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WHEN RELIGION APPROACHES SCIENCE; An Interpretation of Ziauddin Sardar's Integrative Islamic Education Thought

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Abstract

The aspiration of most Muslim intellectuals is how to break the scientific dichotomous dilemma that has been rooted so strongly in the history of Islamic Education. Among those Muslim intellectuals is Ziauddin Sardar. The epistemological construction built by Sardar, to integrate science and religion is to make the Qur'an and Hadith as the basic foundation for the development of Islamic science. Islamic science must fulfil the following requirements, namely tawhid (God's divinity), khalifa (God's guardian), 'worship, 'ilm (knowledge), halal (permissible things), haram (prohibited things), 'adl (social justice), zulm (tyranny), istishlah (public interest), and diya' (waste). Educationally, the process of developing Islamic education for Sardar is to internalise values with the spirit of Islam, namely fulfilling the ideals of the Islamic worldview, such as brotherhood, social justice, proportional use of natural resources.

Kata Kunci

Agama Islam, Sains,
epistemology, Ziauddin Sardar

Abstrak

Cita-cita sebagian besar intelektual muslim adalah bagaimana berupaya memutus dilema dikotomik keilmuan yang sudah mengakar begitu kuat dalam sejarah Pendidikan Islam. Di antara intelektual muslim itu adalah Ziauddin Sardar. Kontruksi epistemologis yang dibangun oleh Sardar, untuk memadukan sains dan agama adalah dengan menjadikan alQur'an dan Hadits sebagai tumpuan dasar bagi pengembangan sains Islam. Sain Islam haruslah memenuhi persyaratan sebagai berikut, yaitu tauhid (keesaan Allah), khaifah (wali Allah), 'ibadah, 'ilm (pengetahuan), halal (hal-

hal yang dibolehkan), haram (hal-hal yang dilarang), 'adl (keadilan sosial), zulm (tirani), istishlah (kepentingan umum), dan diya' (pemborosan). Secara edukatif, proses pengembangan Pendidikan Islam bagi Sardar adalah melakukan internalisasi nilai dengan semangat Islam, yaitu memenuhi cita-cita pandangan dunia Islam, seperti persaudaraan, keadilan social, pemanfaatan Sumber Daya Alam yang proporsional.

Introduction

Discussions about the integration of science or the Islamisation of science or whatever the term is, which relates to the integration of religious sciences with general sciences in Indonesia, found its momentum, when institutionally there was a change from the State Islamic Institute (IAIN) to the State Islamic University (UIN). Since 2005 until now, the number of UINs in Indonesia has shown a massive movement, reaching 29 UINs. To mention just a few, the last five that made the transformation are UIN Palu; UIN Mahmud Yunus Batusangkar; UIN Sjech M. Djamil Djambek Bukit Tinggi; UIN K. H. Abdurrahman Wahid Pekalongan; UIN Sheikh Ali Hasan Ahmad Addary Padang Sidempuan; and UIN Salatiga.¹

This change is not only to try to "compete" with other secular universities, such as Gajah Mada University (UGM), University of Indonesia (UI), Padjajaran University (UNPAD), and others, so that Islamic Universities in Indonesia can compete with other universities in this country, but also as a form of "effort" to revive the glory of Islam in the past (the golden age of Islam).

During the golden age of Islam, Muslim intellectuals almost mastered all branches of scientific discipline. Naturally, various experts

were born with various disciplines, but still have an Islamic scientific base. For example, in the field of philosophy there are the names of al-Farabi, al-Kindi, and Ibn Rushd; in the field of medical science there are the names of Ibn Sina, and al-Razi; in the field of sociology there is Ibn Khaldun; in the field of mathematics there is al-Qawarizmi; and many others.²

The dynamics of the development and progress of science in the Islamic world in the middle era is believed to have been supported by the existence of an integral and dynamic Islamic education system, integral because it combines reason and revelation as a source of knowledge and dynamic because it always develops with new discoveries. It is natural that in the end several Muslim scientists were born with various fields of discipline.³

However, after the 13th century until today, Islam has experienced a decline. The construction of epistemology in the Islamic world is increasingly slackening, along with the collapse of the Islamic kingdoms that ruled the Arabian peninsula. Simultaneously, the West carved out a new era since the renaissance. This period, in the history of philosophy, began with Renne Descartes with his *cagito ergo sum*. Descartes' declaration led to a new perspective on the philosophy of humanity. This change in perspective restores

¹ Arifuddin Pengembangan dan Pembaharuan Perguruan Tinggi Keagamaan Islam Di Indonesia: Gagasan dan Implementasinya, Al-Afkar: Journal for Islamic Studies (2021) 4(2)

² Taufik and Yasir, Mengkritisi Konsep Islamisasi Ilmu Ismail Raji Al-Faruqi: Telaah Pemikiran Ziauddin Sardar, Jurnal Ushuluddin (2017) 25(2)

³ Syamsul Nizar, Sejarah Pendidikan Islam: Menelusuri Jejak Sejarah Pendidikan Era Rasulullah sampai Sekarang (Jakarta: Kencana, 2009)

human autonomy and freedom.⁴ This period has given birth to various scientific disciplines with various perspectives, such as sociology, psychology, anthropology, cosmology and so on. Under these conditions, the centre of reference for scientific civilisation is no longer in the Islamic world, but in the West.

Epistemologically, the Western scientific tradition departs from efforts to release science from the shackles of religion (church). The hegemony of the church at this time was so strong. They considered that only the church deserved to provide space for the life, thought, politics and science of its adherents.⁵ Various threats and intimidation of scientists became a daily reality, so they felt suppressed and closely guarded. "*Anyone who comes out with a theory that contradicts the views of the church will be arrested*". That's what the law says. One of the victims was Nicolaus Copernicus (1473-1543), who argued that it is the earth that revolves around the sun and not the other way round. Copernicus' opinion or thought was a refutation of the theory of planetary movement of Cladius Ptolemaeus (150 AD) who said that the earth is stationary as the centre of the universe, while the moon, sun and other planets move around the earth.⁶

This condition gave birth to the process of secularization of science, namely the spirit to provide new autonomy and independence that is as broad as possible for humans over their God (religion). This encourages some Western scientists to be trapped in their freedom from God (religion). This idea is

reinforced by the argument that religion will naturally fade and have no important role, when industrialised societies advance. They try to propose new concepts of reality, without making room for God. God, who is sacred and tends to be speculative, is not worthy of scientific study. In fact, the existence of God shackles human freedom. It's no wonder then that there are those who shout "God is Dead".⁷

In the next process, the definition of science, for example, which is knowledge that must be observable and measurable, further strengthens the dividing line between science and religion. Religion for science is not observable and not measurable. In the end, religion and science are like two currencies that roll over each other, but are opposites that are impossible to meet.

This dichotomous epistemology, in Islam, is called "religious science" (*'ulūm al-shari'ah*) or "traditional sciences" (*'ulūm naqliyyah*) and "rational science" (*'ulūm 'aqliyyah* or *ghair syar'iyah*). Religious sciences refer to theology (kalam), law (*including fiqh, ushul fiq, etc.*), *ulumul Qur'an, ulumul Hadith, etc.*⁸ Rational sciences usually refer to the sciences of philosophy, rhetoric, arithmetic, astronomy, medicine, and so on.

Historically, Imam Al-Ghazali categorised religious science as fardhu 'ain and rational science as fardhu kifayah. As a result, scientific polarisation in Islam has widened.

According to Rahman, there are several factors that cause this dichotomy of knowledge, namely *First*, in the view of Muslims, there are still those who consider that the afterlife is more important than the life of this world. As a result, most Muslims

⁴ Harun Hadiwiyono, *Sari Sejarah Filsafat Barat II* (Yogyakarta: Kanisius, 1996); Hassan, *Pengantar Filsafat Barat* (Jakarta: Dunia Pustaka, 1996)

⁵ Mujahidin, *Hubungan Sosial Budaya Islam dan Kristen (Periode Pertengahan dan Modern)*, AL MA'ARIEF : Jurnal Pendidikan Sosial dan Budaya (2019) 1(1); Munjahid, *Kebijakan Pendidikan Khalifah Al-Ma'mun Dan Implikasinya Terhadap Kemajuan Ilmu Pengetahuan, Risalah, Jurnal Pendidikan dan Studi Islam* (2020) 6(2)

⁶ Masrika, *Perkembangan Ilmu Pengetahuan di Baghdad (Abbasiyah) dan Andalusia (Umayyah)*, NIHAIYYAT: Journal of Islamic Interdisciplinary Studies (2023) 2(2)

⁷ Harun Hadiwiyono, *Sari Sejarah...*, 23

⁸ M. Arif, *Epistemologi Pendidikan Islam: Kajian atas Nalar Masa Keemasan Islam dan Implikasinya di Indonesia* (Yogyakarta: LKiS, 2006); lihat juga Fahmi and Rohman, *Non-Dikotomi Ilmu: Integrasi-Interkoneksi Dalam Pendidikan Islam*, AL-MIKRAJ : Jurnal Studi Islam dan Humaniora (E-ISSN: 2745-4584) (2021) 1(2) 2021

prioritise religious sciences as the basis for the afterlife. *Secondly*, the rise of Sufi teachings that crystallised into *thariqh-thariqah* that deliberately rejected intellectual rationalism in the achievement of knowledge. And *Third*, the legality of diplomas that got greater job opportunities as muftis or qadis at that time were religious sciences, while philosophers and scientists were only available job vacancies in the palace.⁹

Equivalently, the West, with all the advances in science and technology, then explored as widely as possible to various countries. This includes Muslim-majority countries. This long process of colonization also exacerbated the darkness of the dichotomy of knowledge. In Indonesia, for example, the Dutch refused to include religious subjects in their schools. Meanwhile, religion could only be taught in pesantren-based schools.

Although Indonesians enjoyed some of the colonial education system, such as the classroom system, the use of blackboards, desks and benches, and the introduction of general sciences. However, the Dutch neutrality towards religion was less consistent. This is due to the influence of Snouck Horgronje's analysis, which categorized Islam into three categories: worship, social and community, and political power.¹⁰ In terms of worship and society, the Dutch did reduce the power of pressure on Muslims, but in politics the Dutch tended to suppress. This condition is not favorable for the journey of Indonesian Islamic education. The assumption that Indonesians are a third-class group can be seen in Shiraishi's research.¹¹ Steenbring's research, which is rather complete in capturing the long journey

of education in Indonesia, also explains the role of colonial pressure on Islamic education in Indonesia.¹²

This condition, where there is such a sharp dichotomy between religious and general sciences, has encouraged Muslim scientists, such as al-Attas,¹³ al-Faruqi,¹⁴ and Ziauddin Sardar himself, as well as others, to try to Islamise or integrate science. Therefore, this paper will discuss how Sardar views the integration of science and religion.

Ziauddin Sardar's Intellectual Journey

Ziauddin Sardar was born in Pakistan on 31 October 1951 in Dipalpur, northern Pakistan. But since young, at the age of 9, he has followed his father who worked in London, United Kingdom. He later completed a degree in science and communications at the City University of London.¹⁵

Sardar's experience living in the midst of a non-Muslim majority subjected him to psychological pressure and social marginalization.¹⁶ Britain at the time, still harboured enormous fears about Muslims, as it feared a growing Muslim community in Britain. There was also an assumption that Muslims were like an incurable herpes virus.¹⁷ So it is not uncommon, when the British Muslim community proposes the establishment of an Islamic school, the proposal is considered a threat to Western civilization by British society. The result is the

¹² K. Steenbring, *Pesantren, Madrasah, Sekolah ; Pendidikan Islam dalam Kurun Modern*, (Kakarta: LP3ES, 1986)

¹³ Wan Daud, *The Educational Philosophy and Practice of Syed Muhammad Naquib al-Attas An Exposition of the Original Concept of Islamization* (Malaysia: ISTAC Kuala Lumpur, 1998)

¹⁴ al-Faruqi, *Islamisasi Pengetahuan*, (Bandung: Pustaka, 1984)

¹⁵ Assya'bani, *EKO-FUTUROLOGI: Pemikiran Ziauddin Sardar*, *Dialogia*, 15(2) 2017)

¹⁶ Sa'dan, *Islamic Science, Nature And Human Beings: A Discussion On Ziauddin Sardar's Thoughts*, *Walisongo: Jurnal Penelitian Sosial Keagamaan* (2015) 23(2)

¹⁷ *Ibid*

⁹ Fazlur Rahman, *Islam Dan Modernitas; Tantangan Transformasi Intelektual*, (Bandung: Pustaka, 1985)

¹⁰ Suminto, *Politik Islam Hindia Belanda*, (Jakarta: LP3ES, 1986)

¹¹ Shiraishi, *Zaman Bergerak; Radikalisme Rakyat di Jawa 1912 – 192*, (Jakarta: Grafiti Pers, 1997)

assumption that Muslims in Britain are like "thorns in the flesh" that must be eliminated. Naturally, there were social and psychological tensions at that time between the Muslim community and the British. It was in this situation that Sardar grew up in the UK.¹⁸

His expertise in communications, coupled with experience in international journalism in the Middle Eastern Muslim world such as Saudi Arabia, has been able to strengthen his critical attitude towards the perspective of Muslims in the modern era. Like his scientific predecessors, such as M. Iqbal and Fazlur Rahman, Sardar believes that among the reasons for the decline of Islam in recent years, many are influenced by Muslims' rigid understanding of their own religion. For example, he argues that the main religious teachings in the Qur'an are still understood in medieval nuances, whereas at that time, there were still discriminatory practices against women.¹⁹

In addition to these problems, Sardar also suspects that the majority of the Muslim community has been trapped in the interpretations of Islam in the glory days of the past. As a result, the dynamic tradition of Islam has become frozen and has barely given birth to new interpretations of Islam. But on the other hand, other groups of Muslims are trapped in excessive worship of modernity.

Now, Sardar tries to synthesize by offering new visions of the future of Muslim societies in the world. As Rusli sees it, Sardar's thinking, which tries to synthesize various ideas about the future of Muslim civilization in the world, cannot be separated from the influence of Thomas Kuhn's "paradigm" thinking and Paul Feyerabend's "anarchist"

theory of science.²⁰

Much of Sardar's intellectual journey has been through social work outside the university. For example, he has served as a Hajj officer, as a Commissioner for the Equality and Human Rights Commission and as an interim member of the National Security Forum. At the same time he has also been an editor of the Muslim journal and magazine Inquiry. He has been a science journalist for Nature and New Scientist and a television reporter for London Weekend Television. Sardar's writing ability is evidenced by his being named a columnist at the New Statesman for several years. Sardar even worked as an advisor to Anwar Ibrahim, the former Deputy Prime Minister of Malaysia.²¹

Over the past 30 years, as a writer, Sardar has published 241 works, in the form of books and scientific articles. Many of his writings reflect his critical stance in understanding religion and society, including *Post-modernism and the Other* (1998); *Orientalism* (1999); *Introducing Islam* (2001); *The A to Z of Postmodern Life* (2002); *Islam, Postmodernism and Other Futures: A Ziauddin Sardar Reader* (2003); and *Desperately Seeking Paradise: Journeys of a Skeptical Muslim* (2004).²²

One of his most recent books on Qur'anic interpretation is particularly interesting. This book, entitled *Reading The Qur'an: The Contemporary Relevance of the Sacred Text of Islam* (2011). The book has been translated into Indonesian with an interesting title, *Ngaji Qur'an di Zaman Edan: A Tafsir to Answer Recent Issues* (2014).

¹⁸ Idris, Islam dan Krisis Lingkungan Hidup (Prespektif Sayyed Hossein Nasr dan Ziauddin Sardar), Islam dan Krisis Lingkungan Hidup (2020) 8

¹⁹ Anggoro, Tafsir Alquran Kontemporer: Kajian atas Tafsir Tematik-Kontekstual Ziauddin Sardar, AL QUDS : Jurnal Studi Alquran dan Hadis (2019) 3(2)

²⁰ Rusli, Islam dan Lingkungan Hidup: Meneropong Pemikiran Ziauddin Sardar, Majalah Hermeneia Pasca UIN Sunan Kalijaga (2004) 3(2)

²¹ Ma'zum, Erlinda, and Syaifuddin, Praktik Ekonomi Syariah Dalam Konsep Pemikiran Ziauddin Sardar, Syi'ar Iqtishadi : Journal of Islamic Economics, Finance and Banking (2021) 5(2)

²² Wiwaha, Epistemologi Paradigma Islam (Studi Pemikiran Ziauddin Sardar), Religious: Jurnal Studi Agama-agama dan Lintas Budaya (2018) 3(1)

Like Fazlur Rahman's thoughts in that book too, Sardar states that everyone has the right to interpret the Qur'an with a record of always considering the spirit and human values in the Qur'an. This is intended so that understanding of this holy book is not only monopolized by certain religious groups or elites. But according to him, unfortunately those who claim to have the authority of interpretation are people who use textualist interpretation.

At this time, said Sardar, it becomes a hard work effort, so that Muslims are able to find a new understanding with a humanitarian spirit. He emphasized that humans can only study and further understand the Qur'an in a contemporary perspective, here and now. For example, on the issue of hijab for women, Sardar argues that there is no command in the Qur'an to wear certain cultural garments such as *burqa*, *cadar*, *abaya*, and *niqab*.²³

The real substance is in the command to "restrain or lower the gaze" in Q.S. al-Nur: 31. This verse should be understood as a form of social control for men not to always follow their lust, instead of cornering women as the culprit of moral chaos so that they must cover all their bodies from head to toe.

As a scientist, Sardar's contribution to the Islamic world is certainly not small. He has many fields of expertise. Starting from the fields of Islamic Science, Future Studies, Postmodernism and Transmodern, identity and multiculturalism, and Postnormal Times. The works written by Sardar are more futuristic in nature. It is natural that many experts give him the title as the architect of the future of Islam.

Science and Religion in an Epistemological Fold

²³ Damanuri, SHARI'AH SEBAGAI METODOLOGI PROBLEM SOLVER Catatan atas Pemikiran Ziauddin Sardar, *Justicia Islamica* (2013) 10(1)

Anyone would admit that today, the Islamic world is still limping up the rungs of civilization. The Islamic world is still at the bottom of the ladder of other world civilizations. Islamic countries are far behind the predominantly Christian-Protestant countries of Northern Europe, North America, Australia, and New Zealand; far behind the predominantly Roman Catholic religions of Southern Europe, and South America; still below the Orthodox Catholics of Eastern Europe; far ahead of the Jews of Israel; behind the Hindus of India; far behind the Buddhist-Confucianists of China, South Korea, Taiwan, Hong Kong, and Singapore; behind the Buddhist-Taoists of Japan, and the Buddhist Thais of Thailand.²⁴ So practically, there is no major religion on earth that is less advanced in science and technology than Muslims. The result is that not a few Muslims are lured by the 'lure' of Western progress, with the path of westernization.

This condition makes most Muslim intellectuals look for a way out of this intellectual and cultural 'colonialism'. Because on the one hand, this condition has uprooted the identity of Muslims, as well as widened the gap between religious values and Western-modern civilization. Muslims have unconsciously lost their religious spirit and are trapped in the choice of modernity.²⁵

The wave of modernity that the West has, epistemologically, began with the strong dominance of rationalism and empiricism in understanding reality. Two important sources in epistemology are reason (ratio) and the senses. Worshipping and deifying the former will lead to rationalism, while worshipping the latter will lead us to sensualism, empiricism, matrealism and positivism. If the

²⁴ Nurcholish Madjid, *Kaki Langit Peradaban*, (Jakarta: Paramadina, 2001)

²⁵ Ismail and Mukhlis, *Dari Islamisasi Ilmu Menuju Pengilmuan Islam: Melawan Hegemoni Epistemologi Barat*, *Ulumuna* (2017) 17(1)

former is abstract and the paradigm is logical. The second is empirical and the paradigm is scientific. Both paradigms ultimately reject mystical objects that are analogical and non-empirical. These two tools of knowledge then firmly rejected giving a significant share in the birth of science and technology in the West.²⁶

So that it gave birth to the dictum that science is that which must be observable (observable) and measurable (measurable). This dictum led to the birth of positivism, an understanding that emphasizes or makes science at the peak of rationalist-empirical. This understanding, in turn, leads humans to a spiritual void. At this level, the problem underlying the problem of modernity is actually an epistemological error. According to Muniron, in general, the characteristics of Western epistemology (modern science) can be seen in three ways, including, *First*, it emphasizes aspects or realities that can be touched empirically-sensory in the physical-material world. *Second*, the five senses and reason as a source of knowledge. and *Third*, usually using the "binner" inductive-deductive framework as a single method claimed as a scientific method. Western epistemology is thus opposed to the spiritual dimension. Therefore, what Muslim scientists do over the above problems is how to do epistemological reconstruction.²⁷

Al-Faruqi came up with the concept of Islamization of science as the basis of its epistemology. Through efforts to make science Islamic, or Islamize science, al-Faruqi hopes to be an answer and at the same time a challenge for Muslims not to follow Western epistemology which is considered contrary to

Islamic values. In one of his books, al-Faruqi writes as follows:

"This situation must be changed. It is obvious that Muslim scholars must all master the modern disciplines, understand them perfectly, and feel it as a non-negotiable command for all of them, to learn them all. That is the first prerequisite. After that, they must integrate the new knowledge into the wholeness of the Islamic heritage by eliminating, changing, reinterpreting and adjusting its components as the Islamic world view and establishing its values."²⁸

From this view, al-Faruqi believes that the only way to restore the "dignity" and glory of Muslims is to master modern scientific disciplines. Muslims must be able to master all modern sciences. After that, Muslims are asked to explore the values contained therein to be in harmony with Islam.

In this case, the epistemology of Islamization of Science built by al-Faruqi is nothing but a process of Islamizing modern Western disciplines. Or in other words, Muslims are asked to re-conceptualize or give an Islamic 'color' to each modern scientific discipline. The work pattern of the process of Islamization of science, according to al-Faruqi, is to try to give an Islamic "touch" to every Western scientific discipline, both in the ontological, epistemological, and axiological aspects, understanding and mastering nature. all of that, has been or has been successfully done by classical Muslim scholars.²⁹

Based on this, Al-Faruqi then compiled five steps in the project of the work plan for the Islamization of science, namely as follows:

- (1). Muslims must master modern scientific disciplines;
- (2). Muslims must master the treasures of Islam (turats al-

²⁶ Arbi et al. Model Pengembangan Paradigma Integrasi Ilmu Di Universitas Islam Negeri Sunan Kalijaga Yogyakarta Dan Universitas Islam Negeri Maulana Malik Ibrahim, PROFETIKA, Jurnal Studi Islam (2018) 20(1) 1-15; Imam Hanafi, Basis Epistemologi dalam Pendidikan Islam, Jurnal Pendidikan Islam (2012) 1(1)

²⁷ Muniron, Epistemologi Ikhwan As-Shafa, (Yogyakarta: Pustaka Pelajar, 2011)

²⁸ Ismail Raji al-Faruqi, Islamisasi Pengetahuan, (Bandung Pustaka, 2003), h. 34-35.

²⁹ *Ibid*, h. 35

Islam); (3). Seek the relevance of each discipline to Islam; (4). Finding methods or ways to synthesize creatively between the treasures of Islam and modern sciences; and (5). Directing the flow of Islamic thought to the roads that achieve the fulfillment of the pattern of Allah's plan.³⁰

The idea promoted by Al-Faruqi has drawn many responses. Not a few rejected al-Faruqi's idea. For example, there are those who state that science is impossible to Islamize, because science has a framework and methodology that is pure and free from error. Science is objective and neutral. If there is a mistake or error in science, then it is not caused by its users, not the science (value free). The reality and truth of science or certain disciplines, does not lie in the Islamic or un-Islamic of a science, as well as the proposition of scientific truth. In a science there are questions and answers to problems that arise in a science, as well as methods used to solve them, and all of them cannot be "Islamized". For example, mathematics is Islamic (because it has "entered Islam". Or is there a difference between Islamic archaeology and non-Islamic archaeology?³¹

In contrast to al-Faruqi, Sardar tries to see the process as not Islamizing science, but rebuilding a paradigm that can give birth to Islamic science. For Sardar, Islamic science is:

... is not solely seen from the value itself but is subject to the matrix of eternal values. Unlike science that develops in the West where it tends to be neutral and value-free, and seeks to develop cultural imperialism, therefore intellectuals and

thinkers among Muslims must formulate a paradigm of Islamic science that can outperform Western science and of course seek to develop the values of the Islamic view in science, only seeking the pleasure of Allah Swt.³²

Epistemologically, Islam has a different perspective from the West in acquiring knowledge. A process of searching for knowledge will be meaningful, when the knowledge is explored, excavated, and developed based on the word view of Islam itself. That is, seeking His pleasure. If Western science is only subject to the values of Western culture and civilization itself, then in Islamic science it departs from the values of the Islamic worldview.³³

That is, Islamic science is built on the consciousness and totality of human activity, also built by the foundation of objective methodology in order to strengthen the facts so that they can be proven, as well as truths that are objectively coherent with public truths on a cumulative methodology. All three, in fact, work simultaneously. The aspect of science, according to Sardar, must be based and aimed at Islamic values, and the whole process of science must be a cultural activity engaged in by the scientist, an activity shaped by the scientist's worldview (Sardar, 1989:17).

Thus, Islamic science presupposes processes and a set of methodologies that contain the spirit of Islamic values, uphold the ideals and worldview of Islam, such as brotherhood, social justice, adequate use of natural resources, reminding humans of their position as khalifah of God and raising spiritual awareness and meeting the needs of Muslim society. Islamic science is nothing more than the application of values, culture or

³⁰ Arifuddin, Konsep Integrasi Ilmu dalam Pandangan Ismail Raji Al-Faruqi, SYAMIL: Jurnal Pendidikan Agama Islam (Journal of Islamic Education) (2015) 3(1); Putra, Konsep Pemikiran Ismail Raji Al Faruqi (Dari Tauhid Menuju Integrasi Ilmu Pengetahuan di Lembaga Pendidikan), Zawiyah: Jurnal Pemikiran Islam (2020) 6(1)

³¹ Suprayogo, Membangun Integrasi Ilmu dan Agama, (Bandung: Mizan, 2005), h. 214.

³² Sardar, Jihad Intelektual: Merumuskan Parameter-parameter Sains Islam, (Surabaya: Risalah Gusti, 2000), h. 62

³³ *Ibid*, h. 62

culture and the accumulative tradition of Islamic intellectual activity itself.³⁴

Sardar further writes,

... the quest for knowledge (*ilm*) is only meaningful if the knowledge sought according to the Islamic worldview is seeking the bounty of God. Thus science in Islam is not a value in itself, but is subject to a matrix of eternal values. Therefore science is clearly not value-free, in contrast to science in the West which seeks to develop the values of Western culture and civilization, while Islamic science develops the values of the Islamic worldview, for example in the search for knowledge equated with worship, meaning that science must be sought in a framework that is relevant to other values such as justice, public interest and so on.³⁵

So, in simple terms, Sardar wants to state that any human activity related to the exploration of knowledge or science, will be worth worship, when used for the benefit and welfare of the lives of many people or communities. The value reconstruction process of Islamic science is *halal*, *adl*, and *istishlah*. If the process and products of science make a positive contribution to individuals, society and the environment, then it is *halal*. If it is *halal*, then it must produce social justice (*adl*). When a science is said to be *adl* in realizing the preservation of nature and living things in it, then it is worth *istishlah*, namely science that is oriented towards the public interest.

To realize the ideal Islamic science, a parameter is sought that can be used as a clear reference to it. The form of Islamic science must be based on a value framework that characterizes the basic characteristics of Islamic culture. At the present stage, this

value framework needs to be developed so that the parameters of Islamic science can be formulated.³⁶ It must all be formulated within the framework of solving the problems of society and humanity.

From Sardar's views on science and Islam above, it can be noted that there is a difference between the Islamization of science and Islamic scholarship. If the Islamization of science is a textualization process, namely making Western sciences in harmony with Islam (read: text), then Islamic scholarship intends to place Islam (the text of the Qur'an) as a paradigm in portraying reality.³⁷

Therefore, for Sardar, the main axis in looking at the integration of science and Islam is the text of the Qur'an itself. The Qur'an is thus not a medium for claiming or justifying various scientific discoveries that have been done by Western scientists, but as a paradigmatic basis. So that the Qur'an symmetrically, has the same position as nature and also humans, namely as a source of science. As a source of science, the Qur'an has the potential to be developed into various theories, especially in the field of social sciences and other sciences. This view is possible, because the Qur'an contains many concepts that can be analyzed so as to give birth to a scientific theory.³⁸

Noktah-noktah Integration of Religion and Science

Furthermore, Sardar makes measurements to provide a frame that distinguishes between Western science and Islamic science. There are at least 15 points that serve as a comparison as well as the workings of Islamic science;

³⁴ Sardar, *Kembali Ke Masa Depan*, (Jakarta: Serambi, 2015)

³⁵ Sardar, *Jihad Intelektual....*, h. 69-70

³⁶ *Ibid*, h. 113

³⁷ Abidin, *Paradigma Islam Dalam Pembangunan Ilmu Integralistik: Membaca Pemikiran Kuntowijoyo*, (Banjarmasin: IAIN Antasari Press, 2016)

³⁸ Kuntowijoyo, *Paradigma Islam: Interpretasi Untuk Aksi*, (Bandung: Mizan, 2008)

No	Western Sains	Islamic Sains
1	Believe in rationality	Believe in revelation
2	Science for science	Science is a means to earn Allah's pleasure and is a form of worship that has spiritual and social functions.
3	The only method to know reality	Many methods based on reason and revelation, both objective and subjective, are equally valid
4	Emotional neutrality as a key prerequisite for achieving rationality.	Emotional commitment is essential for uplifting both spiritual and social science endeavors
5	Impartial, a scientist should be concerned only with the product of new knowledge and the consequences of its use.	Favoring the truth, scientists must care about the results and consequences of their discoveries morally as a form of worship
6	No bias, the validity of a science depends only on the evidence of its application (objective) not the scientists who carry it out (subjective).	Subjectivity exists, the validity of science depends on the evidence of application as well as on the goals and views of the scientists who carry it out
7	Hanging opinions, science is only made on the basis of convincing evidence	Testing opinions, science made on the basis of inconclusive evidence
8	Reductionism, the dominant way to achieve scientific progress.	Synthesis, the dominant way to improve science progress
9	Fragmentation, the division of science into disciplines and subdisciplines	Holistic, the division of science into smaller layers of interdisciplinary and holistic understanding.
10	Universalism, although science is universal, its fruits are only for those who can afford it, thus it is partial.	Universalism, the fruits of science for all mankind and not for sale
11	Individualism, believing that science should keep its distance from social, political and ideological issues	Community orientation, scientists have rights and obligations and there is interdependence with society
12	Neutrality, science is neutral, whether it is good or bad	Value orientation, science is value-laden in the form of good or bad as well as halal or haram

13	Group loyalty, the result of new knowledge through research is the most important activity and needs to be upheld	Loyalty to God and His creatures, the result of new knowledge is a way of understanding God's verses and should be directed towards improving the quality of His creation
14	Absolute freedom, any restraint or control of scientific research must be resisted.	Science management is a resource of infinite value, science is well managed and planned and should be compelled by ethical and moral values
15	The ends justify the means. Since scientific research is noble and important for the welfare of mankind, any means including the utilization of live animals, human life and fetuses are justified for the sake of scientific research	The ends do not justify the means, the ends of the means are allowed within the bounds of ethics and morality

In addition, there are 10 points that can be identified as the parameters of Islamic science, which include: *tawhid* (God's divinity), *khaifah* (God's guardian), *'ibadah*, *'ilm* (knowledge), *halal* (things that are allowed), *haram* (things that are prohibited), *'adl* (social justice), *zulm* (tyranny), *istishlah* (public interest), and *diya'* (*waste*).³⁹

First, *tawhid* means the oneness of God, this emphasizes a form of unity of mankind, unity between mankind and nature, unity between science and values. When Muslims make the concept of *tawhid* the essence of Islamic thought and social behavior, then from *tawhid*, it will give birth to the second concept, namely *khilāfah*; this concept means that humans are actually not free from God, but will be held accountable later for what they have done while living in the world, whether it concerns their role as scientists in their scientific activities. If a scientist feels as a representative of God (*khaifah*), then he will be self-conscious, that he does not have exclusive and pre-emptive rights with his authoritarian science towards the

environment, nature and humans. However, a scientist will maintain harmony and harmony on earth, so that there will be no term humans conquering the earth (exploitation and domination of nature), the existence of humans preserving the earth.

From the awareness of *tawhid* and *khilāfah* comes the third, *'ibadah*. For Sardar, worship is an important aspect that will be able to integrate scientific activities with the Islamic value system. Then comes the Fourth, *'ilm* (knowledge) is divided into two categories, including; revealed knowledge concerning ethics and morals and unrevealed knowledge, this unrevealed knowledge is an obligation for Muslims to seek it within the framework of worship to Allah. This unrevealed knowledge is divided into two: *farḍu 'ayn*, which is essential for individuals to seek as an ethical and moral defense, and *farḍu kifāyah*, which is required for the survival of society as a whole.

For Sardar, the main purpose of scientific knowledge is for the benefit and survival of society, so that scientific knowledge will be worth worship. So there is no such thing as

³⁹ Sardar, *Jihad Intelektual*; h. 179

"science for science", science is only for the benefit of the ummah. Islamic science should not cause alienation and dehumanization for the ummah. If science produces damage to the ummah and nature, then the science is haram, and will cause havoc (zalim).⁴⁰

In fact, what Sardar wants is simply that a science, whether from Western scientists or from Muslim scientists themselves, can be said to be Islamic science when it is able to contribute or have an impact on ecological sustainability and human prosperity. Science should not provide the slightest space for ecological damage and deconstruction of humanity. Therefore, the awareness of tawhid (God) for Sardar, becomes very important in both religion and science, because with it will give birth to an awareness of the unity of belief and behavior.

Science and Sharia; *Defending Humanity*

From the above explanation, it shows that what Sardar has done about efforts to build a new paradigm of Islamic science towards science through ten points, boils down to the involvement of Muslims to jointly build and preserve nature, the environment and human life in the future. Maintaining the harmony of the earth and humans so that humans are not authoritarian with their science, so that science exists not to dominate nature and the environment but for the stability of human life on earth.

This realization is a manifestation of Sardar's conceptualization of the main purpose of the mission of Islam. The religion of Islam with its underlying treatises, namely sharia, must be oriented towards *rahmatan lil alamin*, and must also be able to provide solutions to contemporary humanitarian problems. Therefore, for Sardar, Islamic Sharia must be formulated and applied in solving the problems of its time, which cover

almost all aspects of life. However, sharia is not able to contribute to solving the problems of society and humanity.⁴¹

According to Sardar, this failure is caused by several factors, *first*: the cult of sharia as something sacred, which cannot be changed; *Second*, the loss of the spirit of *ijtihad* among Muslims. *Third*: the equation between the concept of sharia and its application in a state.⁴²

Therefore, Sardar recommends that Shari'ah should become a problem-solving methodology for today's humanitarian problems. This is based on the initial basis of the purpose of Allah's shari'ah - His law is to maintain human benefit, as well as to avoid mafsadat, both in this world and in the hereafter. This goal is to be achieved through *taklif*, whose implementation depends on understanding the main sources of law, namely, al-Qur'an and al-hadith.

For the benefit of the world and the hereafter, there are five main elements that must be maintained and realized, namely religion, soul, mind, offspring, and property. A mukallaf will gain benefit when he can maintain the five basic aspects, otherwise he will feel the existence of mafsadah when he cannot maintain the five elements properly. If the main objective of Shara' is the creation of public interest in human life, then the public interest in question is dynamic and flexible.

This means that it considers the public interest in line with the times. Consequently, what was considered in the public interest in the past may not necessarily be considered in the public interest today. A key characteristic of the application of sharia as such is that it must not compromise the basic ethical principles of interest or the five basic elements mentioned above. Even as Shari'ah

⁴⁰ *Ibid*, 130

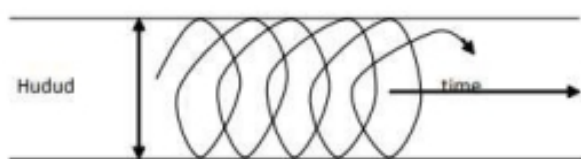
⁴¹ Sardar, *Islam Tanpa Syariat; Menggali Universalitas Tradisi*, (akarta, Grafindo Khazanah Ilmu, 2005), h. 15

⁴² *Ibid*, h. 15-16

itself states that 'there is no compulsion in religion'.

This means that the application of sharia cannot be forced on unwilling people. Shariah can be applied to those who do want it and by people who are free. Dramatically, the Qur'anic approach to the enactment of the sharia prohibition of alcohol punishment is important to be taken as an approach by Muslim intellectuals. The first revelation warns that the evil of khamr outweighs its good effects (QS. Al-Baqarah: 219), the second asks not to worship (pray) under the influence of khamr (QS. An Nisa: 43), a complete prohibition on drinking is finally made in the third revelation (QS. Al Maidah: 90).

Since, the main purpose of Shari'ah is for the benefit and welfare of the ummah or humanity, Muslims should be able to focus on absolute benefits before pointing out generally useful benefits. This means that the gradual introduction of sharia, as in the case of khamr above, is a form of giving people the opportunity to adjust to the changes being introduced. Shari'ah according to Sardar (2003) is like a spiral bounded by limits, but it keeps moving with time.⁴³ This movement, however, must be nurtured according to a norm that requires fresh efforts by Muslims of every age to solve contemporary problems. It will limit the maxima and minima of human behavior by establishing a clear boundary, hudud, for all actions of Muslims. Shariah will experience Continuity and change, as described by Sardar as follows:



⁴³ Sardar, Reader, Islam Postmodernism and Other Futures, (London: Pluto Press, 2003), h. 76

According to Sardar, this Hudud is the outer limit of human action and not the norm. Within certain limits all actions are permitted, but the best actions are those that fulfill the provisions of time and maintain balance with Shari'ah. Normatively, Shari'ah is mercy and also forgiveness or as a test in the Sunnah. For example, it is proven in history that throughout his life, Prophet Muhammad always forgave his enemies.⁴⁴

While there are still a large number of contemporary moral and ethical problems occur in the gray area which means that many problems pressing Muslim societies have not been solved. The complexity of the problems of modernity, such as consumerist culture, the dominance of capitalism, the Muslim diaspora, terrorism, the poverty of Muslim countries, the globalization of information with the boom of the internet, relations between nations and religions should be of concern to Muslim intellectuals. Sharia must thus be able to provide a moral perspective on human life.

Often Islamic sharia is used as ideological actions for the benefit of its own group, this will certainly eliminate the human aspect and become a battlefield where morality, reason, and justice are ready to be sacrificed for such ideological emotions. So Shari'ah must be viewed as a whole, every aspect of the law must be balanced on its normative lines, both vertically and horizontally with other aspects. Groups that want to enforce Shari'ah without an Islamic state are in violation of Islam and it clearly shows that those who want to enforce Shari'ah do not understand state administration.⁴⁵ Shari'a, as the core of the Islamic worldview, is very important for Muslim scientists to understand. It is the "trunk" of Islamic knowledge that gives Muslim civilization a purpose and will not perish. At the same time, it is an important

⁴⁴ *Ibid*, h. 76

⁴⁵ *Ibid*, h. 77

tool for adapting to change.

Theoretically, shari'a covers all aspects of human life: individual, social, political and intellectual. However, when it enters the practical level, it is often trapped in a narrow and rigid understanding of Islamic fiqh or Islamic law. Islamic sharia is, in fact, a system of ethics and values; a pragmatic methodology designed to solve present and future problems. Shari'at literally means "the way to water"- the source of all life.⁴⁶

The concepts related to *istihsan*, *istihlah* and *'urf* in Islamic sharia, should provide awareness of the importance of sharia as a system of ethics and values. For example, the concept of *Al-istihsan*, which literally means 'seeking the good', means an ethical principle of seeking the good developed by Imam Abu Hanifah (699-765) the founder of the Hanafi School. This source of law means that the law should be based on equality and justice as prescribed by God in the Qur'an.

The concept of *Istihlah*, or seeking what is right and perfect, is a method developed by Imam Malik, who emphasized public interest and established individual as well as public good as the basic criteria for developing Islamic law. And, the last source of law, *'urf*, is the customs of a particular society. Customs, the theory goes, become Islamic law as long as they do not violate the express commands in the Qur'an and Sunnah.⁴⁷

These laws are certainly not limited to social, economic or political issues. These laws - shari'at - can also be applied in considering contemporary scientific and technological problems. This conception, in the work of Islamic science, is elaborated in ten values, among others: Tawhid, Khilafah, Ibadah, Ilm, Halal and Haram, *Adl* (social justice), *Zulm* (tyranny), *Istishlah* (public interest), and

Dhiya (waste). It integrates values and facts and replaces the linear thinking of the times with a knowledge-seeking system based on social responsibility. But do these values shape scientific and technological activities?

Islamic science will be easily transformed in terms of this framework of sharia values. The paradigms of Islamic science are the concepts of Tawhid, Khilafah, worship. Within these paradigms, Islamic science works through the agency of *ilm* to promote social justice (*adl*) and public interest (*istishlah*). Thus, the responsibility of a Muslim scientist is both social and spiritual. Therefore, Islamic science is responsible for developing divine consciousness; harmonizing the goals and means of seeking knowledge; paying attention to social relevance in the search for and application of science; and rejecting objective science (Sardar, 2000: 129). Likewise, Sardar's conception of sharia is in line with Islamic science which should provide the best results for the future sustainability of nature and human welfare. That way, Islamic science can provide great benefits by humanizing humans and experiencing nature and not the other way around.

Conclusion

Ziauddin Sardar's view of Islamic science begins with his disapproval of the existence of neutral and value-free Western science. According to him, Western science has provided empty space for metaphysics and theology, so that Western science causes materialistic traits for humans, ecological damage, and disharmony between nature and humans. Therefore, Sardar provides the idea of Islamic science which is based on Islamic values, namely the Qur'an and Hadith. In addition, Sardar also wants that modern science if it meets certain parameters, then it becomes Islamic science.

The parameters of Islamic science

⁴⁶ Sardar, *Islam tanpa Syariat*, h. 98

⁴⁷ Sardar, *Ngaji Qur'an di Zaman Edan: Sebuah Tafsir untuk Menjawab Persoalan Mutakhir*, (Jakarta: Serambi, 2014), h.495-496

according to Sardar are tawhid (the divinity of Allah), khaifah (guardian of Allah), 'worship, 'ilm (knowledge), halal (permissible things), haram (prohibited things), 'adl (social justice), zulm (tyranny), istishlah (public interest), and diya' (waste).

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