

Harmonization+of+Islamic 85-96.pdf

by Check Turnitin PT ABI

Submission date: 29-Jun-2025 08:50AM (UTC+0700)

Submission ID: 2626916332

File name: Harmonization_of_Islamic_85-96.pdf (457.36K)

Word count: 5263

Character count: 31122

Harmonization of Islamic Epistemology and Economics in Indonesia: A Study of the Islamization of Science Ismail Raji Al-Faruqi

Akhmad Sirojudin Munir

Institut Pesantren Sunan Drajat Lamongan

Korespondensi penulis: siroj.tbi@gmail.com

Abstract. This study examines the concept of the Islamization of knowledge in Islamic epistemology and its application in the Indonesian economy, focusing on the thoughts of Ismail Raji Al-Faruqi. Al-Faruqi emphasizes the importance of integrating modern knowledge with Islamic values to overcome the dichotomy between religious and secular sciences and to develop a more just and sustainable economic system. This study employs a qualitative method with a literature review approach, analyzing various sources related to the Islamization of knowledge and Islamic economics. The findings indicate that the Islamization of knowledge has the potential to strengthen Indonesia's economic system through the application of Sharia principles, despite challenges such as limited understanding of Islamic epistemology, the dominance of secular economic thought, and a lack of successful implementation examples. However, significant opportunities arise from increasing public awareness of Islamic economics, government policy support, and the role of education in reinforcing this concept. Therefore, synergy between the government, academics, and Islamic economic practitioners is essential to accelerate the integration of Islamic epistemology, making Al-Faruqi's ideas a foundation for building a more just and sustainable economy.

Keywords: Harmonization, Islamic Epistemology, Economics, Islamization of Science, Ismail Raji Al-Faruqi.

Abstrak. Penelitian ini mengkaji konsep Islamisasi ilmu dalam epistemologi Islam serta penerapannya dalam ekonomi Indonesia, dengan menyoroti pemikiran Ismail Raji Al-Faruqi. Al-Faruqi menekankan pentingnya integrasi ilmu modern dengan nilai-nilai Islam guna mengatasi dikotomi antara ilmu agama dan sekuler serta membangun sistem ekonomi yang lebih adil dan berkelanjutan. Penelitian ini menggunakan metode kualitatif dengan pendekatan studi pustaka, dan analisis berbagai literatur terkait Islamisasi ilmu dan ekonomi syariah. Hasil penelitian menunjukkan bahwa Islamisasi ilmu berpotensi memperkuat sistem ekonomi Indonesia melalui penerapan prinsip-prinsip syariah, meskipun masih menghadapi tantangan seperti minimnya pemahaman epistemologi Islam, dominasi pemikiran ekonomi sekuler, serta keterbatasan contoh penerapan yang berhasil. Namun, peluang besar tetap terbuka dengan meningkatnya kesadaran masyarakat terhadap ekonomi syariah, dukungan kebijakan pemerintah, serta peran pendidikan dalam memperkuat konsep ini. Oleh karena itu, diperlukan sinergi antara pemerintah, akademisi, dan praktisi ekonomi syariah untuk mempercepat integrasi epistemologi Islam, menjadikan gagasan Al-Faruqi sebagai landasan dalam membangun ekonomi yang lebih berkeadilan dan berkelanjutan.

Kata kunci: Harmonisasi, Epistemologi Islam, Ekonomi, Islamisasi Ilmu Pengetahuan, Ismail Raji Al-Faruqi.

INTRODUCTION

Indonesia, as a country with a majority Muslim population, has a rich and diverse Islamic intellectual heritage. As time goes by, the flow of globalization and modernization becomes increasingly strong, the challenge of harmonization between Islamic scientific traditions and modern scientific disciplines is increasingly emerging. In an economic context, it is important for this country to look for ways to align Islamic values with the development of economic science (Nasrullah 2018).

In an effort to achieve harmonization between modern science and Islamic principles, Ismail Raji Al-Faruqi's thoughts are in the spotlight. Al-Faruqi proposes the approach of Islamization of science as a strategy to integrate Islamic values in various modern disciplines, including science and economics, in order to create a more holistic and revelation-based scientific paradigm (Salma et al. 2024). As a prominent Muslim scholar, Al-Faruqi has a deep understanding of Islamic epistemology and the concept of Islamization of science. Hilmi (2020) explained that the idea of Islamization of science developed by Al-Faruqi emphasizes the importance of integration between revelation and reason as the basis of Islamic epistemology in understanding and developing modern science. This integration aims to avoid the dichotomy between religious and secular sciences which has been a challenge for Muslims in the academic world.

In addition to the conceptual aspect, the Islamization of science in the perspective of Al-Faruqi also has a practical dimension that emphasizes the application of Islamic values in the methodology of scientific research and development. The Islamization of science is not just a normative effort, but also includes the development of a scientific approach based on Islamic ethics and the application of sharia principles in scientific research and innovation. Thus, the Islamization of science not only enriches the treasures of Islamic science but also makes a real contribution to the development of science and economics that is more equitable and based on divine values (Hulu, Zega, and Lase 2024).

Several previous studies have highlighted the role of Islamic epistemology in sharia-based economic development. A study conducted by Arsyadani and Rohmanu (2024) reveals how Islamic epistemology contributes to the development of the sharia economy in Indonesia, ensuring that the modern economic system still maintains Islamic identity and local cultural values. Although the study provides important insights, it does not specifically address the context of Islamic intellectual thought in Indonesia or how Al-Faruqi's thought has been applied in it. Meanwhile, research conducted by Wahdini et al. (2024) in the Sharia Journal highlights the relevance of Islamic epistemology in environmental and economic policies in Indonesia. They examine how the Islamic approach to natural resource management can be a solution to the problem of exploitation that has a negative impact on the country's economy. This study shows that the Islamization of science is not only relevant in the academic realm, but also in public policy and broader economic practices, especially in facing social and environmental challenges in Indonesia.

This research shows several things that differentiate it from previous research. First, this research is the only one that explicitly combines Ismail Raji Al Faruqi's Islamic

epistemological perspective with the Indonesian economic context. Second, this research not only discusses theory but also examines the practical application of Al-Faruqi's ideas in dealing with certain social and economic problems in Indonesia. Third, the aim of this research is to expand the discussion on harmonization between Islamic epistemology and modern economics, with special emphasis on how both can help sustainable development in Indonesia. Therefore, it is hoped that this article will complement the lack of academic literature and provide a new perspective on the integration between Islamic values and modern economics (Zubairi Muzakki 2023).

By reviewing the in-depth views of Ismail Raji Al-Faruqi, it is hoped that this article will provide valuable insight for readers regarding the importance of integrating Islamic values within the framework of contemporary economic thought. this analysis, it is hoped that a discourse will emerge harmonization of Islamic epistemology and economics in Indonesia, thereby encouraging sustainable development based on universal values and Islamic ethics.

LITERATUR REVIEW

Islamic Epistemology

Islamic epistemology is a branch of Islamic philosophy that studies the source, structure, and validity of knowledge from an Islamic perspective. One of the main features of Islamic epistemology is the concept of integration between revelation (the science of naqli) and reason (the science of aqli) (Harahap 2020). In Islam, revelation is seen as the highest source of knowledge that provides guidance about the purpose of human life, while reason is used as a tool to understand and apply revelation in daily life. The balance between revelation and reason creates harmony in the understanding of science, where knowledge is not only considered as a tool to understand the material world but also as a means to get closer to Allah (Dalimunte 2024).

This integration of revelation and reason also emphasizes the importance of monotheism as the foundation of Islamic epistemology. Tawhid is a principle that directs humans to understand the universe as a structured and harmonious creation of Allah (Habibi 2024). Thus, science in Islam not only functions for the exploration of the empirical world but also as a means to achieve the benefit of mankind and glorify the Creator. This perspective is different from secular epistemology which tends to separate religion from science, resulting in a view that is limited to the material aspect (Syafrudin 2020).

Islamic Economics

Islamic economics is an economic system based on Islamic values with the aim of creating justice, balance, and welfare for the entire community. The basic principles of Islamic economics include prohibitions against *riba* (interest), *gharar* (uncertainty), and *maysir* (gambling) (Fadhila et al. 2024). These prohibitions aim to avoid exploitative practices and ensure that economic transactions are conducted in a fair and transparent manner. In addition, concepts such as *zakat*, *infaq*, *shadaqah*, and *waqf* are important

instruments in wealth distribution, which are designed to reduce economic inequality and create social solidarity (Yoga Permana and Nisa 2024).

In contrast to conventional economics that are often oriented towards maximum profit, Islamic economics emphasizes a balance between material and spiritual goals (Fatakh and Samud 2024). The system focuses on sustainability and social responsibility, so every economic activity must consider its impact on the environment and society. This approach is not only relevant in the Islamic world but also offers alternative solutions to global economic problems, such as inequality and environmental crises, by prioritizing ethics and justice as the foundation (Hijjah and Jaharuddin 2024).

Islamization of Science according to Ismail Raji Al-Faruqi

The concept of Islamization of science developed by Ismail Raji Al-Faruqi aims to integrate modern science with Islamic values. According to Al-Faruqi, modern science is often secular and separates the spiritual aspect of the learning process, resulting in a paradigm that is not in harmony with Islamic principles. Therefore, the Islamization of science is needed to criticize, reform, and build science that is in line with the values of monotheism. This process involves two main stages, namely a critical analysis of modern science to identify elements that contradict Islam, and creative synthesis to build new Islamic-based theories and methodologies (Putra, Walidin, and Mahmud 2024).

The Islamization of science also aims to create a holistic scientific paradigm, where science is not only instrumental but also contributes to the development of Islamic civilization. In this context, Al-Faruqi emphasized the importance of the role of Muslim academics in developing science that is rooted in revelation and relevant to the needs of modern society (Aris Try Andreas Putra 2020). This concept has become an important cornerstone in the development of various disciplines, including Islamic economics, which seeks to integrate Islamic values in economic theory and practice to create a more equitable and sustainable system (Windari and Hasibuan 2024).

METHODS

The object of this research is the harmonization of Islamic epistemology and economics in Indonesia, with a focus on "Islamization of Ismail Raji Al-Faruqi's science". This research uses a qualitative approach by conducting a literature review and content analysis of Ismail Raji Al-Faruqi's works which are relevant to the research theme (Sa'diyah 2021). In addition, data will be collected from primary and secondary sources, the primary source is Ismail Raji Al-Faruqi's book *Islamization of Science*, while the secondary source is a journal article which discusses Ismail Raji Al-Faruqi's thoughts (Zuhdiyah 2016). The data collection method in this research uses documentation, namely, the process of collecting information or data from written documents or other recordings. This method is often used in research, analysis or evaluation when researchers need to access previously documented information. The data analysis technique in this research is content analysis, the content of Ismail Raji Al-Faruqi's thoughts (Sumasniar, Eva 2020).

RESULTS AND DISCUSSION

Islamization of Science By Ismail Raji Al-Faruqi

Ismail Raji Al-Faruqi is a modern Muslim philosopher and scholar who has contributed to understanding the relationship between Islamic epistemology and modern science. One approach is to try to combine Islamic epistemology with modern scientific methods. Al-Faruqi's approach aims to eliminate the separation between religion and modern science and shows that Islamic epistemology can provide valuable insights in understanding the world and human life holistically (Alfiansyah 2021).

One of the main aims of his thinking is to integrate Islamic values into the structure of modern scientific thought. Al-Faruqi tries to unite Islamic views with modern knowledge, especially in the fields of science and philosophy, so that Muslims can participate actively in the development of science and technology. Al-Faruqi's efforts are part of a broader movement known as the "Islamization of Science" which seeks to restore and place Islamic thought in the context of modern science and technology (Aris Try Andreas Putra 2020). For Al-Faruqi, it is important not only to adopt western knowledge, but also to reformulate it within the framework of Islamic thought so that it can benefit Muslims and humanity as a whole (Taufik and Yasir 2017).

Islamic Epistemology

Epistemology in the Islamic context is a branch of philosophy that studies the origins, nature of sources, limitations and criteria of knowledge in Islamic teachings. This term comes from the Greek "episteme" which means knowledge or truth, and "logos" which means science or knowledge (Ruth and Oishi 2021). In Islam, epistemology seeks to understand the ways we gain knowledge about the world and the nature of reality by using references originating from religious teachings, the Koran, and the traditions of the Prophet Muhammad SAW (Hadith) (Ratna et al. 2023). Epistemology in Islam plays a role in developing scientific research methodology, the Islamic legal system (fiqh), and critical thinking processes in religion. This addresses efforts to understand the relationship between religion and science, as well as ways to integrate religious knowledge with science and modern technology.

Islamic epistemology and Western epistemology have several fundamental differences because each is rooted in different worldviews, methodologies and approaches (Daulay et al. 2022):

The main source of knowledge	Islamic Epistemology Al-Quran and Hadith	Western Epistemology Focuses on empirical observations and ratios.
Views on religion	Religious beliefs as the main foundation of knowledge	Tends to be secular and separate from religion
The position of reason (reason)	Reason is valued in Islamic epistemology, but its position exists	Reason as the main tool in acquiring knowledge. Rationality, logical argumentation, and the scientific method are highly valued

	within a frame of reference that is in accordance with religious teachings	
Approach to truth	Truth in Islamic epistemology is often associated with the conformity of a statement or action with the teachings of the Qur'an and Hadith, as well as Islamic theological views.	Truth in Western epistemology is often associated with the conformity of a statement or action with empirical facts and logical consistency.
Emphasis on revelation	Revelation and science are integrated in Islamic epistemology	There are no assumptions regarding revelation in western epistemology.

Implementation of Harmonization of Islamic Epistemology and Economics in Indonesia.

Harmonization between Islamic epistemology and economics helps deepen understanding of the Islamic economic perspective which is based on Sharia principles (Rayuanda and Thamrin 2022). By integrating Islamic economic principles in economic policies and practices in Indonesia, we can encourage sustainable economic development, which not only pays attention to economic growth but also social and environmental aspects (Gama Pratama, Muhammad Mufti Yasin, Lina Rokhmatuslah 2023). Islamic economics places emphasis on social justice and a more equitable distribution of wealth. Thus, harmonization with Islamic epistemology can help reduce economic disparities in Indonesia and ensure that all levels of society can benefit from economic growth.

Islamic economics encourages community economic empowerment through the principles of cooperatives, zakat, waqf, etc. With this harmonization, the potential for community economic empowerment can be further optimized, especially for economically weak and underprivileged groups (Mutia 2021). Islamic economic principles offer an alternative in dealing with the economic crisis. Concepts such as prohibiting usury and excessive speculation can help reduce the impact of the economic crisis, as well as encourage economic stability in the long term(Pristiwiyanto 2020), his harmonization can strengthen business ethics based on Islamic principles, such as the prohibition of usury, gambling and business practices that harm other parties.

Harmonization between Islamic epistemology and economics can also encourage increased scientific contributions from Muslim academics in the field of economics. Richer thinking and research from an Islamic perspective can open new insights in solving

economic problems in Indonesia. This harmonization can enrich Indonesia's national identity as a country with a majority Muslim population. By strengthening an economic approach that reflects Islamic values, Indonesia can more clearly demonstrate its characteristics in the global economic scenario (Putu, Antari, and Nasional 2019).

Indonesia's economic potential that combines Islamic principles can attract investors and business partners from countries that have similar values. This can open the door to wider economic cooperation and investment opportunities. In an economic context, Islamic epistemology can help us understand economic phenomena more in line with Islamic values and teachings. By understanding and applying Islamic epistemology in an economic context, we can develop an economic model that is more in line with Islamic values, focusing on justice, equality, shared prosperity and ethics in business. This can help create a sustainable and fair economic system, which reflects Islamic principles in managing resources and achieving overall social welfare (Sastika and Batubara 2023).

Challenges and Prospects for the Islamization of Economics in Indonesia

Challenges in Adopting Islamic Epistemology in Economics

The adoption of Islamic epistemology in the economy in Indonesia faces various obstacles and challenges. One of the main obstacles is the low understanding of Islamic epistemology among academics and economic practitioners. Islamic epistemology emphasizes the source of knowledge rooted in the Qur'an and hadith, but many people still do not understand this concept in depth. The lack of successful application examples in the context of the Indonesian economy is also a factor influencing the acceptance of this concept (Prandawa et al. 2022).

In addition, the influence of globalization and secularism still dominates modern economic thinking in Indonesia. Islamic values are often considered less relevant or separate from modern economic development. Despite support for the sharia economy, its implementation is still inconsistent. Economic practices that are contrary to Islamic principles, such as usury, speculation, and non-transparent financial practices, are still rampant. Difficulties in harmonizing Islamic economic principles with the applicable legal and regulatory systems are also obstacles to the implementation of Islamic economics in Indonesia (Ahmad Abdul Gani, 2022).

Another challenge is the difference in interpretation and understanding in Islamic jurisprudence related to economics. Various schools and perspectives in Islamic economics often lead to differences of view, making it difficult to form consensus among academics and practitioners of Islamic economics (Prandawa et al. 2022).

Opportunities and Prospects for Integrating Islamic Epistemology in the Indonesian Economy

Despite the challenges, the integration of Islamic epistemology in the economy in Indonesia has promising potential and prospects. This integration refers to the merger of Islamic economic principles with conventional economic conceptual frameworks to create a more holistic and equitable economic system in resource management (Ali

Muhayatsyah 2018). One of the main opportunities is the large Muslim population in Indonesia, which creates a potential market for products and services based on Islamic economics. Demand for Islamic financial products, such as Islamic banking, Islamic insurance, and Islamic investment, continues to increase. This opens up opportunities for economists and professionals to develop and implement a broader model of the sharia economy (Sulistiyowati 2021).

In addition, the growth of the Islamic finance industry in Indonesia is supported by increasing public awareness and proactive government policies. Arsyadani and Rohmanu (2024) emphasized that public demand for sharia-based financial products is increasing, which contributes to the expansion of the sharia economic sector. The Financial Services Authority (OJK) also plays an important role in promulgating sharia economic policies that support the application of Islamic epistemology in the financial and economic sectors at large.

Government support in strengthening the sharia economy is a key factor in its development. (Sunarno, 2024) highlights that policies that support the Islamic financial system can accelerate the development of the Islamic economic ecosystem in Indonesia. This policy includes strengthening Islamic financial institutions, professional training programs, and the establishment of research centers focused on Islamic economics. With the synergy between the government, academics, and industry practitioners, the integration of Islamic epistemology in the Indonesian economy is expected to be stronger and have a wider positive impact on people's welfare.

The Role of Education and Academics in Integrating Islamic Epistemology

The development of Islamic epistemological studies in economics is increasingly rapid, driven by increasing academic attention and research in this field. According to Arsyadani and Rohmanu (2024), the study of Islamic epistemology in sharia economics is increasingly discussed in the academic environment, especially in higher education institutions. This shows that Islamic economics is not only developing in financial practice, but also in the scientific realm that supports the development of Islamic-based economic theories and policies.

Universities and educational institutions play a key role in strengthening the understanding of Islamic epistemology through the development of more comprehensive Islamic economics curricula and study programs. Wahdini et al. (2024) highlighted that Islamic universities have a strategic role in shaping a generation of Muslim economists who have a strong understanding of Islamic epistemology, both from theoretical and applied aspects. With the Islamic economic education program, it is hoped that graduates will be born who are competent in managing the sharia-based economic system innovatively and competitively.

Implementation of Islamic Epistemology in the Real Sector and Economic Policy

The integration of Islamic epistemology is not only limited to the financial sector, but can also be applied in real sectors such as agriculture, manufacturing industry, and

trade. Surury and Badry (2024) explained that Islamic economic principles that emphasize ethics, sustainability, and justice can make a significant contribution to building a more socially welfare-oriented industry. By applying sharia principles in the real sector, Islamic economics is able to answer global economic challenges without putting aside Islamic values.

In the context of economic policy, Islamic economic concepts such as justice, balance, and fair distribution of resources provide a valuable perspective in creating a more sustainable economic system. Prayetno et al. (2024) emphasized that Islamic economic principles can be the basis for designing policies that not only prioritize economic growth, but also pay attention to social welfare and protection of vulnerable groups. With this approach, a fairer and more community-oriented economic system can be realized more effectively.

CONCLUSIONS

The conclusion of this article is that understanding and applying Islamic epistemology in the economy in Indonesia is an important step in integrating Islamic values in modern economic thought. The *Islamization of science*, as conceptualized by Ismail Raji Al-Faruqi, offers an integrative approach that bridges Islamic epistemology with modern scientific disciplines. His framework emphasizes embedding Islamic values into contemporary knowledge structures, ensuring that scientific progress aligns with ethical and spiritual principles. Rooted in the Qur'an and Hadith, Islamic epistemology differs from Western thought in its sources, approach to truth, and reliance on divine revelation, shaping methodologies in various fields, including economics. In Indonesia, integrating Islamic epistemology into economic thought holds promise for fostering a more just and sustainable system based on Sharia principles.

Despite challenges such as limited public awareness, inconsistent implementation, and secular economic influences, the potential for Islamic economic integration remains strong. The increasing demand for Sharia-compliant financial products, along with government support and academic contributions, paves the way for further development. Moreover, the application of Islamic principles in policies and real-sector industries can promote social justice, economic empowerment, and ethical business practices. Strengthening education and research in this field will help Indonesia establish a more equitable and sustainable economic system, harmonizing Islamic values with global economic realities.

However, it should be remembered that the application of Islamic epistemology in economics also requires dialogue and contextual adaptation to social, political and economic realities in Indonesia. Apart from that, this research also implies that there is room for further research to explore the potential and challenges of harmonization of Islamic epistemology and economics for further progress in the future.

REFERENCE

Ahmad Abdul Gani. 2022. "STUDI KOMPARATIF TENTANG HUKUM EKONOMI

- SYARIAH DAN HUKUM EKONOMI KONVENSIONAL : SEBUAH PERBANDINGAN METODOLOGI DAN PRAKTIK Ahmad Abdul Gani Universitas Pasundan , Bandung PENDAHULUAN Dalam Beberapa Dekade Terakhir , Dunia Telah Menyaksikan Pergeseran Para.” *Jurnal Ilmu Akuntansi Dan Bisnis Syariah* IV(02).
- Alfiansyah, Iqbal Maulana. 2021. “ISLAMISASI SAINS PERSPEKTIF ISMAIL RAJI ’ AL FARUQI SEBAGAI UPAYA MENGINTEGRASIKAN SAINS DAN ILMU.” 3:138–46.
- Ali Muhayatsyah, Yoesrizal M. Yoesoef. 2018. “Paradigma Integrasi-Interkoneksi Dalam Ekonomi Islam.” *Jurnal JESKaPe* 2(1):119–37.
- Aris Try Andreas Putra, Jahada. 2020. “KONSEP PEMIKIRAN ISMAIL RAJI AL FARUQI (Dari Tauhid Menuju Integrasi Ilmu Pengetahuan Di Lembaga Pendidikan).” *Jurnal Pemikiran Islam* 6(1):20–37.
- Arsyadani, Achmad Arfinanto, and Abid Rohmanu. 2024. “Islamic Epistemology of Kuntowijoyo in Sharia Economic Development.” *Journal of Sharia Economic Law* 2(2):99–110. doi: 10.37680/J.
- Dalimunte, Muhammad Fitrah. 2024. “Mengungkap Sumber Pengetahuan : Harmoni Antara Akal , Indera , Intuisi , Dan Wahyu.” *Hijaz: Jurnal Ilmu-Ilmu Keislaman* 3(3):93–100.
- Daulay, Lily Sardiani, Nur Elmi, Ilham Karim Parapat, U. I. N. Sumatera, and Utara Medan. 2022. “Epistemologi Filsafat Dan Sains Perspektif Barat Dan Islam Dalam Dunia Pendidikan.” *Scaffolding: Jurnal Pendidikan Islam Dan Multikulturalisme* 4(3):408–21.
- Fadhila, Azkiya Fantasyiru, Endang Wahyuningsih, Nelsya Cili, Aira Rinaldi, Erni Sulistiyowati, and Susi Tri Susanti. 2024. “Prinsip – Prinsip Ekonomi Islam Dalam Perspektif IPTEKS.” *MENAWAN: Jurnal Riset Dan Publikasi Ilmu Ekonomi* 3(2).
- Fatakh, Abdul, and Samud. 2024. “Rasional Ekonomi Konvensional Dan Syariah Perspektif Pemikiran Monzer Kahf.” *EKOMA: Jurnal Ekonomi, Manajemen, Akuntansi* 4(1):2739–46.
- Gama Pratama, Muhammad Mufti Yasin, Lina Rokhmatulah, Nila Atikah. 2023. “Volume 2 Nomor 8 Agustus 2023 PENERAPAN PRINSIP-PRINSIP EKONOMI ABU YUSUF DALAM PRAKTIK.” *Jurnal Multidisiplin Indonesia* 2:1975–83.
- Habibi, M. Dani. 2024. “Tauhid Sebagai Dasar Prinsip Pengetahuan Dalam Pandangan Ismail R . Al-Faruqi A . Pendahulua Dalam Sejarahnya , Umat Islam Telah Melintasi Perjalanan Yang Cukup Panjang , Dan Bahkan Menghasilkan Kekayaan Pemikiran Yang Luar Biasa Terlebih Pada Masa Klasik.” *Indonesian Journal of Islamic Theology and Philosophy* 6(1):73–86.
- Harahap, Abdi Syahril. 2020. “Epistemologi : Teori , Konsep Dan Sumber-SumberIlmu Dalam Tradisi Islam Abstrak.” *Jurnal Dakwatul Islam* 5(1).
- Hijjah, Hikmah Dzil, and Jaharuddin. 2024. “Penerapan Prinsip Ekonomi Islam Dalam Transformasi Ekonomi Berkelanjutan : Analisis Literatur.” *J-CEKI: Jurnal Cendekiallmiah* 3(5):4541–53.

- Hilmi, Mustofa. 2020. "Islamisasi Ilmu Pengetahuan: Pergulatan Pemikiran Cendekiawan Kontemporer." *Al-Adabiya: Jurnal Kebudayaan Dan Keagamaan* 15(02):251–69.
- Hulu, Yuraman, Eli Yusman Zega, and Natalia Kristiani Lase. 2024. "Pengembangan Media Pembelajaran Multimedia Interaktif Berbasis Contextual Teaching and Learning Pda Materi Sistem Pernafasan Manusia." *Jurnal Studi Multidisipliner* 8(6):784–94.
- Mutia, Ridha Nurul. 2021. "PEMBERDAYAAN EKONOMI UMAT MELALUI PENINGKATAN PRODUKSI DALAM SISTEM EKONOMI ISLAM." *Balanca: Jurnal Ekonomi Dan Bisnis Islam* 3(1):17–26.
- Nasrullah, Aan. 2018. "EKONOMI POLITIK ISLAM: PEMIKIRAN, PERGERAKAN DAN PERKEMBANGAN NYA DI INDONESIA." *AHKAM* 6(1):125–48.
- Prandawa, Muhammad Cahlanang, Hasse Jubba, Fahmia Robiatun NB, and Tri Ulfa Wardani. 2022. "PERKEMBANGAN EKONOMI ISLAM DI INDONESIA :". *Jurnal Istiqro*: 8(1):29–47. doi: 10.30739/istiqro.v8i1.1271.
- Prayetno, Eko, Zulfi Mubaraq, Ahmad Kholil Nur, and Raed Awadh Saeed Al-. 2024. "Contemporary Islamic Sects in Indonesia." *Jurnal Al Burhan* 4(2):113–25.
- Pristiwiyanto. 2020. "EKONOMI SYARIAH SOLUSI KRISIS KEUANGAN GLOBAL." *Jurnal Al-Iqtishod. Vol. 8 No. 1 Januari 2020* 8(1).
- Putra, Musiarifsyah, Warul Walidin, and Salami Mahmud. 2024. "Classical and Modern Conceptions of Learning Theory Development : A Historical Pedagogical Analysis Konsepsi Klasik Dan Modern Pengembangan Teori Belajar: Suatu Analisis Historis." *Teungku: Jurnal Guru Nahdlatul Ulama* 3(2):1–27.
- Putu, Luh, Swandewi Antari, and Identitas Nasional. 2019. "Bahasa Indonesia Sebagai Identitas Nasional Indonesia." *Stilistika* 8(1). doi: 10.5281/zenodo.3903959.
- Ratna, M., Bahaking Rama, Natsir Mahmud, and A. Amiruddin. 2023. "Ontologi , Epistimologi , Dan Aksiologi Filsafat Pendidikan Islam." *IQRA: Jurnal Magister Pendidikan Islam* 3(2).
- Rayuanda, Erik, and Husni Thamrin. 2022. "Epistemologi Ekonomi Syariah." *SYARIKAT: Jurnal Rumpun Ekonomi Syariah* 5:93–100.
- Ruth, Ivonne, and Vitamaya Oishi. 2021. "Hakikat Filsafat Ilmu Dan Pendidikan Dalam Kajian Filsafat Ilmu Pengetahuan." *Jurnal IKRA-ITH Humaniora* 5(1):76–92.
- Sa'diyah, Halimatus. 2021. "THE CONCEPT OF ISMAIL RADJI AL-FARUQI ISLAMIC EDUCATION AS A SOLUTION IN THE MILLENNIAL ERA." *Journal of Contemporary Islamic Education* 1(1).
- Salma, Zakiati, Syukri Iska, Universitas Islam, Negeri Mahmud, Yunus Batusangkar, Sekolah Tinggi, Agama Islam, and Negeri Mandailing. 2024. "Integrasi Ilmu Pengetahuan Dan Agama : Analisis Pemikiran Ali Syariati , Amin Abdullah , Dan Ismail Raji Al-Faruqi Tentang Islamisasi Pengetahuan INTEGRASI ILMU PENGETAHUAN DAN AGAMA : ANALISIS PEMIKIRAN ALI SYARIATI , AMIN ABDULLAH , DAN ISMAIL RAJI AL-F." *El-Afkar* 13(2).
- Sastika, Mila, and Chuzaimah Batubara. 2023. "Jurnal Ilmu Komputer, Ekonomi Dan

- Manajemen (JIKEM).” *JIKEM* 3(2):3268–81.
- Sulistyowati, Nabila Rahma Putri. 2021. “Peluang Dan Tantangan Lembaga Keuangan Syariah Non Bank Dalam Perspektif Islam.” *WADIAH: Jurnal Perbankan Syariah* 5(1):38–66.
- Sumasniar, Eva, Alfi Julizun Azwar dan Yen Fikri Rani. 2020. “Tauhid Dalam Pemikiran Ismail Raji Al-Faruqi Dan Implementasinya Dalam Humanisme Islam.” *Jurnal Ilmu Agama* 21(2):166–78.
- Sunarno, Reyhan Dzikriansyah. 2024. “Refleksi Filosofis Atas Kajian Teori Dan Praktik Akuntansi Syariah.” *Owner* 8(3):2909–14. doi: 10.33395/owner.v8i3.2259.
- Surury, Nurul Azizah, and Ahmad Ibrahim Badry. 2024. “Filsafat Hukum Ekonomi Syariah Pada Akad-Akad Perbankan Syariah Di Indonesia.” *Filsafat Hukum Ekonomi Syariah Pada Akad-Akad Perbankan Syariah Di Indonesia* 4:4756–73.
- Syafrudin. 2020. “INTEGRASI AGAMA DAN ILMU PENGETAHUAN (SAINS).” *Jurnal Kajian Filsafat, Teologi Dan Humaniora* 6(1):1–15.
- Taufik, Muhammad, and dan Muhammad Yasir. 2017. “ILMU, MENINGKATKAN KONSEP ISLAMISASI AL-FARUQI, ISMAIL RAJI Sardar, Telaah Pemikiran Ziauddin.” *Jurnal Ushuluddin* 25(2):109–23. doi: 10.24014/jush.v25i2.3830.
- Wahdini, Muhammad, Kamsi, and Hasse Jubba. 2024. “Environmental Governance in Indonesia: Muhammadiyah’S Role, State Intervention, and Legal Practice Dynamics.” *Syariah: Jurnal Hukum Dan Pemikiran* 24(1):189–205. doi: 10.18592/sjhp.v24i1.12897.
- Windari, and Abdul Nasser Hasibuan. 2024. “Islam Dan Ekonomi , Islamisasi Ilmu Ekonomi.” *Jurnal Ilmiah Ekonomi Islam*, 10(03):2480–86.
- Yoga Permana, and Fauzatul Laily Nisa. 2024. “KONSEP Keadilan Dalam Perspektif Ekonomi Islam.” *Jurnal Ekonomi Syariah Darussalam* 5(2):80–94.
- Zubairi Muzakki. 2023. “INTEGRASI ILMU EKONOMI ISLAM DAN PENDIDIKAN AGAMA ISLAM ERA SOCIETY 5.0.” *I-BEST: ISLAMIC BANKING & ECONOMIC LAW STUDIES* 2(3):51–74.
- Zuhdiyah. 2016. “ISLAMISASI ILMU ISMAIL RAJI AL-FARUQI.” *Tadrib* II(2):1–21.

Harmonization+of+Islamic 85-96.pdf

ORIGINALITY REPORT

7%

SIMILARITY INDEX

6%

INTERNET SOURCES

4%

PUBLICATIONS

1%

STUDENT PAPERS

PRIMARY SOURCES

1

ejournal.alhafiindonesia.co.id

Internet Source

3%

2

jurnal.iainponorogo.ac.id

Internet Source

1%

3

repository.uin-malang.ac.id

Internet Source

1%

4

Nur Amaliyah, Aprilia Musawamah, Suadi Saad, Endang Saeful Anwar. "Tracing the Footsteps of Muslim Scientists: The Integration of Religion and Science in Classical Islam", ALSYS, 2025

Publication

1%

5

Moh. Abdullah, Yunus Abu Bakar, Abd. Rachman Assegaf. "The Relevance Between Pesantren's Character Education and Ismail Raji Faruqi's Thought", Santri: Journal of Pesantren and Fiqh Sosial, 2024

Publication

1%

6

ejournal.seaninstitute.or.id

Internet Source

1%

7

jurnal.unikal.ac.id

Internet Source

1%

8

Yunita Dwi Pristiani, Ayu Jelita Ningrum, M. Ma'rifani. "Relationship Between Philosophy and Ideology: Philosophical Study of Pancasila as Filosofische Grondslag", Proceedings of

1%

the International Seminar on Business, Education and Science, 2022

Publication

Exclude quotes Off

Exclude matches < 1%

Exclude bibliography On