

URGENCY OF SEMANTICS & SCIENCE APPROACH FOR QUR'ANIC RESEARCH AS ISLAMIZATION STUDY

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ABSTRACT

This research explores the urgency of semantic theory and Qur'anic science in the Islamisation of science for Islamic scientific civilisation. In the face of globalisation and modernisation, a deep understanding of the epistemological foundations of science in accordance with Islamic principles is becoming increasingly crucial. this research uses descriptive and analyses methods, while the type of research is library research. the purposes of this research are to reveal the position of semantics and Qur'anic science towards the Islamisation of science for its contribution to the civilisation of Islamic ideas. the results of this research are that semantic theory opens the door to understanding the meaning of the Qur'an more deeply, while Qur'anic science integrates the scientific method with Qur'anic instructions, creating a scientific paradigm that is in line with Islamic teachings. This research presents the significant contributions of Islam in various fields of science and proposes the application of semantic theory and Qur'ānic science as concrete steps in the Islamisation of science. The findings obtained in this study are about child's genetic inheritance. as it is an example of the proof of Islamic thought towards the



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relevance of its knowledge until present. As for this research needs to be developed and continued, of course the researcher hopes that this paper can be a support to improve the quality of Islamic thought in the field of contemporary science.

Keywords: Semantics, Sains Al-Qur'an, Islamisation Science, Scientific Civilization.

A. Introduction

The study of science in the context of Islamic civilisation has a rich and complex history.¹ In the midst of changing times, the Islamisation of science emerges as a response to the challenge of maintaining and developing a scientific identity that is in accordance with Islamic principles.² In the face of the dynamics of globalisation and modernisation, it is important to understand the urgency of applying Qur'anic semantic and science theories as critical elements in the process of Islamisation of science.³

One of the main challenges facing Islamic thought in the era of globalisation is the clash between traditional values and modern global values. As the religion has long historical background, Islam has already developed views and principles based on traditional values that sometimes conflict with the modern ideas being introduced by globalisation.⁴ In addition, globalisation has brought information and culture from all over the world quickly through social media and modern communication technologies. This has opened up access to thoughts and ideas that may be contrary to the Islamic doctrine.⁵

The hope of this paper is to contribute to the landscape of advancing Islamic thought in the era of globalisation, highlighting the importance of building a curriculum that supports the development of creative thinking skills rooted in the semantics and scientific theories of the Qur'an. The paper suggests that the Islamisation of science can play an important role in connecting creative thinking skills with Islamic values in an increasingly globally connected world.⁶ This paper provides valuable information for educators, researchers and policy makers aimed at preparing young muslim for development of scientific civilization in the era of globalisation.

¹ Seyyed Hossein Nasr and Roland Michaud, *Islamic Science: An Illustrated Study* (Place of publication not identified: Kazi Publications, 1976), p. 3.

² Pervez Hoodbhoy, *Islam and Science: Religious Orthodoxy and the Battle for Rationality* (London: Zed Books, 1991), p. 122.

³ Ziauddin Sardar, *Science, Technology and Development in the Muslim World* (London: Routledge, 2018), p. 1.

⁴ M. Hakan Yavuz and John L. Esposito, eds., *Turkish Islam and the Secular State: The Gülen Movement*, 1st ed, Contemporary Issues in the Middle East (Syracuse, N.Y: Syracuse University Press, 2003), p. 75.

⁵ Abdullahi Ahmed An-Na'im Na and 'Abd Allāh Aḥmad Na'im, *Islam and the Secular State: Negotiating the Future of Shari'a* (Cambridge, MA: Harvard University Press, 2009), p. 112.

⁶ Fadhil Al Djamaly, *Menerobos krisis pendidikan dunia Islam*, Cet. 1 (Jakarta: Golden Terayon, 1988), p. 23.

B. Research Method

This type of research is library research. also known as library research or literature research, is a research method that focuses on the collection, analysis, and interpretation of information found in written sources. It is a systematic process of finding reference sources such as books, journal articles, reports, theses, and other documents relevant to a particular research topic.⁷ The main objective of library research is to deeply understand the research topic being studied and build a strong knowledge foundation.⁸ Library research involves finding relevant sources, critically reading and analysing the information found. The results are often used to support arguments, add insights, and corroborate theoretical foundations in academic papers.⁹ This type of research is descriptive qualitative of literature books and sources or recent discoveries on semantic integration to the creativity of Islamisation of science.¹⁰

C. Results and Discussions

Semantic Theory

Semantics in Arabic is "*Ilmu Dalalah*" from the word (د-ل-ل) which means to explain something.¹¹ Semantics is a linguistic study that analyses the meaning of words, phrases, sentences, and texts in language.¹² This semantics analyses how words and language structures are used to deliver meaning and how context affects the interpretation of that meaning.¹³ In summary, semantics helps individuals to understand how to understand a text, the combination of words and sentences used in such a detailed and effective method.

Semantics can be defined as a technical term meant to reference the study of meaning.¹⁴ It is known that another name for semantics is the study of meaning.¹⁵ According to Ahmad Mukhtar Omar, there are four definitions of semantics: the study of meaning, the study of meaning symbols, the linguistic branch that

⁷ V. Wiratna Sujarweni, *Metode Penelitian: Lengkap Praktis Dan Mudah Dipahami*, cet. 1 (Yogyakarta: Pustaka Baru Press, 2014), p. 19.

⁸ Mestika Zed, *Metode Penelitian Kepustakaan*, Ed. 2 (Jakarta: Yayasan Obor Indonesia, 2008), p. 97.

⁹ Sugiyono, *Cara mudah menyusun skripsi, tesis, dan disertasi (STD)*, Cetakan ke-satu (Bandung: Alfabeta, 2013), p. 55.

¹⁰ Kaelan, *Metode Penelitian Agama Kualitatif Interdisipliner* (Yogyakarta: Paradigma, 2010), p. 134.

¹¹ Abī Al-Husāin Ahmad Bin Fāris Bin Zakarīā, *Mu'jam Al-Maqāyis Fī Al-Lughah* (Bairūt: Dar al-Fikr, 1998), p. 330.

¹² Muḥammad Ibn-Mukarram Ibn-Manzūr, *Lisān Al-'Arab*, ed. 'Āmir Aḥmad Ḥaidar, Ṭab'ah 2 (Bairūt: Dār al-kutub al-'ilmīya, 2009), p. 1414.

¹³ 'Alī Bin Muḥammad Bin 'Alī Al-Jurjānī, *Kitābu Al-Ta'rīfāt* (al-Qāhirah: Dar Al-Ma'arif, 1991), p. 139.

¹⁴ F. R. Palmer, *'Ilmu Dalalah*, Translation: Majeed Al Mashta (Bagdad: Matba'ah Al-'Ummal Al-Markaziyyah, 1985), p. 3.

¹⁵ Muhammad 'Alī Al-Khulī, *'Ilmu Ad-Dalalah 'Ilmu Al-Ma'na* (Oman: Dar Al-Falah Li-l-Nasyr, 2001), p. 13.

discusses the theory of meaning, or the branch that studies the conditions that must be fulfilled in a symbol in order to carry meaning.¹⁶ In summary, “*dalalah*” or semantics is the study of meaning in language. It includes analyses of word meanings, synthesis, and the influence of context on meaning. It plays an important role in understanding human language and has many applications in various disciplines.

The urgency of mastering linguistics, especially semantics, is as a bridge to philosophical understanding of a text rather than scientific literature. The Holy Qur'an, for example, to explore more deeply the scientific concepts hidden in it requires a deep understanding, especially of linguistic philosophy.¹⁷ The Arabic language in daily life is very important for Muslims because this language is used by the Qur'an and Hadith.¹⁸ As rather than a linguistic understanding of the Arabic language, it can be integrated into the study of contemporary sciences.

As in this globalisation era, the scientific study is often promoted to several academic institutions, one of which is the application of religious studies through the study of natural sciences. This study combines religious aspects with empirical knowledge to answer questions about the relationship between the nature of the universe and the Islamic teachings.¹⁹ This approach involves researching, analysing, and understanding how Islamic concepts can be applied in the context of natural sciences, such as ethics in scientific research, environmental protection, and the balance between religion and science and religious teachings.²⁰ With this application, semantics plays a role in creating an analogy based on scientific symbols starting from linguistic studies both from the Holy Qur'an and the Prophet's Hadith, which can then integrate Islamic values with an understanding of the universe that continues to develop and be creative through the scope of the Islamisation of science.

Sains Al-Qur'an Theory

Sains Al-Qur'an Theory in Arabic called by *I'jaz Ilmy*. *I'jaz Ilmy* composed of two words: *I'jaz* and *Ilmy*, *i'jaz* from the word 'Ain Jim Dzai (عجز).²¹ with an additional alif become *A'jaza-Yu'jizu: I'Jazan* (اعجاز).²² In the sense of power and excellence, it means the impossibility of human being to do exactly like him (God)

¹⁶ Ahmad Mukhtar Umar, *Ilmu Ad-Dalalah* (al-Qāhirah: 'Alimu Al-Kutub, 1998), p. 11.

¹⁷ Yusuf Alhamadi, *Asalibu At-Tadris At-Tarbiyyah Al-Islamiyyah* (Riyadh: Dar Marikh Li-l-Nasyr, 1987), p. 4.

¹⁸ Akhiril Pane, “Urgensi Bahasa Arab: Bahasa Arab Sebagai Alat Komunikasi Agama Islam,” *Komunikologi: Jurnal Pengembangan Ilmu Komunikasi dan Sosial* 2, no. 1 (2018): p. 79–80.

¹⁹ Sholikah Sholikah, Nurotun Mumtahanah, and Ahmad Hanif Fahrudin, “Urgensi Kajian Keislaman Dengan Pendekatan Multidisipliner Dalam Menghadapi Isu-Isu Kontemporer,” *Akademika* 16, no. 1 (June 29, 2022): p. 25, <https://doi.org/10.30736/adk.v16i1.915>.

²⁰ Jasser Auda, *Maqasid Al-Shariah As Philosophy Of Islamic Law: A Systems Approach*, ed. Jasser Auda (London: The International Inst. of Islamic Thought, 2008), p. xxvii.

²¹ Ibn-Manzūr, *Lisān Al-‘Arab*, p. 2816–2817.

²² Nu’aim Al Khamsiy, *Fikratu I’jāzu Al-Qur’ān Munḍu Al-Bi’ṭsah Al-Nubuwwah Ḥatta ‘Aṣrinā Al-Ḥāḍir* (Bairūt: Muassasatu Ar-Risalah Li-Tab’i Wa An-Nasyr, 1980), p. 7.

and terms from *I'jaz* is an amazing thing that Allah dropped in the hands of the prophetic suiter, in accordance with His will, as a confirmation of his claim, coupled with a challenge, without opposing it, in the time of the appointment.²³ Referring to this word, the second word is *Ilmy* the meaning is science. The origin of this word comes from the words 'ain, laam, and mim (علم), which means the opposite of ignorance, and is one of the attributes of God, the Almighty, the All-Knowing.²⁴

If the two words *I'jaz* and *Ilmy* are combined in a single sentence, then the meaning will reach another intended meaning. In terms of language, it means to be behind and ahead in perceiving information at the level of theoretical and scientific knowledge.²⁵ The miracle of science is the extraction of wisdom and understanding of wisdom from the verses of the Qur'an and the Sunnah of the Prophet, which point to the knowledge of the universe and its creatures, living and non-living things, with the aim of believing in God and believing that He is the Creator with the perfection of His attributes and actions.²⁶

I'jaz Ilmy has any different by *Tafseer Ilmy*. It is known that *Tafseer Ilmy* (Scientific Interpretation) is revealing the meaning of the verse based on proven theories of cosmic science. But *I'jaz Ilmy* (scientific miracle) is recounting to the Qur'an a fact that has recently been proven through experimental science and proved impossible for humans to understand at the time of the Prophet.²⁷ But what researchers use in this study is a combination of semantics with Tafsir Ilmy which then contributes to contemporary science while proving the truth of the Qur'an, of course with this, researchers do not ayatise or just associate natural phenomena with the verse of the Qur'an. but researchers analyse the content of the Qur'anic verse which is indeed proven by contemporary science.

Creativity Islamisation of Science

Creativity in the Islamisation of science in a concept that has gained increasing importance in the contemporary era of globalisation. It references efforts to integrate Islamic principles in various fields of science, technology and the arts in innovative and relevant ways.²⁸ Islamisation of science is a process that involves a profound comprehension of Islamic principles and their application in the context

²³ Abdul Aziz Ibn Abdul Aziz Al Mushlih, *Al-I'jaz Al-'Ilmiy Fi-l-Qur'an Wa As-Sunnah: Manhaju At-Tadris Al-Jami'iy* (Jeddah: Dar Jiyad lil-Nashr wa-al-Tawzi, 2008), p. 24.

²⁴ Ibn-Manzūr, *Lisān Al-'Arab*, p. 3082.

²⁵ Nādī Darwīš Muḥammad, *Al-Ī'jāz Al-'Ilmī Fī Al-Qur'ān Wālsunnah Waṣalath Bimanhaji Al-Da'wah Al-Īslāmīyyah* (al-Qāhirah: Maktabatu Al-Iman, 2011), p. 21.

²⁶ Zağlūl Rāğib Muḥamad Al-Najjār, *Madḥal Īlai Dirāsāt Al-Ī'jāz Al-'ilmī Fī Al-Qur'ān Al-Karīm Wa Al-Sunnatu Al-Nabawīyyah Al-Muṭahirah*, 2nd ed. (Bairūt: Dar Al-Ma'rifah, 2012), p. 77–78.

²⁷ 'Abdul Majīd Al-Zandānī, *Ta'aşīlu Al-Ī'jāz Al-'Ilmī Fī Al-Qur'ān Wālsunnah* (Bairūt: Al-Maktabah Al-'Ashriyyah, 2008), p. 24.

²⁸ Nurcholish Majid, *Islam, Kemodernan, Dan Keindonesiaan*, Cet. 1 (Ujungberung, Bandung: Mizan: Didistribusikan oleh Mizan Media Utama, 2008), p. 47.

by modern knowledge.²⁹ In this paper, the author will elaborate on the definition of creativity in the Islamisation of knowledge, by exploring the fundamental principles that underpin this concept, and exploring how this creativity can be realised in various knowledge disciplines.

The importance of creativity in the Islamisation of science is as an effort by Muslim intellectuals to bridge the gap between modern knowledge and Islamic values. This requires a deep and innovative transformation process, as science and technology are synchronised with the Islamic principles and ideals.³⁰ This creativity is not just a combination of concepts, but also the construction of a deeper understanding of the ways and foundations of Islamic law so that it can make a positive contribution to the development of science.³¹ For example, in medical science, creativity in the Islamisation of science may include a deeper understanding of medical ethics that are in line with Islamic values, such as the preservation of life, justice and mercy.³² Moreover, this sense of urgency is all the more relevant given the progress of globalisation and the diversification of science. The Islamisation of science not only includes scientific understanding sourced from Islamic traditions, but also involves the ability to contribute to the global discourse on science.

This could also include research on alternative medicine that complies with the principles of halal and cleanliness in Islam.³³ As the creative process in the Islamisation of science requires a strong knowledge base, one of which is semantics. As for Al-Faruqi offering provisions before creativity to Islamise science to be two Stage. Firstly, is mastery of the modern sciences and mastery of the legacy. Secondly, is defining main issues so Islamic creativity and initiative. but the steps are described and improved by researchers as bellows:³⁴

²⁹ Marjani Alwi, "Islamisasi Ilmu Pengetahuan Kontribusi Dalam Mengatasi Krisis Masyarakat Modern," *Inspiratif Pendidikan* 6, no. 2 (July 1, 2017): p. 263–264, <https://doi.org/10.24252/ip.v6i2.5230>.

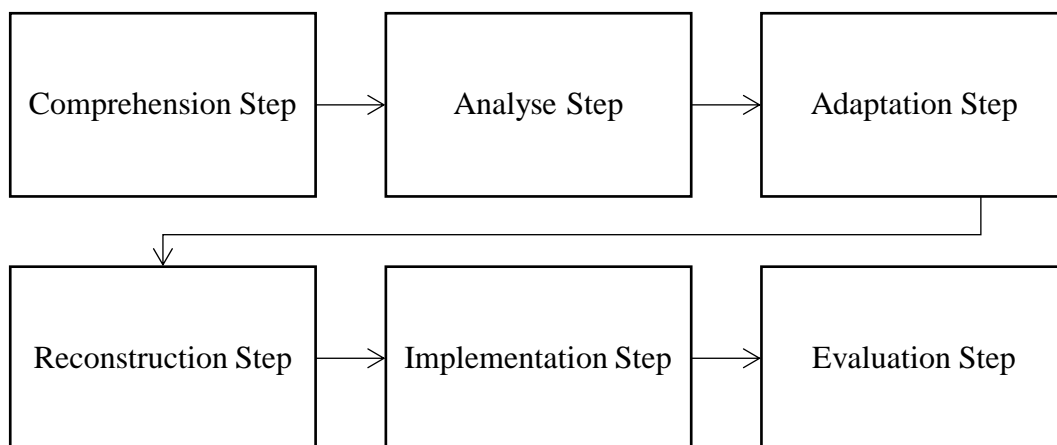
³⁰ Ismail Raji al-Faruqi, *Islamization Of Knowledge General Principles and Work Plan* (Virginia: International Institute of Islamic Thought, 1988), p. 84.

³¹ Alvin Khoiron, "Diskursus Islamisasi Ilmu Pengetahuan Dalam Pemikiran Ismail Raji Al-Faruqi Dan Para Pengkajinya," *Aqlam: Journal of Islam and Plurality* 7, no. 1 (July 1, 2022): p. 83, <https://doi.org/10.30984/ajip.v7i1.1828>.

³² Nurlaili Susanti and Riskiyah Riskiyah, "Integrasi Nilai Islam dalam Kurikulum Pendidikan Kedokteran," *Journal of Islamic Medicine* 6, no. 1 (March 31, 2022): p. 12, <https://doi.org/10.18860/jim.v6i1.15693>.

³³ Abd. Muhith et al., "Pemanfaatan Obat Bahan Alam Untuk Menjaga Imunitas Tubuh Berdasarkan Kajian Etnobotani Dan Thibbun Nabawi," *Al-Hikmah: Jurnal Agama dan Ilmu Pengetahuan* 19, no. 1 (June 2, 2022): p. 92–93, [https://doi.org/10.25299/al-hikmah:jaip.2022.vol19\(1\).8434](https://doi.org/10.25299/al-hikmah:jaip.2022.vol19(1).8434).

³⁴ Ismail Raji al-Faruqi, *Islamization Of Knowledge General Principles and Work Plan*, p. 87–91.



1. Comprehension Step

The first step in al-Faruqi's concept of Islamisation is a deep understanding of Islamic principles and the expanse of knowledge. This involves careful study and research of the Quran, Hadith and Islamic tradition.³⁵ As a supporting and bridge to the ideal comprehension, students need to master the language used by the source of knowledge (the language of the holy book) because this understanding will cover the theological, ethical, legal, and cultural aspects of Islam. A strong understanding of Islamic teachings is the main foundation in the process of Islamisation.

2. Analyse Step

After understanding Islamic teachings, the next step is analysis. This step includes an intensive analysing of contemporary issues and various fields of knowledge by evaluating them from an Islamic perspective.³⁶ The goal is to identify elements that are compatible and incompatible with Islamic values. This analysis helps in identifying areas that require Islamisation.

3. Adaptation Step

After identifying the elements that require Islamisation, the next step is adaptation. This implies an attempt to harmonise Islamic values with the modern context with the aim of providing helpful knowledge to the disciples.³⁷ This process will involve a lot of restructuring of concepts to make them relevant to Islamic Principles and not become false conceptual.

4. Reconstruction Step

The reconstruction step is the process of reconstructing knowledge or practices that already exist in accordance with the Islamic perspective.³⁸ This

³⁵ Nurhayati and Kamaruddin Mustamin, "Diskursus Proyek Islamisasi Ilmu Pengetahuan Ismail Raji Al-Faruqi," *Rausyan Fikr: Jurnal Studi Ilmu Ushuluddin dan Filsafat* 15, no. 1 (September 16, 2019): p. 141, <https://doi.org/10.24239/rsy.v15i1.417>.

³⁶ La Adu, Bahaking Rama, and Muhammad Yahdi, "Islamisasi Ilmu Pengetahuan Islamization Of Knowledge," *Jurnal Studi Islam Lintas Negara* Vol. 5, no. 1 (2023): p. 29.

³⁷ MHI Suhaimi, "Islamisasi Ilmu Pengetahuan (Telaah Kritis Pemikiran Ismail Raji al-Faruqi)," *Jurnal Penelitian Dan Pemikiran Keislaman* Vol. 2, no. 1 (2015): p. 131–139.

³⁸ Khusaeri et al., *Interpretasi Teks dan Masyarakat Dalam Kehidupan Kontemporer* (Sukoharjo: Efudepress Fakultas Ushuluddin dan Dakwah UIN Raden Mas Said Surakarta, 2021), p. 67.

suggests the re-creation or improvement of new concepts by integrating modern knowledge with Islamic principles.

5. Implementation Step

After the reconstruction step, the next step is implementation. This includes the application of the reconstructed concepts in multiple aspects of life, such as education, economy, culture, and society.³⁹ This implementation was done with the purpose of creating a more compatible society with the principles of Islam.

6. Evaluation Step

Final step in al-Faruqi's concept of Islamisation is evaluation. After implementation, it is necessary to evaluate periodically to assess the extent to which the results achieved are in line with the objectives of Islamisation. This evaluation helps in adapting and improving the concepts that have been implemented and then shared.⁴⁰

Referring to the issue of the urgency of knowing semantics to be Creative through the Islamicisation of science. The author tries to find topics related to the problems of the global era, especially on the issue of the dichotomy of science or secularisation of science with the aim of proving the existence of the role of religion and the intellectual qualities that must be possessed, of course this will discuss a lot about comparisons and differences. After that, the authors will integrate the semantic and sains al-Qur'an theory for Islamisation of knowledge as well as provide examples for upgrading Islamic scientific civilization.

Integration Of Semantic and Sains for Islamisation Science

In the context of the Islamisation of science, this sub-chapter will explore the implementation of Qur'anic semantics and science as a conceptual foundation. The author will present concrete examples of how the application of Qur'anic semantics and science principles can contribute significantly to the civilisation of Islamic thought, enriching and directing the development of science with deep Islamic values. for this purpose, the author provides child's genetic inheritance for examples of discussion.

In Islamic teachings, the concept of genetic inheritance and inherited traits from the mother has its basis in many stories in the Qur'ān. While the Qur'ān does not explicitly provide detailed information on the inheritance of traits, several stories of prophets and women in the Qur'ān provide insights into how character traits can be inherited from the mother. One example is the story of Prophet Ibrahim who had two wives, Sarah and Hajar. Each wife had different emotional and

³⁹ Budiman Prastyo, "Stages Of Islamization Of Science According To Ismail Raji Al-Faruqi As Unity Of Sciences Efforts And Implementation In The Practical Guidance Of Chemistry," *Unnes Science Education Journal* Vol. 7, no. 1 (2018): p. 30, <https://doi.org/10.15294/usej.v7i1.21669>.

⁴⁰ Ismail Raji al-Faruqi, *Islamization Of Knowledge General Principles and Work Plan*, p. 115.

intellectual intelligence, and their roles provide a deep understanding of genetic inheritance from an Islamic perspective.

Quranic Verse	Kind of Surah	Meaning
فَبَشِّرْهُ بِعَلَمٍ <u>حَلِيمٍ</u>	As-Shoffat: 101	so we (Allah) gave him (Ibrahim) the glad news of a highly patient son (Ismail).
وَبَشِّرُوهُ بِعَلَمٍ <u>عَلِيمٍ</u>	Adz-Dzariyat: 28	they gave him glad tidings of the child of a knowledgeable son (Ishaq).

a. Linguistic Analysis by Semantic

Vocabs	Meaning	Context
<u>حَلِيمٍ</u>	Patience	Ismail as
<u>عَلِيمٍ</u>	Smart	Ishaq as

The word "*halim*" is one of the beautiful adjectives found in the Arabic language, and it has many positive connotations. The word "*halim*" comes from an Arabic root that means kindness and patience. The term "*halim*" is used to describe someone who has a gentle soul and good nature.⁴¹ The fundamental concept of "*halim*" is gentleness and patience in the face of challenges. A meek person is one who remains calm and gentle in stressful and difficult situations. He is a person who has the ability to control his anger and does not respond aggressively in difficult situations.⁴²

The word "*alim*" can be used to describe someone who has a high level of knowledge and understanding in a specific subject. "*alim*" is an Arabic word that contains a wealth of meanings that express a comprehensive depth of knowledge and understanding.⁴³ The word "*alim*" comes from an Arabic word meaning knowledge and perception. At the human level, "*alim*" is used to describe someone who has a high level of knowledge and understanding in a particular subject.⁴⁴

Context *halim* from surah *as-Shoffat* verse 101 for Ibrahim from Jibril as to giving good message in the form of being given a child named Ismail. he is a

⁴¹ Jalālu Al-Dīn Muḥamad Ibn Aḥmad Al-Maḥālī and Jalālu Al-Dīn 'Abdu Ar-Rahman Ibn Abi Bakr As-Suyuti, *Tafsir Al-Jalalayn* (al-Qāhirah: Dar Al-Hadits, n.d.), s.1, p. 593.

⁴² Abu Al-Fida' Isma'il Ibn Katsir, *Tafsir Al-Qur'an Al-'Adzim* (Bairūt: Dar al-Kutub al-'Ilmiyah, 1419), s. 7, p. 23.

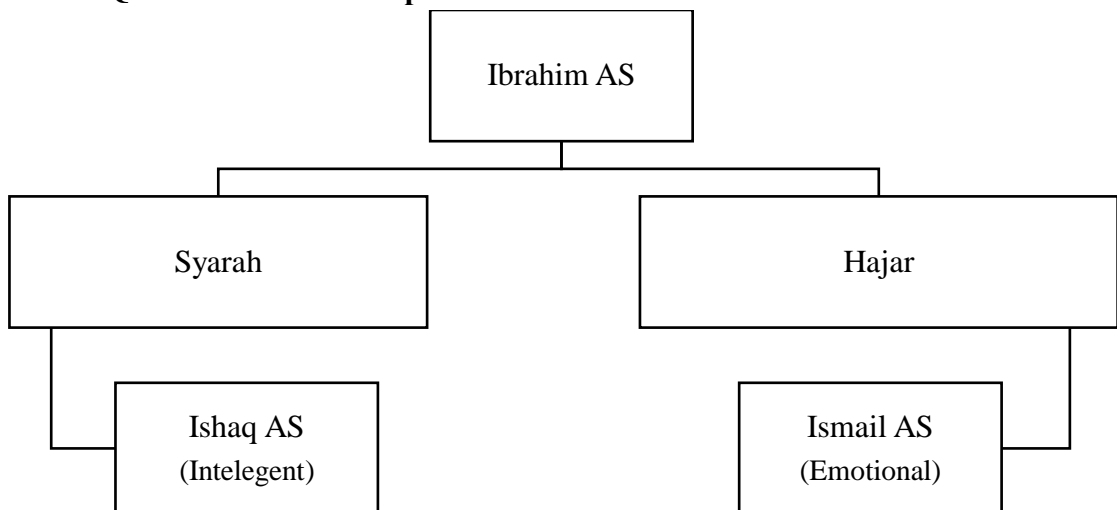
⁴³ Ibn Katsir, s.7, p. 293.

⁴⁴ Al-Maḥālī and As-Suyuti, *Tafsir Al-Jalalayn*, s. 1, p. 694.

patience son, as has been proven by his patience in the test of Allah. that is when prophet Ibrahim his father was told to sacrifice him but ismail did not reject and did not fight the wishes of his father.⁴⁵ But Context *alim* in surah adz-Dzariyat verse 28 for Ibrahim from Jibril as to giving good message in the form of being given a child named Ishaq.⁴⁶

Analysis of the context of the verse explains that ibrahim has 2 wives with different traits, then the traits of the mother are dominantly passed down to her son even though the father is the same, namely prophet ibrahim. sarah the wife of prophet ibrahim's intellectual intelligence passed down to prophet ishaq as well as hajar his second wife had good patience so that it passed down to her son prophet ismail.

b. Qur'anic Sains Concept



The Prophet Ishaq, as the prophetic heir of Prophet Ibrahim, is characterised in Islamic tradition as a prophet of high intelligence. Although the Qur'an does not provide many details about the life of Prophet Ishaq, his intelligence is reflected in his role and responsibilities as a prophet. He continued the prophetic mission started by Prophet Ibrahim and became one of the most important prophetic heirs in Islamic history. When the first wife of Prophet Ibrahim, Sarah, felt unable to give children, Allah promised them a wise son. In this story, intellectual genetic inheritance is understood as a gift from God. Through Sarah's offspring, Prophet Ishaq was born, the heir of great knowledge and intellect.⁴⁷

When Prophet Ibrahim had a second wife, Hajar, Allah gave them a son through Prophet Isma'il. Hajar contributed her genetic heritage of patience, physical strength and endurance. In this story, Allah's wisdom shows that each wife brings a

⁴⁵ Muhyiddin bin Ahmad Mustofa Darwis, *I'rabu Al-Qur'an Wa Bayanuhu* (Suriah: Dar Al-Irsyad Li Asy-Syu'un Al-Jami'iyah, 1415), s. 8, p. 298.

⁴⁶ Al-Mahālī and As-Suyuti, *Tafsir Al-Jalalayn*, s.1, p. 694.

⁴⁷ Ibn Katsir, *Tafsir Al-Qur'an Al-'Adzim*, s.7, p. 393.

unique genetic heritage that complements His plan. In the story of the sacrifice of Prophet Ibrahim's son, Prophet Isma'il showed an extraordinary level of patience and submission to the will of God. Despite knowing that he would be slaughtered as part of God's test to Prophet Ibrahim, Prophet Isma'il accepted that fate with exemplary calmness and obedience. This patience reflected his high faith and obedience to God.⁴⁸

In the case of the story of Prophet Ibrahim, the Qur'an illustrates that God gives each individual a genetic inheritance that is unique through the role of the mother and father. This genetic inheritance includes not only physical traits, but also character, wisdom and emotional qualities. Every child is a gift from Allah, and as parents, we are responsible for educating them well, recognising and developing their God-given potential. Thus, the Qur'an provides an indication that mothers' traits can play an important role in shaping the character and personality of their children. Therefore, Islamic teaching places emphasis on the importance of choosing a life partner who is good and obedient to Allah, as the quality of a life partner's character will have an impact on shaping the character of their offspring. These teachings encourage Muslims to live in obedience to Allah and build pious families, so that good traits can be positively passed on to the next generation.

D. Conclusion

In conclusion, the urgency of semantics and Qur'anic Science theory in the Islamisation of science, especially in the context of children's genetic inheritance, invites scholars and scientists to collaborate in building an Islamic scientific civilisation. A civilisation that not only advances science but also upholds the principles of justice, compassion and ethical responsibility embedded in the richness of Islamic teachings. By interweaving semantics, scientific enquiry and Qur'anic wisdom, we aspire to contribute to a scientific legacy that is aligned with Islamic principles, encouraging progress that is ethically grounded and scientifically enlightening.

As for the concept of genetic inheritance of children, when viewed from an Islamic perspective, underscores the interconnectedness of the physical and metaphysical realms. And the urgency surrounding semantics and the Sains Al-Qur'an theory in the Islamisation of science, particularly concerning child's genetic inheritance, beckons collaborative endeavors among scholars and scientists. This collaboration aspires to contribute to the edification of an Islamic scientific civilization

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⁴⁸ Ibn Katsir, *Tafsir Al-Qur'an Al-'Adzim*, s.7, p. 23.

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