

## Syed Muhammad Naquib al-Attas' Concept of Islamizing Science and its Relevance to Islamic Education

Eka Puspitasari <sup>a,1</sup>, Anaas Tri Ridlo Dina Yuliana <sup>b,2,\*</sup>

<sup>a</sup> Magister Pendidikan Agama Islam, Universitas Islam Negeri Syarif Hidayatullah, Indonesia;

<sup>b</sup> Department of Islamic Education, Universitas Ahmad Dahlan, Indonesia;

<sup>1</sup> [puspitasarieka708@gmail.com](mailto:puspitasarieka708@gmail.com); <sup>2</sup> [anaas.yuliana@pai.uad.ac.id](mailto:anaas.yuliana@pai.uad.ac.id)

\*Correspondent Author

*Received: August 19, 2022*

*Revised: September 10, 2022*

*Accepted: October 02, 2022*

### KEYWORDS

Islamization of science  
Islamic education  
Naquib al-Attas  
Curriculum

### ABSTRACT

Islamic education has become less moral due to the religious and general science separation. This split in science is blamed on the West's secularization. Adding religious and general science to the Islamic education curriculum can solve this problem. This study aims to determine what Syed Muhammad Naquib Al Attas meant by Islamizing science and how it relates to Islamic education. This article uses qualitative descriptive research that blends history and philosophy. This study used Syed Muhammad Naquib Al Attas's books, other documents, books, and articles. According to Syed Muhammad Naquib al-Attas, the idea of Islamizing science is to free people from magical, mythological, animistic, cultural-national traditions that go against Islam, as well as from the chains of a secular understanding of thought and language and the control of their physical impulses that are often secular and unfair to their nature or soul. Islamic education develops the body, spirit, and mind (Insan Kamil). This research contributes to Islamic education by strengthening the epistemology of the Islamization of science and its relation to Islamic education.

This is an open-access article under the [CC-BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) license.



## Introduction

After the 15th century, the Muslims suffered a severe setback marked by the destruction of the Abbasid dynasty as a symbol of the glory of the Muslims. Then followed by the spirit of the European nation, which with its Renaissance, brought the fragrance of the nation to the golden peak that had been achieved by Muslims before. From the point of awareness achieved by the Europa nation, it found various industrial and technological innovations. Over time these technological advances were not balanced with the spiritual values possessed by European nations, giving rise to industrial revolutions, which resulted in humanitarian crises, for example, unemployment, slavery, rebellion, and imperialism. From the Europeans, the development of science not only brought progress but also had a hand in destroying human values, even human existence itself. Western science, with a secular style built on the

---

philosophy of materialism, naturalism, and existentialism, gave birth to a science far from spiritual, moral, and ethical values.

One tangible manifestation of this understanding can be seen in the Law on the National Education System (Sisdiknas) Number 20 of 2003, in Chapter VI concerning pathways, levels, and types of education. The first (general) section 15 reads: types of education include general education, honesty, academics, professions, advocacy, religion, and uniqueness (Law No. 20 of 2003 concerning the National Education System Chapter X Article 15). From the article, it is clear that there is a dichotomy of education, namely religious and general education. The implications of this article can be seen in institutions providing religious education through madrasas, religious institutions, and Islamic boarding schools managed by the Ministry of Religion. In contrast, the Ministry of National Education manages general education through elementary, secondary, vocational, and state universities.

Likewise, we can see in article 4 that: what laughs is that education is held democratically and reasonably and is not discriminatory by upholding human rights, religious values, cultural values, and national pluralism. Second, education is organized as a systemic unit with an open and multi-national system. Third, education is a lifelong process of fostering and empowering students. Fourth, education is held by setting an example, building willingness, and developing students' creativity in the learning process. Fifth, education is held by developing a culture of reading, writing, and arithmetic for all citizens. Sixth, education is held by empowering all components of society through participation in implementing and controlling the quality of education services.

This vagueness was further apparent when the Ministerial Regulation on Content Standards, Graduate Competency Standards, and Educational Process Standards was published. Where the position of religious education is increasingly apparent. Religion is not positioned as the spirit of all existing subjects. Religion has its own space, while general lessons are elsewhere. This separation further confirms that there is a wrong paradigm that underlies the curriculum's structure and its implementation in the national education system in this country (Regulation of the Minister of National Education of the Republic of Indonesia Number 22 of 2006). Seeing the condition of the world of Islamic education as it is today, efforts are needed to integrate general science and a religious science. This effort is carried out considering that science and religious science are equally important for human life on this earth, both of which will complement each other to realize man's role as *khalifah fil ard*. Science without being based on religion will be blind, and religion without being based on the use of science will become paralyzed (Hanifah, 2018).

---

Science should be developed in order to be piety and worship Allah almighty. This is important to emphasize because the encouragement of the al-Quran to study natural and social phenomena must be balanced with the command to serve Allah Almighty in a broad sense, including developing science. From the Islamic perspective, there is no separation between science and the religion of Islam. Moreover, science and technology are tools used by humanity to carry out the duties of their caliphate. The holy book of the Qur'an contains many verses that provide information about natural phenomena and encourage humanity to make observations or observations about these phenomena. Similarly, the Sunnah of the Apostle has encouraged Muslims to seek knowledge (Sholichah, 2018).

According to Al Attas, the biggest challenge facing Muslims today is a science that has lost its purpose. According to al-Attas, today's science is the product of confusion and skepticism that puts doubt and speculation on par with scientific methodology and makes it an excellent epistemological tool in the search for truth (Muttaqien, 2019). As adherents of the majority of religious believers in Indonesia, Muslims have not paid attention to the originality and quality of their knowledge and education. That disrespect has left Muslims trapped in a modern system of science and education that tends to be secular. As a result, the higher the knowledge and education obtained, the farther Muslims are from religious teachings. This progress they have achieved is a quasi-progress. On the one hand, Muslims have become acquainted with modern western civilization, but on the other hand, they have lost a firm foothold, that is, the guidelines of life derived from the Qur'an and as-Sunnah. Seeing this phenomenon, al-Attas considered that Muslims seemed at a crossroads, so it was not easy to choose the right direction. Therefore, Muslims finally seems to take an ambiguous stance between the Islamic tradition and the values of modern western civilization. This view of dualism is the cause of the decline experienced by Muslims. It has even reached a severe and alarming level that he calls "malaisme" (Dewi et al., 2020).

Related to the Islamic education system, it is not appropriate to separate general knowledge from religion. In order to give birth to a generation of intelligent people with a charitable character, the dualism or dichotomous curriculum must be abolished. This dualism in Islamic education is a paradoxical condition that occurs in the implementation of education which ends in separating the subject of study referred to as Islamic and un-Islamic to scientific disciplines in education. So on a pragmatic scale, Islamic schools tend not to give a large room to studies that they label "general sciences."

The existence of a dichotomy of education and the secularization of science which is contrary to the principles of Islamic education, ultimately causes the goals of Islamic education not to be achieved. At the same time, the purpose of Islamic education is to form a Muslim

person, to form a human being with noble character, and to form a human being as a good servant of Allah. In the holy books of the Qur'an and Hadith, there is great concern about the purpose of Islamic education with its various aspects. This goal can be discussed in the study of intentions (Muliati & Rezi, 2017). Many terms have almost the same meaning as intention. These terms include al-irādat, al-qasdu, al-'azm, al-himmat al-sha'a, al-mā'il, hawā, shahā, dhann, 'ann, raghaba, al-hajis, and al-khatir. The term is related to al-niyat about goals.

The intention is linguistically derived from the root word *nawā*, which means, among others: al-'azmu, meaning a solid heart desire (Sobry, 2013). In terms of the word intention, which al-Suyuthi interprets, it is an effort to grow the heart in line with what he sees to benefit life in this world and the hereafter. The intention desired by *syara'* (religion) is a desire directed to work to gain the pleasure of Allah SWT and take the wisdom in it. From the description above, it can be said that the goal is a manifestation of the intention, so the formulation of goals in Islamic education is as important as the intention to organize Islamic education and is as essential as Islamic education itself.

To overcome the problem of this dichotomy, scientists in the 20th century proposed an idea to restore the nature of the purpose of Islamic education so that the problem of the dichotomy of science would no longer exist. The idea or ideas are an attempt to Islamize science which is a critical response to western civilization that is secular, dry of the values of spirituality, dichotomous of reason-revelation, which results in the emergence of humanitarian problems such as moral degradation, emptiness of the soul, and taqlid tradition among Muslims (Musyrifin, 2016).

The Islamization of science becomes very important to formulate because the biggest problem in Indonesia's world of Islamic education is not ignorance but the knowledge that is understood and spread by the Western civilization that is not by Islamic values. This is because the dichotomy of science and religion can be seen in two types of education, namely the existence of an education system that still reflects a dichotomy that separates religious knowledge from general science (ZA, 2014). In most of our society today, there is still an assumption that "religion" and "science" are different entities and cannot be found. Both are considered to have their territory regarding formal-material objects, research methods, and criteria for truth. The role played by scientists, their respective theories' status, and even their institutions' implementation.

Various issues of Islamization of science are inseparable from the pros and cons of Muslim and Western scientists (Siregar & Siregar, 2018). Those who are contras say science is science. It is value-free. Moreover, vice versa for those who agree that science is closely related to religious values because the essence of science comes from the God who created the universe.

Thus, it becomes a necessity that studies science as a means to increase our devotion to God Almighty.

A figure who tried to reunite science and religion, including Syed Muhammad Naquib Al Attas, with the concept of Islamization of his science. Syed Muhammad Naquib Al-Attas vigorously criticized the ideas of previous Muslim figures who were stuck on the concept of secularization. Naquib Alatas's opinion in his book entitled *Islam and Secularism* explain the meaning of Islamization of science as: " The liberation of man from magical, mythological, animistic traditions, national culture (which is contrary to Islam) and from the shackles of secular understanding of his thinking and language, as well as liberation from the control of his physical impulses that tend to be secular and unfair to the nature of himself or soul because the man in his physical form tends to forget his nature the truth." Islamization is a process toward its original form (Fithroh), which is not as strong as the process of evolution and devolution (Muttaqien, 2019).

According to Al Attas, the Islamization of science in the process involves two main interconnected steps: first, the process of removing essential Western elements and concepts from science. Second, incorporate the principal elements and concepts of Islam into it. According to al-Attas, to Islamize science, several things must be done, namely: first, a person who understands science needs to meet the pre-conditions. That is, he must be able to identify the Islamic view of life while understanding Western culture and civilization. Secondly, the Islamization of contemporary science involves two processes: a) isolating the elements and fundamental concepts that make up western culture and civilization of any field of modern science today, specifically in the humanities. b) Include Islamic elements and key concepts in each relevant field of current science.

With the idea of Islamization of science, Muslim scientists try to unravel the moral degradation problem in Indonesia. Departing from the background of the above problems, researchers are interested in compiling research in the form of a thesis entitled "The Concept of Islamization of Science According to Syed Muhammad Naquib Al Attas and its Relevance with the Objectives of Islamic Education."

## **Method**

This study uses library research, a data collection technique that studies books, literature, notes, and reports on educational thought in Islamic and Western views. This research uses relevant journals, materials, and information to be collected, read, and studied, recorded as a guide or reference source. The method of library research or library research in this study can be used as a source of data and data on the topic of the problem (Saihu, 2020). Research with

this type of library research method uses library sources, namely primary sources and secondary sources.

The main source of this research refers to the thought of the Islamization of Al-Attas in the book *Islam and Secularism*. At the same time, secondary sources are taken from previous scientific works, books, papers, articles, journals, encyclopedias, magazines, or websites related to the Islamization of education. Data collection in this study was carried out by examining the Islamization of education in the view of Islam according to Al-Attas in the book *Islam and Secularism* by Syed M. Naquib al-Attas. This data analysis is descriptive-analytic. The fragmentation or description of the collected data that has previously been studied from primary and secondary sources from the book *Philosophy and Practice of Islamic Education* by Syed M. Naquib Al-Attas by Wan Mohd. Nor Wan David will then analyze the data and then make efforts to implement it.

## **Results and Discussion**

Islam is identified with *dîn*, which is generally interpreted as a religion that must be understood and interpreted. If referring to it in English is referred to as a religion, then what is meant and understood about the religion is *dîn*, where all the basic meanings contained in the word *dîn* are understood and form a unity of meanings that are integrated, as depicted in the Quran and derived from Arabic. In the later explanation, the primary meanings of the word *dîn* can be summed up into four: (1) the state of debt; (2) surrender; (3) judicial power; (4) natural tendencies. These meanings are placed in the appropriate context, where they carry the meaning of beliefs, behaviors, and teachings that a Muslim follows individually or collectively as one person incarnate as a whole as a religion called Islam (Muttaqien, 2019).

Judging from the explanation above, the meaning of Islam, according to Naquib covers all aspects and times for the life, problems, and ultimate goals of every Muslim, both individually and as a whole. The state of debt implies that every Muslim has obligations that must be carried out. So is the surrender that is the goal of a Muslim's real life to obey and become a faithful servant to Allah. The concepts of law, regulation and justice, and authority, as well as the improvement of social culture contained in the meaning of judicial power, are a mirror that every Muslim must obey and obey the legal order outlined in the shari'a through the Qur'an and al-Hadith. At the same time, natural tendencies mean that customs, customs, carrying, or other natural tendencies are also incorporated into the concept of Islam.

From a different aspect, Naquib makes another comment that Islam is a deliver of the Divine cosmos system. The Islamic man who realizes his destiny means that he is a physical being. Also, a deliver than the cosmos, or is a microcosmic picture, 'alam shaghir, from the

---

macrocosm, 'alam al-Kabir (Ghoni, 2017). This view is used in providing an understanding of Islam through human dependence on the Creator. So man has a relationship with the Creator through the order of worship and aspects of knowledge that explain the essence of Islam. In the same book, al-Attas also says that Islam is a subjective personal religion for individuals as well as an objective religion that encompasses society and that this religion applies within the individual as a single entity as well as in a society composed of single entities as well as in a society composed of those entities collectively (Damyati, 2015). This difference gives a deep meaning that the level of Islam is stratified by self-actualization in carrying out Islamic teachings.

According to him, Islamic teachings cover all spheres of life. All virtues are religious deeds. This virtue must relate to freedom from the rational soul, which means the ability to do justice to oneself (Damyati, 2015). So with Islam, every Muslim is declared to be benevolent if he tries to use his mind to develop freedom of thought. From this freedom of thought, Naquib opens his mind about the Islamization of science, or in a cursory conclusion, it is called Islamizing the sciences. If you look back before entering into the Islamization of science from Naquib, this step first appeared at the time of the first world conference on Muslim education in Makkah in 1977, initiated by King Abdul Aziz University. Ismail Raji al-Faruqi and Naquib floated the idea of the Islamization of science.

Naquib said that the biggest challenge faced by Muslims is the challenge of knowledge being spread throughout the Islamic world by Western civilization. According to Al-Faruqi, the Islamic education system has been printed in a Western caricature, where Western science has been detached from human values and dignity and spiritual values and dignity with God. For Al-Faruqi, the approach used was to re-pour the entire treasure of Western science within the framework of Islam, namely the rewriting of tech books and various disciplines with insight into Islamic teachings. In the agreed view, according to Al-Attas, the first way is that western science must first be cleared of elements that are contrary to the teachings of Islam, then formulate and combine the essential elements of Islam and key concepts to produce a composition that summarizes the core knowledge.

Islamization of science means Islamizing or purifying the science of Western products that have been developed and used as a reference in the discourse on the development of the Islamic education system to obtain science with an "Islamic style ."According to Faisal, Islamic science must include human faith, goodness, and justice as individuals and society (Sassi, 2018). Through the Islamization movement, this science has the aim of advancing Islamic civilization, which is currently slumped by the advancement of science and technology, and also does not want a deterioration in the condition of the people, and also the Islamization of

---

this science can align or combine religious science and also modern science in the educational process.

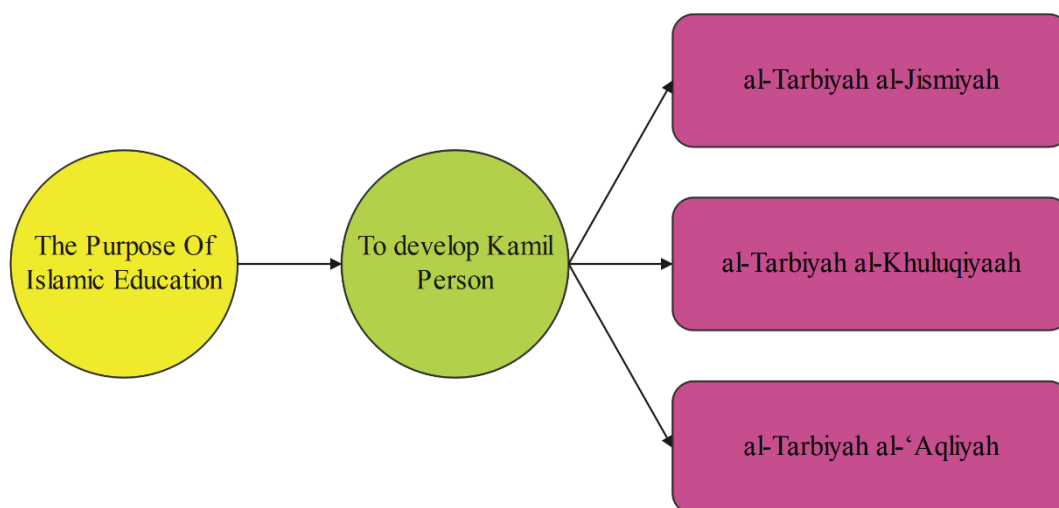
There are at least five concepts that started the idea of the Islamization of science, according to Naquib, First, The Idea of Man. According to al-Attas, man is a creature consisting of two elements: body and spirit. Therefore, it cannot be said to be a pure spirit creature and a pure corpse, but a creature of fusion of these two elements. Nevertheless, in al-Attas's view, the man's identity is strongly determined by his spirit. Therefore, the human spirit will not die and is always aware of itself. It has several designations that depend on its inclinations, namely ruh (rūh), soul (nafs), heart (qalb), and intellect ('aql) (Arroisi & Sari, 2020). Second, Ideas on the Definition and Meaning of Education. According to al-Attas, education is the recognition and recognition that is gradually instilled in man the exact things of all things in the order of creation in such a way that it guides towards the recognition and recognition of God in the order of form and personality (Siregar & Siregar, 2018).

Third, Ideas about educational goals. Naquib argued that the purpose of Islamic education was to instill virtue in "man" as an individual and as part of society. Ideally, Naquib wanted Islamic education to produce a universally good human being (al-insān al-kāmil) see fig 1. In this case, the suitable human being in question is an individual who is civilized, wise, recognizing, and aware of the reality of something, including God's position in that reality. A goal leads to two dimensions: as 'Abdullah (servant of Allah) and as Khalifah fil-Ardh (God's representative on earth). With high hopes, Naquib wanted Islamic education to produce a complete human being, insān kāmil, which is universally characterized by insight and science by reflecting on the example of the prophet Muhammad SAW. The religion of Islam, through its holy book, namely the Quran, provides an ideal example of a civilized person, namely the Prophet Muhammad Saw. Therefore, Islamic education must reflect the perfect human being. Meanwhile, the purpose of education in the concept of ta'dib is to produce good human beings. The most fundamental element in Islamic education is the cultivation of ethics because ethics, in its sense, includes the spiritual and material life of the man that gives the good qualities he seeks (Wiratama, 2011).

Four, The idea of the Islamic Education System. Naquib's idea of the Islamic education system cannot be separated (separately) from his meaning of the concept of education. The Islamic education system for Naquib must contain elements of ethics and science because the essence of education is the formation of a noble human disposition and morals capable of developing science that is beneficial to himself in particular and to humanity in general. The education system he formulated was to integrate science into the Islamic education system, meaning that Islam must present and teach in its educational process not only religious



sciences but also rational, intellect, and philosophical sciences. However, science and technology must first be based on religious values and teachings considerations. Because macro-wise, it can be concluded that western conceptions of education still colonize Islamic education. Science is still viewed dichotomously, so no integration of science should be realized to develop science that is insightful and has Islamic nuances.



**Fig 1.** The Purpose of Islamic Education

Fifth, Ideas about science. Science is a sub-system that cannot be separated from Islamic education. Where Naquib states: education is an attempt to instill something gradually into the man (Novayani, 2017). Naquib defines science from an epistemological point of view as the pervasiveness of the meaning of something to the soul and the perversion of the soul to the meaning of something. The meaning of something here is its true meaning. The correct meaning in this context is determined by the Islamic view of the nature of the material as projected by the conceptual system of the Quran. Naquib classifies science into two parts: (1) fardu'ain is a gift of Allah that includes in it the sciences of religion (al-Qur'an, as-Sunnah, al-Sharia, theology, Islamic metaphysics or Sufism and linguistics). (2) fardu kifayah, which are the sciences of human achievement which include rational, intellectual, and philosophical sciences (humanitarian, natural, applied, technological sciences) (Muttaqien, 2019). From the four conceptions of Naquib's thought above we can conclude and also show that Muslims are now in contemporary times, where these Muslims must have a plurality consciousness of a situation.

On the basis that there is an independent attitude with the reality that occurs, and local as well as global circumstances, because from there comes what is called the Islamization of Science, which summarizes the models of catching up, redefinition, reinterpretation, reevaluation, functionalization, and Islamic-scientist. Then, the model must contain nash,

---

reason, reality, interdependence, and dynamics. This is done to achieve a life in line with the development of science, including science relevant to the development of the times that exist in this contemporary era. Syed al-Attas states that the greatest tyranny that quietly arises in our time is the challenge of knowledge. It is not a challenge of stupidity but the knowledge that Western civilization understands and spreads throughout the world.

Western knowledge has become problematic because it has lost its true purpose due to unjust understanding. It has also caused chaos in human life and the opening of peace and justice (Muttaqien, 2019). Furthermore, Syed al-Attas explains that Western knowledge elevates doubts and estimations to the degree of "scientific" methodology. That is, indecision is used as a reasonably good and unique means of epistemology to gain knowledge (Ulum, 2020). He added that Western science is not built on the foundation of revelation and religious belief. However, it is built on cultural traditions reinforced by philosophical speculations associated with secular life that make human beings rational beings.

Western civilization also takes the rational and scientific spirit of Islam, but this knowledge and rational spirit, when in the West, is formed or re-patterned with the culture that exists in the Western world. These fusions eventually gave birth to a dualistic character in the worldview and the values of Western culture and civilization. That is, Western knowledge is not neutral but has been conquered and polluted by dualistic Western dispositions and civilizations. Consequently, further than the dualistic worldview, the Western concept of truth was not formulated on revealed knowledge or religious beliefs but above cultural traditions reinforced by the foundations of philosophical opinions and musings related to the human-centered earthly life as a physical and rational being.

Epistemologically, Islamization has to do with the liberation of human reason from doubts (*syakk*), prejudices (*zhann*), and empty argumentation towards the attainment of beliefs (*yaqîn*) and truth (*haq*) regarding spiritual, reasoning, and material realities. This liberation process initially depended on science, but in the end, it was always built on a unique science (*ma'rifah*). This form of science involves the science of *fardhu 'ain* and *fardhu kifayah*. Especially in contemporary science, Islamization means the liberation of science from interpretations based on secular ideologies, meanings, and expressions. In the following, the author will explain how the pattern of Islamization presumably is the intention of Syed al-Attas by explaining some of the keywords for the Islamization of science, and this is the primary keyword of Islamization of science initiated by Syed al-Attas. Some *keywords* of Islamization of science.

First, Understanding Worldview Islam. In this case, the author must explain the meaning of the Islamic worldview because this is the forerunner that will later become the basis for the

---

Islamization of science or science. Worldview Islam reaches the meaning of the Islamic view of the reality and truth of the universe. It is not limited to the view of human reason on the physical world or human involvement in it from a historical, social, political, and cultural perspective. However, it includes aspects of al-Dunya and al-akhirah, where the al-Dunya aspect is closely related to the al-akhirah aspect. In contrast, the al-Dunya aspect is closely related to the al-akhirah aspect. Al-akhirah is placed as the final aspect. This is an Islamic worldview or the worldview of Islam which has a wide range of meanings compared to other worldviews (Huringiin & Azfathir, 2018).

Second, Incorporating Islamic elements and fundamental concepts of Islam. The concept of "soul" in Islam differs from the concept that the West has always believed in. The soul in Islam is immateriality. Miskawaihi in his monumental work, *Tahdzib al-Akhlaq*, tried to prove the immateriality of the soul by putting forward the following argument: "it is already the character of physical objects to accept only one form at one moment." For example, a table, if we can separate the table kai from the leaves, then we hang the leaves on the wall, then at that time, it can no longer be called a table but a blackboard. So when he accepted the new form that was the blackboard then, he stopped being a desk. Thus, a physical body can only accept one form at one moment. It cannot be more than that. However, according to Miskawaihi, man can accept various forms – in the form of hundreds or thousands of abstract concepts – without changing or destroying their original form. When this concept of the immateriality of the soul enters psychology, as outlined above, it will drastically change the theories that have been formulated.

Previously, psychological theory recognized that the human psyche is material and will give birth to a denial of the final day. So with the concept of the immaterial soul, the human soul can continue its life journey after death to return to its origin, which is none other than Allah SWT. After the Islamic concept of psychology was formulated, the next task was to follow al-Attas to include the key concepts of Islam, for example, the concept of a university (*kulliyah-jami'ah*) that is to be transformed into students studying at the University. Al-attas rejects the view that the Islamization of science can be achieved by placing an Islamic stamp on science. Such an effort will only make things worse and be useless because foreign elements or germs of the disease are still present in the body of science. He Will only produce knowledge that Islam is not and secular is not (Antoni, 2017).

Third, Characteristics of the Islamization of Naquib al-Attas. For Sayyidi Naquib al-Attas, the destruction of Islamic education due to the absence of ethics is the main foundation of Islamic education which produces many problems which, in turn, have implications for the very complex problems we face today. According to him: Confusion and misperceptions about

science further create The absence of civility in society. The result of these two things is the emergence of leaders who are not only unfit to lead the people but also do not have noble character and adequate intellectual and spiritual capacities, which are indispensable in Islamic leadership. They will maintain the conditions mentioned in the first point. They will continue to control the community's social problems through the hands of other leaders who have the same character as them and dominate various sectors of life (Kosim et al., 2020).

Therefore, at the individual level, the process of Islamization is directly related to the reintroduction of ethics. Since the time of the Prophet, ethics has been an essential part of Islamic education. This can be seen from the command to imitate the sunnah of the Prophet, which is conceptually one with knowledge and charity. Therefore, Islamization at the individual level emphasizes some of the degrees of the Prophet so that in order to achieve perfection, one must try to follow him. At the epistemological level, Islamization is concerned with the liberation of the human mind from doubt (*syakk*), prejudice (*dhann*), and empty argument (*mira'*) towards the attainment of belief (*yaqin*) and truth (*haqq*) regarding spiritual reasoning and material realities. He will rid himself of all negative knowledge and false knowledge. On the other hand, he will be filled with sciences that are built on belief, namely: "a situation where something he knows reveals itself without leaving any room for doubt or the possibility of error and illusion, and his heart will not allow such a possibility to occur. Therefore, the knowledge that is built on belief is positive, and therefore the outlook on life of a person who has it is also positive.

At the linguistic level, Islamization means cleaning and rehabilitating keywords important for discussing science from the remnants of the existing secularization effects. Islamization will return the semantic form of these keywords to their original form so that the understanding obtained from them will follow the view of life and the historical and cultural experiences in which the words were formed if the words are formed. If the language has been Islamized, then one's thoughts will be easily Islamized because language and the existence of these keywords and terminology regulate one's thinking power.

### ***al-Tarbiyah al-Jismiyah***

From the Islamic perspective, science is a privilege that makes humans superior to other beings. The Qur'an and hadith are sources of knowledge in the broadest sense because human reason is not perfect, and sometimes, reason cannot explain things at a basic level (Sobry, 2013). The Islamization of al-Attas science states that reality and truth are understood by the method of *tauhid*. The reality of truth in the Islamic concept is not merely a thought of the sensory realm and the role of man in history, politics, and culture as exists in the secular

Western concept of a world that focuses only on the empirical world, but more than that, interprets reality and truth based on the metaphysical and non-empirical world. Thus the Worldview of Islam is derived from revelation supported by reason and intuition. The substance of faith and practice of worship, doctrine, and the theological system has existed in revelation and is explained by the Prophet Muhammad SAW.

Science is based on one's accliyah efforts derived from life experience, research, and the study of physical senses of objects of material nature. Thus, the position of science and reason in the Islamization of science al-Attas is relevant to the concept of science from the Islamic perspective. Revelation is the source of science, and reason has limitations in knowing the truth in nature. Therefore, a Muslim must develop his intellect by continuing to conduct research and natural exploration to come to closeness to Allah SWT.

Islamic education directs man to become 'Abd Allah and khalifa Allah, as Allah's representative on earth and leader over other human beings (Subaidi, 2016). In order to fulfill this nature, man must develop his essential aspects so that his duty as 'Abd Allah and khalifa or Allah can be carried out. The Islamization of al-Attas science can be said to be a solution to neutralize the people from the attitude of malaise and optimize the duties of man in the world, namely as a servant and caliph on earth. Al-Attas encouraged Muslims to play the role Allah had destined him to play: a responsible world leader. With the Islamization of science, Al-Attas wanted the formation of a superior chosen man. As found in sura al- Baqarat verse 143, which means: "And so (also) We have made you (Muslims), a just people and a choice so that you become witnesses to (the deeds of) men and that the Apostle (Muhammad) be a witness to your (deeds).

In Islamic treasures, a person has many characteristics and qualifications to become a leader. These qualifications, among others, must be a Muslim with mental privileges, physical abilities, and spiritual degrees (Hidayat et al., 2020). Some scholars also gave descriptions of the requirements of Islamic leaders, such as Imam al Mawardi in his book "al-Ahkam al-Shulthaniyat," mentioning that a leader must be fair, able to have faith, be healthy in soul and body, prioritize the benefit of the people, be brave and fight to fight opponents, and come from the descendants of Quraysh. Regarding this last condition, the scholars differed in opinion. Ibn Khaldun argued that a leader must be knowledgeable, just, well-off, and healthy in soul and body, influencing thinking and doing (Khalwani, 2019).

### ***al-Tarbiyah al-'Aqliyah***

Man, created by God, is equipped with a sense that distinguishes him from animals. Even his position becomes more special than an angel because of this reason. The education of

---

reason (al-Tarbiyatul al-'Aqliyah) aims to develop the intelligence in the human brain to understand and analyze the phenomena of God's creation in the universe. Nature and its contents are like a giant sphere that is used as an object of observation and reflection so that from it, we can obtain science and technology, making it easier for us to live in the world. The principle of tawhid in the Islamization of al-Attas science deals with the liberation of human reason from doubt (syakk), prejudice (Dzann), and empty argumentation (mira') towards the attainment of beliefs (Yaqin) and truth (Haqq) regarding spiritual, reasoning, and material realities. He will rid himself of all negative sciences as well as false sciences. He should be filled with sciences built on beliefs (Muttaqien, 2019).

Syed Muhammad Naquib al-Attas said that the universe is an integral whole because it is God's creation. God has arranged nature so that we can live in, take lessons, and be a benchmark in doing. God created the universe and wanted it to submit to the man. Humans can conduct research, analysis, and exploration of nature so that it can increase the potential of their reason. The submission of nature to humans causes humans to be able to do anything according to their will, fill nature with beauty, or even do damage. So, it can be concluded that Islamic education and the principle of Islamization of science al-Attas both say that nature, as a creation of God, is the object of reason to explore science. Islamic education aims to develop this human reason so that it can fill the universe with beauty.

Intellectual education in Islamic education seeks to optimize the ability of human reason as a gift Allah SWT gave to take lessons from the Qur'an. The Qur'an is the primary source of knowledge, in which there are fundamental principles from various branches of science. Al-Qur'an is a revelation delivered directly by Allah SWT so that the truth is confirmed. In the principle of Islamization of knowledge, al-Attas argues that Islam, God, and revelation are one unity of truth. Because, after all, the reason is used. Ideally, there are still illusions, deviations, and uncertainties, so reason needs the support of excellent sources of revelation. Therefore, reason and revelation cannot be contradicted.

The operation of reason can only obtain the truth of science in revelation, and reason cannot work correctly without revelation. Reason and revelation go hand in hand and do not overlap. God knows the truth, so what He says in revelation is the truth. What is in revelation is no different from reality, so there is no possibility of a discrepancy or discrepancy between the results of thought and the facts of revelation. If there is a conflict between the product of reason and revelation, people are warned to reconsider their understanding of revelation or to review their scientific findings. The search for the truth of science by using reason continuously is a characteristic of Islamic thought. From the description above, there is a compatibility between the thought of reason education in Islamic education and the Islamization of science

which states that there is no difference or separation between reason and revelation.

It can also be known that according to al-Attas, science comes from God, which is then interpreted by the forces of the human reason so that the knowledge possessed is an interpretation of knowledge that comes from God. With this concept, from the side of the source, knowledge is the entry of the meaning of something from God into the human soul. On the contrary, from the side of the human subject, knowledge is until the soul arrives at the meaning of something, the object of knowledge. All sciences, religious sciences, natural sciences, social sciences, philosophy, and Sufism, come from Allah because they fully understand the verses of Allah Swt (Muttaqien, 2019).

Islamic education leads people to think about universe events using reason to believe in Allah. According to al-Attas, the Islamic faith is an absolute truth that is logical, reasonable, and explainable by thought. It is not like the Christian faith accepts everything as truth, even something irrational. The reasonable nature of the truth of the Islamic faith is evidenced by an appeal to its adherents to study the truth with reason. The Islamic faith is not believed as it is by command. However, it must be studied and researched using a logical mind because faith is not only about ethics but is included in the cognitive category because faith is related to knowledge. Education must direct the development of human reason toward faith in God. The existence of reason should make a person closer to his God rather than shunning him because everything about God is a rational truth.

### ***al-Tarbiyah al-Khuluqiyah***

Moral education is an education to improve human personality according to the morals of the Qur'an as a manifestation of religious behavior based on tawhid. Tawhid in Islam is the foundation for a person's outlook on life and life with the primary function of his creation where he carries two missions at once, namely, as a servant of Allah and as a caliph on earth. Therefore, Islamic education should be able to reflect the knowledge and behavior of the Prophet Muhammad SAW and be obliged to realize Muslims who can display the exemplary qualities contained in the Prophet as much as possible by their respective potentials and skills. This is the point desired by al-Attas: Islamic education can realize a complete human being characterized as a universal human being in insight and scientific authority (Kosim et al., 2020). Moral education can also be called spiritual education because what is educated is the spiritual aspect of man.

The principle of Islamization of science initiated by al-Attas also discusses the spiritual aspect. This principle asserts that the first principle of the Islamic religion and everything Islamic is the oneness of Allah SWT. Everything we do in the world must be based on belief in

Him. As previously explained, man created has the duty of serving God ('abd Allah). In all creation, God has a ukhrawi purpose: return to Him. Based on this concept, al-Attas then described the ultimate goal of education in Islam: producing "good human beings." The word "good" in the connotation proposed by al-Attas is "proper as a civilized man"; that is, it encompasses man's material and spiritual life. According to al-Attas, Adab is the discipline of the body, soul, and spirit. A discipline that affirms the recognition and recognition of the proper place about the recognition of the fact that science and form are arranged hierarchically according to their level/*maratib* and degree/*darajah* (Ulum, 2020).

**Table 1.** The Relevance of Islamization of Science According to Al-Attas to The Purpose of Islamic Education

<i>Islamization of Science al-Attas</i>	<i>Islamic Education Goals</i>
To develop physically healthy	al-Tarbiyah al-Jismiyah
To develop spiritually healthy	al-Tarbiyah al-Khuluqiyah
To develop reason healthy	al-Tarbiyah al-'Aqliyah

Spiritual objectives in Islamic education also concern morals or behavior and ethics the values of moral education as a benchmark for a person's behavior related to conscience. Moral education will form a better person. In the principle of Islamization, it is explained that (axiological) values pay great attention to one's good behavior and bad behavior, right and wrong attitudes, as well as one's way of achieving one's goals. Whether he will use good ways or wrong ways, this moral is based on God based on His revelation. Thus, the Islamization of science aims to form a complete human being and a human being who has moral values about the relationship between fellow humans and other beings created by God. Thus, the formation of human beings who are anchored in the Islamization of al-Attas science is relevant to the purpose of spiritual education (moral education) in Islamic education.

The three aspects of education above are fundamental to be carried out in a balanced manner because these three aspects fully support the duties of humans on earth (See table 1). In the principle of Islamization of science, al-Attas stated that the reason for being human beings is to serve and be Allah's representative on earth. Of all his creatures, only man can perform this task. The purpose of teaching the three aspects of education above is to improve morals and teach man that he has a position as a servant and caliph who must have a healthy physique, spirituality, and an intelligent mind in order to be able to live his life in the world and be happy in the hereafter.



---

## Conclusion

Islamicization of science, according to Syed Muhammad Naquib al-Attas, is the liberation of man from magical, mythological, animistic, cultural-national traditions (which are contrary to Islam) and from the shackles of secular understanding of thought and language, as well as liberation from the control of his physical impulses that tend to be secular and unfair to the essence of his self or soul, because the man in his physical form tends to forget the essence of the essence his true self, being ignorant of his true purpose, and doing unjust to him. Especially about present (contemporary) science, Islamization means the liberation of science from interpretations based on secular ideologies, meanings, and expressions. The purpose of Islamic education is inseparable from the nature of human creation, which consists of three main components: physical, spiritual, and reason. Islamic education aims to develop these three elements so that a complete human being (Kamil person) is formed so that he can carry out his duties as a servant and caliph in advance of the earth. According to Syed Muhammad Naquib al-Attas, the concept of Islamization of science is very relevant to the purpose of Islamic education. This can be seen from the compatibility between the concept of Islamization of al-Attas science and the purpose of physical education, reason, and moral education.

## References

- Antoni, S. (2017). Dewesternisasi Pendidikan Islam (Studi Atas Pemikiran Sayyid Muhammad Naquib Al-Attas). 2(1), 36–48.
- Arroisi, J., & Sari, N. (2020). Bahagia Prespektif Syed Naquib Al-Attas. *Fikri : Jurnal Kajian Agama, Sosial Dan Budaya*, 5(2), 184–196.
- Damyati, A. R. (2015). Syed Muhammad Naquib Al-Attas dan Konsep Metafisik dalam Islam. *El-Furqania: Jurnal Ushuluddin Dan Ilmu-Ilmu Keislaman*, 1(01), 1–26. <https://doi.org/10.54625/elfurqania.v1i01.874>
- Dewi, K., Aini, N., & Lazuardy, A. Q. (2020). Kritik Dualisme dalam Pendidikan Islam. *Prosiding Konferensi Integrasi Interkoneksi Islam Dan Sains*, 2, 307–312.
- Ghoni, A. (2017). Pemikiran Pendidikan Naquib Al-Attas dalam Pendidikan Islam Kontemporer. *Jurnal Lentera: Kajian Keagamaan, Keilmuan Dan Teknologi*, 3(1), 196–211.
- Hanifah, U. (2018). Islamisasi Ilmu Pengetahuan Kontemporer (Konsep Integrasi Keilmuan di Universitas-Universitas Islam Indonesia. *TADRIS: Jurnal Pendidikan Islam*, 13(2), 273–294. <https://doi.org/10.19105/tjpi.v13i2.1972>
- Hidayat, W., Olifiansyah, M., Dzulfiqar, M., & Diaying, B. P. (2020). Kepemimpinan dalam Perspektif Islam. *El-Hikmah*, 14(1), 98–111.
- Huringiin, N., & Azfathir, H. N. (2018). The Concept of Syed Muhammad Naquib al-Attas on De-Westernization and its Relevancy toward Islamization of Knowledge. *Kalimah*, 16(2), 265–284. <https://doi.org/10.21111/klm.v16i2.2867>
- Khalwani, A. (2019). Relasi Agama dan Negara Dalam Pandangan Ibnu Khaldun. *Resolusi: Jurnal Sosial Politik*, 2(2), 107–120. <https://doi.org/10.32699/resolusi.v2i2.993>

- Kosim, M., Kustati, M., & Murkilim, M. (2020). Syed Muhammad Naquib Al-Attas' Ideas on the Islamization of Knowledge and Its Relevance With Islamic Education in Indonesia. *MIQOT: Jurnal Ilmu-Ilmu Keislaman*, 44(2), 250–267. <https://doi.org/10.30821/miqot.v44i2.724>
- Muliati, I., & Rezi, M. (2017). Tujuan Pendidikan Dalam Lingkup Kajian Tafsir Tematik Pendidikan. *ISLAM TRANSFORMATIF: Journal of Islamic Studies*, 1(2), 177–190.
- Musyrifin, Z. (2016). Pemikiran Nurcholis Madjid Tentang Pembaharuan Pendidikan Islam. *Madaniyah*, 2(XI), 315–326.
- Muttaqien, G. . (2019). Pandangan Syed Muhammad Naquib Al-Attas tentang Islamisasi Ilmu. *Jurnal Aqidah Dan Filsafat Islam*, 4(2), 93–130.
- Novayani, I. (2017). Islamisasi Ilmu Pengetahuan Menurut Pandangan Syed M. Naquib Al-Attas dan Implikasi terhadap Lembaga Pendidikan International Institute of Islamic Thought Civilization (Istac). *Jurnal Al-Muta'aliyah*, 1(1), 74–89.
- Saihu, S. (2020). Konsep Pembaharuan Pendidikan Islam Menurut Fazlurrahman. *Andragogi: Jurnal Pendidikan Islam Dan Manajemen Pendidikan Islam*, 2(1), 83–98. <https://doi.org/10.36671/andragogi.v2i1.76>
- Sassi, K. (2018). Ta'Dib As a Concept of Islamic Education Purification: Study on the Thoughts of Syed Muhammad Naquib Al-Attas. *Journal of Malay Islamic Studies*, 2(1), 53–64. <https://doi.org/10.19109/jmis.v2i1.2541>
- Sholichah, A. S. (2018). Teori-Teori Pendidikan dalam Islam. *Jurnal Pendidikan Islam*, 07(1), 23–46. <https://doi.org/10.30868/EI.V7>
- Siregar, I. S., & Siregar, L. M. (2018). Studi Komparatif Pemikiran Ismail Raji Al-Faruqi Dan Syed Muhammad Naquib Al-Attas. *Al-Hikmah: Jurnal Agama Dan Ilmu Pengetahuan*, 15(1), 80–93. [https://doi.org/10.25299/jaip.2018.vol15\(1\).1588](https://doi.org/10.25299/jaip.2018.vol15(1).1588)
- Sobry, M. (2013). Reaktualisasi strategi pendidikan islam: ikhtiar mengimbangi pendidikan global. *Ulumuna: Jurnal Studi Keislaman*, 17(2), 81–102.
- Subaidi, S. (2016). Konsep Pendidikan Islam dengan Paradigma Humanis. *Nadwa: Jurnal Pendidikan Islam*, 10(1), 26–49. <https://doi.org/10.21580/nw.2016.10.1.900>
- Ulum, M. (2020). Metodologi Studi Islam (Spiritualitas dalam Pendidikan Islam dalam Pandangan Syed Muhammad Naquib Al-Attas). *Jurnal Keislaman Dan Kemasyarakatan*, 4(1), 1–21.
- Wiratama, A. (2011). Konsep Pendidikan Islam dan Tantangannya Menurut Syed Muhammad Naquib Al-Attas. *At-Ta'dib*, 5(1), 27–41. <https://doi.org/10.21111/at-tadib.v5i1.582>
- ZA, T. (2014). Islamic Studies dalam Pendekatan Multidisipliner (Suatu Kajian Gradual Menuju Paradigma Global). *Jurnal Ilmiah Peuradeun*, 2(2), 211–234. <https://doi.org/10.26811/peuradeun.v2i2.32>