



AL-WIJDÁN: Journal of Islamic Education Studies.
Volume 8, Nomor 3, Juli 2023, p-ISSN: 2541-2051; online -ISSN: 2541-3961
Available online at <http://ejournal.uniramalang.ac.id/index.php/alwijdan>

Received: Mei 2023

Accepted: Juni 2023

Published: Juli 2023

Implementation Of The Islamization Curriculum In Islamic Religious Higher Education (PTKI) Development In Indonesia As An Effort To Integrate Science In The Perspective Of Maqasid Al-Shari'ah

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Abstract

In the present period, Islamic education has significant difficulties. The challenge born in this era is to withstand the exposure of western secularism. PTKI as the axis of higher-level religious education must be able to apply the model of Islamization of education at the university level. In order to apply the Islamization curriculum in higher education, Abdul Hamid Abdul Sulayman a person who is much influenced by Syed Qutub's ideas, is attempting to establish islamization curriculum at the International Islamic University Malaysia (IIUM). With this implementation, AHAS as a policy actor hope to produce Muslim scholars who have a universal perspective of Maqasid Al-Shariah. Meanwhile in Indonesia itself the biggest potential of Muslim world needs to elaborate more regarding to the implemenation of islamization curriculum in PTKI. Using library study this research had been conducted. This research found that PTKI plays an education strategy following the roots of Islamic Curriculum (Isamic-National-International Curriculum). The curriculum has the potential to raise a generation of Muslims capable of using their faith to help solve humanitarian problems through the Maqasid Al-Shariah method. Furthermore, this education model will reform PTKI so that it may generate scholars who are specialists in religious sciences, as well as experts in religious sciences and general sciences.

Keywords: PTKI Curriculum, Integration Science, Maqasid al-Shariah.

Abstrak

Pada masa sekarang, pendidikan Islam memiliki kesulitan yang signifikan. Tantangan yang lahir di era ini adalah bertahan dari terpaan sekularisme barat. PTKI sebagai poros pendidikan agama tingkat tinggi harus mampu menerapkan model Islamisasi pendidikan di tingkat universitas. Dalam rangka menerapkan kurikulum Islamisasi di perguruan tinggi, Abdul Hamid Abdul Sulaiman seorang yang banyak terpengaruh oleh pemikiran Syed Qutub, berupaya untuk membangun kurikulum Islamisasi di International Islamic University Malaysia (IIUM). Dengan

implementasi ini, AHAS sebagai aktor kebijakan berharap dapat menghasilkan sarjana muslim yang memiliki perspektif universal tentang Maqasid Al-Syariah. Sementara itu di Indonesia sendiri sebagai potensi terbesar di dunia Islam perlu mengelaborasi lebih lanjut mengenai implementasi kurikulum islamisasi di PTKI. Dengan menggunakan studi kepustakaan, penelitian ini dilakukan. Penelitian ini menemukan bahwa PTKI memainkan strategi pendidikan dengan mengikuti akar Kurikulum Islam (Kurikulum Nasional-Islam). Kurikulum ini memiliki potensi untuk meningkatkan generasi Muslim yang mampu menggunakan iman mereka untuk membantu memecahkan masalah kemanusiaan melalui metode Maqasid Al-Shariah. Lebih jauh lagi, model pendidikan ini akan mereformasi PTKI sehingga mampu menghasilkan sarjana yang ahli dalam ilmu agama, sekaligus ahli dalam ilmu agama dan ilmu umum.

Kata Kunci: Kurikulum PTKI, Integrasi Ilmu Pengetahuan, Maqasid Al-Shariah

Introduction

The development of a nation's civilization depends heavily on its educational system. A nation will not be able to discern what is good and wrong in responding to the times without education. So that the civilization that is born does not exist in a vacuum. Social, cultural, and political dynamics play quite a role in the formation of a civilization. So this research involves socio-anthro studies and other scientific aspects. Indonesia itself has implemented the principle of education as a whole. This means that Indonesia recognizes religion as part of national development and education model does not separate religion and nationality. This relationship is also stated in the National Education System Law No. 20 of 2003 where article 3 states:

"National Education functions to develop the ability and shape the character and civilization of a dignified nation in order

to educate the nation's life and aims to develop the potential of students to become human beings who are faithful and devoted to God Almighty, noble, healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens." Based on that, the law itself seeks to make high-quality education available to all. In antoher words means its primary goal is to construct a national educational system to meet the Education for All goals, as well as to provide chances for lifelong learning in today's knowledge society.

Article 37, paragraph 2, which mandates that religious education, civic education, and language instruction be included in the curriculum, provides additional evidence that Indonesian education and religious values go hand in hand. These three disciplines are required, which suggests that the aim of national education is to create a nation that respects

its citizens, a nation of religious or religious Indonesian people, and a national identity with its national language. Islamic educational institutions in Indonesia are not something that just appeared on their own. Undoubtedly, presenting a college requires a lengthy historical procedure, and Ulama had a part in its founding. Higher education is a component of Indonesia's governance of education, which is understood to be at the stage of developing qualified human resources.

Meanwhile, Islamic Religious Universities (PTKI) are developing to answer the public's need for an educational model that integrates religious teachings and general knowledge. The PTKI is important in the development of national character in accordance with its goals with the Islamic line of struggle. Its own existence has three functions; First, the facilitation function for the transformation of knowledge in religious aspects (cognitive aspects). Second, as a means of transforming norms. Third, moral values to form attitudes. These three functions are the main instruments that play a role in controlling behavior. And transcendent connection with Allah Swt so that a person who is *al-insan al-kamil* (a complete human personality) is formed.

However, in its journey PTKI experienced the dichotomy of science. The meaning is that PTKI in the context of its

implementation has a dualism of educational systems that try to become a beacon of unity of knowledge between religious awareness and science. In its efforts to carry out the mandate of the President of the National RKP 2022 that PTKI must be able to become reputable higher education. So the next step taken by PTKI is the development of education towards modern institutions while still strengthening the roots of Islamic tradition. The modernization of the PTKI education system is a significant step toward incorporating Islamic ideals into educational values in the current day. This shift, however, must be reformulated by incorporating the idea of Islamization of science as a foundation, the idea of Islamization of science as a foundation for education within PTKI, which is present as a foundation for thinking for students and lecturers in order to avoid being trapped in a mode of thought that separates religious guidance and world knowledge.

Method

Research is said to have complete results if the research method used clearly describes how the researcher uses the approach, collects data, and analyzes the data. Furthermore, the researcher will explain that the research was carried out through library research, such that the approach employed in the special qualities

used as a foundation for creating research knowledge, this research was directly confronted with the text supplied, as well as the secondary data.¹

The study of literature is referred to as research. This research is library research, which is a theoretical study, references, and other scientific material in this study.² especially topics connected to the subject of this research's beliefs and ideology. Library research consists of four steps: 1. Set up your equipment. Library supplies. 2. Create a working bibliography, which is a list of the primary sources that will be used for study. 3. Determine the time. 4. Furthermore, the researcher will explain that the research was carried out using library research to produce research information based on the approach employed in the particular characteristics, this research was confronted directly with the text presented, as well as the secondary data used.³

Research is literature study. This research is library research, which is a theoretical study, references, and other scientific material in this study, especially topics connected to the subject of this research's beliefs and ideology. There are four steps of library research, namely: 1. Prepare equipment. Library equipment. 2. Compile a working bibliography, a working bibliography is a record of the main source material to be used for research purposes. 3.

Set the time. 4. Make research notes about the research. Among the steps in library research are. Selection of a general idea of the research topic;

1. Looking for material to support the topic;
2. Defining the study's main area of inquiry, Locating and classifying the reading materials after conducting the appropriate searches;
3. Reading and taking notes for research. Before beginning to compose the report, classify;
4. Review and enhance the reading;
5. Classifying before starting to write the report.

Dr. Abdul Hameed Ahmad Abu Suleiman's approach to curriculum reform is used by the researcher to reinforce the analysis of this study because he is well-known for being an influential figure at the International Islamic University Malaysia (IIUM), where he served as rector from 1989 to 1999. He oversaw the transformation of IIUM from a semi-university to an international institution. According to that, researchers choosing him to be a part of analysis data. Furthermore, this curriculum change is linked to Syed Naquib Al-Attas' thesis *Islam and Secularism* (1993), which asserts that science

is not value-free. As is well known, the West, which today dominates civilization, possesses science that is not impartial. Similarly. The same ontology and epistemology underpin the Islamization of knowledge. At this point, the author relates it to a variety of challenges associated with secularized Islamic education in Indonesia.

The meaning is that the Islamic philosophy method is used holistically in PTKI because it can alter students' and lecturers' perception of general science into an Islamic natural view. This is due to the ability of Western secularism to show hegemonic technology, science, and civilization overriding religion. The Islamic Philosophy method could be used to strengthen the PTKI in Indonesia. There are many methods of Islamization that can be done. Islamization here means not making the dichotomy of western and eastern science even sharper. However, as an effort to re-establish Islamic values that have been affected by secularism in the post-colonialism era.

In this study, researchers also used the Maqasid al-Shariah approach ⁴ to place the root of the problems faced by the Ummah in this contemporary period. As is known, Maqasid is one of the important methodologies for Muslim scholars to carry out reforms. Muslim scholars underline that Maqasid is a proposal for Islamic law reform

and integration for the entire Ummah. This methodology does not make the Muslim community assimilated into the social system that causes the Muslim community to become alienated. This Maqasid method actually has the attention of both Islamic thought and Islamic concentration. Thus, the maqasid method is an 'introduction' to new opinions on Islamic law and a common basis among schools of Islamic law and even among different religious systems.

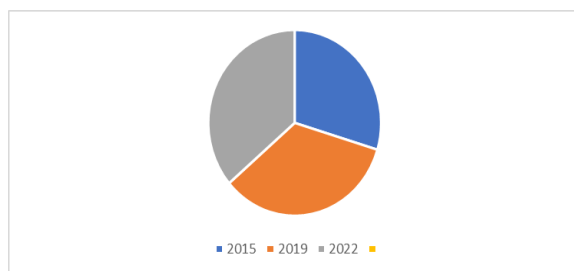
Results and Discussion

Secularism is part of modern life⁵ and the implementation of contemporary education is technological advancement ⁶. In response to this, PTKI seeks to respond to global education trends and the development of renewable technology. The trend of learning revolution from Transfer of Knowledge to Construction of Knowledge. This trend leads to a change in the way of learning from lecturer center to self-directed learning which is very dependent on technology. The influence of technology presents new modalities in online, hybrid, in-person learning. This trend brings about a renewal of the curriculum.

Globalization is also an important factor in accelerating technology. Not only the acceleration of technology but also the openness of information and knowledge.

Responding to this issue, PTKI feels the need for internationalization of education which can be done by mobilizing lecturers and students between countries. In addition, PTKI alumni must also be able to adapt to the 5.0 era. In the period of 7 years the growth of PTKI has also experienced a significant increase. In 2015 the number of PTKI in Indonesia was 693 PTKI. Then in 2019 it grew by 796, and in 2022 it was 847 PTKI. It is clear that within a year there were an additional 154 PTKIs. This can be seen in diagram 1 as follows:

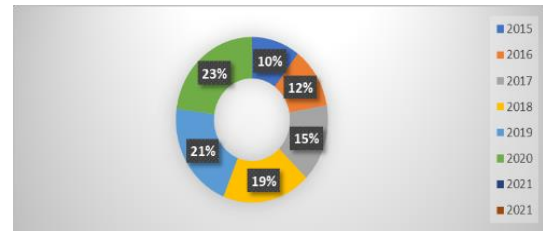
Diagram 1.
Growth of PTKI in Indonesia



Source: emispendis.kemenag.go.id/

In addition, the increase in the number of PTKI will go hand in hand with the growth of new students at PTKI. From 2015 to 2022 there has been a significant increase in students enrolling in PTKI, both in state and private PTKI. In 2015 as many as 491. 833 new students joined PTKI. Meanwhile, in 2021 as many as 1,104,426 have become new students at PTKI. This information can be seen in diagram 1.2 below:

Diagram 2.
Data on The Growth of New Students at PTKI



Source: emispendis.kemenag.go.id/

In 2000, the debate over the naming of IAIN and UIN had been going on since 1957. At that time, Darul Hikmah Islamic University in Bukit Tinggi was established by Mahmud Yunus. The idea of changing the name of the institute into a university was raised again when the Minister of Religious Affairs KH Wahib Wahab awarded Doctor Honoris Causa to Sheikh Al-Akbar of Al-Azhar University in Egypt, Muhammad Syaltout. Al-Azhar encouraged IAIN to become a university. This name change means that the position of IAIN in Egypt is equivalent to an academy in Egypt. Based on this encouragement, a proposal to change the name was rejected by the Ministry of Education and Culture of the Republic of Indonesia.

36 years later, Minister of Religious Affairs Tarmizi Taher reiterated the idea of changing the name of IAIN to UIN. His motivation was the idea of changing Islamic education in an integrated manner. In one of his lectures, Tarmizi Taher said that the dichotomy of Islamic education would lead to cultural, intellectual, and spiritual disasters

for Muslims. The outline of the foundation of the change of IAIN into UIN is the integration of science, eliminating the dichotomy of scientific dualism.

In 2016, Universitas Islam Internasional Indonesia (UIII) was established with the legal basis of Presidential Regulation No. 57/2016 signed by President Joko Widodo on June 29, 2016. UIII is an international PTKI designed as a campus based on the study and research of Islamic civilization in Indonesia. The four pillars of UIII are Islamicity, Insight, Global Projection, and Indonesian National Character. The function of the UIII is not only as a provider of teaching and learning, research, and community service but also as part of the Indonesian nation's efforts to build Islamic civilization in Indonesia through education.

In addition, the government is also preparing three main pillars of the Center for Islamic Civilization, including UIII (Indonesia International Islamic University), PBII (Indonesia Islamic Cultural Center), and PPIS (Center for Strategic Islamic Studies). UIII itself focuses on the implementation of post-graduate Master S2 and Doctoral S3 programs. The aim is to avoid overlapping with public and private Islamic universities under the Ministry of Religious Affairs.

The Implementation of Islamic Universities

As previously said, the evolution of Islamic Higher Education and its dynamics cannot be divorced from the realities of a changing society, so that the existence of PTKI becomes a pivotal point in the flow of world change. According to the Directorate of Islamic Higher Education (Diktis), the goal of PTKI's creation is for PTKI to participate in tridarmanya at both the national and global levels. PTKI also has a vision to realize Indonesia as the center of world Islamic studies, spurring the PTKI community to upgrade and improve quality in various sectors (Ali Ramdhani, 2022). There are three dynamic aspects for PTKI, namely: (1) Global Secularism, (2) The purpose of PTKI as a higher education that emphasizes the development of rahmatan li al-'ālamīn character (strengthening faith, piety, and noble character), (3) International standard education, PTKI takes an important role for educational purposes to obtain achievements at the national and international levels.

PTKI must be able to answer global challenges influenced by secularism. Thus, PTKI becomes a tool of Western hegemony⁷. Tilaar⁸, however, sees that the function of PTKI as a manifestation of a society that has high competitiveness on an international scale, so that the graduates

produced must be of high quality and able to offer solutions to humanitarian and national problems. PTKI can also be a forum for religious development⁹. The fruit of religious development that provides solutions to global issues is the process of modernization of PTKI. The development of PTKI towards a modern character continues.

Since modernization entered the body of PTKI (Islamic education practice), many PTKIs have also been carried away by the mainstream of secularism. Furthermore, there is something that is 'divided' and even lost in building the character of rahmatan li al-'ālamīn. Thus, in contemporary times many PTKIs have adopted a general education system but it is still difficult to revive the passion for intellectual traditions in the PTKI community. It is known that the progress of Islamic civilization is supported by the progress of science that goes hand in hand with the principle of divine values. Reflecting on the 700 AD-1400 AD century where Islam was in its golden age that Islamic Science eventually became a prososcience for modern sciences¹⁰. Modernization efforts at PTKI must be appreciated but in many ways still have many shortcomings.

Epistemology of The Islamized Curriculum

Today's modern society is dominated by secularism¹¹ where the search for truth in science is based on rational and empirical matters. So, this makes this western science has been disconnected with the science of religious beliefs and become totally secular in all aspects¹². The impact is that modern society is built on the basis of power and wealth. Colonialism and global expansion added to the strong influence of secularism on Muslim societies, which also affected Islamic science, which, undergone a process of secularization in the current age. This foundation has made Muslim scholars feel the need to revisit the alternative view of the Islamic world. Therefore, the Reformists gave birth to the idea of "Islamization of Knowledge".

Ismail Raji Al-Faruqi and Syed Muhammad Naquib Al-Attas are two pioneering Muslim intellectuals who completely developed the concept of Islamization of Science. Ismail Raji Al-Faruqi emphasizes on "Reordering" modern disciplines in a principled framework with Islamic goals. This reorganization means restoring the vision, methodology, education, and personality of Islam that have been affected by secularism. Ismail Raji Al-Faruqi argues that this way can reaffirm the dynamism of Islamic existence and vitality both individually and collectively¹³. Syed Naquib Al-Attas, on the other hand,

regards Islamization of science as a logical result of Islamization. Islamization, according to Syed Naquib Al-Attas, is the freeing of humanity from magical, mythological, animism, dynamism, and national cultural practices that are opposed to Islamic teachings¹⁴.

The concept of Islamization emerged in 1977 at a world-class Islamic education conference hosted by King Abdul Aziz University in Mecca. The conference focused on reacting to modern concerns in politics, cultural, social, and philosophy, as well as the impact of secularism in Muslim and Muslim-populated countries. There are now two poles of modern Islamic education that use the Islamization of knowledge technique. The first is the International Institute of Islamic Thought (IIIT), which was founded in Herndon, Virginia in 1987. Second, the International Institute of Islamic Thought and Civilization (ISTAC) was founded in Kuala Lumpur, Malaysia, the same year. However, in 1982, Prime Minister Mahathir Mohammad agreed to build a worldwide Islamic university as part of an OIC (Organization of Islamic Cooperation)-led reform movement to Islamize knowledge. The International Islamic University Malaysia was founded in 1983, with Dr. Abdul Hameed Ahmad Abu Suleiman as its leading character. Islamization is a reformist effort from

among Muslim scholars to free the shackles of secularism that have plagued the central thinkers of the Islamic world. The major component of Islamization of knowledge is that science is not value-free or neutral since the Western philosophical approach has given rise to contemporary science that is not value-free at the ontological and epistemological levels¹⁵.

Findings

Implementation of Curriculum Islamization in PTKI Scope

In contemporary times, efforts to achieve the Islamization of knowledge are very important because they aim to free the Islamic world from the shackles of secularism. The impact of these shackles is the dichotomy of science and religion. Al-Faruqi also asserts that secularism in modern education has removed the 'Vision of Islam' from the lives of Muslim scholars. Muslim scholars have become captive to the idea that science must be suitable for all people, Muslims and non-Muslims alike. Many of them end up believing that modern education is able to bring Islam forward because it is acceptable to all audiences and overrides the vision of Islam itself. According to Abu Sulayman as an editor of *Islamization of Knowledge: General Principles and Work Plan 1988*, the Islamization of knowledge is not limited to

education and the academic sector. Because Islamization is a response to people's issues, the definition of Islamization is very broad.

In order to see the statement built by Abu Sulayman, there is an educational background that influences his opinion. Abu Sulayman or better known as AHAS had a PhD education in Pennsylvania in the United States. Towards an Islamic Theory of International Relations: New Directions for Islamic Methodology and Thought is the title of his dissertation. The International Institute of Islamic Thought in Washington, D.C. eventually published this monograph as a book. The thesis of AHAS became a reference in the advancement of international Islamic education. From 1989 until 1999, AHAS was also the rector of the International Islamic University Malaysia. AHAS retired as president of the prestigious research and intellectual institute IIIT (International Institute of Islamic Thought) in Washington, DC. The Institute is well-known around the world for its research and intellectual studies on Islamic concerns and problems. IIIT currently has branches in the United States, the United Kingdom, Indonesia, Malaysia, Jordan, Egypt, Pakistan, and India. During AHAS's tenure, IIIT published many books and research works on Islam that were translated into various world languages. IIIT actively conducts conferences, seminars, and

discussions on relevant topics regarding Islamization. According to Ghitreff¹⁶, while studying in Egypt, AHAS was influenced by the thoughts of Sayyid Qutb, who was also an Islamic reformer. This influence can at least be seen in the beautiful writing style used by AHAS, as can be found in Sayyid Qutb's writings. After the Cairo period, he moved to the United States to pursue a doctorate at the University of Pennsylvania also in Political Science which he finally completed in 1973.

From AHAS's educational background, it is clear that he has a high concern for the world of Islamic education. AHAS recognizes that Islam is founded on great science, as evidenced by the Qur'an and Hadith. The essence of science in Islam is to seek the truth of the Oneness of Allah SWT. On this basis, AHAS believes that the Islamization of Knowledge should be applied in all disciplines, not only Social Humanities but also Science and Technology. AHAS emphasized that the Islamization of Knowledge Project must be a priority for Muslims.

AHAS as an influential educational figure in reforming the curriculum that he tried to implement when he was rector of IIUM. This university curriculum model can be an example for PTKI so that the dichotomy of science can be minimized. The curriculum model developed by AHAS

is a double-major or major-specialization model. This means that the Faculty of Islamic Revealed Knowledge and Humanities are in one unit. Each department (department) requires students to have two specializations, namely Islamic studies and the specialization of the department chosen by the student.

Implementing this Islamic university curriculum model will result in graduates who have a high level of maturity, as well as an understanding and appreciation of the Islamic worldview and the Muslim community's role in the advancement of human civilisation. A comprehensive reform plan that, if effectively implemented, has the potential to impact human society.

According to Abu Sulayman ¹⁷, the backbone of this curriculum plan is the general studies program in Islamic studies, which is divided into two parts. The first section (approximately thirty credit hours) teaches pupils everything they need to know about Islam. This section is a mandatory minor emphasis for any student majoring in religious, social, or literary studies. The second section (also thirty credit hours).

The goal is to teach general knowledge of Muslim societies' history, the Prophet's biography, Islamic civilization, and traditional religious sciences (Islam). There are two types of Islamic studies

courses in addition to the main curriculum. The first kind consists of social science and humanities courses, while the second type consists of religious science specialty courses. Islamic law and jurisprudence, Islamic theory and philosophy, Hadith Science, Qur'anic interpretation, biography of the Prophet, Arabic language, and rhetoric are among the latter courses. Each degree in the department will include two specialities, with the Islamic studies curriculum serving as the foundation. Each student's undergraduate program will be one of the following table 1.

Table 1.
Islamization Curriculum Methods in
IIUM

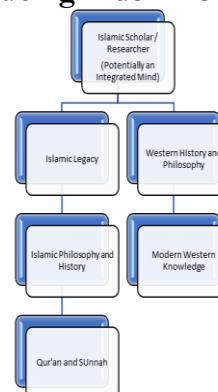
Hours in Islamic Studies	Hours in Major or Light or Specialization Studies	Hours in Additional Courses	Explanation
30	60	30	To reach Degree program may follow 120-130 hours for majoring in Islamic studies, specialization and additional
60	30	30	Islamic studies degree program of 120 hours.
60	30	30	120-130 hours degree program in Islamic studies. The alumny qualifies to teach the fundamentals of Islam at the primary and secondary levels.

Sources: Abu Sulayman, Abdul Hamid. 2013. *The Qur'anic Worldview A Springboard for Cultural Reform* : IIIT Press: United State.

If a student is able to finish his or her knowledge specialization in this manner, the graduate will have two bachelor's degrees: one in Islamic studies and one in his or her or any other field of specialization. In real-life scenarios. This curriculum model is and may be very flexible. As a result, it is tailored to varied

university programs and specialization requirements. In carrying out the mission of Islamization, IIUM believes that there is still a need for continuous improvement in order to achieve the maximum, one of which is preparing its graduates to understand the importance of Islamization through the curriculum and others so that they can spread this view throughout the world. Rosnani Hashim and Ssekamanya Siraje Abdallah ¹⁸ offer two phases that must be done to achieve the Islamization of science: Phase 1: the birth of the scholars, Phase 2: Islamization of the knowledge.

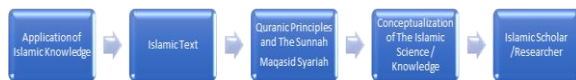
Figure 1.
Producing Muslim Scholars



When referring to figure 1, it is very clear to produce Muslim scholars who have an understanding of the universal nature of Maqasid al-Shariah. The meaning is that every prospective scholar is able to conduct studies on the Qur'an and Hadith to uphold order, justice, freedom of human nature, applied in university education values. Although in the end this method also has many shortcomings. For example, there is no standardized implementation of a

universal Islamization curriculum, a lack of teachers who are experts in Islamization fields, funding problems, and the challenge of implementing bilingualism.

Figure 2.
The Islamization of knowledge and products



In figure 2, the product of the Islamization of knowledge is Muslim scholars who are able to realize the universality of Maqasid al-Shariah. When referring to the interpretation of the Qur'an Al-Fatihah 2 Rabb al-'ālamīn which means God of the universe. Including Al-Anbiyā' 107 which reads *wa mā arsalnāka illā raḥmat li al-'ālamīn*. At least from these two verses, the implication that arises is that Allah Swt as mentioned and understood in the Quran is the One to be worshipped by humans on this earth. While then there are some people who disagree with this understanding, Islam still considers it an injustice (*inna al-syirik laẓulm 'aḍīm*, Luqman 13); but at the same time, since religion is based on compassion and awareness, it grants freedom of choice to some of these humans to do what they like and believe in. However, this freedom does not mean that it is completely without accountability, however, since it deviates from the gifted mind, this freedom also has consequences; if it is good it will get

rewarded and if it is bad it will get brought torment. This is the true teaching of Islam that should be owned and able to be applied as the fruit of the product of the Islamization of knowledge.

Moreover, these universals are the main and outer doors of Islamic teachings. To some extent, it can be said to be the outer door of da'wah that can attract people outside Islam to then enter it. This door is then called morals, which is a manifestation and continuation of the creed believed and rituals carried out. This concept is what Ali Zainal Abidin al-Juffry calls humanity before diversity. This means that the first thing to do in the process of da'wah is to touch and offer the spirit of humanity, not suddenly the religious spirit.

The point that the researcher wants to emphasize in this section is that it is in the nature of God's wisdom to make some of His teachings contained in the Qur'ān universal, which are not only suitable for use by Muslims alone, but are also compatible with the thinking and all of humanity regardless of religious and cultural backgrounds. The universal nature of this teaching is certainly in line with the character of the teaching of tawhid which is also tawhid which is also universal. Here we see a form of consistency in Islam, which, since the beginning, has pledged a universal tawhid, then in a more complex and more

complex and practical scope, this universality is also manifested. For example, if *maqīd al-shar'ah* encompasses five main items, namely protecting five things, namely religion (if *al-dn*), soul (if *al-nafs*), reason (if *al 'aql*), progeny (if *al-nasl*), and property (if *al-ml*).

Conclusion

As an educational strategy, PTKI with an Islamic-based curriculum based on the Islamization of science can concurrently meet the aims of Islamic education, National-International education, and National-International education, it can be used to supplement secular and liberal education approaches. This educational program has the potential to raise a generation of Muslims capable of using their faith to help solve humanitarian problems through the *Maqasid Al-Shariah* method. Furthermore, this education model will reform PTKI so that it may generate scholars who are specialists in religious sciences, as well as experts in religious sciences and general sciences. With the incorporation of faith and the application of common sense in the construction of a learning model based on the Islamization of science, this approach will foster a sense of universal "divine awareness" to always submit and fear Allah SWT.

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