

## EXPLORING AL-FĀRĀBĪ'S SECRETS IN HARMONIZING SCIENCE AND RELIGION

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**Abstract:** *Harmonization between science and religion in al-Fārābī's thought is an important topic in addressing the challenges of paradigm differences between the two in modern society. This research aims to explore al-Fārābī's views on the integration of spiritual values and scientific rationality and their relevance to contemporary challenges. Using a qualitative method based on a literature study, this research analyzes al-Fārābī's works as well as supporting literature that discusses the relationship between science and religion. The results show that al-Fārābī viewed science and religion as two different paths that lead to the same goal, which is the highest human happiness. Science provides rational knowledge to understand the physical world, while religion offers moral guidance to live life. In al-Fārābī's view, the two complement each other, with science playing a role in revealing the nature of reality and religion providing ethical and spiritual meaning. This research emphasizes that al-Fārābī's thoughts are relevant in the context of holistic education, ethical development in science and technology, and dialogue between science and religion. This approach can serve as a foundation for moral and rational value-based policies, creating a balance between intellectual progress and social responsibility. Thus, the harmonization of science and religion not only addresses the conflict between the two but also contributes to the construction of a just society with integrity. This research proposes that such integration can be a comprehensive solution to global issues such as technological ethics, climate change, and pluralism.*

**Keywords:** *Al-Fārābī's Thought, Happiness, Harmonization of Science and Religion.*

**Abstrak:** Harmonisasi antara sains dan agama dalam pemikiran al-Fārābī menjadi topik penting dalam menjawab tantangan perbedaan paradigma antara keduanya di masyarakat modern. Penelitian ini bertujuan untuk mengeksplorasi pandangan al-Fārābī

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mengenai integrasi nilai spiritual dan rasionalitas ilmiah, serta relevansinya terhadap tantangan kontemporer. Dengan menggunakan metode kualitatif berbasis studi pustaka, penelitian ini menganalisis karya-karya al-Fārābī serta literatur pendukung yang membahas hubungan antara sains dan agama. Hasil penelitian menunjukkan bahwa al-Fārābī memandang sains dan agama sebagai dua jalur berbeda yang mengarah pada tujuan yang sama, yaitu kebahagiaan tertinggi manusia. Sains memberikan pengetahuan rasional untuk memahami dunia fisik, sedangkan agama menawarkan panduan moral untuk menjalani kehidupan. Dalam pandangan al-Fārābī, keduanya saling melengkapi, dengan sains berperan mengungkap hakikat realitas dan agama memberikan makna etis serta spiritual. Penelitian ini menekankan bahwa pemikiran al-Fārābī relevan dalam konteks pendidikan holistik, pengembangan etika dalam sains dan teknologi, serta dialog antara sains dan agama. Pendekatan ini dapat menjadi landasan bagi kebijakan berbasis nilai moral dan rasional, menciptakan keseimbangan antara kemajuan intelektual dan tanggung jawab sosial. Dengan demikian, harmonisasi sains dan agama tidak hanya mengatasi konflik antara keduanya, tetapi juga berkontribusi pada pembangunan masyarakat yang adil dan berintegritas. Penelitian ini mengusulkan bahwa integrasi tersebut dapat menjadi solusi komprehensif untuk isu-isu global seperti etika teknologi, perubahan iklim, dan pluralisme.

**Kata-kata Kunci:** *Harmonisasi Sains dan Agama, Kebahagiaan, Pemikiran al-Fārābī.*

## **Introduction**

The harmonization of science and religion in al-Fārābī's thinking is interesting because it reveals the gap between the views of modern society which often separates the two. The hope that Science and Religion can coexist in modern society is often unrealized, where the two tend to be positioned as separate and even contradictory entities. On the one hand, religion is often considered static and faith-oriented, while science is dynamic and based on rationality (Jančenkas 2017, 216; Farjeat and Gutiérrez 2023, 319). This gap creates an urgency to review the relationship between the two, especially through the views of al-Fārābī who views that Science and Religion should work in harmony to achieve human happiness and perfection.

One approach that is often proposed is spiritual value-based education, which integrates science with religious morality through a holistic curriculum, contextual learning, and character strengthening. Its implementation involves teaching universal values such as honesty, tolerance, and responsibility in each subject, as well as guidance that encourages students to link science with spiritual principles. This aims to form a synergy between the two and bring science closer to moral and ethical principles (Farjeat and Gutiérrez 2023, 317; Pincus 2024). In addition, there are efforts to reinterpret religious texts so that they can be adapted to modern scientific advances, as is done in philosophical approaches to ethics in technological developments (Andrade et al. 2024, 12).

Using al-Fārābī's views as a theoretical framework to unite Science and Religion. Al-Fārābī's thought was chosen because of its relevance

in integrating spiritual values with scientific rationality. Al-Fārābī views that the main goal of Science and Religion is to achieve the highest happiness (Jančenkas 2017, 209). This approach not only connects the moral and ethical aspects of religion with science but also offers a strong philosophical basis for uniting these two entities more comprehensively (Andrade et al. 2024, 10).

Several studies have focused on the influence of Aristotelian principles in al-Fārābī's logic. This article explores how al-Fārābī applies and extends Aristotle's apodeictic logic to distinguish truth from falsehood. This research found that al-Fārābī not only acted as a successor to Aristotle's teachings but also succeeded in combining elements of Greek science with Islamic principles to create a logical system that was richer and more relevant for the development of medieval education (Suleimenov et al. 2023, 96). On the other hand, research conducted by López-Farjeat highlights al-Fārābī's political thought, especially about the relationship between religion, state, and region. This research found that al-Fārābī rejected the division of the world based on religion (such as *dār al-Islām* and *dār al-ḥarb*) and emphasized the importance of moral virtues in creating an ideal state. In this case, al-Fārābī defines the state as an entity that is not necessarily based on religious identity, but on shared ethics and virtues (Farjeat and Gutiérrez 2023, 316). In the field of education, Setiyawan compared al-Fārābī's educational concept with al-Ghazālī, where it was found that although al-Ghazālī focused more on the formation of moral and religious character, al-Fārābī emphasized the importance of education as a tool for obtaining practical and theoretical knowledge. This research underlines that for al-Fārābī, education is a means to guide individuals toward perfection, both intellectually and morally (Setiyawan 2016, 70).

Apart from that, Asmuni highlighted the application of al-Fārābī's science in non-Islamic educational institutions in Indonesia. Asmuni shows that al-Fārābī's educational principles, especially in the development of morals and rationality, can be applied to improve the intellectual and moral quality of students in non-Islamic institutions. This highlights the relevance of classical science in the context of modern education in Indonesia, where a practical approach to morality and reason is still urgently needed (Asmuni 2021, 496). Previous research shows that al-Fārābī's thoughts are still very relevant in various fields, including politics, education, and epistemology. These studies show how al-Fārābī's science not only played an important role in the formation of Islamic science, but also contributed to contemporary discussions about moral education, political pluralism, and the development of logic within an Islamic framework.

The uniqueness of this research lies in its focus on the integration of Science and Religion through the comprehensive concept of al-Fārābī's

thought, namely an approach that combines rational philosophy with spiritual principles. In al-Fārābī's view, Science provides rational knowledge that supports understanding of the physical world, while Religion provides ethical guidance and the ultimate goal of life. These two aspects complement each other, enabling humans to achieve the highest wisdom, namely wisdom that includes intellectual and moral dimensions in a balanced manner. This research emphasizes the relationship between religion and science (Grubišić 2024, 345). This approach is different from previous research which focused more on political and educational aspects without exploring in depth how spiritual values can be combined with scientific achievements (Asmuni 2021, 497). This approach will not only enrich academic understanding but also build a bridge between these two domains. It is hoped that this paper can provide new insights into contemporary education that prioritizes moral values as well as rational knowledge.

It is hoped that this research can make an important contribution to efforts to harmonize Science and Religion, especially in the context of modern life which is often divided between the two, such as issues of technological ethics, climate change, and ideological conflict. For example, technological advances often ignore their impact on morality or humanity, while rigid religious interpretations sometimes hinder innovation. Harmonization of Science and Religion is important to create a balance between intellectual development and moral responsibility so that the resulting solutions are not only technically intelligent but also based on ethical values. By offering a holistic approach based on al-Fārābī's thinking, it is hoped that this article will be able to become a basis for further development in the study of Science and Religion in the future (Jančenkas 2017, 209). In this way, it is hoped that it can help create a generation that is not only knowledgeable but also has high moral integrity, able to face complex challenges in an increasingly pluralistic global society.

This research method uses a qualitative approach with literature study design library research to explore al-Fārābī's thoughts on the harmonization of Science and Religion. Qualitative research was chosen because this research is exploratory and aims to analyze in-depth philosophical concepts. Literature study is used as the main method, relying on relevant secondary sources. Secondary sources in the form of books, journals, and scientific articles discussing al-Fārābī's thoughts as well as studies on harmonization between Science and Religion which focus on his thoughts on the relationship between Science and Religion will be involved to enrich the analysis.

Data will be collected through documentation from available literature. This data collection technique will focus on collecting written texts from relevant sources. After the data is collected, the analysis will be carried out

using content analysis *content analysis* to explore the meaning contained in al-Fārābī's text, especially in the context of harmonization between Science and Religion. Research steps include collecting primary and secondary sources, analyzing texts of al-Fārābī's works, identifying key concepts such as happiness, reason, and revelation, as well as analyzing the application of al-Fārābī's thoughts in a contemporary context. This research will map the relationship between Science and Religion in al-Fārābī's thought and explore its relevance for modern challenges, especially in terms of dialogue between science and moral or spiritual values.

## Al-Fārābī's Secrets in Harmonizing Science and Religion

### Biography of al-Fārābī

Al-Fārābī, whose full name is Abū Naṣr Muḥammad ibn Muḥammad ibn Tarkhan ibn Uzlaq al-Fārābī, was born in 874 AD/260 AH in Farab which is located in the Kazakh region. Al-Fārābī is known as one of the most influential Islamic philosophers of the 10th century and is often dubbed the Second Teacher after Aristotle because of his contributions to various fields of science, especially logic, ethics, and politics. Al-Fārābī studied in Baghdad, which at that time was the intellectual center of the Islamic world, where he studied various disciplines, including Greek science, mathematics, logic, and natural sciences (Jančenkas 2017, 204).

Since childhood, al-Fārābī had a great interest in learning and showed extraordinary talent in the field of languages. He is fluent in various languages, including Iranian, Turkestan, Arabic, and Kurdish. Apart from living in his hometown, al-Fārābī also lived in Bukhara to continue his studies in *fiqh* and other religious sciences (Ali 2023, 1). At that time, Bukhara, under the rule of Naṣr ibn Aḥmad (260-279 AH/874-892 AD), was known as the initial period of the revival of Persian literature and culture in Islam. It was in this city that al-Fārābī first studied music and also served as a judge.

Al-Fārābī was raised with a *qanā'ah* attitude, which made him a simple figure, not obsessed with worldly wealth and desires. He prefers to focus his attention on the pursuit of knowledge rather than the pursuit of material wealth. As a result of this choice, he lived a poor life until the end of his life in 950 AD (339 AH) at the age of 80 (Khalidi 2024). However, it should be noted that although al-Fārābī had a very noble personality, he was not a Sufi expert. On the contrary, he was known as a leading scientist of his time who mastered various languages. Al-Fārābī mastered many disciplines, including medicine, science, mathematics, history, music, logic, chemistry, languages, and science. Of the many fields, science is the one he likes the most. His expertise in science even surpassed figures such as al-Kindī and Ibnu Rushd (Asmuni 2021, 493).

During his life, al-Fārābī studied many of the thoughts of Socrates, Plato, and Aristotle, ranging from the problem of existence to the concept of happiness. Therefore, he is known as the person who best understands Aristotle's science (Suleimenov et al. 2023, 96). This is proven by the systematic compilation of Greek logic in Arabic. Although much of his thinking was influenced by Greek science, al-Fārābī did not fully adopt Greek ideas. Some views were even rejected or corrected, such as his rejection of the concept of separation in human life advocated by Plato (Makhsin 2006, 7).

Western thinkers, such as Massignon, a French orientalist, stated that al-Fārābī was a Muslim philosopher with extraordinary abilities in interpreting Greek thought, especially Aristotle. Although al-Kindi was the first to open the door to the development of Islamic science, al-Fārābī's thinking is considered phenomenal. Al-Fārābī is known as the Islamic philosopher who best mastered Aristotle's thinking, especially in the field of logic. This greatness made many people admire him and gave him the nickname *Mu'allim al-Thānī*. With his great contribution to the Islamic intellectual world, this title deserves to be given to him (Kurniawan 2018, 104).

Al-Fārābī was very focused on his intellectual world and became a very productive philosopher. Even though he left behind many works, his works are not as popular as Ibn Sīnā's works, perhaps because most of them are only short treatises, not large books with in-depth discussions (Suleimenov et al. 2023, 98). Al-Fārābī wrote about 30 works in Arabic (Sirajuddin 2020), among them *Ārā' Ahl al-Madīnah al-Fāḍilah*.

### **Concept of al-Fārābī's Thought**

Al-Fārābī's thinking was greatly influenced by Greek science, especially by figures such as Aristotle and Plato. He is recognized as a bridge between Greek scientific thought and the Islamic intellectual tradition (Abdullah 2000, 27). In this context, understanding some new philosophical or scientific concepts often depends on understanding related concepts found in everyday discourse. Experts usually utilize these general terms as a basis for developing a more specific understanding. When the same linguistic term is used to refer to two different concepts, this can confuse. However, this ambiguity can be seen as 'productive ambiguity', because it can facilitate the development of new concepts (Khalidi 2024, 12). One of his most prominent ideas was about harmonization between religion and science, which he believed should not be separated. For al-Fārābī, science, and religion have the same goal, namely, to achieve the highest truth and human happiness, but through different paths. (Jančenkas 2017, 214).

In his work, *al-Madīnah al-Fāḍilah*, al-Fārābī describes an ideal state led by a philosopher-king (Khalidi 2024, 8), which is similar to the concept of a *philosopher king* from Plato. He believes that the ideal leader



must know science and religion because only those who understand the truth can lead society to happiness (Abdullah 2000), al-Fārābī also developed the concept of reason (intellect). He differentiates between potential reasons, active reasons, and actual reasons. Active reason is considered to be the source of all knowledge and intellect accessible to humans. In this context, al-Fārābī also emphasized the importance of revelation as part of the active reason that allows humans to understand universal truth (Farjeat and Gutiérrez 2023, 324). Science and religion go hand in hand and do not contradict each other because both are trying to reveal the same truth. In his view, truth cannot be contradictory but can be understood through two different approaches: science and religion. In other words, although both have different paths, they reveal the same essence, just in different ways.

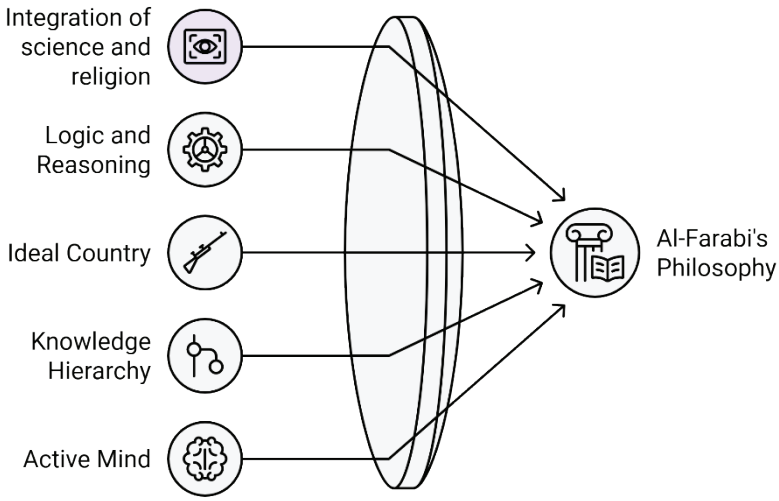
One of the greatest Muslim philosophers after al-Fārābī, Ibn Sīnā was greatly influenced by al-Fārābī, especially in al-Fārābī's approach to metaphysics and epistemology. Al-Fārābī played an important role in introducing and spreading Aristotle's works in the Islamic world, which were then developed by Ibn Sīnā in his various works. Ibn Sīnā continued al-Fārābī's ideas about happiness and the human soul and expanded the concept of duality between active and passive reason inherited from al-Fārābī (Abdullah 2000, 24).

Although Ibn Rushd had a different approach in some aspects, he was still influenced by al-Fārābī's efforts to harmonize science and religion. Ibn Rushd continued al-Fārābī's project to explain and defend Aristotelian science while attempting to explain how science could coexist with Islam. Although al-Ghazālī is known for his criticism of science, especially in his books *Tahāfut al-Falāsifah the Collapse of the Philosophers* (Nasr 2001, 34), he was also influenced by al-Fārābī, especially in terms of logic and methodological approaches to knowledge. Al-Ghazālī acknowledged the importance of the logic taught by al-Fārābī in science, although, in the end, he rejected some aspects of al-Fārābī's metaphysics and rationality (Setiyawan 2016, 69).

Al-Fārābī was a pioneer in transmitting Greek science, especially Aristotle and Plato, to the Islamic world. His comprehensive work in logic and metaphysics, especially his efforts to explain and develop Aristotelian logic, influenced medieval Islamic and Christian science. He is often referred to as the Second Teacher after Aristotle because of his services in introducing and harmonizing Aristotelian thought with Islamic views (W. S. W. Abdullah 2000, 22). Al-Fārābī also played an important role in introducing Neoplatonist ideas into Islamic science. Through its emphasis on the idea of emanation (the flow of existence from God to all of creation), al-Fārābī's Neoplatonic science influenced Muslim and Christian philosophers who tried to understand the relationship between God and the physical world (Kurniawan 2018, 109). Al-Fārābī's thoughts on the

relationship between religion and science show that religion teaches the truth to the general public through symbols and stories, while science teaches the truth through rational arguments and in-depth knowledge. These two paths are considered to be complementary (Jančenkas 2017, 202). More details are depicted in the following diagram:

Al-Farabi's Philosophy



**Diagram 1.** Al-Fārābī's Thoughts

Al-Fārābī was one of the most influential philosophers in combining Greek science, especially the thought of Aristotle and Plato, with Islamic teachings. He argued that both religion and science have the same goal, namely, to achieve human happiness and perfection (Kurniawan 2018, 109). In his view, religion provides moral guidance that comes from revelation, while science relies on rationality and logic to gain deeper knowledge. Thus, al-Fārābī argued that the two complement each other in efforts to improve the quality of human life (Asmuni 2021, 495).

Emphasizing that logic is a very important tool to achieve true knowledge is a characteristic of his thinking (Suleimenov et al. 2023, 95). He adopted many logical teachings from Aristotle, enriching the logical tradition in the Islamic world. Logic, for al-Fārābī, functions as an instrument for distinguishing between truth and error. Through understanding logic, individuals can develop critical and analytical abilities, which are necessary to achieve a deeper understanding of reality (Farjeat and Gutiérrez 2023, 321).

In his famous work *al-Madīnah al-Fāḍilah*, al-Fārābī describes the concept of an ideal state where the leader is a philosopher (Kurniawan 2018, 104). The leader must have sufficient knowledge and virtue to guide society towards happiness and prosperity. This concept was influenced



by Aristotelian ethics and Plato's political views, which emphasized the importance of wisdom in government. Al-Fārābī proposed that a good state must be based on moral and intellectual principles, capable of creating a harmonious and prosperous society (Setiyawan 2016, 67).

Al-Fārābī classified knowledge in knowledge hierarchy, where rational knowledge, such as logic, physics, and mathematics, occupies an important position. In this hierarchy, philosophers who can understand revelation and master logic are considered to be at the top (Suleimenov et al. 2023, 98). Al-Fārābī argued that true knowledge must be based on a combination of revelation (religious knowledge) and rational reasoning, which creates a holistic understanding of the world and human existence (Asmuni 2021, 497).

Draft active mind is one of al-Fārābī's main contributions to science. He argued that active reason is the force that moves humans from a state of potential to full actualization in knowledge (Abdullah 2000, 18; Suleimenov et al. 2023, 335). Through education, individuals can develop their intellect and, in turn, achieve perfection. Al-Fārābī believed that a good education would enable individuals to access the highest knowledge and become fully functioning individuals in society (Farjeat and Gutiérrez 2023).

The explanation of al-Fārābī's thought above can be concluded that the integration between science and religion, which he sees as two paths that not only complement each other but also strengthen each other in achieving human happiness and perfection. Al-Fārābī firmly argues that both have the same goal, which is to lead humans to ultimate truth and true happiness, although science and religion use different approaches. Science, according to al-Fārābī, provides rational knowledge to understand the physical world, while religion conveys truth through revelation and moral symbols addressed to the people. In his view, both have an equal role in enriching our understanding of the world and life and hence, they should not be separated.

From an educational perspective, al-Fārābī's thought offers important insights into how education should be oriented to create individuals who are not only intellectually intelligent but also have high morality. Al-Fārābī initiated an education that combines the teaching of science and technology with moral values derived from religion, thus producing individuals who can face the challenges of the times with wisdom and integrity. Furthermore, the concept of an ideal state led by a philosopher knowledgeable in both science and religion, as depicted in his famous work *al-Madīnah al-Fādhilah*, reflects the importance of leadership based on wisdom and a deep understanding of universal truths. In this context, al-Fārābī proposed a model of leadership that emphasized the balance between rational knowledge and moral principles in building a harmonious and prosperous society.

Through the concept of active reason, al-Fārābī also made an important contribution to the development of the theory of knowledge. For al-Fārābī, active reason is the force that drives humans from a state of potential to full actualization in knowledge. Education, in his framework, is not just about teaching information, but about honing intellectual abilities to achieve a deeper and holistic understanding of the world. The researcher can see that al-Fārābī's thought invites us to realize the importance of synergy between rational knowledge and revelation as the basis for building a better society, as well as addressing contemporary global challenges. By digging deeper into the concepts offered by al-Fārābī, we can find high relevance for application in the modern context, both in the fields of education, leadership, and social ethics.

### **Al-Fārābī's View on the Harmonization between Science and Religion**

Al-Fārābī divided knowledge into two: theoretical and practical. Theoretical knowledge includes science and science that helps humans understand the nature of reality, including God, the cosmos, and existence. Practical knowledge, on the other hand, is related to ethics and morality regulated by religion, which guides people in everyday life. The integration between the two allows humans to live a good life and achieve their ultimate goals. According to al-Fārābī, this integration is carried out by harmonizing reason (rationality) and virtue (morality) in everyday life. Al-Fārābī believes that humans must use reason to understand the principles of goodness and justice, which are then realized in real action through the practice of moral values. By promoting a balance between rational thinking and ethical virtue, individuals can achieve spiritual perfection and contribute to a harmonious social order, which according to al-Fārābī is the main prerequisite for achieving true happiness (Jančenkas 2017, 205; Farjeat and Gutiérrez 2023, 232).

In his book, *Achievement of Happiness*, al-Fārābī explained more clearly the relationship between science and religion. He stated that when a person acquires knowledge about creatures or receives instructions regarding them, and if he understands these ideas through his reason and approves them based on certain demonstrations, then such knowledge falls under the category of science. On the other hand, if knowledge is obtained through imagination using imitating imagery, and approval of the imagination is obtained through persuasive methods, then the knowledge is called religion (Parens and Macfarland 2011). Al-Fārābī emphasized that religion is an imitation of science in the sense that religion, according to al-Fārābī, is a simpler form of knowledge that aims to reach the wider community.

Religion uses symbols, metaphors, and narratives to convey truths similar to those discovered through science or philosophy. However, these truths are adapted to be more easily understood by the general public,

who may not have the ability or opportunity to understand the truth in a rational or philosophical form. Thus, religion plays an important role in spreading universal values and providing moral guidance in a form that is widely accepted by various groups of society. Where science provides explanations based on perception or intellectual understanding, religion provides explanations based on imagination. He also added that science precedes religion in the aspect of time.

In the context of the relationship between science and religion, al-Fārābī emphasized the superiority of the former and argued that the further a religion is from science, the further it is from the truth (Fakhry 2002, 21). Likewise, Walzer said al-Fārābī emphasized that he was in no way an enemy of religion in the Hebrew form or any other form, as long as it remained subordinate to science. He argued that the appeal of religion was limited to a group of people, while the truths of science were universally applicable (Fārābī 1985, 77).

Rational ability according to al-Fārābī is the ability that allows someone to know things that can be understood, master the arts and sciences, and differentiate between good and bad. This ability consists of two parts: first, theoretical rational ability, namely the ability to acquire knowledge about things that cannot be created or changed by human action; and second, practical rational ability, namely the ability to gain knowledge about things that can be created or changed by human action (Fārābī 1985, 301).

Al-Fārābī emphasized the importance of science in understanding the deepest aspects of religion. Science, according to him, provides tools for understanding the nature of God, cosmology, and the relationship between humans and divine reality. For al-Fārābī, science is the highest knowledge capable of providing a rational basis for religious teachings. For example, al-Fārābī adopted Aristotle's rational approach to understanding the universe and God, and he combined this thinking with Islamic doctrines (Setiyawan 2016. 68). Al-Fārābī also emphasized that science allows humans to understand symbols in religion in more depth. Many religious teachings, according to him, are conveyed in symbolic or metaphorical forms that are intended to be understood by various groups, both those with high and low intellectual capacities. Through science, more intelligent and trained individuals can interpret these symbols and understand the essential meaning behind them.

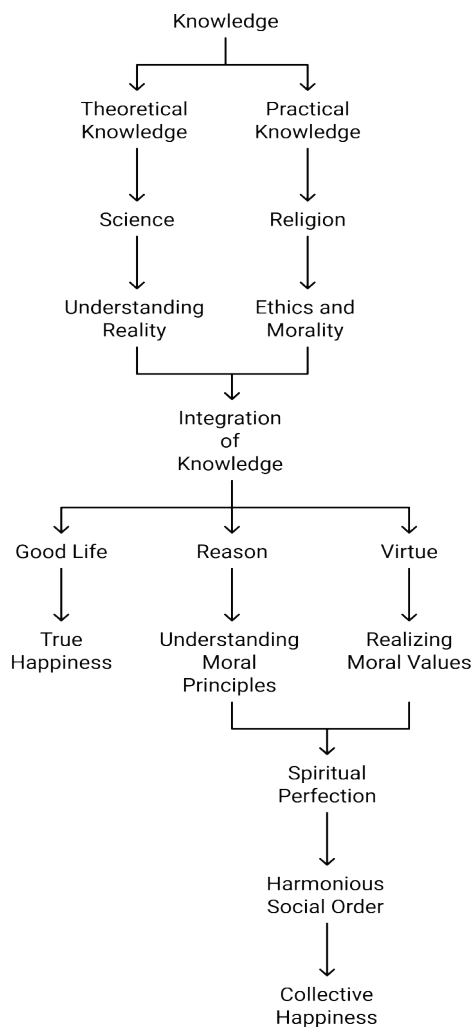
Even though al-Fārābī places science as the highest knowledge, he does not underestimate the importance of religion in everyday life, especially in governing society. In his famous work, *al-Madīnah al-Fādilah*, al-Fārābī stated that the ideal leader in a society is someone who has philosophical knowledge as well as a deep understanding of religion. He believed that religion provided the moral and legal guidance necessary to maintain social order, while science provided the rational basis for understanding

these laws and applying them fairly.

In this case, religion plays an important role in shaping the moral character of individuals and communities, which ultimately supports the achievement of collective happiness. Al-Fārābī views religion as an effective tool to guide people in living a good life. On a practical level, religion provides a means to educate people who may not be able to understand science at a deep level. Thus, religion provides a more accessible way to achieve happiness through obedience to divine laws. Apart from moral and epistemological aspects, al-Fārābī also sees a close relationship between science, religion, and politics. In his political science, he proposed the concept of an ideal leader who not only masters' rational sciences but also understands religious revelation. This kind of leader, according to al-Fārābī, is capable.

An ideal leader must not only be able to understand rational principles of justice but must also be able to apply religious principles in managing society. In his view, religion helps create social harmony and facilitates the achievement of collective happiness. The ideal leader, therefore, is a philosopher who understands revelation and can use both sources of knowledge to create a just and harmonious society (Pincus 2024, 734).

Leaders play an important role in determining and guiding people to carry out these actions so that they can achieve true happiness. To carry out this task, a leader must have in-depth knowledge, including (a) an understanding of what true happiness is; (b) knowledge of the right path to that happiness; and (c) insight into actions that support the achievement of true happiness (Fārābī 1985, 213). The sources of this superior knowledge are twofold: first, reason, which relates to the rational abilities of the soul; and second, divine revelation, which is related to the imaginative abilities of the soul. Knowledge obtained through the rational abilities of the soul is philosophical knowledge, while knowledge obtained through imaginative abilities is religious (Parens and Macfarland 2011, 222). Here is a schematic diagram of how al-Fārābī harmonized science and religion:



**Diagram 2.** Harmonized Science and Religion of al-Fārābī

According to al-Fārābī, science and religion are not two separate or contradictory entities, but rather two different yet complementary paths in the search for higher truth. His thinking suggests that both contribute to a more comprehensive understanding of the universe and the purpose of human life.

He argues that science and religion come from the same source, which is God. In his view, the two can never be in conflict as they both seek to uncover the same truth, but through different means. Science, which focuses on empirical and rational knowledge, provides an understanding of the physical world and the universe. Meanwhile, religion provides moral and spiritual guidelines that guide humanity in achieving a good life, both here and in the hereafter. As such, science helps us understand

God's creation, while religion directs us to live by His will.

For him, science is a very important tool in understanding the reality and laws of nature created by God. He considered philosophy as an instrument to explain and interpret religious teachings rationally. In his view, a true philosopher is one who not only master's science, but also has a deep understanding of religion. Al-Fārābī emphasized that the two, science and philosophy, should not be separated, but rather seen as complementary in the search for truth.

In al-Fārābī's framework, God is the source of all truth and wisdom. Both science and religion, he argued, have the same goal: to lead humanity to a true understanding of God and His creation. Science can reveal the laws of nature that have been established by God, while religion provides guidelines for living by His will. Therefore, there is no conflict between the two, but rather they support each other in man's quest to achieve true happiness.

Al-Fārābī also emphasized the importance of reason in interpreting religious revelation. Revelation, which God gives to mankind through His prophets, can be understood more deeply through the use of reason. Al-Fārābī argued that reason and revelation are not contradictory, rather they should work together to achieve a deeper understanding of the truth. In this case, reason helps humans to understand revelation rationally and logically, so that religious teachings can be accepted and applied in everyday life.

Overall, he sought to show that science and religion are not two separate or contradictory things, but rather two different paths in the search for higher truth. According to him, both contribute to a more comprehensive understanding of the universe and the purpose of human life. Science helps us understand God's creation, while religion provides moral and spiritual guidelines that guide us to live according to His will. Thus, the harmony between science and religion is a necessity in the pursuit of human happiness and perfection.

Al-Fārābī's thoughts on the relationship between Science and Religion emphasize the synergy between the two in achieving the highest human happiness. He positioned science as a means of understanding fundamental principles about God and the universe, while religion provided moral and legal guidance that helped humans live good lives. In al-Fārābī's view, science and religion do not conflict with each other, but instead complement each other to guide individuals and society towards their highest goal, namely happiness. Al-Fārābī's thoughts are still relevant today, especially in discussions regarding the relationship between reason and revelation in the modern context.

Al-Fārābī's thoughts on the relationship between Science and Religion are supported by concepts such as happiness as the ultimate goal, the role of science in understanding religion, the integration of theoretical and



practical knowledge, and the concept of ideal leadership. Through these concepts, al-Fārābī created a strong harmonization between Science and Religion, where both function as instruments to achieve human happiness and perfection.

## **Implications of al-Fārābī's Thoughts on Harmonization between Science and Religion in the Contemporary Context**

Al-Fārābī's thoughts on harmonization between Science and Religion have broad and relevant implications in the contemporary context. By combining science and religion in one harmonious framework, this thinking can be applied in various aspects of modern life, whether in the fields of education, society, politics or in overcoming global challenges. Here are some of the main implications:

### **1. Holistic Education**

Al-Fārābī emphasized the importance of education which includes theoretical (science/science) and practical (religious) knowledge. In the modern context, this implies the need for education that not only teaches science and technology but also equips students with moral and spiritual values. This holistic education can prepare individuals to not only become intellectually intelligent citizens but also ethical and moral. The education system can combine science lessons with religious-based character education to create a wise and responsible generation (Saada 2023, 6). In the medical world, many health practitioners combine modern medical science with spiritual or religious principles. For example, when someone undergoes medical treatment for a serious illness such as cancer, in addition to undergoing scientific treatment, they may also perform prayers or worship according to their beliefs. Here, science (medicine) and religion go hand in hand, where science functions to heal physically, while religion provides inner calm and spiritual strengthening

### **2. Ethics Development in Science and Technology**

The harmonization between Science and Religion promoted by al-Fārābī emphasizes that knowledge must be accompanied by morality (Syafi'i 2017, 2). In the context of modern technological developments such as artificial intelligence, biotechnology, and information technology, al-Fārābī's approach implies that scientific and technological innovation must always be guided by ethical values. This means that scientists and technologists must take into account the moral and social impact of their discoveries, as well as ensuring that technological developments do not undermine human values (Makhsin 2006). In the world of education, science teaches logic, technology, and innovation, but on the other hand, religion provides guidance on morality and ethics in using technology (Abdullah 2020, 53). Everyday examples can be seen in the use of information technology such as social media. Science allows us to create

and access information quickly, but religion reminds us to use technology wisely, by not spreading fake news (hoaxes) or things that damage morals.

### **3. Dialogue Between Science and Religion**

In the context of the modern world, where debates often occur between science and religion, al-Fārābī's thoughts can become the basis for more constructive dialogue. By placing science (science) and religion as two paths to the same truth, al-Fārābī shows that these two entities can dialogue and work together. These two entities should not be in conflict but should enrich each other and communicate openly, especially in the face of global crises (Faizin 2017). This implication is important in facing global problems such as climate change, moral crises, or bioethical issues, where scientific and religious approaches can complement each other to find better solutions (Saada 2023, 7). The concept of sustainability in environmental science is in line with religious teachings that teach human responsibility as caliphs (guardians) of the earth. Science provides technical guidance to maintain ecosystems, reduce pollution, and conserve natural resources, while religion provides moral and ethical motivation to protect God's creation. For example, efforts to reduce climate change are not only supported by scientific findings about the dangers of carbon emissions, but also by religious teachings that encourage concern for the earth.

### **4. Knowledge-Based Leadership and Morality**

Draft *al-Madīnah al-Fāḍilah* as stated by al-Fārābī, emphasized that ideal leaders are those who have scientific knowledge and religious morality. These implications are relevant in the context of modern leadership, both in politics and business (Suleimenov et al. 2023). A good leader must not only master technical knowledge but also be able to apply the principles of morality and ethics in public policy. This is especially important in the current era, where corruption, social injustice, and unethical leaders are often problems (Asmuni 2021, 495).

### **5. The Role of Religion in a Multicultural Society**

Harmonization of Science and Religion can also be applied in the context of a multicultural and pluralistic society. In an increasingly globally connected world, religion can serve as a source of moral values that strengthen social cohesion, while science helps in the development of innovation and technical understanding (Faizin 2017, 21). With this approach, religion is not seen as an obstacle to the development of science, but as a partner in creating a just and harmonious society.

### **6. Science and Religion Conflict Resolution**

In the contemporary world, there is often conflict between conservative religious views and progressive views of science. Al-Fārābī's thoughts on harmonization can help bridge this gap. By providing space for both

to complement each other, this kind of conflict can be resolved through a more inclusive and open approach, where Science and Religion work together to find solutions that benefit all parties. This is particularly relevant in issues such as bioethics, public health, and human rights.

## **7. Science and Religion-Based Policy Development**

The harmonization between religion and science in al-Fārābī's thinking can also be applied to the development of public policy. Policies based on universal religious moral principles, such as justice, general welfare, and respect for individual rights, can be accompanied by rational approaches generated by science and science. This is relevant in the context of social, economic, and environmental policy, where ethical and scientific considerations must go hand in hand.

Religious scriptures do classify people into certain groups. However, in reality, especially in Indonesia, the state recognizes all religions equally. Thus, in the eyes of the state, every individual has the same right to practice their beliefs and worship their respective beliefs. Nonetheless, it is important to remember that this guarantee of religious freedom can only be realized with the support of creating harmonious relationships between groups so that Indonesia can become a safe and peaceful country (Baihaki 2020, 195).

Al-Fārābī's thoughts on harmonization between Science and Religion offer a relevant and applicable approach to facing contemporary challenges. Holistic education, development of ethics in science, constructive dialogue between Science and Religion, leadership based on knowledge and morality, as well as public policies based on moral values and rationality, are some of the main implications that can be applied in the modern world. This thinking helps create a balance between scientific development and spirituality, which is much needed in the current era of globalization and technological progress.

## **Conclusion**

This research confirms the importance of harmonization between science and religion in al-Fārābī's thought. According to al-Fārābī, although science and religion operate through different paths, they share the same goal of achieving ultimate happiness for mankind. Science provides rational knowledge that helps us understand the physical world, while religion provides the moral guidance necessary to lead a good life. Therefore, these two aspects complement each other, and together they support the achievement of the noble goal of life.

In the context of education, al-Fārābī's thought offers a foundation for creating a holistic education system, which integrates spiritual and rational values. Such an education not only focuses on teaching science and technology but also instills moral and ethical values. With this approach,

it is hoped that future generations can develop into individuals who are not only intellectually intelligent but also have high moral integrity, ready to face complex challenges in an increasingly diverse society.

Furthermore, al-Fārābī's thought makes a significant contribution to addressing contemporary global issues, such as technological ethics and climate change. By emphasizing the importance of dialogue between science and religion, al-Fārābī encouraged a balanced approach between intellectual progress and social responsibility. This approach remains relevant today, providing valuable guidance for our efforts to build a more just, integrity, and responsible society in the face of the challenges of the modern world.

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