

The Object of Islamization of Contemporary Human Knowledge (IOCHK)

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Abstract

The term Islamization is defined in various manner by different Muslim intellectuals. There are more than twenty Muslim scholars who defined the phrase IOCHK with different connotations, concepts, and theories that one may be complementary to the other and may also opposing one another. This article attempts to analyse and classify the definition of IOCHK based on the scientific research program of Imre Lakatos and the theory of scientific paradigm of Thomas Kuhn. According to them, there are three pivotal aspects of science: namely Hard Core, Hypothesis and series of theories. The researcher will apply the method of content analysis by comparing, contrasting and classifying different aspects. Using an analytical approach, this paper concludes that there are three main objects of IOCHK: Worldvieu, Paradigm and Theories or Branch of Knowledge. In addition, the researcher also attempts to resolve the problem of the definition of IOCHK. This could also remove some misunderstandings and unfounded criticisms designated by other Muslim scholars.

Keywords: *Islamization of Contemporary Human Knowledge, Islamic Worldvieu, Paradigm, Theory and Object.*

Abstrak

Istilah Islamisasi didefinisikan dengan berbagai cara oleh para intelektual Muslim yang berbeda. Hasil dari penelitian ini menunjukkan bahwa terdapat lebih dari dua puluh cendekiawan Muslim yang mendefinisikan frasa Islamisasi Ilmu Pengetahuan Kontemporer

dengan konotasi, konsep, dan teori yang berbeda-beda, yang mana setiap definisinya bisa saling melengkapi dan bisa juga saling bertentangan. Artikel ini mencoba menganalisa dan mengklasifikasikan definisi Islamisasi Ilmu Pengetahuan Kontemporer berdasarkan program penelitian ilmiah Imre Lakatos dan teori paradigma ilmiah Thomas Kuhn. Menurut mereka, ada tiga aspek penting dalam ilmu: yaitu Hard Core, Hipotesis dan rangkaian teori. Peneliti akan menerapkan metode analisis konten dengan membandingkan dan mengklasifikasikan aspek-aspek yang berbeda. Dengan menggunakan pendekatan analitis, artikel ini menyimpulkan bahwa ada tiga objek utama Islamisasi Ilmu Pengetahuan Kontemporer: Worldview, Paradigma dan Teori atau Disiplin Ilmu. Selain itu, peneliti juga mencoba untuk menyelesaikan masalah definisi Islamisasi Ilmu Pengetahuan Kontemporer. Hal ini juga dapat mengatasi beberapa kesalahpahaman dan kritik tak berdasar yang ditunjuk oleh para cendekiawan Muslim lainnya terhadap Islamisasi.

Kata Kunci: *Islamisasi Ilmu Pengetahuan Kontemporer, Worldview Islam, Paradigma, Teori dan Objek.*

Introduction

The concept of Islamization of Contemporary Human Knowledge (IOCHK), was initiated by Syed Muhammad Naquib al-Attas (1931-...) and declared for the first time in two consecutive World Conferences on Islamic Education, at Makkah and Islamabad in 1977 and 1981 respectively. Later Ismail Raji al-Faruqi (1921-1986) disseminated this idea in 1981 by establishing International Institute of Islamic Thought (IIIT).¹ This idea and concept has become pivotal issue of the Muslim ummah which was further developed as a living discourse that several Muslim scholars discuss, explicate, and develop it. Consequently, conferences, seminars and workshops were held in different Muslim countries that brought about the publication of number of books, articles, and monographs on and related to IOCHK.

There are different definitions of Islamization of contemporary human knowledge proposed by Muslim scholars. The exponent of this concepts such as Syed Muhammad Naquib

¹ Wan Mohd Nor Wan Daud, *The Educational Philosophy and Practice of Syed Muhammad Naquib Al-Attas* (Kuala Lumpur: ISTAC, 1998), 371–389.

al-Attas, Ismail Raji al-Faruqi, Ibrahim Ragab, Abdul Hamid Abu Sulayman, M. Kamal Hasan, SH. Nasr, Taha Jabir Alwani, AK Brohi, Raziuddin Siddique, M. Mumtaz Ali, Ziauddin Sardar and the likes, have different definitions and concepts. Syed Muhammad Naquib al-Attas, in his work “Islam and Secularism” for instance, defines Islamization of contemporary knowledge,² as to liberate Muslim mind from the domination of Western secular knowledge, that had confused their worldview, deconstruct their culture and knowledge.³ Ismail Raji al-Faruqi, in slightly different perspective proposes Islamization of Knowledge with reference to “*Tawhid*”, to rebuild education based on Islamic worldview, culture and civilization.⁴ Taha Jabir al-‘Alwani defines Islamization of knowledge as “intellectual pursuit’ by which one examines, summarizes, correlates, and publish the result from the perspective of an Islamic outlook on life, man, and the universe in the context of changing circumstances.”⁵ The three definition above suggest different meaning and concept of Islamization. However, there are scholars who still misunderstood the meaning of Islamization and some even rejected the concept of Islamization and prefer to use the term integration instead. Despite that, many scholars

² Syed Muhammad Naquib Al-Attas, *Islam and Secularism, Islamic Youth Movement of Malaysia* (Kuala Lumpur: ABIM, 1978), 124.

³ Syed Muhammad Naquib al-Attas defined Islamization as the liberation of man first from magical, mythological, animistic, national-cultural tradition opposed to Islam, and then from secular control over his reason and his language. The man of Islam is he whose reason and language are no longer controlled by magic, mythology, animism, his own national and cultural traditions and secularism. He is liberated from both the magical and the secular worldview. We have defined the nature of Islamization as a liberating process. It is also liberation from subservience to his physical demands which incline towards forgetfulness of his true nature, becoming ignorant of his true purpose and unjust to it. Ibid

⁴ Ismail Raji al-Faruqi defined Islamization as recasting knowledge as Islam relates to it. . .i.e. to redefine and reorder the data, to rethink the reasoning and relating of the data, to reevaluate the conclusions, to re-project the goals, and to do so in such a way as to make the disciplines enrich the vision and serve the cause of Islam.

⁵ Taha Jabir Al-Awani, “The Islamization of Knowledge: Yesterday and Today,” *The American Journal of Islamic Social Science* 12, no. 1 (1995): 83.

declared that the object of Islamization is Western secular sciences or contemporary human knowledge, and only few of them include Islamic Religious Sciences.

Most of the Muslim scholars who are in agreement with the object of IOCHK are still dispute on which part of sciences that should be Islamized. Some scholars concentrate on epistemology and paradigm, the others pointing at worldview and philosophy and the rest emphasizes on the discipline of knowledge, theories and concepts. There are not many Muslim scholars who thoroughly see the Islamization of Contemporary Western science in more detail. It can be said that the Western science is not yet seen from its three important aspects, namely worldview, paradigm and theory as formulated by Imre Lakatos. This paper tries to portray the discourse of Islamization from the perspective of the three aspects of science that was proclaimed by Imre Lakatos.

The Theory of Science

As regard to the area of sciences we shall refer to two renown Western scientists who are well known for their concern on the development of science in the West. They are Thomas S Kuhn and Imre Lakatos. The former is well-known for his theory of “paradigm shift”, while the latter is reputed with his three layers of research program. Paradigm according to Thomas Kuhn is a set of common belief and agreement shared between scientists about how problem should be understood and addressed.⁶ In other words, it is broad, yet definable collection of theories, rules, and disciplinary matrix adhered to by a scientific community that enables it to conduct normal science. Lincoln and Guba in their work *Naturalistic Inquiry*, interpret the meaning of “common belief” in line with Kuhn’ paradigm as the way the scientist look at the research object based and it consists of five axiom: (1) the nature of

⁶Thomas Kuhn, *Structure of Scientific Revolutions, Foundation of the Unity of Science* (Chicago: University of Chicago Press, 1970), 176.

reality, this refers to ontology, (2) the relationship between knower to the known that refers to epistemology, (3) the possibility of generalization and (4) the possibility of generalization causal linkage which are usually referred to methodology, (5) the role of value that refers usually to axiology.⁷ Then, paradigm of science according to Thomas Kuhn consists of ontology, epistemology, methodology and axiology. In the case of the following definitions, when Muslim scholars mention epistemology, ontology, and methodology, this will be regarded as dealing with paradigm.

The problem is that Kuhn does not mention worldview separately from paradigm because according to Edwin Hung, the exponent of Kuhn, “Each paradigm determines the way science should be practiced. It is a *weltanschauung*”⁸ In somewhat similar inference to Gary Gutting, other Kuhnian scientist alleged that: “...to accept a paradigm is to accept a comprehensive scientific, metaphysical and methodological worldview.”⁹ This implies that worldview is included in paradigm.

To resolve the problem of overlapping worldview with paradigm of Thomas Kuhn, we could employ the theory of Imre Lakatos. In his research program, he proposed the layers or the areas of sciences into three: *first* Hard Core which means basic assumption that characterizes the scientific research program that underlies, which cannot be rejected or modified. It must be protected from the threat of falsification; this is equal to worldview. *Second*, Protective Belt that comprises of the surrounding set of assumptions that are, ultimately, subject to negotiation and amendment in the light of work carried out in the program. This is the same level as paradigm. *Third*, Series of theories, it is the link between one theory and another theory in which the next theory

⁷ Yvonna S Lincoln and Egon G Guba, *Naturalistic Inquiry*, 1985, 137.

⁸ Edwin Hung, *The Nature of Science: Problem and Perspectives* (California: Wardsworth, 1997), 368.

⁹ Gary Gutting, *Paradigm and Revolution: Appraisal and Application of Thomas Kuhn's Philosophy of Science* (Notre Dame: University of Notre Dame Press, 1980), 1.

is the result of an auxiliary clause added from previous theory.¹⁰ In other words, the three layers of research program proposed by Lakatos consist of worldview, paradigm and theory. In almost the same classification, Mumtaz Ali also categorized philosophy of science into three broad areas: 1) methods of investigation 2) epistemology and 3) metaphysics.¹¹ The first two areas, in terms of Thomas Kuhn's and Lakatos' theory could be included in paradigm, while metaphysics could be put in the domain of worldview.

Therefore, to simplify those classifications the researcher classifies the Western knowledge based on Thomas Kuhn and Lakatos' classification. They are: *firstly*, worldview that scholars employ in other terms as metaphysics, basic belief, or wisdom, values, framework etc. *Secondly*, paradigm that consists of ontology, epistemology, methodology and axiology. *Thirdly*, theories that include concepts and general principles. All these three areas of science are the property of every branch of knowledge or discipline of sciences.

The Definition of Islamization of Contemporary Human Knowledge

There are several definitions of IOCHK from number of scholars who have different academic backgrounds. They have different concern or emphasis on which part of science should be subject to IOCHK. Some emphasize on the replacement of worldview or philosophy. Others emphasize on epistemology, methodology or framework. There are also scholars who emphasize on the Islamization of discipline or branch of knowledge, while others on the theories of Western sciences. Before we discuss the definition of Muslim scholars on the meaning of IOCHK, and to

¹⁰ Imre Lakatos, *Introduction: Science and Pseudoscience*, "Methodology of Scientific Research Programmes", ed. John Worral and Gregorie Curri (Cambridge: Cambridge University Press, 1987), 1.

¹¹ Muhammad Mumtaz Ali, *Islamization of Modern Science and Its Philosophy, a Contemporary Civilization Discourse* (Malaysia: IIUM Press, 2019), 14.

do justice to Western sciences, we shall depict the areas of Western sciences according to them.

Since Western science is the main target of IOCHK, the following definitions of it are proposed by Muslim scholars which will be seen also from those three Western categories of sciences. In the following discussion, therefore, the researcher attempts to categorize scholars' definition of IOCHK with three emphases. *Firstly*, the definitions that emphasize on the worldview factor for Islamization; *secondly*, the definitions that focus on the Islamization of scientific paradigms that include ontology, epistemology, methodology and axiology; *lastly*, the definition that concern about theories and concept. Be that as it may, certain scholars may emphasize on more than one aspect of knowledge or the whole discipline or branch of knowledge. Certainly, the way or the method of Islamization could be in the form of replacement of the whole part of worldview, shifting paradigm or modifying theories and concepts as far as it could be adapted into Islamic worldview.

However, to do justice to the initiator of IOCHK the researcher discuss firstly the definition proposed by al-Attas and al-Faruqi. In consonant to the classification of science in the West, while proposing the need of IOCHK, al-Attas' definition touches all areas of Western science namely worldview, paradigm and theories. In the definition of IOCHK, he clearly identified the word "contemporary or the present-day" knowledge as its object. The first thing that need to be Islamized is the un-Islamic concept within the worldview of the human mind and hence he defines IOCHK as

"...the liberation of man first from magical, mythological, animistic, national-cultural tradition opposed to Islam, and then from secular control over his reason and his language... It is also a liberation from subservience to his physical demands which incline toward the secular and injustice to his true self or soul, for man as physical being incline toward forgetfulness of his true nature, becoming ignorant of his true purpose and unjust to it."¹²

¹² Al-Attas, *Islam and Secularism, Islamic Youth Movement of Malaysia*, 56.

The above quotation suggests that IOCHK is the transformation or the replacement of worldview that appears in the form magical, mythological, animistic, cultural tradition, secular thought that opposes to Islam by replacing them all with the Islamic worldview. To carry out this task Muslims should do critical evaluation and exclusion of negative elements in modern Western sciences. Following this task al-Attas recommended the Muslims to infuse Islamic elements and key concepts in every branch of knowledge. It seems that al-Attas has similar position to Thomas Kuhn who does not separate paradigm from worldview. This indicates that Islamization of contemporary Knowledge for al-Attas replaces the Western worldview and operationally Islamizing those aspects or areas of Western sciences which go against the Islamic worldview. By commenting on this concept of IOCHK, Wan Mohd. Nor Wan Daud (1955) regarded the Islamization of Contemporary Knowledge as proposed by al-Attas as an epistemological revolution¹³ or epistemological method.¹⁴ Detailed steps will be elaborated in the next part.

Another initiator of IOCHK is Isma'il Raji al-Faruqi. He stressed on human knowledge that should be supplemented with Islamic vision or worldview. For him to Islamize human knowledge is:

...to recast the whole legacy of human knowledge from the stand point of Islam, this means to recast knowledge as Islam relates to it and it is to redefine and reorder the data, to rethink the reasoning and relating of the data, to re-evaluate the conclusions, to re-project the goals - and to do so in such a way as to make the disciplines enrich the vision and serve the cause of Islam.¹⁵

¹³ Daud, *The Educational Philosophy and Practice of Syed Muhammad Naquib Al-Attas*, 371.

¹⁴ Wan Mohd. Nor Wan Daud, *The Beacon on the Crest of Hill-A Brief History and Philosophy of the Internasional Institute of Islamic Thought and Civilization* (Kuala Lumpur: ISTAC, 1991), 32–33.

¹⁵ Isma'il Raji Al-Faruqi, *Islamization of Knowledge: General Principles and Work Plan* (Virginia: IIIT, 1991), 23.

The aforementioned quotation allows us to infer that al-Faruqi emphasized on epistemology and methodology which are part of scientific paradigm. However, the basis of this epistemological process is the vision of Islam that could be deemed as worldview of Islam. Practically, as it has been clarified by Ibrahim Ragab, al-Faruqi's concept of IOCHK involves the process of integration of knowledge based on Islamic source, generated by modern social science method.¹⁶ In this sense, there are two main areas of Western Science as the main concern of al-Faruqi, namely paradigm and worldview.

The scholars who emphasize on the importance of worldview in the process of IOCHK, employ different terms such as philosophy, values, wisdom, religious belief or divinity, outlook or vision. Seyyed Hossein Nasr, for example accentuated the role of Islamic worldview for IOCHK by putting different subjects into Islamic worldview. He defined IOCHK as:

...integrating various subjects into the Islamic worldview... to try unifying the two educational systems and bring into being a system which will train student who will remain devoutly Muslim and attached to their own tradition while learning disciplines such as modern physics, chemistry, engineering or the social science which have come from West.¹⁷

Nasr seems to be treating Islamic worldview as the melting pot where all Western system and disciplines of knowledge, including natural and social sciences should be integrated into Islamic worldview. However, the epistemological process for bringing Western discipline of knowledge into Islamic worldview warrant further explication. The detail epistemological process is proposed by Taha Jabir al-Alwani (1935–2016). He elucidated IOCHK as “intellectual pursuit’ by which one examines, summarizes, correlates, and publish the result from the perspective

¹⁶ Ibrahim Ragab, “*On the Nature and Scope of the Islamization Process*” *Intellectual Discourse*, n.d., 113–22.

¹⁷ Seyyed Hossein Nasr, *A Young Muslim's Guide to the Modern World*, III (Chicago: Kazi Publication, 2003), 130.

of an Islamic outlook on life, man, and the universe in the context of changing circumstance.”¹⁸ If Nasr proposed to put worldview as the place of integration all subject, al-Alwani proposed to utilize worldview as the basis for epistemological process, he employed the term “outlook” instead. Even though the three aspects of outlook already constitute worldview, it differs from the aspect of worldview proposed by al-Attas that consists of all fundamental concepts of Islam mainly the concept of God, revelation, creation, nature of human being, knowledge, din, freedom, value and virtue, happiness etc.¹⁹ Perhaps Alwani limited the aspect of outlook for the purpose of responding the changing circumstances.

Another definition that also highlighted the importance of Islamization was proposed by Jaafar Sheikh Idris (1931-...). IOCHK according to him is “altering materialistic atheistic philosophy in the contemporary knowledge with the worldview of Islam which is based on the Real Truth.” This definition does not ask for Islamization of the Western worldview, but alteration of un-Islamic worldview with the Islamic one, which means the replacement or alteration of materialistic atheistic philosophy. The same emphasis was proposed by Danjuma A. Maiwada, who construed Islamization as “the transformation of a worldview from one that is “crooked” or *jabil* (ignorant) to one that is Islamic.”²⁰ To transform means to change a thing into a different thing or implies a major change in form, nature, or function. If Maiwada meant IOCHK as transformation this implies that the crook worldview should be replaced with the Islamic one. The importance of transformation is also highlighted by Mumtaz Ali,

¹⁸ Taha Jabir Al-Awani, “The Islamization of Knowledge: Yesterday and Today,” *The American Journal of Islamic Social Science* 12, no. 1 (1995): 83.

¹⁹ Syed Muhammad Naquib Al-Attas, “The Worldview of Islam, An Outline, Opening Adress,” in . . . *Islam and the Challenge of Modernity, Proceeding of the Inaugural Symposium on Islam and the Challenge of Modernity: Historical and Contemporary Context* (Kuala Lumpur: ISTAC, 1996), 29.

²⁰ Danjuma A. Maiwada, “Islamization of Knowledge: Background and Scope,” *The American Journal of Islamic Social Sciences* 14, no. 2 (1997): 275.

as the most significant milestone of IOCHK, for it is related to broader goal of changing Muslim society.²¹

Employing the term philosophy, rather than worldview Abu al-Qasim Hajj Hammad (1942–2004) defined IOCHK as the “breaking of the connection between the scientific achievements of human civilization and the transmutations of postulative philosophy. That being said, science may be employed by means of a methodological order which is religious rather than speculative in nature.”²² Here Hammad expounded the term “postulative philosophy”, whereas Jaafar used the term “atheistic philosophy” which is still within the domain of worldview. This definition could be understood that IOCHK is changing the speculative philosophy within contemporary sciences with the Islamic one.

In short, the foregoing discussion suggested different definitions with the stressing point generally on worldview with different term as outlook, vision, postulate philosophy and materialistic atheistic philosophy and the like. This emphasis to certain extent is justifiable since worldview is regarded in the West as basic assumption, basic belief and all of which are the foundation of science. Afterward, we shall elaborate other definitions that stress on paradigm of knowledge but still referring to worldview.

The other prominent scholar on IOCHK and former Director of IIIT is Abdul Hamid Abu-Sulayman (1933-2021). In his work *Islamization: Reforming Contemporary Knowledge*, he delineated IOCHK as critical examination against disciplines of contemporary knowledge with Islamic vision and recasting them under categories consistent with that vision.²³ In his other work, he defined IOCHK as “... a way and method to formulate a methodological, scientific,

²¹ Ali, *Islamization of Modern Science and Its Philosophy, a Contemporary Civilization Discourse*, 22.

²² Imad al-Din Khalil, *Islamization of Knowledge: A Methodology* (Herndon: IIIT, 1994), 5.

²³ Abdul Hamid Abu Sulaiman, *Islamization: Reforming Contemporary Knowledge* (Herndon: IIIT, 1994).

mental approach to the humanities, social sciences and applied sciences”.²⁴ Here the object of IOCHK in the first definition is modern and contemporary disciplines of knowledge. Meanwhile the second definition becomes more detail namely humanities, social sciences and applied sciences. The foundation of carrying out that process is “Islamic vision”, which is conceptually equal to Islamic worldview, while for the process he mentioned the methodological, scientific and mental approach which is equal to paradigm. This implied that Abu Sulayman has already presented two important elements of sciences namely the vision or worldview and methodology or paradigm. However, the latter point warrants further explanation whether this follows Kuhnian paradigm or purely Islamic paradigm.

The other scholar that underlines on paradigm but still within the ambit of worldview is Mohd Kamal Hassan (1942-...). He posited that worldview of Islam as the term of reference for IOCHK. While altering the term Islamization with “Islamicization” of Contemporary Human Knowledge, Kamal described IOCHK as:

An alternative paradigm for pursuing, teaching, developing, organizing, disseminating, utilizing and evaluating contemporary human knowledge in accordance with the worldview, fundamental, ethical values and norms of Islam.²⁵

Here Kamal’s definition of Islamicization places Western knowledge as the object and the way of Islamicization is altering Western paradigm or may be called shifting paradigm. Interestingly he treated worldview with reference to that paradigmatic process. However, what Kamal meant by paradigm is not like what has been postulated by Thomas Kuhn that consisted of five elements

²⁴ Muhammad Amimul Ahsan, Abul Kalam Mohammad Shahed, and Afzal Ahmad, “IOCHK: An Agenda for Muslim Intellectuals,” *Global Journal of Management and Business Research Administration and Management* 13, no. 1 (2013): 36.

²⁵ Muhammad Mumtaz Ali, *History and Philosophy of Islamization of Knowledge* (Selangor: IIUM Press, 2013), 31.

namely: ontology, epistemology, cosmology, methodology, ethic or aesthetic. Kamal's proposal focused on some ethical problems in Western knowledge either humanities or natural, physical and applied sciences which are contrary or repugnant to Islam. In this particular point, namely worldview, Kamal seems to be regarding fundamental, ethical values and norm of Islam as other than worldview. Possibly Kamal believed that ethical values and norms are more practical. He proposed intellectual reform by "inculcating spiritual and moral values, proper intellectual outlook and work ethics in the personality and conduct of the Muslim academic, scholars and administration."

What is interesting in Kamal Hasan's proposal? He is in the opinion that religious sciences in Islam should also be relevant, known also as reform (*Islāh*) or renewal (*tajdīd*). This certainly does not touch something permanent and fundamental in the teaching of Islam. It is only for the area or matters which are subject to change over time (*mutaghayyirat*)²⁶

Another definition that alludes certain elements of paradigm is to be found in Ibrahim Ragab (1937). He defines IOCHK as "an epistemological or methodological concern", which implies that it is systematic movement from the other-than-Islamic ontology and epistemology to the Islamic one. He also believed that epistemology, ontology and methodology are three important elements of paradigm as absolute prerequisites for any attempt to 'Islamize' a social science discipline, a subject, or even one social science concepts.²⁷ However, the process of shifting methodological ontological and epistemological assumptions from Western science to Islamic one is interesting issue in this paradigm. The same definition that touches on paradigm is proposed by Hasan Dzilo who opined that "the concept of IOCHK is not monospermous. It involves multiple approaches to the various forms of modern-

²⁶ Ali, 30–32.

²⁷ Ibrahim A. Ragab, "On the Nature and Scope of the Islamization Process: Towards Conceptual Clarification" 3, no. 2 (1995): 120.

world thought in the context of the Islamic intellectual tradition, including metaphysical, epistemological, ethical and methodological premises regarding the modern issue of knowledge”.²⁸ As Albeit forgot to mention the term paradigm, he referred to three important aspects of sciences namely metaphysical assumption (worldview), epistemology, ethic and methodology. However, he missed one of the most important elements of paradigm namely ontology, whereas ontology for Ragab is also considered important.

Other definition that focuses on paradigm is held by Sarfaraz Niyozov and Nadeem Memon. The two define IOCHK as

“...a broad based, diverse and evolving epistemological, ontological, and pedagogical strategy that aims to counteract not just western and secular, but also any other non-western, and in some cases, not-so-proper-Muslim encroaches into Muslim psyche and society”.

They clarify further that IOCHK is:

...an alternative paradigmatic endeavour; it is based on premise that all knowledge can be and needs to be understood from within an Islamic worldview.²⁹

Unlike other scholars, for Safaraz and Nadeem the object of IOCHK is not only Western secular knowledge, but also other knowledge which are un-Islamic. In this definition worldview is utilized as the framework for understanding all knowledge.

A definition that does not mention worldview and paradigm but stresses only on epistemology is proposed by Ziauddin Sardar (1951-...). He argued that IOCHK is not Islamization of Western science, but “Islamization of the epistemology of Western science” and therefore Islamization of disciplines to him is irrelevant to Muslims³⁰. From this, it could be inferred that for Sardar the

²⁸ Dzilo Hassan, “The Concept of Islamization of Knowledge and Its Philosophical Implications,” *Islam and Christian-Muslim Relations* 23, no. 3 (2012): 248.

²⁹ Sarfaraz Niyozov and Nadeem Memon, “Islamic Education and Islamization: Evolution of Theme, Continuities and New Direction,” *Journal of Muslim Minority Affairs* 31, no. 1 (n.d.): 14.

³⁰ Ziauddin Sardar, *Rediscovery Islamic Epistemology in Islamic Futures: The Shape of*

target of IOCHK is epistemology and therefore, to Islamize Knowledge is to evolve epistemology. Strangely, he also believed that this epistemological process could innovate appropriate disciplines within the conceptual categories and framework of Islam.³¹ Perchance, Sardar intended to provide more priority to epistemological process than to discipline of knowledge, while anticipating the rise of new discipline. However, Sardar missed to mention Islamic worldview as the basis of this epistemological process.

The last category of definitions focused on the third element of knowledge, namely theories of human knowledge with such different term as contemporary disciplines, branches of knowledge or knowledge system. The simplest definition is held by MA Kazi who proposed the idea of assimilation. Thus, IOCHK for him is “assimilation of what is good in human knowledge into an Islamic framework, and to use this knowledge for the greater good in Muslim society.”³² Here the object of Islamization is human knowledge and the tool for the assimilation is Islamic framework that may be understood as paradigm or worldview. The problem is on the way of how to assimilate positive thing in the human knowledge with Islamic framework.

The same object as Kazi’s definition was proposed by A.K. Brohi (1915-1987). He uttered IOCHK as a process to “reorganize the elements of modern knowledge and to purge it of deleterious elements, which are currently at war with the sanctity of our religious beliefs and practices”.³³ This definition seems to be the early step of IOCHK which al-Attas used to call

Ideas to Come (Kuala Lumpur: Pelanduk Publication, 1988), 89.

³¹ Sardar, 100.

³² Muhammad Amimul Ahsan, Abul Kalam Mohammad, and Shahed and Afzal Ahmad, “Islamization of Knowledge: An Agenda for Muslim Intellectuals,” *Global Journal of Management and Business Research Administration and Management* 13, no. 10 (2013): 37.

³³ A.K Brohi, *Islamization of Knowledge: A First Step to Integrate and Develop the Muslim Personality and Outlook* (Herndon: IIIT, 1993), 37.

it de-Westernization, that is to eradicate the negative elements of Western sciences, while the next process according to al-Attas is integration. The term of reference for this is religious belief and practice and not worldview. Brohi even simplified the goal of IOCHK as re-writing standard textbooks of social sciences based on the Qur’anic principles, including the elimination of elements that are harmful for Islamic values and knowledge.³⁴ Brohi does not touch the term or concept of Islamic worldview whatsoever, while religious belief and practice cannot be deemed worldview in conceptual sense. Therefore, this definition is practical steps.

Another definition that emphasizes on epistemology was delivered by M. Razziuddin Siddiqui (1908-1993). He claimed IOCHK as “to organize and develop the system of knowledge based on the concept, principles and methodology which are in conformity with the spirit of Islam and the epistemology derived from the Qur’an.”³⁵ In fact, Siddique’s definition also covered the three elements of IOCHK: the object of IOCHK is the “system of knowledge” or the discipline of knowledge, whose foundation is not the “spirit of Islam”. Instead of the worldview of Islam, and paradigm, he mentioned only one element namely epistemology, neglecting the ontology, the ethics and methodology. However, Siddique’s definition is not quite clear since “the system of knowledge” derived from the Qur’an is not necessarily implying the process of Islamizing secular Western knowledge.

Another definition of IOCHK that orients towards creating new knowledge was proposed by Muhammad Mumtaz Ali. He defined IOCHK as follows:

At the primary level, Islamization of Knowledge means Islamizing the existing branches of knowledge; that is, bringing them into the fold of the Islamic worldview to achieve the objectives of Islam in human life. At a higher level, Islamization of Knowledge means, on one hand, a

³⁴ A.K Brohi, 5–12.

³⁵ M. Razziuddin Siddiqui, *The Concept of Knowledge in Islam and the Principles of Mathematical Science* (Virginia: IIIT, 1994), 189.

deeper and profound understanding of the Qur'an and Sunnah, and on the other hand, a comprehensive understanding of the human and Islamic heritage. In light of these two interpretations [understanding the Qur'an and Sunnah and the human and Islamic heritage], one must think and create new knowledge in each and every discipline along with its related branches. In this context of the religious sciences, Islamization of Knowledge may also be defined as the evolution of thought in existing branches of knowledge and disciplines.³⁶

In his other work Mumtaz Ali states that IOCHK is “epistemological and methodological movement”. He further asserted that IOCHK “...strive to put epistemology and methodology in their proper universal people-oriented perspective which had been displaced during the period of Renaissance, Enlightenment and modernity”³⁷

The abovementioned quotation suggests that Mumtaz proposed two level of IOCHK: *first* is to Islamize the existing present-day knowledge by placing them within the ambit of Islamic worldview. This point is similar to definition proposed by S.H.Nasr, Abdul Hamid Abu Sulayman and Taha Jabir Alwani. However, at the *second* level Mumtaz comes up with the idea of producing new knowledge which is the same quality as the modern disciplines of knowledge, but this new knowledge is based on Islamic worldview and supported by understanding the Qur'an and the Sunnah. He further stated that the transformation of knowledge from its initial form to one that is consistent with Islam is the most significant milestone of IOCHK. This is clearly related to the broader goal of changing Muslim society that has gone astray to completely Islamic one.³⁸

The point that worth noting here is Mumtaz's idea that Religious Sciences may be subject to Islamization. The same idea

³⁶ Muhammad Mumtaz Ali, *The History and Philosophy of Islamization of Knowledge, A Preliminary Study of Pioneer's Thought* (Selangor: IIUM Press, 2010), 16.

³⁷ Ali, *Islamization of Modern Science and Its Philosophy, a Contemporary Civilization Discourse*, 1.

³⁸ Ali, *History and Philosophy of Islamization of Knowledge*, 22.

was also proposed by Kamal Hasan, alluded previously, with slightly different approach. While Kamal proposes the process of *islâh* (reform) or *tajdîd* (renewal), Mumtaz proposed the process of evolution of thought in Religious Sciences or Religious branch of knowledge and disciplines. In this point Mumtaz presented ten reasons on the need of Islamization of Religious Sciences, but one of the most convincing points is the fourth that “all religious sciences were developed to meet the challenge of particular time. As such, they cannot be applied in other situations as they are. The religious sciences dealing with belief system require further improvement in the context of new discipline and new challenge, philosophical and scientific.”³⁹ This is justifiable, especially when it is related, for example, to the science of Fiqh. In the past there was no comprehensive concept of Fiqh on environment or on micro or macro-economic, on political affairs and the likes. However, at the present day, it is imperative that Muslim should develop such kind of science, but it should consistently commit to Islamic worldview.

The same idea as what has been proposed by Mumtaz Ali, Suleman Dangor defined IOCHK as “systematic reorientation and restructuring the entire field of human knowledge in accordance with a set criteria and categories derived from and based on the Islamic worldview.”⁴⁰ The process of this is by “reforming and revitalizing the current underlying structures of thought and perception by means of their exposure to radical critique in the light of an integrated set cognitive, affective and symbolic values derived from Islamic tradition”⁴¹. Here the emphasis is on the epistemological process with worldview as the basis, for epistemology he employed different terms as reorient and restructure, reform and revitalize. Mumtaz Ali found that Dangor referred to al-Faruqi’s definition as well as Taha Jabir Alwani and

³⁹ Ali, 16.

⁴⁰ Suleman Dangor, “Islamization of Disciplines: Towards an Indigenous Educational System,” *Journal of Educational Philosophy and Theory* 37, no. 4 (2005): 526.

⁴¹ Dangor, 519–31.

Mumtaz Ali. The point that is highlighted by Mumtaz Ali from Dangor's definition is that Islamization is an epistemological and methodological movement.⁴²

Some of the definitions as mentioned above have been discussed and commented by at least two scholars. *Firstly*, who is second M. Aslam Hanief who has discussed in his book *A Critical Survey of IOCHK* and the definition of Ibrahim A Ragab, Imad al-Din Khalil, Taha Jabir Alwani, al-SMN Attas, Ismail R al-Faruqi, Davies, Mona Abu Fadl, Abdul Hamid Abu Sulaiman, AK Brohi, yet only in cursory manner.⁴³ However, more extensive discussion is to be found in the work of Mumtaz Ali, *History and Philosophy of IOCHK*, 44 and his second book *Issues in Islamization of Human Knowledge*.⁴⁵ Among other definition are of SMN al-Attas, Ismail R al-Faruqi, Danjuma A Maiwada, Taha Jabir Alwani, Raziuddin Siddiqui, Imad al-Din Khalil, Abu al-Qasim Hajj Hammad, Mohd Kamal Hasan.

The Object of IOCHK

From the foregoing discussion on the definition of IOCHK we found that the main objects of Islamization are three namely worldview, paradigm (including ontology, epistemology, methodology) and theories, (concepts and principles). The three areas of science constitute discipline or branch of knowledge. However, some scholars may emphasize one area but include the other area or emphasize only one area neglecting the other two areas. The definition of al-Attas, for example, starts from liberation of Muslims mind from non-Islamic worldview within

⁴² Ali, *Islamization of Modern Science and Its Philosophy, a Contemporary Civilization Discourse*, 6.

⁴³ Mohamed Aslam Haneef, *A Critical Survey of Islamization of Knowledge, International Islamic University of Malaysia* (Selangor: IIUM Press, 2005), 15–23.

⁴⁴ Ali, *History and Philosophy of Islamization of Knowledge*, 14–32.

⁴⁵ Ali, *Islamization of Modern Science and Its Philosophy, a Contemporary Civilization Discourse*, 18.

Western sciences; it is followed by infusion of Islamic concepts into their sciences. This means al-Attas emphasizes the replacement of worldview and followed by paradigmatic work. The same position as al-Attas is the position of Ja'afar Sheik Idris' and Danjuma Maiwada's definition. The former proposed to alter "materialistic and atheistic worldview" within Western knowledge with the Islamic one, while the latter argued to transform the crook worldview with the Islamic one. In slightly different emphasis, it was declared by Abu Qasim H Hammad's definition. He proposed to emphasize on transformation of "postulative philosophy" or worldview, but at the same time he also suggested creating religious scientific methodology.

Unlike al-Attas, al-Faruqi's definition maintained some epistemological and paradigmatic actions like recast, redefine, reorder, rethink the reasoning, but no touch on the changing worldview. The intended result of this epistemological actions is the rise of new discipline of knowledge which is enriched by "standpoint of Islam" or "the vision of Islam", or worldview of Islam. The same position is held by Taha Jabir Alwani who emphasizes epistemological process such as examining, summarizing and correlating the Western knowledge from Islamic outlook or worldview. Abdul-Hamid Abu-Sulayman also reiterated paradigmatic process by critical examination of discipline or formulating methodological approach to Western sciences, in which all of them must be based on "Islamic vision" or worldview. Additionally, Abu-Sulayman does not talk about transformation of worldview. The same position is also held by Kamal Hasan who underscored on epistemological actions, like pursuing, developing, organizing and evaluating human knowledge in accordance with the worldview of Islam. Almost the same position but in different expression Hasan Dzilo emphasized on metaphysical premise instead of worldview, but he combined with paradigmatic approach as ontology, epistemology, ethic, and methodology. Similar position, was held by Sarfarz and Nadeem who indicated paradigmatic

strategy to deal with Western secular knowledge based on Islamic worldview.

Unlike other definition Ibrahim Ragab emphasized only on paradigm. He regarded that the absolute prerequisite of Islamization is epistemology, ontology and methodology. He did not mention worldview whatsoever. In slightly different from Ragab, Ziauddin Sardar insisted on the Islamization of epistemology and not sciences. Without mentioning worldview, but strangely he believed that this epistemology could result in Islamic discipline of science. The other definition that quite different from the other was proposed by MA Kazi who urged the process of assimilation of “good in human knowledge” with Islamic framework, yet no explanation so far on whether it is paradigm or worldview. AK Brohi also proposed some kinds of epistemological process in his definition, like reorganizing modern knowledge by isolating its negative elements. Like Sardar, he did not allude the worldview of Islam in this process.

In somewhat different expression Raziuddin Siddiqui only mentioned the words “organize and develop” system of knowledge based on concept, principle, and methodology in accordance with the spirit of Islam and the Qur’anic epistemology. Siddiqui did not clearly mention Western secular knowledge as the object of Islamization. The spirit of Islam is blur concept, since it could be meant paradigm that is associated with ethic or could be worldview. The same definition declaring the production of new discipline of knowledge was proposed by Mumtaz. For this purpose, he proposed to bring the existing branch of knowledge into Islamic worldview. This is like the definition of Nasr, Abu-Sulayman and Alwani. Just as Mumtaz frequently mentioned Islamization as epistemological and methodological movement, he already touched three important points of sciences namely worldview, paradigm that consist of epistemology and methodology, and branches of knowledge.

From the foregoing discussion on definitions proposed by Muslim scholars we may infer that there are different opinions regarding the object of IOCHK, but the most dominant one is Western secular knowledge. Regarding the Western knowledge as the object of Islamization the emphasis of scholars can be categorized into three. *Firstly*, those who emphasize on the Islamization of worldview, which stated in different terms as materialistic, atheistic philosophy, postulative philosophy, crook worldview or metaphysical premises. The Islamization in this sense is transformation, alteration or replacement with the Islamic one. Worldview according to Immanuel Kant is “a set of beliefs that underlie and shape all human thought and action”.⁴⁶ It has often been associated with point of view on the world, a perspective on things, a way of looking at the cosmos from a particular point of view.⁴⁷ Therefore, to alter or change worldview is to change the way people think about everything.

Secondly, those who stress on the paradigmatic works that includes epistemology, methodology and ontology. The scholars employ such various terms to express this paradigmatic work: recast, examine, summarize, correlates, formulate methodological, scientific and mental approach; organize or reorganize, evaluate, assimilate. However, most of scholars base these paradigmatic works on Islamic worldview, but also express in different terms as the vision of Islam, Islamic source, Islamic outlook, ethical value, fundamental norm of Islam, Islamic framework, religious belief, spirit of Islam etc.

Employing worldview of Islam as the basis of Islamic epistemology presupposes the mastery of different concepts of reality and truth. It is due to the fact that worldview according to al-Attas is Islamic vision of reality and truth which means also

⁴⁶ James W. Sire, *Naming the Elephant: Worldview as a Concept* (Downer Grove: InterVarsity Press, 2009), 23.

⁴⁷ Albert M. Wolters, *On the Idea of Worldview and Its Relation to Philosophy* (Maryland: University Press of America, 1983), 5–6.

Islamic vision of existence (*ru'yât al-Islâm lil-wujûd*).⁴⁸ The concept of reality and truth consists of different elements, and the most important one is the concept of God, of Revelation, of creation, of the nature of human soul, the knowledge, *din*, freedom, values and virtues, happiness and the likes.⁴⁹ Therefore to utilize worldview for the paradigmatic process of Islamization requires the ability to understand the correlation of the concept of God, human being and human knowledge and other conceptual network within the worldview of Islam.

Thirdly, those who accentuate on the production of theories, concepts, and principles, but the most important one is the production of discipline of knowledge or new branch of knowledge. However, not many scholars propose in their definition of IOCHK the production of new knowledge.

What have been emphasized by Muslim scholars are only different angles with the same goal of Islamization of contemporary knowledge. The focal point in most of the definitions is that the Western worldview within their sciences should be transformed or changed with the Islamic one. Also, their paradigm should be shifted into Islamic paradigm which should be based on worldview of Islam or the Holy Qur'an and Sunnah.

As it happens, they emphasize on three dimensions that are worldview, paradigm and theories as the object of Islamization that can be associated with Lakatos' theory of science which is also the methodology of scientific research program. Imre Lakatos' models consist of hard core, protective belt, and series of theories. Hard core is a basic assumption that characterizes the scientific research program that cannot be rejected or modified and it must

⁴⁸ Syed Muhammad Naquib Al-Attas, *Prolegomena to the Metaphysics of Islam* (Kuala Lumpur: ISTAC, 1995), 2.

⁴⁹ Syed Muhammad Naquib Al-Attas, "The Worldview of Islam, An Outline, Opening Adress," in *Islam and the Challenge of Modernity, Proceeding of the Inaugural Symposium on Islam and the Challenge of Modernity: Historical and Contemporary Context* (Kuala Lumpur: ISTAC, 1994), 1–5.

be protected from the threat of falsification. Since hard core is permanent it is conceptually equal to worldview of Islam. However, the source of worldview in Islam is God whereas the hardcore idea is the product of human mind. Protective belt comprises the surrounding set of assumptions that are, ultimately, subject to negotiation and amendment in the light of work carried out in the program. This could be regarded as equal to paradigm of Thomas Kuhn's theory that can be falsified or modified and in the case of IOCHK this is equal to mindset, framework or epistemological principle. While the series of theories is the link between one theory and another theory in which the next theory is the result of an auxiliary clause added from previous theory.⁵⁰ Theories in the abovementioned definition are included in the theories of human knowledge, discipline of knowledge.

Conclusion

According to the analysis of Muslim scholars' various critiques on the modern Western science along with the worldview, philosophy and their discipline of knowledge which is secular and non-Islamic, it should be considered that IOCHK is essential. Most of Muslim scholars agree that the object of Islamization is the Western secular knowledge but they are still in dispute on which part of sciences that should be Islamized. Some of the scholars concentrate on epistemology and paradigm, the others pointing at worldview and philosophy and the rest emphasizes on the discipline of knowledge, theories and concepts. Nonetheless, Kamal Hasan argues in favour of relevantization of the Islamic Religious Sciences whereas Mumtaz Ali stated that Islamic Religious Sciences are part of the object of Islamization. Nevertheless, it can be considered that all Muslim scholars who defined Islamization with different approaches have the same goal. The scholars who are

⁵⁰ Imre Lakatos and A. Musgrave, *No Title* (Cambridge: Cambridge University Press, 1974), 135–36.

involved in the process of IOCHK should also be knowledgeable about both Islamic and Western intellectual tradition and heritage, their methodologies in critical fashion, the theories, concepts and principles of Western knowledge.

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