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Muhammad Naim Madjid

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DEVELOPMENT OF PARADIGMATIC INTEGRATIC PATTERN AT FATHONI THAILAND UNIVERSITY

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Abstract

This article is about development of paradigmatic Integratic pattenen at Fathoni Thailand University. This University carries a scientific paradigm in the form of an attempt to subdue modern science (*aqli*) to the will of revelation, so that science not only has a worldly purpose, but also has a universal purpose. This kind of paradigm of Islamization of science is similar to the path taken by the ulema of Ahlu al-Sunnah in the classical Islamic period. They always put forward the revelation in the development of religious knowledge related to monotheism and fiqh. this road they take to remember the limitations of human reason in finding the basis and purpose of a science .

Keywords: Integratic, Islamization, Fathoni, University

Abstrak

Artikel ini membahas pola pengembangan keilmuan integratik paradigmatik di Universitas Fathony Thailand. Universitas ini mengusung paradigam keilmuan berupa usaha untuk menundukkan ilmu pengetahuan modern (*aqli*) kepada kemauan wahyu, sehingga ilmu pengetahuan itu bukan hanya memiliki tujuan duniawi semata, melainkan juga mempunyai tujuan ukhrawi. Paradigma Islamisasi ilmu pengetahuan semacam ini mirip dengan jalan yang ditempuh oleh ulama *ahlu al-sunnah* pada masa klasik Islam. Mereka selalu mengedepankan wahyu dalam pengembangan ilmu pengetahuan agama yang berkaitan dengan tauhid dan fiqh. Jalan ini mereka tempuh mengingat keterbatasan akal manusia dalam menemukan dasar dan tujuan sebuah ilmu pengetahuan.

Katakunci: Integrasi, Islamisasi, Fathony, Universitas.

المخلص

هذه المقالة العلمية تتحدث أنماط التطوير نموذج التكامل العلمي في جامعة فطاني تايلاند (Thailand) تناقش عن تطبيق أنماط التكاملية بين العلوم العالمية أو العلوم الأساسية و العلوم الدينية أي بين العلوم العقلية و العلوم النقلية في جامعة فطاني تايلاند. فذهب مؤلف هذه المقالة أن التطوير أنماط التكاملية بين هذين العنصرين بسبب وجود الاختلاف في تحليل و تفهيم مفهوم التكامل العلمي من ناحية و الأحوال البيئية الإجتماعية و الثقافية في تايلاند التي تبني به هذه الجامعة من ناحية أخرى. تبعا لهذا، فقد وضعت هذه الجامعة منذ تأسيسها الأولى مفهوم التكامل العلمي، و ذلك يعني أن العلوم العقلية تخضع تحت العلوم النقلية أو الوحي. حتى لا يكون للعلم أغراض دنيوية فحسب، بل له أغراض أخراوية أيضا، كما جري به العلماء أهل السنة في القرن الأول. فقد قدموا كتاب الله و سنة نبيه في تنمية العلوم الدينية أمثال العلوم الشرعية و العلوم التوحيد لتحديد الرأي أو العقل في تحليل أسس العلم و حقيقته.

الكلمات المفتاحية: التكامل العلمي. الاسلامية. فطاني. الجامعة

A. Introduction

In the modern era, at least two models of the idea of scientific integration emerged. The first model is the Islamization of science carried by two Muslim intellectuals, Ismail Raji al-Faruqi (1986)¹ and Syed Naquib al-Attas². Ismail Raji al-Faruqi, considers a radical effort to reform the scientific paradigm in the Islamic world. Through his book, the Islamization of Knowledge, he presented the idea of unifying Islamic sciences with the general sciences, which had been considered as two different things. Al-Faruqi, and supported by al-Attas explained, that modern science in the world of education based on empirical facts proved to have weaknesses from various sides, or even in the language of Muhammad Iqbal as something evil, because it neglected the mental, moral aspects and young generation's spiritual development. consequently, Iqbal said, the moral and character crisis struck the young

¹Ismail Raji al-Faruqi is a modern thinker in the Islamic world. Born in Jaffa, Palestine on January 1, 1921 and died on May 24, 1986 for the complete biography, please see Ramayulis and Samsul Nizar, *Encyclopedia of Islamic Education Figures, Know Islamic Education Leaders in the Islamic World and in Indonesia* (Ciputat, Quantum Teaching: 2005), p. 107.

²In the tradition of Islamic thought, they actually continue to echo the renewed thinking that has been made by a number of thinkers in the Islamic world, such as Sayyid Ahmad Khan in India, Jamaluddin al-Afghani and Muhammad Abduh in Egypt and other figures. But the whole idea of conceptualization of science as a whole is completely new from these two figures.

generation³. Therefore, it is necessary to accommodate the moral aspects, in this case Islamic norms, in the entire system of knowledge developed. The essence of Islamic knowledge and culture is the religion of Islam itself. Whereas the essence of Islam is monotheism. Tawhid is the main thing in determining the pattern of culture and science. Tauhid which can form the identity of Islamic civilization, which binds all elements together and makes these elements as an integral and organic unity, by way of forming science and culture in the frame of monotheism itself. He prints out the elements of science and culture so that they are aligned and mutually supportive⁴. There are five main objectives of the Islamization of science initiated by al-Faruqi, namely: 1) mastering the modern disciplines; 2) control the Islamic repertoire; 3) determine the specific relevance of Islam to each branch of modern knowledge; 4) looking for ways to synthesize creative between Islamic treasures and modern science; 5) direct Islamic thought to trajectories that lead to the fulfillment of God's design pattern⁵. These five goals will give birth to the Islamization of science by bringing together the treasures of modern knowledge in the framework and frame of Islam.

The second model is the idea put forward by Ziauddin Sardar⁶. For him Islam does not need to be relevant to modern science. In fact, modern science must be relevant to Islam. The position of Islam must be ahead, the principle of its truth is eternal because it originates from revelation. He criticized al-Faruqi's way of thinking which he called only exploited Islamic knowledge, but still used Western thinking patterns. therefore he proposed the necessity of building an Islamic world view on how to build an Islamic epistemology based on the Koran and Hadith and to understand the development of the contemporary world. Islamic epistemology cannot be built by relying on existing scientific disciplines, but must begin by developing a new paradigm in which the external expressions of Islamic civilization include science, technology, politics, relations between nations, national development etc. Can be studied and developed for human practical needs and contemporary reality.

Ian Bobour has a different idea from other Islamic thinkers, based on the results of his research on the relation of science and religion in the western world, he

³Abu al-Hasan Ali al-Husni al-Nadwi, *Splash the Genius of Dr. Muhammad Iqbal* (Jakarta, Integrita Press: 1985), p. 51.

⁴Ismail Raji al-Faruqi, *Tauhid* (Bandung, Library, 1988), p. 16-17.

⁵To reach this direction, al-Faruqi explained 12 technical steps, including: Conducting a scientific discipline survey, re-pouring modern science into the framework of Islam with the output of Daras books at the college level, and the dissemination of knowledge that had been Islamized. See full Ismail Raji al-Faruqi, *Islamization of Knowledge*, trans. Anas Mahyuddin (Bandung, Library, 1984), p. 2-7.

⁶Ziauddin Sardar is known as a Pakistani intellectual, born in 1951. He is a critical figure. His thoughts include various scientific discourses ranging from Islamic studies, science, literature policies. See the full biography in <http://bayt-hikam.blogspot.co.id/2016/04/mengenal-ziauddin-sardar.html>. Download April 9, 2017.

formulated four typologies of scientific relations with religion⁷. First, conflict. This view places science and religion in two conflicting extremes. That science and religion give opposing statements so that one must choose one between them. Science negates the existence of religion, and vice versa. Both only recognize the validity of the main's existence. Second, Independent. Not all scientists choose the attitude of conflict in the face of religion. There are some who adhere to independence, by separating science and religion in two different regions, each recognizing the existence of eternity over another between religion and science. Both religion and science are considered to have their own truths that are separate from one another, so that they can coexist peacefully. Third, dialogue. This view offers a connection between science and religion with more constructive interactions than conflict and independent views. It is recognized that between science and religion there are similarities that can be dialogue, can even support each other. The dialogue that is done in comparing science and religion is emphasizing similarities in the predictions of methods and concepts. One form of dialogue is to compare scientific and religious methods that can show similarities and differences. Fourth, Integration. This view gave birth to a friendlier relationship than a dialogue approach by finding a meeting point between science and religion. Science and religious doctrines are equally considered valid and become a coherent source in world views. Even the understanding of the world obtained through science is expected to enrich religious understanding for believers.

However, these two scientific integration models have been tried to be developed by a number of universities both at national and international levels. This article will analyze how the model of scientific integration at Pathani University?

Fathoni University is the first Private Islamic University established in the country of Thailand and is in the Fathoni area, Southern Thailand even though the university has Islamic principles for the development of studies and science, it also establishes faculties that have majoring in secular sciences. In the face of the possibility of a scientific dichotomy between Islamic and secular sciences, since its inception in the 1980s Fathoni University used the concept of Islamization and integration of science as a paradigm of scientific development at the university. The paradigm as mentioned in the previous discussion is not a new perspective in the development of Islamic studies, but the spirit has emerged since the beginning of Islam. The prophet Muhammad had Islamized and integrated the knowledge of the knowledge and knowledge of the Arabic Jahiliyah. Islamization and integration when it was carried out by the apostle with the aim of adjusting the knowledge, civilization and norms of life of Jahiliyah with Islamic law. More or less for 23 years, the apostle carried out the process, so that Islam emerged as a new force in the world in the development of science and civilization⁸.

⁷Ian Barbour, *Religion in An Age of Science* (New York: Harper Collins Publisher, 1990), p. 4.

⁸Seyyed Hossein Nasr (ed.), *Islamic Philosophy Thematic Encyclopedia*, Volume I and II, tar. Mizan Translation Team (Bandung: Mizan, 2003), p. 181 and Oliver Leaman, *Introduction to Islamic Philosophy: A Thematic Approach*, the translation of Musa Kazhim and Arif Mulyadi (Bandung, Mizan 2002), p. 87.

B. Research Method

This study uses qualitative methods to explore patterns of scientific integration in the development of Islamic studies in Islamic Education Institutions in Southeast Asia. The selection of qualitative methods is very relevant considering that this method can be used for holistic and holistic phenomena so that variables can be determined based on the overall social situation which includes synergistic places, actors, activities and interactions. Other considerations of the use of qualitative methods in this study are the flexibility of the method that can be used to see the processes that occur in life and how these processes form interactions in a natural setting that is the domain of research⁹. In line with the use of qualitative methods, the pattern of scientific integration developed in various Islamic education institutions in Southeast Asia is a holistic phenomenon involving certain research backgrounds, actors, programs and interactions. At the praxis level, patterns of scientific interaction and the steps of development are related to various processes that occur in the social environment, namely Islamic education institutions in Southeast Asia. Therefore, the use of qualitative methods in this study indicates that the natural setting in principle is a data source and researchers are important research instruments.

The data needed in this study is related to the conception of thinking about the patterns of integration and operational steps for their application in each university. The source of research data consists of informants who understand the data of this research and documentation. Then the research data collection techniques are carried out through in-depth interviews, participatory observations, focus group discussions and documentation review.

C. Result And Discussion

Islamization and integration as a paradigm for the development of Islamic studies were again popularized by Muslim scholars in modern times, especially after the dichotomy and conflict between Islamic sciences and secular sciences. Two Muslim scholars who pay serious attention to the development of the concept and paradigm of Islamization of science are Naqiup al-Attas and Islamil al-Faruqi. Secular sciences and modern science developed in the Western world which gave birth to rationalism, empiricism and secularism are seen by both Muslim scholars as a separate challenge in the life of Islamic society in modern times. The principle of neutral and value-free science of science is very contrary to the principle and purpose of a science in Islam which is required by axiological values¹⁰.

The idea of Islamization of science put forward by Naqiup al-Attas and Ismail al-Faruqi more or less influenced the development of Islamic studies in various parts of the Islamic world. Malaysia, Brunei Darussalam, Fatani in the South of Thailand and Indonesia are Islamic countries in Southeast Asia that are inspired by

⁹Sanafiyah Faisal, *Qualitative Research: Basics and Applications* (Malang: YA3, 1990), p. 19.

¹⁰Adian Husaini, *The Face of Western Civilization, from Christian Hegemony to Secular-Liberal Domination* (Jakarta: Gema Insani, 2005), p. 251.

the ideas of the two Muslim scholars, even though on the operational plain there are many variations and modifications to the Islamization of Science. Ismail Lutfee al-Jafakiya who is currently the Chancellor of Fathoni University in the South of Thailand said that the concepts initiated by Naqiup al-Attas and Ismail al-Faruqi were too philosophical and difficult to implement at the university level the operational framework is very difficult to formulate and implement in universities, especially at Fathoni University. If Fathoni University adopts Naqiup al-Attas's thinking about the Islamization of science in a raw way, then it is difficult to predict how the university is developing today¹¹.

The concept and paradigm of Islamization at Fathoni University said Syukree Langputeh is only simple and does not use concepts that are too philosophical, namely reconciling the science of naqli and aqli. Both types of knowledge are learned in harmony and then combine in finding common ground in accordance with the spirit of Islam. Islamization and integration of science at Fathoni University does not mean anti-modern science originating from the West, but rather selected and given the spirit and values of Islamic ethics¹². Naqli science derived from revelation is very important in its meaning and existence to control and control modern science and science from the mind realm. As long as the product of human thought in the form of science does not conflict with Divine revelation, it needs to be developed and passed on to the next generation through the process of education in various universities¹³.

Syukree Lamputeh added that the Islamization and integration of science developed at Fathoni University was in the form of an attempt to subdue modern science (aqli) to the will of revelation, so that science not only has worldly purposes, but also have a purpose ukhrawi. The paradigm of Islamization of science like this is similar to the path taken by the ulama of ahlu al-sunnah in the classical period of Islam. They always put forward the revelation in the development of religious knowledge related to monotheism and fiqh. They took this road to remember the limitations of human reason in finding the basis and purpose of a science¹⁴.

Naqli according to Syukree Langputeh is a source of knowledge and there are many verses in it that encourage people to use reason. For example, Surat al-Baqarah verse 164 states that the creation of the heavens, the earth and the change of day and night, and the natural phenomena found in them are a sign for those who want to think¹⁵.

¹¹Ismail Lutfee Japakiya, Chancellor of Fathoni University. *Interview*, Fathoni University, Thailand, on 11 August 2017.

¹²Shukri Lang Puteh, Dean Faculty of Liberal Arts & Social Sciences, lecturers and postgraduate students from Fathoni University, Thailand. *Interview*, Thailand on August 10, 2017.

¹³Shukri Lang Puteh. *Interview*, Thailand on August 10, 2017.

¹⁴Shukri Lang Puteh. *Interview*, Thailand on August 10, 2017.

¹⁵Verily in the creation of the heavens and the earth, as well as the alternation of night and day, the ark sailing on the sea brings what is useful to humans, and what Allah SWT sends down from the sky in the form of water, then with that water he turns the earth after death (dry) and he spread it

Even though the Qur'an encourages human reason, all discoveries that come from observation and reasoning must submit to Islamic values in the development of science and modern science that originated in the Western world, they stopped at observation and reasoning and then enjoyed without considering moral values¹⁶.

Naqli science, in addition to an important source of knowledge in Islam, is also the ultimate source of truth that Muslim scientists must consider in building projects for the development of Islamic studies in universities. In line with this understanding, the values of divinity and monotheism must be the concept of scientific design in Islam. The assumption is that science is not neutral as understood by Western scientists, but full of the contents of the values and subjectivity of those who designed it. therefore, the Islamization and integration of knowledge carried out on science is not limited to aspects of its use. This model approach is quite clear and can provide a solution for Muslims in breaking away from the shackles of modern science dominated by the West¹⁷.

Islamization and integration of science developed at Fathoni University is an effort to unite the spirit between the values of the Koran and Hadith with the process and discovery of science through an observation and reasoning approach. Common sense as a source of science and modern science which in many ways has generated little benefit in building human civilization. The discovery of science and technology derived from reason must be adjusted to the spirit of Islamic morality. The concept of monotheism and Islam in general must be a paradigm in making scientific designs. The term free science and technology is not relevant when dealing with scientific understanding in Islam.

D. Application of Scientific Integration at Fathony University

Application of integration and Islamization of science as mentioned by Ismail Luthfee Japakiya and Syukree Langputeh was begun by building campus symbols that put forward Islamic values without instilling hatred towards Western science and civilization. Opening of the department of Islamic studies, ushuludin and Islamic religious education accompanied by the establishment of several faculties and departments related to modern science, such as sociology, computer engineering, technology, culinary, health and so on. The construction of lecture buildings between faculties has a distance that is not too much from the center of Islamic activities and worship, namely the mosque. Such building of lecture and office buildings is also inseparable from the spirit and concept of Islamization of science, so that various academic activities designed in lectures still lead to activities in the mosque¹⁸.

on the earth is all kinds of animals, and the range of wind and clouds is controlled between the heavens and the earth; indeed (there are) signs (oneness and greatness of Allah SWT) for those who think "(al-Baqarah: 164).

¹⁶Shukri Lang Puteh. *Interview*, Thailand on August 10, 2017.

¹⁷Shukri Lang Puteh. *Interview*, Thailand on August 10, 2017.

¹⁸Shukri Lang Puteh. *Interview*, Thailand on August 10, 2017.

Ismail Lutfee Japakiya emphasized that the center of Islamization and integration of science at Fathoni University is a mosque. Because of that, the mosque not only functions as a center for congregational worship and prayer activities that have been established by the university, but also a means of discussing interfaith knowledge. Ismail Lutfee Japakiya who currently serves as Chancellor of Fathoni University makes a persuasive approach and provides sufficient time to meet with students, ranging from undergraduate to graduate programs to doctoral programs. The moment that is always chosen by the chancellor to meet and discuss with students every day is after the zuhr prayer and ashar prayer. On that occasion students were free to deliver anything to the chancellor, especially those related to academic activities and the process of Islamization of science.¹⁹

Islamization and integration of modern science and science were then applied to Fathoni University by instilling Islamic ethical values in lectures. In this connection, male students are separated in the learning process with women. Even though the lecture system is still found which combines men and women due to the small number of students, they are not allowed to mingle and sit close together. The staircase was separated between men and women, where men climbed on the left and female steps on the right hand side. This kind of thing is done for Islamic life habits, because the estuary of the process of Islamization of science is to carry out religious orders in accordance with the spirit of the teachings of the Qur'an and sunnah.²⁰

In the learning process, the operationalization of the concept of Islamization of science that seeks to bring together the concepts of naqli and aqli is by holding short courses on lecturers teaching courses. The lecturers must submit lecture worksheets according to the objectives, vision and mission of Fathoni University that they will introduce and teach students for one semester. In the discussion there will be a selection of lecture materials, concepts and theories of science that can be taught to students during one semester which is colored by the Islamic ethical system.²¹

The introduction of concepts, theories and lecture materials taught by science that developed in the Western world is permissible for students at Fathoni University as long as the students are introduced to the impact and incompatibility with Islamic teachings. Concepts and theories that are deemed to have no compatibility with Islamic ethics are immediately ignored or rebuilding in accordance with Islamic ethical values. Besides introducing concepts, theories and methods of science originating in the Western world, the lecturers must also introduce design concepts

¹⁹Ismail Lutfee Japakiya, Chancellor of Fathoni University. *Interview*, Fathoni University, Thailand, on 11 August 2017.

²⁰Ismail Lutfee Japakiya, Chancellor of Fathoni University. *Interview*, Fathoni University, Thailand, on 11 August 2017.

²¹Ismail Lutfee Japakiya, Chancellor of Fathoni University. *Interview*, Fathoni University, Thailand, on 11 August 2017.

and scientific theories formulated by Muslim figures, such as historical, humanities and social theories formulated by Ibn Khaldun²².

Concepts and theories used in the sciences of the realm (applied nature) are indeed difficult despite the discoveries of experts from the Western world. The teaching process carried out in line with the spirit of Islamization of science is to connect the comments that learning empirical natural science does not stop at the explanations of natural phenomena, but is related to God's commands in the Qur'an for study the universe as proof of His existence. The essence of learning natural science is to submit to God's will and will, so that knowledge is inseparable from spiritual axiological values. The regularity of cells contained in human beings is a reflection of the regularity of natural law that can only be created by the Supreme Being. Human beings cannot create that order and the equality it possesses makes humans only able to study every observable symptom. This is where the lack of knowledge developed by the Western world according to them must be neutral and free of value. Islamization of science at Fathoni University seeks to fill the empty cavity of modern science and science by bringing together the values of naqli and aqli.

Islamization and integration of science at Fathoni University in Southern Thailand as mentioned by Syukree Langputeh requires strict monitoring through teams that are formed together at the end of each lecture (semester). The monitoring was carried out to evaluate each material presented by the lecturer concerned in accordance with the Islamization of science which has become an option for developing Islamic studies by the university. Lecturers who teach lectures and deviate greatly from the lines of Islamization of science and modern science will get reprimands and sanctions from the leaders of Fathoni University.

E. Opportunities and Challenges for Science Integration at Fathoni University

Opportunities and real challenges of Islamization and integration of science in Islamic Universities as mentioned by Ismail Lutfee Japakiya in general related to the commitment of academic people and the challenges of globalization. Strong commitment from academic people can produce a variety of satisfying results, including the work project on Islamization and the integration of science. Among the causes of the erosion of the spirit of commitment of academic people firmly Ismail Lutfee Japakiya is a lifestyle of materialism, consumerism and hedonism. Science is considered a commodity that can be traded for profit, so that the orientation in demanding and developing knowledge changes and is no longer to gain the pleasure of Allah SWT. Ultimately Muslim scholars are swept away in waves and euphoria the progress of science and Western civilization that is neutral and value-free.

The conditions described previously came to various Islamic Higher Education Institutions which were originally expected to be the driving force for the birth of the Islamization and integration of science movements. Higher Islamic Education institutions begin to be trapped in pragmatism and oriented to meet

²²Shukri Lang Puteh. *Interview*, Thailand on August 11, 2017.

pragmatic needs. The Islamic Higher Education Institution is a factory for the labor industry and is no longer the center for the development of religious knowledge ideas. The challenge of globalization that continues to evolve along with the development of communication and information technology increasingly fosters materialism and hedonism and consumeristic lifestyles. This has implications for the waning of idealism and the spirit of realizing the Islamization of science²³. At Fathoni University, a strong commitment to always developing the Islamization and integration movement according to Ismail Luhtfee Japakiya's explanation was wide open. The founders and lecturers who taught lectures since the beginning of the establishment of the university have agreed and sincerely to carry the concept and paradigm of Islamization and integration of science in the development of Islamic studies. Since the establishment of Fathoni University to this day, the Islamic process and the integration of science continue to run in accordance with human resources, so that maturation of the concepts and paradigm can be done in the future. Islamization and in-depth integration of science are needed to maturity. Today, at least that process at Fathoni University has strong support from other Islamic countries in the world. Cooperation with various universities in the Southeast Asia region also allows the maturation process of the Islamization of science at Fathoni University, Thailand.

Cooperation related to the process of Islamization and integration of science which when built by Fathoni University was the Universitas Sain Islam Malaysia (USIM), Universitas Islam Syarif Ali (UNISA) Brunei Darussalam and the Gontor Islamic High School, Indonesia. These universities have agreed to continue the process of Islamization and integration of science at each university. Long-term benefits that may be gained by each university are the maturation of the concept and paradigm of Islamization and integration of science in the context of the development of Islamic studies. Other opportunities may relate to the completeness of adequate campus facilities and infrastructure. Even then it is being done by Fathoni University by buying land that is close to campus. The total area currently owned by Fathoni University is around 240 hectares. Future university development plans, in addition to lecture buildings, are the construction of public facilities in the form of hospitals and super markets.

Islamization and integration of science at Fathoni University are widely known among the people in the Islamic world. The concepts and paradigms that are developed have an appeal for foreign students to study at Fathoni University. Therefore, students at Fathoni University are very diverse and come from various parts of the Islamic countries in the world. Students from the Middle East and several African countries are also found at this university. Muslim students from Asia, such as India, Pakistan, Cambodia, Vietnam, Malaysia, Singapore and Indonesia are also many who study at Fathoni University.

Understanding, the academic manager at Fathoni University, in a separate place said that one of the biggest challenges currently faced by universities is the issue of the concept and paradigm of Islamization and integration of science. The concepts and paradigms relate to operational work on the Islamization and

²³Shukri Lang Puteh. *Interview*, Thailand on August 12, 2017.

integration of science in a written guide of Fathoni University²⁴. This view was shared by Syukree Langputeh who emphasized that since the establishment of Fathoni University there was not much debate about the concept and paradigm of Islamization and the integration of philosophical science. Then, how to explain the philosophical concepts and paradigms that were widely discussed by Muslim scholars in the year 1981. It did not become a discourse at Fathoni University.²⁵

Syukree Langputeh added that the Islamization and integration of science at Fathoni University did not depart from complex philosophical concepts and paradigms. The initial principle was how to deal with the challenges of the development of secular science and civilization which had an extraordinary impact and virus in Islamic society. Therefore, since the beginning of its establishment Fathoni University has only done and built harmony between the two sciences and civilizations from two different poles, namely Islam and the Western world. Science in the Western perspective is neutral, value-free should be subjected to under the values and ethics of Islam, so that science is not only beneficial for purely earthly life, but also for the life hereafter.²⁶

F. Conclusion

The pattern of scientific development built by Pathani University is the effort of scientific Islamization and integration. The scientific paradigm at the University is not preoccupied with scientific philosophical foundation, the spirit that is built is to reconcile theology that is in accordance with *naqli* science, so that science only has a spiritual orientation. In this context, Fathoni University does not antagonize the sciences that originate from the west, but strengthens the western sciences which so far have been limited to theory, so Islam provides ethical values to these sciences.

²⁴Abdurrahman, academic manager at Fathoni University. *Interview*. Thailand, August 12, 2017.

²⁵Shukri Lang Puteh. *Interview*, Thailand on August 12, 2017.

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²⁶Shukri Lang Puteh. *Interview*, Thailand on August 12, 2017.