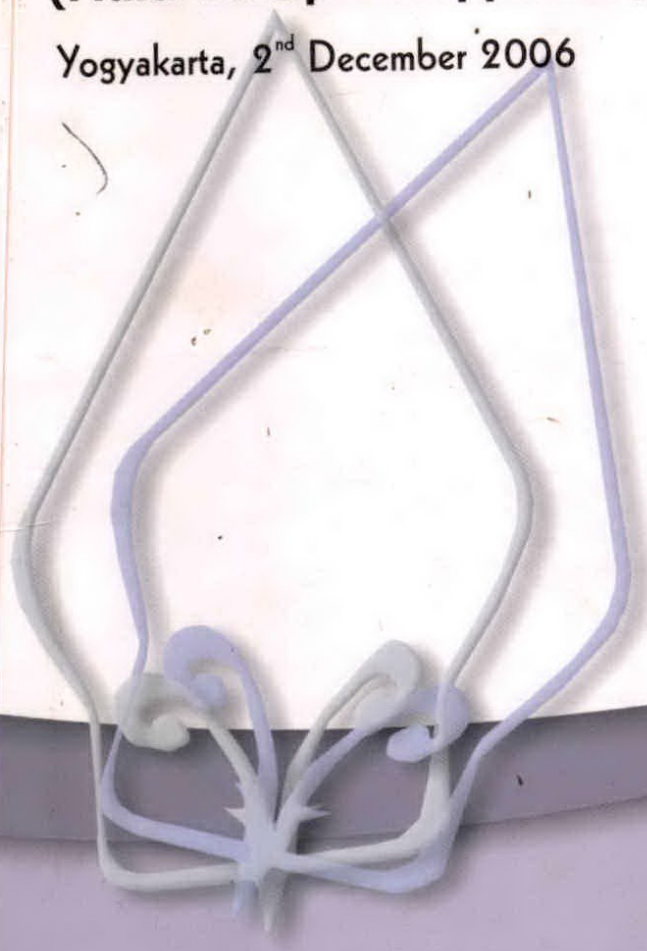


Proceeding

International Joint Seminar

**Muslim Countries and Development :
Achievements, Constraints and Alternative Solutions
(Multi-Discipline Approach)**

Yogyakarta, 2nd December 2006



Organized by:



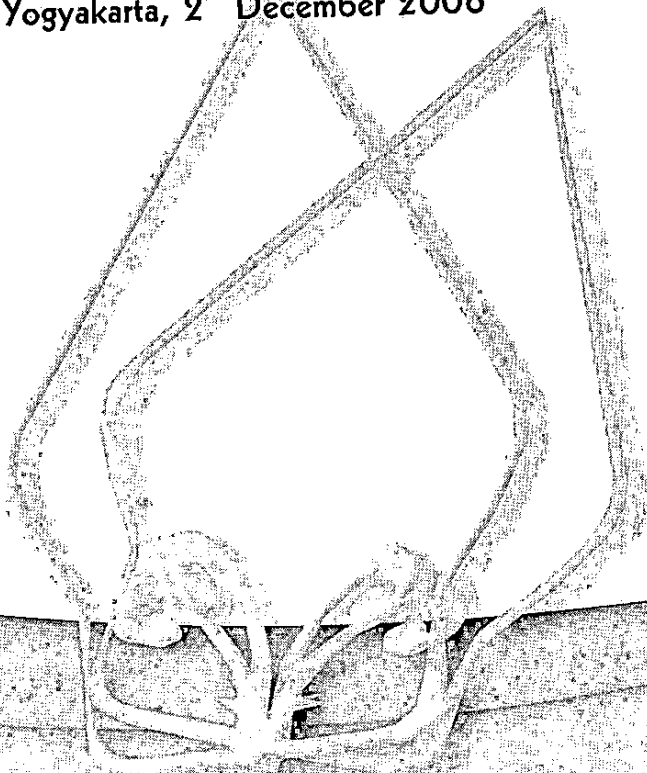
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Organized by:



Universitas
Muhammadiyah
Yogyakarta



International
Islamic
University
Malaysia



Education and
Cultural Attache
Embassy of The Republic
Indonesia in Malaysia

**MESSAGE FROM THE RECTOR OF
UNIVERSITAS MUHAMMADIYAH YOGYAKARTA (UMY)**

Assalamu'alaikum warahmatullahi wabarakatuh

All praise be to Allah SWT, Lord of the world. Peace and blessings on Muhammad SAW, His Servants and Messenger.

First of all, as the rector of Universitas Muhammadiyah Yogyakarta (UMY), I would like to welcome to the honourable guests, Rector, Dean of Postgraduate Studies (CPS), Dean of ISTAC, Dean of IRKHS, Deputy Deans and Head Departments from various Kulliyah, lecturers, postgraduate students of International Islamic University Malaysia (IIUM), and all participants in this joint seminar.

Academic cooperation between UMY and IIUM started several years ago. The cooperation between us is based on a solid foundation; both us are Islamic universities having same missions to develop Islamic society, to prepare future generations of Islamic intellectuals, and to cultivate Islamic civilization. In fact, improving academic quality and strengthening our position as the producers of knowledge and wisdom will offer a meaningful contribution to the development of Islamic civilization. This responsibility is particularly significant especially with the emergence of the information and knowledge society where value adding is mainly generated by the production and the dissemination of knowledge.

Today's joint seminar signifies our attempts to shoulder this responsibility. I am confident to say that this joint program will be a giant step for both of us to open other pathways of cooperation. I am also convinced that through strengthening our collaboration we can learn from each other and continue learning, as far as I am concerned, is a valuable ingredient to develop our universities.

I sincerely wish you good luck and success in joining this program

Wassalamu'alaikum Wr, Wb.

Dr. Khoiruddin Bashori

Rector, UMY

**MESSAGE FROM THE RECTOR OF
INTERNATIONAL ISLAMIC UNIVERSITY MALAYSIA (IIUM)**

Assalamu'alaikum warahmatullahi wabarakatuh

In the name of Allah, the most Gracious and the most Merciful. Peace and blessings be upon our Prophet Muhammad (S.A.W).

First and foremost, I felt honoured, on behalf of the university to be warmly welcomed and to be given the opportunity to work hand in hand, organizing a respectable conference. Indeed, this is a great achievement towards a warmer bilateral tie between the International Islamic University Malaysia (IIUM) and Universitas Muhammadiyah Yogyakarta (UMY) after the MoU Phase.

I would also like to express my heartfelt thanks to Centre for Postgraduate Studies (CPS), Postgraduate Students Society (PGSS), contributors, paper presenters, participants and our Indonesian counterpart for making this program a prestigious event of the year.

This educational and cultural visit is not only an avenue to foster good relationship between organizations and individuals and to learn as much from one another but a step forward in promoting quality graduates who practices their ability outdoor and master his or her studies through first hand experience. The Islamic platform inculcated throughout the educational system namely the Islamization of knowledge, both theoretical and practical, will add value to our graduates. This comprehensive excellent we strived for must always be encouraged through conferences, seminars and intellectual-based activities in line with our lullaby: The journey of a thousand miles begin by a single step, the vision of centuries ahead must start from now.

My utmost support is with you always. Looking forward to a fruitful meeting.

Ma'assalamah

Wassalamu'alaikum Wr, Wb.

Prof. Dato' Dr. Syed Arabi Iddid

Rector, IIUM

**MESSAGE FROM EDUCATION AND CULTURAL ATTACHE
EMBASSY OF THE REPUBLIC OF INDONESIA
KUALA LUMPUR**

Assalamu 'alaikum warahmatullahi wabarakatuh

All praise be to Allah SWT. This is the moment where implementation of MoU between Universitas Muhammadiyah Yogyakarta (UMY) and International Islamic University Malaysia (IIUM) comes in the form of action by organizing this Joint Seminar. The efforts of both sides to implement the MoU are highly appreciated, especially, in the context of which both universities effort to enhance the quality of education.

Substantially, I believe that this Joint Seminar will bring many benefits. In term of the development of knowledge, it is a means for developing academic quality, for exchanging of information on academic development, as well as for constructing intellectual atmosphere at both universities. In term of international relations, both universities have taken part in increasing close relationship between Malaysia and Indonesia. RUM and UNY as well are using 'soft power' to increase bilateral relations among citizens which brings a lot of benefits for both nations.

Therefore, I hope that both RUM and UMY can make use of this program as a 'kick-off' for other programs in the future, especially in using UMY's vast networks with other Muhammadiyah Universities in various cities in Indonesia as well as IIUM's network. The support of IIUM for UMY also means a progress for IIUM and UMY. I hope such joint program will continue in future for betterment of both Indonesia and Malaysia. Embassy of the Republic of Indonesia in Kuala Lumpur will always support these efforts.

To our honorable guests, Rector, Dean of Postgraduate Studies (CPS), Dean of ISTAC, Dean of IRKHS, Deputy Deans and Head Departments from various Kulliyah, lecturers and students of IIUM, I warmly welcome you to Yogyakarta. I hope you enjoy your stay in the cultural city of Yogyakarta.

Finally, as the Attache of Education and Cultural, Embassy of the Republic of Indonesia, Kuala Lumpur, I sincerely wish you good luck *and a successful program with unforgettable memories.*

*Wabillahit Taufiq Wal Hidayah
Wassalamu 'alaikum warahmatullahi wabarakatuh.*

M.Imran Hanafi

Education and Cultural Attache, Embassy of the Republic of Indonesia

MESSAGE FROM DEAN CENTRE FOR POSTGRADUATE STUDIES

Assalamu'alaikum warahmatullahi wabarakatuh

Praise be to Allah. May the peace and blessings of Allah be on the last prophet and messenger, our master Muhammad and on his household and companions. It is a great privilege for me to foreword this message to this wonderful event that is jointly organized by the Universitas Muhammadiyah Yogyakarta (UMY) and International Islamic University (IIUM).

First and foremost I would like to record my special gratitude to management of Universitas Muhammadiyah Yogyakarta for their co-operation.

In order to obtain comprehensive excellence, the Centre for Postgraduate studies has always facilitates postgraduate students of the university to achieve the highest quality in their academic work. This seminar is one of the many programs that Centre for postgraduate studies has to ensure quality graduates.

I would therefore like to thank all the participants and programme coordinators who have worked hard to realize this event.

May Allah SWT shower His blessing upon us.

Wassalamu'alaikum Wr, Wb.

Prof. Dato' Dr. Wan Rafei Abdul Rahman
Dean, Centre For Postgraduate Studies

**MESSAGE FROM THE ACTIVE
PRESIDENT OF POSTGRADUATE STUDENTS'**

Assalamu'alaikum warahmatullahi wabarakatuh

On behalf of Postgraduate Students' Society (PGSS), my gratitude and appreciation to our beloved Dean of Studies, the Embassy of Indonesia in Kuala Lumpur, Muhammadiyah Yogyakarta and the organizing committee of IIUM and the Universitas Muhammadiyah Yogyakarta for their huge success. Postgraduate Students' Society (PGSS) under the supervision of the Center for Postgraduate Studies (CPG) is pleased to host this event.

As I strongly believe that the initial stages of unity are the key to building the new generation, who will represent the future more, such programs, not only achieve the mission of our universities but to achieve the global mission and vision. Therefore, I believe today, we have to have understanding and then only we can appreciate our diverse cultures. We should acknowledge the different strengths and weaknesses through knowledge in this age of information. I am sure this joint seminar will initiate unity among the future generations along with integrating them.

Thank you,

Mohd Nabi Habibi

Active President Postgraduate Students' Society (PGSS)

MESSAGE FROM PROGRAM DIRECTOR

Assalamu'alaikum warahmatullahi wabarakatuh.

Praise be to Allah. May the peace and blessings of Allah be on the last Prophet and Messenger, our master Muhammad and on his household and companions.

Honestly speaking, we are pleased to be trusted by Postgraduate Students' Society (PGSS) and Centre for Postgraduate Studies (CPS) to organize the programme named Educational and Cultural Visit to Yogyakarta, Indonesia. For this, We express our gratitude to the management of both PGSS and CPS. This programme is of immense value. It has the potentials to promote intellectual endeavor, develop leadership capabilities and enrich cross-cultural understandings. We sincerely believe and hope that program of this kind will be organized in a regular fashion in future.

It is a great privilege for us to play twofold role in organizing this event: *as a host* and *as guest*. In fact, this is a fascinating experience to manage this event. Since our inception here, we have found meaningful interaction of students in an interweaving of cultures into complicated, yet beautiful, embroidery of social fabric. We are proud to say that this dearly loved university has produced graduates of high quality, who are distinct from those of the local universities.

Finally, we wish to express our special thanks to Bapak M.Imran Hanafi, Education and Cultural Attache of Indonesian Embassy, Bapak Herdaus, S.H., Assistant of Immigration Attache of Indonesian Embassy, Bapak Tharian Taharuddin for their immensely valuable assistance and co-operation in making this program a success. I sincerely appreciate all local committees at Yogyakarta, the colleagues and program coordinators and committee members who worked diligently to materialize this event. We wish to pass on good wishes to the PGSS for their valuable efforts it expended for this event.

May Allah s.w.t shower His blessing upon us.

Wassalam,

Nasrullah

Programme Director

Todi Kurniawan

Co-Programme Director

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Why Does Islamization of Political Science Matter?

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Kulliyah of Islamic Revealed Knowledge And Human Sciences,
International Islamic University Malaysia

Abstract

This paper discusses Islamization of political science. It tries to make two related arguments: firstly, it argues that Islamization of political science is an important task for (Muslim) political scientists. The argument is based on the fact that political science is currently dominated by ideas, concepts, and theories that are produced and constructed by western (mostly, Anglo-American) scholars. In political science, western (mainly Anglo-American) intellectual hegemony is all encompassing. This is a problem because the western (mainly Anglo-American) scholars have worldview and values, such as secularism, individualism, liberalism, etc that are different with Muslim's. Because of having different values and worldviews, Muslim political scientist should not blindly accept those political theories and ideas. Secondly, debates are currently still going on between positivist and post-positivist methodology in political science Muslims political scientists can join in the current debates in methodology of political science by using the logic of post-positivism, especially critical theory as an intellectual framework to offer an Islamic alternative perspective. With the framework of critical theory, the project of Islamization of political science gains its strong epistemological foundation. The aim of the usage of Islamic critical theory is to reject the negative perception that Islamic perspective is just "normative theory" which do not based on empirical evidence.

Keywords: Islamization of political science; Western intellectual hegemony; post-positivism; critical theory; Islamic values.

Introduction

Why does *Islamization* of political science matter? Against the skepticism among a numbers of (Muslim) political scientists in some part of Muslim world, this paper argues for the significance of *Islamization* of political science. The argument is based on the fact that political science are currently dominated by ideas, concepts, and theories that are *constructed* and *produced* by western (mainly Anglo-American) scholars whose world view (secularism, individualism, liberalism) are unique (not universal). Because of different values and worldview Muslim scholars should not accept uncritically those western political theories and ideas.

Therefore, it is imperative for Muslim political scientists (and for other social scientists in general) to rethink and reformulate critically the western political ideas and theories so that they are in conformity with values and world view of Islam.

Basically, Islamization of political science is a part of a wider "intellectual jihad." Islamization of knowledge is an agenda that has been initiated by prominent Muslim revivalist thinkers such as Mohamad Iqbal, Abul A'la Maududi; and then followed by Syed Naguib al-Attas, Ismail Faruqi, Taha Jabir al-Alwani, AbuHamid AbuSulayman, Syed Hossein Nasr, Ziauddin Sardar, and many others. The main ideas of this intellectual movement are that, the intellectual hegemony of western knowledge in contemporary world have made the Muslim thinkers to filter, conform and reformulate western knowledge in accordance with Islamic values. The phrase "Islamization of knowledge" itself was first used and proposed by the Malaysian scholar Syed Naquib al-Attas (1978) in his book *Islam and Secularism*. The concepts are developed by Ismail Al-Faruqi (1982) in response to what he called "the malaise of the ummah".

AL- Faruqi (1988) argues that by using tools, categories, concepts and modes of analysis of knowledge that originated in the secular West, there was a disconnect between the ecological and social reality of Muslim nations, and worse, a total inability to respect or even notice violations of ethics of Islam. He maintains that "Islamization of modern knowledge" means "recasting knowledge as Islam relate to it". It means "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". He goes on to maintain that Islamization of modern knowledge as integrating "the new knowledge into the corpus of the Islamic legacy by eliminating, amending, re-interpreting and adapting its components as the world-view of Islam and its values dictate". In similar vein, Rashid Moten (2004:248) also believes that "Islamization of knowledge is the process of developing or generating human knowledge in harmony with the revealed will of Allah." Because of the current domination of western worldview, he continues to argue, the aim is "to critique, analyze, and reformulate western academic discipline in such a manner that revelation is reinstated in man's intellectual life." In short, Islamization of knowledge (here, political science) is an "an Intellectual jihad" against western intellectual hegemony.

Political Science: Western (Anglo-American) Intellectual Hegemony

To answer the question why Islamization of political science really matters, first of all, we need to know the *state-of-the-art* of the discipline. What the contemporary condition of the discipline of political science is? This paper shows that political science is one of disciplines in social sciences that are completely dominated by western (mainly Anglo-American) ideas.¹ Most of political concepts, ideas, theories, and methodology are constructed and produced by political scientists in western (Anglo-American) political scientists. Nearly all of the reputable journals, books, and publications are written and produced publish in the West. Although there is western intellectual hegemony in the Muslim world, unfortunately, not many Muslim scholars

have courage to challenge this western intellectual hegemony and assert our Muslim identity.

Let's examine the extent of Western hegemony in political science. In terms of "the production of knowledge" we can observe that Western (mainly Anglo-American) scholars are very dominant. According to Robert E. Goodin and Hans-Dieter Klingeman (1996) the books "that we should read" and become "classic" in political science are among: Almond and Verba's *Civic Culture* (1963), Campbell, Converse, Miller and Stokes' *American Voter* (1960), Dahl's *Who Governs?* (1961), Dahrendorf's *Class and Class Conflict in Industrial Society* (1959), Deutsch's *Nerves of Government* (1963), Downs's *Economic Theory of Democracy* (1957), Easton's *Systems Analysis of Political Life* (1965), Huntington's *Political Order in Changing Societies* (1968), Key's *Responsible Electorate* (1966), Lane's *Political Ideology* (1962), Lindblom's *Intelligence of Democracy* (1965), Lipset's *Political Man* (1960), Moore's *Social Origins of Dictatorship and Democracy* (1966), Neustadt's *Presidential Power* (1960), Olson's *Logic of Collective Action* (1965). All these books mentioned above are the common currency of the profession of political scientists, the *lingua franca* discipline of political science. These are books which political scientists are talking about and presumed to know, at least in passing.

Robert E. Goodin and Hans-Dieter Klingeman (1988) continue to note that contemporarily, we can add a numbers of "must read" books on political sciences: Graham Allison's *Essence of Decision* (1971); Robert Axelrod's *Evolution of Co-operation* (1984); Samuel Barnes, Max Kaase et. al's *Political Action* (1979); Morris Fiorina's *Retrospective Voting in American National Elections* (1931); Ronald Inglehart's *Silent Revolution* (1977); James March and Johan Olsen's *Rediscovering Institutions* (1989); Elinor Ostrom's *Governing the Commons* (1990); Theda Skocpol's *States and Social Revolution* (1979); Sidney Verba and Norman Nie's *Participation in America* (1972); King, Keohane and Verba's *Designing Social Inquiry* (1994) and Robert Putnam's *Making Democracy Work* (1993).

From the above elaboration, it is obvious that political science is strongly Anglophone and largely American-oriented. The big question is: where are Muslim political "scientists"? Are we just "good" consumers and user of theories and ideas that the western scholars produce? Not many Muslim scholars dare to challenge critically and offer an alternative perspective to the western counterpart in producing "an alternative knowledge" As a consumer, most Muslim political scientists in Muslim countries can unfortunately only borrow and use uncritically western concepts, theories, perspective and ideas. Many Muslim scholars are unconscious that knowledge produced by western scholars is *not values-free and interests-free*.

(American) Political Science: The Myth of Positivism

The next question is: if the western (Anglo-American) political scientists are too dominant, how can Muslims do "intellectual jihad" against their intellectual hegemony? To do it, we should know firstly the characteristics of the mainstream of political science in the Anglo-American West. If we know the weakness, we can take an appropriate position and offer confidently an alternative Islamic perspective.

Epistemologically, we can observe that books, publications, researches, and journals on political science published in America are mostly based on positivist methodology. Positivist methodology in political science is a legacy of behavioralism: it

employs most behaviorist assumptions and attitudes, although usually in a more sophisticated way. Basically, it views the social and political world, as having regularities and patterns that can be explained if the correct methodology is properly applied; it is based on the same assumption of the unity of all the sciences including the social sciences. It argues that observation and experience are keys to constructing and judging scientific theories. It holds that there can be an objective knowledge of the world. It emphasizes the centrality of empirical propositions: the reasons for accepting hypotheses are evident from observation.

According to positivist epistemology, theory is precise: positivist theories are limited and specific. The theory is non-relativist and value-free: it holds everywhere that the specified conditions (independent variables) obtain. The kernel of positivism is its epistemology, which asserts that scholars can make generalizations about the social world, including political science, which is verifiable. That is based on empirical theories whose propositions are related in a logical way: The theory is consistent with well-established knowledge in related fields of inquiry. That recollects the behaviorist unity of the natural and social sciences. Finally, its basic propositions are parsimonious: they are capable of statement in a spare and lucid fashion; the simplest theory is often the best.

However, building political science as "hard science" as elaborated above is seriously problematic. The problems are that, *firstly*, the object of study of political science (human being) is totally different to the object of studies (nature) studied by natural science. Human being has values, passions, interests, feeling, and so on. *Secondly*, the observer or the scientist is not outside but part of society he is studying. Here, the values of the researcher influence the research "finding". *Finally*, political and social theories are also constitutive: it makes people behave like what stated in the theories. For instance, if a theory states that "in political realm of international relation is struggle for power," then the state will behave and follow the logic of theory and strive to struggle for power.

Methodologically, this dominance of positivism used Anglo-American political scientist is increasingly challenged by post-positivism. Post-positivism consists of various and different methodological outlooks: critical theory, postmodernism, constructivism, feminism, etc. This paper believes that this intellectual development is a good opportunity for Muslim political science scholars to join the debates and strengthening the argument for Islamization of political science. Muslim political scientists can support some important points of post-positivist positions, especially *some parts of arguments* put forward by *critical theorists*. We should not misunderstand here that *we could use some part of arguments (not the whole!) of critical theorists to challenge Anglo-American intellectual hegemony*.

Initially, critical theory is mainly a development of Marxist thought, and could be described as neo-Marxism. It was developed by a small group of German scholars many of whom were living in exile in the United States, known collectively as 'the Frankfurt School'. Basically, critical theorists reject three basic postulates of positivism: *an objective external reality, the subject/object distinction, and value-free social science*.

Muslim political scientists can agree with critical theorist that "knowledge" is not and cannot be neutral either morally or politically or ideologically. As critical theorists believe, all knowledge reflects the interests of the observer. Knowledge is always biased because it is produced from the social perspective of the analyst. Knowledge thus discloses an inclination—conscious or unconscious—toward certain interests, values, groups, parties, classes, nations, etc. Western (Anglo-American) political scientists who produce knowledge of political science also use their western values and worldview (such as,

secularism, individualism, liberalism, etc) even though they claim that the knowledge is value-free.

One of critical theorists, Robert Cox (1981), expresses a view in a frequently quoted remark: "theory is always for someone and for some purpose." He draws a distinction between *problem-solving knowledge* and *emancipatory knowledge*. Problem-solving knowledge is basically conservative: it seeks to know that which exists at present. It uses the logic to solve the social problems according to the existing order. It can not lead to knowledge of human progress and emancipation, which is the knowledge that critical theorists seek to provide. In contrast, *emancipatory knowledge* seeks of human progress and emancipation. It tries to change the existing (unjust) social order to a better one. Muslims scholars can agree with critical theory, that knowledge is basically not value-free and knowledge for purpose of human emaciation and development. But the different is that critical theorists seek to do this by using purely humanistic values and still anthropocentrism, but Muslim base this argument on *Islamic values*.

Islamic Values: The Ethical Foundation of an Islamic Critical Theory

From the above points, it is argued that Muslim scholars can joint these epistemological debates by joining the post-positivist position, especially supporting elements of the critical theorist ideas. It believes that we can do the project of Islamization of political science by using the "intellectual weapon" of modified critical theory. In fact, Muslim scholars have long argues also that Western knowledge is not values-free. Muslim scholars maintain that Western knowledge is based on their secular worldview that is rejected by Muslims. Knowledge and science they produce reflect their values and their interests. *Similarly, Muslims scholars can build political theories with Islamic values.*

What are Islamic values? Rashid Moten (1996) wrote that Muslims have values which different with western, secular values. As he notes, the Stockholm Seminar of 1981 on 'knowledge and values' identified concepts which generate the basic values of Islam: *tawhid, khilafah, 'ibadah, 'ilm, hallal and haram, 'adl, zulm, istislah*. Lets clarify the main ideas of the Islamic values.

First, the essential comprehensive characteristic of Islamic value and its primary basis is *tawhid*, the unity of Allah (SWT), which affirms the monotheism of Islam. Allah is One, He has no partner, and there is none worthy of worship except Him. *Tawhid* extends to all of creation and thus signifies the unity of Allah, the unity of the community of the faithful, the unity of life as a totality, and the unity of the temporal and the spiritual. *Tawhid* provides one, single direction and guarantees a unified spirit for its adherents. Second, a corollary of *tawhid* is *khilafah*, mankind's vicegerency of Allah. As a vicegerent, mankind is free but also responsible and accountable to Allah. One's vocation and destiny, therefore, is the service of Allah, or the fulfillment of Divine Will. The *khilafah* consists of the fulfillment of the responsibility of sustaining the self and other creatures in accordance with the will of Allah. *Third*, the faithful execution of this sublime responsibility is, in fact, the true nature of *'ibadah* (worship or service to Allah). The concept of worship, *'ibadah*, is very wide in Islam. It encompasses all activities of life—spiritual, social, economic, and political—provided they are in accordance with the rules as laid down and if their ultimate objective is to seek the pleasure of Allah. Fourth; among the many manifestations of *'ibddah* and a prerequisite to its effective performance is *'ilm*,

knowledge. Its totality the concept of *'ilm* in Islam is very vast. *Ilm* is divided into two categories: revealed knowledge, which basically includes the Qur'an and the Sunnah, and science-derived knowledge, which is acquired through experience, observation, and research. Islam rejects the position that *'all knowledge is good'*. Islam considers *'ilm* as a value and an act of *'ibadah* only when it is pursued for the benefit of the individual the community and ultimately for gaining the pleasure of Allah. *In Islam, ilm has to be value-based and must have a function and a purpose.* This led to the categorization of knowledge into *halal* and *haram*, permitted and prohibited, or the praiseworthy and the blameworthy. *Halal* includes all knowledge and activity that is beneficial for an individual, society and the environment. *Ilm* which is *halal* seeks to promote *'adl*, social justice, and *istislah*, public interest. *'Adl*, in all its multidisciplinary facets, and *istislah*, with its wider dimensions, ensure that knowledge is pursued to promote universal equity, individual freedom, social dignity, and values that enhance the well-being of Muslim society and culture.

Haram or blameworthy research includes all that is destructive for man and his environment in its physical, intellectual, and spiritual sense. Research promoting alienation, dehumanization, environmental destruction, and others which are *per se* evil are, therefore, rejected.

It should be evident that the matrices of values elaborated above are organically related to each other, and impart a unique character to the epistemology of Islam. The discipline of political science that emerges following such a strategy is able to rank a variety of human ends by reference to an overall sense of what is important and what is good in general. It introduces a principle of coherence into otherwise disparate human sciences; it reflects upon what is important and meaningful in human life. It thus offers a basis for discriminating between what is relevant and irrelevant, significant and insignificant, virtuous and vicious, which a political science conceived merely as a partial catalogue of facts cannot answer.

According to Moten (1996), there is unanimity among the Muslims scholars that the political system founded by the Prophet Muhammad in Madinah and later governed by the *Khulafa' al-Rashidun* was the best *ideal polity* ever found on earth and hence provided a *normative standard*. Islamic political science is but a perpetual struggle toward the *ideal* of the Prophet Muhammad as the Perfect Man and his Madinah as the Perfect Polity.

Conclusion

This paper has made two related arguments: *firstly*, it argues that Islamization of political science is an important task for (Muslim) political scientists. The argument is based on the fact that political science is currently dominated by ideas, concepts, and theories that are produced and *constructed* by western (mostly, Anglo-American) scholars. In political science, western (mainly Anglo-American) intellectual hegemony is all encompassing. This is a problem because the western political scientists have worldview and values, such as secularism, individualism, liberalism, etc that are different with Muslim's. Because of having different values and worldviews, Muslim political scientist should not blindly accept those political theories and ideas.

Secondly, currently, methodological debates are going on between positivist and post-positivist methodology in political science. It argues that Muslim political scientists can join in the current by using the logic of post-positivism, especially critical theory as an intellectual framework to offer an Islamic alternative perspective. With the framework of critical theory, the project of Islamization of political science gains its strong epistemological foundation. The aim of the usage of critical theory is to reject the negative perception that Islamic perspective is just "normative theory" which do not based on empirical evidence. Finally, because of western intellectual hegemony in political science, a lot of homework should be done to Islamize political science.

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