

QUO VADIS ISLAMIC RENEWAL IN THE POST-COVID-19 ERA

A Critical Approach to the New Construction and Islamic Science

Muhammad GHIFARI

*The Department of Theology and Philosophy, Al-Azhar University, Cairo, Egypt
ghifari040400@gmail.com*

The existence of the impact of COVID-19 last year has brought quite significant changes to the order of human life throughout the world. These changes or transformations are very important to pay attention to so that the world order of life. On the other hand, the existence of values in Islam believed by its adherents is considered capable of overcoming the problems of the impact of COVID-19. There is a popular adage about Islam as a religion of mercy for the entire universe (*rahmatan lil al-'ālamīn*) and always relevant to all developments in the temporal and local context (*al-Shālih li kulli al-Zamān wa al-Makān*) often used as the theological foundation of Muslim society in their lives. In this context, is it true that Islam can overcome the impact of COVID-19? Then how should Islam itself be realized? Therefore this research offers the concept of Islamic renewal to be realized in the post-COVID-19 era. This research also uses a philosophical approach and a method of critical analysis of certain concepts in Islamic studies. The results of this study indicate that there are demands for change and innovation in the theory of Islamic thought compatible with the spirit of changing times. More than that, this innovation is then formulated by presenting the idea of “Islamic Science” as a model for dealing with the current impact of COVID-19.

KEYWORDS: Islam, Islamic Renewal, COVID-19, Islamic Science

INTRODUCTION

The existence of COVID-19 has changed various sectors of the structure of human life. In this context, the research results of A. Haleem et al. stated that there were at least 18 potential research areas that could be developed in the COVID-19 era.¹ However, ironically, this research does not pay attention to religious and theological issues. Even though attention

to this issue in the context of the impact of the COVID-19 pandemic cannot be judged by one eye as something that is not important at all. On the other hand, religion and theology as well as innovations in religious thought actually have a central role in dealing with the impact of the COVID-19 pandemic.

In fact, many people are experiencing a theological or divine crisis. Various issues related to theological relations and the impact of the COVID-19 pandemic are so extraordinary that they need to be taken seriously. For example, in general, the existence of COVID-19 affects aspects of worship for each religion. Here every religion experiences its challenges that must be resolved. Besides that, religious pilgrimage and religious tourism also require various new innovations such as religious pilgrimages which may be carried out physically or virtual, and also other innovations.² Meanwhile, in particular, the impact of COVID-19 is more real on religious communities. In Islam, for example, many Muslim communities experience confusion about the meaning of doom ('*adzâb*) and blessing (*barakah*) associated with the events of someone who lived during the past pandemic era. Then there are also issues related to good and bad destiny (*qadhâ* and *qadhar*), God desire (*al-Irâdah al-Ilâhiyyah*), and natural phenomena attributed to God, Islamic law regarding COVID-19 vaccines or Halal vaccines, as well as religious issues such as the law on Friday prayers (*shalât al-Jum'ah*) and pilgrimage (*al-Hajj*). Not only that, at the beginning of the existence of COVID-19 it also had an impact on the world's Islamic Finance in the reach of the GCC, Southeast Asia, South Asia, Africa, and Central Asia.³

These real crises are not only experienced by the Muslim community. Within Christian communism itself it is the same. For example, the response of its adherents themselves does not pay attention to COVID-19⁴, the dilemma of religious practice regarding worship, forgiveness, and understanding of the value of technology in religious practice.⁵ More than that, what is unique in Christian society is the adage of the challenge that can the church be like a hospital for the soul and whether every good soul depends on the health of the body.⁶ I think the two religions are sufficient to represent in particular the impact of COVID-19 on theological, religious affairs and the world crisis in the 21st century.

In the context of Islam itself, the Muslim community believes that their religion is compatible with all developments in the era of human life. There is a popular adage among Muslims, namely: Islam is a religion always relevant to all developments in the temporal and local context (*al-Shâlih li kulli al-Zamân wa al-Makân*). This adage emanates from the spirit of the teachings of the Qur'an that the presence of the Prophet Muhammad is a blessing for the entire universe.⁷ So the Muslim community believes that Islamic teachings are a solution for the life of all mankind. In addition, Islam for them is not just a ritual worship, but also a worldview.⁸ All of these things are based on that in Islamic teachings humans were created for worship.⁹ So all human actions must be based on the value of worship or lead to God. This is generally what can be said with the terminology of *Tawhid* (monotheism). This terminology is essentially in Muhammad Iqbal's perspective referred to as "is working idea, is equality, solidarity, and freedom".¹⁰ It is from here that the roots of various innovations are required to always be present in solving various problems and problems of human life. In this context, it is then known for the birth of various terminologies to support these demands such as *Tajdîd* (religious renewal), *Islâh* (reform), and *Ijtihâd*. I see these three terminologies as keywords and important concepts in responding to the relevance of Islam to

the challenges of the era of the development of human life. This is called "Islamic Renewal" or *Tajdid Al-Islāmī*, which requires Islam to be compatible with the spirit of change in the development of the human era from time to time.

In the context of a pandemic, Islam has had experience in solving problems at that time. This can be seen from the traces of Prophet Muhammad's Prophetic era in dealing with pandemic events (*al-wabā'*) which were later named "*al-Thāūn*". During this era, many people fell ill and died. Then the Prophet Muhammad presented a solution in solving this, namely by what is termed isolation or quarantine. Where people who are infected with the disease are prohibited from leaving the place and healthy people are not allowed to enter the place.¹¹ This was considered to be very effective in dealing with pandemics during that era so as to ensure in detail the causality of the outbreak and that the pandemic had begun to infect humans. Of course, this solution was a revelation from God through the Prophet Muhammad in order to solve *al-Thāūn*'s problems which had plagued humankind at that time. In the context of *al-Thāūn*, classical Muslim scholars such as Ibn Abi al-Dunyā in his book entitled *al-Thawā'īn*¹² and Ibn Hajar al-'Asqālani in his work *badzlu al-mā'ūn fī fadhl al-Thā'ūn*¹³ have discussed the problem comprehensively.

In the context of the impact of the COVID-19 pandemic, Islam is again required to solve the problems of a new type of pandemic in this contemporary era. Of course, various innovations and new, fresh, and progressive ideas must be presented in dealing with a pandemic. Here is Islam able to answer the challenge? And can Islam itself become a relevant religion in every era of human life? To what extent can concepts in Islamic substantive values be developed in dealing with the world crisis caused by post-COVID-19? Then what innovations, strategies, and new directions should Islam appear in dealing with this problem? To answer all these questions, this paper presents the concept of Islamic renewal in dealing with the world crisis caused by the COVID-19 pandemic. Where later this paper will explore concepts from an Islamic point of view to answer the challenges and problems related to COVID-19. It is also presented through a philosophical approach so that it is more moderate and solid in viewing the various existing perspectives. Thus this paper tries to present Islam as a blessing from the universe and also as a fact of a way out or a solution that should be offered to the world in resolving the post-COVID-19 world crisis.

RETHINKING ISLAMIC RENEWAL

As previously explained, the Muslim community itself believes that Islam is a religion that is relevant to every era of human life. This includes both temporal and local contexts. But we all know that Islam itself is a religion that existed 20 years ago. Whereas now, we are in the contemporary era where the existence of the presence of Islam itself stretches a very long distance in terms of locality and temporal reality. So from this question arises, is it possible for Islam to be able to answer all the problems in this contemporary era? In this context, in my opinion, the concept of renewal in the Islamic tradition is the right answer in addressing the relevance of Islam to the times. Especially in responding to the demands of the current world crisis after COVID-19.

The relevance of the *Tajdid* in general is fully supported normatively in the Islamic tradition. Most importantly, the inspiration from the dialogue incident between Mu`āz bin Jabal and the Prophet Muhammad. Where at that time did the Prophet ask Mu`āz regarding how to judge something that was not in the Qur'an and the prophet traditions (*al-Sunnah*)? Mu`āz's answer was: "I will make *ijtihad* or be sincere with my opinion".¹⁴ The context of this discourse shows that Islam is a religion that is demanded to always be up to date in seeing reality even though there are many issues that are not explicitly covered by the Al-Qur'an and Hadith itself. Here I see *ijtihad* and renewal (*tajdid*) converging with one another. Although the scope of the meaning of *Tajdid* is wider than *Ijtihad*. So every *mujaddid* or reformer must be a *mujtahid* but not vice versa. Not only that, *ijtihad* is more focused on Islamic law or *fiqh*. Meanwhile, *tajdid* is more broadly related to *fiqh*, Islamic Legal Jurispedence (*ushul al-Fiqh*), faith, economics, politics and others.¹⁵ However, there are several issues in the *tajdid* discourse that have sparked controversy, even conflict within the Muslim community itself. Starting from the problem, is it possible that Islam itself can be realized? What must be updated? Is something new always related to *tajdid*? Does *tajdid* itself contradict authenticity or originality (*al-ashālah*)? Then how far is the concern between *turāts* (Islamic Heritage) and *tajdid* itself? Then is it true that *tajdid* is only limited to returning pure teachings or purification to the era of the Prophet Muhammad and the four caliphs or in other words the *manhaj salaf*? And is it true that *tajdid* absolutely rejects modernity? In this context, rethinking *tajdid* is needed to answer these questions to solve the epistemological problems of the term itself.

Therefore, the next step is the need to re-think *tajdid*. Where this must be done by understanding the main concepts of the *tajdid* terminology itself. So because of that, at least there are some notes that need to be understood in the context of the main concept of *tajdid* so that it can clarify the epistemological existence of this terminology. Among them are: 1). Definition of *Tajdid*; 2). Heritage (*al-Turāts*) and Renewal (*al-Tajdid*); 3). *Tajdid al-Islam*: Reconciliation between Religion and Science; and 4). Model of Islamic Renewal in the Post-COVID-19 Pandemic Era.

1. The Definition of *Tajdid* (Renewal)

In general, etymologically, *tajdid* comes from the derivation of the words *jaddada-yujaddidu*, which has a new meaning in creating something that did not exist before (*wa tajaddu al-Syai'a shāra jadīdan wa huwa naqīdh al-Khalq*). Not only that, *tajdid* also has a new meaning in returning things that are over (*naqīdh al-Balā*).¹⁶ This word is not explicitly mentioned in the Qur'an. But its meaning as new or *jadīd* itself is explained explicitly in the Qur'an. The God said: "And they say, "When we are bones and crumbled particles, will we [truly] be resurrected as a new creation?".¹⁷ However, in the prophet tradition that derivation of the word *tajdid* is explained explicitly as narrated by Abu Hurairah r.a that the Prophet Muhammad said: "Indeed, Allah SWT sends for this people at the end of every hundred years, people who renew their religion" (HR Abu Dāwud).¹⁸ In this context, it still raises many problems. Among the popular ones, what is the purpose of reforming the religion? Then the scope of the meaning of "man" is only limited to a person or group, or is it also an inspiration for a movement?

Who was the first *mujadid*? What's the pattern?, and others. Despite the clear differences of opinion that this *tajdid* is unique in Islamic tradition. Therefore, it is very clear that this terminology is a term in the tradition of Islamic studies.

In the context of *tajdid*, Islamic scholars generally use this term with a variety of very diverse meanings. They called for example *al-ihya wal al-ba'si wal iâdah* (reviving and repeating),¹⁹ *al-as hâlah* (purification), *al-islâh* (reform), *al-hurriyyah* (liberalization), *al-tajrîd* and *al-tabdîd* (docking), and *al-tardîd* (repetition). However, Islamic scholars in *tajdid* discussions are focused on 3 main subject. Among them: 1). Revitalizing what was past and obsolete in *sunnah* signs and practicing them; 2). Prevent and dispose of something heresy; and 3). Lowering sharia laws to new realities according to the instructions of the Prophet Muhammad.²⁰ In this context, 'Arnân Muhammad Umâmah provides a comprehensive definition that includes the kind of *tajdid* discourse explored by Islamic scholars, namely that *tajdid al-Islami* is “Revitalization of what is obsolete from religious teachings, and cleaning it from *bid'ah* (heretic) and something that is fabricated in its teachings, also re-effectiveness into new world realities and facts”.²¹ If we pay attention to the revitalization here it leads to what was before or in other words "bringing back". So according to my opinion that *tajdid* interpreted as such is true because we must return to the pure teachings brought by the Prophet Muhammad himself. From here *tajdid* is often understood exclusively as the meaning of *al-ashâlah* only.

But the fact is that muslim scholars often forget the final part of the axis or the concept of centric *tajdid* itself. *Tajdid* as the translation and the third meaning namely "re-effectiveness of religious teachings into new world realities and facts" is often forgotten. Therefore, it is not surprising that there is a reading community with a textuality approach or what we usually call fundamentalism. Whereas *tajdid* is essentially a contextualization movement with a third meaning. Thus *tajdid* does in one sense have the meaning of *al-Ashâlah*, but this does not mean limiting the ability to create new innovations. Therefore, here it is very fundamentally clear to show that Islam is indeed a religion that is always compatible with the reality that continues to develop in the era of human life whenever and wherever.

In the context of the COVID-19 pandemic, Islamic Renewal (*tajdid Islam*) is demanded to have basic, moderate, and solid dialogue in dealing with the current world crises. It does not mean that it is what is popularly known as Islamic revivalism or pan-Islamism. But here Islam is present as an inspiration in answering problems in the post-COVID-19 era by paying attention to other aspects. Thus, it is not only Islamic centric, but Islam strongly recommends demanding and taking knowledge from other civilizations in the name of science. So in my opinion, Islam is a religion that is very inclusive in fostering knowledge. This context is none other than the effort to realize an Islamic civilization that borrows from one another's worldviews, cultures, and experiences.

2. Heritage (*al-Turâts*) and Renewal (*al-Tajdîd*)

In the contemporary era, any discourses on the terminology of *Turâts* and *Tajjid* are often very interesting and controversial topics in responding to the dynamics of human challenges. In this context, many Islamic scholars were present to develop the discourse, such

Prof. Ahmad Thayyib²², and Prof. Hasan Hanafi²³ in Egypt, and also Prof. M. Abid Al-Jabiri²⁴ in Morocco is sufficient to represent this massive and dynamic discourse. Not only that, the discourse of these two terms must be seen from their historical background which includes an analysis of the cultural, social, and political context that influenced the emergence of these two terms. This is very necessary to get its characteristics and its problems. Here it will be seen that is Islamic heritage able to respond to the dynamic development of the human era? Is it possible for this heritage to be brought back, there is often a saying that if it is currently unused, maybe it will be useful in the future? Is it also possible for us to create something new to give birth to new legacies? If it is contextualized in the post-COVID-19 era, maybe this heritage is relevant? Does it need to be renewed in the sense of revitalization? And is it possible for us to create new legacies in responding to the challenges of the post-COVID-19 pandemic?

An analysis from Ahmad Thayyib shows that the locality and temporal contexts that gave birth to discourses on heritage and renewal are none other than direct friction (*al-ih-tikâk*) between East and West since the 18th century. After that, various Islamic reformers emerged, such as Muhammad Abduh, Rasyid Rida, Jamaluddin Al-Afghani, etc in seeking coherent relations between the East and the West. This is what gave rise to intensive and massive discourses on *heritage*, such as *turâts* and *tajdîd* discourses which is began in 1967 at that time.²⁵ Thus the relations between East and West in the contemporary era greatly influence the birth of this discourse. If we pay attention to this, it very objective because today the world is under the hegemony of Western Civilization Secularism which demands to always voice freedom.²⁶ In this context, the Muslim community is required to respond to the dynamics of life that occur in Western and Eastern hegemony in the 21st century. Especially regarding the issue of the world crisis which has changed several life structures after the COVID-19 pandemic.

Accordingly the terminology of the *turâts* and *tajdîd* discourse needs to be directed to something more substantial. Therefore, it is also necessary to re-understand Islamic heritage or *turâts* and stagnant basic values (*al-Tsawâbit*) as a foundation in responding to the challenges of the dynamics of life. The demand for change towards modernity is a necessity or in other words, modernization and reform are forms of *sunnatullah* that occur in the dynamics of human life. In this context, the Muslim community is required to appear as a middle ummah who can be a witness in the Qur'an. The God said: "And thus we have made you a just community that you will be middle and witnesses over the people and the Messenger will be a witness over you" (Q.S Al-Baqarah verse 143).

3. Islamic Renewal: Reconciliation between Religion and Science

In Western society, there is a general assumption that today's scientific and technological advances are inseparable from the results of the process of secularizing science from religions. Accordingly, secularism is a major factor in the progress of Western science in the 21st century. If observed more closely, the assumption can be judged to be true according to facts and reality. This is generally seen from the long historical conflict between religious leaders and science in Western Europe over the past several centuries.²⁷ On the other hand,

there is also bad treatment such as persecution, inquisition, and execution experienced by scientists.²⁸

In this context, there are crucial questions that these events exactly the same as those experienced by the Muslim community? Then, with this secularization, will it show the progress of Islamic civilization? Furthermore, is it possible to secularize science and religion in the sense that both of them work by playing their respective roles? Is it possible that Islam must accept the secularization of science so that various innovations are created to deal with the post-COVID-19 crisis.

Therefore, to answer these questions, I emphasize that it is a big mistake to equate Muslim society with the experience of events in western society. Moreover, it is used as an argument or thesis that Islam must accept the secularization between religion and science. More than that, it is very wrong if the experience of western society is generalized and then used in reading the context of Islamic civilization as a solution to the decline of science from the Muslim world – including on science and technology innovation in facing the post-COVID-19 crisis. Thus, on the contrary, Islam strongly supports the scientific integration process between religion and science and rejects secularization between the two. I see that it supported by several facts and data. Among them; Firstly: Qur'anic Worldview, where the pattern of the Qur'an always shows that humans always read (*iqra*)²⁹, think scientific-rational (*ya'qilūn-yatafakkarūn*)³⁰, observation (*afalā yarawna*)³¹, reflection (*tadabbur*)³², expedition (*sīrū fi al-Ardhi*)³³. Secondly: The concept of knowledge in Islam, one of which is the basic doctrine related to the ethos of Muslims to study and even make it obligatory.³⁴ Thirdly: Historical-sociological facts regarding Islamic science and its civilization.³⁵ And the last: The concept of Ijtihad, where substantially Islam always demands innovation within the framework of the Shariah for something that is not explicitly stated in the Al-Qur'an or *Al-Sunnah* (prophet traditions). Not only that, in the results of ijthad, even if it is wrong, it will still get appreciation (a reward (*ajrun*) from God).³⁶

These four facts are enough to prove that the experiences of Muslim society are very different from those of Western society. If we look at this difference more fundamentally, it comes from the concepts of basic beliefs or worldviews that are unique to Islam and the West. Where Islam places great emphasis on aspects of faith belief in God through its teachings in the process of scientific activities including scientific activities. On the other hand, the Western worldview does not pay attention to aspects of belief in God, but only aspects of rationalism, empiricism, and secularism. Therefore, it is very much an affirmation myth related to the argument that scientific progress in the Islamic world must be achieved by secularism.

It is from here that the implementation of the basic concept of the Islamic worldview will be complemented and applied under the name of Islamic renewal. In this context, the discourse on the basic principles of *tajdid al-Islam* is always consistent with the theistic aspects (*ilāhiyyah*) in the spirit of renewal in various fields including religion (*al-muthagayyirāt* aspect) and science. This is normatively affirmed in the words of the Prophet Muhammad. He said: “*Indeed, for Allah SWT sends these people at the end of every hundred years, people who renew their religion*” (HR Abu Dāwud).³⁷

Now, we are asking how to see the relationship between Islamic renewal and science more realistically? To answer this question, I will present with three important notes. It's

the following: Firstly: Determining the meaning of "*al-Dīn*" in the words of the Prophet Muhammad. He said "...sends this people at the end of every hundred years, people who renew their religion" (HR Abu Dāwud).³⁸ How to understand this meaning? Is it necessary to trace its semantic meaning? As a rule – original meaning – or religious identity – new meaning-? Therefore I emphasize here by understanding both meanings simultaneously. Apart from that, it is also an affirmation of our understanding of Islam which is not just a ritual of worship, but rather a worldview that is formulated as a religious and civilizational identity. According to this, there is a relationship which is relevant to *tajdīd al-Islām*, namely the spirit of actualization of the religious-scientific spirit of Islam as religion, science, and civilization that is relevant in every era of development of human life. Secondly: Reinforcing the conceptual meaning of "Islam" and "Science". Which is by starting with a fundamental-epistemic question regarding which Islamic concept? Which science meant it? After that, looking for a structural relationship between the two both epistemologically and in the use of value or axiology, as well as the relationship between the ethical dimension and the social dimension of science and Islamic teachings.³⁹ Meanwhile, its relation to the basic principle of *tajdīd al-Islām* is continuous innovation towards reality. This is supported by the doctrines of the Qur'an and *Al-Sunnah* to always think, correct, clarify (*tabayyun*), and examine the verses of the universe. Thirdly: Islamization of Science, in which the idea is a process of borrowing and borrowing between civilizations. Which is by going through translation, naturalization, integration, and assimilation with Islamic teachings so that it becomes a new characteristic, namely Islamic Science.⁴⁰ Although the concept of "Islamic Science" itself has gone through the process of Islamization of science, it has been formulated by Muslim thinkers differently.⁴¹ As for its relationship with the basic principle of *tajdīd al-Islām*, namely the existence of a meeting point or common platform between the divine dimension (*ilahiyah*) and the worldly dimension (*dunyawiyah*). In the concept of *tajdīd al-Islām* and the Islamization of Science, the concept of renewal cannot be separated from the *ukhrawi* (faithless) element in facing the problematic reality of human life that continues to grow.

4. The Model of Islamic Renewal in the Post-COVID-19 Pandemic Era

In general, Islamic renewal is an attempt to make an Islamic change based on the spirit of the divine dimension in dealing with a growing reality. However does Islam itself essentially have to be renewed? Then what is the renewal? Isn't revelation from God absolute so that it is always relevant to every temporal and local context? Therefore, I must emphasize here that what is meant by *tajdid al-Islamy* is *tajdid al-Fikr al-Islamy* (the Renewal of Islamic Thought). This is because essentially judging that Islam is a sacred, stagnant, and absolute revelation from God. Here there are sides or values that are stagnant in religion. Meanwhile, Islamic thought is the result of human thought in interpreting Islam itself. Where every human thought is limited in a temporal and temporal context. Not only that, human thought also does not rule out the possibility of always being updated to suit the development of human life.⁴² Thus it is clear that the renewal is Islamic thought itself, not essentially the religion.

If we consider to look at *tajdid al-Fikr al-Islamy* (the Renewal of Islamic Thought) it will implicitly show that Islam has dynamic aspects and aspects of flexibility in seeing the developing reality.⁴³ In the post-COVID-19 pandemic context, what is the actual form of the *tajdid al-Fikr al-Islamy* (the Renewal of Islamic Thought) model itself? To answer this question, it is very fundamental to state first that Islam is a religion that integrates worldly and religious aspects as well.⁴⁴ In addition, religion in Islam means submission and obedience to the God of the universe.⁴⁵ Therefore, Islamic renewal must be fully loyal as a form of submission and servitude to God.⁴⁶ In this context, the thing that is most based on the renewal of Islamic thought must be accompanied by the Islamic worldview or *al-Thasawwur al-Islāmī*.

The formulation of the Islamic Worldview concept itself is perceived different by Muslim scholars. Of course this concept will affect the concept building that is built on it. This is true, because the Islamic worldview sentence itself is not used in the classical Islamic tradition, but is only borrowed from other traditions. However, all this does not mean that the Islamic religious tradition itself does not have the basic philosophy as others worldviews. Although they differ in terms of Islamic worldview between muslim scholars, they have the same framework for seeing visible and invisible realities.

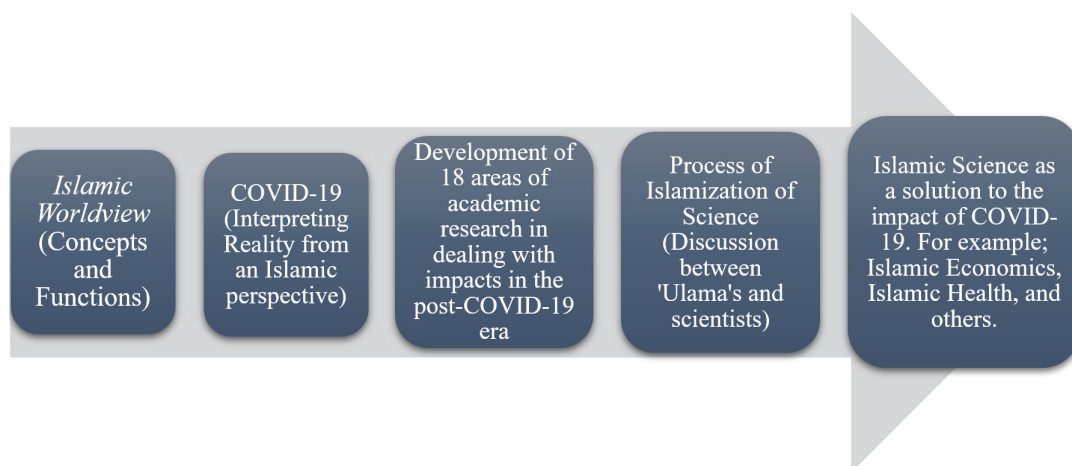
Let's look at the Islamic Worldview terminology used by each Muslim thinker definitively. For example, Sayyid Qutub refers to it as *Muqawwimāt al-Thasawwur al-Islāmī* which is he defines as: "*The accumulation of various truths about fundamental (basic) beliefs that grow in the mind and heart of a Muslim. Which is a concept or a special view of being and something that is behind it from the ability to create, the will to regulate and also something that builds and what builds between being and will from various connections and relationships*".⁴⁷ Whereas Samih Latif al-Zayn calls it *al-Mabda al-Islāmī* which is he means: "*a creed of thought built by reason (aqidah ikirryah mabniyyah 'ala al-Aql)... to regulate human ties with his god, himself and others which are built on the basis of Islam*".⁴⁸ As for the more explicit and practical use of the term Islamic Worldview, Syed Muhammad Naquib Al-Attas defines it as: "*What is the meant by 'Worldview', according to the perspective of Islam, is then the vision of reality and truth that before appears our mind's eye revealing what existence is all about; for it is the world of existence in its totality that Islam is projecting. Thus by worldview we must mean ru'yat Islam li al-wujud*".⁴⁹

These four definitions have their own characteristics. Sayyid Quttub put more emphasis on the accumulation of basic belief values which later became a special view. The concept of this definition has a close relationship with the definition of Syed Muhammad Naquib Al-Attas regarding the vision of reality and visible truth so that it is intended as an Islamic view of the existence of things. Accordingly, this Islamic worldview has a special aspect in seeing the form of something. Therefore, it is not surprising that Al-Attas himself also emphasized that the Islamic worldview is not limited to the view of the mind on the physical world but includes aspects of *al-dunya* and *al-ākhirat*.⁵⁰ The relation between the definitions of Qutub and Muhammad Atif Al-Zayn is more at a practical level which is more indicative of the explanation of the form of the relationship from the Islamic worldview itself, namely related to the relationship between God, nature, and humans. I see the relevance in the different definitions of the worldview of Islam to become a unified whole and complement each other. Where then comprehensively compiled in a frame termed by Muhammad Ima-rah as *Ma'ālim al-Islāmī*.⁵¹

The Worldview of Islam also has a function as an integral view between aspects of social reality and Islamic teachings – related to main concepts such as *al-'aqidah*, sharia, and *mu'âmalah*-. From this, it can be said essentially that a Muslim is a Muslim by going through faith (*al-'aqidah*), knowledge (*al-Syarīah*), ethics (*al-akhlāq*), and thoughts based on Islamic views (*al-minhal al-Islam*). This is supported by the foundation that the Islamic Worldview has basic elements as well as distinctive characteristics, and comes from God's revelation.⁵²

Therefore, this Islamic worldview must be formulated as a framework in the minds and hearts of a Muslims or a group that has the ethos of the Islamic renewal movement itself. The affirmation or emphasis on the Islamic worldview in the effort of the Islamic renewal movement is very important because it shows the fundamental basis for renewal which departs from the form of loyalty to worship or servitude to God (*hab minnallah*) and humanity (*hab minna annas*). In this context, I emphasize that this point can differentiate and at the same time become an alternative to the renewal of secularism which has a dichotomy between the divine dimension and the human dimension.

Furthermore, the direction of reforming Islamic thought must look for potential from various sides which is must be renewed according to the needs of mankind in the post-pandemic era of COVID-19. Of course, the most fundamental thing with the use of this Islamic Worldview is to first look at the unique perspective on the nature of COVID-19, both physically and non-physically or metaphysically. Not only that, then look for the wisdom behind the post-COVID-19 impact events and the role of God in a theological way. After that, we can see from the impact of this pandemic that there are at least 18 more potential areas of academic research to be developed.⁵³ Therefore, this Islamic renewal must be focused on the potential of these research areas. This is where efforts to realize the renewal and development of these sciences require sitting together for discussion, research between religious leaders and scientists. It is in this process that the realization or implementation of the idea of Islamization of science takes place using various patterns and methods that will be formulated or agreed upon. The aim of this realization will also give birth to the development of Islamic scientific disciplines such as Islamic economics, Islamic business, Islamic politics, Islamic health/medicine, and others. These various scientific disciplines will be the solution in answering the various problems of the impact of COVID-19 on various aspects of contemporary human life. To understand the explanation above, I present the diagram as follows:



CONCLUSION

We must understand Islamic reform as a process of re-thinking and reforming the Islamic religious thought (*al-Fikr al-Islāmy*) itself. This update must be directed toward the development of Islamic Science as a solution in dealing with the world crisis due to the post-pandemic COVID-19. This model of Islamic renewal can also integrate divine aspects through faith (*dzhikrullah*) and worldly aspects through thinking about solutions to people's lives. This foundation is based on the Qur'an, God says: "Who remember Allah while standing or sitting or [lying] on their sides and give thought to the creation of the heavens and the earth, [saying], "Our Lord, You did not create this aimlessly; exalted are You [above such a thing]; then protect us from the punishment of the Fire. Our Lord, indeed whoever You admit to the Fire – You have disgraced him, and for the wrongdoers, there are no helpers" (Q.S Ali-Imrā verse 191-192).

The idea of this model of Islamic renewal has internal significance for Muslims and externally for the world community. Internal significance, namely the contribution of strategic direction within the framework of "Islamic progressivity" in dealing with the post-pandemic crisis of COVID-19. In addition, it also displays Islam proportionally so that it fosters optimism in realizing proof of faith with good deeds through the contribution of reform to Islamic Science as a solution to the impact of COVID-19. Where this is closely related theologically that this pandemic comes from God and those who believe and do good deeds will be given instructions. So therefore, overcoming or finding solutions to the impact of COVID-19 cannot be separated from the dimension of faith so that God can provide guidance in dealing with COVID-19 as God's word. The God says: "Indeed, those who have believed and done righteous deeds – their Lord will guide them because of their faith. Beneath them rivers will flow in the Gardens of Pleasure" (Q.S Yunus verse 9).

On the other hand, the external significance for the world community in overcoming the post-COVID-19 impacts include: 1). Provides a new perspective and breadth in the field of knowledge that tends to justify the perspective of scientific truth; 2). To develop integration and unity between religion, philosophy and science as sources of knowledge; and 3). Conceptually contributing by efforts to mitigate various issues that are seen as negative impacts of science in dealing with COVID-19 such as epistemic impact in understanding the reality of the COVID-19 crisis holistic, and ethical impact by incorporating ethical values in science to deal with post-COVID-19 impacts.

BIBLIOGRAPHY

- Abū Dāwud, Sulaymān bin Dāwud bin al-Jārawad al-Thayālisī, *Musnad Abī Dāwud al-Thayālisī*, ed. Dr. Muhammad bin 'Abd al-Muhsin al-Turky, (Cairo: Darl Hijr, Vol. 2, 1999).
- Abu Zayd, Nasr Hamid. et. al, *Reformation of Islamic Thought*, (Amsterdam: Amsterdam University Press, 2006).
- Al-Attas, Syed Muhammad Naquib, *Prolegomena to The Metaphysics of Islam An Exposition of The Fundamental Elements of The Worldview of Islam* (Kuala Lumpur: ISTAC, 1995).

- Al-Bukhāri, Muhammad bin Ismā'il Abū Abdullah al-Ja'fī. *Shāhīh al-Bukhāri*, ed. Muhammad Zuhair Nāshir al-Nāshir (Cairo: Darl Thauq al-Najāh, Vol. 7, 1422H).
- Al-Asqalāni Ibn Hajar, *Badzl al-Ma'un fi Fadhl al-Thāun*, (Riyadh: Dār al-Āshimah).
- Al-Dārimī, Abū Muhammad 'Abdullah bin 'Abd al-Rahmān bin al-Fadl bin Bahrām bin 'Abd al-Shamad al-Tamīmī al-Samarqandī, *Musnad al-Dārimī al-Ma'rūf bi Sunan al-Dārimī*, ed. Husain Salim Āsad al-Dārānī, (al-Mamlakah al-'Arabiyyah al-Su'ūdiyyah: Darl al-Mughnī, Vol. 1, 2000).
- Al-Faruqī, Ismail Raji. *Islamization of knowledge General Principles and Work Plan*, (Virginia: IIIT, 1997).
- Al-Hākīm, Abū 'Abdullāh al-Hākīm Muhammad bin 'Abdullāh bin Muhammad bin Hamduwaih bin Na'im bin al-Hakm al-Dhabī al-Thahamānī al-Naisābūrī al-Ma'rūf bi ibn al-Bai'i, *al-Mustadrak 'ala al-Shahīhain*, ed. Musthafa 'Abd al-Qādir 'Athā, (Beirut: Darl al-Kutub al-Ilmiyyah, Vol. 4, 1990).
- Al-Jabiri, Muhammad Abid, *Nahnu wa al-Turāts: Qiraāt Muāshirah fi Turātsina al-Falsafy*, (Beirut: Markaz At-tsaqāfah Al-Araby, 1993).
- Al-Nadhīm, Ibn, *al-Fahrasat*, (Beirut: Darl Ma'rifah, t.t).
- Al-Khūli, Amin, *al-Mujaddidūn fi al-Islām*, (Cairo: Maktabah al-Ussrah, 2017).
- Al-Thabrāni, Sulaymān bin Ahmad bin 'Ayyub bin Mathīr al-Khumi al-Syāmi Abu al-Qāsim *al-Mu'jam al-Kabīr lil al-Thabrāni*, ed. Hamdy bin 'Abd al-Majid al-Salafy, (Kairo: Maktabah Ibn Taimiyyah, Cet. II, Vol.9, 1994).
- Al-Zayn, Samih Latif, *al-Islam wa Idūlujiyyah wal al-Insān*, (Beirut: Darl Kutub al-Lubanani, t.t).
- Arif, Syamsyuddin, 'Sains di Dunia Islam: Fakta Historis-Sosiologis', *Islamic Science: Paradigma, Fakta dan Agenda*, ed. Syamsyuddin Arif, (Jakarta: INSITS, 2016).
- Bakar, Osman, 'Agama dan Sains dalam Perspektif Islam', *Islamic Science: Paradigma, Fakta dan Agenda*, ed. Syamsyuddin Arif, (Jakarta: INSITS, 2016).
- Dowson, Ruth, 'A Discussion of the Practical and Theological Impacts of COVID-19 on Religious Worship, Events and Pilgrimage, from a Christian Perspective', *Internatiounal Journal of Religious Tourism and Pilgrimage*, No. 7 (Tudublin: 2020): 33-51. DOI: <https://doi.org/10.21427/ytdq-3s12>
- Drapper, John William, *History of the Conflict between Religion and Science*, (Newyork: D. Appleton and Company, The International Scientific Series Vol. XII, 1875).
- Hanafī, Hasan, *al-Turāts wa al-Tajdid: mawqifunā min at-Turāts al-Qadīm*, (Cairo: New Book, 2017).
- . *al-Turāts wal al-Hadātsah: Dirāsāt wal Munāqasyāt* (Beirut: Markaz Dirāsāt al-wihdah al-'Arabiyyah, 1991).
- Hasyiem, Syafieq "COVID-19: Islamic Civil Society and State Capacity in Indonesia", *ISEAS*, no. 39 (2020): 1-8.
- Ibn Mandzūr, Muhammad bin Makram bin 'Ali Abū al-Fadhl Jamāl al-Dīn al-Anshāri al-Raraifa'i al-Ifriqī, *Lisānul al-'Arab*. (Beirut: Darl Shādir, Vol. 3, 1994).
- Imāmāh, 'Arnān Muhammad, *al-Tajdid al-Fikr al-Islāmi*, (Cairo: Darl Ibn al-Jauzy, 2003).
- Imārah, Muhammad, *Ma'ā'lim al-Manhaj al-Islāmy*, (Cairo: Darl al-Syurūq, 2009).
- Iqbal, Muhammad, *The Reconstrution of Religious Thought in Islam*, (Moskow: Dodo Press, 2009).
- Kawalcyzk, Oliwia. et.al, 'Religion and Faith Perception in a Pandemic of COVID-19', *Journal of Religion and Health*, No. 56 (Springer 2020): 2671-2678.
DOI: <https://doi.org/10.1007/s10943-020-01088-3>
- Komite Nasional Ekonomi dan Keuangan Syariah (KNEKS), *Impactsof The COVID-19 Outbreak on Islamic Finance in The OIC Countries*, ed. Dr. Sutan Emir Hidayat et al. (Jakarta: Komite Nasional Ekonomi dan Keuangan Syariah/KNEKS, 2020).
- Nasr, Seyyed Hossein, *Islamic Life and Thought*, (Lahore: Suhail Academy, 1999).
- , *Knowledge and The Sacred*, (New York: State Univerisy of New York Press, 1989).

- Pityana, N Barney, 'A Theological Statement on the Coronavirus Pandemic', *Religion & Theology*, no. 27 (Brill: 2020): 329-358.
DOI: <https://doi.org/10.1163/15743012-02703006>
- Testoni, Ines, "Eternity Between A Novel Theology and A New Science From Giordano Bruno To Emanuele Severino", *European Journal of Science and Theology*, Vol. 15, No. 5, 2018, 117-132.
- Thayyib, Ahmad, *al-Turāts wa al-Tajdīd: Munāqasyat wa Raddūhu*, (Fakultas Syariah Universitas Qatar, t.t).
- Sa'īd, Busthāmi Muhammad, *Mafhūm Tajdīd al-Dīn*, (Riyadh: Markaz at-Ta'shīl li al-Dirāsāt wa al-Buhūts, 2015).
- Setia Adi, 'Tiga Pengertian Sains Islam', *Islamic Science; Paradigma, Fakta dan Agenda*, ed. Syamsyuddin Arif, (Jakarta: INSISTS, 2016).
- Shrestham, Nistha. et. al, 'The Impact of COVID-19 on globalization', *One Health*, No. 11 (Elsevier: 2020): 1-9.
DOI: <https://doi.org/10.1016/j.onehlt.2020.100180>.
- Qur'anic Application Microsoft of word 2013.
- Qutub, Sayyid, *Muqawwimāt al-Tshawwur al-Islāmī*, (Cairo: Darl al-Syurūq, 1998).
- Zakai, Aviuh, 'The Rise of Modern Science and the Decline of Theology as the 'Queen of Sciences' in Early Modern Era", *Reformation & Renaissance Review*, Vol. 9, No. 2, 2007 125-151.
DOI: <https://doi.org/10.1558/rrr.v9i2.125>.
- Zarkasyi, Hamid Fahmy, *Mihhaj: BerIslam, dari Ritual hingga Intelektual*, (INSITS: Jakarta, 2021).
- Zaqzouq, Mahmūd Hamdy, *Hawāmis 'ala Azmah al-Fikr al-Islāmy al-Mu'āshir (Nadzariyyah Naqdiyyah)*, (Kairo: Hadiyyah Hai'ah Kibār al-Ulamā', 2018).

NOTES

1. The 18 academic studies, namely: (1). Vaccine Development; (2). Meditation/Therapy; (3). Health Care and equipment); (4). Social; (5). Economy; (6). Environmental; (7). Sustainability; (8). Psychiatric, (9). The emergence of a new workplace and work culture; (10). Information Technology Revolution; (11). Online awareness workshop and capacity building; (12). Biological Warfare; (13). Psychological issues; (14). Industry 4.0; (15). Importance of home life; (16). Global and Commercial Markets; (17) Medical Supply Chains; and (18). Public health and Policy. See detailed descriptions of the development of each of these 18 academic research areas in A. Haleem. et al, "Areas of academic research with the impact of COVID-19", *American Journal of Emergency Medicine*, (Elsevier: 2020): 2-3. DOI: <https://doi.org/10.1016/j.ajem.2020.04.022>.
2. See Ruth Dowson, "A Discussion of the Practical and Theological Impacts of COVID-19 on Religious Worship, Events and Pilgrimage, from a Christian Perspective", *International Journal of Religious Tourism and Pilgrimage*, no. 7 (Tudublin: 2020): 33. DOI: <https://doi.org/10.21427/ytdq-3s12>
3. See Komite Nasional Ekonomi dan Keuangan Syariah (KNEKS), *Impacts of The COVID-19 Outbreak on Islamic Finance in The OIC Countries* (Jakarta: Komite Nasional Ekonomi dan Keuangan Syariah/KNEKS, 2020), ed. Dr. Sutan Emir Hidayat et al., xiv.
4. Explicitly the figure of Prof. N. T. Wright, New Testament theologian and lecturer at the University of St. Andrew argues that: "Christianity offers no answers about the Coronavirus. It is not supposed to". See his opinion as well as criticism and input in N Barney Pityana, "A Theological Statement on the Coronavirus Pandemic", *Religion & Theology*, no. 27 (Brill: 2020): 345. DOI: <https://doi.org/10.1163/15743012-02703006>
5. Pityana, "A Theological Statement...", 330.

6. Oliwia Kawalcyzk et.al., “Religion and Faith Perception in a Pandemic of COVID-19”, *Journal of Religion and Health*, no. 56 (Springer 2020): 2672. DOI: <https://doi.org/10.1007/s10943-020-01088-3>
7. “*And We sent not before you any messenger except that We revealed to him that, "There is no deity except Me, so worship Me"* (Q.S Al-Anbiyâ verse 25).
8. S.M.N Al-Attas, the great of contemporary muslim scholar argues that “*What is the meant by ‘Worldview’, according to the perspective of Islam, is then the vision of reality and truth that appears before our mind’s eye revealing what existence is all about; for it is the world of existence in its totality that Islam is projecting. Thus by ‘worldview we must mean ru’yat islam li al-wujud*”. See Syed Muhammad Naquib Al-Attas, *Prolegomena to The Metaphysics of Islam An Exposition of The Fundamental Elements of The Worldview of Islam* (Kuala Lumpur: ISTAC), 1995), 2.
9. “*And indeed, for those who have wronged is a portion [of punishment] like the portion of their predecessors, so let them not impatiently urge Me*” (Q.S Al-Dzariyât verse 59).
10. Muhammad Iqbal, *The Recontruction of Religious Thought in Islam*, (Moskow: Dodo Press, 2009), 182.
11. Explicitly described as follows: From Usama bin Zaid r.a that the Prophet Muhammad said: “If you hear that *Thaun’s* disease is endemic in an area, then don’t enter that area. If you are in that area, don’t leave (run) from that area” (HR Bukhari). See Muhammad bin Ismâ’il Abū Abdullah al-Bukhârî al-Ja’fî. *Shâhîh al-Bukhârî*, ed. Muhammad Zuhair Nâshir al-Nâshir (Cairo: Darl Thauq al-Najâh, Vol. 7, 1422H), 130. See also the same meaning of prophet tradition in slightly different sentences in Abū Dâwud Sulaymân bin Dâwud bin al-Jârawad al-Thayâlisî, *Musnad Abî Dâwud al-Thayâlisî*, ed. Dr. Muhammad bin ‘Abd al-Muhsin al-Turky, (Cairo: Darl Hijr, Vol. 2, 1999), 22.
12. Ibn al-Nadhîm, *al-Fahrasat*, (Beirut: Darl Ma’rifah, t.t), 262.
13. Ibn Hajar al-Asqalâni, *Badzl al-Ma’ûn fi Fadhl al-Thâun*, (Riyadh: Dârl al-‘Āshimah).
14. See Mu’âz’s Dialogue with the Prophet Muhammad in full in Abū Dâwud Sulaymân bin al-Asy’ah bin Ishâq bin Basyîr bin Syidâd bin ‘Amr al-Azdî, *Sunan Abî Dâwud*, ed. Muhammad Yahya al-Dîn al-Hamid, (Beirut: al-Maktabah al-‘Asriyyah, Vol. 3, t.t), 303. See also with the redaction of other sentences in Abū Muhammad ‘Abdullah bin ‘Abd al-Rahmân bin al-Fadl bin Bahrâm bin ‘Abd al-Shamad al-Dârimî al-Tamîmî al-Samarqandî, *Musnad al-Dârimî al-Ma’rûf bi Sunan al-Dârimî*, ed. Husain Salîm Āsad al-Dârânî, (al-Mamlakah al-‘Arabîyyah al-Su’ûdiyyah: Darl al-Mughnî, Vol. 1, 2000), 267.
15. See ‘Arnân Muhammad Umâmah, *al-Tajdid al-Fikr al-Islâmi*, (Cairo: Darl Ibn al-Jauzy, 2003), 43.
16. Muhammad bin Makram bin ‘Ali Abū al-Fadhl Jamâl al-Dîn Ibn Mandzûr al-Anshâri al-Raraifa’î al-Ifriqî, *Lisânul al-‘Arab*. (Beirut: Darl Shâdir, Vol. 3, 1994), 107.
17. “[Allah will say], “*Are these the ones whom you [inhabitants of Hell] swore that Allah would never offer them mercy? Enter Paradise, [O People of the Elevations]. No fear will there be concerning you, nor will you grieve*” (Q.S Al-Isrâ verse 49).
18. Abū Dâwud Sulaymân bin al-Asy’ah bin Ishâq bin Basyîr bin Syidâd bin ‘Amr al-Azdî, *Sunan...*, 104. See and compare also with Abū ‘Abdullâh al-Hâkim Muhammad bin ‘Abdullah bin Muhammad bin Hamduwaih bin Na’im bin al-Hukm al-Dhabî al-Thahamânî al-Naisâbûrî al-Ma’rûf bi ibn al-Bai’i, *al-Mustadrak ‘ala al-Shahîhain*, ed. Musthafa ‘Abd al-Qâdir ‘Athâ, (Beirut: Darl al-Kutub al-Ilmiyyah, Vol. 4, 1990), 567.
19. This meaning is based on the derivation of the word *tajdid* itself in the Al-Qur’an and Hadith of the Prophet Muhammad as well as classical Arabic dictionaries. Besides that, *tajdid* itself is one of the terms in the Islamic religion and is the original word from the Arabic vocabulary. See full details in Busthâmi Muhammad Sa’id, *Mafhûm Tajdid al-Dîn*, (Riyadh: Markaz at-Ta’shîl li al-Dirâsat wa al-Buhûts, 2015), 2-17.

20. ‘Arnān Muhammad Umāmah, *al-Tajdīd al-Fikr al-Islāmi*, 16-18. These three axes are actually the perspectives of classical Islamic scholars (*al-Qudamā*). See Amin al-Khūli, *al-Mujaddidūn fi al-Islām*, (Cairo: Maktabah al-Usrah, 2017), 16.
21. See ‘Arnān Muhammad Umāmah, *al-Tajdīd al-Fikr al-Islāmi*, 19
22. Ahmad Thayyib, *al-Turāts wa al-Tajdīd: Munāqasyat wa Raddūhu*, (Fakultas Syariah Universitas Qatar).
23. Hasan Hanafi, *al-Turāts wa al-Tajdīd: mawqifunā min at-Turāts al-Qadīm*, (Cairo: New Book, 2017).
24. Muhammad Abid Al-Jabiri, *Nahnu wa al-Turāts: Qiraāt Muāshirah fi Turātsina al-Falsafy*, (Beirut: Markaz At-tsaqāfah Al-Araby, 1993). *al-Turāts wal al-Hadātsah: Dirāsāt wal Munāqasyāt* (Beirut: Markaz Dirāsāt al-wihdah al-‘Arabiyyah, 1991).
25. Ahmad Thayyib, *al-Turāts wa al-Tajdīd* ..., 133. All of the response movements of these reformist Islamic scholars essentially share the voice to revitalize and re-interpret the meaning of *turāts* as heritage and *tajdid* in Islamic thought. See Lihat Nasr Hamid Abu Zayd et. al, *Reformation of Islamic Thought*, (Amsterdam: Amsterdam University Press, 2006), 33.
26. Seyyed Hossein Nasr, *Islamic Life and Thought*, (Lahore: Suhail Academy, 1999), 16.
27. See the conflict for example in John William Drapper, *History of the Conflict between Religion and Science*, (Newyork: D. Appleton and Company, The International Scientific Series Vol. XII, 1875).
28. For example about attacks or discrimination experienced by scientists such as Galileo Galiei, Copurnicus, Giarduno Bruno, and Baruch Spinoza. See Avihu Zakai, “The Rise of Modern Science and the Decline of Theology as the 'Queen of Sciences' in Early Modern Era”, *Reformation & Renainssance Review*, Vol. 9 (2), 133. DOI: <https://doi.org/10.1558/rrr.v9i2.125>. See also Ines Testoni, “Eternity Between A Novel Theology and A New Science From Giordano Bruno To Emanuele Severino”, *European Journal of Science and Theology*, Vol. 15 (5), 118-123.
29. “Recite in the name of your Lord who created” (Q.S. Al-‘Alaq verse 1).
30. “And they will say, “If only we had been listening or reasoning, we would not be among the companions of the Blaze.”(Q.S Al-Mulk verse 10) and “Then do they not give thought? There is in their companion [Muhammad] no madness. He is not but a clear Warner” (Q.S Al-‘Arāf verse 184).
31. “Did they not see that it could not return to them any speech and that it did not possess for them any harm or benefit?” (Q.S. Thaha verse 89).
32. “Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills. And he who associates others with Allah has certainly fabricated a tremendous sin” (Q.S. An-Nisā verse 48).
33. “Say, [O Muhammad], “Travel through the land and observe how He began creation. Then Allah will produce the final creation. Indeed Allah, over all things, is competent” (Q.S. Al-Ankabūt verse 20).
34. From Ibn Mas’ūd r.a that the Prophet Muhammad said: “Seeking knowledge is an obligation for all Muslims”. See Sulaymān bin Ahmad bin ‘Ayyub bin Mathīr al-Khumi al-Syāmi Abu al-Qāsim Al-Thabrāni, *al-Mu’jam al-Kabīr lil al-Thabrāni*, ed. Hamdy bin ‘Abd al-Majīd al-Salafy, (Kairo: Maktabah Ibn Taimiyyah, Cet. II, 1994), Vol. 9, 195.
35. Briefly related to the historical-sociological facts of the progress and decline of science in the Islamic world, we can see in the article written by Syamsyuddin Arif, “Sains di Dunia Islam: Fakta Historis-Sosiologis”, *Islamic Science: Paradigma, Fakta dan Agenda*, ed. Syamsyuddin Arif, (Jakarta: INSITS, 2016), 82-97.
36. See Mu’āz’s dialogue popular with the Prophet Muhammad in full in Abū Dāwud Sulaymān bin al-Asy’ah bin Ishāq bin Basyīr bin Syidād bin ‘Amr al-Azdī, *Sunan* .., 303.
37. Abū Dāwud Sulaymān bin al-Asy’ah bin Ishāq bin Basyīr bin Syidād bin ‘Amr al-Azdī, *Sunan*..., 104.
38. Abū Dāwud Sulaymān bin al-Asy’ah bin Ishāq bin Basyīr bin Syidād bin ‘Amr al-Azdī, *Sunan*..., 104.

39. See this discussion comprehensively in Osman Bakar, "Agama dan Sains dalam Perspektif Islam", *Islamic Science: Paradigma, Fakta dan Agenda*, ed. Syamsyuddin Arif, (Jakarta: INSITS, 2016), 26-42.
40. According to Adi Setia's research regarding the definitive formulation of Islamic Science, in the end, the discourse leads to three definitions. Firstly: Islamic Science as a scientific discipline that examines the history of Islamic Civilization and its relation to the development of science and technology in the Western world. Secondly: Islamic Science is a scientific discipline in the field of Science Philosophy and Islamic Philosophy which formulates various concepts, philosophies, and scientific methodologies that have, are, or should guide science activities in Islamic civilization. Thirdly: Islamic Science is a scientific discipline that examines the reformulation of Islamic Science as a long-term research program (research program) that is *tajribi* (experimental), *amali* (practical), and sensory (empirical) which aims to carry out the values of knowledge and the values of Islamic Adab in science and technology activities in the present era. See the comprehensive discussion of these three definitions by Adi Setia, "Tiga Pengertian Sains Islam", *Islamic Science; Paradigma, Fakta dan Agenda*, ed. Syamsyuddin Arif, (Jakarta: INSISTS, 2016), 44-49.
41. For example, the foundation of the Islamization of Science according to Ismail Raji al-Faruqi is based on the concept of "al-Tawhid as Worldview". Look at his work, *Al-Tawhid Its Implications for Life and Thought*, (Virginia: IIIT, 1992), 9. While the perspective of Syed Muhammad Naquib Al-Attas formulates it with the concept of "Islamic Worldview or *Ru'yatul Islam lil al-Wujūd*". See in his entitled *Prolegomena...*, 2. As for Seyyed Hossein Nasr himself, he formulated it based on "Scientia Sacra" which originated from a transcendent tradition. See his full explanation in his work entitled *Knowledge and The Sacred*, (New York: State University of New York Press, 1989), 119.
42. See Mahmūd Hamdy Zaqqūq, *Hawāmīs 'ala Azmah al-Fikr al-Islāmy al-Mu'āshir (Nadzariyyah Naqdiyyah)*, (Kairo: Hadiyyah Hai'ah Kibār al-Ulamā', 2018), 23-26.
43. In this regard, Muhammad Iqbal also stated that as "culture movement Islam reject the old static view of the universe, and reaches as dynamic views". See Muhammad Iqbal, *The Reconstruction of Islamic Thought...*, 175.
44. "But seek, through that which Allah has given you, the home of the Hereafter; and [yet], do not forget your share of the world. And do good as Allah has done good to you. And desire not corruption in the land. Indeed, Allah does not like corrupters" (Q.S Al-Qasas verse 77). See also that God says: "And they were not commanded except to worship Allah, [being] sincere to Him in religion, inclining to truth, and to establish prayer and to give zakah. And that is the correct religion" (Q.S Al-Bayyinah verse 5).
45. It does not mean that Islam absolutely negates it so that its people do not behave rationally. The emphasis on "subject" here is meant as a form of servant who is always submissive and obedient to his creation.
46. "Say, "Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds" (Q.S Al-An'ām verse 162).
47. Sayyid Qutub, *Muqawwimāt al-Tshawwur al-Islāmī*, (Cairo: Darl al-Syurūq, 1998), 41.
48. Samih Latif al-Zayn, *al-Islam wa Idūlujiyyah wal al-Insān*, (Beirut: Darl Kutub al-Lubanani), 8.
49. Syed Muhammad Naquib Al-Attas, *Prolegomena...*, 2.
50. *Ibid*
51. Muhammad Imārah, *Ma'a'lim al-Manhaj al-Islāmy*, (Cairo: Darl al-Syurūq, 2009), 25.
52. The Worldview of Islam is a theistic worldview (God Centris) whose substance is the belief that Allah SWT is a god who deserves to be worshiped, the Creator of the universe, and who made humans the center of the creation of the universe. Besides that, this theistic worldview of Islam contrasts with secular and atheist views. From this, we can understand at a glance and implicitly that the understanding or concept of God is a basic element of the Islamic worldview itself. Which then gave birth to other elements such as the

concept of revelation, the concept of religion, the concept of science and others. More structurally, Hamid Fahmy Zarkasyi put forward elements in the Islamic worldview, namely; 1). The concept of God, where the Islamic Worldview requires humans to think accompanied by faith or belief in God...; 2). The concept of Revelation, in which the human thinking process in the Islamic Worldview requires that it is always associated with revelation; 3). Integral (*tawhīdī*), in which the Islamic Worldview does not only involve aspects of social or natural reality, but is multi-dimensional such as the integration of *ukrawhi* and worldly dimensions, empirical-non-empirical, and involves aspects of Shari'a, faith and morality; and 4). Islamic Worldview requires humans to think based on empirical and non-empirical matters based on or based on God's revelation..., See this explanation comprehensively Hamid Fahmy Zarkasyi, *Mihhaj: BerIslam dari Ritual hingga Intelektual*, (INSITS: Jakarta, 2021), 212.

53. A. Haleem, et al, "Areas of academic research...", 2-3.