

UNIVERSALISM OF ISLAMIC SCHOLARLY TRADITION: New Directions for Islamic Studies



Ibrahim Siregar¹, Suheri Sahputra Rangkuti²

*Correspondence :

Email: suheriray@gmail.com

Authors Affiliation:

^{1,2} Universitas Islam Negeri Syekh
Ali Hasan Ahmad Addary,
Padangsidempuan, Indonesia

Article History :

Submission : October 12, 2023
Revised : Month Date, Years
Accepted : December 24, 2023
Published : December 31, 2023

Keyword :

Universalism, Islamic Scholarly
Tradition, Islamic Studies

Kata Kunci :

Universalisme, Tradisi Keilmuan
Islam, Studi Islam

Abstract

The universalism of the Islamic scholarly tradition is seen as one of the keys in responding to some challenges and opportunities that come along with an increasingly connected modernity. This research examines the evolution of Islamic thought from a period of disintegration to integration and underscores the importance of the universalist approach in uniting different schools and views within the Islamic world. The type of research used in this study is library research using a paradigmatic philosophical–historical analysis approach. The research combines three approaches: philosophical, historical, and paradigmatic analysis. In this context, philosophical analysis explores concepts related to universalism in Islam. The data in this research were obtained through a literature study. Researchers are involved in in–depth reading several books, papers, articles, and classical texts relevant to the past understandings of universalism. These data are also used for perspective enrichment. The results of this study show the originality of tradition and modernity as historical roots and a foothold departing from the discussion of universalism of the Islamic scientific tradition. In addition, the results of this study also emphasize three methods of approach to produce universalism of the scientific tradition, namely: ideological criticism, historical analysis, and structural analysis.

Universalisme tradisi keilmuan Islam dipandang sebagai salah satu kunci untuk menanggapi tantangan dan peluang yang datang bersama dengan modernitas yang semakin terhubung. Penelitian ini membahas tentang evolusi pemikiran Islam dari periode disintegrasi ke integrasi dan menggarisbawahi pentingnya pendekatan universalisme dalam menyatukan berbagai aliran dan pandangan di dunia Islam. Jenis penelitian yang digunakan dalam penelitian ini adalah penelitian kepustakaan (library research) dengan menggunakan pendekatan analisis filosofis-historis paradigmatis. Penelitian ini menggabungkan tiga pendekatan: analisis filosofis, historis, dan paradigmatis. Dalam konteks ini, ketiga pendekatan tersebut dipergunakan untuk mengeksplorasi konsep-konsep yang berkaitan dengan universalisme dalam Islam. Data dalam penelitian ini diperoleh melalui studi pustaka, yang melibatkan pengumpulan buku, makalah, artikel, dan teks klasik yang relevan dengan topik penelitian yang mencerminkan pemahaman masa lalu tentang universalisme, juga digunakan untuk pengayaan perspektif. Hasil penelitian ini menunjukkan orisinalitas tradisi dan modernitas sebagai akar sejarah dan pijakan berangkat dari pembahasan universalisme tradisi ilmiah Islam. Selain itu, hasil penelitian ini juga menekankan tiga metode pendekatan untuk menghasilkan universalisme tradisi ilmiah, yaitu: kritik ideologis, analisis sejarah, dan analisis struktural.

Background

In recent years, the global community has faced several challenges that arrived unexpectedly, creating crises in various social and cultural aspects.¹ This on going

¹ Raimo Vayrynen, "Complex Humanitarian Emergencies: Concepts and Issues," in *Raimo Vayrynen: A Pioneer in International Relations, Scholarship and Policy-Making*, by Raimo



change is characterized by the high speed, breadth of scope, incredible scale, and simultaneity of events, which require us to enter an era that we did not forepredict and often feels alien to each of us.² All of this has an impact on educational fields. Currently, education is facing some critical problems. However, keep in mind that these critical problems do not arise in isolation. It is the result of and strongly linked to many other crises, including the Economic Crisis,³ the Social Democratic Crisis,⁴ the Moral Authority Crisis,⁵ the Environmental Crisis,⁶ and even the Faith Crisis.⁷ To fully understand the crisis aspect of our education system, it is necessary to see it as part of an interconnected network of crises between what happens in sociocultural life and what happens in education. All this confirms that conventional ideas, especially in Islamic education, on which we have been relying, require a change of direction or a contemporary touch to adapt to the demands of modern times.

Meanwhile, Islamic Studies should be the main milestone to support all the problems and needs of society. The importance of Islamic Studies is not only limited to understanding religious teachings, but also in shaping character, ethics, and morality. Islamic studies must integrate human values, justice, and tolerance, so as to make a positive contribution in overcoming the moral and social crisis that is currently engulfing society.⁸ Reformation in Islamic Studies must also include approaches relevant to the context of the times. Teaching should integrate Islamic scientific traditions with the latest developments in science and technology.⁹ In a sense, it is necessary to be equipped with knowledge that is not only sourced from classical books but also to be able to apply Islamic teachings in everyday reality and face contemporary issues. Islamic studies should help build bridges between modern science and religious

Väyrynen, vol. 28, *Pioneers in Arts, Humanities, Science, Engineering, Practice* (Cham: Springer International Publishing, 2022), 301–43, https://doi.org/10.1007/978-3-031-13627-6_12.

² Patrick Dawson, *Reshaping Change: A Processual Perspective* (Routledge, 2019), <https://books.google.com/books>

³ Peterson K. Ozili and Ercan Ozen, "Global Energy Crisis: Impact on the Global Economy," in *The Impact of Climate Change and Sustainability Standards on the Insurance Market*, ed. Kiran Sood et al., 1st ed. (Wiley, 2023), 439–54, <https://doi.org/10.1002/9781394167944.ch29>.

⁴ Pavlo Fedorchenko–Kutuev and Denys Kiryukhin, "The Crisis of Democracy: Theoretical And Practical Issues In The Times of Systemic Antagonism. Introduction," *Ideology and Politics Journal*, no. 1–23 (2023): 4–9, <https://www.ideopol.org/wp-content/uploads/2023/05/0.1.-Fedorchenko-Kutuev-Kiryukhin-1.pdf>.

⁵ Julkifli Julkifli and Mardianto Mardianto, "An Analysis of the Moral Crisis of Children towards Parents, Teachers, and Community in the 21st–Century," *Jurnal Basicedu: Jurnal of Elementary Education* 6, no. 3 (2022): 3657–64, <http://repository.uinsu.ac.id/16384/>.

⁶ Riitta–Maija Hämäläinen et al., "Nature Step to Health 2022–2032: Interorganizational Collaboration to Prevent Human Disease, Nature Loss, and Climate Crisis," *The Journal of Climate Change and Health* 10 (2023): 100194, <https://www.sciencedirect.com/science/article/pii/S2667278222000839>.

⁷ Jason W. Alvis, Michael Staudigl, and Olga Louchakova–Schwartz, "Faith in a Crisis: What Theological and Phenomenological Resources Can Teach Us in the Covid–19 Pandemic," *Open Theology* 7, no. 1 (December 2, 2021): 605–10, <https://doi.org/10.1515/oph-2020-0187>.

⁸ Sarfaroz Niyozov and Nadeem Memon, "Islamic Education and Islamization: Evolution of Themes, Continuities and New Directions," *Journal of Muslim Minority Affairs* 31, no. 1 (March 2011): 5–30, <https://doi.org/10.1080/13602004.2011.556886>.

⁹ Mukhlishina Lahuddin and Ahmad Romadhon, "Reconstruction of The Islamic Science Paradigm: Comparative Study of Kuntowijoyo And Ziauddin Sardar's Perspectives," in *Proceeding of International Conference on Islamic Education (ICIED)*, vol. 8, 2023, 403–18, <http://conferences.uin-malang.ac.id/index.php/icied/article/view/2627>.

teachings. The integration of world science with Islamic values can produce individuals who are not only academically intelligent but also have spiritual depth. Thus, Islamic Studies can be the main pillar in forming a balanced generation, having a deep understanding of religion and the world, and being able to bring positive changes in society as a whole.

Examples of Islamic Studies reform in education can be seen in Egypt,¹⁰ Turkey,¹¹ and Morocco.¹² These countries have already carried out reforms on Islamic studies in the world of education. These three countries decided to make profound changes in their Islamic Studies curricula. Initially, the curriculum only emphasized teaching classical texts without relating them to the context of everyday life. In addition, teaching approaches tend to be dogmatic, providing less room for students to develop critical thinking and analytical skills. The three countries decided to integrate aspects of Islamic scholarship with contemporary issues faced by the people in their respective countries. In addition, the Islamic Studies approach is more interactive, inviting students to discuss, analyze, and find solutions to societal problems. Islamic Studies teachers are trained to be facilitators who guide students in contemplating Islamic teachings and applying them in daily life. The results of these reforms show changes in society. People not only have a deeper understanding of religious teachings, but are also able to apply them in real situations.

According to Sahin the changing trend in the paradigm of Islamic studies has been of serious concern to some Islamic scholars who seek to accommodate the demands of modern times. Among them, the contextual approach.¹³ Tajul's research states that this approach emphasizes the importance of understanding Islamic advices in the context of changing times.¹⁴ Isac says this approach asserts that Islamic studies do not only rely on literal interpretations but also must consider the social, economic, and political changes that occur. This approach paves the way wide for analyzing classical texts with attention to historical and cultural context, thus providing a more accurate interpretation in accordance with today's realities.¹⁵

In addition, one of the common approaches used in modern Islamic studies is the interdisciplinary approach. According to Tajdin, this approach not only limits itself to the study of Islamic theology or law, but also involves other disciplines such as

¹⁰ Patrick D. Gaffney, *The Prophet's Pulpit: Islamic Preaching in Contemporary Egypt*, vol. 20 (Univ of California Press, 2023),

¹¹ Badrane Benlahcene, "Turkey's Transition into Modernity and the Response of the 'Ulama': The Case of Bediuzzaman Said Nursi," *Islamic Studies* 62, no. 3 (2023): 351, https://www.researchgate.net/profile/Badrane-Benlahcene-2/publication/374650000_Turkey's_Transition_into_Modernity_and_the_Response_of_the_'Ulama'_The_Case_of_Bediuzzaman_Said_Nursi/links/652fc1b173a2865c7abac93a/Turkeys-Transition-into-Modernity-and-the-Response-of-the-Ulama-The-Case-of-Bediuzzaman-Said-Nursi.pdf.

¹² Mohammed El-Katiri, "The Institutionalisation of Religious Affairs: Religious Reform in Morocco," *The Journal of North African Studies* 18, no. 1 (January 2013): 53–69, <https://doi.org/10.1080/13629387.2012.712886>.

¹³ Abdullah Sahin, "Critical Issues in Islamic Education Studies: Rethinking Islamic and Western Liberal Secular Values of Education," *Religions* 9, no. 11 (2018): 335, <https://www.mdpi.com/2077-1444/9/11/335>.

¹⁴ Tazul Islam, "Understanding Quran: A Proposed Theoretical Framework For Maqasid Unity," 2023, <https://oarep.usim.edu.my/jspui/handle/123456789/21858>.

¹⁵ Alina Isac Alak, "The Islamic Humanist Hermeneutics: Definition, Characteristics, and Relevance," *Islam and Christian-Muslim Relations* 34, no. 4 (October 2, 2023): 313–36, <https://doi.org/10.1080/09596410.2023.2282842>.

sociology, anthropology, economics, and political science.¹⁶ This approach comprehensively contributes to understanding Islam's impact in various aspects of human life. Not only approaches, some Islamic scholars like Amin Abdullah have also penetrated paradigmatic studies to find new formulations that can connect Islamic ideas with reality.¹⁷ Among these are several Islamic scholars who seek to revisit the framework of Islamic epistemology to accommodate advances in science and technology. This modern Islamic scholarship, according to Zacky evaluates the traditional view of science and looks for ways to integrate modern concepts into Islamic epistemology.¹⁸ This evaluation includes questions about how Islam can dialogue with modern science, technology, and contemporary scientific thought.

Islamic scholarly projects aimed at bridging Islamic tradition with modern times often involve acknowledging diversity and plurality in society. It reflects an attempt to align Islamic values with the reality of the diverse and complex modern world. Islamic scholarship in this context can promote understanding of dissent within Muslim societies. This reflects the diversity of thought and interpretation within the Islamic tradition. Acknowledging diversity also means encouraging inclusivity in society.¹⁹ This inclusive encouragement includes fair treatment of all individuals, regardless of differences in ethnicity, race, gender, or other backgrounds. By understanding and acknowledging diversity and plurality, this project of Islamic scholarship seeks to bridge the gap between Islamic tradition and the demands of modern times, creating space for tolerance, cooperation, and positive development in Muslim societies.

In the context of challenges related to the impact of religious institutions, beliefs, and practices on the current crisis. There has been no more specific study of the future of Islamic Studies and how Islamic Studies can adapt to the changes of modernity. More clearly, the transformation of the concept of Islamic Studies requires ijihad efforts to develop new methodologies that can adapt to the dynamics of the development of modernity. Below, we present a concise approach related to the new form of Islamic Studies in response to the evolution of modernity.

Research Method

The type of research used in this study is library research using a paradigmatic philosophical–historical analysis approach. The paradigmatic philosophical–historical analysis approach is a research method that combines philosophical, historical, and paradigmatic elements to understand a phenomenon or concept. The literature used in this study was divided into two. First, primary literature includes all popular literature related to scientific paradigms in the period of disintegration and integrase. The second is secondary literature, which is needed to strengthen this study's data and theory. This

¹⁶ Mustapha Tajdin, "Understanding Islam between Theology and Anthropology: Reflections on Geertz's Islam Observed," *Religions* 13, no. 3 (2022): 221, <https://www.mdpi.com/2077-1444/13/3/221>.

¹⁷ M. Amin Abdullah, "Religion, Science, and Culture: An Integrated, Interconnected Paradigm of Science," *Al-Jami'ah: Journal of Islamic Studies* 52, no. 1 (2014): 175–203, <https://www.aljamiah.or.id/index.php/AJIS/article/view/30>.

¹⁸ Mohamed Fouz Mohamed Zacky and Md Moniruzzaman, "'Islamic Epistemology' in a Modern Context: Anatomy of an Evolving Debate," *Social Epistemology*, August 2, 2023, 1–15, <https://doi.org/10.1080/02691728.2023.2227945>.

¹⁹ Miftachul Huda et al., "Building Harmony in Diverse Society: Insights from Practical Wisdom," *International Journal of Ethics and Systems* 36, no. 2 (2020): 149–65, <https://www.emerald.com/insight/content/doi/10.1108/IJOES-11-2017-0208/full/html>.

approach includes philosophical analysis to understand the rationale behind the phenomenon, historical analysis to look at its historical development, and paradigmatic analysis to explore the underlying conceptual framework. In this context, philosophical analysis explores concepts related to universalism in Islam. The historical approach focuses on understanding the development of thought throughout Islamic history. The paradigmatic approach identifies specific patterns or paradigms in Islamic thought related to universalism. The data in this study were obtained through a literature study, which involved collecting books, papers, articles, and classical texts relevant to the research topic. Historical data, including historical sources that reflect past understandings of universalism, are also used for perspective enrichment. In addition, the study also considers the historical context of the culture in which philosophical thought and understanding of universalism developed. At this stage, this research can provide a deeper context for understanding the implications of paradigmatic philosophical – historical thinking.

Result

Islamic Studies in the Disintegration Phase

The classification of sciences is one of the essential keys to understand the legacy of Islamic Studies until today. For centuries in the Islamic world, Islamic Studies seemed to dwell only around attempts to explain the classification of sciences to form separate criteria for science.²⁰ This classification tends to focus naturally on elements of contrast or binary opposition (*mu'aradhah*).²¹ The classification uses the method of categorization according to Aristotle's abstraction criteria. Along the way, this classification method produces two dimensions of science, namely the abstract dimension (concept) and the practical dimension (applied). Although it produced two dimensions of science, the trend at that time was to place abstract sciences at the top of the pyramid and consider them more important than practical sciences. For classical Islamic scholarship, the pinnacle of the classification process was to formulate a precise definition (*ta'rif hadd*) for an object as a process of conceptual formation of the thing itself. As expressed by Ibn Sina, *Al-hadd* (definition) is a statement that reflects the nature (*mahiyah*) of the thing, including all its intrinsic components. Therefore, the definition consists of genus and object differentiation. The genus is its intrinsic component in common (*muqawwimat*), while differentiation is its distinctive intrinsic component.²²

According to al-Farra, science in Islam is distinguished according to its degree of certainty in knowledge. Knowledge at this level is divided into *'ilm* (science) and *jahl* (ignorance). Science, according to him, is the knowledge of the nature or existence (quality) of "things" with their essential properties (*muqawwimat*). In contrast, *jahl* (ignorance) is the knowledge that shows about things that are contrary to their essence. Not only that, these two understandings then gave birth to knowledge that mediated *'ilm* and *jahl*, namely *syak* (skeptical) and *zhann* (probability). *Syak* occurs when two different understandings of a thing are judged with the same level of confidence, while

²⁰ Nidhal Guessoum, "Science, Religion, and the Quest for Knowledge and Truth: An Islamic Perspective," *Cultural Studies of Science Education* 5, no. 1 (March 2010): 55–69, <https://doi.org/10.1007/s11422-009-9208-3>.

²¹ Mohammed Arkoun and Robert D. Lee, *Rethinking Islam: Common Questions, Uncommon Answers* (Routledge, 2019), <https://books.google.com>

²² أمال رضا ملكاوي, "مفهوم السببية في الفيزياء المعاصرة وعند المتكلمين المسلمين," محمد باسل الطائي, محمد سعيد الصباريني 2010, <http://repository.aabu.edu.jo/jspui/handle/123456789/1389>.

zhann occurs when one of the two possibilities is considered with different levels of confidence; one is weak (*dhaif*) and strong (*rajih*). In terms of certainty, skepticism and ignorance have no relevance to science.²³

Subsequently, the classification of sciences went on to distinguish between rational knowledge and irrational knowledge. Al-Ghazali noted that the degree of certainty itself does not always stem from logical reasoning. For example, a person may have a strong belief in something, although there is a possibility that that belief could be false. Therefore, beliefs are often beyond the scope of scientific testing and lack rational characteristics.

As al-Ghazali says:

*The difference between 'ilm (science) and i'tiqad (belief) is that i'tiqad means accepting one of two possible beliefs without considering the other alternative, as seen from a skeptical point of view, without allowing the other alternative to entering into thought, and not allowing the mind to be open to other possibilities. For example, a skeptic may say that the world may have been created or existed more and more without a creator. A believer (mu'taqid) will say that the world was created and hold that belief as reality without considering the possibility of any other existence, i.e., existing without being created. However, when i'tiqad conforms to what is believed (mu'taqad), this is akin to ignorance because the dogmatic believer (mu'taqid) will continue to maintain the same belief.*²⁴

At this stage, it is clear that dogmatic beliefs do not require a critical attitude, in contrast to the beliefs produced by science, as al-Ghazali argues, require a critical attitude and involve an open-mindedness that allows the scientist to consider other alternatives and examine other possibilities. Therefore, a scientific belief is a belief that has been tested and examined.

From all the above explanations, it is clear that reason in *'ulum ad-ddin* in the scholastic age is still dominated by dichotomous reason. Islamic scholars who seriously understand Arab/Islamic reason also find a striking dichotomous color in this reason. The findings of his study of Arab/Islamic reason also clearly show how dichotomous it is in Arabic/Islamic reason. His research began with understanding Arabic as centrality in understanding revelation. His search results about understanding language found *Bayani's* reasoning. *Jabiri Bayani's* reasoning is found in all studies of *lughah* and *'ulum ad-din*, such as *fiqh*, the science of *kalam* (theology), and the science of *balaghah*. *Bayani's* reasoning works by using the exact mechanism, which departs from the dichotomy between *lafzhy* (text) and *ma'nawi* (esoteric), *al-Ashlu* (core) and *al-Far'u* (peripheral), al-Jauhar and *al-'Aradh*.²⁵

It's not just about the reason contained in Arabic. Jabiri also discussed deeply how the logic of proof enters the realm of knowledge of Muslims. Jabiri, in his review, looked back at the evidentiary reason in Islam, so he found a second form of reason called *Burhani* reason. *Burhani's* reasoning is a logical postulate that provides judgment

²³ Abu Ya'lib al-Farrb', *Al-'Uddah Fi Usui al-Fiqh* (Cairo: Mu'assasat al-Risblah, 1980), 82-83.

²⁴ Al-Ghazali, *Al-Mustasf*, vol. 1 (Cairo: al-Matba'ah al-Amlriyyah, 1, 1322), 25-26.

²⁵ Muhammad Abid Al-Jabiri, "Bunyah Al-Aql al-Arabiy: Dirasah Tahliliyyah Naqdiyyah Li Nudzum al-Ma'rifah Fii al-Tsaqafah al-Arabiyyah," *Beirut: Markaz Dirasah al Wihdah al Arabiyyah*, 2009, 28.

and decision on information that enters through the senses, known as *tashawwur* (coherence) and *tasydiq* (correspondence), which is the process of forming concepts based on data from the senses. In contrast, *tasydiq* is proving pre-conceptions or early postulates with the logical premise that forms new information.²⁶

As explained earlier, such logic only attempts to systematize revelation or to rationalize it by proof. As Ghazali has revealed, the result of this proof is also the revelation of God as information; some are rational (*'ilm*), and some are dogma (*I'tiqad*). Jabiri called it *'aqlaniyah* (rational) and *la 'aqlaniyah* (irrational). This fact gave a touch to Islamic Studies of the time, showing that there was something that science could not touch.²⁷

Furthermore, *Jabiri* also saw how mysticism developed in Islamic knowledge. From his investigations on mysticism, *Jabiri* found a reason that became a symbol of Muslim mysticism called *'Irfani* reason. From a world view *'irfani* is divided into two, namely as *mukasyafah* (iluminaty) and *musyahadah* (philosophy), *bathiniyah*, and *zhahiriyah*. In general, this pseudo-pattern is more likely to run away from the world, give in to the positive laws of man, and take himself more seriously. For example, a figure who represents a Sufi character who is a preacher like Ibn 'Arabi and who represents a Sufi character who is a *musyahadah* like Ibn Sina.²⁸

Its impact on Islamic scholarship is a series of challenges that affect the understanding, development, and delivery of knowledge in Islamic societies. The disintegration between Islamic sciences also led to fragments of knowledge, where specialization in one field made integration between disciplines difficult. A holistic understanding of science and religion is becoming marginalized, limiting the ability to deal with the latest complexities. The growing conflicting understanding of science and religious teachings causes an imbalance in people's perspectives. This challenge can hinder the development of science and innovation in the Islamic context.

In addition, imbalances between disciplines also create doubts about the authority of Islamic scholarship, which has a significant impact on social dynamics and the development of society. This doubt of scientific authority creates challenges in building a solid foundation of knowledge that permeates the fabric of society.²⁹ The crisis of trust escalated when people began to doubt the integrity and relevance of current science to their religious values and norms. This condition can make it difficult to recognize and accept new ideas, technologies, or innovations produced by the development of modern science.³⁰ In addition, distrust of Islamic scholarly authority can also create uncertainty among the public about the direction and policies taken by scientists and intellectuals. Its impact is increasingly felt in the daily lives of Islamic societies, where a crisis of trust can hinder the adoption of new practices or innovative solutions that go hand in hand with scientific advances.

²⁶ Al-Jabiri, 386.

²⁷ Muhammad 'Ābid al-Ġabirī, *Takwin Al-'aql al-'arabi*, 8. Aufl (Beirut: Markaz dirasat al-wihdah al-'arabiyah, 2002), 134.

²⁸ Al-Jabiri, "Bunyah Al-Aql al-Arabiyy," 269.

²⁹ Juho Lindholm, "Scientific Practices as Social Knowledge," *International Studies in the Philosophy of Science* 35, no. 3-4 (October 2, 2022): 223-42, <https://doi.org/10.1080/02698595.2023.2196930>.

³⁰ Sanjar Jurakulov, "On The Relation of Metaphysics to Physics," *Академические Исследования в Современной Науке* 2, no. 27 (2023): 9-20, <http://www.econferences.ru/index.php/arims/article/view/10552>.

Islamic societies tend to embrace orthodoxy and maintain old ways that are no longer relevant or effective in the face of changing times.³¹ These conditions can create intellectual and cultural remoteness, limiting adaptability to innovations and changes that can provide the best solutions to contemporary challenges. Orthodoxy can be a hindrance in exploring the potential of science and technology. Lagging behind in adopting some changes can lead to social and economic development gaps, as well as hinder people's participation in global dynamics.

Islamic Studies in the Integration Phase

From the explanation above, it appears that the problem of Islamic Studies is very complex. The complexity ranges from epistemological problems to methodological issues. The classical to scholastic style of rationality was very thick; However, the rationality that occurred at that time eventually gave birth to a dichotomy between one scientific discipline and another. The scholastic era, the peak phase of intellectual thought in the Islamic world, marked a period in which philosophy, science, and religion were massively explored.³² The dominant rationality of the time focused on attempting to understand the world and human life through the union between religious teachings and rational thought.

However, the scholastic century declined over time, and increasingly fragmented views emerged. The dichotomy between science, philosophy, and religion became more apparent, especially with the development of political, social, and economic forces that influenced the intellectual dynamics of Islamic societies.³³ This dichotomy created a border between the Islamic and secular sciences, causing a disintegration between disciplines that had previously united in a holistic outlook. The emergence of specialization and the separation of scientific fields resulted in the inability to integrate understanding between religion and science. As a result, Islamic scholarship began to lose conceptual unity and was trapped in dichotomous barriers that created gaps between disciplines. The dichotomy between Islamic science and secular science forms an increasingly fragmented separation, separating the realms of spirituality and rationality, religion and science. This dichotomy then creates significant challenges in achieving a holistic understanding of the realities of life.

Therefore, it is not easy for Islamic thinkers in the modern century to reconstruct Islamic Studies so as not to leave the original Islamic Scholarly Tradition and not ignore aspects of modernity with all the conflicts of thought that surround it. Among them is the imbalance between tradition and modernity.³⁴ One of the main difficulties is finding the right balance between preserving the rich tradition of Islamic scholarship and understanding and adopting aspects of modernity. Islamic thinkers try to avoid falling

³¹ Azhar Ibrahim, "Contemporary Islamic Thought: A Critical Perspective," *Islam and Christian-Muslim Relations* 23, no. 3 (July 2012): 279–94, <https://doi.org/10.1080/09596410.2012.676781>.

³² Christian B. Pye, "Tahqiq, Human Perfection, and Sovereignty: Ibn al-'Arabi and Early-Modern Islamic Empire" (PhD Thesis, 2023), <https://repositories.lib.utexas.edu/handle/2152/119148>.

³³ Arbi Arbi et al., "When Religion Approaches Science; An Interpretation of Ziauddin Sardar's Integrative Islamic Education Thought," *Jurnal Ushuluddin* 31, no. 2 (2023): 203–19, <http://ejournal.uin-suska.ac.id/index.php/ushuludin/article/view/26682>.

³⁴ Bustami M. S. Khir, "Islamic Studies within Islam: Definition, Approaches and Challenges of Modernity," *Journal of Beliefs & Values* 28, no. 3 (December 2007): 257–66, <https://doi.org/10.1080/13617670701712430>.

into extremes, i.e., losing traditional values or relevance to today's reality. Of course, this is a challenging endeavor because it requires Islamic thinkers to navigate the space between two poles that seem to contradict each other.

Next is the diversity of interpretations found in classical texts and Islamic teachings that can produce different perspectives. This is a challenge in formulating a cohesive and inclusive outlook that is acceptable to various groups and levels of society.³⁵ This diversity of interpretations leaves contemporary Islamic thinkers at a crossroads, facing the complex task of crafting a conceptual framework that accommodates multiple perspectives without sacrificing the substance and authenticity of Islamic teachings. In addition, social and political pressures in some contexts make it difficult for Islamic thinkers to voice progressive or controversial ideas without risking stigmatization or even repression.

Nevertheless, at the level of epistemology and methodology, some Islamic scholars have attempted to construct and negotiate the Islamic Scholarly Tradition so as not to conflict with modernity. This thinking includes an attempt to formulate an epistemological foundation that can maintain the authenticity of Islamic scholarly traditions while remaining responsive to the dynamics of the times. One approach applied is to explore classical Islam's philosophical and epistemological concepts to produce a more inclusive method of interpretation. They try to re-articulate the principles of *ijtihad* and *maqasid al-shariah*,³⁶ opening up space for more contextual and in-depth interpretation.

At the methodological level, some Islamic scholars try to integrate modern research methods into Islamic studies. This approach includes the utilization of methods of social analysis, history, and even methods of natural science to understand the social and cultural context in which classical Islamic texts are produced. By adopting modern methodologies, they hope to bridge the gap between Islamic scholarship and modern sciences, creating space for Islamic contributions in various fields of knowledge. Some scholars seeking to be involved in this project are described below.

Isma'il al-Faruqi

Isma'il al-Faruqi dedicated his entire study to the subject of *tawhid*, or the oneness of God, by expounding monotheistic monotheism by uniting it in theoretical-philosophical and practical dimensions of culture and civilization.³⁷ Al-Faruqi, in his epistemological project, sought to liberate the legacy of Islamic scholarship from the complexity of the problems of Islamic philosophy and scholastic theology. Then al-Faruqi used the concept of *at-tawhid*, which does not divide the world into sacred and profane dimensions. He interpreted *at-tawhid* as a comprehensive perspective concerning relations, cosmos, time, place, human history, and human fate today and in the future.

³⁵ Suheri Sahputra Rangkuti, "Dekonstruksi Epistemologi Muhammad Shahrur," *Al-Istinbath: Jurnal Hukum Islam* 3, no. 2 December (2018): 133–46, <http://journal.iaincurup.ac.id/index.php/alistinbath/article/view/545>.

³⁶ Ibrahim Siregar and Suheri Sahputra Rangkuti, "Eco-Spiritual Based on Maqasid al-Shariah: The New Relationship of Man with the Environment," *Al-Tahrir: Jurnal Pemikiran Islam* 23, no. 1 (2023), <https://jurnal.iainponorogo.ac.id/index.php/tahrir/article/view/5833>.

³⁷ Isma'il R. Al-Faruqi, *Al Tawhid: Its Implications for Thought and Life*, 2nd ed, Issues in Islamic Thought 4 (Herndon, VA: International Institute of Islamic Thought, 1992), 10–15.

The recognition of the oneness of God – monotheism – presupposes the need for recognition of unity and truth. Al–Faruqi explains how *at-tawhid*, as a methodological principle that requires the unity of truth, is based on three additional principles relating to the nature of the source from which man derives knowledge. The first principle is the rejection of everything inconsistent with the truth. The second principle is the rejection of contradictions. The third principle is openness to new evidence.³⁸

The first of these three principles is to exclude falsehoods, illusions, and conjectures from Islamic belief (*'ain al-yaqin*) but still leave room for criticism and scrutiny. Everything that deviates from the truth is unacceptable in Islam, be it laws, personal or social ethical principles, or ways of understanding the world. Any claim not accompanied by supporting evidence is mere conjecture, which can never replace the truth. A Muslim is an individual who only tells the apparent truth, and anyone accepts anything but the truth, even if it is against his wishes and aspirations or conflicts with his interests or the interests of close people.

The second principle, eliminating contradictions (*hazf at-ta'arudh*), represents the essence of rationalism, without which there is no way of escaping doubt and uncertainty. If the contradiction cannot be resolved, there is no way to arrive at the truth. Contradictions can, of course, arise in a person's thinking and circumstances. In Al–Faruqi's view, neither reason nor revelation can dominate each other. If revelation were allowed to rule reason, there would be no basis for distinguishing one text from another or between two ideas that revelation conveys on one particular topic. Without considering the role of reason, it is impossible to resolve any contradictions or inconsistencies that arise in our understanding of the revealed text. The various texts of revelation themselves are characterized by internal consistency to prevent contradictions from arising. Although Islam rejects the possibility of an unresolved contradiction between reason and revelation, the concept of *tawhid* as an expression of the unity of truth prompts us to reexamine what appears to be a contradiction. The reason is that some dimension of reality may have escaped our attention. Eliminating contradictions is a principle of consideration for determining a truth. This principle is used as a solution to the resolution of contradictions that exist in science.³⁹

The third principle is openness to new evidence. The concept of *at-tawhid* requires seekers of truth to engage in a new reading because this new reading is an attempt to establish a relationship with everything that can change (*hawadist*). Because the object of knowledge is not only a sacred text, but the object of knowledge also consists of objects and events of nature, which are God's creations. Moreover, God gave people a vast, all–encompassing, and perfect knowledge. The universe as God's creation is God's pattern and law entrusted to man. Man's efforts and search for knowledge of the cosmos reveal the orderly workings, patterns, and laws of nature as manifestations of God's will; from the point of view of Muslims, the cosmos is the theater of life created by God by His actions and commandments.⁴⁰

³⁸ Al–Faruqi, 17.

³⁹ Al–Faruqi, 44.

⁴⁰ Al–Faruqi, 51.

Seyyed Hossein Nasr

Seyyed Hossein Nasr and some of his students offered another way to integrate Islamic sciences. By focusing on traditional Islamic philosophy and metaphysics, he and other like-minded scholars viewed *at-tawhid* as an entry point for understanding the relationship between scientific and religious knowledge (*'ulum ad-din*). Nasr used metaphysical terminology prevailing among Muslim thinkers such as al-Razi, Ibn Sina, al-Shirazi, Ikhwani al-Safa, and others as the foundation of his thought. From these thinkers, he found the study of the cosmos, which encouraged him to go further into the study and study of nature. Cosmology is a branch of metaphysics that includes the macrocosm or larger cosmos with the microcosm or smaller cosmos, i.e., the human "cosmos."⁴¹

For him, observing Nature means observing the actions of the Creator. According to him, the effort to achieve the goals of the natural sciences depends on how much they reveal the unity of the whole, connectedness, interdependence, and complementarity. Therefore, scientific knowledge following the spirit of Islam is knowledge that has legitimacy from the fundamental doctrine of Islam, namely *tawhid*. This spirit of monotheism gave birth to efforts to integrate extraordinary things into one comprehensive whole.

According to him, the organic link between scientific knowledge and *tawhid* presupposes that scientific knowledge has been integrated into monotheistic knowledge. Nasr believed that God's revelation as an object of knowledge is not just a text but an entire creation with all the various qualities in this world. Nature as a source of metaphysical knowledge can be connected with scientific knowledge. However, the conceptual device in the integration must depart from cosmological knowledge because integration aims to provide scientific knowledge that shows the nature of complementarity and how the hierarchical levels or order in the universe are related to each other in the spiritual realm. Cosmology allows knowledge to be integrated with various entities to become a unified whole.⁴²

Ziauddin Sardar

Sardar, in his scientific project, uses the *Ijmali* (from *ijma'* (social consensus) and *jamal* (beauty/wholeness) approaches) by synthesizing 'pure knowledge' with 'moral knowledge'. The guiding principles are social consensus (*ijma'*), guardianship (*khilafah*), common welfare (*isthilah*), and reason (*adl*). Any theory or system contradicting these principles cannot be accepted as science because it will only harm humans, such as exploitation (*dhiya*) and oppression (*zalim*). This approach does not seek to discover absolute truths or build systems but aims to develop a distinctive Islamic paradigm and body of knowledge that can meet the needs of contemporary Muslim societies.⁴³

Sardar's hope with this approach was to create a new type of intellectual committed to Islam. But on the other hand, it is ready to see the good in systems of action and thought outside Islam. It is even ready to adopt ideas that can be synthesized

⁴¹ Husain Nasr et al., *An Introduction to Islamic Cosmological Doctrines: Conceptions of Nature and Methods Used for Its Study by the Ikhwan al-Şaf', al-Birūni, and Ibn Sīn*, Rev. ed (London: Thames and Hudson, 1978).

⁴² Seyyed Hossein Nasr, "The Cosmos and The Natural Order" *Islamic Spirituality: Foundations*, Routledge Library Editions, vol. 19 (London: Routledge and Kegan Paul, 2008), 350.

⁴³ Ziauddin Sardar, *Explorations in Islamic Science* (London: Mansell, 1989), 112.

in the Islamic worldview.⁴⁴ For Sardar, what is adopted from the West is essentially foreign and exotic and must be integrated and subservient within the framework of Islam, not just imported goods that are not curly or allowed to enter the framework of Islam unsuspectingly. He also criticized Muslim modernists who made Islam subordinate to Western thought by completely imitating what came from the West without questioning it. Sardar argues that science fully adopted from the West fails to meet the needs of Islamic countries because the Western worldview separates inquiry from core values such as justice and human existence as a caliph on earth. According to him, these values are the core pillars of Islamic belief.⁴⁵

Muhammad Amin Abdullah

In his scientific project, Muhammad Amin Abdullah departed from his anxiety to see the separation between the Islamic scientific tradition, namely *'ulum ad-din* and *al-fikr al-islamy*. According to him, the inability to dialogue the principles of these two scientific traditions impacts sectarianism in Muslims. Therefore, he tried to bridge the two scientific traditions we know today as Islamic Studies (*Dirasat Islamiyah*). His scientific project was heavily influenced by contemporary thinkers, including Ibram M. Abu Rabi, Abdul Karim Soroush, Abdullah Saeed, Jasser Auda, and others. As an attempt to link *'ulum ad-din* with *al-fikr al-islamy*, Amin Abdullah included consideration of the ways of thinking and methods of modern science and humanities as a scalpel of analysis and as the principle underlying his religious way of thinking. The scalpel of analysis and scientific methods based on humanities was then referred to as *dirasat Islamiyah* (Islamic Studies).⁴⁶

Islamic studies offered by Amin Abdullah in bridging the tradition of *'ulum ad-din* and *al-fikr al-islamy* do not use the model of linearity in the fields of science highlighted. However, it is integrated and interconnected with other science spaces, for example *fiqh*, *'ilm kalam* or *tafsir* greeting each other, not only in one carriage *'ulum ad-din* or *al-fikr al-islamy* but can greet other sciences outside the carriage of *'ulum ad-din* or *al-fikr al-islamy* itself such as greeting sciences, biology, psychology, medicine and others or greeting social sciences such as history, sociology, anthropology and others.

According to Amin Abdullah, the paradigm of scientific integration – interconnection (*takamul al-ulum wa izdiwaj al-ma'arif*) is a necessity in the world map of science. According to him, without interconnection, the fate of Islamic scientific traditions will experience complexity, especially in the future in various aspects, such as social, cultural, and political order, in the local, regional, and global scope. According to him, reading the Islamic scholarly tradition with linear devices will only usher in the understanding and views of Muslims to be myopic, not to say dark at all. According to him, the Islamic scientific tradition, regardless of the type of science, is a subjective form attached to previous Islamic scholarship influenced by episteme at that time. Of course, in such conditions, it won't be easy to maintain the episteme of the past with the reality that is happening now.

⁴⁴ Ziauddin Sardar, *Islamic Futures: The Shape of Ideas to Come* (London: Mansell, 1985), 323.

⁴⁵ Ziauddin Sardar, *The Future of Muslim Civilization* (London: Mansell, 1987), 56.

⁴⁶ M. Amin Abdullah, "Multidisiplin, Interdisiplin, & Transdisiplin," *Metode Studi Agama & Studi Islam Di Era Kontemporer*, 2020, 20.

Amin Abdullah believes Integration – Interconnection entails a triangle relationship between religion, philosophy, and science. The interpretation of *nash*, the *Qur'an*, and *Hadith*, does not leave out aspects of the wholeness of reality as much developed by philosophy, nor does it ignore the scientific perspectives of various disciplines that may exist and develop. The three main areas of science, namely religion, natural sciences, and social – humanities sciences, will no longer stand alone but will be interrelated.⁴⁷ Amin Abdullah concretely derived interconnections into the methodology of Islamic Studies that can be used in integrating the growing scientific perspective with multidisciplinary, interdisciplinary, and transdisciplinary. Multidisciplinary is the motto of Islamic Studies and Thinking, which uses various disciplines. Still, each discipline is not involved too far in forming new knowledge or understanding. Interdisciplinary is a model of Islamic Studies methodology that integrates or integrates two or more disciplines in terms of methods, techniques, data, theories, perspectives, or others to maximize the development of science. Transdisciplinarity is a research model that tries to merge things contributed by various disciplines into one breath, developing newer science, including new intellectual insights and insights. This methodology generates, unifies, and manages the network traffic of various groups of researchers, science users, governments, civil society, the private sector, and industry to promote problems and the common good related to specific problems facing humanity.⁴⁸

Universalism of the Islamic Scholarly Tradition (*'alamiyat at–turast*):

A New Direction of Islamic Studies

The models of integration described above are not only related to the fact that *'ulum ad-din* and *al-fikr al-islmy* use different structures or various terminologies but also to the different structures of reasoning contained in them. The pattern of integration shown above illustrates that the scholarly tradition in the Islamic world continues. However, the position shown is only how to deflect reality and adapt to modernity. That is, the new Islamic scholarly tradition simply adapted and concentrated on efforts to determine its position before modernity. Therefore, it is natural that many attitudes, views, methods, and orientations of thought are adopted, including political and social affiliations within them.

The problem then arises is the positive and negative reactions that occur when responding to the tradition of Islamic sciences. For example, a few years ago, there was a sharp polemic between Ahmad al–Thayyib (professor of Islamic philosophy and Islamic Studies at Azhar University) and Muhammed Uthman al–Khast in the international conference on the renewal of Islamic thought. The polemic was triggered by the question of how to treat tradition (*turast*).⁴⁹ On the one hand, it seems to want to maintain tradition; on the other hand, it seeks to overhaul tradition on a large scale because it is considered irrelevant today. Both sides in this polemic live in a particular building block of thought. On the one hand, maintaining tradition strictly while the tradition was "on the other side" at one particular time in the "past." On the other hand,

⁴⁷ Abdullah, 21.

⁴⁸ Abdullah, 23.

⁴⁹ "Dilema Pembaruan Pemikiran Islam (3) – Kompas.Id," accessed October 23, 2023, <https://www.kompas.id/baca/opini/2020/02/14/dilema-pembaruan-pemikiran-islam-3>.

it stands on modernity without experiencing the starting point of its beginnings and not following all the details of its development.

Related to the above, it is undeniable that some Muslim thinkers think that the Islamic scientific tradition provides knowledge that is automatically good if it remains based on religious *nash-nash*. Islamic scholars such as Karamat Ali and Abul Kalam Azad have questioned such knowledge. According to them, it is essential to understand the difference between Islamic scientific tradition and current knowledge.⁵⁰ On the other hand, they also emphasize that the so-called science does not necessarily have to be related to modern science. Science is a universal field of study that expands worldwide regardless of culture or religion.

Therefore, we need to review the position of Islamic Studies in a more comprehensive, conscious direction that transcends artificial barriers. The new direction in question is the direction that looks at the particular elements of the object in totality. Then, relate the present to deep historical roots and understand the increasingly integrated global context. This condition is essential in facing the challenges and changes in today's Islamic world and global society. This vision will also determine each attitude, position, and methodology.

Universality and Specificity of Islamic Science Tradition

The tradition of Islamic science is a precious legacy of world civilization, stretching across various chapters of human history. At its peak, the Islamic tradition emerged as an inclusive scientific tradition. The triumph of the Islamic tradition at that time reached a global level, distinguishing it from the intellectual traditions in India, China, or Persia, which tended to be more isolated, had a more limited scope, and did not achieve the same global influence in the development of scientific civilization.⁵¹ The tradition of Islamic science has succeeded in establishing extensive relationships with various civilizations and cultures in various parts of the world, becoming a highly respected center of learning, thought, and research.⁵² It is an essential part of the history of world civilization, involving significant contributions to various fields of knowledge, including science, philosophy, mathematics, and medicine.

Universality meant that this tradition had broad relevance and applicability, not only among Muslims but also in the global context of the time. The Islamic scholarly tradition of the time contributed to a deeper understanding of religion, culture, history, philosophy, science, and other fields.⁵³ The Islamic scholarly tradition at that time also succeeded in establishing dialogue with various civilizations and cultures, overcoming differences. The universality of the Islamic scholarly tradition has made valuable

⁵⁰ Muhammad Husnain and Imran Hayat, "A Critical Study of Islamic Modernism in the Perspectives of Contemporary Religious Scholarship," *Jahan-e-Tahqeeq* 4, no. 2 (2021): 36–51, <http://www.jahan-e-tahqeeq.com/index.php/jahan-e-tahqeeq/article/view/598>.

⁵¹ Osman Bakar, "The Genesis of Islamic Science: The Contribution of Classical Indian Science Revisited," *Al-Shajarah: Journal of the International Institute of Islamic Thought and Civilization (ISTAC)* 28, no. 1 (2023): 175–85, <https://journals.iium.edu.my/shajarah/index.php/shaj/article/view/1593>.

⁵² Nahyan Fancy et al., "Current Debates and Emerging Trends in the History of Science in Premodern Islamicate Societies," *History of Science* 61, no. 2 (June 2023): 123–78, <https://doi.org/10.1177/00732753231154690>.

⁵³ Hafiz Muhammad Farooq Abdullah and Hafiz Atif Iqbal, "Exploring the Concept of Enlightenment and Moderation: A Comparative Discourse Analysis of Islam and the West to Foster Interfaith Dialogue," *Nuqtah Journal of Theological Studies* 3, no. 1 (2023): 64–83, <https://www.nuqtahjts.com/index.php/njts/article/view/127>.

contributions to various aspects of human life, including science, philosophy, art, and social order, to this day.

On the other hand, the specificity of the Islamic tradition refers to the unique scientific approaches and research methods used by past Islamic scholars in understanding Islam and its associated problems. It includes using Arabic as the language of science, the heritage of Islamic literature, and the methodology of Qur'anic exegesis, Islamic law, and various other branches of science unique to the Islamic tradition. This specificity makes the tradition of Islamic science an independent scientific tradition.

Meanwhile, the specificity of Islamic scientific tradition lies in its history. Indeed, there have been various conflicts in the Islamic scholarly tradition. Understanding past conflicts in Islamic scholarly traditions such as *fiqh*, *'ilm kalam*, and *al-fikr al-islamy* is essential in understanding the Islamic world's development and diversity of thought.⁵⁴ These conflicts reflect differences in approaches and views that have emerged in Islamic history, and an understanding of the conflict can provide better insight into the cultural and scholarly diversity within the Islamic tradition. On the contrary, it seeks to bring past conflicts into the present. The attitude that must be maintained when responding to Islamic scholarly traditions is to avoid simplistic views that choose populist and officially institutionalized traditions. Or between Islamic scholarly traditions that represent an orientation of opposition to rulers and those that represent the ideology of one regime.

In addition to its historical aspect, the specificity of the Islamic tradition also refers to the unique aspects of scientific approaches and research methods used by past Islamic scholars in understanding Islam and its related problems. It includes using Arabic as the language of science, the heritage of Islamic literature, and the methodology of Qur'anic exegesis, Islamic law, and various other branches of science unique to the Islamic tradition. This specificity makes the tradition of Islamic science an independent scientific tradition.

The universality of the Islamic scholarly tradition shows its relevance not only among Muslims but also in the global context of the time. This universality reflects the significant contribution of Islamic traditions in various fields of knowledge and its ability to establish dialogue between civilizations. Therefore, universality illustrates the essence of understanding aspects of humanity and the diversity of Islamic thought, indicating that the Islamic scientific tradition can solve various future challenges. At the same time, its specificity becomes a methodology and control over ongoing issues.

The Continuity of the Islamic Scholarly Tradition as a Response to Modernity (Istimrar at-Turast li-al-Mu'asyarah)

Islam is a group of views and practices preserved in past scientific traditions. Modernity has a movement principle that naturally rejects the past unless it is constantly watched and viewed from the point of view of technical efficiency that is constantly being updated. Especially when changes occur, it is difficult to determine whether the result of the continuity is a rationalization of the old order or an entirely new way of life. Most of what has been shown so far is the massive reform of the Islamic scientific tradition that serves as a framework for new science. Over time, the impact will further narrow the space for Islam itself and end up as a discount because it is separated from what is the originality of the scholarly tradition itself.

⁵⁴ Bassam Tibi, *Islam between Culture and Politics*, 2. print. (New York: Palgrave, 2002), 5.

The continuity of the Islamic scholarly tradition refers to the idea that the Islamic scholarly tradition can continue to be relevant in the face of the challenges and changes posed by modernity. The term "*Istimrar at-Turast Li-al-Mu'asyarah*" in Arabic reflects preserving Islamic scholarly heritage while adapting and interacting with modern contexts. Highlights how Islamic traditions with deep historical roots provide inspiration and guidance in answering modern questions about religion, society, culture, and science. Various disciplines, such as philosophy, Islamic law, kalam science, and Sufism, have a rich Islamic scholarly heritage, which can be applied and enriched in the current context.

In addition, the continuity of the Islamic scholarly tradition also reflects the desire to understand Islamic values and principles in depth to provide a substantial view in responding to modern challenges. In this context, the continuity of the Islamic Scholarly Tradition seeks to combine the heritage of Islamic scholarship with a sophisticated understanding of contemporary issues, enabling Islam to continue to be relevant in the diverse and dynamic modern era. The problem is that when Islamic scholars read the Islamic scholarly tradition itself, they see it flawlessly and attempt to apply it to solve contemporary challenges. However, these efforts often oversimplify the problem without considering the context and aspects behind tradition and modernity.⁵⁵ Many Islamic scholars follow this path, trying to relate the Islamic scholarly tradition to contemporary issues and challenges without doubting its objectivity. In many cases, attempts like this are to resurrect the past without deep understanding.

Hastily constituting the Islamic scholarly tradition to become the basis for the Islamic revival turned into the goal of the revival itself. This kind of approach has the potential to move and resurface past conflicts in the modern era. The old ideological battles that once took place will be brought back to the surface. Call it, for example, the fundamentalist Islamic groups that exist today; they revive more Islamic science traditions in a very ideological form. Even the Islamic scientific tradition became closed and changed meaning. The slogan of abandoning *taqlid* (following an Islamic traditional teaching without critical and qualified acceptance) is interpreted as throwing away every methodological – conceptual tradition of knowledge. At the same time, they are careful not to fall into the trap of Western thought. At the same time, *tajdid* is interpreted as a direct effort to understand religious *nash-nash* without perspective and make it actual and relevant to the present.⁵⁶

Bid Methodology

To demonstrate the universalism of the Islamic scholarly tradition, Islamic scholarship should first recognize the position of the independent and independent Islamic scholarly tradition. If we want to talk about the past and the present, we have to go from the obvious and conscious. The past (Islamic scholarly tradition) and the

⁵⁵ Bassam Tibi, "Culture and Knowledge: The Politics of Islamization of Knowledge as a Postmodern Project? The Fundamentalist Claim to De-Westernization," *Theory, Culture & Society* 12, no. 1 (February 1995): 1 – 24, <https://doi.org/10.1177/026327695012001001>.

⁵⁶ Adis Duderija, "The *Salafi* Worldview and the Hermeneutical Limits of Mainstream Sunni Critique of *Salafi-Jihadism*," *Studies in Conflict & Terrorism* 46, no. 7 (July 3, 2023): 1072 – 87, <https://doi.org/10.1080/1057610X.2018.1529359>.

present (modernity) are neither *jumud* realities nor a neatly wrapped package.⁵⁷ The past and the present are the realities of historical movement and dynamism. It contains a history of conflicts that serve the interests and ambitions of certain groups at both regional and global levels. Therefore, to show the universality of the scientific tradition, a methodology is needed to clean the traditions of the past and modernity from the dust of interest.

So far, scholars of Islamic scholarly traditions, especially from the West, study Islam only to overcome the problems they experience in their respective countries. If the problem has been solved, the study of the Islamic scientific tradition is abandoned, and tries to find new objects from the Islamic scientific tradition have not been worked on. This kind of reading model is a reading model that is not exhaustive. This is because most scholars speak of the Islamic scholarly tradition according to necessity only. By taking things that enlighten and connect with contemporary needs, it also means to find sides in the Islamic scholarly tradition that benefit them and ignoring adherents of it.

On the other hand, those who dominate modernity are Westerners. It is impossible that modernity today is constructed for the benefit of certain groups and departs from certain ideologies. Modernity can be seen as a global project rooted in Western thought and having a significant influence worldwide. For some, this is a model of development to follow, while for others, modernity is seen as a form of cultural imperialism or Western hegemony. Before undertaking creative thinking in Islam, a methodology is needed to show the originality of Islamic scientific tradition and modernity. At least we can use the steps taken by Jabiri. At least, the following steps can link the Islamic scientific tradition with modernity without being wrapped in the dust of the interests and ideologies of certain groups.

Criticism of Ideology

The term ideology comes from the words "idea" (in Greek), which refers to ideas, and "logos" (in Greek too), which means science or study. In this sense, de Tracy interprets ideology as a scientific discipline that studies ideas in an inclusive sense, encompassing all aspects of consciousness, including consciousness in social, political, and economic contexts and aspects such as nature, law, and its interaction with similar elements. From this linguistic point of view, ideology is defined as a "*weltanschauung*" (worldview) that guides man on the concepts of right–wrong, merit–torture, and permissible–forbidden, focusing on his sociological understanding.

In the context of Jabiri's thought, the term "ideology" has a fundamental significance because it results from his methodology approach. The term represents the elements that create and integrate intellectual structures. As Jabiri asserts, in the tradition of Islamic philosophy, two categories of substance need to be clarified: the substance of knowledge (*al-maddah al-Ma'rifiyyah*) and the substance of ideology (*al-madmun al-ideology*). The substance of knowledge in Islamic philosophy, including various schools of philosophy, both classical and contemporary, is reflected in its knowledge materials that are believed to have appeared only once in history.⁵⁸

⁵⁷ Dr H. Haidar Nashir, "A Reform Movement," accessed October 23, 2023, <https://ibtimes.id/wp-content/uploads/2019/08/Dr-Haedar-Nashir-Muhammadiyah-A-Reform-Movement-MUPress-2015.pdf>.

⁵⁸ محمد عابد الجابري/-، إشكاليات الفكر العربي المعاصر (ktab INC., 1990), 13–48.

The products of thought of the Islamic philosophical tradition and all the philosophies underlying the birth of modernity as products must be static, bound to the context of a particular time and era. Meanwhile, elements of ideology have very different properties from material knowledge. The substance of ideology is ideology itself. As Jabiri explains, the substance of an ideology is primarily concerned with how it functions (*al-wadhifah al-Ideology*), particularly in the context of the socio-political and economic systems that make up that frame of thought, which in turn influences the material of that thought. In addition, ideology has a futuristic orientation, which will remain relevant in the future as it is relevant in the present. However, the futuristic nature of this ideology is more of a vision or dream (*fi surah al-hilm*), which is not bound by the limitations of space-time and epoch.⁵⁹

The primary purpose of ideological criticism is to uncover the assumptions, biases, and power structures that may be contained within the ideology. Ideological criticism involves analyzing how the ideology might affect power distribution and social structure. This includes understanding how ideology can support or benefit certain groups in society while suppressing or harming other groups. In addition, ideological criticism also involves understanding how ideology can shape group consciousness and individual identity. It involves analyzing how ideology influences self-view, group identity, and social interaction.

Ideological criticism becomes an essential tool in social and political analysis that helps us understand how systems of thought and ideology shape our societies and lives. Ultimately, this critique generates awareness about how an ideology affects people's lives. This awareness has implications that can trigger deeper discussions and clearly see what is needed in terms of Islamic scientific tradition and modernity.

Historical Analysis

Historical analysis has the deep meaning that all results of human semiotic activity, which includes language, symbols, norms, and cultural practices, are products of historical interaction and evolution. This condition means that whatever we perceive as "reality" or our understanding of the world is a human intellectual construct continually formed in a particular time and space.⁶⁰ In historical analysis, our awareness of reality is understood as a product of a constantly changing culture. It refers to the understanding that our values, norms, and worldviews are not static but rather the product of historical changes and the influence of the social, political, and cultural environment. Therefore, human concepts and actions do not exist out of thin air; They are always rooted in the context of a particular time and place.

The historical context shows that the main foundations of human reason are rooted in language, social history, and a specific environment. To overcome the particular requires a pluralistic strategy. This strategy dismantles dualistic knowledge frameworks, such as reason against imagination, history against myth, right against

⁵⁹ Hasan Hanafi, "حوار المشرق والمغرب: نحو اعادة بناء الفكر القومي العربي" (*No Title*), 1990, 23, <https://cir.nii.ac.jp/crid/1130282269463762432>.

⁶⁰ Zhanna Tektigul et al., "Language Is a Symbol System That Carries Culture," *International Journal of Society, Culture & Language* 11, no. 1 (2023): 203–14, https://www.ijscel.net/article_696608.html.

wrong, good against evil, and reason against revelation.⁶¹ Referring to the above understanding confirms that our worldview and values are shaped by cultural influences, historical changes, and the language used in communication. Therefore, to truly understand a concept or thought, it is essential to understand the historical context and language that accompanies it.

In the context of the Islamic scholarly tradition, history to be accepted as part of intellectual heritage must undergo a rigorous internal criticism process to test its authenticity.⁶² One method used in this process is to compare news material (*matan*) with historical texts or verified historical facts. Historical facts refer to events that have occurred or are understood as definite reality. Instead, what contradicts historical facts should be criticized and critically considered.

Through internal criticism, Islamic scholarly traditions are guarded against the entry of invalid or inauthentic information so that only accurate and accountable information is received. This internal critique may involve text analysis, comparison with other historical sources, and in-depth research to ensure that the information passed down through the Islamic scholarly tradition is true, accurate, and relevant. This understanding is essential because a pluralistic strategy is needed to address the complexity and diversity of human thought caused by different historical and linguistic contexts. In practice, historical analysis attempts to unearth the roots of ideologies, norms, and actions in societies and cultures and highlight their evolution and transformation over time. Historical analysis becomes a window into how historical changes and social events affect how we understand and respond to the world.

Structural Analysis

Structural analysis is an analysis that is more concerned with general aspects than partial aspects.⁶³ Structural analysis begins with understanding *turast* texts and texts that produce modernity, which is valued as an element in a network of relations, not as independent texts separate from each other.⁶⁴ In other words, in this structural analysis, we see how the elements in the text interact and contribute to the overall meaning. In structural analysis, the emphasis is placed on the general or structural aspects present within the text. This includes identifying repetitive elements, differences and similarities, and specific patterns that can reveal the most profound meaning or message. This structural analysis approach can also identify text changes and developments over time. By analyzing the network of relations within them, we can understand how texts reflect social, cultural, or political changes. In addition, structural

⁶¹ Raha Rafii, "Making Islam (Coherent): Academic Discourse and the Politics of Language," *Boundary* 2 50, no. 3 (2023): 33–55, <https://read.dukeupress.edu/boundary-2/article-abstract/50/3/33/381362>.

⁶² Muhammad Akhtar, Muhammad Atif Aslam Rao, and Doğan Kaplan, "Islamic Intellectualism versus Modernity: Attempts to Formulate Coherent Counter Narrative," *Journal of Islamic Thought and Civilization* 13, no. 1 (2023), <https://journals.umt.edu.pk/index.php/JITC/article/view/3612>.

⁶³ Hyemin Han and Robert E. McGrath, "Latent Structural Analysis for Measures of Character Strengths: Achieving Adequate Fit," *Current Psychology* 42, no. 28 (October 2023): 24656–66, <https://doi.org/10.1007/s12144-022-03451-x>.

⁶⁴ Dietrich Jung, "Introduction: Islam, Modernity, Modernities, and the 'Provincialization' of Europe," in *Islam in Global Modernity*, by Dietrich Jung (Wiesbaden: Springer Fachmedien Wiesbaden, 2023), 1–17, https://doi.org/10.1007/978-3-658-39954-2_1.

analysis allows us to dig into those meanings that may be hidden in the text, which are not always visible at first glance.

In structural analysis focusing on *turast* texts in Arab–Islamic culture, one is expected to position the variant perspectives contained in those texts between two main axes. A clear understanding of these two axes helps reveal the diversity of values in Arab–Islamic culture and its impact on cultural modernization and development.

The first axis includes *turast* texts that demonstrate universal, standard, progressive, rational values and have the potential to serve as a stimulus for progress and modernization in Arab–Islamic culture. In this context, researchers can explore texts that support ideas of justice, equality, scientific knowledge, and principles that support social and cultural progress. The second axis, on the other hand, accommodates *turast* texts that contain particular, regressive, conservative, irrational values and potentially contribute to the decline and dimming of Arab–Islamic culture.⁶⁵ In this context, researchers need to explore texts that might promote rigid dogmas, social inequalities, rejection of scientific development, or ideas that may hinder the development of culture and society. These texts could reflect more traditional and conservative views in Arab–Islamic culture.

Through structural analysis, one can carefully dissect *turast* texts and texts that give birth to modernity. In addition, structural analysis can help identify how *turast* texts and modernity affect each other. For example, traditional texts may have influenced modernist thought and vice versa. This analysis process will enable a better understanding of the complex dynamics between traditional and modern values in understanding our current reality.

Conclusion

In this article, the discussion about the universality and specificity of the Islamic tradition becomes the core of the discussion. The Islamic scholarly tradition is recognized as a valuable heritage that shaped world civilization over various periods of human history. The concept of '*Istimrar at-Turast Li-al-Mu'asyarah*' describes efforts to preserve and adapt Islamic scholarly heritage in a modern context. Historical awareness is essential in understanding the evolution of Islamic traditions over time, and structural analysis helps to explore the meaning and influence of values contained in traditional texts. Finally, the article discusses an important methodological choice in dealing with the complex relationship between Islamic scholarly tradition and modernity. Ideological criticism, historical analysis, and structural analysis have become essential tools in exploring and understanding these aspects. The emphasis on pluralism and prudence in bringing concepts of the past into a modern context illustrates a careful and profound approach to the understanding and applying Islamic scholarly traditions. In addition, the discussion in this article also invites researchers and academics to continue to explore the potential of the universalism of Islamic scientific traditions in formulating Islamic Studies that are more inclusive and relevant in the contemporary era. Thus, Islamic Studies can be a constructive change agent in realizing peace, understanding between civilizations, and tolerance in an increasingly connected world.

⁶⁵ Maha F. Habib, "The Quest for Islam and Muslim Society: Late Twentieth – and Early Twenty – First – Century Muslim Intellectual Reflections on Reform," *The International Journal of Religion and Spirituality in Society* 13, no. 1 (2022): 63, <https://search.proquest.com/openview/a874e65e516bdb5b892a9c4ce4521433/1?pq-origsite=gscholar&cbl=5529393>.

References

- Abdullah, Hafiz Muhammad Farooq, and Hafiz Atif Iqbal. "Exploring the Concept of Enlightenment and Moderation: A Comparative Discourse Analysis of Islam and the West to Foster Interfaith Dialogue." *Nuqtah Journal of Theological Studies* 3, no.1 (2023): 64 – 83. <https://www.nuqtahjts.com/index.php/njts/article/view/127>.
- Abdullah, M. Amin. "Multidisiplin, Interdisiplin, & Transdisiplin." *Metode Studi Agama & Studi Islam Di Era Kontemporer*, 2020.
- . "Religion, Science, and Culture: An Integrated, Interconnected Paradigm of Science." *Al-Jami'ah: Journal of Islamic Studies* 52, no. 1 (2014): 175 – 203. <https://www.aljamiah.or.id/index.php/AJIS/article/view/30>.
- Akhtar, Muhammad, Muhammad Atif Aslam Rao, and Doğan Kaplan. "Islamic Intellectualism versus Modernity: Attempts to Formulate Coherent Counter Narrative." *Journal of Islamic Thought and Civilization* 13, no. 1 (2023). <https://journals.umt.edu.pk/index.php/JITC/article/view/3612>.
- Alak, Alina Isac. "The Islamic Humanist Hermeneutics: Definition, Characteristics, and Relevance." *Islam and Christian–Muslim Relations* 34, no. 4 (October 2, 2023): 313 – 36. <https://doi.org/10.1080/09596410.2023.2282842>.
- Al – Faruqi, Isma'il R. *Al Tawhīd: Its Implications for Thought and Life*. 2nd ed. Issues in Islamic Thought 4. Herndon, VA: International Institute of Islamic Thought, 1992.
- Al – Ghazali. *Al-Mustasfā*,. Vol. 1. Cairo: al – Matba'ah al – Amlriyyah, 1, 1322.
- Al – Jabiri, Muhammad Abid. "Bunyah Al – Aql al – Arabiy: Dirasah Tahliliyyah Naqdiyyah Li Nudzum al – Ma'rifah Fii al – Tsaqafah al – Arabiyyah." *Beirut: Markaz Dirasah al Wihdah al Arabiyyah*, 2009.
- Alvis, Jason W., Michael Staudigl, and Olga Louchakova – Schwartz. "Faith in a Crisis: What Theological and Phenomenological Resources Can Teach Us in the COVID – 19 Pandemic." *Open Theology* 7, no. 1 (December 2, 2021): 605 – 10. <https://doi.org/10.1515/opth – 2020 – 0187>.
- Arbi, Arbi, Herlina Herlina, Syarifuddin Syarifuddin, Imam Hanafi, Eva Dewi, and Abu Anwar. "When Religion Approaches Science; An Interpretation of Ziauddin Sardar's Integrative Islamic Education Thought." *Jurnal Ushuluddin* 31, no. 2 (2023): 203 – 19. <http://ejournal.uin – suska.ac.id/index.php/ushuludin/article/view/26682>.
- Arkoun, Mohammed, and Robert D. Lee. *Rethinking Islam: Common Questions, Uncommon Answers*. Routledge, 2019.
- Bakar, Osman. "The Genesis of Islamic Science: The Contribution of Classical Indian Science Revisited." *Al-Shajarah: Journal of the International Institute of Islamic Thought and Civilization (ISTAC)* 28, no. 1 (2023): 175 – 85. <https://journals.iium.edu.my/shajarah/index.php/shaj/article/view/1593>.
- Benlahcene, Badrane. "Turkey's Transition into Modernity and the Response of the 'Ulama': The Case of Bediuzzaman Said Nursi." *Islamic Studies* 62, no. 3 (2023): 351. https://www.researchgate.net/profile/BadraneBenlahcene2/publication/374650000_Turkey's_Transition_into_Modernity_and_the_Response_of_the_'Ulama'_The_Case_of_Bediuzzaman_Said_Nursi/links/652fc1b173a2865c7abac93a/Turkeys – Transition – into – Modernity – and – the – Response – of – the – Ulama – The – Case – of – Bediuzzaman – Said – Nursi.pdf.
- Dawson, Patrick. *Reshaping Change: A Processual Perspective*. Routledge, 2019.
- "Dilema Pembaruan Pemikiran Islam (3) – Kompas.Id." Accessed October 23, 2023. <https://www.kompas.id/baca/opini/2020/02/14/dilema – pembaruanpemikiran – islam – 3>.
- Duderija, Adis. "The Salafi Worldview and the Hermeneutical Limits of Mainstream Sunni Critique of Salafi-Jihadism." *Studies in Conflict & Terrorism* 46, no. 7 (July 3, 2023): 1072 – 87. <https://doi.org/10.1080/1057610X.2018.1529359>.

- El – Katiri, Mohammed. "The Institutionalisation of Religious Affairs: Religious Reform in Morocco." *The Journal of North African Studies* 18, no. 1 (January 2013): 53 – 69. <https://doi.org/10.1080/13629387.2012.712886>.
- Fancy, Nahyan, Justin Stearns, Sonja Brentjes, A. Tunç Şen, Scott Trigg, Noah Gardiner, Nıkkhet Varlık Rutgers, Matthew Melvin – Koushki, and S. Nomanul Haq. "Current Debates and Emerging Trends in the History of Science in Premodern Islamicate Societies." *History of Science* 61, no. 2 (June 2023): 123 – 78. <https://doi.org/10.1177/00732753231154690>.
- Fedorchenko – Kutuev, Pavlo, and Denys Kiryukhin. "The Crisis of Democracy: Theoretical and Practical Issues in the Times of Systemic Antagonism. Introduction." *Ideology and Politics Journal*, no. 1 – 23 (2023): 4 – 9. <https://www.ideopol.org/wp-content/uploads/2023/05/0.1.-Fedorchenko-Kutuev-Kiryukhin-1.pdf>.
- Fouz Mohamed Zacky, Mohamed, and Md Moniruzzaman. "'Islamic Epistemology' in a Modern Context: Anatomy of an Evolving Debate." *Social Epistemology*, August 2, 2023, 1 – 15. <https://doi.org/10.1080/02691728.2023.2227945>.
- Ġabirī, Muḥammad ‘Ābid al-. *Takwin Al-'aql al-'arabi*. 8. Aufl. Beirut: Markaz dirasat al – wihdah al – 'arabiyah, 2002.
- Gaffney, Patrick D. *The Prophet's Pulpit: Islamic Preaching in Contemporary Egypt*. Vol. 20. Univ of California Press, 2023.
- Guessoum, Nidhal. "Science, Religion, and the Quest for Knowledge and Truth: An Islamic Perspective." *Cultural Studies of Science Education* 5, no. 1 (March 2010): 55 – 69. <https://doi.org/10.1007/s11422-009-9208-3>.
- Habib, Maha F. "The Quest for Islam and Muslim Society: Late Twentieth – and Early Twenty – First – Century Muslim Intellectual Reflections on Reform." *The International Journal of Religion and Spirituality in Society* 13, no. 1 (2022): 63. <https://search.proquest.com/openview/a874e65e516bdb5b892a9c4ce4521433/1?pq-origsite=gscholar&cbl=5529393>.
- Hämäläinen, Riitta – Maija, Jaana I. Halonen, Hanna Haveri, Marju Prass, Suvi M. Virtanen, Minna – Maija Salomaa, Päivi Sieppi, and Tari Haahtela. "Nature Step to Health 2022 – 2032: Interorganizational Collaboration to Prevent Human Disease, Nature Loss, and Climate Crisis." *The Journal of Climate Change and Health* 10 (2023): 100194. <https://www.sciencedirect.com/science/article/pii/S2667278222000839>.
- Han, Hyemin, and Robert E. McGrath. "Latent Structural Analysis for Measures of Character Strengths: Achieving Adequate Fit." *Current Psychology* 42, no. 28 (October 2023): 24656 – 66. <https://doi.org/10.1007/s12144-022-03451-x>.
- Ḥanafī, Ḥasan. "حوار المشرق والمغرب: نحو اعادة بناء الفكر القومي العربي." (*No Title*), 1990. <https://cir.nii.ac.jp/crid/1130282269463762432>.
- Huda, Miftachul, Nasrul Hisyam Nor Muhamad, Puji Isyanto, Razaleigh Muhamat, Nurazmallail Marni, Mohamed Ahmad Kilani, and Jimaain Safar. "Building Harmony in Diverse Society: Insights from Practical Wisdom." *International Journal of Ethics and Systems* 36, no. 2 (2020): 149 – 65. <https://www.emerald.com/insight/content/doi/10.1108/IJOES-11-2017-0208/full/html>.
- Husnain, Muhammad, and Imran Hayat. "A Critical Study of Islamic Modernism in the Perspectives of Contemporary Religious Scholarship." *Jahan-e-Tahqeeq* 4, no. 2 (2021): 36 – 51. <http://www.jahan-e-tahqeeq.com/index.php/jahan-e-tahqeeq/article/view/598>.
- Ibrahim, Azhar. "Contemporary Islamic Thought: A Critical Perspective." *Islam and Christian – Muslim Relations* 23, no. 3 (July 2012): 279 – 94. <https://doi.org/10.1080/09596410.2012.676781>.
- Islam, Tazul. "Understanding Quran: A Proposed Theoretical Framework For Maqasid Unity," 2023. <https://oarep.usim.edu.my/jspui/handle/123456789/21858>.

- Julkifli, Julkifli, and Mardianto Mardianto. "An Analysis of the Moral Crisis of Children towards Parents, Teachers, and Community in the 21st–Century." *Jurnal Basicedu: Jurnal of Elementary Education* 6, no. 3 (2022): 3657–64. <http://repository.uinsu.ac.id/16384/>.
- Jung, Dietrich. "Introduction: Islam, Modernity, Modernities, and the 'Provincialization' of Europe." In *Islam in Global Modernity*, by Dietrich Jung, 1–17. Wiesbaden: Springer Fachmedien Wiesbaden, 2023. https://doi.org/10.1007/978-3-658-39954-2_1.
- Jurakulov, Sanjar. "On the Relation of Metaphysics to Physics." *Академические Исследования в Современной Науке* 2, no. 27 (2023): 9–20. <http://www.econferences.ru/index.php/arims/article/view/10552>.
- Khair, Bustami M. S. "Islamic Studies within Islam: Definition, Approaches and Challenges of Modernity." *Journal of Beliefs & Values* 28, no. 3 (December 2007): 257–66. <https://doi.org/10.1080/13617670701712430>.
- Lahuddin, Mukhlishina, and Ahmad Romadhon. "Reconstruction of The Islamic Science Paradigm: Comparative Study of Kuntowijoyo And Ziauddin Sardar's Perspectives." In *Proceeding of International Conference on Islamic Education (ICIED)*, 8:403–18, 2023. <http://conferences.uin-malang.ac.id/index.php/icied/article/view/2627>.
- Lindholm, Juho. "Scientific Practices as Social Knowledge." *International Studies in the Philosophy of Science* 35, no. 3–4 (October 2, 2022): 223–42. <https://doi.org/10.1080/02698595.2023.2196930>.
- Nashir, dr H. Haidar. "A Reform Movement." Accessed October 23, 2023. <https://ibtimes.id/wp-content/uploads/2019/08/Dr-Haedar-Nashir-Muhammadiyah-A-Reform-Movement-MUPress-2015.pdf>.
- Naşr, Ḥusain, Avicenna, Abu-ʿr-Raiḥān Muḥammad Ibn-ʿAḥmad al-Bīrūnī, and Ikhwan al-Şafa. *An Introduction to Islamic Cosmological Doctrines: Conceptions of Nature and Methods Used for Its Study by the Ikhwan al-Şafa', al-Bīrūnī, and Ibn Sīna*. Rev. ed. London: Thames and Hudson, 1978.
- Nasr, Seyyed Hossein. *Islamic Spirituality: Foundations*. Vol. 19. Routledge Library Editions 48. London: Routledge and Kegan Paul, 2008.
- Niyozov, Sarfaroz, and Nadeem Memon. "Islamic Education and Islamization: Evolution of Themes, Continuities and New Directions." *Journal of Muslim Minority Affairs* 31, no. 1 (March 2011): 5–30. <https://doi.org/10.1080/13602004.2011.556886>.
- Ozili, Peterson K., and Ercan Ozen. "Global Energy Crisis: Impact on the Global Economy." In *The Impact of Climate Change and Sustainability Standards on the Insurance Market*, edited by Kiran Sood, Simon Grima, Peter Young, Ercan Ozen, and Balamurugan Balusamy, 1st ed., 439–54. Wiley, 2023. <https://doi.org/10.1002/9781394167944.ch29>.
- Pye, Christian B. "Tahqiq, Human Perfection, and Sovereignty: Ibn al-ʿArabi and Early-Modern Islamic Empire," 2023. <https://repositories.lib.utexas.edu/handle/2152/119148>.
- Rafii, Raha. "Making Islam (Coherent): Academic Discourse and the Politics of Language." *Boundary* 2 50, no. 3 (2023): 33–55. <https://read.dukeupress.edu/boundary-2/article-abstract/50/3/33/381362>.
- Rangkuti, Suheri Sahputra. "Dekonstruksi Epistemologi Muhammad Shahrur." *Al-Istinbath: Jurnal Hukum Islam* 3, no. 2 December (2018): 133–46. <http://journal.iaincurup.ac.id/index.php/alistinbath/article/view/545>.
- Sahin, Abdullah. "Critical Issues in Islamic Education Studies: Rethinking Islamic and Western Liberal Secular Values of Education." *Religions* 9, no. 11 (2018): 335. <https://www.mdpi.com/2077-1444/9/11/335>.
- Sardar, Ziauddin. *Explorations in Islamic Science*. London: Mansell, 1989.
- . *Islamic Futures: The Shape of Ideas to Come*. London: Mansell, 1985.

- . *The Future of Muslim Civilization*. London: Mansell, 1987.
- Siregar, Ibrahim, and Suheri Sahputra Rangkuti. "ECO – Spiritual Based on Maqashid Al-Shari'ah: The New Relationship of Man with the Environment." *Al-Tahrir: Jurnal Pemikiran Islam* 23, no. 1 (2023). <https://jurnal.iainponorogo.ac.id/index.php/tahrir/article/view/5833>.
- Tajdin, Mustapha. "Understanding Islam between Theology and Anthropology: Reflections on Geertz's Islam Observed." *Religions* 13, no. 3 (2022): 221. <https://www.mdpi.com/2077-1444/13/3/221>.
- Tektigul, Zhanna, Ainura Bayadilova – Altybayev, Saule Sadykova, Saltanat Iskindirova, Ainur Kushkimbayeva, and Dilara Zhumagul. "Language Is a Symbol System That Carries Culture." *International Journal of Society, Culture & Language* 11, no. 1 (2023): 203 – 14. https://www.ijsc.net/article_696608.html.
- Tibi, Bassam. "Culture and Knowledge: The Politics of Islamization of Knowledge as a Postmodern Project? The Fundamentalist Claim to De-Westernization." *Theory, Culture & Society* 12, no. 1 (February 1995): 1 – 24. <https://doi.org/10.1177/026327695012001001>.
- . *Islam between Culture and Politics*. 2. print. New York: Palgrave, 2002.
- Väyrynen, Raimo. "Complex Humanitarian Emergencies: Concepts and Issues." In *Raimo Väyrynen: A Pioneer in International Relations, Scholarship and Policy-Making*, by Raimo Väyrynen, 301 – 43. *Pioneers in Arts, Humanities, Science, Engineering, Practice*. Cham: Springer International Publishing, 2022. https://doi.org/10.1007/978-3-031-13627-6_12.
- Ya'la al-Farrabi, Abu. *Al-Uddah Fi Usui al-Fiqh*. Cairo: Mu'assasat al-Risalah, 1980.
- الجابري/-/محمد عابد. *إشكاليات الفكر العربي المعاصر*. ktab INC., 1990.
- أمال رضا ملكاوي. "مفهوم السببية في الفيزياء المعاصرة وعند المتكلمين المسلمين." 2010 الطائي, محمد باسل, محمد سعيد الصباريني. <http://repository.aabu.edu.jo/jspui/handle/123456789/1389>.