, knowledge and scientific activity are the results of a certain ontology that links scientific endeavors to individuals and their environment and equips them with a motivational basis. Instead, scientific activity presupposes a number of statements about the nature of existence, a truth that must be acknowledged before engaging in various empirical studies.

It should be noted in this connection that the science and social sciences referred to above are natural sciences and social sciences and humanities in general. Therefore, the science and social sciences of humanity are not only limited to established categories and classifications but can even be developed further (Safi, 1996: 172 – 173, 178 and 179). The rejection of revelation in the scientific analysis is therefore irrelevant, especially in the fields of science and social sciences and humanities. As a consequence, sources of knowledge must also be explored both from revelation and from empirical-historical reality. However, this unified model is not intended to mix eclectically between Islamic and Western scientific traditions,

Of the various models offering the integration of religious knowledge with general science, as stated, there is the same accentuation that revelation, both the Qur'an and Sunnah, is a source or at least an inspiration. The strength of this offer lies in the layering and priority scale, as methods and approaches are the first things one understands before studying Islamic sciences and general sciences. Another strength is its ability to bring together at the epistemological level between empirical sciences (Secular West) as the "civilization of science" (*hadârat al-'ilm*), sciences whose basis is religious texts in Islam as "text civilization" (*hadârat al-nas*). , and rational-philosophical sciences as a philosophical civilization" (*hadârat al-falsafah*) (Abdullah, 2012:399-405). In the early history of the establishment of the Islamic University, IAIN, Islam is introduced moving from general introduction to field specialization. In contrast to the emphasis on the material (*mâddah*) comprehensive and comprehensive Islamic studies, it places more emphasis on the method aspect (*tarîqah*) (Abdullah, 1996: 61). However, the weak side of an offer like this only shows the gateway or bridge from a distance, even though the dialogue between revealed truth and "secular" science is not as easy as one might imagine, because "secular" sciences were born from empirical research in Western society which did not originally acknowledge the truth of revelation, and indeed it is not easy to embrace religion and science together as a unit of study in a woven scientific study (Pals, 1996: 3-4), more emphasis on aspects of the method (*tarîqah*) (Abdullah, 1996: 61).

One step further by not only stating that revelation can be a source of knowledge but can be used as a basis for the formulation of a grand theory (theory building). These steps and ideas are more or less the same as the desire for revelation to be regarded as a source of truth and as a principle of transcendence. Building a theory (theory-building) like this departs from the experience of Muslim society itself. The Qur'an can be used as a way of thinking as a paradigm. The method is to raise the premises of the distinctive values of the Qur'an as a formulation to produce empirical and rational theories. Processes like this, are taken in the formulation of the theory of modern science (Kuntowijoyo, 2006:24). The Qur'an also functions as self-regulation, namely any additions to Islamic buildings, will not shake its fundamental foundations. The integration of religious knowledge and secular science holds common knowledge and the truth of revelation. This kind of integration is a creative integration, namely integrating human rational-empirical findings with the truth of transcendental revelation.

The strength above lies in efforts to sterilize ethnic interests, colonialists, or Western bias in "secular" sciences. However, the offer of steps that are not only from a scientific perspective has clear limits but are more applicable.

The various integration offers mentioned above, of course, each has its strengths. Therefore, the truth of revelation or civilization of religious texts in Islamic studies, of course, remains the core of the study, because this is the "heart" of Islam. This approach is doctrinal-normative, as in the study of kalam, fiqh, usûl fiqh, tasawuf, interpretation, and hadis. However, the truth of revelation can be a starting point for the formulation of various further research theories in natural sciences as well as social sciences and humanities. The method is as offered by the idea of Islamic scholarship. In this way too, one can explain the offer for social sciences to depart from the premise of the Koran and research on Muslim societies, to say, not only in Western society.

Some of these offers focus attention on the Islamization of science, such as on the idea of how secular sciences are given content from an Islamic perspective, both from the aspect of ontology, epistemology, and axiology. This offer must be balanced with "scholars of Islam" (scientization of Islam). This last term is used as an alternative to the first term. However, what is described is more the Islamization of knowledge, compared to "Islamic scientists", as can be seen from the stages described above. Then there are also several writings that actually highlight the issue of how general sciences, including philosophy, can be applied in Islamic studies. This idea is to propose a philosophy of Islamic religious sciences (Abdullah, 1996: 101-120). On that basis, it was then proposed to apply the paradigms of modern philosophy of science, such as the paradigms of Lakatos, Popper, and Kuhn, even though the idea seemed to "show the doors", did not try to enter into it. The terms of philosophy of science were adopted to be applied in Islamic studies, especially Islamic studies in Indonesia (Abdullah, 1998).

The various offers of thought can be considered as elements that can complement each other. Ontologically, the offer of transcendentalization can be accepted, namely that knowledge actually comes from God, so that in this way there is room for truth for the revelation which so far has been removed in the West, and also provides space for uncertainties in addition to certainties because no matter how much people try to understand the truth, their efforts are still very limited. The idea of the formulation of the theory can also be considered because the truth of revelation takes part in the formulation. In this case, this idea has similarities with the ideas of Islamic scientists. On the axiological plane, the ideas of Islamic scholars offer Islam as an ethical and transformative basis. On the other hand, the idea of Islamic religious scientific philosophy speaks more at the epistemological level. In fact, what is emphasized by adopting the tools of the philosophy of science is that the Islamic sciences do not become closed, but that all assumptions and results of their formulation, because of their historicity, are always open to review, falsification, or in the popular expression "open for discussion" (qâbil al-niqâsy) (Wardani, 2015).

UII (Universitas Islam Indonesia) as the oldest Islamic college or university in Indonesia in terms of the development of the educational strata it manages has reached the doctoral study program level, this achievement can be said to have reached its culmination. However, simple discussions and discussions about the philosophy of science, especially the relationship between religion and science (Religion and Science) within UII are still very rarely carried out. Even if it is done it is still sporadic, not programmed and planned. In fact, based on cursory observations, there are some people, let alone seriously want to discuss the philosophy of science, especially to seek alternatives to the relationship between religion and science as a topic for discussion of the philosophy of science. Hearing and discussing the word philosophy is indicated to be a priori. Meanwhile in Western society, if Ian Barbour has been able to map there are 4 patterns of relationship between the two, namely conflict, independence, dialogue, and integration, or the dynamics of development offered by John F. Hought through the stages of conflict, contrast, contact, and confirmation, which are often found now, even in Islamic tertiary institutions, they are still in the stage of conflict or the most advanced are independent (not interfering with each other). It has not yet reached the level of dialogue let alone towards the stage of integration (Barbour, 1996, Rolston III, 1987, Jabiry, 2002). even in Islamic tertiary institutions, they are still in the stage of conflict or the most advanced are independent (not interfering with each other). It has not yet reached the level of dialogue let alone towards the stage of integration (Barbour, 1996, Rolston III, 1987, Jabiry, 2002). even in Islamic tertiary institutions, they are still in the stage of conflict or the most advanced are independent (not interfering with each other). It has not yet reached the level of dialogue let alone towards the stage of integration (Barbour, 1996, Rolston III, 1987, Jabiry, 2002).

Departing from this condition, the statement of Dr. Moh. Hatta at the opening of the Islamic College (now UII) on 10 April 1946 that this college will meet religion and science in an atmosphere of cooperation to guide society into prosperity (Tim Editor, 1995:33-36). This statement starts from the perspective of in-depth and prospective philosophy of science and if this is consulted with Ian Barbour's theory it is clear that the pattern of relations between religion and science is in a position of integration. However, the position and relation between Islam and science which are integrated in nature need further elaboration in a critical manner because it turns out that this integration model still leaves several fundamental and philosophical problems.

Concluding Remarks

In conclusion, it is necessary to point out that there is an intellectual spirit that this paper tries to put forward, namely the spirit to place Islamic civilization in the continuous search for creative synthesis. This spirit is of course not something new or foreign to Islamic tradition and civilization. On the contrary, the spirit of creative synthesis has become the breath and core value that underpins the progress of Islamic civilization in its 'golden' era, at least in the span between the 9th and 13th centuries, when Islamic civilization demonstrated a high capacity in scientific and technological synthesis. scientific and technological synthesis) which is demonstrated by high receptivity to various intellectual heritage and civilizations. With this spirit of creative synthesis too, Islamic civilization has actually laid a very solid foundation for the ethos and cosmopolitan nature of Islamic civilization; namely the willingness and openness to learn from the Others (the others), allowing the Others to learn from Islam, and still maintain the essence of Islamic authenticity

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