

THE DEVELOPMENT MODEL OF INTEGRATION OF SCIENCE AT THE STATE ISLAMIC UNIVERSITY

(Perspective Isma'il Raji al-Faruqi (1921-1986 M)
And Syed Muhammad Naquif Al-Attas (1931))

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ABSTRACT

The development model of integration of science at the state Islamic University, has sketched ideas varied, ranging from the classic to the modern era. The development model of integration of science at the state Islamic University is a critical respon on global Western secular civilization. The negative influence is the dualism of the education system that applies to Muslims, namely the Western education system and the system of Islamic education. Western education system is so powerful that its influence is a threat to Islamic education. Therefore, efforts are integral formation system is a must. Al-Faruqi and Al-Attas tryng to bargain a solution in the form of Islamization of science, which differ in terms of model Islamization of science, if Al-Faruqi in social sciences while Al-Attas on the humanities. Perspective al-Faruqi and Al-Attas about model of integration of science at the state Islamic University is inseparable from social background and cultural nuances where both activity and appreciate their ideas. The concept model of integration of science at the state Islamic University Antasari Banjarmasin developed based on the thoughts of Al-Faruqi and Al-Attas, In the form of the concept of development of science integration that is model of quantum *An-Nur* and the fower of *al-Miyah*.

Keywords: *The development, model integration of science at the state Islamic University, Isma'il Raji Al-Faruqi and Syed Muhammad Naquif Al-Attas*

I. INTRODUCTION

The development model of integration of science at the state Islamic University, has sketched ideas varied, ranging from the classic to the modern era. Each era has a style and characteristics of different models of integration of science. In the classical period which lasted between 650-1250 AD, has a characteristic model of integration of science that is still embryonic because the thoughts of these figures are still mixed between science, education, and religion in general. This is due to Muslim figures and thinkers in addition to education and science experts also experts in various fields.

The classical century lasted between the years 650-1258 AD. In the opinion of Harun Nasution, the classical century is divided into three phases. First, the peak phase of the glory of Islam (650-1000 AD), disintegration phase (1000-1258 AD), setback phase (1250-1800 AD). The figures in this period: Ibn Qutaibah (213-276 H), Ibn Musarrah (269-319 H/833-931 AD), Muhammad Ibn Syahnun (202 H), Ibn Maskawih (320-450 H/932-1062 AD), Al-Qabisi (224-403 H/936-1012 AD), Al-Mawardi (364-450 H/974-1058 AD), Ibnu Sina (370-428 H). (Nasution, 2001: 5 and Jalaluddin, et. al., 1999: 116-136).

While the middle period (1250-1800 AD), integration model has begun to lead to the study of Islam in particular and no longer mix with the study of Islam in general, but the most dominating in the thinking of these figures are ethical issues. Social

politics is marked by the end of the great empire's phase in Islam in the Middle Ages, like Turki Usmani, Safavid Persia, Mungol in India, and the biggest disaster in the history of Islam, namely a phase of decline marked by the fall of Egypt into the hands of Napoleon in 1789. (Nasution, 2001: 6). Figures in the Middle Ages were Al-Ghazali (450-505 H), Burhanuddin Az-Zarnuji, Ibn Jama'ah (639-733 H). (Nata, 2001: 103 and Al-Ghazali, 1979: 15).

In the modern era (1800 AD to the present), integration model characterized by consolidation and interpretation of Islamic teachings are more stringent due to the influence of the colonizers. (Nata, 2003: 327). This resulted in the purification of religious teachings, escape the shackles of the invaders. (Baharun (ed.), 2011: 104). So then came the educational reform movement of Islam, in the modern era, represented by Muhammad Abduh with his mega-projects, that is repair Universities In Al-Azhar. Then, the idea of renewal of Muhammad Abduh passed on the next generation with different work areas namely the empowerment of women raised by Qasim Amin and his student Rashid Ridha. The idea of renewal evolved into the search for Muslim solutions in relation to the Western world, also seeks to make reinterpretation of the treasures of classical thought, with the idea of Islamization of science which was launched by Ismail Raji Al-Faruqi and Syed Muhammad Naquif Al-Attas.

Based on the above phenomenon, although there are many thinkers integration of science in modern times, but this research using research method Library Research, will only examine and analyze the two figures thought that the integration of science at university Ismail al-Faruqi and Syed Muhammad Naquif Al-Attas, So it is expected to understand proportionally their integration of science thinking, then researchers tried to combine the two ideas and develop the character to apply to the State Islamic University Antasari Banjarmasin.

II. RESULTS

A. Ismail Raji Al-Faruqi (1921-1986 AD)

1. Biography of Ismail Raji Al-Faruqi

Al-Faruqi was born in Jaffa (Yaifa), Palestine, on 1st January 1921 and died in 1986. (Ramayulius, dkk., 2005: 107). His father was a respected qadi in Palestine, named Abdul Huda Al-Faruqi. Although Al-Faruqi was born in a Palestinian state that in fact is a Muslim country, education and his experience studies mostly obtained from the West. This is caused by the conflict between Israel and Palestine prolonged which became the cause of Al-Faruqi spend a period of study in the West as in his native land is less conducive to study. (Ramayulius, dkk., 2005: 108).

After completing his madrasah education at his birthplace, Al-Faruqi attended College Des Freres (St. Joseph), which began in 1926 until 1936. (Espito, 2002: 2). Then, in 1941, Al-Faruqi continued his studies at the American University of Beirut, taking Philosophy studies to a Bachelor of Art degree at the age of 20.

In the United States, Al-Faruqi cultivate the field of academic and concern on issues of science. It also encourages Al-Faruqi to continue his education. Moreover, the culture of Western societies tend to be racist and discriminative also provide an opportunity for him to develop his academic potential so that in 1949 Al-Faruqi earned a master's degree (Master of Art) with a thesis entitled "On Justifyng the Good: Metaphysic and Epitemology of Value" (On the justification of kindness: metaphysical and epistemology of values), at Harvard University, then he deepened

the religion at Al-Azhar University, Cairo-Egypt. While obtaining his doctorate at Indiana University. (Ridwan (ed.), 1993: 334).

Al-Faruqi had served as an employee of the Government of Palestine under the British mandate. Positions as public servants entrusted for four years, then he was appointed governor of Galilee. Governorship proved last governor in the history of the Palestinian government for the province since 1947, led by Al-Faruqi fell into the hands of Israeli rule. This situation makes Al-Faruqi had to move to the United States in 1948. (Al-Faruqi, 1997: xii and Baharun (ed.), 2011: 107)

Because of his high intellectual passion, Al-Faruqi continued his academic struggle. His dedication to academics began as a visiting lecturer at McGill University, Canada, in 1958-1961. (Ridwan (ed.), 1993: 334). Al-Faruqi once studied Judaism and Christianity. This is done to increase knowledge insight. Later, Al-Faruqi joined the Institute for Islamic Research in Karachi in 1961, And then Al-Faruqi moved to America to teach at the Faculty of Islamic Studies at Chicago University, then became rector of the head of Islamic science at Syracuse University, New York in 1964-1968. (Jalaluddin, et al., 1999: 158).

As a scientist, Al-Faruqi has held many important positions, such as: Head of Islamic Studies at Temple University USA, Director of the Institute of Islam at Chicago University, Director of the International Institute of Islamic Thinkers in Washington, and President of the Institute for Advanced Washington Studies. (Riswanto, 2010: 424). Scientific criticism and proficiency in the field of science make Al-Faruqi put forward the idea of the necessity of Islamizing the contemporary social sciences. To achieve that goal he founded the Association of Muslim Social Scientists (The Assosiation of Muslim Social Scientists). Al-Faruqi became the first president in 1972-1978 AD.

At first he argued that Arabism as a tool to show the identity of Islam and Muslims. He dedicates his whole life to it through his intellectual, religious and aesthetic powers. In this transitional period, he said: *"There is a time in my life ... what I care about is proving to myself that I can gain both physical and intellectual recognition from the West. But once I get it, everything becomes meaningless. I asked myself: Who am I? Palestinians, philosophers, liberal humanists? My answer is: I am a Muslim."* Then his orientation changed, he became the originator of the idea of Islamization of science. (Esposito, 2002: 6).

The idea of Islamization of science is not only he strives in the form of books, but also the institution of Islamic studies. Therefore, in 1980, Al-Faruqi established an institution called The International Institute of Islamic Thought in the United States. Both institutions jointly publish the journal American Journal of Islamic Social Sciences. Today, the prestigious and qualified institutions have many branches in various countries including Indonesia and Malaysia.

Based on global intellectual struggle of the above, it is natural that Al-Faruqi has spawned a lot of scientific work, either in the form of articles, and papers. During his nearly 30-year professional life, Al-Faruqi wrote, edited and translated 25 titles, published over 100 articles, served as a visiting professor at over 23 universities in Africa, Europe, Middle East, South and Southeast Asia, And sits on the editorial board in seven major journals.

Some of al-Faruqi's intellectual works are as follows: *Al-Tawhid: Its Implication for Thought and Life* (1982) yang berisi 13 bab. *Islamization of Knowledge: General Principles and Work Plan*, *Cristian Ethics*, *Triolougi of Abraham Faith*, *The Life of Muhammad*, *Particularisme in the old Testament and*

Contemporary in Judaism, (1963)., *The Cultural Atlas of Islam*, yang digarap bersama istrinya, Lamya, dan *The Great Asian Religion*. (Ridwan (ed.), 1993: 336).

Al-Faruqi's works appear to be very strongly grounded in tauhid as an essential value of Islam, and has always been the basic idea of his analysis. The essence of tauhid according to Al-Faruqi is a great basic potential and able to move the wheel of Muslim civilization towards the most progressive, including in observing Islamic education.

When looking at Al-Faruqi's writings covering the areas of religious social, science, comparative religion and others, it appears that Al-Faruqi has a great concern for the problems of Muslims and seeks to find a solution. Al-Faruqi's consistency in his intellectual service continued throughout his life by devoting himself to Temple University Philadelphia. Unfortunately, however, he had not fully realized his bright and brilliant ideas. Al-Faruqi died on May 27, 1986 which coincided with 18 Ramadhan 1406 H., at the age of 65 years. (Nasution, [tth:]: 243). When it broke out terrorist attacks in Western Europe that is spread on the unrest in the United States in 1986. The anti-Arab movements as well as all that Arabic and Islamic happen everywhere. In an attack by an unknown group, Al-Faruqi and his wife and family, Dr. Lois Lamya Al-Faruqi, was killed. To commemorate its services, efforts and works, the organization of the Islamic Society of North America (ISNA) perpetuates Al-Faruqi by establishing *The Isma'il and Lamya Al-Faruqi Memorial Fund*. The institution is intended to continue the ideals of Islamization of science.

2. Model Integration of Science Perspective Ismail Raji Al-Faruqi

Al-Faruqi argues that the Islamization of science that emerged in the Modern Era (the 20th century) is a critical response to the secular Western civilization of Western, dry divine values, spirituality, dichotomous mind-revelation, science-charity, and material-spirituality, Which resulted in the emergence of humanitarian problems, such as moral-religious degradation, the emptiness of the soul, and the *taqlid* tradition among Muslims.

This then has a negative impact on the education system and Muslims. Among the negative influence of the education system is very weak Muslims. This is due to the lack of living the moral system that exists in Islam, eventually this kind of condition will accelerate the occurrence of dualism of education system. The reality, insight and educational system of Muslims is less clear and does not show the existence of the essence of Islam. In terms of Western influence or westernization, many Muslim societies are tempted by the progress of the West and seek to reform by westernization. Apparently, the path taken even destroyed the Muslims and further away from the Qur'an and Hadith. Because, by conducting westernization of various worldviews of Western entrance and accepted by Muslims without strict selection that resulted in Muslims become confused and resulted in cultural integration also split, both in the aspects of thought and deed. (Ramayulius, et al., 2005: 107). This is due to the dualism of the education system that applies to Muslims, namely the Western education system and the Islamic education system. Meanwhile, the Western education system has a very strong influence. The dichotomy of the two systems is a threat to Islamic education. Therefore, the establishment of a unified or integral system is a necessity.

Seeing the phenomenon in the society that experienced the serious problem, Al-Faruqi offers the idea of Islamization of science, namely Islamize disciplines or rather produce handbooks (book basis) in college by pouring back modern disciplines insight into Islam, after a critical review of both Islamic and Western knowledge

systems. In addition, Al-Faruqi also provides procedural steps for the implementation of the Islamization program of science. (Al-Faruqi, 1995: 35). Islamization of science in this case, means the effort to build a scientific paradigm that is based on Islamic values, both on the aspects of ontological, epistemological, and axiological.

The Islamization of science should refer to the three axes of tawhid, namely the unity of knowledge, unity of life, and the unity of history. The unity of knowledge is concerned with the absence of the separation of rational (aqli) and irrational (naqli) knowledge. The unity of life is concerned with all knowledge which must refer to the purpose of creation, which impacts further on the not-free knowledge of value, the divine value. The unity of history concerns the unity of discipline which must lead to the nature of the state and serve the purposes of the ummah in history. (Al-Faruqi, 1995: xii).

The three principles of unity do not share knowledge in individual and social sciences, all disciplines are humanistic. Al-Faruqi set out five objectives of the action plan Islamization of science, is as follows: A. Mastery of modern disciplines, b. mastery of Islamic literatures, c. determination of the relevance of Islam that are specific to each field of modern science, d. Searching for ways to do creative synthesis between Islamic treasures and the treasures of modern science, e. Directing the flow of Islamic thought to paths that lead to the fulfillment of God's design patterns.

According to Al-Faruqi there are several tasks to be done to implement the idea: *First*; Integrating Islamic education system with secular education system. *Second*; The idea of Islamization of science should be followed by compulsory lessons on Islamic culture as part of the student study program. *Third*: improve the methodology. *Fourth*; should be held meetings to discuss about the Islamization of science and some of the strategic plan, which eventually pours back all the wealth of knowledge the West against Islam. (Jalaluddin, et al., 1999: 161-162)

Then, the three principles of unity and the five goals of the work plan of Islamization of science can be realized technically with 12 work plans, namely: 1. mastery of modern disciplines, 2. surveys of disciplines, 3. mastery of Islamic treasures: an anthology, 4. mastery of Islamic treasures for the stage of analysis, 5. determination of specific relevance for each discipline, 6. critical assessment of the modern discipline, 7. critical assessment of Islamic treasures, 8. Survey of the biggest problems of the Muslims, 9. survey of the problems facing humanity, 10. creative analysis and synthesis, 11. reformulate the disciplines within the framework of Islam, and 12. the dissemination of science which has been Islamized. An endeavor to pave the way for ideas, work plans, and to accelerate the process of Islamization, according to Al-Faruqi, needed other tools, namely conferences and seminars involving experts in various fields. In addition, also conduct workshops and staff coaching. (Al-Faruqi, 1995: 99-116).

The framework and step Islamization of science in principle to hold a creative synthesis between Islam and the treasures of Western repertoire. The twelve steps have three important points, namely the necessity of Muslims to master the classical treasures, to look at the Western treasures by critically examining them from the perspective of the Qur'an, and to accommodate the two treasures into a creative synthesis so as to display the whole form of Islamic teaching discipline, Integrated, and not dichotomous, under the emission of monotheistic values.

The core of Islamization is the creative synthesis of classical or traditional Islamic sciences and contemporary or modern disciplines. AL-Faruqi hopes that this synthesis can provide a solution to the problem of Muslim society, which is applied

into the form of textbooks and educational curricula that conform to Islamic values and the reality of Muslim society

Al-Faruqi's thoughts on Pan-Islamism continue to be echoed amidst developing national countries in the Islamic world. Al-Faruqi not agree with the development of nationalism that makes Muslims fragmented. According to him, the Khilafah system is the most perfect form of Islamic state. (Mohammad, et al., 2006: 211).

His work *A Historical Atlas of Religion of the World*, is considered the standard books in the field of comparative religion. According to Al-Faruqi important to achieve mutual understanding between religious communities and the intellectual understanding towards other religions, comparative religion useful for cleaning all forms of prejudice and misunderstanding to build camaraderie among fellow human beings.

B. Syed Muhammad Naquif Al-Attas (born 1931 AD)

1. Biography of Syed Muhammad Naquif Al-Attas

Naquib Al-Attas was born in Bogor, Indonesia, on 5 September 1931. At that time, Indonesia was under Dutch colonialism. The ancestors of Al-Attas belonged to the Arab-Yemeni descent from Hadramaut, the descendants of Rasulullah SAW. From the descendants of the mother, Al-Attas is a descendant of the Sundanese nobility, as well as obtaining Islamic education in Bogor. While from the father's offspring, he received a Malay literary, linguistic, and cultural education. His father who is still descendant of Johor aristocrats makes Al-Attas has a lot of attention about Malay culture since young. (Riswanto, 2010: 431).

Therefore, since the age of 5 years, Al-Attas delivered and settled in Malaysia. He got his basic education at Ngee Heng Primary School. Al-Attas returned to Indonesia when the Japanese occupied Malaysia in the mid-1940s. He continued his secondary education at the Urwatul Wutsqa Madrasah, Sukabumi. After graduating from high school, he returned to Malaysia.

Al-Attas briefly joined the army and was also sent to study at the Royal Military Academy, England. However, in 1957, he quit the military and continued his studies at the University of Malaya. Furthermore, he took Islamic studies at McGill University, Montreal Canada, until his master's degree. Meanwhile, his doctoral degree was graduated from the School of Oriental and Africa Studies, University of London (1965), then he returned to Malaysia.

Naquif Al-Attas is a professor in Islamic studies at ISTAC-IIUM Kuala Lumpur. He has held several important positions, namely Chairman of the Department of Malay Studies, University Malaya (UM). For his achievements, Al-Attas won many international awards, among them, Al-Ghazali Chair of Islamic Thought. (Riswanto, 2010: 432).

Establishment of Universitas Kebangsaan Malaysia, can not be separated from its role. Because Al-Attas is very intense in popularizing Malay culture, the language of instruction used in the university is Malay. This, according to Al-Attas to preserve Islamic values and explore the Malay intellectual traditions laden with Islamic values. In fact, in the mid 70s Al-Attas oppose government policies that seek to eliminate the teaching of Malay-Jawi in primary and secondary education Malaysia. Therefore, with the disappearance means the removal of the most strategic means of Islamization.

In April 1977, Al-Attas presented a paper entitled *Preliminary Thoughts on the Nature of Knowledge and the Definition and Aims of Education* in the presence of participants of the first World Conference on Islamic education in Mecca Al-

Mukarramah. Oration convincing that many participants were given a positive response. One such response is the acceptance of these ideas by the Organization of the Islamic Conference. Furthermore, as the realization of good ideas of Al-Attas, OKI gave him the confidence to set up an International University in Malaysia in 1984.

The concept of the university is the same as any other university. It's just that little difference is the extra teaching the basics of Islam and Arabic. Belakangan konsep UI ini berubah ke lebih dekat dengan IIT (*International Institute of Islamic Thought*) dengan disiplin islamisasi. Later this UI concept changed to closer to IIT (International Institute of Islamic Thought) with Islamization discipline. Feeling inconsistent with the rectorate's wisdom, Al-Attas attempted to establish a specialized teaching and research institution on Islamic thought-especially philosophy-as the heart of the Islamization process. The idea was welcomed by the Malaysian government, so that on 22 November 1978 officially stood ISTAC (International Institute of Islamic Thought and Civilization) by Al-Attas as chairman.

Al-Attas is a productive intellectual. Many books have been written, among others: *Rangkaian Ruba'iyat, Some Aspects of Shufism as Understood and Practised Among the Malays, Raniri and the Wujudiyah of 17th Century Aceh, The Origin of the Malay Sya'ir, Preliminary Statement on a General Theory of the Islamization of the Malay-Indonesia Archipelago, Islam dalam Sejarah dan Kebudayaan Melayu, Risalah untuk Kaum Muslimin; Islam, Paham Agama dan Asas Akhik, Islam and Secularism, The Concept of Education in Islam, The Nature of Man and the Psychology of the Human Soul, The Meaning and Experience of Happiness in Islam.* (Nizar, 2002: 121-123).

The works of Al-Attas attempt to build the paradigm of the idea of integration of science with the existing capital of Islamic tradition and with emphasis on metaphysical values, so it is natural that such thinking should be developed among contemporary Islamic intellectuals. Some of Al-Attas's works have been translated into English, Arabic, Farsi, and Indonesian. In his old age, his thinking was very influential in the world of contemporary intellectualism and he continued to actively realize his ideas and ideas through the ISTAC institute.

2. Model Integration of Science Perspective Syed Muhammad Naquif Al-Attas

Al-Attas paid great attention to the field of Islamic education. At the First World Conference on Islamic Education in Mecca, 1977, he revealed the concept of Islamic education in the form of a university. A good response emerged and was followed up by the Organization of Islamic Conference (OIC) which sponsored the establishment of the International Islamic University (IIU) Malaysia in 1984. Then, Al-Attas founded ISTAC, an Islamic educational institution intended to revitalize the values of Islamic civilization and Islamization of science. The Malaysian government issued a decision to incorporate ISTAC into the MW as one of its own departments, and no longer as an independent Islamic educational institution.

During this time, Al-Attas is known as an expert in the field of philosophy, theology, and metaphysics. His ideas around the revitalization of Islamic values, especially in the field of education, not infrequently make many people surprised because the concept was initiated new assessed and invite controversy. One of the concept of education of Al-Attas, which is about *ta'dib*. (Al-Attas, 1995: 89). While the planting of spiritual values, Al-Attas stressed the importance of teaching science fard 'ain, the science that emphasizes the dimension of divinity, the intensification of the relationship with God and men, as well as moral values more form the perspective

student-life and universe. For Al-Attas, the dichotomy of *fardhu 'ain* as the reference principle for *fardhu kifayah* science. (Al-Attas, 1979: 40-41).

Related to the Islamization of science, the figure of Al-Attas very worried about the development of modern science. He was among those who spearheaded the call for the importance of Islamization of science. In one of his papers, Al-Attas explained that the problem of science is related to epistemology. The problem arises when modern science is accepted in modern Muslim countries, at a time when Muslim epistemological awareness is very weak. (Al-Attas, 1984: 90 and Riswanto, 2010: 432).

The presumption that modern science is the only authoritative branch of science soon undermines the Islamic view of science. Al-Attas rejects the position of modern science as the most authoritative source of truth attainment in relation to the epistemological, since many religious truths can not be attained by science which is only related to empirical reality. At such a level and meaning, science against religion. For him, in the process of reversing the epistemological consciousness, the Islamization program became a small part of the great effort to solve science problems. The de-westernization term according to Al-Attas is the process of recognizing, separating and alienating secular elements (substance, spirit, character and cultural personality and Western civilization) from knowledge that will change the conceptual forms, values and interpretations of the content of knowledge. (Jalaluddin, et al., 1999: 125). So de-westernization of Al-Attas, basically purifies Islamic teachings from all Western influences.

C. The Comparative Model of Integration of Science between Ismail Raji Al-Faruqi dan Syed Muhammad Naquif Al- Attas.

Understanding the typology of the thought of a figures can not ignore the social background and cultural nuances of the individual's activity and appreciate his ideas. This is very related to the individual concerned external affecting him. Al-Faruqi's life journey is colored by cultural assimilation which then forms a unique character. The influence of education and socio-cultural conditions influenced Al-Faruqi. For example, when Al-Faruqi was educated in Al-Azhar, Egypt, the possible influence embedded in his character was the loyalty and appreciation of his religion.

Al-Faruqi intellectual exploration heavily influenced by culture meets, has established a system of thought that is bayani, Burhani, and Irfani once. Patterns of thought that are bayani reflect typical typical Arab, Al-Faruqi been intense in Palestine, where he was born. Furthermore, as a person who deepens philosophy, Al-Faruqi patterned philosophical thoughts that form the burhani style. Meanwhile, his life in America which prioritizes the methodology and the scientific paradigm provides the mindset of Al-Faruqi minded irfani, to construct the Islamic epistemology building.

While Al-Attas was born in Bogor West Java, at that time Indonesia was under Dutch colonialism. When viewed from his line, Al-Attas including inherently lucky person. Because of both parties, both the father and mother are those who bleed blue. His mother Bogor is still descendant of the noble Sundanese. While the father is still a noble Johor. It even earned the title of Sayyed who in Islamic tradition the person who got the title is a direct descendant of Prophet Muhammad SAW.

Viewing lineage above can be said that the Al-Attas is a "superior seeds" in the constellation of intellectual development of Islam in Indonesia and Malaysia. The

Inherent Factor of the Al-Attas family is what further forms the basic character in itself. Parental guidance during the first five years is the cultivation of the nature of the continuation of his life.

When he was 5 years old Al-Attas and his parents immigrated to Malaysia until he was 10 years old. When Japan took control of Malaysia, Al-Attas and his family returned to Indonesia. Here, he then continued his education at the Urwah Al-Wusqa school, Sukabumi for five years. In this place, Al-Attas deepens and gets a strong understanding of Islamic tradition, especially tarekat. This can be understood, because at that time, in Sukabumi has developed Naqsabandiyah tarekat.

Al-Attas's intellectual odyssey departs from the metaphysical world to the empirical world, due to the situation and condition of the modern world filled with the falsehood and reduction of Islamic terminology. When viewed substantively the thought of Al-Attas belongs to the category of traditionalist, if analyzed methodically Al-Attas classified as scriptures and if reviewed historically included in modernist typology. (Baharun (ed.), 2011: 122-126). Therefore, it becomes difficult to determine the typology of his thinking. Nevertheless, according to the author, Al-Attas is a scientist who belongs to a reformist-scriptist typology. Because, although Al-Attas basing his thoughts on classical texts, but has done a re-actualization and reforms to fit the context of the contemporary era.

As for Al-Faruqi, if studied carefully can be grouped on the traditionalist group, because for the traditionalists, the larger Islamic messages are far more important than the narrower personal or sectarian quarrel. But on the one hand, Al-Faruqi's thought is very modernist (especially about the Islamization of science), then Al-Faruqi also belongs to the revivalist group, the Muslim revivalists claim that the revival of Islam comes not only from reaction to the West but rather a process of renewal (Tajdid) that always goes and changes according to the tradition that continues in the history of Islam.

The theological approach used by Al-Faruqi in expressing his idea. With the foundation *khasanah kalam*, namely by hastening the idesional insight from the reformers *salafiyah* movement. Muhammad Ibn Abdul Wahab, Hasan al-Bana, and others. He sought to discover the relevance of Islam with the various fields of contemporary thought and activity. This approach is of course different from the perspective of Sufism.

Al-Attas argues that the process of de-westernization and Islamization above which is the ultimate control is human. If through such an alternative interpretation man knows the nature of himself and the true purpose of his life and by knowing he achieves his happiness, then knowledge is dyed with certain elements which determine the characteristic form in which knowledge is conceived, evaluated and interpreted in accordance with a particular view, As true knowledge, for such knowledge has fulfilled the purpose of man in knowing everything. Man has become the main focus for al-Attas. It is this attitude that led to Al-Attas different from UIM rector wisdom and especially on Islamic thought and civilization, hereinafter known as ISTAC. (Ambary, et al., 1995: 78).

In contrast to Al-Faruqi that the Islamization of the discipline itself. Al-Faruqi said that before the Muslims suffered damage and stagnation, they need to develop, build and clarify the modern scientific disciplines in accordance with the worldview and values of Islam. Seeing this statement it is clear that al-Faruqi emphasized the object of Islamization of science itself, namely the discipline of modern science. It's just that all must be adjusted to the teachings and views of the Islamic world.

Al-Faruqi and Al-Attas are two prominent figures of Islamic educational thought in modern times, both of which have similarities in fighting for Islamization of science, different from the Islamization of Science strategy, if Al-Faruqi in the social sciences while Al-Attas on the humanities. (Ancok, et al., 1994: 115). The fundamental difference is in the subject and object of Islamization. Al-Attas lead to the Islamization of the human subject. Thus, Al-Faruqi object makes Islamization of the discipline itself with five goals and twelve-step systematic.

Despite the controversy over the issue of Islamization received sharp criticism from various educational leaders such as Ziauddin Sardar. Sardar argues that instead of wasting time and energy for Islamization of science it is more useful to directly create an Islamic world-view. Because according to Sardar impossible to produce Islamic knowledge by using the paradigm of the West. Therefore, it is important for Muslims to establish Islamic epistemology. (Sardar, 1998: 35).

Seeing strategies offered by the three experts above, it is understood that Al-Attas occupies a middle position between two other figures. Therefore, by looking at the history of Muslims especially in the time of Abbasid, the author argues that Al-Attas strategy has a more humanist movement. It is based on several reasons, namely;

First; The position of Muslims. Post-collapse of the socialist-communist, the position of Muslims being the only understand that contrary to the understanding of Western capitalism. In such a position, then the Islamic world views the pure became the main focus for international thinking experts.

Second; Human resources are the most dominant asset. Human resources are the most vital elements in various life aspects, including the Islamization of science. So that Islamic human resources will inherently have an Islamic world view and practice Islamic values as well.

Third; Discipline of science is an inanimate object. The effort of Islamization of science by referring to the discipline itself will basically have no meaning if it is not in the hands of people who have a global view and practice Islamic values. Therefore, the function and role of science disciplines is highly dependent on humans. For these reasons, the opinion and strategy of Islamization of Al-Attas deserves a place.

Therefore, it can be concluded that Al-Attas strategy is more humanist and more acceptable to society but its movement is slower and requires a relatively long time. While Al-Faruqi's strategy is more progressive and tends to be fundamentalist, but he is the most modern fundamentalist figure, so for the cons will feel threatened, as the Jews do, but more quickly seen the result and the movement is relatively faster.

D. The concept of development model of integration of science at the state Islamic University Antasari Banjarmasin

The concept model of integration of science at the state Islamic University Antasari Banjarmasin developed based on the thoughts of Al-Faruqi and Al-Attas, In the form of the concept of development of science integration that is model of quantum *An-Nur* and the fower of *al-Miyah*. As the Word of God in QS. An-Nur ayat 35:

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So is the hadith of the Rasulullah Saw., mentioned in shahih Bukhari and Muslim, the hadith from Abu Musa Al Asy'ari *Radhiallohu 'anhu* said, the Rasulullah Saw. Said: "*The parable of the guidance and the knowledge that God gave me as the rain that soaks upon the earth...*" (HR. Bukhari and Muslim). Based on the verses and the hadith, then the concept of development of science integration that is model of quantum *An-Nur* and the fower of *al-Miyah* is very relevant implemented in UIN Antasari Banjarmasin.

III. CONCLUSION

The development model of integration of science (1800 to present) is a critical response on global Western secular civilization, it is then a negative impact on the education system and Muslims. Among these negative influences is the dualism of the educational system that applies to Muslims, namely the system of Western education and the system of Islamic education. While the Western education system is very strong influence. The dichotomy of the two systems is a threat to Islamic education. Therefore, the establishment of an integral system is a must.

Al-Faruqi and Al-Attas see the phenomenon in the society that is experiencing serious problems, they are trying to bargain solution of Islamization of science, different from the strategy of Islamization of Science, if Al-Faruqi on social sciences while Al-Attas on humanities. The difference is fundamental to the subject and object of Islamization. Al-Attas lead to the Islamization of the human subject. Al-Faruqi then lead to the Islamization of the object of the discipline itself with five goals and twelve-step systematic

Typology thought al-Faruqi and Al-Attas is inseparable from social background and cultural nuances where both activity and appreciate their ideas. Al-Faruqi belongs to the traditionalist, but in one aspect, Al-Faruqi's thought is very modernist (especially about the Islamization of science), so Al-Faruqi also includes revivalists. While Al-Attas when viewed substantially as traditionalist, if analyzed methodically Al-Attas is a reformist-scriptsis and if reviewed historically covered in modernist typology.

The concept model of integration of science at the state Islamic University Antasari Banjarmasin developed based on the thoughts of Al-Faruqi and Al-Attas, In the form of the concept of development of science integration that is model of quantum *An-Nur* and the fower of *al-Miyah*. This concept is very relevant implemented in UIN Antasari Banjarmasin.

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