

The Concept of Syed Muhammad Naquib al-Attas on De-Westernization and its Relevancy toward Islamization of Knowledge

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Abstract

This article tries to discuss the concept of de-westernization of Syed Muhammad Naquib al-Attas and its relevancy toward Islamization of knowledge. De-Westernization is an effort which necessity to do to win the challenge in the knowledge field that caused by Western civilization nowadays. In brief, de-westernization is an identification, separation, and isolation process from the elements of Western in the body of knowledge. This process stood as the first step to treat the dilemma which is resulted by skepticism and relativism with Islamization of knowledge. However, Islamization of knowledge should be doing after investing the Islamic worldview and Islamization of language. Also should be identifying the elements of westernization before doing the de-westernization. Naquib al-Attas stated that the language is a reflection of the worldview of someone or some civilization. Moreover, language is put into the category of Islam according to its vocabulary. It should relate to vocabulary in Islam. The concept of de-westernization as a first step before going to Islamization of knowledge begins by setting Islamic worldview before because it has a big impact on the way of think. Thus, the writer tries to declare the concept of Syed Muhammad Naquib al-Attas and its relevancy toward Islamization of knowledge.

Keywords: De-westernization, Islamization of Language, Islamization of Knowledge, Western Civilization, Syed Muhammad Naquib al-Attas.

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Abstrak

Tulisan ini akan membahas konsep *de-westernisasi* dalam perspektif Syed Muhammad Naquib al-Attas dan relevansinya terhadap Islamisasi ilmu pengetahuan. *De-Westernisasi* merupakan usaha yang perlu dilakukan untuk menjawab tantangan dunia ilmu pengetahuan pada saat ini yang disebabkan oleh peradaban Barat. Dalam pengertiannya, *de-westernisasi* merupakan proses identifikasi, pemisahan dan pengisolasian unsur-unsur Barat yang terdapat dalam badan ilmu pengetahuan. Proses ini merupakan langkah awal untuk mengobati dilema akibat dari skeptisisme dan relativisme dengan Islamisasi ilmu pengetahuan. Namun, Islamisasi ilmu pengetahuan tersebut juga bisa diterapkan setelah melakukan proses penanaman worldview Islam dan Islamisasi bahasa. Di samping itu, ia juga harus mengetahui lebih dahulu unsur apa saja yang terkandung dalam *westernisasi*. Naquib al-Attas juga menjelaskan, bahwa bahasa merupakan refleksi dari seseorang atau suatu peradaban. Konsep *de-westernisasi* sendiri yang menjadi langkah awal sebelum melakukan Islamisasi ilmu pengetahuan juga harus berdasarkan worldview Islam. Hal ini karena ia memberi pengaruh yang cukup besar dalam cara berpikir. Untuk itu, penulis ingin menguraikan lebih detail tentang konsep *de-westernisasi* Syed Muhammad Naquib al-Attas. Kemudian juga meninjau bagaimana relevansinya terhadap Islamisasi ilmu pengetahuan dimana sedikit banyak membahas Islamisasi bahasa sebagai proses tahap awalnya.

Kata Kunci: *De-Westernisasi, Islamisasi Bahasa, Islamisasi Ilmu Pengetahuan, Peradaban Barat, Syed Muhammad Naquib al-Attas.*

Introduction

The easiness of receiving information from various parts of the countries is the real evidence to show how technology has been developed increasingly. However, this matter is not purely free from the bad and good influence that gives the impact on society. From the exchange of information until the culture and tradition which later leads to culture acculturation, which then creates a civilization. This civilization will not possibly be created and developed without changing and having the connection between each culture.¹ In other words, the information exchange is the impact of the globalization's wave that should be acted wisely.

In brief, globalization is considered as a process where the nations are situated for receiving culture, tradition, and values that are universal.² Automatically, a strong nation will dominate the

¹ Nur Hasan, "Kritik Islamic Worldview Syed Muhammad Naquib al-Attas Terhadap Western Worldview," dalam *Jurnal Studi Keislaman Maraji*, Vol. I, No. I, (Surabaya: Koordinator Perguruan Tinggi Keagamaan Islam Swasta, 2014), 121.

² Hamid Fahmy Zarkasyi, *Liberalisasi Pemikiran Islam, Gerakan Bersama Missionaris*,

weaker nations. Therefore, West nations with their strong aspects of economy, politics, and culture will feel that their views and lifestyle should or actually must be set as an example towards other nations. This globalization has been viewed as the activity of westernization³ or the process of westernizes other nations persistently. The compelling implant of concept, values, culture and the West system except through westernization and globalization in order to spread the culture, understanding and west ideology is also done systematically by taking the advantages of other understandings such as orientalism, missionaries, and also colonialism.⁴

In the education field, West paradigm focuses on the empirical technique and admits the existence of the soul. It has no explicit purpose and spiritual base.⁵ This behavior puts Muslim at the loss as though they lose out their identity of true Muslim. If it is formulated, the biggest problem that modern people are now facing is the hegemony and the domination of West secular knowledge that leads to humanity's destruction.⁶ The basic problem happens because secularism is the Western belief which states that religion can be replaced by modern knowledge as well as by secular ideology.⁷ From al-Attas opinion, the chaos is based on the Western knowledge system itself which the Western civilization produces now.⁸ The essence of knowledge has become a problem because it has lost the objective which is caused by the unfair comprehension. The knowledge that is supposed to lead fairness and peace instead creates chaos in the human life.⁹

Orientalis dan Kolonialis, (Ponorogo: Center for Islamic and Occidental Studies, 2010), viii.

³ This term known well after the holy war meant an expansion of empire the West a whole world. The aim is colonization, evangelization, and direct metal supply, look for a new world, and employment to fulfill the necessary on it. Look at Serge Latouche, *The Westernization of The World, The Significance, Scope and Limits of The Drive towards Global Uniformity*, English and France translation by Rosemary Morris, (Cambridge: Polity Press, 1996), 5.

⁴ Hamid Fahmy Zarkasyi, *Liberalisasi Pemikiran Islam...*, 44.

⁵ Ni'mah Afifah, "Islamisasi Ilmu Pengetahuan Perspektif Naquib al-Attas di Tengah Kemunduran Dunia Ilmiah Islam," *Journal Ilmiah PGMI Department*, Vol. III, No. II, (Surakarta: T.P, 2016), 209.

⁶ Adian Husaini, *Wajah Peradaban Barat: Dari Hegemoni Kristen ke Dominasi Sekular-Liberal*, (Jakarta: Gema Insani, 2005), 3.

⁷ Yusuf al-Qaradawi, *Islam an Introduction*, (Selangor: Islamic Book Trust, 2010), 29.

⁸ Syed Muhammad Naquib al-Attas, *Islam and Secularism*, (Kuala Lumpur: International Institute of Islamic Thought and Civilization, 1993), 133.

⁹ Syed Muhammad Naquib al-Attas, "Dewesternisasi Ilmu," dalam *Translation Jurnal of Alam & Tamadun Melayu*, Vol. I, No. II, (Kuala Lumpur: T.P, 2010), 3.

The reason of why Syed Muhammad Naquib al-Attas refuses the concept of secularism which is a result of westernization and globalization is because the worldview between Islam and the West is different.¹⁰ Meanwhile, westernization is totality concept which is creating a new lifestyle that almost walks inside the whole of the system entirely.¹¹ In this sense, westernization is the transformation process of values which comes from Western culture spreading into inhabitants or society.¹² One of the matters brought by westernization is moderate secularization, which is a secular process based on a rejection of religion's values in society.¹³ Some of the things above are reputed as threats for most of the believers by Muslim scholar and must be turned off soon.

The Elements of Western Civilization

Secularization and pluralization are striving to invest toward humans the tolerance and also transcendence in religion. Apparently, it is more fundamental and rooted rather than anything that appears as the impact of Westernization there such as the loss of the initial goals of science.¹⁴ Al-Attas saw the most serious and destructive problems in this period, came from the Western culture that is damaged due to science which looked like actual science, but actually spread confusion and attitude skeptic on human beings.¹⁵ Science that raises this confusion to make people become convinced of the truth and end up with have a way of the view of relativism and they lost their main goal of science. In addition, the influence of science is very great. Thus, it is applied by a human into the knowledge they got.

The loss of the main goal of science is not without influence. It resulted in a chaotic state of in the three kingdoms of nature; such

¹⁰ Syed Muhammad Naquib al-Attas, *Islam and...*, 25.

¹¹ Nurcholish Madjid, *Islam: Kemodernan dan Keindonesiaan*, (Bandung: Mizan, 2008), 201.

¹² M. Dawam Rahardjo, *Intelektual, Intelegensia, dan Perilaku Politik Bangsa*, (Bandung: Mizan, 1996), 13.

¹³ Suhandi, *Sekularisasi di Indonesia dan Implikasinya terhadap Konsep Kenegaraan*, *Al Adyan*, Vol. VII, No. II, (Lampung: Religious Studies, Ushuluddin Faculty, 2012), 78.

¹⁴ Syed Muhammad Naquib al-Attas, *Islam and...*, 133.

¹⁵ Syed Muhammad Naquib al-Attas, *Islam: The Concept of Religion and The Foundation of Ethics and Morality*, (Kuala Lumpur: IBFIM, 2013), 43-44. Look also Dinar Dewi Kania, *Pemikiran Epistemologi al-Attas*, (Jakarta: INSISTS, 2017), 16.

as animals, plants, and mineral.¹⁶ In addition, the science which is reflecting reality, it is, on the contrary, produced confusion and skepticism.¹⁷ Skepticism was born by community doubts in accepting the fact of science. Obviously, the public will question the sciences they got. Thus, it generates skepticism or relativism which is not much different. The science which was born from Western civilization has many critics from other scholars. According to Naquib al-Attas, Western civilization is problematic.¹⁸ It is caused by the Western civilization itself. Naquib al-Attas meant that fusion between different cultures, philosophy, and the value makes Western civilization worsens the condition. Since the elements which fusion each other are mutually contradictory.¹⁹

According to Naquib al-Attas, Western civilization will produce a dualism.²⁰ Dualism is two fact which is contrary. It will never lead to the science which value-laden. Besides, the West has also formulated its views against the truth and reality which is not based on the science of revelation and the basis of religious belief but rather based on cultural traditions.²¹ Unfortunately, the dualism has control over all aspects of the life and philosophy of the West. It has infiltrated into the Western religions.²² Dualism which was born

¹⁶ Syed Muhammad Naquib al-Attas, *Islam and...*, 133.

¹⁷ *Ibid.*, 133.

¹⁸ *Ibid.*, 134.

¹⁹ *Ibid.*, 134. "The civilization that has evolved out of the historical fusion of cultures, philosophies, values, and aspirations, of ancient Greece and Rome; their amalgamation with Judaism and Christianity, and their further development and formation by the Latin, Germanic, Celtic and Nordic peoples. From ancient Greece is derived the philosophical and epistemological elements and the foundations of education and of ethics and aesthetics; from Rome the elements of law and statecraft and government; from Judaism and Christianity the elements of religious faith; and from the Latin, Germanic, Celtic, and Nordic peoples their independent and national spirit and traditional values, and the development and advancement of the natural and physical sciences and technology which they, together with the Slavic peoples, have pushed to such pinnacles of power. Islam too has made very significant contributions to Western civilization in the sphere of knowledge and it the inculcation of the rational and scientific spirit, but the knowledge and the rational and scientific spirit have been recast and remolded to fit the crucible of Western cultures so that they have become fused and amalgamated with all the other elements that form the character and personality of Western civilization" Syed Muhammad Naquib al-Attas, *Prolegomena to the Methaphisicsof Islam: an Exposition of The Fundamental Elements of the Worldviews of Islam*. 85. Syed Muhammad Naquib al-Attas, *Islam and...*, 135. Syed Muhammad Naquib al-Attas, *Dewesternisasi Ilmu...*, 3-4.

²⁰ Syed Muhammad Naquib al-Attas, *Islam and...*, 134-135.

²¹ *Ibid.*, 135.

²² *Ibid.*, 135. Syed Muhammad Naquib al-Attas, *Prolegomena to the Metaphysics...*,

from the Western civilization only worsen civilization. It was not an appropriate decision if human chosen as sources of science. It is caused by human itself needed science. Meanwhile, it was clear that someone who needed, it means he doesn't have it and he should get what he was looking for out of himself.

Everlasting effort to discover the truth should not open west's hearts to realizing the science. The West increasingly shift the position even further with the secularization of religion which they apply. According to history, the West becomes liberal and secular and has the globalized view of life and its values due to three main factors. *First*, the problem of historical trauma, *second*, the biblical text problems, *third*, Christian theological problems.²³ The Secularization of the West is a denial form of religious truth and considered only as mere theory. The impact is the absolute values which are denied and relative values are affirmed and nothing is certain except the certainty that certain things are nothing.²⁴ This resulted in denying the existence of God. Then when humans fell that God does not exist and human reason can answer questions. It shall grow the elements of humanism or deified humanism.

Finally, Naquib al-Attas is stated there are five items requires onto his observation about the elements of Western civilization, those are:

"Reliance upon the powers of human reason alone to guide man through life; adherence to the validity of the dualistic vision of reality and truth; affirmation of the reality of the evanescent-aspect of existence projecting a secular worldview; espousal of the doctrine of humanism; emulation of the allegedly universal reality of drama and tragedy in the spiritual, or transcendental, or inner life of man, making drama and tragedy real and dominant elements in human nature and existence."²⁵

Those five items above one the basic spirit, character, and personality and culture of Western civilization, moreover this is the element that forms the concept of science as well as the direction of the goal.²⁶ The influence is clear and we can feel it today that the result

15. Dinar Dewi Kania, *Pemikiran Epistemologi al-Attas...*, 16-17.

²³ Adian Husaini, *Wajah Peradaban Barat...*, 29.

²⁴ Syed Muhammad Naquib al-Attas, *Islam and...*, 136

²⁵ *Ibid.*, 137.

²⁶ *Ibid.*, 137. Look Syed Muhammad Naquib al-Attas, *Prolegomena to the Metaphysics of...*, 88. Quoted from Adnin Armas, "Konsep Ilmu dalam Islam," Syed Muhammad

of Westernization. The science that performed by West is spreading not true science.

De-Westernization as an Identification Process

After learning that the science which is spread nowadays is not true science, as a countermeasure against westernization, then it should be destroyed by de-westernization. De-Westernization according to Naquib al-Attas, is an effort to get to know with certainty or identifying, separating, and isolating elements from the body of knowledge. The next step is changing the destination as well as the system of setting and the dissemination of knowledge in educational institutions.²⁷ The true science should recognize the human itself as well as the purpose of knowing his life and bring to human happiness. Since of someone knows himself, he knows his God.

The West does everything to destroy the power of Islamic ideology by inserting non-Islamic elements which are entirely the opposite with Islam. Like liberalism, secularism, pluralism, feminism, and other -isms which lead to westernization. Those are which must be exterminated soon if not it will fatal for Islam and its civilization. The main focus of the westernizing process is the field of knowledge. The fundamental truth from religion is observed just as a theory. It impacts the absolute values which are denied and relative values are affirmed.²⁸ Denying the absolute values is not only against the culture but also religious beliefs. The output of knowledge through Western methodology resulted in a science or knowledge which is value-free, while in Islam knowledge are value-laden.²⁹

Starting with this problem, al-Attas and al-Faruqi brought Islamization of knowledge's idea. De-Westernization concept of Naquib al-Attas is the first step to Islamization. This process has a main character before going to the kernel of Islamization. In brief summary, de-westernization is used as a respond toward Westernization. De-Westernization term was arranged from "de" and "Westernization." The essence of "de" in English is "removing something"³⁰ disappearing

Naquib al-Attas, *Konsep Pendidikan...*, 94-95.

²⁷ Syed Muhammad Naquib al-Attas, *Islam and...*, 136-137.

²⁸ *Ibid.*, 136. Adian Husaini, *Wajah Peradaban Barat...*, 3.

²⁹ Syed Muhammad Naquib al-Attas, *Islam and...*, 134.

³⁰ A. S. Hornby, *Oxford Advanced Learner's Dictionary of Current English 8th Edition*, (New York: Oxford Press, 2015), 387.

or alleviating,³¹ while “Westernization” is westernizing or excessive veneration toward West³² and then de-westernization is a process of alleviating any veneration toward West.

Term “de” within de-westernization has the meaning of cleaning or blotting out westernization itself. If westernization is adopted from Western culture and its viewpoint,³³ then de-westernization is one of works to release from the westernization process and also purification from the Western element. The influence of westernization caused by globalization, nationalism, and modernism propulsive Muslim scholars to find a way out; it is by eroding West elements inside Islam itself. De-Westernization can be understood as an ongoing process and intellectual shift before going to the Islamization.

In Islam and Secularism, al-Attas explained that the Islamization of knowledge recently involves two interrelated processes on of term is a separation of the elements and the key concepts that build up the Western culture and civilization. Naquib added, even the natural sciences or the physical and applied sciences must also be Islamized especially in the sphere of the fact interpretation and the formulation of the theory. In addition, he described:

“Our evaluation must entail a critical examination of the methods of modern science; its concepts, presuppositions, and symbols; its empirical and rational aspects, and those impinging upon values and ethics; its interpretation of origins; its theory of knowledge; its presuppositions on the existence of an external world, of the uniformity of nature, and the rationality of natural processes; its theory of the universe; its classification of the science; its limitations and inter-relations with one other of the sciences, and its social relations.”³⁴

Generally de-westernization according to Naquib al-Attas is the process of identifying, separation, and insulation of the secular elements of the body of knowledge.³⁵ It is potentially changing the forms and values from the conceptual view of knowledge as presented at this time.

³¹ Departemen Pendidikan Nasional, *Kamus Besar Bahasa Indonesia Edisi Ke-3*, (Jakarta: Balai Pustaka, T.Th), 242.

³² *Ibid.*, 444.

³³ Faisal Ismail, *Paradigma Kebudayaan Islam*, (Yogyakarta: Titian Ilahi Press, 1996), 198.

³⁴ Syed Muhammad Naquib al-Attas, *Prolegomena to the Metaphysics...*, 114. Look Wan Mohd Nor Wan Daud, *Filsafat dan Praktek Pendidikan*, ... 336-337.

³⁵ Syed Muhammad Naquib al-Attas, *Islam and...*, 132.

The definition of the term is not clear-cut, as it currently comprises a wide range of meanings, such as an act of cultural defense, an anti-imperialist strategy to nurture academic sovereignty, a call for embracing an analytical perspective that reflects a de-centered, and dynamic contemporary world.³⁶ Also, de-westernization is challenged and repositions the West's dominance (real or imagined) as a conceptual force and representational norm.³⁷ According to Syed Muhammad Naquib al-Attas, de-westernization more focus on de-westernization of science. His de-westernization concept is ranging from identification process, separation, and isolation West elements such as essence, spirit, character, and personality integration about Western culture and civilization from the body of science. It is a process to change values, arrangement, and interpretation from the totality of science concept at the present time.³⁸

The term of de-westernization is a process to separate and eliminate any secular elements from the body of knowledge which will change types and values of conceptual view about knowledge such as presented today.³⁹ Big impacts of Westernization influence are attracting many Muslim scholars notice. One of them is Wan Mohd Nor Wan Daud.⁴⁰ Same as definition before, he noticed that de-westernization is not understandable as Western phobia and its civilization. According to him, de-westernization is the purification of any elements of nowadays civilization from Western worldview's elements which are contradicted with Islamic worldview which *tauḥīdī* and gives a serious implication then destructive among the

³⁶ Waisbord and Mellado, *Communication Theory*, (De-Westernizing Communication Studies: A Reassessment, 2014), 363.

³⁷ S.M. Ba and Higbee, *Introduction De-westernization Film Studies*, (Routledge: T.P, 2012), 3.

³⁸ Syed Muhammad Naquib al-Attas, *Islam and...*, 198.

³⁹ Irma Novayani, *Islamisasi Ilmu Pengetahuan Menurut Pandangan*, ... 79.

⁴⁰ Wan Mohd Nor Wan Daud he was born in Kelantan in 1955. He was an intellect Moslem scholar, philosopher and also expert in the educational field. Wan Daud was a founder of Center for Advanced Studies on Islam, Science and Civilization (CASIS) University Technology Malaysia (UTM) 2011. With Syed Muhammad Naquib al-Attas he established International Institute of Islamic Thought and Civilization (ISTAC) and being the vice director in 1988-2002. He wrote more than 20 books which translated into varieties languages. After the dead of Ismail Raji al-Faruqi and Naquib descending power from his position Wan, his famous name, being a famous marketer about Islamization of knowledge in this millennium era. This article was written by Ilham Kadir in <http://m.hidayatullah.com/artikel/tsaqafah/read/2015/02/01/37859/rihlah-ilmiahprof-wan-mohd-wan-daud-1.html> (accessed on Thursday, May 17, 2017, at 2.30 pm).

humanity.⁴¹ Then it can be concluded that de-westernization is a process or reformulation of knowledge and negation of any elements of Western worldview from the body of knowledge.

Islamization of Knowledge

Naquib al-Attas found the three most important scientific findings in the Islamic world. It has the potential to affect human life deeply and thoroughly in the fifteen until twenty-one century. The finding that is the problem of science is the problem of knowledge, science that does not value-laden which is caused by influencing religious views, culture, and philosophy with the Western lifestyle. Therefore, Muslims are needed to Islamize the science today by Islamizing the linguistic symbols about realities and truth.⁴² It's meant that Islamization of language is needed. The invention is made the science not pure. Then filtering is necessary to restore the values which completely westernized. Understanding the Islamization of science is clearly explained by al-Attas, namely the liberation of man first from mythological, magical, animistic, national-cultural tradition, and then from secular control over his reason and his language.⁴³

The human was created to worship God as their creator. Being creation, the human is weaker than their creator. Then, human beg help from The Creator. Compliments and complaints are conveyed with a series of words to reveal what is in his mind and heart. This does not happen only between the Lord and his servants, but also between other human beings. Verbally, the phrase "words" are arranged into sentences then agreed to be "language." The existence of various languages today shows the cultural diversity in accordance with their respective living area. This diversity should make us elucidate further about the origin of the language agreed by all people. Everything which is in a big amount comes from one thing.⁴⁴

Wan Daud outlined the views of al-Attas on commencement of

⁴¹ Wan Mohd Nor Wan Daud on his presentation "*De-Westernization and Islamization: Their Epistemic Framework and Final Purpose*" in Universitas Muhammadiyah Yogyakarta, Tuesday, December 16, 2008.

⁴² Wan Mohd Nor Wan Daud, *Filsafat dan Praktik Pendidikan Islam*, (Bandung: Mizan, 1990), 317.

⁴³ Syed Muhammad Naquib al-Attas, *Islam and...*, 135.

⁴⁴ Khudori Soleh, *Filsafat Islam Dari Klasik Hingga Kontemporer*, (Yogyakarta: Ar-Ruzz Media, 2016), 97-103.

the language. In accordance with al-Attas, the beginning of language occurred when there was a human agreement covenant with The God which takes place before human spirit breathes in the womb.⁴⁵ The conversation which happened to cause human willing to answer and promise, “*Bala! Syahidnā.*” It was not in the form of an individual but rather the plural in example *syahidnā* meaning we became witnesses.⁴⁶ Thus, it has happened the conversation or interaction between The God and His servants. According to al-Attas, the origin of the language began in this agreement.⁴⁷ This proves the existence of a response from the activities of listening and thinking which is then released through speech or language.⁴⁸ It shows that the function of the language is not rejection, which serves as an introduction to the human’s thought after receiving a response from the environment or experience outside.

This language became an interesting topic discussion, because it is originated from the divine talk and become the national identity and is developed and refined in every decade. There is the power of man which to give a response to the stimulus outside the object. This response is proven by the research of Noam Chomsky (1928 M-) that human has a language acquisition device. It is used to explain why children with the poverty of stimulus can easily learn a language with all its difficulties.⁴⁹ However, the existence of this power is not easy making a person unable to speak or properly speak directly. There is a learning process that must be undergone in such condition, as passed by the Prophet Adam. Who is had born without a parent? The learning process is continued until the offspring of Adam. Instead of that, not all the words used by a human were given by God as in the

⁴⁵ Wan Mohd Nor Wan Daud, *The Educational Philosophy and Practice of Syed Muhammad Naquib al-Attas: an Exposition of The Original Concept of Islamization*, (Kuala Lumpur: ISTAC, 1998), 79.

⁴⁶ Syed Muhammad Naquib al-Attas, CASIS Saturday Night Lecture, September 22, 2012, Universitas Teknologi Malaysia (UTM), Kuala Lumpur.

⁴⁷ Wan Mohd Nor Wan Daud, *The Educational Philosophy...*, 51. Syed Muhammad Naquib al-Attas, CASIS Saturday Night Lecture, October 13, 2012, Universitas Teknologi Malaysia, Kuala Lumpur.

⁴⁸ Syed Muhammad Naquib al-Attas, *Prolegomena to the Metaphysics...*, 122.

⁴⁹ Noam Chomsky, *Certain Linguistics, a Chapter in the History of Rationalist Thought*, (New York: Cambridge University Press, 1009), 106. The existence of language acquisition advice was explained with Chomsky on his book *Syntactic Structure*, (Berlin: Mouton de Gruyter, 1957). Look Khairurrijal, “Filsafat Bahasa Kontemporer dan Kritik al-Attas,” *Jurnal Pemikiran dan Peradaban Islam ISLAMIA*, Vol. XI, No. II, (Jakarta: INSIST, 2017), 47.

revelation.⁵⁰ There is the development of language in the process of its spreading. Briefly, the language resource that is owned by human helps to interpret the idea of ratios or 'aql into words that represent those ideas.

Based on al-Attas, the human is as *al-ḥayawān al-nāṭiq* (rational animal or animal language), while the meaning of *nāṭiq* was 'aql.⁵¹ The human soul has its cognitive ability ('aqliyah) which makes it shapes and delivers meaningful signs. These meaningful signs are delivered to the world through power or language utterance.⁵² In another name, language is the result of 'aql. Language is originated from the divine talk. Therefore, it is true and radiates the truth because it comes from The Righteous. It is clear that the knowledge gained through the right process will produce the right science. It is like making a good cake from the flour. Then the basic materials of science should be in accordance with the revelation. It is the same as the inquiring of a man with a power of language and the new language is created with a fixed value of divinity because it is according to Qur'an and Hadith.⁵³

Likewise, Allah is creating a human with all the outsides and insides which make him able to speak.⁵⁴ It makes human possible to participate in the development of language in human history. Now it is clear the link between language and the revelation. Revelation is a divine fixed talk whereas languages have the changes of phrase and a result of the development of revelation. The function of language is as an introduction of the result of human thought after receiving a response from the environment or experience outsides. Besides, it also serves as a reflection or a person's viewpoints and dealers of the idea in ratio to the outside world.⁵⁵ Emphasized also by al-Attas, the language reflects the true nature of existence or ontology.⁵⁶

⁵⁰ Khairurrijal, "Filsafat Bahasa...", 57.

⁵¹ Syed Muhammad Naquib al-Attas, CASIS Saturday Night Lecture, April 6 and March 21, 2013. Syed Muhammad Naquib al-Attas, *Islam and...*, 192-196.

⁵² Adi Setia, "Hakikat Bahasa Menurut Chomsky dan al-Attas: Satu Tinjauan Perbandingan," *Jurnal Kesturi: Jurnal Akademi Sains Islam Malaysia*, Vol. XIV, (Kuala Lumpur: IBIFM, 2004), 6.

⁵³ Khairurrijal, "Filsafat Bahasa...", 57. Look Syed Muhammad Naquib al-Attas, *Prolegomena to the Metaphysics...*, 6.

⁵⁴ Khairurrijal, "Filsafat Bahasa...", 57-58. Look Syed Muhammad Naquib al-Attas, CASIS Saturday Night Lecture, October 13, 2012, Universitas Teknologi Malaysia (UTM), Kuala Lumpur.

⁵⁵ Syed Muhammad Naquib al-Attas, *Risalah Untuk Kaum Muslimin*, (Kuala Lumpur: ISTAC, 2000), 99.

⁵⁶ Syed Muhammad Naquib al-Attas, *Prolegomena to the Metaphysics...*, 20.

The language is reflecting nature as faithfully as possible. Like a mirror, language can reflect clearly and clarity can also be reduced or can even be a barrier to the understanding of the nature of a person. The language itself is also the most complicated causes of problems in the philosophy of science.⁵⁷ Reasonable minds can be helped or hindered by language that does not reflect the clear fact and truth.⁵⁸ It is stated clearly above what we feel today. That is where the start of Western elements with its "doubt" in the language makes the mirror cannot emit the nature of meaning. So the science which comes from it does not have an absolute value. The meaning has a close link with the language because there is no meaningless language. However, the function of language is conveying a message, concept, idea or thought.⁵⁹ If it is not working properly then it is not a language. The language which does not mean, it will not be used and the meaning of which cannot be defined, it cannot be used because there is only on the ratio.

The language contains the worldview of a civilization. According to al-Attas, the Islamization started from the language. Other functions of the process of Islamization of the language is as well as the socialization concepts of the Qur'an.⁶⁰ Therefore, al-Attas introduces what he called the Islamic language. However, language can be categorized as Islam or *Islāmīy* depends on the generality of the basic vocabulary of Islam that is inherited in each of these languages. The term key concepts of each language should indeed contain the same meaning since they are all involved in the conceptual and semantic networks.⁶¹ The language based on the Arabic Islamic automatically has Islamized. An Islamized question was in accordance with Islamic worldview which encased by the Arabic Qur'an, then it is clear anyway if that language has the same semantics.

Islamization of the language is not the same with the re-Islamization language. It is not re-Islamizing the language needed. It was the language of Islam. It wants a return of the Islamic scientific

⁵⁷ Syed Muhammad Naquib al-Attas, *Risalah Untuk...*, 109.

⁵⁸ Khairurrijal, "Filsafat Bahasa...", 60.

⁵⁹ Abdul Chaer, *Linguistik Umum*, (Jakarta: PT Rineka Cipta, 2007), 45.

⁶⁰ Khudori Soleh, *Filsafat Islam Dari Klasik Hingga Kontemporer*, (Yogyakarta: Ar-Ruzz Media, 2016), 252. Look Syed Muhammad Naquib al-Attas, *Konsep Pendidikan...*, 26. Look Syed Muhammad Naquib al-Attas, *Islam dan Filsafat*, 11.

⁶¹ Syed Muhammad Naquib al-Attas, *Prolegomena to the Metaphysics...*, 31.

language corpus of digging, then add new vocab that has not been known and reflect the nature of metaphysics or the Islamic worldview.⁶² By that fact, the key points rather than on the language translation of Islamization of the outward or in that language, but rather a change in understanding or meaning of the content.

Such as, in *jahiliyyah* era or the prior to the arrival of Islam, the Arabic language at that time is not meaningful as we know today. At that time, the word “*karīm*” means glory lineages associated with generosity, so that the word *karīm* is an antonym of *bukhl* (stingy). The Qur’an then replaces the semantics field *ka-ra-ma* be glory based on piety. The role of the Qur’an or the Arabic Qur’an here changed the basic conceptual structure of key terms *Jahiliy* so radically reshuffle the semantic field of all the Gentiles or *jahiliy*.⁶³ Creating a new definition of the semantic field new or unknown previously, where it succeeded substitute the position of network language of the semantic network with Qur’anic Gentile.

In the explanation above, there has been a process of Islamization by the existing language of the Qur’an. But, the present situation has been changing slowly Westernization semantic languages of the world. According to al-Attas, problems in the field of language are caused by people who started using incorrect language. They add and subtract the meaning which does not correspond to the meanings of the Qur’an by addition and subtraction are not showing their science, but their own ignorance. That is why al-Attas actual rate that produces a change in meaning and then changes society is ignorance, not change the society later changed the meaning.⁶⁴ Currently, the ignorance is spread among humans today, it was the result of Westernization.

The influence of Westernization and secularization confiscate a lot of attention. Therefore, most of scholar Muslim has tried to focus toward their investigations against secularism, such as Syed Muhammad Naquib al-Attas. The secular term is reflected by the Christian West in the thirteenth century, which was later, translated to Arabic Christians in the twentieth century as *‘almaniy*.⁶⁵ It is reaping criticism from Muslim scientists because its translation into Arabic makes the concept seems to be able to find in Islam.

⁶² Khudori Soleh, *Filsafat Islam...*, 253-254.

⁶³ *Ibid.*, 252. Look Syed Muhammad Naquib al-Attas, *Konsepsi Pendidikan...*, 29.

⁶⁴ Syed Muhammad Naquib al-Attas, *Prolegomena to the Metaphysics...*, 30.

⁶⁵ *Ibid.*, 27.

Nurcholish Majdid stated that secular was taken from Western term which has a meaning as this era or which pointed to time and place.⁶⁶ According to al-Attas, in Latin, *secular* was taken from *saeculum*. Then, Western Christian nowadays stated that the concept of secular consist of two meanings, those are time and place. Time indicates 'now' or 'nowadays', and location indicates 'world' or 'profane'.⁶⁷ By the fact, *saeculum* interpreted by 'nowadays' or 'now'; and this era or this day indicates to an event in this world, and also means 'happening today'. Secular's concept indicates to world's condition nowadays in a certain time.⁶⁸ Hence, we find that that term is translated by Arab Christian into their language as '*almaniyy*, and it means *laysa min arbāb al-fann aw al-ḥirfah*; secularity as *al-ihtimām bi umūr al-dunyā*, or *al-ihtimām bi al-'alamiyyāt*, and secularization *ḥawwal ila gharḍ 'ālamīy ay dunyawiyy*.⁶⁹

The description of Christians of West about secularization as *al-ihtimām bi umūr al-dunyā*, or as *ihtimām bi al-'alamiyyāt* is not proper. However, it is too busy with profanes thing or secular which is in contrary with religion. Such as its meaning *ḥawwal ila gharḍ 'ālam ay-dunyawi*, because to change become different is to reach the destiny based on a good thing were not merely made anything opposite with religion. Secularization under the explanation above, based on actual fact, is a process which clearly opposite with the religion; those areas a philosophies program or as an ideology which aimed to destroy the kernel of religion. The '*ālmaniyyah* is not being an image about secularism. According to al-Attas, it is close with *waqī'iyyah* than secularism, especially in relation toward the same conceptual with philosophies ideology from positivism.⁷⁰ It is proven that a wrong meaning should be bite and influence into worldview about something.

Al-Attas suggested that there are many Greek language and

⁶⁶ "Kata-kata sekuler dan sekularisasi berasal dari bahasa Barat (Inggris, Belanda, dan lain-lain). Sedangkan asal kata-kata itu, sebenarnya, dari bahasa Latin, yaitu *saeculum* yang artinya zaman sekarang ini. Dan kata-kata "*saeculum*" itu sebenarnya adalah salah satu dari dua kata Latin yang berarti dunia. Kata lainnya adalah *mundus*. Tetapi, jika "*saeculum*" adalah kata waktu, maka "*mundus*" adalah kata ruang." Nurcholis Majdid, *Islam dan Kemodernan dan Keindonesiaan*, (Bandung: Mizan, 2008), 216. Look: Adian Husaini, *Wajah Peradaban Barat...*, 259.

⁶⁷ Syed Muhammad Naquib al-Attas, *Prolegomena to the Metaphysics...*, 22-23.

⁶⁸ *Ibid.*, 22-23.

⁶⁹ *Ibid.*, 20.

⁷⁰ *Ibid.*, 27.

concept recorded on its original or indigenous shape or term which make their originality can be recognized. Their true place can be fulfilled and should be known. Furthermore, if we put a means for it, it will be the match or suitable. So it will be proper if the term "secular" should be translated into Arabic by spelling its world such as *sin-ya-kaf-lam-ra*, by *kasrah* toward sin; *ḍammah* toward kaf; and *fatḥah* toward lam. In this way, we know that its concept is surely not truly Islam Arabic and will push Muslim to not have a framework or worldview on the concept. It tries to actuate those thoughts which are different and opposite with Islam.⁷¹ Besides, Naquib al-Attas also stated, that *now* and *here* in succession, it is appropriate to describe "secularism" by literate in succession such as "*hunalaniyyah*", taken from "*huna*" and "*al-an*." It can be clearer in projection worldly concept and what inside it which rejects the world after.⁷² Based on al-Attas suggestion on his famous work *Prolegomena* above, then *hunalaniyyah* moreover in giving the meaning which suitable with secularism which intended by the west is *almaniy*.

After completing the islamizaion of language as told before. Investing islamic worldview is needed. Islamic view of life or worldview of Islam according to al-Attas is without separation metaphysic things. Moreover, the first thing to invest is the concept of the nature of God. To go further, framing the concepts arrangement with systematic to form one integral unity.⁷³ This union is the framework of thought that play a role in the acceptance and rejection of foreign concepts get in touch with Islamic thought. In other words, this framework serves as a filter for the efforts of Westernization.

Islamization of knowledge which proclaimed today requires us to know the intent of the islamization of itself. In the language of the term, Islamization is bringing something into Islam⁷⁴ or make it Islamic. Based on al-Attas observation, there are several levels for the employee to perform the islamization. At the level of the individual and personal, islamization with regard to recognition of the Prophet as a leader and a personal model for both men and women. There is a collective, social level, and history related to the struggle of the

⁷¹ *Ibid.*, 28.

⁷² *Ibid.*, 28.

⁷³ Hamid Fahmy Zarkasyi et.al., *Membangun Pondasi Peradaban Islam*, (T.K: T.P, T.Th), 35.

⁷⁴ Victoria Neufeld (Ed.), *Websters New World Dictionary*, (Cleveland & New York: Websters New World, 1998), 715.

people towards the realization of the perfection of morality and ethics have been achieved at the time of the Prophet.⁷⁵

Epistemologically, the Islamization has a correlation of setting free human toward reason of doubt (*syakk*), prejudice (*ẓan*), and the empty argument (*mira'*) towards the achievement of believing (*yaqīn*) and truth (*ḥaqq*) concerning the reality of the spiritual reality, reasoning, and the material.⁷⁶ There is also a pre-requisite for a person who wants to Islamize science, he needs to identify the philosophy of life Islam or Islamic worldview while being able to understand the culture and civilization of the West.⁷⁷ The implementation and application of Islamization are not a short process but must go through some series of structural concepts and systematic. So generated is also appropriate with the Islamization of the Quran and the revelation of God.

Conclusion

De-Westernization according to Naquib al-Attas is the effort to identify Western element which is caused by their civilization. Western civilization was taken from cultures, philosophies, and educations of many civilizations. Absolutely, it resulted in confusion because of basic contrary to their views about relativism, skepticism, secularism, liberalism and so on. According to this view, there are no certainties or absolute things in this world. Thus, it causes loss of the nature of knowledge. Many people are in dilemma because of the fusion between the absolute value and laden value. Last absolute things are rejected and relative values are accepted. It is one of the main points produced by Western civilization and its concept of knowledge.

The concept of knowledge, unlike Islam, Western civilization did not derive its source science from al-Qur'an or revelation. It reflects that Western civilization is entirely different from Islam. As we know, true knowledge will lead to the true path, while bad and confusing knowledge will lead to the wrong path. As long as Western civilization makes human being as its source of knowledge or science, it will not reach the true path, because human is not always in a stable condition.

⁷⁵ Syed Muhammad Naquib al-Attas, *Islam and...*, 42.

⁷⁶ Wan Mohd Nor Wan Daud, *Filsafat dan Praktik...*, 336.

⁷⁷ Adnin Armas, *Krisis Epistemologi dan Islamisasi Ilmu*, (Ponorogo: CIOS, 2015), 14.

Therefore, Naquib al-Attas solves this dilemma by his concept to return to the right path which is Islam. We have one God to obey, promise to, and fulfill His commands which are our main aims to be created in this world. Naquib al-Attas named it Islamization. He suggested, before applying Islamization, people should pass the Islamization of language. They should also identify the elements of westernization before doing the de-westernization. Naquib al-Attas stated that the language is a reflection of the worldview of someone or some civilization. Moreover, language is put into the category of Islam according to its vocabulary. It should relate to vocabulary in Islam.

Based on the impact caused by westernization, de-westernization was born. According to Naquib, de-westernization is identifying, separating, and isolating the five elements caused by westernization. Those five elements are, reliance upon the power human reason alone to guide man through life; adherence to the validity of the dualistic vision of reality and truth; affirmation of the reality of the evanescent-aspect of existence projecting a secular worldview; espousal of the doctrine of humanism; and emulation of the allegedly universal reality of drama an tragedy in the spiritual or transcendental. Afterward, it complements by Islamization.

Generally, the concept of de-westernization as a first step before going to Islamization of knowledge begins by setting Islamic worldview before because it has a big impact on the way of think. As long as the human has an Islamic worldview, he or she is safe in the path of Islam.[]

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