

promoting malay as islamic

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Promoting Malay as Islamic Scientific Region

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Abstract

Contemporary muslim as others believer in whole the world, continuous to make their religion relevant with modern community challenge. Religiosity adaptation and its revant life in twenty firs age, caused very much questions and efforts to present potential answer. Modern Islamic history requires notion imagination and hope specially to the thought that modernization could make society secularization. The rise and Islamic reformation might be an effort to implement Islam as modern and post modern life, where result much question and issue for discussion¹.
Key words: Promoting, Malay, Contemporary Muslim, Scientific Region, and Islamic Scientific.

Abstrak

Muslim saat ini seperti pemeluk agama lain di seluruh dunia, terus berupaya mempertahankan relevansi agama mereka dengan kenyataan-kenyataan masyarakat kontemporer. Daya adaptasi dan relevansi agama dengan kehidupan di abad kedua puluh satu, menimbulkan banyak sekali pertanyaan sekaligus menawarkan jawaban potensial. Sejarah Islam modern menantang sejumlah anggapan dan harapan, khususnya terhadap pikiran bahwa modernisasi berakibat sekulerisasi masyarakat. Kebangkitan dan reformasi Islam, upaya untuk menerapkan Islam dalam kehidupan modern atau postmodern, telah menghasilkan banyak pertanyaan dan isu yang dikaji.

Kata Kunci: Promosi, Melayu, Ranah Persemaian, dan Ilmiah Islam.

Ideality

“your the best for human, who proclaim for goodness (ma`ruf) and prevent from badness (munkar) and you have faith to Alloh” (QS. Ali Imran : 110)

Moeslim is basically a messenger of Alloh SWT. Who should become a role model in every aspect of life including ideology, politics, economy, social, culture, defence and security and environment for the people of the world. Moeslim people become the best people because they have high intelegence and good faith, noble behavior and do good deeds. The characteristics are the clean faith, the noble behavior, and do goods.

Islamic civilization was begun with science and technology that based on Alloh SWT, human reason and correct nature benefit. The first Islamic lesson was “iqro”, it was a command to “read”. To read comprehensive and based on your God’s view. It is not the science and

¹ John L. Esposito, *Islam: The Straight Path* (terjemahan). Paramadina-Jakarta. 2004:4.

technology that based on the human limit. Moeslim people are ordered to become smart people as well as faithful one. There are more than 800 verses in Al-qur'an as uf to proclaim "Hi man, use your reason, use your brain"². There are also many valid hadith from the prophet SAW stating the command and explanation of the obligatory and the importance to have science and technology. Furthermore he stated that a person who learn science is the person walking toward the heaven. Scientific people are those who will inherit the prophecy and who will control the world.

That's the way the position of science in islam is. It's very important Alloh SWT stated that the position of faithful and scientific person is higher among the men. It means if moeslim people do not comprehend and develop science any longer, they will face the digression or even the destruction.

The position of Alloh SWT, man and nature verily can not be separated anywhere anytime. It is not like the secular concept that separate among the aspect of divinity, man moreover naute. Alloh SWT as the creator as well as the ruler (possessing the authority of law) influences the life of man and nature. Meanwhile the position of man and nature is influencing each other, the man can influence the nature and also be influenced by the nature. And Alloh SWT can not be influenced either by man or by nature.

The condition basically shows that Alloh SWT is the source of science and technology as well as giving a guidance for the man's mind development for himself and his environment. Man lives with the rules of life and so does his nature. Here lies the importance of the law (Syariat) of Alloh SWT. man will live well if he follow his law. On the contray he will suffer the loss if he merely follws his desire and brain. It also happens for the nature.

Reality

It is unfortunately, there have been many people who do not care any longer to the law of Alloh SWT. either that stated in Al-qur'an and As-sunah or Sunatullah (the nature law). Most people tend to follow their desire, the nature is managed by their greedy. At last, most people die and so does the nature.

Human civilization including the Islamic one recently are not based on the law of Alloh SWT. as

² Inu Kencana Syafiie, *Al-Qur'an Sumber Segala Disiplin Ilmu*, Gema Insani Press-Jakarta. 1992:7.

the consequence, we can see many forms of moral digressions and natural destructions around us. Those are caused by:

Firstly, being far from fitrah. The tendency of man leaving his humanity fitrah and the nature is not managed by its fitrah. Then there many destruction an the land and in the sea because of the man himself. The wickedness are everywhere; the prostitute, the slander the deception, the raping and the murder and the nature is damaged; the barren jungle, the landslide, the infertility land, the flood, the fire, the garbage, and the unavoidable pollution eventually. The man himself who suffer the loss, including those who did not do the damage, they are forced to suffer the risk. Secondly, secularization. The human civilization is developing based an science and technology which do not rely any longer on the verses of Alloh. The teaching of divinity, social and nature lesson go on its own path as if that there is no connection among them. The social and natural science become last because they do not care the divinity aspect and the divinity lesson develop slowly because it does not care to the development of social and natural science.

Thirdly, the losing of power. Almost all moeslim people in the entire world loss their power. For those having some power, they are very influenced by the interest of capitalist especially by the western. The strong influence of capitalist is implanted to Islamic world through the science and technology that is irrelevant to Islamic syariat, mass media, the foreign aid or loan and foreign binding investment. It leads to high dependency of life. The condition is worsed by the capitalist controlling the land, the water and the energy. It also happen on information telecommunication, transportation and major food stuff.

These there cause making moeslim people very far from the ideality. They are very dependent to the capitalist. The abundant natural and man resource is not sufficient to make Islamic civilization to be an excellent civilization, moreover the most one. Moeslim people is large in quantity but it is very small in role and creation. They are very busy wit their own business and they forget with their brother's fortune. They feel it's difficult to survive, moreover to think other's survival.

Where as the world has known and admitted the greatness and the beauty of Islamic civilization in the post until the twentieth century. It was the golden age. The Islamic science became the reference of the world, the power of politic and economy reached until western or even the eastern Europe, the abundant richness and property and the uncomparable military power.

What did make it reach ? it reached because of the following reasons: Firstly, the unity among

science, faith and good deed. Secondly, the science is developed based on Islamic lesson either that written or Sunatullah in the universe. Thirdly, the moeslim people is independent in economy and politic and they united under one Islamic leadership.

The victory if islam is not only claimed by the moeslim their selves but also claimed by some circles including the western it self. There are still many people who admit objectively the great influence of Islamic civilization in the past through Islamic contribution in various aspects for the western. For the time being, there may seldom who know that the science of social, mathematics, medicine, law especially international one, navigation, meteorology, defense and the other are the legacy of islam.

There are various admittance from various western circles, some of them are³:

John William Draper in his book “Intellectual Development of Europe” stated:

“Arabic (Islam) had inherited the impressive knowledge in Europe. They had written their works on the sky, therefore everyone who see it will know who had given the name of the stars on the sky”.

Robert Briffault in his book “Making of Humanity” stated:

“Under the power of Arabic and Moor (Islam) the rise happened, and it was not in the fiftieth century that the renaissance really happened. It was Spain, not Italy, the place of Europe renaissance. After continous digression, Europe was sunk to the age of darkness, foolness, and underdevelopment. In the meantimes, the cities of Sarasih (Moeslim) like Baghdad, Cordova, and Toledo became the centers of civilization and educational activities. There the life began and grew toward a new phase of human evolution since the influence was felt for the first time until it moved and raised the new life. Through its successors in Oxford (Those were the successors of Muslim in Spain) Roger Bacon learned Arabic language and Arabic science (Islam)that learned experimental method (from islam). Science was the most precious contribution of Arabic civilization to modern world, but its fruit was show to rife.”

¹

³ Shahib al-Kutb, *Science and Islam* (terjemahan), Pustaka Thariqul Izzah-Bogor. 2004:69-73.

Arnold and Guilerme in his book "legacy of Islam" said :

"If we look at the past, we could say that the science and the islamic medicine science was like the light of the Hellenic sun that share when the day had gone. They shore like the moonlight in the dark of middle age in Europe. They were the star light, however the light of the moon and the stars seemed to disappear when the new dawn had just risen, that was the renaissance. Since they (moeslim people) had shown the direction and started a massive progress, then they deserved hand in hand with us".

Those are objective admittance from western scientist. It is very important to note that as soon as the renaissance raised in the west, as if the Islamic science was buried under the ground and fell to the dark age. Next what developed in the Islamic world was werely ibadah science, the condition was worsed by the people who dispute furu (Branch) issues of wide Islamic science. As the consequence, there were dissension among moeslim beside the digression for Islamic world as the losing of the blessing of science and Islamic deeds.

Return To The Initial Position

Every moeslim who realizes the digression of islam will say that the digression is digression of science in Islamic community. The progress will be achieved again when moeslim achieve the science and technology for the second time. The problem is where have to start, when and who will start it ?

The question raised remembering that the progress of science (eventhought secular science) is controlled by capitalist who are the western. In the meantime. The moeslim are generally underdeveloped, dependent to the west and they are internally splited. The center of science lie in western and capitalist countries, therefore more and more moeslim come there to learn science.

Whatever the moeslim condition is, if we want to return to the victory, we must raise and unite to develop the Islamic science. Some initial steps have been done by some well-known Islamic scientist, such as Syed Hussein Nasr, Syed Mohammad Al-naqulb Al-attas, Ismail Raji Al-faruqi and Zainuin Sardar. Through the effort "refind the epistemology of islam" they tried to recompose the foundation and the frame of Islamic science.

Syed Hussein Nasr had presented a Sufism perspective epistemology crisis on western

civilization in his work like “encounter of man and nature” next Syed Mohammad al-naquib al-attas talked about the islamization of science. His paper entitled “The demesternisation of knowladge” is a touching critique on western epistemology. Al-attas argued that sceptisisme that involved all system of western knowledge, which don’t recognize the limit of etique and value, is an antithesis of Islamic epistemology. Meanwhile al-faruqi through international seminar entitled “islamisation of knowledge”, prented a stepped process to knowledge islamization⁴.

Al-Faruqi suggested to stop secularism, the recovery of educational system, and the rebuild of an integral system with the Islamic spirit and functioning as an integral part of his ideology, the even stated that.

“The task to Islamize knowledge (in the real definition to Islamize discipline or more precisely, creating lesson bodes for university level to rewrite about twenty discipline with Islamic vision) is also a difficult task. No moeslim had reflected it sufficiently for the composing its pre-condition or actualize the steps and cogtitutive action. What had been thought by our previous reformers were how to get knowledge and the power of western. They did not even realize the existence of the disputes between western knowledge and Islamic vision. Our generation was the first who found the disputes that we experience in our intellectual life. However, spiritual turtore caused by the disputes making us living in a panic condition, we realize it very much that there is a rape to the Islamic soul happened in Islamic universities⁵.”

For further al-Faruqi explained the work plan of knowledge islamization more techniquely as follows:

1. The comprehension of modern science
2. The comprehension of Islamic legacy
3. The determination of special Islamic relevantion for every modern science
4. The searching of steps to create a create combination between legacy and modern knowledge

⁴ Ziauddin Sardar, *Islamic Futures: The Shape of Ideas to Come* (terjemahan). Pustaka-Bandung. 1987:92-95.

⁵ Ismail Raji al-Faruqi, *Islamisation of Knowledge: General Principles and Workplan*, International Institute for Islamic Thought, Wahington, 1982, dalam *Ibid.* Ziauddin Sardar, hal. 95-96.

5. The direction of Islamic thought to the way leading the fulfillment of ilahiah pattern of Alloh
6. Critical evaluation on modern discipline³
7. Critical evaluation on Islamic legacy
8. The survey on major problems faced by the society
9. The survey of humanity problems
10. The analysis and creative synthesis
11. Recomposing modern discipline to the Islamic frame
12. Spreading over the Islamic knowledge⁶.

Toward these knowledge islamisation steps, Zianuddin Sardar gave a respond to some weakness that he thought Al-faruqi did

“Al-Faruqi basically wanted to “islamize” the western social science, they science of economy, politics, sociology, psychology, and anthropology. He was right when he stated that the discipilen were Europecentric and supported the western to comprehend nation-state and ethnic identity. If the world said, composed based on the perspective of western social science on human reality, then the perspective could not be maintained and developed. It was science and technology which preserved the social structure, economy and politic that control the world. The recent people is formed by science and science and technology were major colonialization means of western epistemology. As the wise words said, like an ostrich al-faruqi ignored the true reality that it was the western science epistemology which created modern world, therefore it should be handled by every program of science islamisation truly. Next, what goal could be achieved by the Islamic spirit to the discipline that formed by the perception. Concept, ideology, ;anguage and other’s paradigm ? will it be “knowledge islamisation” or moreover islam westernization?”⁷.

We can understand that conceptually these two expert toward the science islamisation in two strategies. Al-Faruqi had stated previously that there was a dispute between western knowledge and Islamic vision. Consequently, what suggested by al-faruqi in the work plan of science islamisation was a strategy to accelerate the rebuild the Islamic scientific without ignoring the

⁶ *Ibid.* al-Faruqi, hal. 38 dalam *ibid.* Sardar, hal. 97-99.

⁷ *Ibid.* Sardar, hal. 101.

Islamic values. It means that there was still the effort of al-faruqi to filter the essence of western knowledge that irrelevant with the Islamic values.

The epistemology of Islamic science can be done by commeting the following worksteps:

Firstly, integralism of islam. The application of islam holistically and comprehensively among tauhidullah, kholifatullah and sunnatullah alamiah. Uniting among Alloh, man and nature. The position is Alloh SWT, who determind and influence man and nature, meanwhile man and nature are influencing each other. However, man and nature can not influence Alloh SWT. the center of influence and law is Alloh SWT, man and nature are not allowed to contradict/collide with the rules of Alloh SWT. because he knows what is the best for man and nature. It means return to the initial position, that is Alloh SWT, the only ruler (Tauhid), man has a duty as “representative” of Alloh in the world to manage and preserve the nature under his law.

Secondly, there are three phases to rebuild Islamic science based on Al-qur’an methology, they are Tilawah, tazkiyah, and ta’lim (QS. Al-imran:164). Like a full written and sctrashed paper and even piled, then to rewrite the Islamic science, it needs the three phases. Tilawah is to socialize the sky messages on the earth. Tazkiyah is to clean all forms of contradict knowledge and culture to ilahiah lesson. And ta’lim is to do indepth is systematic research to be applied in various programs and action.

Thirdly, doing the program of two action, they are 1) correcting the false and contradict science with Islamic values, beside continuing to develop the relevant science. 2) build the Islamic scientific frame by creating various concept, theories, and references in every disciplines. The action program should be done in the frame of integralism between faith values and rationality and committed by all circles of ulama, leader and student.

The workstep will succeed if it only done systematically. It means by involving all moeslim, the supporting state rules and sufficient publication means. Recently some circles of moeslim have done this program, but they got little support from the government as well as from the media. For the example, the alternative economy of syariah (Syariah bank), eventhough the intention and the practice is different to conventional one but as a matter of fact the practices is the reality is still the same. It does not touch other aspect either that is tha problem that the moeslim face to rebuild their victory book.

Post-modernis Challenges

Most people now see islam from a different perspective. They do not see it the right or wrong but more on the benefit, the comfortableness, and the fun. Post modern age tends to make man to live more practical, simpler, faster, and cheaper as well as stylish and trendy.

The phenomenon is actually caused by some reason, they are ahistory, global, trendy, fast and hi-tech.

Firstly, development of various aspect happened now does not really care anymore to history (Ahistory) what happened today is a partial and local respond of people need. As the consequence, what people do today, it is not impossible will make a new problem or even more complicated one. People possibly will not know any longer theirselves tends to join to the present history that more acceptable by the society eventhough it is not clear yet.

Secondly, the world become more and more global. What happened in one part of the world will influence the other part. It means if there is a progress in a region, it will affrect a progress in the other one. So is the crisis if there is any crisis in one aspect in one region, it willbesure affecting the other region.

Thirdly, the people who think partially and locally added by globalization will cause a tendency of people to change faster and more focus on the strongest trend or the closest one. Consequence the people do not have resistance any longer to the attack of foreign negative influence.

Fourtly, the fast change of people demand a fast life. The life need should be fulfilled fast. So does the fulfillment ways. Therefore there will many thing ignored and it leads to do everything without not5ricing the ruler and the benefit or the loss for other.

Fifthly, the demand for hi-tech become a primary need. People sometime ignore about the price, the using of hi-tech tends to make unemployment and bad environment effect.

Malay as a Model

Malay is a motherland for some ideologies. Beside having a distinctive culture, Malayis also a civilization. It is a civilization because Malayis spreade over in some countries, especially in Asia. Religion foundation also based the rise of Malay. The territory includes Indonesia, Malaysia, Thailand, cambodja, Vietnam brunei and the philiphines.

Malay has it own distinctive identity. It seems in the history, language, custom, art and science.

The identity was formed on a strong belief on Islam either hereditary or constitutionally in a constitution of a country. Malay encodes custom, custom encodes syara, and syara encodes kitabullah the book of Allah.

Eventhough Malay civilization now is generally a culture without a constitution in a country (Except Malaysia), but infact that Malay was Islam that committed in its society. The Malay lived in kingdom system that applicated Islamic values which developed to be Malay civilization. Malay was impossible to live without Islam and Islam could develop widely in Malay people. There are some features that support the condition. First, the Malay can be said 100 % muslim. Second, there are Islamic values in Malay. Third, where ever the Malay is, he will also bring the Islamic-valued cultures. That's the way Islam could develop in Malay.

There are two models of the Malay. First, the Islamic-characterized Malay because the country state Islam as a country basis. Second, the Islamic characterized Malay because the culture that had been Islamic and with a constitution. In the first model, the people tend to be more obedient and Islam is more protected. However, the people are rather stiff in interpreting their Islamic values. Meanwhile in the second model, the people is rather "disobident" because there is no force power to them. The people rely on the individual conscious in conducting their religion. In this model, the people are usually more "free" to interpret Islam as a life system.

The first model build the people who tend to be less creative and rely on the obedience to the constitution very much. They will depend on the country to handle the people problems, because they think that the country is responsible about the problem. Meanwhile the second one, they will be more responsible to find solution in facing on-going deviation and problems because they think the country has not covered the problem yet, therefore they will look for the solutions actively.

Civilization Based on Science

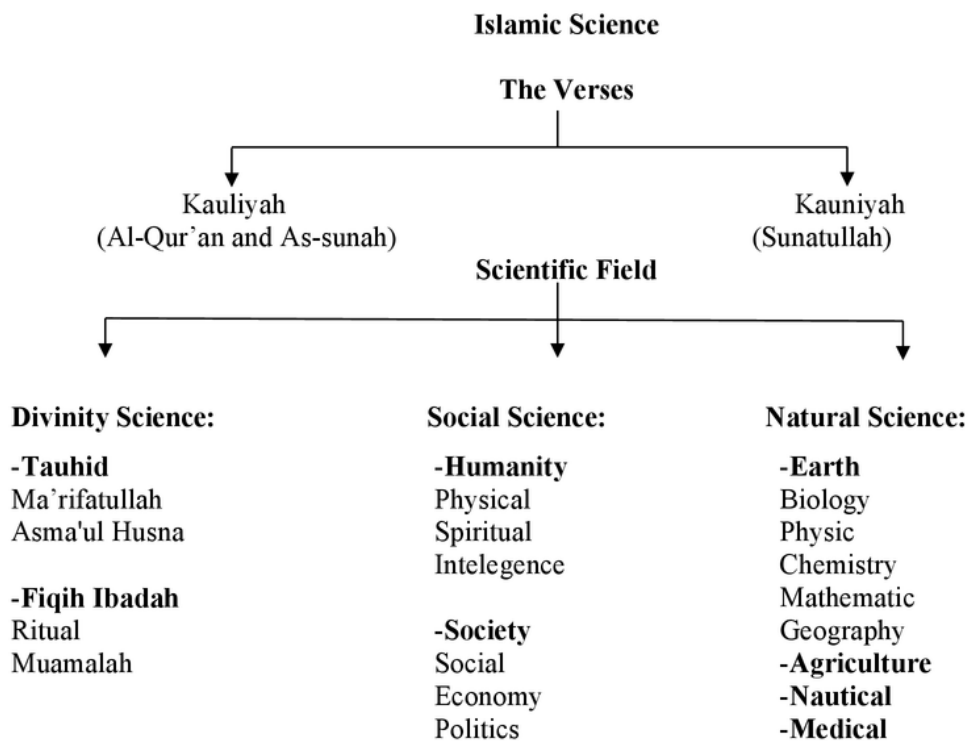
The five tendency phenomena ahistory, globalism, following trend, a faster life, and the usage of hi-tech, may blur the Malay muslim life vision. There have been many digression and deviation because of secularism, and it will be worse by the attack of the five tendency. How to handle this condition is civilization based on science. The science which is not only modern but also saving man and his nature.

Science based on verse will possible be considered strong and pre-modern but we can build the

civilization based on the values and Islamic vision. The worksteps can be as follow:

1. Conducting research an various aspects using Islamic perspective
2. Criticizing on-going life using Islamic perspective
3. Composing various result of research into books
4. Stabling the center of syariat islam practice
5. Conducting a socialization and publication on all media means
6. Conducting opened dialogues on Islamic science
7. Supporting the rise of rues leading the practice of research result

Islamic-based science involves various aspects of life, from ideology until the natural management. First, science can be explored from the texts of Al-qur'an and its transtation/interpretation, as-sunah. Second, the science can be achieved from the natural phenomenon (Sunatullah). Third, the science can be developed through Islamic science research and development that create the new one.



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Closing

Development of Islamic science toward the improvement of Islamic civilization is very important, it is a condition for the rise of umat the digression of moeslim must be shopped immidiately and rebegin "Iqra" secularism, split personality and materialistic life style should be left. The research, the rewriting of various scientific works should be done immediately as well as the publication. We need to develop modern and saving science and it is relevant to the God relevant. So, it is very relevant when we raise Malay as a model of semanation region that will lead to be the best umat. Malay is Nusantara and let Nusantara colour the world. Can we as the Malay make it come true ? it depend on us to struggle it. Allahu A'lam.

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