

Islamic Worldview as a Basis for Islamization of Science Concept According to Syed Muhammad Naquib Al-Attas

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Abstract:

This article identifies the crisis of Muslim identity in science, caused by the blind adoption of Western secular science that separates spiritual values from knowledge, contrary to the Islamic concept of *tawhīdi*. The researcher highlights the urgency of Syed Muhammad Naquib Al-Attas' Islamization of science in integrating spiritual values in science and overcoming the dominance of Western secular thought that threatens Islamic identity and theology. For this research to run according to its purpose, researchers use analytical methods to analyze current problems in science and religion. The result was that Syed Muhammad Naquib al-Attas emphasized the establishment of an Islamic epistemological framework through the basis of the Islamic Worldview. Islamization is a response to the negative impact of Western science on society, by offering an Islamic worldview as the basis for Muslim life.

[Artikel ini mengidentifikasi tentang krisis identitas umat Islam dalam ilmu pengetahuan, disebabkan oleh adopsi buta terhadap sains sekuler Barat yang memisahkan nilai-nilai spiritual dari pengetahuan, bertentangan dengan konsep *tawhīdi* dalam Islam. Peneliti menyoroti urgensi Islamisasi ilmu pengetahuan oleh Syed Muhammad Naquib Al-Attas dalam mengintegrasikan nilai-nilai spiritual dalam ilmu pengetahuan dan mengatasi dominasi pemikiran sekuler Barat yang mengancam identitas dan teologi Islam. Agar penelitian ini berjalan



sesuai dengan tujuannya, peneliti menggunakan metode analisis untuk menganalisis problem yang terjadi saat ini dalam sains dan agama. Hasilnya bahwa Syed Muhammad Naquib al-Attas, menekankan pembentukan kerangka epistemologi Islam melalui basis Islamic Worldview. Islamisasi merupakan respons terhadap dampak negatif sains Barat pada masyarakat, dengan menawarkan worldview Islam sebagai dasar bagi kehidupan Muslim.]

Keywords:

Islamic Worldview, Islamization of Science, Knowledge, Westernization

A. Introduction

The discourse on the Islamization of science is an important study to make Islamic scholarship the spirit of modern science. According to Mulyadi Kartanegara, the Islamization of knowledge is very important to find and clarify the characteristics of Islamic scholarship itself. Because in Islam two groups respond to this Islamization effort. First, the group that denies efforts to Islamization, because knowledge is an objective discourse, so nothing can be realized epistemologically between Islamic and modern knowledge. Second, groups that require Islamization efforts, because subjectivity is something that is not easy to remove from the perspective of the owner. The tendency to see problems from *worldviews* is certainly a necessity that cannot be avoided. This understanding will automatically oppose the existence of scientific objectivity, value-free science, and universality.¹

As time goes by, Muslims tend to prefer to imitate and adopt the concept of secular Western science, which is considered more advanced and “mature” blindly, rather than based on *tawhīdi* Islamic science. In the course of history, the relationship between religion and science refers to two trends: the dichotomy of religion and science and the integration of religion and science. The first trend is more popular in the West while the second trend, the unity of religion and science, is increasingly more popular in the Muslim world nowadays.²

¹ Mulyadhi Kartanegara, *Mengislamkan Nalar: Sebuah Respon Terhadap Modernitas* (Erlangga, 2007), 1–3.

² Syamsul Kurniawan, “Sukarno’s Thought on The Importance of Reintegration of Religion and Science in Pesantren Education in Indonesia,” *Journal of Indonesian Islam* Vol. 12, no. 2 (2018): 219, <https://doi.org/10.15642/JIIS.2018.12.2.219-246>.

This, according to Qardhawi,³ was caused by the continuous hegemony and colonialism of the West towards Islamic countries. In addition, the shallow knowledge of Muslims about their religion is another factor that is no less detrimental. These two biggest factors lead to a tendency towards imitative attitudes within Muslims which in turn have an impact on the loss of Islamic identity. There are fifteen characteristics of secular Western science that are considered to be able to bring progress in the development of science, namely: 1) belief in rationality, 2) science for science, 3) the only method, a way to know reality, 4) emotional neutrality as a key prerequisite for dealing with rationality, 5) impartiality, 6) absence of bias, 7) hanging opinions, 8) reductionism, 9) fragmentation, 10) universalism, 11) individualism, 12) neutrality, 13) group loyalty, 14) absolute freedom, and 15) the end justifies the means.⁴

This identity crisis certainly requires a concrete solution, given that the problem of science in Islam is something urgent and crucial. This is the problem that a contemporary Muslim scholar, Syed Muhammad Naquib Al-Attas, then tried to address. He presents the concept of science based on the *worldview* of the Islamic *tawhīdī* so that this concept is different from concepts that come from the secular West. For him, the position of knowledge in the world of education is a very principles matter. Because the core of education does not only function as a means of achieving socioeconomic goals but specifically also plays a role in achieving human spiritual goals. An idea that seems foreign again contradicts modern thought and deserves to be studied more deeply as a reflection of the return of Muslims to true religious sources.⁵

Still, in the context of Islamization, Mulyadi Kartanegara said, there are several reasons why the Islamization of science should be carried out. First, is the style of Western knowledge which limits sensory things. Knowledge can be said to exist real when it can be observed. In Western terminology, this understanding is known as positivism, which is an understanding that

³ Yusuf Al-Qardhawi, *Al-Islām Kamā Nu'minū Bihi* (Mesir: Nahdhah li al-Thib'ah wa al-nasyr wa al-tawzi', 1999), 10.

⁴ Trianto, *Wawasan Ilmu Alamiah Dasar: Perspektif Islam Dan Barat* (Prestasi Pustaka, 2007), 308.

⁵ Lailah Alfi Alfi, "Konsep Ilmu Menurut Syed Muhammad Naquib Al-Attas (Analisis Buku Islam Dan Filsafat Sains)," *Tasfīyah*, Vol. 2, no. 2 (2018): 198, <https://doi.org/10.21111/tasfīyah.v2i2.2580>.

makes real objects in the senses the object of study. According to him, everything must be measured and seen in real terms. This requires that the knowledge of money be obtained through religious doctrine. This problem, at first glance, does not affect science but has a major influence on theological doctrine for Muslims. Given that if this understanding becomes an important part of Islamic knowledge, there must be changes to the theology of the Muslims themselves.

Second, in contrast to the West, Islamic scientists agree that knowledge is not only something that can be observed sensually but there is knowledge that can be known through reason (*Burhani*) and heart (*Irfāni*). According to Islamic scientists, metaphysical entities are the same as physical entities. Even classical Islamic scientists consider that metaphysical knowledge is much more real than physical knowledge.⁶

The Islamization of contemporary science is an idea put forward for the first time since the 70s by Prof. Dr. Syed Naquib al-Attas and popularized by Prof. Dr. Ismail Rajhi al-Faruqi in the 80s and was responded to by various other Muslim scholars. Al-Attas put more emphasis on the process of reforming Islamic epistemology and implementing his ideas into a postgraduate study institute called ISTAC (*International Institute of Islamic Thought and Civilization*), in Kuala Lumpur Malaysia (1989-2002). Naquib's idea received an extraordinary response from the world's Muslim intellectuals so that in the same year the First Conference was held in Switzerland, followed by the Second Conference in Islamabad, Pakistan, in 1983; Conference III in Kuala Lumpur, Malaysia, 1984; IV Conference in Khartoum, Sudan, 1987.⁷ The rationale for this idea put forward by al-Attas is that: *first*, the most important problem facing the Muslim ummah today is the problem of science. *Second*, modern science is not value-free (neutral) because it is influenced by religious, cultural, and philosophical views that reflect Western human consciousness and experience. *Third*, the Islamic Ummah, therefore is necessary to Islamize contemporary science by Islamizing linguistic symbols about reality and truth.⁸

⁶ Kartanegara, *Mengislamkan Nalar: Sebuah Respon Terhadap Modernitas*, 5.

⁷ A. Khudori Soleh, "Pemikiran Syed Muhammad Naquib Al-Attas Tentang Islamisasi Bahasa Sebagai Langkah Awal Islamisasi Sains," *Lingua: Jurnal Ilmu Bahasa Dan Sastra*, Vol. 5, no. 1 (2011): 1, <https://doi.org/10.18860/ling.v5i1.609>.

⁸ Fauzan Adhim, *Filsafat Islam Sebuah Wacana Kefilsafatan Klasik Hingga Kontemporer* (Jakarta: Literasi Nusantara, 2018), 210.

In fact, the process of Islamization has existed in Islamic history. Al-Qur'an surah al-'Alaq (96): 1-5, reflects the spirit of Islamization of science because before that the idea that Allah was the source and origin of human knowledge did not exist. In the context of the Islamic intellectual tradition. The Islamization of science is an Islamic character and an Islamic view of life which has an integrated view of the view of science (epistemology) and the concept of God (theology).⁹

From here the background of the Islamic thought of Syed Naquib al-Attas. Al-Attas put more emphasis on the process of reforming Islamic epistemology and implementing his ideas. Therefore, in writing this paper, the researcher tries to explain what the background is, how the concept of Islamization is, where is the source, and how the Naquib al-Attas method of thinking about Islamization is.

Several studies have carried out similar themes, such as Mohammad Muslih et al's research on "Dimensions of Islamization in the Development of Science" published in the journal *Kalam* in volume 16, no 1 2022. The study concluded that Islamization could touch the root of the scientific problem (epistemological) and answer the scientific development problems. Islamization is expected to be a universal framework that not only can be used by Muslims but also by non-Muslims.¹⁰

Another study was written by Selvia Santi entitled "Islamic Cosmology in Seyyed Hossein Nasr, Zaghoul al-Najjar, and Nidhal Guessoum's Perspective". The researcher identified the development of science and technology with a cosmological focus by Islamic thinkers such as Seyyed Hossein Nasr, Zaghoul Al-Najjar, and Nidhal Guessoum with analysis from the archaeological and genealogical theories of Michel Foucault. Thus, the results of this study show that the discourse of Islamic cosmology is one of the efforts to Islamize science which has never happened before in the development of Islamic civilization.¹¹

⁹ Ibid, 210.

¹⁰ Mohammad Muslih, Martin Putra Perdana, and Yongki Sutoyo, "Dimensions of Islamization in the Development of Science," *Kalam*, Vol. 16, no. 1 (2022): 1, <https://doi.org/10.24042/klm.v16i1.9888>.

¹¹ Selvia Santi, "Islamic Cosmology in Seyyed Hossein Nasr, Zaghoul Al-Najjar, and Nidhal Guessoum's Perspective," *Kalam*, Vol. 16, no. 2 (2022): 131, <https://doi.org/10.24042/klm.v16i2.8688>.

The study, entitled “Membangun Relasi Agama dan Ilmu Pengetahuan” written by Zaprul Khan, was published in the journal *Kalam* in 2013. He analyzed the life of the modern world which positivistically has placed science or science in a position separate from religion. Thus, science is often completely detached from religious and ethical values. Finally, in his research, he concluded that although science and religion have their own jurisdictions, they can share with each other. Science and religion can be partners in interpreting the universe with its various complementary methods. In the dialogical relationship between the two, religion can support all scientific activities, whereas science can improve religious understanding for the welfare of mankind.¹²

From some of the research above, there is a space in research that has not been studied, namely examining that the Islamization of science is based on the Islamic worldview. Researchers will explain more in-depth about the role of the Islamic worldview in building the Islamization of science projects.

B. Definition of Islamic Worldview

When talking about Worldview, in the tradition of classical Islam there are no words or special terms for the definition of worldview. That definition appears in the early 20th century. But from the description and previous exposure, that way of life is also related to a view of the reality of the universe, although scholars of different terms for how it is called. As al-Maududi called it "*nazariyyat al-Islamiyyah*", Sayyid Qutb called it "*al-Tasawwur al-Islamiyyah*", while the contemporary thinker Sayed Mohammad Naquib al-Attas called it "*ru'yatu al-Islam li al-wujud*".

The term "*nazariyyat al-Islamiyyah*" for al-Maududi is a view of life starting from the concept of the oneness of God (*Shahadah*) which implies the whole activities of human life in the world. This is almost in line with the term *al-Tasawwur al-Islamiyyah* according to Sayyid Qutb, who states in the book "*Khasa'ish al-Tasawwur al-Islamiyyah wa Muqawwamatuhu*" as follows:

"أَنَّ التَّصَوُّورَ الْإِسْلَامِيَّ هُوَ التَّصَوُّورُ الْإِعْتِقَادِيَّ الْوَحِيدَ الْبَاقِيَّ بَأَنَّ أَصْلَهُ "الرِّبَاطِيَّ" وَحَقِيقَتَهُ
مِنْ "الرِّبَاطِيَّ" الَّذِي جَاءَ لِيُضَيِّفَ إِلَى الْإِنْسَانِ، لِيُنَمِّيَهُ وَيُعَدِّلَهُ وَيَطْوِرُهُ وَيُدْفَعُ بِهِ دَائِمًا إِلَى
الْأَمَامِ وَيُضَيِّفُ إِلَى عَقْلِهِ وَقَلْبِهِ حَتَّى حَيَاتِهِ وَوَأَقْعَهُ."¹³

¹² Zaprul Khan, "Membangun Relasi Agama Dan Ilmu Pengetahuan," *Kalam*, Vol. 7, no. 2 (2013): 259–72, <https://doi.org/https://doi.org/10.24042/klm.v7i2.465>.

¹³ Sayyid Qutb, *Khasa'ish Al-Taṣawwūr Al-Islāmīy Wa Muqāwamatuhu* (Beirut: Daar al-Syuruq, 1983), 41–43.

It's rather a complement of the concept of al-Mawdudi that believes in the reality of confidence that comes from "God" that forms in the mind and heart of every Muslim to give a specific picture of life and what is behind it.

From the explanation of the two scholars above, for contemporary thinkers Sayyed Mohammad Naquib al-Attas has a more comprehensive term for the two, namely "the vision of reality and truth appears to the mind's eye, and that explains the existence of beings; for it is the world of existence in its totality. Then, the Islamic worldview is the Islamic view of nature (*ru'yat al-Islam lil-wujud*)",¹⁴ which can be interpreted as a way of looking at life about reality and belief that is visible to one's heart's eye and explains being totally, the Worldview Islam is an Islamic perspective on nature and form (*ru'yatu al-Islam lil wujud*).

From the above presentation, the authors can conclude that the definition of Worldview is not just a belief or *aqidah*, but also a way of looking at something about reality and belief in something that looks (form) and does not appear (metaphysical) in total coming from God to form in the mind and heart of every Muslim that gives a special picture of life, nature and what is behind it. Then Islam is something functional, like what is described by the scholars earlier, even as a theory of knowledge acquisition related to epistemology.

C. Islamic Worldview in the Syed Naquib al-Attas Islamization of Knowledge Program

1. Worldview Conception of Syed Naquib Al-Attas

In the view of Syed Muhammad Naquib al-Attas, westernization of knowledge is the result of confusion and skepticism. Westernization has raised doubts and conjectures on a scientific methodological stage. Not only that, westernization has also made a level of skepticism a valid epistemological tool in scholarship. However, that does not mean that Naquib rejects doubt and skepticism altogether, he agrees with the opinion of the famous Muslim philosopher and epistemologist, al-Ghazali. Which states that a person does not believe until he doubts, and that healthy

¹⁴ Syed Muhammad Naquib Al-Attas, *Prolegomena to the Metaphysics of Islām; An Exposition of the Fundamental Element of The Worldview of Islām* (Kuala Lumpur: ISTAC, 1995), 2.

skepticism is essential for intellectual progress. What is rejected is the doubt and skepticism of Western scholarship that has sacrificed or ignored social and cultural values.¹⁵

He added that Western science was not built on a foundation of revelation and religious belief. However, it is built on a cultural tradition that is strengthened by philosophical speculation related to secular life which makes humans as rational beings. The consequence is that the sciences and ethical and moral values, which are regulated by human reason, are constantly changing. In fact, Western knowledge has made history by causing damage to the three kingdoms of nature: animal, vegetable, and mining. Even more amazing, after scientific researchers could create new life forms through genetic engineering, in April 1987 the United States Copyright Office announced that these living organisms including animals could be granted patents. Indeed, there is debate over this decision. If indeed humans have been able to create a new living organism, then what is the role of the creator? This also man asks other important questions that are beyond the scope of science.

There are other impacts caused by contemporary science, namely psychological impacts, for example including the rapidly increasing statistics of people with depression, anxiety, psychosis, and so on. As was the case in the 17th century, we once again experienced destabilization and division, when religious paradigms were challenged. In the end: the rate of mental sufferers and suicide perpetrators continues to increase. This is the direct result of the separation between man as contemporary science and its object which marks the Western philosophy of science today. Therefore Naquib argues that the science that develops in the West should not be applied in the Muslim world. Science can be used as a very subtle and sharp tool for the dissemination of ways and views of the life of a culture.¹⁶ This is because science is not *value-free*, but *value-laden*.¹⁷

Muslim scientists are trying to explore the treasures of knowledge that have long been echoed, including the Muslim scholar, namely Syed Muhammad Naquib Al-Attas as a “Mega Project”. The idea contains very important goals to be achieved.

¹⁵ Ziauddin Sardar, *Jihad Intelektual: Merumuskan Parameter-Parameter Sains Islam* (Surabaya: Risalah Gusti, 1998), 43.

¹⁶ Syed Muhammad Naquib Al-Attas, *Risalah Untuk Kaum Muslimin* (Kuala Lumpur: ISTAC, 1995), 49.

¹⁷ *Ibid.*, 134.

The objectives to be achieved with the realization of the idea of the Islamization of science include:¹⁸ (a). To issue contemporary science interpretations based on ideology, secular meanings, and expressions that are contrary to Islamic teachings. (b). Making Islam an alternative to Western epistemology. (c). Developing essential knowledge to build a Muslim personal mind and spirit that can increase his faith and devotion to God. (d). The Islamization of knowledge will give birth to security, goodness, justice, and the strength of faith. (e). Eliminate the concept of dichotomy of knowledge which results in the separation between religious knowledge and general knowledge, because in essence knowledge comes from the only one, namely Allah.

Comparing Islam with contemporary philosophy and science, as realized by Naquib Al-Attas, there are similarities, especially in matters relating to the sources and methods of science, unity in search of logical and empirical ways, a combination of realism, idealism, and pragmatism as a cognitive foundation like the philosophy of science, process, and philosophy of science. How he emphasized that there are many fundamental differences in the view of life (divergent worldviews). The Islamic worldview according to Naquib Al-Attas is an Islamic view of reality and truth that is visible to the eyes of our heart and explains the essence of being because what Islam emits is a total form, the Islamic worldview means the Islamic view of existence (*ru'yat al-Islām lil-wujūd*).¹⁹

Table. 1.1

No	Element	Western Worldview	Islamic Worldview
1.	Principle	Diatomic	<i>Tawḥīd</i>
2.	Asas	Ratio, speculation, philosophical	Revelation, Hadith, Reason, Experience, and Intuition

¹⁸ Rahmad Yulianto and Achmad Baihaki, “Islamisasi Ilmu Pengetahuan Dalam Perspektif Syed Muhammad Naquib Al-Attas,” *Al-Hikmah: Jurnal Studi Agama-Agama*, Vol. 4, no. 1 (2018): 13.

¹⁹ Al-Attas, *Prolegomena to the Metaphysics of Islām*, 2.

3.	Meaning of reality and truth	Social, cultural, and empirical views	Based on metaphysical studies
4.	Characteristics	rationality, openness and always changing	Authenticity and Study
5.	The object of study.	community values	Visible and invisible

The use of the word Naquib. worldview Islamicis an Islamic view of reality and truth which appears to the eye of our heart and which explains the essence of being; because what Islam emits is a total form, the Islamic worldview means the Islamic view of existence (*Ru'yat al-Islām li al-wujūd*). Naquib sees Islam as a metaphysical and epistemological view of life so that it can become the basis for a framework to study everything.

In modern religious studies, the worldview generally refers to religion and ideology, including secular ideology, but in the Islamic view the view of life refers to the broader meaning of reality, therefore the term introduced by Naquib is *ru'yat al-Islām. li al-wujūd* Islamic view of the nature and truth of existence. Therefore he further explained that the view of Islamic life is not just a view of human reasoning about the physical world or human involvement in it from a historical, social, political, and cultural perspective but includes aspects of the world and the hereafter, where the world aspects must be closely and deeply related. with the afterlife aspects. Meanwhile, the afterlife aspect must be put as the final aspect.²⁰

For Naquib the elements of the Islamic view of life are all concepts contained in Islam. Among the most important are the concept of the nature of God, the concept of revelation (al-Qur'an), the concept of creation, the concept of the nature of the human soul, the concept of science, the concept of religion, the concept of freedom, the concept of values and policies, about happiness. According to Naquib, these concepts are interrelated with one another in forming a systemic concept structure that can be useful for the interpretation of the meaning of truth (*truth*) and reality (*reality*). These concepts for Naquib constitute a metaphysical system that can be useful for seeing reality and truth. Because according to the metaphysical system formed by the worldview, it is the function of determining whether

²⁰ Adhim, *Filsafat Islam Sebuah Wacana Kefilsafatan*, 221–22.

something is true and real in every culture. These basic conceptual elements determine the form of change (*change*), development (*development*), and progress (*progress*) in Islam. These basic elements act as unifying poles that put meaning systems, standards of life, and values in a single coherent system in the form of a worldview.²¹

2. Syed Naquib Al-Attas' Views on Source and Methods of Knowledge

Contrary to modern secular philosophy and science in terms of the sources and methods of science, al-Attas explained that knowledge comes from God and is obtained through a number of channels, namely: healthy senses, reports (*khabar*) that are based on authority, sound reason, and intuition.²²

The approach or framework of Islamization proposed by Naquib is an epistemology based on concepts in the Islamic view of life. One of the most basic things in epistemology is the problem of the source of science. Islam accepts revelation as the source of knowledge about the ultimate reality and truth. This acceptance, which is of course accompanied by faith in God affects the way Muslims perceive objects and their creators. This point of view gives us the basis for an eye-physic framework that can explain the philosophy of science as an integral system that describes both reality and truth. In this case, it means that in Islam knowledge comes from Allah and apart from the media of the five senses and common sense, it is obtained from true news from authoritative sources and also obtained from intuition.

Intuition according to Naquib is not just a direct understanding by a subject who knows himself, in a conscious state, about others, about the outside world, values, rationality, and universality. Intuition is also a direct, unmediated understanding of religious truth, about the reality and form of God. In other words, the epistemology in Islam is closely related to the basic metaphysical structure of Islam which has been formulated in line with revelation, hadith, reason, experience, and intuition.

If the source of knowledge in Islam is from the revelation of the al-Qur'an as a written book and the universe as an unwritten book, then in both cases some verses need to be understood with their respective methodologies. Naquib introduces a methodological analogy between the language of wahu

²¹ Adhim, 223.

²² Syed Muhammad Naquib Al-Attas, *Islam and Secularism*, Second (Kuala Lumpur: Intenational Institute of Islamic Thought and Civilization (ISTAC), 1993), 17.

and the language of creation with a tool called *ta'wil* and *tafsir*. Like the al-Qur'an, this universe also has verses that are clear and definite and some verses are ambiguous. The use of this method according to Naquib is related to the concept of reality in Islam.

Syed Naquib al-Attas argued that knowledge comes from God which is then interpreted by the power of human potentials so that the knowledge possessed by humans is an interpretation of knowledge from God. With this concept, from the source side, knowledge is the entry of the meaning of something from God into the soul of a human; On the other hand, from the subject or human side, knowledge is the arrival of the soul to the meaning of an object of knowledge.

Based on this, according to Muzani, what is referred to as knowledge in Naquib's view is something abundant from God to enters into the spirit and is then interpreted by the powers that exist in the spirit until knowledge is born in the form of symbols or logical propositions and systematic. To interpret knowledge from God and capture the meanings of the object of knowledge, according to Naquib, humans use the power of their potential, namely healthy senses, sound, and intuitive senses. Healthy senses here refer to the observation and perception of the five born senses, namely body taste, smell, tongue taste, sight, and listening, all of which function to perceive particular things in the realm of birth. However, related to the physical senses, the five mental senses mentally perceive sense images and their meanings, unite or separate, conceptualize ideas about them, store the results of the application, and interact with them. These five mental senses are general senses, representations, and estimates. Back reminders and imagination.²³

Syed Naquib Al-Attas believes that the solution to the problems that Muslims face is the Islamization of Science. According to him, initially, all knowledge was in its Islamic form. However, along with the development of the times, the nature of knowledge gradually changes. This change coincided with the process of secularization of society that occurred in Europe, which several hundred later was exported to the Islamic world. The definition of secularization that Naquib thinks is the most appropriate is the definition given by a Dutch theologian, Cornelius Van Peursen, who once

²³ Ghazi Abdullah Muttaqien, "Pandangan Syed Muhammad Naquib Al-Attas Tentang Islamisasi Ilmu," *Jaqfi: Jurnal Aqidah Dan Filsafat Islam*, Vol. 4, no. 2 (2019): 317, <https://doi.org/10.15575/jaqfi.v4i2.9458>.

held the chair of philosophy at the University of Leiden. Van Peursen defined secularization as:

“The liberation of a person, first from religious control and then metaphysical, of thought and language.”²⁴

This means that according to Van Peursen, there are two very important aspects of this secularization issue: thought and language. Why is that? Of course, we can understand the secularization of thought because a person does everything according to his thoughts. It means, if his thinking is secular, his view of life will also be secular. If he has reached this level, then he will think that he is everything and that there is no authority higher than himself. Thus, his deeds will also focus from God to humans as has been embodied in the core philosophy of humanism.²⁵

3. The Concept of Islamization of Syed Naquib Al-Attas

Islamization comes from the word Islam means surrender, safety, and peace. In interpreting Islamization, it means showing a noun from "Islamizing", which is an attempt to make Islam or be Islamic. In contrast to Naquib, in this case, Naquib defines the Islamization of science as an attempt to identify, separate, and alienate the dualistic, secularistic, and evolutionistic elements of Western civilization which are basically realistic and nihilistic from the body of knowledge so that knowledge is clean from these elements. In line with that, Naquib also defines the Islamization of science as an effort to liberate humans, first from magical, mythical, animist traditions and pre-Islamic pre-Islamic culture and nationalism; second, over secular control over reason and language.²⁶ So real Islamization is not changing the name but the essence and content of being Islamicized.

The background to Naquib's Islamization arose because of the intellectual response to the negative impact of Western science that was increasingly being felt by the world community. This negative impact arises because of the existence of a crisis in the basis of modern science, namely the conception of reality or the worldview inherent in each science, which then spreads to epistemological problems such as sources of knowledge, the

²⁴ Al-Attas, *Islam and Secularism*, 17.

²⁵ Ismail Fajrie Alatas, *Sungai Tak Bermuara: Risalah Konsep Ilmu Dalam Islam: Sebuah Tinjauan Ihsani* (Jakarta: Diwan Publishing, 2006), 28.

²⁶ Achmad Khudori Soleh, *Filsafat Islam Dari Klasik Hingga Kontemporer* (Yogyakarta: Ar-Ruzz Media, 2013), 313.

relationship between concepts and reality, problems of truth, language and so on. which concerns knowledge.

From this phenomenon arose a Naquib idea to Islamize science in response: *First*, the most important problem faced by Muslims today is the problem of science. According to Naquib, the Western worldview is dualistic because Western civilization grew from a historical fusion of various cultures and values. It is the amalgamation of ancient Greek, and Roman civilizations, values, philosophies, and aspirations, and their fusion with Jewish and Christian teachings which were later further developed by the Latin, Germanic, Celtic, and Nordic peoples. From Greece obtained elements of philosophy, epistemology, the basic foundation of education, ethics, and aesthetics; from Rome, elements of law and state administration were obtained; from Judaism and Christianity, elements of religious belief were obtained; and from the peoples of Latin, Germania, Celtic and Nordic people obtained values of free spirit and traditional and nationalism.²⁷

Second, modern science is not neutral because it is influenced by religious, cultural, and philosophical views that reflect Western human consciousness and experience. Science produced by the West and taken by the world community, including Muslim scholars, cannot be separated from this problem because knowledge is not neutral. The non-neutrality of knowledge is due to the fact that it is induced by some kind of substance or essence which is disguised as something that is considered knowledge. Even as a whole what is called self-knowledge is, in fact, not actual knowledge, but only an interpretation of the interpretation through the prism of the worldview, intellectual outlook, and psychological perception of the civilization that surrounds its formulation and dissemination. That is, what is formulated and disseminated is pseudo-knowledge that is subtly melted with the real. The modern knowledge produced by the West is not neutral. But it has been contaminated and contaminated by the dualistic nature of Western civilization; a character and civilization that is not Islamic because Islam does not recognize dualism in something.

Third, Muslims, therefore, need to Islamize contemporary science by Islamizing linguistic symbols about reality and truth.²⁸ According to al-Attas,

²⁷ Ibid., 308.

²⁸ Hamid Fahmi Zarkasyi, "Worldview Islam, Asas Islamisasi Ilmu Sosial Humaniora," in *Seminar Formulasi Integrasi Islam Dan Sains Di Perguruan Tinggi* (Malang: Universitas Islam Negeri Maliki, 2014), 1.

the process of Islamization of science involves two main interconnected steps: first is the process of removing important elements and concepts of Western concepts from science, and second, incorporating elements and concepts of Islamic concepts into it. The explanation is as follows: (1). Removing the key elements and concepts that make up Western culture and culture, as previously mentioned, from every branch of science today, however, he added that the natural sciences or physics and applied science must also be Islamicized, especially in work. interpretation of facts and in the formulation of theories. Naquib argued that in judging, we must critically examine the methods of modern science; its concepts, theories, and symbols; empirical and radical aspects, and aspects that intersect with values and ethics; his interpretation of origins; his theory of science; his thoughts on the existence of the real world, about the uniformity of the universe, about the rationality of natural processes; his theory of the universe; classification about science; Its limitations and their relation to science with other sciences and their social relations.

Based on the interpretation of epistemology and ontology regarding the concepts of *haq* and falsehood and other concepts, he arrives at an important observation that not all facts - especially everything that humans create are true if it is not in the right and right place, and if it does not conform to it. Islamic view of life. (2). Incorporate key Islamic elements and concepts into every relevant branch of contemporary science. The basic concepts of Islam that must be incorporated into the body of any knowledge that Muslims study include the concept of *din*, human (*insān*), knowledge (*ilm* and *ma'rifah*), justice (*adl*), true charity (amal as *adab*). and all the terms and concepts associated with them. The concept of university (*kulliyah, jāmi'ah*) is considered important because it functions as a form of implementation of all these concepts into a model for the Education system.

These concepts are an integral part of the Islamic way of life. Concerning the Islamization of knowledge, it means that the concept of science is related to the concept of *adab* correctly. According to him, "knowledge" includes *aqidah*, and faith and knowledge must be followed by charity "because there is no useful knowledge without charity, and there is no useful charity without knowledge. Therefore, the goal of seeking knowledge must also be based on an Islamic view of life that is different from the Western view of life."²⁹

²⁹ Adhim, *Filsafat Islam Sebuah Wacana Kefilsafatan*, 218.

D. Conclusion

After seeing the explanation in the above paper, the researchers concluded that Syed Muhammad Naquib al-Attas emphasized the importance of the Islamic worldview as a basis for the Islamization of knowledge. Naquib described *the Islamic Worldview* and defined him as *Ru'yat al-Islām li al-Wujūd* to be the main base in the development of the Islamization of Science program. For him, the Islamic worldview is the Islamic view of reality and truth that is visible and explains the essence of existence. He also saw a metaphysical and epistemological view of Islamic life so that it could form the basis of a framework for Muslim life.

Naquib's contribution to Islamizing science places more emphasis on the process of forming and rearranging the framework of Islamic epistemology and implementing his ideas into a study institute called ISTAC. The background to the Islamization of Naquib emerged as an intellectual response to the negative impact of Western science on the world community. This negative impact arises as a result of the crisis in the basis of modern science, namely the conception of reality and the way of life inherent in each science, which then spreads to the epistemological framework such as sources of knowledge, the relationship between the concept and reality of the problem of truth, language, and others. [.]

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