

The Concept of Science in Islamic Tradition: Analytical Studies of Syed Naquib Al-Attas on Knowledge

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Abstract

Secularism is a thought born of Western perspectives and experiences, which has had a negative impact on contemporary science. The bad impact is based on the conception of secularism itself, in the form of disenchantment of nature, or the emptying of the universe from religious and spiritual values; desacralization of politics or political exclusion from religious and spiritual elements. Also, deconsecration of false or relativizing human values, so that there are no absolutes in a truth. For this reason, Syed Naquib al-Attas sees the need for the Islamization of knowledge to answer the problem of secularism. Through a library research type study with a descriptive-analytical approach, it can be concluded that al-Attas' Islamization of knowledge answers the problem of secularism in science with three things. Therefore, the composition of the concept of Al-Attas science is built on an Islamic worldview, it is hoped that a Muslim will use his Islamic worldview in viewing reality and truth, both propositions and ontologies. The method of acquiring knowledge is also different from the Western concept, where al-Attas explains that there are several intermediaries, namely healthy senses, khabar sadiq, common sense, and intuition.

Keywords: *S.M.N. Al-Attas, Scientific Tradition, Islamization of Knowledge, Worldview.*

Abstrak

Sekularisme merupakan pemikiran labir dari cara pandang dan pengalaman Barat yang telah memberikan dampak buruk terhadap ilmu pengetahuan kontemporer. Dampak buruk tersebut dilandasi oleh konsepsi sekularisme itu sendiri, berupa “disenchantment of nature”, atau pengosongan alam semesta dari nilai-nilai agama dan rubani, “desacralization of politics” atau peyingkiran politik dari unsur-unsur agama dan rubani, juga “deconsecration of false” atau perelatifan nilai-nilai kemanusiaan, sehingga tidak ada kemutlakan dalam suatu kebenaran. Untuk itu, Syed Naquib al-Attas melihat perlunya islamisasi ilmu pengetahuan guna menjawab problem sekularisme tersebut. Melalui kajian jenis library reseach (penelitian pustaka) dengan pendekatan deskriptif-analisis dapat disimpulkan, islamisasi ilmu pengetahuan al-Attas menjawab problem sekularisme terhadap ilmu pengetahuan. Oleh karena itu, komposisi konsep ilmu Al-Attas dibangun di atas pandangan dunia Islam (Islamic worldview), diharapkan seorang Muslim akan menggunakan pandangan dunia Islamnya dalam melihat realitas dan kebenaran baik proposisi maupun ontologi. Metode dalam memperoleh pengetahuan juga berbeda dengan konsep Barat, di mana al-Attas menjelaskan bahwa ada beberapa perantara, yaitu indera sehat, khabar sadiq, akal sehat, dan intuisi.

Kata Kunci: S.M.N. Al-Attas, Tradisi Ilmu, Islamisasi Ilmu Pengetahuan, Worldview.

Introduction

Al-Attas said all kinds of science are, in effect, a union and of God almighty, whereas knowledge in the sense of al-attas there are two kinds.¹ First is the one given by God to man. Whereas the second is what man himself obtains through the rational inquiry of observation and experience.² The first kind of knowledge is acquired by drawing closer to God, by the worship, obedience, subjection, and life of the father given him. Man accepts that kind of knowledge through spiritual sensing (*dhawq*) and the revealing of his spiritual vision (*kaasyf*). Knowledge of the soul is essentially supreme knowledge, for by knowing the analogy between macrocosm and microcosm it creates a knowledge of God (*ma'rifah*), and hence called the highest knowledge, it is here to refer

¹ Syed Muhammad Naquib Al-Attas, *Islam dan Sekulerisme* (Kuala Lumpur: ISTAC, 1978), 112.

² Syed Muhammad Naquib Al-Attas, 108.

to it at the rate of *ihsān* where worship has reached the *ma'rifah*. The point is, therefore, that knowledge with prerequisites becomes necessary, that is, the fundamental principles in Islam (amplifying al-Islam and disseminating al-faith) and its meaning and meaning, and its correct precipitation and execution of daily life, understand the basic elements of Islam and divine oneness and practice that knowledge by a convention of the almighty god. The second kind of knowledge is acquired through observation and experience, which has a broad and deductive and pointed meaning.

Although the concept of being gains vital position in al-Attas's thought in relation to the conception of the worldview, However, no one has attempted to conduct a study of signification of form in shaping the worldview. Studies on worldview in al-Attas's thought has indeed been done a lot, they are Hamid Fahmy Zarkasyi,³ Mohammad Muslih,⁴ Adi Setia,⁵ Lailah Alfi,⁶ Aulia Rakhmat.⁷ However, there have been no studies that highlight the significance of the discourse exists in the worldview intensively and extensively. By Therefore, this study is the first step in understanding metaphysics dimension of worldview in al-Attas's constructed thought on the foundation of existentialism. Furthermore, it is important to understand the word concept of science in al-Attas's thought in the explanation which presents this

³ Hamid Fahmy Zarkasyi, "Worldview Islam dan Kapitalisme Barat," *TSAQAFAH* 9, no. 1 (31 Mei 2013): 15, <https://doi.org/10.21111/tsaqafah.v9i1.36>.

⁴ Mohammad Muslih, Heru Wahyudi, dan Amir Reza Kusuma, "Integrasi Ilmu dan Agama menurut Syed Muhammad Naquib al-Attas dan Ian G Barbour," *Jurnal Penelitian Medan Agama* 13, no. 1 (2022): 21–35, <http://jurnal.uinsu.ac.id/index.php/medag/>.

⁵ Adi Setia, *Al-Attas' Philosophy of Science: An Extended Outline.* "Islam & Science 1 (Kuala Lumpur: UTM Press, 2003).

⁶ Lailah Alfi Alfi, "Konsep Ilmu Menurut Syed Muhammad Naquib Al-Attas (Analisis buku Islam Dan Filsafat Sains)," *Tasfiah* 2, no. 2 (1 Agustus 2018): 195, <https://doi.org/10.21111/tasfiah.v2i2.2580>.

⁷ Aulia Rakhmat, "Eksistensialisme sebagai Landasan Metafisika Worldview Islam: Analisis Gagasan Al-Attas tentang Wujud," *Tasfiah: Jurnal Pemikiran Islam* 6, no. 2 (13 Agustus 2022): 195, <https://doi.org/10.21111/tasfiah.v6i2.8148>.

paper. The idea of existentialism in al-Attas's thought is not the kind of existentialism that arises from the Western philosophical thought tradition. Al-Attas' existentialism was built above the view of the Islamic religion which is different from understanding Western philosophy.

In the first kind of knowledge reveals the secrets of existence (*authenticity*) and existence between man and his god, so for man such knowledge constitutes an ultimate desire for his curiosity, so to sum up the knowledge of the prerequisite is the second kind of knowledge, if the second knowledge runs alone without the spirit of the guidance of the first kind of knowledge, It would not guide a man in his life but would only confuse, astonish, and ensnare him in endless, purposeless pathways of search. We also see there are limits to that first and highest knowledge, and there are no limits to that second kind of knowledge, for it will always be obscured by his curiosity through the eternal wandering in curiosity will always remain real.

As the so-called al-attas above, the first kind of knowledge was god's gift, whereas the revelation received by the prophets included that kind of knowledge, which was written, as a way of life in the world. Then there needs to be an interpretation or a 'wil' to act in accordance with the proper place. Similarly, in view of the universe, al-attas likened nature to an unwritten text or a book that is open to understanding and interpreted. For, this reason, Syed Muhammad Naquib al-Attas sees the need for the Islamization of knowledge to answer the problem of secularism. Through a library research type study with a descriptive-analytical approach, it can be concluded that al-Attas' Islamization of knowledge answers the problem of secularism in science with three things. First, it frees people from the ideology and perspective of secularism. Second, de-westernization or separating important concepts and elements that make up Western civilization and culture.

Definition of Science in Islamic Tradition

In Oxford dictionary explains,⁸ there are three meanings to the word “science”; First, information and abilities acquired through experience or education. Secondly, the whole of what is known. Third, awareness or habit gained through experience of a fact or state. To understand the meaning of the science above, the coverage of Syamsuddin is as follows; First, can it be said that it is information, in general it may be regarded as such, but information can be right and can be wrong. How can it be said that knowing something when it is the result of misinformation? Second, “if what is known” is science, it should merely state that science is science. Third, consciousness may come from science, but it is not consciousness. A person may surround a procession of mosquitoes, but it does not amount to having a knowledge of mosquitoes, unless he or she is a biologist. Similarly, if science means habit, then habits imply science. However, that is often not the case. Because we find that people are quite familiar with computers, but not computer scientists, so they have little, if anything, about computers.

And in this topic, I explain Islamic science is closely related to the concept of education. The concept of religion (dīn) refers to the intent of obtaining knowledge and involvement in the educational process. The concept of human (insan) refers to the scope of education. The concept of science (‘ilm and ma’rifah) refers to the content (the process of incorporating the concept of science (‘ilm and ma’rifah) into Western science through a verification process. Every science must be adjusted to the level of education; ⁹therefore the parties involved in education (stakeholders) must be able to design a curriculum that is in accordance with the intellectual and psychological capacities of the people who receive

⁸ *Oxford Advanced Learner's Dictionary of Current English* (UK: Oxford University Press, 1948), 299.

⁹ Syed Muhammad Naquib Al-Attas, *On Justice and Nature of Man* (Kuala Lumpur: IBFIM, 2015), 11.

the knowledge).¹⁰ The concept of wisdom (hikmah) refers to the criteria in relation to the concept of human (insan) and science (‘ilm and ma’rifah). The concept of justice (‘adl) closely related to the development in relation to the concept of wisdom (hikmah). The concept of right action (‘amal as adab) led to the method in relation to the concept of religion (din) and the concept of justice (‘adl). The concept of the university (kulliyah jami’ah) is considered important because it functions as the implementation of all these concepts and becomes a model for the education system to the lower levels.

Al-Attas rejects the view that the Islamization of science can be achieved by applying an Islamic label on science. Such efforts will only make the situation worse and useless because these Western elements are still present in the body of science. It will only produce knowledge neither Islamic nor secular. Meanwhile, the purpose of this Islamization is to protect Muslims from knowledge that has been contaminated by Western elements that cause errors. Islamization of science aims to develop essential knowledge to build Muslim minds and personalities and increase their faith in Allah SWT, so that it manifests security, goodness, justice, and the strength of faith

As quoted by Adian Husaini,¹¹ philologist Al-Raghib Al-Isfahan, in his Qur’anic Dictionary of Terms, science is defined as, “the perception of a thing in its essence”. This means simply looking at the properties (shape, size, color, and other properties). Underlying this definition is a philosophical view that every substance consists of essence and accidents. Essence is what makes something what it is, something from it will remain one and the same before, during, after change, so it is called essence. Science is all about the unchanging nature.

¹⁰ Citation

¹¹ Adian Husaini, “Pendidikan Karakter Berbasis Ta’dib,” *TSAQAFAH* 9, no. 2 (30 November 2013): 377, <https://doi.org/10.21111/tsaqafah.v9i2.58>.

As quoted by Adian Husaini from the book *Ihy 'Ulum Al-Din*. Imam Al-Ghazali defines knowledge as “the knowledge of something for himself”.¹² This definition, means recognizing something as it is. Two things need to be elaborated here. First, by stating that science is an individual matter. Knowledge represents a state of mind, where something is no longer foreign to the person, because it has been recognized by his mind. Second, unlike the term *idrak* which does not imply just a single movement of reason, or a change from one state to another, it also implies that knowledge comes as it really is to a person from outside.

According to Liang Gie¹³ science as knowledge, activity, method, is a related whole. Science is a series of human activities carried out by a specific method, which eventually results in scientific knowledge. Ian G. Garbour, science says science and religion's synergy, since religion and science cannot be separated from one another, they are always connected in everyday life, both academic and community in general.

Mulyadhi Kartanegara thinks that science is a physical gift from God and is based on *tauhid*. Science and religion do not suffer dichotomy in the study and application.¹⁴ A.M. Saefuddin¹⁵ sees Science as a means to get closer to the Creator without separating empirical and metaphysical entities, it is holistic and integral and cannot be separated, and if separated, there will be confusion of an object. Jujun S. Suriasumantri¹⁶ suggests in his book *Philosophy of Science an Introduction to Popularity*, two translation options for these words. First is knowledge being “science”, and second is science being “science”, this is a commonly used choice, as is the

¹² Abu Hamid al-Ghazali, *at-Tibr al-Masbuk fi nasihat al-Muluk* (Beirut: alMu'asasat al-Jami'iyat, 1986), 395.

¹³ Liang gie, *Pengantar filsafat ilmu* (Yogyakarta: Gama Media, 2000), 14.

¹⁴ Mulyadhi Kartanegara, *Menyelami Lubuk Tasawwuf* (Jakarta: Erlangga, 2006), 12.

¹⁵ AM Saefudin, *Islamisasi Sains dan Kampus* (Bandung: Mizan, 2007), 23.

¹⁶ jujun s. suriasumantri, *filsafat ilmu sebuah pengantar populer* (Jakarta: Harper & Row Publishers, 1999), 5.

usage in the words “natural science” and “social science”.

According to him, this translation has several weaknesses, especially regarding the consistency of the translation of its derivative words. So, by considering these weaknesses, he then proposes the translation of science into “science” and knowledge into “knowledge”, which has recently been favored by the scientific world. However, despite the existence of several weaknesses of the first choice that must be solved. Then Jujun gave an alternative solution, actually knowledge is semantically more accurately translated into knowledge, moreover this word is derived from the word ‘ilm, as a generic term in Arabic. ‘Ilm has the same nuance of knowledge and is always translated into knowledge. Meanwhile, science, which is a species of science, must be translated into “science”, because knowledge is a kind of species of science.

As the definitions set forth by scientists, scholars, and others, the writer prefers the claim that such science is a genus, and that science is a species of science, and then it is all a species of science and comes from the one substance, namely, god. Whereas hadd al-attas himself said that it was impossible for such science to be defined, however, by definition, something is possible. Then the writer with no interpretation of the other experts, is more likely to suggest the scientific meaning of imam al-ghazali, as he bases on the Islamic view of what science is. Because the Islamic worldview role in viewing reality is independent of the center of science, the almighty god, as God in Islam. Minda’s arrival on a person, and it’s all god’s will. Although the human role in this epistemological process is also unacceptable.

The Source of Science in Islamic Tradition

According to Mulyadi¹⁷, the source of science is a tool or something from which an individual receives information about an object. Because humans receive information from the senses and

¹⁷ Mulyadhi Kartanegara, *Menyelami Lubuk Tasawwuf*, 35.

the mind, both are viewed as tools that are supposed to be sources of science. The source of science is empiricism and rationalism, so to speak.

According to von Glasersfeld, that knowledge was shaped by a person's conception when he interacted with his environment. Environments can mean two kinds. First, an environment that pointed to the overall object and all its connections abstraction from experience. Second, the environment that points around it has been isolated. The shortness of the known source of knowledge from western presuppositions is merely rationalism and empiricism.¹⁸

Al-Shibani says that the source or channel of science in Islam is vast, and can be restored to five principal sources, namely, senses, sense, intuition, *ilham* and divine revelation, therein include direct experience, mindfulness and observation of the senses, scientific experiments, and other scientific activities. According to some of the above characters, the source of science is reason and sense, but in Islam there are several more sciences, to serve as tools for the acquisition of science, among them intuition (inspiration) and revelation.¹⁹ Globally from the above several views, it has mentioned several scientific and channel sources for use:

1. Revelation

Revelation is the *masdar* (infinities) which gives two basic insights, hidden and swift. The etymology of revelation means: 1) *Ilhām* as inherently human. 2) *ilhām* is an animal instinct. 3) fast cues are in formula and in code. 4) satan's whisperings and deceptions to make bad appear beautiful in humans. 5) what does God convey to his angels a command to do. But the meaning of revelation as a term is "the kalam of god passed down to a

¹⁸ Wan Mohd Nor Wan Daud, *The Educational Philosophy and Practice of Syed Muhammad Naquib al-Attas* (Malaysia: ISTAC, 1998), 24.

¹⁹ Syed Muhammad Naquib Al-Attas, *The Nature of Man and the Psychology of the Human Soul.* In *Prolegomena to the Metaphysics of Islam: An Exposition of the Fundamental Elements of the Worldview of Islam*. (Kuala Lumpur: International Institute of Islamic Thought and Civilization (ISTAC), 1995), 5.

prophet.” This definition employs the maf ‘ul sense, which is al-muha to mean “revealed” therefore, an explanation concerning the source of science is emphasized: first, kalam God, a Qur’ān, second is the prophet or apostle as the recipient of revelation, to then be addressed to man. Nevertheless, the source of the Koran and sunnah affirms another source of learning: “aql and the heart (qalb) and the senses contained in humans.

Wan Mohd Noor wan David said that revelation as the original source of knowledge gives the building immense power when it can transform the various forms of doctrinal doctrine into reliable theories. Beyond that revelation provided intellectual aid unattainable by rational and empirical forces. Wan Mohd Noor²⁰ wan David said that revelation as the original source of knowledge gives the building immense power when it can transform the various forms of doctrinal doctrine into reliable theories. Beyond that revelation provided intellectual aid unattainable by rational and empirical forces. Revelation can also be used as body of knowledge, one meets a dead end when contemplating radical or mundane contemplation. It means that revelation can be made as a knowledge seeking reference at any time needed, whether inspiring or sometimes explicit.²¹

The function of revelation according to the definition above, when a person reaches a dead end, in using reason and senses, revelation is a source of knowledge needed, even though under ordinary conditions he also needs it.²²

a) Al-Qur ‘ān

As quoted by suparman according to manna khalil al-qaththan, the qur ‘an etymology, is derived from the adjeqara ‘a, yaqra ‘u, qira

²⁰ Wan Mohd Nor Wan Daud, *Budaya Ilmu: Makna dan Manifestasi dalam Sejarah dan Masa Kini* (Malaysia: Dewan Bahasa & Pustaka Kuala Lumpur, 1997), 46.

²¹ Wan Mohd Nor Wan Daud, *The Educational Philosophy and Pracie of Syed Muhammad Naquib al-Attas*, 83.

²² Amir Reza Kusuma, “Konsep Psikologi Syed Muhammad Naquib al-Attas,” 2022, 12, <https://doi.org/DOI: 10.15548/alqalb.v13i2.4386>.

‘atan, or qur ‘anan ‘which means collecting and assembling letters and words from section to section on a regular basis.²³ The qur ‘an by the definition of the majority of the scholars’ is the kalam or the word of god SWT, which was passed down to the prophet muhammad (peace and blessings be upon him), whose reading is an worship. The qur ‘ān has special traits that previous books did not have, because the former were destined for particular times. The qur ‘an can solve humanity’s problems in many facets of life, that is physical and spiritual, social and economic problems. The qur ‘an provides general rules, which can provide a foundation for human steps in every age and place.

Joseph al-qarahawi states, lafazd and the meaning of the qur ‘an is revealed to the messenger of god, muhammad saw, through a clear revelation and was brought down by a messenger of that kind, gabriel, to a messenger of the human kind. The qur ‘an is ru rabbani with which reason and heart come to life, as it is the divine dusters that govern the lives of individuals and societies.

In addition to being the main source of epistemology, the qur ‘an points out to other scientific sources of study and orientation that can supplement the science of revelation. That’s a natural phenomenon, human psychology, and history that are basically derived from the same source, the almighty god. However, because science is not revealed and given directly to man and is easily disproved because of the limitations of both methodologies Axiasis, therefore the source of the science is inferior to that of revelation.

According to muhammad al-ghazali, the qur ‘an gives muslims broad insights and clear and can be used by every generation and science coupled with faith, and which is absolutely no contradiction between them, the qur ‘ān should not be focused only as the source of fiqh science, but also the text that commands

²³ Suparman Syukur, *Studi Islam Transformatif (Pendekatan Di Era Kelahiran, Perkembangan, dan Pemahaman Kontekstual)* (Yogyakarta: Pustaka Pelajar, 2015), 55.

to examine, see, and analyze, should be a base for the development of human sciences, Which, in fact, does so much to the Qur'an, is what the first generation of Islam has done that has opened the doors of various branches of scientific discipline, giving rise to such an elevated branch of Islamic discipline.²⁴

Najati said that Allah gave great attention to science. This can be proven by the revelation of the verse that first called on humans to read, taught knowledge that they did not know and showed the position of the qalam, which is a tool used by Allah to teach humans to write. In addition to motivating the search for knowledge, the Qur'an is also a source of knowledge, because it provides intellectual messages, both those relating to faith, rituals, social relations and other scientific disciplines, in the Qur'an. contained the seeds of education, law, sociology, history, economics, theology, science, and so on.

According to some of the figures above, in general what is meant by the Qur'an is the word of Allah, which was revealed to the Prophet Muhammad, as a guide to human life, and reading it is worship.

b) Al-Hadits and al-Sunnah

As suparman quotes it, the ranuwijaya debt says that hadith is new, close and news. Whereas in the tradition of Islamic law, it means all the words, deeds and wishes of the prophet Muhammad saw. All Muslims have agreed that hadith is one of the sources of Islamic teachings. He occupies the post after the Qur'an, having to follow hadith both as his orders and his ban, is the same as the obligation to follow the Qur'an. This is because the hadith is a mubayyinto the Qur'an, for which no one can understand the Qur'an

²⁴ Sujiat Zubaidi Saleh dkk., "IKHBĀR AL-QUR'ĀN 'AN AL-MAZĀYĀ WA AL-KHAṢAIṢ FĪ 'ĀLAM AL-NAML: Dirāsah 'alā al-I'jāz al-'Ilmī fī sūrat an-Naml," *QOF* 5, no. 1 (15 Juni 2017): 66, <https://doi.org/10.30762/qof.v5i1.3583>.

²⁵ Mohammad Muslih, Fachri Khoerudin, dan Amir Reza Kusuma, "TELAAH PROBLEM HADIS PERSPEKTIF SEKULER: SEBUAH PENGANTAR," *Journal for Islamic Studies* 5 (2022): 14, <https://doi.org/10.31943/afkarjournal.v5i1.245>.

‘a n without understanding and mastering the hadith.²⁶

An-nahlawi literally explained sunnah means road, method, program. Whereas terminologically, sunnah is the number of things that are explained through sanad the shah’s h. h. the word, the deed, the relic, the character, the confession, the prohibitions, the likable and hated, the war, the harlotter and all the life of the prophet muh) ammad saw.

Wan Mohd Noor Wan Daud said that as-sunnah not only deals with things today, but also deals with transcendental things, such as the supernatural, which the human senses cannot grasp. The basic knowledge obtained from as-sunnah is not practical knowledge and is associated with continuing progress to the present day. On technical affairs of the world, as-sunnah gave prerogatives completely to human being.²⁷

According to some of the figures above, hadith or Sunnah are everything from the words, actions, decrees of the Prophet SAW. While the difference between hadith and Sunnah, if the hadith is limited to words, deeds, takrir that comes from the Prophet. While the Sunnah is all things that come from the Prophet SAW, both words, deeds, provisions, traits, character, or the life journey of the Prophet, both before he was appointed as an Apostle, and after.

2. Sense and Ratio

Etymologically, the word “aql in Arabic is derived from the aqala verb, ya ‘qilu, aqlan. The Arabic dictionaries mean ‘aql (literally) with the meaning of’ restraining, ‘al-ribath “binding,” al-hijr “restraining” al-nahy “ban” and man ‘u “prevent.” A reasonable person (al-’aqil) is one who restrains himself and lusts himself. Referring to a large dictionary of English, sense has several

²⁶ Abdullah ‘Abd al-Rasyid, *Azaliyyah wa Abadiyyah Af’alullahi Ta’ala ‘Inda al-Mutakallimin: ‘Ard wa Naqd ‘ala Dhani Al-‘Aqidah Ablusunnah Wal Jama’ah* (Ummul Qura: Dar Al-Hadist, 1416), 68.

²⁷ Wan Mohd Nor Wan Daud, *The Educational Philosophy and Practive of Syed Mubammad Naquib al-Attas*, 150.

different meanings, sense has several different ones, namely: 1) mindfulness (to understand and so forth). 2) power, effort, do something. 3) trickery, trickery. 4) ability to see ways to understand the environment.²⁸

Terminology, as suparman cited. According to al-ghazali sense sense is the instinctive fitr as the original light which becomes a human tool in understanding the reality of everything.

Ibn taimiyah says that al-‘aql according to the muslims and majority of scholars’ is really a trait.” Aql is a potential in a resourceful person. Ibn taimiyah bases his opinion in the Qur ‘ān, in the words of la ‘allakum ta ‘qilun (for you to understand). Also, in “*qad bayyanna lakum al-āyāti liqanmiyya’qilun*” we have explained our scriptures if you understand”, etc. Thus, he concluded that the word al-’ aql could not be used to call al- ‘the “science” that its owner had not yet recognized, nor can it be used to call charity that is not based on science. The al-’ aql word can only be called curated science and founded it.²⁹

Rene Descartes, as quoted by loren’s philosophical dictionary and by Bertrand Russell’s³⁰ history of western philosophy, says that rationalism as a philosophical approach emphasizes intelligence as the chief source of knowledge, superior to, and free from the influence of sense experience. According to his history, Descartes was a perfectly rational French philosopher and an expert in mathematics, physics, astronomy. It was a foundational cornerstone of modern philosophy in Europe until it became known as the founder of modern philosophy. He had an undiminished philosophical capacity credited with his expertise in the definite

²⁸ Syed Muhammad Naquib Al-Attas, *Tinjauan Ringkas Peri Ilmu dan Pandangan Alam* (Malaysia: Pulau Pinang: Universiti Sains Malaysia, 2007), 6.

²⁹ Ibnu Taimiyah, *al-Siyāsah al-Syar’iyyah fi Islāh al-Rā’i wa al-Rā’iyyah* (Mesir: Dār Al-Kitāb al-‘Arabi, 1969), 55.

³⁰ Thomas Aquinas, *Summa Theologie terj. Robert M. Grant and David Tracy, dalam a Short History of Interpretation of the Bible* (Pliadepia: Fortress, 1984), 43.

sciences.³¹

According to Muhammad Abduh, as quoted by Suparman Syukur, the notion of reason is a power that only humans have and therefore it is the difference between other creatures. Intellect is the stick of human life and the basis for the continuation of his life.³²

Ahmad Tafsir said that rationalism is an understanding which says that reason is a tool for seeking and measuring knowledge. Knowledge is sought by reason and its findings are measured by reason. To be sought with reason is to think logically. Measured by reason means being tested whether the findings are logical or not. When logical, true; if not, wrong. It is with reason that the rules to regulate humans and nature are made, it also means that truth comes from reason.³³

According to some of the figures above, reason or reason is a tool to reach the truth, with a thought process that goes through twists and turns to reach knowledge or truth. Therefore, it is called as one of the sources of knowledge.

3. Empirical and Sense

As biyanto quotes it in a philosophical dictionary, loren deliciously explains that the term empiricism is equivalent to Greek; Empeiria or empeiros (versed in, acquainted with, or skilled for). As in Latin, employ means experientia. Emphatism is a school of philosophy that says the source of all knowledge must be found in experience. The central doctrine is that the whole of knowledge begins with experience. As one of the chief theories of empirical knowledge is the antithesis of racism. This is because rationalism suggests otherwise, that sense is the only source of knowledge.³⁴

³¹ Biyanto, *Filsafat Ilmu dan Ilmu Keislaman, Cetakan Ke I* (Yogyakarta: Pustaka Pelajar, 2015), 236.

³² Abdul Khaliq an-Nawawi, *al-'Alaqtu ad-Dauliyyatu wa an-Nidzhamu al-Qadhaiyyah fi asy-Syariah al-Islamiyyah, cet.1* (Beirut: Daru al-Kitab al-Arabiy, 1974), 99.

³³ Syed Muhammad Naquib Al-Attas, *Historical Fact and Fiction* (Kuala Lumpur: UTM Press, 2011), 35.

³⁴ Syed Muhammad Naquib Al-Attas, *Aims and Objectives of Islamic Education:*

Francis Bacon as quoted in biyanto, with his novum organium, which means new logic, points out that data should be collected through experiments and organized observations to unlock nature's secrets. In turn, he formulated the principle that true knowledge should be based on experience. This is the embryo of a scientific method that flourished throughout the modern era.

John Locke, as biyanto quoted, says that all our knowledge (with the exception of logic and mathematics) comes from experience. He also explained our ideas come from two sources; A) our senses, and b) perception the workings of our mind, called "the internal senses." Since we can only think with ideas, and since all this comes from experience, there is clearly no knowledge preceding experience.

Ali Abdul Azhim argued, as quote Husaini, that the two sciences are not separate and do not stand alone as mazhab empiricism and rationalism. God almighty, constantly telling man to use the simultaneous benefits of your senses and reason. As the word of God SWT;

"And God sent you out of your mother's belly knowing nothing, and he gave you hearing, sight, and heart, that ye should give thanks. "(QS - nahl: 78)

The faculty of senses that God has bestowed upon humans, will be called to account in the next days, therefore men must endeavor to preserve their senses and use them only for the benefit of themselves and their religion. As the word of God SWT;

And follow not that which you have no knowledge of. Truly hearing, sight and heart, all of that shall be asked for his answer. (QS. al-Isrā': 36)

Some of those verses seem clear that the Qur'an has placed a heavy task on the faculty of the senses in relation to it as a source of science. Al-ghazali says that more possess humans is a good

Islamic Education Series (London: Hodder and Stoughton dan King Abdulaziz University, 1979), 9.

thing. Humans are more accepting and following sensory and delusional (*wahm*) interpretations because they are presences of the new ones and are adopted when sense is at a strong position and is able to master the senses and *wahm*.³⁵

According to Al-Ghazali,³⁶ the five senses are the first means of capturing that arise from within humans, followed by the imagination that composes various forms of arrangement, from the particulars that are caught by the senses, then the distinguishing power that captures something above the sensual empirical realm in the world. around the age of seven years, then followed by the mind that grasps the laws of reason that were not present in the previous phases. The senses are likened to soldiers of the heart who are deployed to the sensual physical world, and operate in their respective areas and their reports are useful to the mind, the most dominant among these five senses according to Al-Ghazali is the sense of sight.

According to some of the figures above, the senses or empirical are a tool bestowed on humans to achieve knowledge or truth. Therefore, in Islam he is referred to as one of the sources of knowledge.³⁷

4. Intuition

Henry Bergson (1859-1941) claims that intuition is a means of learning directly and immediately. A key element to knowledge is the possibility of an intuitive application, in addition to experience by the senses. At least in some cases intuitization does not deny the value of sense experience, although it is admittedly that perfect knowledge is acquired through intuition.

Harold h. Titus states that intuition is a higher kind of knowledge, its disposition differs from the knowledge expressed by

³⁵ Syed Muhammad Naquib Al-Attas, *The Meaning and Experience of Happiness in Islam* (Kuala Lumpur: ISTAC, t.t.), 5.

³⁶ Abu Hamid Al-Ghazali, *Taba'at Al-Falasifah* (Kairo: Dar al-Ma'arif, 1990), 27.

³⁷ Saeful Anwar, *Filsafat Ilmu Al-Ghazali* (Bandung: Pustaka Setia, 2007), 182.

the sense and the intellect.³⁸ Intuition is found by those in mystical descriptions, which enable us to acquire firsthand knowledge that relates to (transcendent) our sense and sense of knowledge.³⁹

As was quoted by suparman gratitude, that jujun s. suriasuming⁴⁰ on the line to explain intuition is knowledge acquired without a specific process of reasoning. A person who is centered on a problem suddenly finds the answer to the problem. Out of the twisted process of thinking, that is all of a sudden.

According to some of the above characters, intuition is a form of knowledge that comes directly, without fusing a process such as investigation, observation, and reasoning first, in Islam the term intuition is commonly referred to as *ilhām*.

The Theory of Truth in Islamic Tradition

1. Coherence

Brand blanshard states that the term “coherence” has never been thoroughly defined, the most distant one can be said by its general definition to be an assembly of two or more beliefs is said to be coherent if, 1) each member of the assembly is consistent with another subset and 2) each is implied (inductively, if not deductive) by all the others is perceived as a premise or, according to some coherence theory, each is implied by each other individually.⁴¹

Jujun s. suriasuming says in his work of science a popular introduction, according to the theory of coherality a statement is believed to be true it is either coherent or consistent with the previous statements he presupposes to be correct. To suppose that

³⁸ Muhammad Muslih, *Filsafat Ilmu kajian atas Asumsi Dasar, Paradigma dan Kerangka teori ilmu pengetahuan, Cet. ketujuh* (Yogyakarta: Lesfi, 2016), 14.

³⁹ Syed Muhammad Naquib Al-Attas, *The Nature of Man and the Psychology of the Human Soul.*” In *Prolegomena to the Metaphysics of Islam: An Exposition of the Fundamental Elements of the Worldview of Islam.*, 7.

⁴⁰ jujun s. suriasumantri, *filsafat ilmu sebuah pengantar populer*, 8.

⁴¹ Syamsuddin Arif, *Orentalis dan Diabolisme Pemikiran* (Jakarta: Gema Insani, 2008), 89.

“all men will die” is a valid statement. The correct statement, then, that “the fulan is human and the fulan will die” is true. Because the second statement is consistent with the first statement.⁴²

According to the statements of several figures above, the coherence theory of truth is a statement that is true if it is coherent with the previous statements, which are both true.

2. Correspondence

Bertrand Russell (1872-1970) says that the theory of correspondence is factual, when the knowledge contained correspond to the object intended by the service. For example, “Indonesia’s capital is Jakarta.” He said the rupiah was expected to strengthen to rp9,100 per dollar in the Jakarta interbank spot market on Tuesday. If the statement is made that “the capital of Indonesia is bandung,” it would be untrue, since there is no object with which it is made. Basically “Indonesia’s capital is not bandung, it’s Jakarta.”

Proverbs bakhtiar says in his book of philosophy of correspondence, the theory of correspondence views a proposition as correct where a fact is harmonized, that is, where it expresses it. Truth when it conforms to fact, which harmonizes with reality, which harmonizes with actual circumstances. Thus, truth can be defined as faithfulness to objective reality. That is, statement that conforms to fact or something that harmonizes with the situation. Truth is a harmonious statement of facts, with actual facts, or between the verdict and the circumstances surrounding that has been given an interpretation.⁴³

A. Susanto⁴⁴ said that the correspondence theory of truth

⁴² Elit Ave Hidayatullah dan Syamsuddin Arif, “Syed Muhammad Naquib Al-Attas’ Exposition on the Concept of Ethics,” *Jurnal Akidah & Pemikiran Islam* 24, no. 1 (30 Juni 2022): 400, <https://doi.org/10.22452/afkar.vol24no1.12>.

⁴³ Wan Mohd Nor Wan Daud, *The Educational Philosophy and Practive of Syed Muhammad Naquib al-Attas*, 68.

⁴⁴ Happy Susanto, “Sekularisasi dan Ancaman Bagi Agama,” *Jurnal Tsaqafah* Vol. 3, no. 1 (2009).

holds that if a proposition is true if it is in agreement with reality or reality. Such truth can be proved directly in the real world.⁴⁵ According to some of the experts above, what is meant by the correspondence theory of truth is that a statement is true if it is in line or in harmony with the facts that exist in reality.

3. Pragmatic

Charles s. Pierce (1839-1914) states that, a statement is true, if it is probable or has a practical use in human life. If it is claimed that an x theory in education, with the x theory it is developed the y technique for improving learning ability, then x theory is considered correct, since teroi x has a functional and useful function.

Proverbs bakhtiar says that pragmatic views, when a truth is anda statement is measured in the light of whether the statement is functional in human life. Correct idea theory, when it brings satisfactory results, if it applies to practice, if it has practical value. Truth is proven by its utility, by its results, and by its practical consequences. So the truth is whatever happens.

A. susanto ⁴⁶in pragmatic theory states that a proposition has a value of truth when it has beneficial results or consequences, in that it can be used. So the truth of this understanding is not an ethical, worse-bad, but a truth based on its usefulness according to some of the above experts, a pragmatic theory of truth is a statement that is true if it produces a benefit, a function and a purpose for human life.⁴⁷ According to some of the experts above, what is meant by pragmatic theory of truth is that a statement is true if it produces benefits, functions and uses for human life.

⁴⁵ A. Susanto, *Filsafat Ilmu Suatu Kajian dalam Dimensi Ontologis, Epistemologis dan Aksiologis* (Jakarta: Bumi Aksara, 2016), 139.

⁴⁶ Susanto, "Sekularisasi dan Ancaman Bagi Agama."

⁴⁷ Mohamad Latief, Amal Fathullah Zarkasyi, dan Amir Reza Kusuma, "PROBLEM SEKULER HUBUNGAN AGAMA DAN NEGARA MENURUT ALI ABDUL RAZIQ" 7 (2022), <https://doi.org/DOI: https://doi.org/10.25217/jf.v7i2.2542>.

Syed Muhammad Naquib Al-Attas and The Concept of Science

1. True Science

Al-Attas said all kinds of science are,⁴⁸ in effect, a union and of God almighty, whereas knowledge in the sense of al-attas there are two kinds. First is the one given by God to man. Whereas the second is what man himself obtains through the rational inquiry of observation and experience. The first kind of knowledge is acquired by drawing closer to God, by the worship, obedience, subjection, and life of the father given him. Man accepts that kind of knowledge through spiritual sensing (d) *dzawq*) and the revealing of his spiritual vision (*kaşyf*).⁴⁹ Knowledge of the soul is essentially the ultimate knowledge, for by knowing the analogy between macrocosm and microcosm it creates a knowledge of god (*ma'rifa*), and hence called the highest knowledge, it is here the knowledge at the level Therefore, what it concludes is that knowledge with prerequisite becomes necessary, the fundamental principles in Islam "*arkān al-Islām and arkān al-Īmān*" and its meaning and meaning, and its correct practice and implementation in daily life, understanding the basic elements of Islam and the harmony of *ilāhi* and practicing such knowledge by the convention of the almighty God.⁵⁰ The second kind of knowledge is gained through observation and experience Which is broad and deductive and refers to pragmatic objects.

In the first type of knowledge reveals the secret of being (being) and the existence between man and his God, then for man such knowledge is the final desire of his curiosity, so the conclusion is that knowledge of its prerequisites becomes the

⁴⁸ Syed Muhammad Naquib Al-Attas, *Some Aspects of Shūfism as Understood and Practised Among the Malays* (Singapore: Malaysian Sociological Research Institute, 1963), 7.

⁴⁹ Syed Muhammad Naquib Al-Attas, *Prolegomena to the Metaphysics of Islam: An Exposition of the Fundamental Element of the World View of Islam* (Kuala Lumpur: International Institute of Islamic Thought and Civilization, 1995), 46.

⁵⁰ Syed Muhammad Naquib Al-Attas, *On Justice and Nature of Man*, 6.

basis and essential basis for the second type of knowledge. , if the second knowledge goes by itself without the guiding spirit of the first kind of knowledge, it will not be able to guide man in his life, but will only confuse, astonish and entangle him in the twists and turns of an endless and aimless search. We also see that there is a limit to the first and highest knowledge, and there is no limit to the second kind of knowledge, because it will always be filled with curiosity through its perpetual wanderings in curiosity it will always remain real.

As mentioned by Al-Attas above, the first type of knowledge is a gift from Allah, while the revelations received by the Prophets include this type of knowledge, which is written, as a way for humans to live their lives in this world. Therefore, it is necessary to interpret or ta'wil so that in its actualization it is in the right place as it should be. Likewise, in viewing the universe, Al-Attas likens nature to an unwritten verse or a book that is open to be understood and interpreted, it is necessary to study the meaning of the words in order to be able to keep in mind the goals with the ultimate goal and carry out the commands. his commands, solicitations and instructions by making use of them in such a way that we shall know and acknowledge with grateful appreciation for the abundant generosity and incomparable wisdom of the author.⁵¹

Al-attas defined science as all knowledge comes from God, and is interpreted by the soul through the spiritual and physical faculties. The very conclusion of an epistemological definition, pointing to God as its origin: knowledge is the coming of the meaning of a thing or an object of knowledge into the soul; rather, if we review the soul as its interpretation: knowledge is the soul's coming to the meaning of a thing or an object of knowledge.

That definition points to three key dimensions of science according to al-attas. These are the soul, meaning, and utility

⁵¹ Syed Muhammad Naquib Al-Attas, *Preliminary Statement on a General Theory of the Islamization of the Malay- Indonesian Archipelago* (Kuala Lumpur: DBP, 1969), 16.

qualities of science. The definition of science by al-attas has also positioned the human soul as an active spiritual entity of human being to prepare for the presence of meaning that is a form of intelligence. In Islamic tradition, the human soul is known as *nafs*, *'aql*, *qalb*, and *ruh*. These four terms are essentially a singular reality. Then the four terms, existing in four different circumstances, and each one engaged in cognitive, empirical, intuitive, spiritual activities. When such entities engage in intellect and understanding, they are called intellect. When governing the body is called by the soul, when receiving intuitive illumination the entity is called the heart, and when it returns to its own world the abstract entity is called the ruh.⁵²

Al-Attas said that meaning is a form of scientific image shown by the use of a word, expression, or symbol.⁵³ When words, symbols and expressions become ideas in a thought, then it is called something that has been understood. As a form of spiritual image that is formed as an answer to the question “what” it is called essence. As something that is outside the mind, or exists objectively, it is called reality. If it is viewed from the special reality of others, it is called individual existence. Thus, what constitutes meaning, or the definition of meaning, is the recognition of the place of something in a system, which occurs when the relationship between that thing and others in the system becomes clear and understood.⁵⁴

It is said that the relationship is a picture of a certain order. If in a system everything is in the same place, then there will be no recognition, there will be no meaning, because there are no criteria that relate one thing to another as a basis for judging, sorting, distinguishing and explaining, there must be a difference. There

⁵² Al-Attas, *Prolegomena to the Metaphysics of Islam: An Exposition of the Fundamental Element of the World View of Islam*, 148.

⁵³ Syed Muhammad Naquib Al-Attas, *Islam dan Filsafat Sains*, ed. oleh zainal abidin (Kuala Lumpur: Mizan, 1989), 8.

⁵⁴ Syed Muhammad Naquib Al-Attas, *Aims and Objectives of Islamic Education: Islamic Education Series*, 25.

must be a specific relationship between things, there must be an essential relationship, this difference and this relationship must remain so. If it undergoes a specific and essential change, then the recognition of something will not be possible, and therefore meaning will disappear.

It can be seen, then, that intrinsic relationships of meaning and science are made clear, that is, they are made up of units of meaning interconnected cohesive to other units of meaning and form ideas, concepts, and assessments. A mind is a self-movement toward meaning, and this requires imagination. Intuition in the sense of ability reaches correct conclusions, without one logic at a time, nor through enlightened experience, is one 'of oneself' to the meaning, or one 'of oneself' to the self, whether it is acquired through verification as the first, or comes naturally as the second.⁵⁵

Al-attas said man's definition of a rational animal is a type that sets definite limits (*hadd*), which characterizes the different characteristics of humans from other animals. This definition could not be applied to science, since it essentially rejects restrictions based on division of the genus and specific differences. There is no limit to science and only a description of its essence. We therefore define it as consisting of units of meaning, coherently linked together to form ideas, concepts, and judgements. Because we define meaning as the identification of places of all things in a system, with the exact places of the various levels of human existence.

It can be deduced from the description that al-attas saw science as the most essence of human self-encounter, a soul with meaning, along with the arrival of meaning in the human soul. This definition positions the human soul as an active spiritual entity to prepare in receiving the presence of meaning in the form of intelligence. The soul is known as *nafs*, *'aql* (intellect), *qalb* (heart), and *rûb* in essence is a single reality in four different circumstances,

⁵⁵ Syed Muhammad Naquib Al-Attas, *Islam dan Filsafat Sains*, 43.

⁵⁶and each is involved in cognitive, empirical, intuitive, spiritual activities, whereas meaning in general is the proper introduction of a place in a system. The concept of places by definition refers to the introduction of places, and it relates the ontological domain that includes humans and the empirical world of things, as well as the ontological domain that covers the religious aspect of human existence.

2. Source of Knowledge

a) Senses Born and Inner

Islam views science as coming from God, and acquired through a number of channels: a healthy sense, a correct report by authority, a sound sense and intuition of the meaning behind the phrase “common sense” refer to perception and observation, which includes five external senses. That is the taste, the smell, the taste of the tongue, the seeing, and the listener who all served to conception particulates in this world of birth. ⁵⁷Whereas the inner sense includes five kinds that perceive senses and sense images, unite or separate them, interpret ideas about them, store the results of absorption and intelligence upon them. These five senses are common senses, common senses, representations, estimates, memories, retention, and imaginations, in this case that perceived is the image of an external object, that is, a representation of external reality or senses, not reality itself. So, what the senses perceive is not the real reality in themselves, but something that resembles or represents that reality, as is captured by the senses.

What is called external reality is something against which the senses perform the work of abstraction, which produces its appearance.⁵⁸ In relation to meaning, the spiritual image is a

⁵⁶ Syed Muhammad Naquib Al-Attas, *Tinjauan Ringkas Peri Ilmu dan Pandangan Alam*, 4.

⁵⁷ Syed Muhammad Naquib Al-Attas, *Islam and Secularism* (Kuala Lumpur: ISTAC, 1993), 90.

⁵⁸ Likeness is contrasted with meaning. One is merely the product of the

representation of the reality that is implanted in the self, because the mind has extracted and liberated it from the accidents attached to it such as quantity, quality, space, and position. The difference between form and sense objects is that form is what is perceived first by the outer senses and then the inner senses. Meanwhile, meaning is what is perceived by the inner senses from sensory objects without first being perceived by the outer senses.⁵⁹

b) Sense

When it comes to “soundness of mind,”⁶⁰ it is not limited to the elements of senses but also the faculty of mentality that logically systematizes and interprets the facts of senses, or that transforms the data of the sense experience into an abstract image. Surely all this is reasonable, but more than that, that this is an aspect of sense. A broader sense, sense works in harmony with it. Sense is a substance attached to an organ called the heart or the kalbu, where intuition occurs, and so we explain the connection of sense with intuition. Al-attas further explained that reason, not restricted to the elements of senses.⁶¹

c) Intuition

Al-attas asserts that intuition is also not limited by direct recognition,⁶² by self-awareness, self-awareness, other self-

perception of an object born, without any judgment, the second tells us what it means or what it looks like, and this assessment can be right, it can be wrong. According to the psychological scheme, images are abstracted by the common sense of the data of reality born, and stored by representation, while meanings are perceived by estimates and stored by the memory of syed muhammad naquib al-attas, 42.

⁵⁹ Mohamad Latief, Amal Fathullah Zarkasyi, dan Amir Reza Kusuma, “PROBLEM SEKULER HUBUNGAN AGAMA DAN NEGARA MENURUT ALI ABDUL RAZIQ” 7 (2022).

⁶⁰ Syed Muhammad Naquib Al-Attas, *The Nature of Man and the Psychology of the Human Soul.*” In *Prolegomena to the Metaphysics of Islam: An Exposition of the Fundamental Elements of the Worldview of Islam.*, 41.

⁶¹ Syed Muhammad Naquib Al-Attas, *Risalah Untuk Kaum Muslimin* (Kuala Lumpur: ISTAC, 2001), 57.

⁶² Syed Muhammad Naquib Al-Attas, *Rangkaian Ruba’iyat* (Kuala Lumpur:

awareness such as the outside world, universal things, values, or rational truths. Understanding intuition can also be directly about the truths of god's religion, reality and existence. With intuition on higher levels of truth, it comes not to just anyone, but to the person who has lived his or her life experiencing religious truth through the willing practice of devotion to the Lord. This intuition comes to those who have intellectual achievements, have understood the nature of the oneness of God, and the meaning of oneness in an integrated metaphysical system.⁶³

It comes to the person who constantly ponders the nature of this reality, which then, and during this deep contemplation, with the will of the Lord, an awareness of himself, and into a higher state of self-hood. When he returned to his human condition, he lost what he had discovered, but the knowledge he had found would remain with him. The immediate understanding mentioned above occurs when he is as close to the Lord as possible, that is, when he attains his higher self. It has been given the very nature of reality in the closest period of time to that truth. The cognitive content of his intuition for existence revealed to the jury.

While in intuition, Al-Attas describes the normal level of human intelligence, the high levels achieved by great scientists, namely at the time of the discovery of the laws and principles that govern the external world, which are commensurate with training, discipline, development of reasoning power and experience. Meaning is achieved through intuition, because intuition is able to synthesize things that are seen separately by reason and experience which cannot be combined into a coherent whole. Intuition comes to a person when he is ready for it, when his reason and experience have been trained to accept and interpret it, but for intuition achieved through reasoning and experience only refers to specific aspects, not the whole of the nature of reality, the levels

Dewan Bahasa dan Pustaka (DBP, 1959), 5.

⁶³ Al-Attas, *Prolegomena to the Metaphysics of Islam: An Exposition of the Fundamental Element of the World View of Islam*, 65.

of intuition at the higher human consciousness attained by the prophets and saints provides a direct view of the nature of reality as a whole. Prophets and saints also need preparation to receive and interpret them, and their preparation is not only training, developing their intellect and sensory experience capacities, but also training, discipline, inner self development and self-faculties related to understanding the reality of truth.⁶⁴

Al-Attas said that in viewing authority and intuition,⁶⁵ like reason and experience there are levels. Islam contradicts the views of modern science and philosophy in the source of knowledge. Apart from the authority of science in general, the highest level of authority for Muslims is the Qur'an and As-Sunnah of the Prophet, including the holy person of the Prophet. Both represent authority not only in the sense of conveying the truth, but also in shaping the truth. Both represent an authority built on higher levels of intellectual and spiritual cognition, and on transcendental experience which cannot be narrowed down only to the level of reason and ordinary experience.⁶⁶

3. Scientific Classification

Concerning the discussion of scientific classification, al-attas first emphasized a fair concept in the realities of human life as a whole. So in matters of science, discipline in the study of science, putting every knowledge data in its proper place, knowing its utility limits and not exceeding them, so that in the process of understanding a science conforms and precisely what it is to be expected of its creation.

Al-attas points out that in the matter of science, the first is giving, and the second is gaining through research, observation,

⁶⁴ Kusuma, "Konsep Psikologi Syed Muhammad Naquib al-Attas," 11.

⁶⁵ Syed Muhammad Naquib Al-Attas, *The Nature of Man and the Psychology of the Human Soul.* In *Prolegomena to the Metaphysics of Islam: An Exposition of the Fundamental Elements of the Worldview of Islam.*, 4.

⁶⁶ Syed Muhammad Naquib Al-Attas, *On Justice and Nature of Man*, 6.

inquiry. The individual individual has no time to waste in his earthly life, and the person properly instructed in his quest for a second knowledge must be limited to his or her own practical needs, so that he may put knowledge and himself in his proper place in relation to his true self, and in order to preserve the condition of justice. On this basis for achieving justice as its aim, Islam distinguishable the two kinds of knowledge, and makes it for the attainment of the knowledge prerequisite from the first being required for all muslims (fard ‘ayn) and from the second being compulsory for some muslims (fard kifayah) only.

Al-attas described the fard ‘ayn in connection with ruh, nafs, qalb,’ aql. Fard kifayah berwith knowledge of the physical and technical sciences.⁶⁷ The compulsory sharing of the search for knowledge into the above two categories is a procedure for doing justice to knowledge and the person seeking it, for all knowledge of the preeminence of the knowledge of the first is good for man, whereas not all of the second kind of knowledge is good for man, because the man seeking knowledge of the second kind will have considerable influence in determining his role and secularism as a citizen, It’s not necessarily a good person. The meaning of seeking knowledge in Islam is to make the seeker a good one. Because it is more fundamental to earning a good man than to producing a good citizen, but a good citizen is not necessarily a good person.⁶⁸

The concept of “a good person”, in Islam not only includes the notion that he must be “good” in the general social sense, but also must first of all be kind to himself, and just to himself, because if he is not fair to himself how can he be really fair to others? then we see how the most fundamental concept in life is “the concept of knowledge”, Islam means that; (a) knowledge includes belief and faith (b) the purpose of seeking knowledge is to instill goodness

⁶⁷ Syamsuddin Arif, *Islamic Science: Paradigma, Fakta dan Agenda* (Jakarta: Institute for the Study of Islamic Thought and Civilizations, 2016), 69.

⁶⁸ Syed Muhammad Naquib Al-Attas, *Islam Fabam Agama dan Asas Akhlak* (Kuala Lumpur: IBFIM, 2013), 9.

or justice in humans as humans and individuals, and not only in humans as citizens or integral parts of society: is the value of humans as real humans, as *rūh*, which is suppressed, rather than its value as a physical unit measured in a pragmatic sense or according to its use for the country, society and the world.⁶⁹

Knowledge in Islam is far more than in any other religion, culture and civilization. Undoubtedly this is due to the main position and high role that Allah swt will give to *al-'ilm* in the form of the holy book *Al-Qur'an*. There is a difference between God's knowledge and human knowledge about God, religion, the world and things that are caught by the senses and understood by reason, as well as knowledge and spiritual wisdom. For example, knowledge can mean the holy book of the *Qur'an*, revealed law (*shari'ah*), *sunnah*, Islam, faith, spiritual knowledge (*ilm al-laduni*), wisdom and *ma'rifah*, generally referred to as light, mind, education.

Modern western civilization⁷⁰ defines knowledge as a control over nature and society, and takes no note of man as an individual, of improvement, of identification in human personality, and of a desire to learn about knowledge on the world and in the process of self-preservation.⁷¹ Actually, knowledge doesn't require a definition. The concept of concept supported in the term *'ilm* is undoubtedly immediately understood in the human sense of knowledge, for it is the most important of its attributes and is clear to him that no description is needed. The term *'ilm* has been applied in Islam to encompass an entire life, spiritual, intellectual, religious, cultural, individual and social, meaning that it is universal and that it is necessary to guide man for his salvation. All kinds of knowledge

⁶⁹ Syed Muhammad Naquib Al-Attas, *Historical Fact and Fiction*, 6.

⁷⁰ Mohammad Muslih dkk., "Mengurai Disrupsi Paham Keislaman Indonesia Dalam Perspektif Tipologi Epistemologi Abid Al- Jabiri" 6, no. 2 (2021): 12, <https://doi.org/DOI :10.15575/jaqfi.v6i2.14028>.

⁷¹ Mohammad Latief dkk., "Framework Richard Walzer Terhadap Filsafat Islam Dalam Bukunya; Greek Into Arabic Essay On Islamic Philosophy" 7, no. 1 (t.t.): 14, <https://doi.org/DOI :10.15575/jaqfi.v7i1.12095>.

come from God, and there are two kinds of knowledge, one flesh of the soul and the other of which can be used to complement himself in the world to pursue his pragmatic purposes. The first kind of knowledge is given by God through his Revelations to man and this is the holy book of the Qur'an, and the second knowledge of the sciences obtained through experience, observation and research. From a human standpoint, two kinds of knowledge must be acquired through works.⁷²

As a philosophical basis for the purpose and objectives of education⁷³, and the compiler for a unified core knowledge of the education system seemed important to recall from the Islamic view of reality. The same way an Islamic view of reality is centered on existence, and so is it viewed in Islam as a hierarchy from the highest to the lowest. This context also shows man's relationship with the universe, his position in the order of expression and the analogies of it as a microcosmos reflecting rather than vice. Knowledge is also hierarchically arranged and our task now is to change the educational systems that we know and some respects make modifications that are patterned after systems of Islamic order and discipline.

A true human being in a university, has been conceptual such as shape, function and purpose. The idea is to be a universal description of man, who has faculty, departments as though the body were an organ, and there is the brain, intelligence and soul. Yet it never existed and will never exist, except in the personal Islam of the prophet muh] ammad saw, a universal man (al-insan al-kamil) that can reflect a microcosmic portrayal asa university, and for that reason classify knowledge into two sorts and explain the concept of knowledge of prerequisites (fard 'ayn) that must be the basic core of all education.⁷⁴

⁷² Al-Attas, *Islam and Secularism*, 38.

⁷³ Wan Mohd Noor Wan Daud, *The Educational Philosophy and Practive of Syed Muhammad Naquib al-Attas*, 50.

⁷⁴ Syed Muhammad Naquib Al-Attas, *Aims and Objectives of Islamic Education*:

4. A Scientific Solution

The final concept of al-attas addressing the present scientific problem of the islamization of science is that it all occurred because concepts from the western world have entered and brought confusion which ultimately leads to dire consequences if left unchecked and unfettered. Because of what is defined and disseminated through universities and other educational institutions from low levels to high levels is actually knowledge steeped in the character and personality of western civilization, it is therefore necessary to narrow out those elements found in human science. While in the sciences of nature, physics and applied, especially those related to facts and formulas of theories, where the formulas of theories, the mixing of key elements and concepts should also be applied. Knowledge that is free of elements and denounced key concepts is then melted down with key elements and concepts of Islam. So, islamization will make it true knowledge.⁷⁵

So we can concluded from this idea that what is defined and disseminated through universities and other educational institutions from low levels to high levels is actually knowledge steeped in the character and personality of western civilization, it is therefore necessary to narrow out those elements found in human science.

So we can concluded also According to Al-Attas if the matter is not following the Islamic view of life, then it is wrong. In addition, modern sciences must be carefully examined, including methods,

Islamic Education Series, 36.

⁷⁵ Syed naquib al-attas, *Islam and secularism*, op. cit, h. 238 africans; The idea of the islamization of science is promoted as well as the philosophy “il raji al-faruqi, and then he sets out a few steps of the islamization of science, among other things: 1. Mastery of modern disciplines, 2. Survey of science, 3. Islamic scientist anah, 4. Scientific Islamic analysis level, 5. Distinguishing Islamic relevance to disciplines, 6. Critical study of modern science disciplines, 7. Research critical of the discipline of the Islamic scion, 8. The survey on the problems facing muslims, 9. The survey of the problems facing mankind, 10. Creative analysis and synthesis, 11. The pouring of modern science discipline is back in the Islamic framework, 12. The pervading of yeng ‘al-faruqi, islamization of knowledge: general principles and workplan, translated by anas mahyuddin (bandung: library, 2003), 99.

concepts, presumptions, and symbols of modern science and empirical, rational aspects that impact values and ethics. Historical interpretation, theory building, presuppositions are regarding the world, and scientific processes' rationality. Scientific theories regarding the universe, classifications, boundaries, relationships, and interests with other sciences and relations with society must be examined and researched through the Islamic way of life.

And, Incorporate Islamic elements and critical concepts into each relevant branch of contemporary science. The second process will change the forms, values, and conceptual interpretation of the content of knowledge. Al-Attas also detailed some of the basic concepts of Islam that must be incorporated into any branch of knowledge studied by Muslims. Some of the concepts are as follows; a) the concept of religion (din); b) the concept of human (human); c) the concept of science ('ilm and ma'rifah); d) the concept of wisdom (hikmah); e) the concept of justice ('adl); f) the concept of right action (charity as adab); and e) the concept of universe (Kulliyah-Jami'ah)

The next task is to formulate and combine essential Islamic elements and sacred concepts so as to produce a composition that will summarize that core knowledge to be later developed in the Islamic education system from the lower to the upper levels in their respective gradations which are designed in such a way as to suit their needs. with the standards of each level. Core knowledge at the university level, which must first be formulated before any other level, must be composed of materials related to human nature (insan), religious nature (din), wisdom (hikmah), and justice ('adl) regarding man and his religion, the nature of right action.

The concept of science initiated by Syed Muhammad Naquib Al-Attas above,⁷⁶ the most emphasized is one's worldview in looking

⁷⁶ Hamid Zarkasyi dkk., "Reading Al-Attas' Analysis on God's Revelation as Scientific Metaphysics," dalam *Proceedings of the Proceedings of the 2nd International Conference on Language, Literature and Education, ICLLE 2019, 22-23 August, Padang, West Sumatra, Indonesia* (Proceedings of the 2nd International Conference on Language, Literature

at science. How does Al-Attas explain the nature of knowledge from where, then how do humans obtain it, how to be fair in putting knowledge, so that a good Muslim is formed, in relation to the macrocosm, microcosm, and the form behind it all, namely the form of Lord. Everyone has their own worldview in viewing reality. Therefore, the composition of the concept of Al-Attas science is built on an Islamic worldview, it is hoped that a Muslim will use his perspective (Islamic worldview), in viewing reality and truth, and not cause confusion caused by foreign elements, then have a large enough share in the views and opinions of others. decisions about reality and truth.

Conclusion

The results of the research explained by the researcher above, that the world view of people who are most emphasized is how to explain the nature of knowledge from where, then how do humans achieve it, injustice in the hands of science, thus creating a good Muslim, in terms of macrocosm, micro-cohesion, and entities, so that behind it all there is the form of God. There is a worldview of reality in its own worldview. Thus, the concept of al-attas science which is built on the Islamic world view is expected that Muslims use the Islamic world view of reality and truth, without confusion caused by foreign elements, then play a significant role in views and decisions about reality and truth.

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