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Towards an Integrative-Critical Islamic Epistemology: A Comparative Analysis of al-Faruqi and Sardar

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Abstract

This study is motivated by the epistemological crisis in Islamic scholarship, driven by the dominance of secular Western paradigms and the dichotomy between religious and secular sciences. It aims to analyze and compare the epistemological frameworks proposed by Ismail Raji al-Faruqi and Ziauddin Sardar in addressing these issues. This research employs a qualitative method with a comparative approach through a literature review of scholarly works examining the thoughts of both figures. The findings indicate that al-Faruqi proposes the Islamization of knowledge as an integrative approach, reconstructing modern sciences within a tawhid framework. In contrast, Sardar advances the concept of the "Islamization of knowledge" in a more transformative sense, emphasizing the construction of knowledge grounded fundamentally in the Islamic worldview. Discursively, al-Faruqi demonstrates strength in operational and practical dimensions, whereas Sardar offers greater depth in philosophical inquiry and epistemological critique. This study concludes that an integrative-critical synthesis of these

two perspectives is essential for developing an authentic, contextual, and relevant Islamic epistemology capable of addressing contemporary intellectual challenges.

Keywords: Islamic Epistemology, Ismail Raji Al-Faruqi and Ziauddin Sardar.

A. INTRODUCTION

Humans are creatures created by Allah SWT who have been endowed with physical, spiritual, and intellectual abilities, which give them three unique qualities compared to other creatures: the ability to use language, the ability to think, and the perfection of their physical forms (Rokhmah, 2021) The unique ability of humans to think, feel, and perceive leads to the acquisition of knowledge. The knowledge humans gain through the process of thinking serves as a beacon of civilization, guiding them to discover their true selves and live life to the fullest.(Bahrum, 2013)

Islam and the West have differing perspectives on science. These differing perspectives stem from differences in how Islam and the West view the nature of knowledge (ontology), differences in how they view the sources and methods of acquiring knowledge (epistemology), and differences in how they view the utility and benefits of knowledge (axiology). These three differences result in the differing concepts of science between Islam and the West.

In the Islamic context, science originated and developed based on specific truths. This is linked to the theory and origins of science known as nazariyatul ma'rifah, which refers to epistemology, or the theory of knowledge. Epistemology is derived from the Greek words episteme, meaning knowledge, and logos, meaning theory. Technically, epistemology is defined as the theory of knowledge

examining various aspects of knowledge, such as its possibilities, origins, limits, assumptions and foundations, validity and reliability, and ultimately, the question of truth. Epistemology addresses the sources of knowledge and the manner in which knowledge is acquired. Through epistemology, a field of knowledge develops, establishes itself, and shapes an individual's worldview regarding a specific issue (Harahap, 2020)

Epistemology plays a crucial role in addressing the sources and methods of acquiring true knowledge. Incorrect methods and sources of knowledge can result in false and invalid knowledge. Understanding the correct methods of acquiring knowledge is closely tied to the desired outcome, which is knowledge. Broadly speaking, epistemology is divided into two perspectives: Western and Islamic. Each perspective has distinct characteristics.

Western epistemology holds that one source of knowledge is the senses or empirical experience (a characteristic of the empiricist school pioneered by Aristotle, and in the modern era by F. Bacon, T. Hobbes, John Locke, David Hume, and John Stuart Mill). In addition, there is a school of thought that acknowledges reason as the source of knowledge (a characteristic of the rationalist school pioneered by Plato in classical times and in the modern era by Descartes and Leibniz). Third, there is a Western epistemological school that combines these two sources of knowledge—reason and the senses—as the sources of science (criticism pioneered by Immanuel Kant, a German philosopher). Western epistemology, whether in the empiricist or rationalist tradition, bases knowledge on tangible and rational objects; this is a clear reflection that the priority and primary focus in the Western concept of science is the physical (material) object, while non-physical

(immaterial) things are considered non-empirical and non-rational, and thus are not prioritized or even acknowledged in Western science (including elements of spirituality and divinity).

Unlike Western epistemological schools, which base their sources of knowledge on reason and the senses—with physical (material) objects as their priority and primary focus—Islamic epistemological schools view the sources of knowledge as including texts/scriptures (bayani), intuition (irfani), and reason/logic (dalil-dalil logika), all of which maintain a divine element (burhāni). In Islam, the primary focus of the concept of knowledge is on non-physical (immaterial) objects, while physical (material) objects are secondary and not a priority. From this explanation, the characteristics of epistemology from the Western and Islamic perspectives can be clearly distinguished. To provide a deeper understanding of Islamic epistemology, this paper is structured to include a specific discussion of Islamic epistemology and highlights two ideas from prominent Islamic figures: Ismail Raji Al-Faruqi's concept of the Islamization of knowledge and Ziauddin Sardar's concept of Islamic science.

Although various studies have examined the epistemological differences between Islam and the West, most remain descriptive and comparative in nature and have not yet offered an integrative Islamic epistemological framework that is responsive to contemporary challenges. Existing approaches tend to position Islamic and Western epistemologies dichotomously, without seeking a critical synthesis capable of bridging the two in the context of modern scientific development. Furthermore, the thought of key figures such as Ismail Raji al-Faruqi and Ziauddin Sardar is often examined in isolation; thus, the common ground,

fundamental differences, and potential for integrating these two ideas to construct a more relevant and applicable Islamic epistemology have not yet been comprehensively identified.

Therefore, this study is important as an effort to fill this gap by presenting a comparative-critical analysis that not only compares but also synthesizes the thoughts of al-Faruqi and Sardar toward the construction of an integrative Islamic epistemology. This study is expected to provide a theoretical contribution to the development of contemporary Islamic epistemology while serving as a conceptual foundation for the reconstruction of knowledge that is not trapped in the dichotomy between religious and secular knowledge. Furthermore, this research holds practical significance in promoting the strengthening of a scientific paradigm grounded in Islamic values that can adapt to global dynamics, thereby remaining relevant in the development of higher education, scientific research, and scholarly practice in the Muslim world.

B. Method

This was a qualitative study using a comparative approach. This study examines Islamic epistemology from the perspectives of Ismail Raji Al-Faruqi and Ziauddin Sardar. The data sources used in this study are secondary sources consisting of various books and scientific journals, both national and international, that examine epistemology from the perspectives of Al-Faruqi and Sardar.

C. DISCUSSION

1. The Quran, Islamic Epistemology, and the Sources of Islamic Epistemology

The Quran is defined by scholars of usul al-fiqh as the Word of Allah SWT, a miracle revealed through the Angel Gabriel to the Prophet Muhammad SAW, recorded in the mushaf, beginning with Surah al-Fatihah and ending with Surah al-Nas (Misbahuddin, 2015). The purpose of the Quran is clearly stated in Surah Al-Baqarah, verse 185, which states that the Quran serves as a guide for humanity, provides explanations, and distinguishes between truth and falsehood. The Quran is a source of knowledge. The Quran contains a wide range of knowledge, including knowledge related to law, ethics, the universe and its contents, and other fields of knowledge, whether or not these have already been fully explored by humanity. Discussing the Quran as a source of knowledge cannot be separated from the philosophical discipline of epistemology.

Epistemology comes from the Greek word "episteme," which means "knowledge" (Liliweri, 2022) and logos, which means "theory" (Rohman, 2020), Epistemology is a branch of philosophy concerned with the theory of knowledge. The Great Dictionary of the Indonesian Language (KBBI) defines "epistemology" as a branch of philosophy that examines the foundations and limits of knowledge. In English, epistemology is defined as a theory of knowledge. In Arabic Islamic literature, it is translated as nazhariyah al-ma'rifah (Mutakallim, 2020). In epistemological terms, it can be defined as a branch of philosophy that studies the origin, structure, methods, and validity of knowledge (Rohman, 2020).

Discussions related to epistemology essentially examine the nature of knowledge, justification, and rationality behind why something is considered a science (Sumarna, 2020).

Sumarna (2020) explains that inquiry in epistemology relates to four fundamental issues: first, a philosophical analysis of the nature of knowledge—an analytical process concerning the concepts of truth, justification, and belief regarding what is termed knowledge; second, an analysis of skepticism—a scientific attitude that questions everything (including matters previously considered settled). An example of this is questioning the methods or ways in which scientific knowledge is acquired. This process is systematically carried out and involves continuous testing. Third, the sources used by scientists to generate knowledge and the scope of that knowledge. Fourth, the criteria used to obtain knowledge and scientific justification. From these four points, epistemological studies generally relate to the nature of knowledge to examine sources, methods of acquisition, and norms of thinking, as well as the means and tools used in the creation of a science. Epistemology makes the methods of thinking a key object of study (Sumarna, 2020).

Epistemology involves the pursuit and development of knowledge. This activity is carried out through philosophical and analytical reflections. The object of epistemology is all the processes involved in the effort to acquire knowledge. The process of acquiring knowledge is the focus of theories of knowledge and simultaneously serves to facilitate the achievement of epistemological goals. Jacques Martain (in Mahbubi Setiawan 2013) states that the primary goal

of epistemology is not merely to answer the question "Can I know?" or to acquire knowledge for its own sake, but rather to discover the potential within human beings to acquire knowledge and the conditions that enable humans to know what they know (Setiawan, 2013).

Epistemology is an evaluative discipline, normative, and critical. Discipline as the term "evaluative" here refers to the act of assessing—that is, determining whether a belief, attitude, opinion, or theory regarding knowledge can be justified, guaranteed to be true, or grounded in a rationally defensible basis. (Rohman, 2020). When normative, that is determining the standards for the truth of knowledge. As a branch of philosophy, epistemology is not content merely to describe or explain how humans come to know things; rather, it must determine what is true and what is false based on epistemic standards. And "Critical" here means actively questioning and examining the rationality of both the methods and outcomes of human activities in the pursuit of knowledge—whether it be the assumptions, procedures, or approaches employed, or the conclusions drawn in various human cognitive activities.

Liliweri (2022) explains that epistemology addresses questions such as: What is knowledge? How is knowledge acquired? What do people know? What are the necessary and sufficient conditions for knowledge? What is its structure, and what are its limits? What makes the belief in knowledge justifiable? How should we understand the concept of justification? Is justification internal or external to our minds?(Liliweri, 2022)

The epistemological differences between Islam and the West have significant implications for the concept of knowledge. Western epistemology views the senses and empirical experience as the source of knowledge (a characteristic of the empiricist school pioneered by Aristotle, and in the modern era by F. Bacon, T. Hobbes, John Locke, David Hume, and John Stuart Mill). This school holds that all knowledge originates from experience or the senses, and sensory experience is the starting point of all cognition. Only that which can be perceived by the senses constitutes truth, whereas intellectual knowledge (reason) is a mere synthesis of sensory data. In contrast to the empiricist school in Western epistemology, there is a school that acknowledges that the source of knowledge is reason (a characteristic of the rationalist school pioneered by Plato in the classical era and in the modern era by Descartes and Leibniz). Within reason lie the fundamental ideas that constitute knowledge. Rationalism holds that knowledge is obtained through logic and intellect. Sensory experience is not the source of knowledge but serves as a stimulus for the mind and provides the impetus for the mind to function; in the pursuit of truth, humans rely on reason (rationality). Third, there is a school of Western epistemology that combines these two sources of knowledge—reason and the senses—as the foundations of science (a form of criticism pioneered by the German philosopher Immanuel Kant). From this explanation of Western epistemology, both empiricism and rationalism base knowledge on tangible and rational objects; this point serves as a reflection that the priority and primary focus in the Western concept of science is the physical

(material) object, while non-physical (immaterial) things are considered neither empirical nor rational and are therefore not prioritized or even acknowledged in Western science (including elements of spirituality and divinity).

As described, epistemology from a Western perspective differs significantly from that of an Islamic perspective. Islamic epistemology regards the text (nash) as the source of knowledge (in the bayani sciences) and reason as a tool to support the interpretation of the text. Bayani epistemology holds that reason cannot be a source of knowledge; rather, reason must rely on the text (nash). Bayani epistemology follows two paths to acquire knowledge. First, it adheres to the wording (lafadz) of the text using the rules of the Arabic language, such as nahwu and sharf, as tools of analysis. Second, it uses the qiyas (analogy) method, which is the main principle of the bayani epistemology.

In addition to textual sources (as in the science of bayani), the sources of knowledge in Islam include intuition and revelation (in the sciences of irfani). The Islamic concept of knowledge acknowledges that irfani knowledge, which is derived from intuition, is a gift from Allah SWT to His chosen servant. Its scientific validity is intersubjectively validated, meaning that those possessing irfani knowledge mutually recognize, understand, and verify the truth of one another's insights. Someone who does not possess irfani knowledge cannot test the truth of that knowledge, because in irfani science, there is a principle that states: la ya'riful wali illal wali (one cannot know that someone is a wali except by another wali). Although it is difficult

to prove and cannot be verified by the general public (except for those with specialized knowledge of irfani), Islamic studies scholars do not reject the concept of irfani knowledge; rather, they acknowledge it and direct anyone seeking to acquire such knowledge to study under those considered experts in the irfani sciences (mursyid). The results of the mystical knowledge studied can be experienced through spiritual experiences by each individual.

The third source of knowledge in Islam is based on the power of reason (burhani epistemology), which is derived through logical arguments. However, the role of reason in burhani remains bound to the text (nash); it is not free and unrestrained, nor does it deny God's authority. Burhani generates knowledge through logical principles applied to prior knowledge, the truth of which has already been established through the text. Burhani holds that reason is a gift from the Almighty and must be used in accordance with His will. When a scholar examines the verses of nature (guidance and knowledge from the universe and its contents), the universe studied through reason must lead to humanity's recognition of its God, not exalting or acknowledging one's own power. Therefore, the use of reason in burhani continues to acknowledge God's authority.

From the explanation above, it can be understood that in Western epistemology, the sources of knowledge stem from the senses/empirical experience, reason, and intuition/the heart, which are not linked to God's existence. Meanwhile, in Islamic epistemology, the sources of knowledge are texts/scriptures (bayani), intuition (irfani), and reason/logical arguments that maintain the divine element (Burhani). At this point, it

becomes clear that the non-physical (immaterial) object is prioritized and primary in the concept of knowledge in Islam, while the physical (material) object is secondary and not a priority.

a. Islamic Epistemology

The Epistemology of Ismail Raji Al-Faruqi (The Islamization of Science)

Ismail Raji al-Faruqi is the son of Abdul Huda al-Faruqi. Abdul Huda al-Faruqi, the father of Islamil Raji Al-Faruqi, is a prominent judge in Palestine who was born and raised in the Middle East. Islamil Raji Al-Faruqi, Born on January 1, 1921, in Jaffa, Palestine (Rijal, 2014). Al-Faruqi pursued his academic studies at the College des Frères in Lebanon from 1926 to 1936, where he completed his secondary education. He continued his studies at the American University of Beirut, where he earned a bachelor's degree in philosophy. Al-Faruqi pursued his master's degree at Indiana University in 1948 and subsequently continued his academic studies toward a doctoral degree in Cairo, Egypt (Mahsus & Betty, 2022).

Ismail Raji al-Faruqi was one of the leading figures in the program to Islamize knowledge and the founder of the Center for Islamic Studies at Temple University in Philadelphia. Al-Faruqi became an icon of the program to Islamize knowledge through the International Institute of Islamic Thought (IIIT), a higher education institution he established in 1981 in Washington, D.C. Al-Faruqi argued that the dichotomization of scholarship symbolized the decline of Muslim communities. Therefore, he

advocated for the Islamization of knowledge to save scholarship from Westernization. The concept of Tawhid as the foundation of knowledge was a key point emphasized in the Islamization of knowledge advocated by al-Faruqi (Hermawati, 2015).

Al-Faruqi describes Islamization as an effort to define and rethink the arguments and rationalizations associated with data, to reorganize the data, to reassess conclusions and interpretations, to redefine objectives, and to carry out all of this in such a way that these disciplines enrich Islamic thought and serve the ideals (Sholeh, 2017). Al-Faruqi further explains that the Islamization of knowledge means adapting modern science by restructuring and rebuilding the humanities and natural sciences, providing them with foundations and objectives consistent with Islam. Every academic discipline must be redefined to embody Islamic principles in its methodology, strategies, data, and the problems it addresses (Komala et al., 2021). From another perspective, Muhammad Naquib Al-Attas explains that the Islamization of knowledge is the liberation of humanity from magical, mythological, and animistic traditions, as well as from national cultures that conflict with Islam; it is also liberation from the shackles of secular ideology on thought and language, and liberation from the control of physical impulses that tend to be secular and unjust toward one's true self or soul, because humans, in their physical form, tend to forget their true essence and act unjustly toward it. From another perspective, Muhammad Naquib Al-Attas explains that the Islamization of knowledge is the liberation of

humanity from magical, mythological, animistic, and national cultural traditions that contradict Islam, as well as from the shackles of secular ideology on thought and language, and liberation from the control of physical impulses that tend to be secular and unjust toward the essence of the self or the soul, because humans in their physical form tend to forget their true essence and act unjustly toward it (Sholeh, 2017).

The emergence of the idea of the Islamization of science was based on several reasons, including the fact that Muslims at that time were in a vulnerable position and belonged to the lowest social class (Mahsus & Betty, 2022). Moreover, ignorance, illiteracy, superstition, and innovation are spreading among the Muslim community. As a result, Muslims are turning to blind faith, relying on literalism and legalism (Komala et al., 2021), that is, submitting to their sheikh (leader). And abandoning the spirit of ijtihad as a source of creativity that ought to be preserved. The knowledge and science that existed in the world at that time, including within the Islamic world, had been shaped by Western culture and civilization, and it seemed as though scientific knowledge originated in the minds of Westerners (Sholeh, 2017). Western thought has influenced the development of Islamic scholarship. In reality, general sciences are separated from religious sciences in various educational institutions. (Hermawati, 2015)

Western civilization, which has influenced the development of knowledge, is based on secular principles, an ideology that prioritizes materialism

alone and separates worldly life from the afterlife; this ideology consistently advocates for the right to be free from various religious rules. Its core belief is that all activities and decisions are entirely within the realm of human agency and should not involve any role or interference from religion (Jamaluddin, 2013). Thus, the science that has developed is based on a secular worldview characterized by an emphasis on animalistic self-interest and the physical human body; this characteristic fosters a tendency to indulge one's desires. This tendency implies that the pursuit of knowledge is directed solely toward worldly benefits in the context of society and the state. This renders modern knowledge arid and detached from tawhid values. The separation of modern science from tawhid has several implications. First, in its application, nature—along with its laws and patterns in modern science, including humanity itself—is viewed merely as something material and incidental that exists without divine intervention. Second, in terms of methodology, modern science—including the social sciences—becomes difficult to apply in the social reality of Muslim societies because of worldviews that differ from those of the West (Hermawati, 2015).

More specifically, al-Attas states that the West has led knowledge into a state of anomie, and skeptical. Anomie defined as aimless and apathetic behavior; a state in which society holds a cynical (negative) view of the normative system, the loss of the authority of the law, and the disorganization of interpersonal relationships. If skeptical can be

explain doubtful (regarding the success of a doctrine, etc.).

Western civilization views anomie and skepticism as primary epistemological tools for discovering the truth. In the Western world, the concepts of truth and reality do not refer to truth derived from faith. Rather, truth is evaluated through a cultural framework grounded in philosophical thought—which consists of mere speculation—and sets aside religious dogma found in sacred texts such as the Qur an and the Hadith (Sholeh, 2017). This has led Muslim communities to view Western progress as something that captures their attention and fills them with admiration. As a result, some Muslims have been drawn to Western progress and have sought to implement reforms through Westernization. Westernization refers to an excessive admiration of the West; the process of adopting Western ways.

In reality, Westernization has undermined the Muslim community and led it away from the teachings of the Qur'an and the Sunnah. This is because various Western perspectives have been accepted by the Muslim community without critical scrutiny (Komala et al., 2021). The decline of civilization and scholarship among Muslims, coupled with Westernization—which has severed knowledge from Islamic values—prompted al-Faruqi to propose the Islamization of knowledge, intended to offer a positive response to the secularist reality of modern science.

Al-Faruqi argues that the Islamization of knowledge is achieved by establishing the concept of

tawhid as the foundation of knowledge. Al-Faruqi describes the essence of tawhid in knowledge through two aspects: first, tawhid—the oneness of Allah SWT. Al-Faruqi maintains that tawhid, or oneness, or the divine element that is singular in nature, constitutes the essence of everything. The assessment of truth must not give rise to a dualism of truth, namely subjective and objective truth. Rather, the value of truth must be singular, converging on the values of tawhid; second, the integration of Islamic truth and scientific truth. Al-Faruqi argues that the Islamization of science must integrate the concept of truth found in science—which is rooted in reason (rationality) and experience (empiricism)—with the Islamic concept of truth and reason that does not contradict Islam, which is grounded in belief through revelation and verses that hold sacred significance within the religion (Sholeh, 2017).

The Islamization of science, as proposed by Ismail Raji al-Faruqi, is based on the principle of tawhid, the universe, truth and knowledge, and the unity of life and the unity of humankind (Mahsus & Betty, 2022). Principle of tawhid, explained when the Islamic faith and all human endeavors should be grounded in the oneness of Allah SWT. When people stray from the oneness of Allah (or doubt His oneness), it has detrimental consequences in every aspect of life. The Islamization of science directs knowledge toward a state in which the analysis and synthesis of the relationships between the reality under study and God's laws are emphasized. (Hermawati, 2015). This principle holds that the universe—whether material, psychological, spatial,

biological, social, or aesthetic—constitutes an integral whole; therefore, Muslims must not view everything that happens as mere coincidence (Mahsus & Betty , 2022). The connection to the Islamization of science is that all research and efforts to advance scientific knowledge must be guided by faith and serve as an expression of worship to Him (Hermawati, 2015). If truth is grounded in an undeniable reality: the One and Only God. Al-Faruqi maintains that everything in the world is in harmony with the revelation He sent down to the Prophet Muhammad, peace be upon him. This is a fundamental principle in the epistemology of science (Mahsus & Betty , 2022).

Faruqi formulates this unity of truth as follows: (1) based on revelation, Muslims must not make claims that contradict reality; (2) since there is no contradiction between reason and revelation, this means that there is no unsolvable contradiction between reality and revelation; (3) observation and investigation of the universe and its parts will never end, because God's design is infinite (Hermawati, 2015)

The unity of life encompasses amanah (humans live to fulfill the trust bestowed upon them by Allah SWT), khilafah (humans are stewards on Earth tasked with perfecting morality, carrying out all of Allah SWT's commands, and avoiding His prohibitions), and comprehensiveness (that is, Islam requires all cultural and civilizational activities to be complete or comprehensive) (Mahsus & Betty , 2022). Al-Faruqi explains that God's will consists of two aspects: first, the laws of nature (sunnatullah) with all their regularities, which can be studied and observed

in the material world; second, the moral laws that must be obeyed—religion. The two go hand in hand, so there is no separation between the spiritual and the material, between the physical and the spiritual (Hermawati, 2015). This principle means that Islamic scholars must consider the universal welfare of humanity and be able to apply Islamic principles to various aspects of society (Mahsus & Betty , 2022). This concept teaches that all scientific development must be grounded in and aimed at serving the interests of humanity, not merely the interests of specific groups, races, or ethnicities (Hermawati, 2015).

The Islamic concept of knowledge proposed by al-Faruqi has several objectives as the focus of the plan to Islamize knowledge, namely: mastering modern academic disciplines; mastering the Islamic tradition; determining the relevance of Islam to each field of knowledge; seeking a creatve synthesis between the Islamic tradition and modern science; and guiding Islamic thought toward paths that lead to the fulfillment of Allah's plan (Hermawati, 2015).

According to al-Faruqi, the Islamization of science can be achieved through several systematic steps, as outlined in the following table:

No.	Steps	Descriptions
1	Mastery of Modern Academic Disciplines	This process begins with a reexamination of modern academic disciplines in the Western world, with the aim of deriving insights from them (Mahsus & Betty, 2022). Al-Faruqi asserts that modern academic disciplines must be broken down into categories, methodologies, principles, problems, and themes, reflecting the table of contents of classical textbooks (Komala et al., 2021).
2	Survey of Academic Disciplines	All academic disciplines included in the survey were first identified to facilitate the analysis of knowledge development in Western education systems(Mahsus & Betty, 2022). A comprehensive survey is essential in every field of study. This step was taken so that Muslim thinkers could master every modern field of study (Komala et al., 2021).
3	Mastery of Islamic Heritage	This stage examines the extent of the relationship between Islamic heritage and various fields of scientific study. This was done to assist contemporary Muslim scholars (Mahsus & Betty, 2022). Islamic heritage must be mastered in the same way. What is needed are anthologies of Islamic heritage that are relevant to various academic disciplines. (Komala et al., 2021).

No.	Steps	Descriptions
4	Mastery of Islamic Scholarly Heritage	This approach draws on the historical context and links it to various issues in contemporary society (Mahsus & Betty, 2022). Islamic heritage must be analyzed from the perspective of contemporary issues (Komala et al., 2021).
5	Determining the Relevance of Islam to Each Academic Discipline	Al-Faruqi explains that relevance can be established by posing three questions: (1) What has Islam contributed, starting from the Qur'an and the ideas of modernists? (2) How significant is this contribution compared to the achievements of those academic disciplines? (3) If there are issues that have received little attention or have even been completely overlooked by Islamic scholarship, in which direction should Muslims strive to address these gaps, formulate the issues, and expand the vision of the discipline? (Komala et al., 2021).
6	A Critical Assessment of Modern Academic Disciplines	This step involved evaluating and analyzing the Islamic perspective on modern academic disciplines (Mahsus & Betty, 2022).
7	A Critical Assessment of Islamic Heritage	This critical assessment is conducted to measure and analyze the extent of Islam's contribution to every sphere of human activity and to determine its contemporary relevance (Komala et al., 2021).

No.	Steps	Descriptions
8	Survey on Issues Facing the Muslim Community	A systematic study should be conducted to identify the various challenges faced by Muslims in areas such as politics, economics, intellectual life, culture, morality, and spirituality (Mahsus & Betty, 2022).
9	Survey on Human Issues	Next, a survey was conducted regarding the problems facing humanity. This study was similar to the previous one but expanded its scope to address issues affecting all of humanity (Komala et al., 2021).
10	Reinterpreting Modern Academic Disciplines Through an Islamic Lens	At this stage, Muslim thinkers must be prepared to synthesize the Islamic tradition with modern disciplines, and bridge the gap caused by centuries of stagnation. The legacy of Islamic thought must be integrated with modern achievements, pushing the boundaries of knowledge to horizons broader than those reached by modern academic disciplines (Komala et al., 2021).
11	Reformulating academic disciplines within an Islamic framework	Once a balance has been achieved between Islamic scholarship and modern academic disciplines, books and other texts must be written to reinterpret these modern disciplines from an Islamic perspective (Komala et al., 2021).
12	The dissemination of knowledge that has been Islamized	To accelerate and promote the Islamization of knowledge, conferences or seminars should be held that bring

No.	Steps	Descriptions
		together experts from relevant fields to devise solutions to problems that transcend disciplinary boundaries. These experts should have the opportunity to meet with faculty members. Furthermore, these meetings should also explore the necessary methodologies (Komala et al., 2021).

b. Ziauddin Sardar's Epistemology (Islamic Science)

Ziadduin Sardar is a Muslim scholar in the field of science and a philosophy enthusiast from Punjab, Pakistan, who has spent much of his life in the United Kingdom (Wiwaha, 2018). Ziadduin Sardar was born on October 31, 1951, and grew up in England, where he became an academic at Middlesex University in London (Fuady & Raha, 2022). ASardar's career began in 1969 when he wrote an article published by Zenith. In 1971, Sardar studied physics and science at City University, London, and graduated in 1974. Sardar also worked as a television journalist and served as a columnist for the magazine New Statesman (Salman et al., 2023). Around 1980, Sardar and his academic colleagues—Gulzar Haider and Munawar Ahmad Anees—led a movement among Muslim intellectuals in the West to foster Islamic intellectualism. The movement was initially spearheaded by Seyyed Hossein Nasr, Ismail Raji al-Faruqi, and Fazlur Rahman.

Basically, the initial foundation of thought offered by Sardar was a response to the problems of Muslims at that time in terms of science as well as the

underlying al-Faruqi with the concept of Islamization of Science. The fact that Muslims experience stagnation after experiencing the peak of glory starts from the assumption that the achievement of scientific development in the Islamic world is considered sufficient. This assumption leads to a stagnation of ijtihad or reform in Islamic thought. This stagnation has resulted in the stagnation of Muslims in responding to issues in society (Fuady & Raha, 2022).

The thinking offered by Sardar is also based as a critique of the Islamization of knowledge offered by al-Faruqi. For Ziauddin Sardar, the methodology offered by al-Furaqi is still fairly superficial because it tends to describe the first principle of his methodology which is basically statements of faith and piety, without providing a new explanation regarding the methodological problems faced by Islamic scholars .(Effendi, 1992) Sardar wanted to criticize Muslim intellectuals including al-Faruqi who offered the idea of instilling Islamic values in modern science only by putting Islamic ethics in it. Sardar argued that merely addressing the decline of Islam in terms of knowledge is not enough in that way, but an effort is needed to rebuild the intellectual treasures of Muslims and Islamic science to its roots so that it can be created a Contemporary Science whose system is based on Islamic values (Wiwaha, 2018).

Some of the arguments that Sardar built in providing reasons to produce science that breathes Islamic values are*, first,* different civilizations in the development of science can produce different sciences that are the hallmark of a civilization. The

Eastern world in particular has characteristics that distinguish it from Western civilization. *Second,* Islamic science in its development has a characteristic in expressing itself. In its development, Islamic science has an Islamic identity so that it is manifested in Islamic epistemology. The concept is to collaborate between human observation and spiritual experience. So that reason and revelation are used to obtain a science. *Third,* Western science is destructive to the sustainability of human life. *Fourth,* the science produced by the West has not been able to meet the needs of Muslims. The West has not been able to meet the needs and worldview in a specific way (Fuady & Raha, 2022).

Sardar emphatically explained that science is inseparable from worldview and belief systems. In order to Islamize the disciplines that have developed in Western social, ethical, and cultural sciences, Muslim scholars are better directed to create Islamic paradigms, thereby fulfilling the task of meeting the important needs of the Muslim community. In this regard, Sardar offered a solution by emphasizing that the Islamization of knowledge must stand and come from Islamic epistemology. Sardar agrees with al-Jabiri's thought which divides Islamic epistemology into three forms, namely bayani, burhani, and irfani. This Islamic epistemology produces a scientific building that is based on Islamic teachings. Sardar emphasized that science based on Islamic teachings is very important for the meeting of two scientific poles, namely Islamic sciences and secular Western sciences(Fuady & Raha, 2022).

Sardar made a new concept that was considered relevant, namely the concept of Islamic knowledge. This concept was born out of the impulse to bring together Islamic science and implement the values of Islamic teachings in Western science. Islamic scholarship is a process and methodology in which the spirit of Islamic values is incorporated, upholding the Islamic worldview, and making knowledge an application of Islam. Knowledge means making Islam a science that has the goal of achieving Islam not only at the human level but also at a more universal level which in Islam is called *rahmatan lil al-alamiin (Fuady & Raha, 2022)*.

Consciously, not only talking about concepts, ideas, and ideas but also realizing it in seminars with Muslim and Western intellectuals with the theme of Islam and the West. This seminar resulted in a mutual agreement that the contemporary relations of Islamic epistemology must be based on the framework of values that are the basic characteristics of Islam. Ten discussions were identified in the seminar which ultimately became a concept, namely in the form of monotheism, khilafah, ibadah, ilm, halal and haram, adl, zulm, istislaah, and dhiya (Fuady & Raha, 2022). the concept of tawhid (the oneness of God), which is an all-encompassing value that affirms the unity of humanity, the unity between humanity and nature, and the unity between science and values. The concept of Monotheism implies that humans are not independent of God and are accountable to Him; as a result, humans do not possess exclusive rights but are responsible for maintaining harmony among all things on Earth. If ibadah means that human

responsibility to God is manifested through worship, which serves as a factor that integrates scientific activities with the Islamic value system. When ilm explained as a value within the Islamic framework and a form of worship, knowledge cannot be sought if it openly violates God's commandments. (Wiwaha, 2018)

From Islamic scientific theory, Sardar hopes that a science, both from the West and Islam, can contribute to the sustainability of nature and human welfare. Science can provide benefits by humanizing humans and naturalizing. Therefore, the concept of monotheism is an important basis of science in order to realize the positive values of science (Wiwaha, 2018). Islamic scholars do so by viewing Islam not as a religion, as a set of rituals or a law with a list of recommendations and prohibitions. However, Islam is seen as a comprehensive and systematic world paradigm. Essentially, the Islamic worldview includes the principles and structure of concepts contained in the Quran and Sunnah. The principle establishes general rules in behavior and development and establishes general boundaries within which Muslim civilization must grow and develop. The conceptual arrangement plays two basic functions. *First*, it acts as a standard measure, a barometer of Islam of a certain development. *Second,* it acts as a basis for explaining Islamic views (Wiwaha, 2018).

2. Comparative Analysis of Islamic Epistemology Comparative Analysis by Ismail Raji Al-Faruqi and Ziauddin Sardar.

Conceptually, both Ismail Raji al-Faruqi and Ziauddin Sardar depart from the same epistemological anxiety, namely the crisis of the scientific community of Muslims due to the dominance of the secular Western paradigm and the dichotomy between religious science and general science. However, the two differ fundamentally in formulating epistemological strategies to overcome the crisis. This difference is not only technical-methodological, but also touches on the ontological, epistemological, and axiological aspects of the building of Islamic science itself.

In terms of epistemological orientation, al-Faruqi places the Islamization of science as an integrative project that aims to "pull back" modern science into the framework of monotheism. In this case, modern science is not rejected, but reconstructed through a process of selection, reinterpretation, and integration with Islamic values. This approach shows that al-Faruqi still recognizes the validity of the basic structure of modern science, both in terms of methodology and scientific categorization, as long as it can be harmonized with the principles of monotheism. Thus, al-Faruqi's epistemology is accommodative integrative, that is, combining two systems of knowledge (Western and Islamic) in one synthesis framework.

Instead, Sardar took a more radically transformative position. He not only criticizes the content of modern science, but also questions its epistemological

foundations. For Sardar, science is not neutral, but always tied to a certain worldview. Therefore, al-Faruqi-style Islamization efforts are considered to have not touched the root of the problem because they are still operating within the framework of Western epistemology. Sardar instead offered "Islamic science" as a project to develop knowledge from the inside (inside-out), namely making the Islamic worldview the main starting point in building paradigms, methodologies, and scientific goals. In other words, if al-Faruqi does the Islamization of knowledge, then the Sardar does the construction of Islamic knowledge.

This difference is increasingly visible in the methodological dimension. Al-Faruqi formulated systematic steps that were highly operational, ranging from mastery of modern disciplines to reorganization within the framework of Islam. This approach demonstrates al-Faruqi's strength in offering a practical roadmap that is applicable to Islamic educational institutions. However, on the other hand, this approach tends to be technocratic and risks making Islamization a mere process of "normative labeling" of knowledge that is epistemologically still rooted in the West.

Meanwhile, Sardar does not offer rigid technical steps, but rather emphasizes the development of epistemological paradigms based on Islamic values such as monotheism, caliphate, 'adl, and istislah. This approach provides a stronger philosophical depth as it seeks to build the structure of knowledge from the foundations of the Islamic worldview. However, the weakness of Sardar's approach lies in the lack of methodological operationalization, making it potentially difficult to implement in a concrete education and research system.

In the aspect of the conception of truth, al-Faruqi emphasizes the integration of revelation, reason, and empirical in a monotheistic unity. It seeks to eliminate the dualism of truth by uniting the subjective and objective dimensions within the framework of the divine. However, this approach still leaves room for compromise with Western epistemology, as long as it does not conflict with Islamic principles. Instead, Sardar rejected such compromises and insisted that the truth must depart entirely from the Islamic worldview. He places the epistemology of bayani, burhani, and irfani as an integral foundation that cannot be reduced by the Western paradigm. Thus, Sardar was more consistent in maintaining the autonomy of Islamic epistemology.

From the perspective of goals (axiology of knowledge), both figures place monotheism as the center of orientation. However, al-Faruqi emphasizes more on the integration of knowledge to overcome the crisis of dualism and pursue the progress of Muslim civilization. Meanwhile, Sardar directed knowledge as an instrument of civilization transformation oriented to the value of rahmatan lil 'alamin, namely the sustainability of nature and universal benefit. Thus, Sardar's vision seems broader and more futuristic, as it focuses not only on Muslims, but also on global humanitarian problems.

Critically, it can be said that al-Faruqi offers excellence in the pragmatic-operational aspect, while Sardar excels in philosophical depth and epistemological radicalism. However, both have limitations: al-Faruqi risks being trapped in superficial integration, while Sardar risks becoming utopian due to the lack of implementable guidance.

Based on this analysis, the synthesis that can be proposed is the need for an integrative-critical model that combines the strengths of both. From al-Faruqi is taken a systematic and applicable framework in managing disciplines, while from Sardar is taken an epistemological foundation that is firmly rooted in the Islamic worldview. Thus, the Islamization of science does not stop at the process of adaptation to modern science, but develops into an authentic, contextual, and transformative science reconstruction project.

This synthesis leads to a new paradigm that can be called a critical integration-based reconstruction of Islamic epistemology, which is an approach that not only Islamizes existing knowledge, but also simultaneously builds new knowledge from the framework of the Islamic worldview, while still opening up a space for critical dialogue with the development of global science. This paradigm has the potential to be a significant theoretical contribution to contemporary Islamic scientific discourse, especially in responding to the challenges of modernity and global epistemological crises.

D. CONCLUSION

Epistemology in the perspective of Muhammad Abid al-Jabiri, Ismail Raji Al-Faruqi and Ziauddin Sardar has its own pattern. Muhammad Abid al-Jabiri divided Islamic epistemology into three parts, namely bayani, irfanip, and burhani. Al-Faruqi offers the concept of Islamization of science as an effort to alleviate civilization and the development of science in Islam which is experiencing a downturn. Meanwhile, Sardar comes with the concept of Islamic Scholarship as a form of criticism of Al-Faruqi's

thought and as an effort to realize contemporary science based on Islamic values.

Overall, this analysis shows that the thinking of Ismail Raji al-Faruqi and Ziauddin Sardar both seek to respond to the epistemological crisis of Muslims due to the dominance of secular Western science, but both offer fundamentally different approaches. Al-Faruqi tends to use an integrative approach by Islamizing modern science through the framework of monotheism and operational systematic measures, while Sardar puts forward a transformative approach by reconstructing science from the foundations of the Islamic worldview in a more fundamental way. This distinction confirms that al-Faruqi is stronger in the applicative-pragmatic aspect, whereas Sardar excels in philosophical depth and epistemological consistency. Therefore, the important contribution of this study lies in the offer of a synthesis in the form of an integrative-critical approach that combines the strengths of both, thus allowing the birth of a reconstruction of Islamic epistemology that is not only adaptive to the development of modern science, but also authentic, transformative, and relevant in responding to the challenges of contemporary civilization.

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