

THE ISLAMIZATION OF KNOWLEDGE IN ENGLISH LANGUAGE TEACHING

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Abstract

The revolution of science starts with the revelation of Qur'an. Qur'an states about the relationship between God and the world of nature, so do the world of nature and the offspring of Prophet Adam. In the Qur'an, it is stated about Divine Name *Ar-Rahman*, the Most Merciful, which is viewed, has close relationship with nature. The encouragement in Qur'an will build some positive behaviors of human. Any information from Qur'an becomes precious materials to study, seek and think deeply. It is all about the evidence from the Qur'an. There are so many samples from the verses of the Qur'an that talk about science and knowledge.

The aim of this article is to convey some messages from the Qur'an and from some of Islamic scholars. Various studies have been accomplished. Islamization of knowledge in all fields has close relationship with one's understanding towards the Islamic belief, as Islam is a religion signifies on right-thinking, right-speaking, and right-doing. So the Islamization of knowledge means to protect Muslims from the knowledge that is contaminated, misleading and causes errors. It will lead to safety, kindness, justice, and the power of faith.

Keywords: Islamization of Knowledge, English Language teaching

The Nature of Islamization of Knowledge

There are some good books focusing on the Islamic opinions and important questions in the religion and science discourses. One of them was written by Mudzaffar Iqbal (Iqbal, 2007). In this book, there is a discussion about 'two-entity model' which was established by Christianity in the field of science. The 'two-entity model' has formed the Christianity's thought that science and religion are two different things that should be separated. This thought raises some basic questions: is the two-entity model truly applicable to all religions and all scientific traditions?

Qur'an states clearly about this new revolution which is revealed by the almighty Allah and has been started with the birth of Muhammad *sallallahu 'alaihiwasalam* in Makkah. Makkah at that time was not considerable as a point city unless the presence of Ka'bah, as a reservation building of prophet Abraham and his son Ishmael some 2500 years before the birth of Muhammad on a Monday in the month of April, 571. At the age of forty he received his first revelation. The revelation continued over the next twenty-three years.

The rapid enlargement of the geographical restrictions of the Islamic

state has often led Western historians to view Islam as a religion that spread by the sword. This image of Islam was constructed during the middle Ages but this was against as far as Muslims are concerned, it was the essential truth of the message of Islam, rather than military triumphs (Iqbal, 2007, p. 2).

Adian Husaini explained fairly and straightly toward the philosophy of science in which nowadays we notice it has been influenced by secularism (ideas or thoughts that against religion or contra religion especially to Islam). It explained some differences of Muslims' thought and seculars' thought in the process of knowledge (Husaini et.al, 2013). The process of secularism started when a western philosopher, Rene Descartes (d. 1650) formulated a principal thought, "I think so I be" or "Thought makes me exist" (*cogito ergo sum*) which means that ratio is the only tool to measure the truth. This principal thought was then followed by some other philosophers such as: a) Tomas Hobbes (d. 1679), b) Immanuel Kant (d. 1860), c) Edmund Husserl (d. 1938) and d) Emilio Betti (d. 1986), etc. In modern era, philosophy of Immanuel Kant influenced much more. He argued the hesitation of David Hume toward science. According to Kant, science is possible but metaphysics is impossible because it was not based on human senses. Metaphysics is a transcendental illusion, and metaphysical assertions are without epistemological value (Husaini et.al, 2013, pp. 7-8).

Epistemology of the west modern-secular also bores atheism, as a result, atheism becomes the general phenomenon in all disciplines of science such as philosophy, theology of Jews-Christianity, science, sociology, psychology, politics, economy, etc. (Dr. Adian Husaini, 2013, p. 9). Beside the effect of atheism, the

epistemology of the west modern-secular also caused secularism in Christianity theology. The worldview of Christianity has a paradigm shift. In medieval times Christianity became a central worldview of west civilization, but then it is ignored in the modern era. This new worldview was improved after the era of so-called "the Dark Ages of Europe", and through the new worldview they opposed against the existence of God in all aspects of life. In their viewpoints, God would disturb the freedom of humans. Jean Paul Sartre (1905-1980) stated "Even if God existed, it will still necessary to reject him, since the idea of God negates our freedom" (Husaini et.al, 2013, p.2).

Islamization of contemporary science was firstly conceived by Prof. Syed M. Naquib Al-Attas since the 1960s (Al-Attas, 1969). He is the most persistent Islamic scientist in the Islamization of science as a whole. In his view, the biggest Muslims' challenge today is secularization of science. He criticized the secularization of science in the Western world and the emergence of bad conditions of the Muslims who do not pay attention and neglect it. In 1973, he wrote "Treatise on Muslims" which warned of the dangers of secularization of science as a solution (Handrianto, 2010, p. 129). The purpose of Islamization of science itself is to protect Muslims from the science that is contaminated, misleading, and causes errors. Islamization of science aims to develop important knowledge that can arouse personal thought of Muslims and increase their faith in God. Islamization of knowledge will lead to safety, kindness, justice, and the power of faith (Hasim, 2005).

The objects of Islamization by Syed Naquib al-Attas are not outside the mind but contained within one's soul or

mind. Moreover, his approach to Islam is closely related to the basic structure of the metaphysics of Islam that has been formulated in line with the revelation tradition, intellect or reason, experience and intuition. This is because Islam essentially combines the methodology of rationalism and empiricism, but with the additional revelation as the source of truth about something that cannot be reached by the methods empiric-rational. So, although the rationality and methodological aspects of the search for truth in Islam have some similarities with the Greek philosophical view, they are fundamentally distinguished by the Islamic worldview (al-Attas, 1986, pp. 464-465).

Qur'an as the Source of Knowledge and Science

According to Adian Husaini, Islamic epistemology is important in its relation with the sources of knowledge and how human acquires the knowledge. Epistemology is usually defined as a branch of philosophy which discusses the knowledge globally or generally and fundamentally. Knowledge is something fundamental in human life. Islam is a religion that praises the knowledge and Qur'an gives its huge attention toward the activity of thought and knowledge. We can find 823 times the word '*al-ilm*' occurs in the Qur'an. Moreover the first lessons which were taught to Prophet Adam were the names of things. In QS. Al-Baqarah: 31, the first command was '*iqra*' (read!) and activity of writing was symbolized with '*qalam*' (pen). The process of learning (read and write) should not be separated with the foundation of faith. Everything should be based on the Name of Allah, so that from the beginning, Islamic scientific tradition should be always in the frame of

'*tawheed*' or Islamic monotheism (Husaini et.al, 2013, pp. 27-28).

The effect of Islamic scientific philosophy which is based on revelation of Allah as sources of knowledge leads the knowledge tradition into inseparable knowledge and action (conducts). Islamic knowledge tradition put the morality or Islamic behavior and good deeds into their precious position. This condition is so different from the reality of secular scientific tradition in the west (Husaini et.al, 2013, p. 46). West against all sources of knowledge from the holy books (God's revelation) so that west only based their findings of seeking the origin of nature and human from senses (positivism) and ratio (rationalism). On the contrary, the concept of Islamic worldview bore the integrated and compact knowledge which be based on hereafter orientation. This is one of the precious concepts in Islam. West epistemology is only based on empiric and rationalism while in Islam there are four sources of knowledge: senses, ratio, intuition and divine revelation of God. As al-Attas stated: "God is not a myth, an image, a symbol, that keep changing with the times, He is reality itself. Belief has cognitive content, and one of the main points of divergence between true religion and secular philosophy and science is the way in which the sources and method of knowledge are understood" (Husaini et.al, 2013, p. 40).. Recently, the damage of understanding toward knowledge especially Islamic knowledge is being so general. Ignorance of religious knowledge is being extent. Some scholars could not read holy Qur'an well. In fact knowing and understanding Islam is a must. It is obligation from Allah. We can find so many evidences from the Qur'an about the importance of knowledge.

Westernization of science is the result of skepticism and confusion that has raised doubts and allegations because of scientific methodology. Cast doubt as epistemology legitimate tool in science and is not built on revelation and trust but based on cultural traditions reinforced by philosophical speculation associated with secular life. The effects of westernization of science that merely rests on reason and senses yarn away from Divine revelation can be seen in between Darwinism which resulted in the occupation and colonization. Millions of people died, slavery and exploitation of natural resources. Similarly, the idea of pluralism gave birth to a new model of the inquisition in the name of war against terrorism. For instance is the occurrence of vivisection in medicine, namely cutting alive part of certain members of the animal for the purpose of testing drugs for human interests, and so on (Husaini et.al, 2013, pp. 30-31)..

De-westernization is so-called the Islamization of Science. One of the functions of Islam is being a solution for all problems in the society. We believe that Islam is the only divine religion which is authentic and complete. As a great religion that had ever being a leader in the world, Islam gives evidence of being a good solution to all problems. In the contrary, recently we notice so many damages in the society which were caused by the paradigm of secularism, rationalism, materialism besides of the few improvements. We can find suffer, battle, environmental disaster, weird and anomy everywhere. Science that has been improved in the west is so far from revelation of God. West lied their investigation only based on ratio and sense. As result western science bore many catastrophes. For instance the theory of Darwinism bore colonialism and racism. Pluralism bore intolerance and

exclusivism. The idea of pluralism, the truth is only their own, caused new inquisition against what they call terrorism. Furthermore, in medical world vivisection (slight alive animal) became 'inhumanity' method to test medicine (Husaini et.al, 2013, pp. 231-233).

De-westernization against the idea of value-free, neutral, or objectivity of science. As it was a characteristic of positivism. This thought set a border line between fact and value. Positivism became a new religion in the era of twentieth century (Husaini et.al, 2013, p. 235).. The idea of de-westernization began from a thought that modern science is not value-free but value laden. It is uneasy to apply and not just like labelling. Moreover, not all western science should be neglected. Some of them have similarity with the Islamic science. The one, who is willingly doing Islamization on science, should fulfill some requirements. He should be able to identify the Islamic worldview, beside understanding the western civilization (Husaini et.al, 2013, p. 247).

Islamization of Science and College at University of Ibn Khaldun Bogor

Islamization of Science and College is in line with the Islamic Educational Objectives. Prof. Ahmad Tafsir, in his book *Islamic Educational Sciences*, explains that Islamic education experts agree that the general purpose of Islamic education is a good human being. Good human is a human who fears Allah. Similarly, the First World Conference on Islamic Education (1977) concluded that the ultimate goal of Islamic education is a human who preserves themselves absolutely to God. Furthermore, Prof. Ahmad Tafsir suggests the characteristics of the perfect Muslim in Islam are a healthy Muslim, having intelligence and

clever, moreover his is fear of God. Physical sound has a characteristic sound, strong and skilled, while smart and intelligent traits are able to solve problems quickly and accurately, as well as a lot of knowledge. The *takwa* heart is a heart full of faith in God (Tafsir, 2013, pp. 67-70).

In Indonesia, the Islamization of science and the campus itself is not separated from the name of a character who had served as Rector of the University of Ibn Khaldun in the year 1983-1985. He also served as Minister of State for Food and Horticulture RI in 1998-1999. Islamization of science by Prof AM Saefuddin, ever happened to the golden mass of Islam (The Golden Age of Islam) in the 7th century until 14th. At that time many Muslim scholars were studying the books of Byzantium, Persia, and Greece. The results of their studies and analysis had led to the emergence of the best works of Muslim scholars that many kept in the library of the Islamic Caliphate, as in Baghdad, Fathimiyah in Cairo, and so forth. However, after the time was fallen, books by many Muslim scholars were brought to the West, since then the West studying the books of Muslim scholars (Saefuddin, 2015).

Islamization of Science and Campus by AM Saefuddin is how to Islamize views of scientists who are very aware that scientists, scholars, experts and candidates are in campus. Therefore, clicking Islamize Campus is an initial strategic effort to prepare the Islamization of Science. The efforts made by the clerics and activists according to him is not enough because it is still performed sporadically, volunteer and less organized. Accordingly, various efforts over the maximum should be done (Saefuddin, 2010, p10)..

Prof. AM Saefuddin strives back to "turn" back the idea of Islamization of Science and Campus after a long time no hears. In his book entitled "Between Germany and Mecca", published in birthday of his seventy, he talked much about his exploits on campus, boarding school and mosque. This struggle was inspired from many of Dr. Mohammad Natsir's thoughts in which he is a figure of Islamic fighter in "orde baru" stage (Thaha, 2010, p. 95). His ideas about the Islamization of Science and Campus were quoted by some authors in his interview with reporters from *Suara Hidayatullah* and other magazines (Majalah Suara Hidayatullah, Desember 2010, p. 36).

The Islamization in all faculties and schools has been applied through the University of Ibn Khaldun entirely though still in exchange. Since 1983 University of Ibn Khaldun (UIKA) Bogor has proclaimed itself as a campus that carries the spirit of Islamization of Science and Campus (ISC). The dynamics and challenges have skipped both external and internal. Until now UIKA Bogor presents consistently in carrying the spirit of it. Because the original purpose of establishment of this campus is based on the intentions and noble goals. Among the lofty goal is to produce a cadre of scholars, preachers and Muslim scholars to develop the struggle for the propagation of Islam in Indonesia (Husaini et.al., 2013, p. ix).

Realizing the noble ideals of the Bogor UIKA is not very easy in the midst of the demands of materialism and hedonistic life gripping a variety of lines including education. Among the efforts is to give birth and to recruit qualified lecturers and gave birth to concepts that can be a guide to run the program of ISC (Husaini et.al., 2013, p. ix). It is hoped that the course of Islamic Studies which are

taught to all majors in Ibn Khaldun, accompanied by ASKI or assistance of Islamic Studies, are able to expected to form the Islamic Worldview to the student of Universitas Ibn Khaldun Bogor (UIKA, 50 Tahun UIKA Melintas Zaman, Meretas Jalan Kebangkitan Umat, 2011, p. 102).

Among the more serious efforts undertaken in UIKA Bogor is to establish a boarding school, which is until now so called *Ulil Albab* with KH. Prof. Didin Hafiduddin as guardians. Muhammad Natsir, KH. Soleh Iskandar and AM Saefuddin as its founders. In the past, according to Didin Hafiduddin, Muhammad Natsir once reminded that the development of Islamic education is highly dependent on three pillars, namely Campus, mosques and boarding school. Spirit of Islamization of Science and campus at that time was made possible by the intensification of the students studying Islam. Until this point of time, studying in Pontren Ulil Albab is performed after evening prayers, and after the dawn prayer. Student or students learning is equipped by commentaries of the Quran, Ulumul Qur'an, al-hadith, siraNabawiyah, and Capita Selecta Propagation. Pontren is located at UIKA complex, Bogor, adjacent to the Masjid Al-Hijri II located on KH. Sholeh Iskandar street. Several alumni of pontren Ulil Albab have become ministers as well as Muslim scholars (50 Tahun UIKA Melintas Zaman, Meretas Jalan Kebangkitan Umat, 2011, p. 100-101).

The Solicitation of Islamization of Knowledge in English Language Teaching

There are some researches completed by some scholars discovering the variant aspects of Islamization in English language teaching. One of the researches is entitled

“Reading Trends and Perceptions towards Islamic English Websites as Teaching Materials” written by Zurina Khairuddin, Azimah Shurfa Mohammed Shukry1 & Nurshafawati Ahmad Sani.

This paper is a study of the reading trends and perceptions of Muslim Malaysian undergraduate students towards Islamic English websites as pedagogical materials in English language classrooms. Data was collected through a set of questionnaires to 180 students from the International Islamic University Malaysia (IIUM) and Universiti Sultan ZainalAbidin (UniSZA). The findings revealed that the students were self-motivated to read the materials to gain spiritual knowledge and to use the knowledge to deal with personal challenges. It also shows that the students recommend that the materials are used for pedagogical purposes in the learning of the English language. The study proposed that texts that bring enjoyment, inspiration, spiritual knowledge and personal development are used as reading materials in English lessons for Muslim students. This would enhance the motivation to read more whilst improving the proficiency of the English language (Khairuddin, Shukryl & Sani, 2014, p. 214).

The other researcher, Zuliati Rohmah in her research entitled “Incorporating Islamic Messages in the English Teaching in the Indonesian Context” claims that in the context of postcolonial Indonesia, the teaching of English which often implies the teaching of norms and cultures embedded within English language may create tensions among learners. To help Muslim students minimize the tensions, material writers and teachers may incorporate Islamic messages in the teaching of English. Since this is possible to carry out within the school-

based curriculum, the writer offers some ways of integrating Islamic messages in the English teaching: writing/using English course-books tailored with Islamic messages, using authentic materials containing Islamic messages or using available supplementary materials containing Islamic messages designed by ELTIS. At the end of the paper, the writer gives an example of using an Islamic song to generate communicative activities among learners (Rohmah, 2012, p. 157).

As for the personal, the researchers themselves are lecturers in English education at the University of Ibn Khaldun Bogor. One of them has conducted several activities due to the Islamization of Science in this campus. Since the beginning of 2013 she has been teaching at Ibn Khaldun Bogor and has conducted several studies in Islamization field. Among them a study entitled: "Parable in the Noble Qur'an on the Persepective of Twelfth Grade Students of Senior High School" (Djamjuri, 2013), "The Ability of the Fourth Semester Students in Identifying the adjectives and Adjectival Phrases from English Translation of Surah Al-Mulk" (Djamjuri, 2014), and "Immersing the Moral Understanding toward Children Through Islamic English Songs" (Djamjuri, 2015). Since 2015 she has also published some books entitled: English for Smart Moslem Learners (Djamjuri, 2015), Islamic Stories for Smart Muslims (Djamjuri, 2015), Islamic Professions (Djamjuri, 2016), and Islamic Culture Around the World (Djamjuri, 2016).

In the process of teaching and learning, Islamization process also has been occurred undertaken by the lecturers in English Education program, Faculty of Teacher Training and Education at UIKA Bogor. Since 2015 up to recent time (2017)

a committee has been accomplished to perform the Curriculum of English Education at University of Ibn Khaldun. The committee makes some efforts to the formulation of language education curriculum tailored to the Vision and Mission of UIKA Bogor which carry the idea of Islamization of Science and Campus. Although not yet fully completed, but the results of deliberations Team, Islamic values are inserted and integrated into English teaching at English Education Program. One of its efforts specifically by adding Subjects named English for Islamic Studies.

CONCLUSION

From the most explanation, Islamization of knowledge should be individually and corporately understood and applied to enrich the Islamic literatures specifically as well knowledge and science literature entirely. It should spread well among all literatures and researches. Qur'an has its position being the foundation of knowledge from the Almighty Allah, that is merely the everlasting source to be searched and spread. One of the efforts that applicable is to convey or insert the message of Islam in all fields including in English language teaching. These efforts are simply because Islamization of knowledge aims to develop essential knowledge that may awakens personal thoughts that will add more faith in God. The purpose itself is to protect Muslims from the knowledge that is contaminated, misleading and can cause errors. It will lead to safety, kindness, justice, and the power of faith. Moreover, as Muslim we should have the willingness for being professional and gain the validity information from the Qur'an since Muslims believe it comes from the Creator of human and universe.

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