

Islamisasi Ilmu Pengetahuan dalam Perspektif Syekh Naquib Al-Attas Sebagai Suatu Refleksi Konseptual Pendidikan Islam

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ABSTRACT

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This research aims to find out the prospective world of Islamic education through an in-depth study of the effectiveness of implementing the independent learning curriculum in Madrasah Aliah as an educational unit equivalent to high school, and also to find out various challenges regarding the implementation of this curriculum, as well as carrying out an analysis of the good and bad impacts. bad for the implementation of learning curricula that refer to western education models. The learning model in madrasah schools in particular really requires fundamental conceptualization so that students have strong characters with certain characteristics as a result of learning achievements within a certain period of time. The research method applies a library study approach by collecting data and information obtained from library sources, study materials in the form of books, journals, digital and electronic learning materials, and artifacts, of which are expressed descriptively qualitatively, using a case study approach of Al-Attas thought. The results of the research indicate that the framework of thought and the main focus of Al-Attas' thinking is related to the conception of Islamic education which emphasizes the strength of character called *ta'dib*. Based on the *ta'dib* conceptualization, teachers can implement the independent learning curriculum in a completely integrated manner, synthesizing various strategies that can stimulate students' intelligence. Likewise, Muslim scholars can develop theories of science and technology as well as Islamic culture appropriately and proportionally, not merely directing human attention to fulfilling materialistic needs, but also based on transcendental values that guide humans and students can know exactly the prime mover, namely Allah Subhanahu Wata'ala.

1. Introduction

The aim of this paper is to meet the demands for a character education in the Islamic world which re-expresses on the "reflections" of the thoughts of a contemporary Muslim intellectual figure from Malaysia, namely Syed Muhammad Naquib Al-Attas, hereafter the author uses the title Al-Attas. Several important things that will be

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revealed in this paper include the life history of Al-Attas, the field of study that was the basis of his education, several activity of his participation in the development of Islamic education, as well as thoughts and ideas related to the world of Islamic education in the Southeast Asia region. The accuracy of this paper attempts to focus attention on the reading of Al-Attas which views that Western civilization is not suitable for consumption as a whole by Muslims. Western world of civilization needs a "filter" first as a critical attitude, before being developed in Muslim society. In the presentation of this paper the author conveys some relevant arguments which according to Al-Attas are the main problems in the development of western education and science. These problems can be expressed in the following formulation:

1. Science in the western world was formed and developed based on materialistic cultural traditions so that the main values that I proclaim are only in accordance with the conditions of western culture only, which promotes freedom.
2. In the development of contemporary western science there are ideas, values, culture, beliefs, philosophy, religion and speculative doctrines that conflict with the primacy of Islam.

2. Literature Review

Al-Attas's brilliant ideas have given particular strength to "transcendental" values in the field of Islamic education and the conceptual development of the theoretical foundations of contemporary science in various perspectives of Islamic intellectual thought in Southeast Asia. To study in more depth Al-Attas's framework of thought which has a direct correlation with the development of the world of Islamic education, the author presents and starts a conversation by examining Al-Attas's life history, followed by a series of developments in Al-Attas's thoughts based on relevant library sources, as follows:

1. Life History of Syed Muhammad Naquib Al-Attas.
To know more precisely, (Wan Daud, 1998: 45-46), Al-Attas' full name is Syed Muhammad Naquib ibn Ali ibn Abdullah ibn Muhsin Al-Attas. He was born on September 5 1931 in Bogor, West Java. His father, Syed Ali ibn Abdullah al-Attas was a prominent person among the syeds. His mother, Syarifah Raquan Al-'Aydarus, was a descendant of Sundanese kings. Al-Attas is the 37th descendant of Imam Hussein, grandson of the Prophet Muhammad. The genealogy of his descendants can be traced with certainty back a thousand years, through the Ba'alawi sayyid family tree in Hadramaut.
2. Al-Attas Special Field Study.
After completing high school in 1951, young Naquib enrolled in the Malay regiment as a cadet and attended to a military education in England from 1952 to 1955. While in England, he tried to understand the more aspects that influenced the spirit and lifestyle of British society. In 1957-1959 Al-Attas studied science at the University of Malaya, Kuala Lumpur. While completing his studies at the University, (Wan Daud, 1998: 49), al-Attas wrote two books: the first book, a literary work entitled "Rangkaian Ruba'iyat", which was printed and published by Dewan Bahasa and Pustaka, Kuala Lumpur in 1959. The second book, namely the next book, is an in-depth study that talks about Sufism entitled "Some Aspects of Shufism as Understood and Practical Among the Malays", this book was published by the Malaysian Sociological Research Institute, in 1963.

In 1960, Al-Attas received a scholarship from the Canadian government to continue his studies at McGill University, Montreal-Canada. At McGill University, he became acquainted with several famous scholars, such as Sir Hamilton Gibb (England), Fazlur Rahman (Pakistan), Toshihiko Izutsu (Japan), and Seyyed Hossein Nasr (Iran). His education was completed in 1962, with very satisfactory grades and he received an M.A. degree with a thesis entitled "Raniry and the Wujudiyah of 17 Century Aceh". In 1963, at the urging of famous Orientalist thinkers, such as A.J. Arberry (Cambridge), Sir Mortimer Wheeler (England), Sir Richard Winstedt (England) and the head of the Royal Asiatic Society, Al-Attas continued his doctoral education at the School of Oriental and African Studies (SOAS) University London, England. At this university, based on Suhaimi, (1999: 8-9), he was supervised by Prof. A.J. Arberry and Dr. Martin Lings, with a two volume dissertation entitled "The Mysticism of Hamzah Fansuri". In 1965, Al-Attas succeeded in obtaining a Ph. D with a very satisfactory grade.

After completing his study period in England in 1965, Al-Attas returned home to devote himself to his almamater, namely the University of Malaya. At this University he began to show the development of his abilities and brilliance, resulting in a promotion to Head of the Literature Department at the Faculty of Malay Studies. In 1968-1970, Al-Attas received another promotion to assume leadership duties as Dean of the Faculty of Letters at the same University. In the following period in 1970 he became one of the senior founders of the National University of Malaysia (UKM). Al-Attas has not stopped carrying out continuous movements, in 1987 he became the founder and also rector of the International Institute of Islamic Thought and Civilization (ISTAC) in Malaysia (Wan Daud, 1998: 50-54).

Based on the series of educational levels achieved by Al-Attas, from 1957 to 1965, the writer can conclude that Al-Attas, when studying in Southeast Asia and the western world, was very involved in the field of study of "Sufism" which was developing in Malaysia and in Sumatra. After studying in the west, Al-Attas returned to his country. Upon his arrival back in Malaysia, Al-Attas immediately and continuously developed his skills and thinking at the University of Malaya.

3. Methodology

In writing of this paper applies library research or literature review methods which collect important data and information from various manual and digital library sources, reading sources published in credible educational journals. Then the writer reflects the results of the study into various specific expressions in a qualitative descriptive manner. The results of this in-depth study, in turn, not only reveal Al-Attas's conception which emphasizes on "ta'dib" in the world of Islamic education, but also outline in detail accurate argumentative views of several important ideas that need to be developed in such a way in the world of Islamic education. Al-Attas's brilliant ideas have directly or indirectly provided penetration into the thoughts of Muslim scholars in regional areas which are very relevant to the perspective of Islamic education and the Islamic basis of Science.

4. Results and Discussion

1. Results

Following a long path description of Al-Attas' point of view, Muslim scholar Wan Mohd. Nor Wan Daud (1998:71), quotes Al-Attas' opinion that education in the western world focuses more on students' readiness to enter the world of work alone. After obtaining education, the next turn for students is to enter the world of work. Wan Daud's statement, (1998), reads as follows :

"In Western education model, student is prepared to ready working for get income. Economy and material need and ambition nurture by education process, while spiritual and moral aspects of life are forgotten. Muslim community must recover from this wrong way. We have to emphasize on proper conception about knowledge and education based on our own philosophy."

Substantially, the target of learning in madrasas or at Islamic education centers aims to form and produce good human products resembling "*al-insan al-kamil*". Quoting the formulation of the objectives of Islamic education according to Al-Attas at the World Islamic Education Seminar in 1980 in Islamabad, Arifin (2014) states that:

"Education aims at the balanced growth of total personality of man through the training of man's spirit, intellect, the rational self, feeling and bodily sense. Education should therefore, cater for the growth of man in all its aspects spiritual, intellectual, imaginative, physical, scientific, linguistic, both individually and collectively and motivate all these aspects toward goodness and attainment of perfection. The ultimate aim of education lies in the realization of complete submission to Allah on the level of individual, the community, and humanity at large."

The success of the world of education is closely related systemically to the implementation of the curriculum structure applied at the educational level. The curriculum structure and content of learning content units begins with designing the curriculum structure in higher education, then deriving the curriculum in stages and stages.

Delivery of curriculum content in stages according to Al-Attas, (1994: 85) must be starting from the college or university level, then applied down to the secondary education level to the lower education level. Islamic education methods at the introductory stage begin by applying literacy methods that are relevant to the values of monotheism and metaphor methods, as well as the stories of the prophets and apostles of Allah. One of the strengthening characteristics of Islamic education and epistemology which is explained sharply and put into practice by Al-Attas is learning based on the teachings of the Qur'an through a monotheism learning approach in science.

2. Discussion

Al-Attas is one of the Muslim intellectuals in the contemporary world today. Al-Attas has offered innovative ideas to improve the backwardness of the world of Islamic education. He expressed a sharp analysis (Badaruddin, 2009) on the cause of the decline among the Ummah stemmed from the Muslims' negligence in formulating and developing forms of systematic educational planning structures based on Islamic principles in a coordinated and integrated manner. Therefore, it is "natural" that his ideas have become a hot topic of discussion among various parties, especially in Southeast Asian countries, especially among Islamic education academics.

Al-Attas defines Islamic education as synonymous with identifying the substantive meaning of the word *ta'dib*, because the terminology of *ta'dib* already contains the meaning of a process of learning, knowledge, upbringing and education.

Education is the gradually instilling of cultural values and human customs into humans. This idea is very relevant by referring to Osman Bakar's (1997: 89-95) expressions of thought which follow Al-Farabi's classification in understanding human *rasio "aql"* that actually humans ontologically have several forms of *aql*. In this article, the term *aql* is replaced with intelligence "intelligence".

In relation to human "intelligence", Humaidi (2015) in according to Al-Farabi's classification, it consists of potential intelligence, acquired intelligence and actual intelligence. The interaction between potential intelligence and active "transcendental intelligence" has shaped humans into the process of becoming *al-insan al-kamil*, to increasingly understand transcendental messages. For certain humans at the level of prophets and/or apostles are able to "*tune-in*" with transcendental active intelligence. Transcendental cultural and human values are captured and read by the acquired intelligence of the prophets/apostles, which are then re-expressed by actual intelligence in the form of messages of knowledge through the world of education.

The Islamic basis of Science in Al-Attas's perspective, although based on the epistemological foundation of

modern science, is based on rationalist-empirical methods, but modern science denies the important role of transcendental intuition and rejects religious revelation as a source of true knowledge. Western science generally has its own characteristics which are material oriented.

Knowledge has various branches, while natural science is one of the branches of knowledge. Natural science (science) tries to explain and/or reveal the secrets of nature so that these natural phenomena are not mere mysteries. Therefore, science is a substance that cannot be separated from the concept of Islamic education. Al-Attas stated firmly that education is an effort to gradually instill something in humans in the form of knowledge (understanding), attitudes, skills or cognitive, effective and psychomotor Knowledge has various branches, while natural science is one of the branches of knowledge. Natural science (science) tries to explain and/or reveal the secrets of nature so that these natural phenomena are not mere mysteries. Therefore, science is a substance that cannot be separated from the concept of Islamic education. Al-Attas stated firmly in Badaruddin, (2009:4-45) that education is an effort to gradually instill something in humans in the form of knowledge (understanding), attitudes, skills or cognitive, effective and psychomotor.

Al-Attas corrected the discipline of modern western sciences by extracting and purifying the conceptual knowledge of Islamic education which had been immersed in secular ideologies. The development of modern science which contains the ideology of secularism must be reformulated conceptually through the Islamization of science so that it cannot be separated from the values of spirituality and divine transcendence. According to Al-Attas, (1981:202) Islamic basis of science is the process of liberating humans from mythical traditions and secularism.

The implementation of science in Al-Attas's perspective must always be a guide to humans life, because the content of Islamic teachings can provide certainty in the direction of life's goals for mankind. Muslims must be able to avoid the invasion of thought influences that tend to mislead. For this reason, al-Attas expressed his opinion about the importance of "Consciousness" and awareness of science through education in the Islamic world.

This opinion was manifested in his big idea about the Islamization of science which was welcomed positively by Muslim scholars around the world (Badaruddin, 2009:18). On another occasion, at a large conference in Makkah al-Mukarramah from March 31 to April 8 1977, Al-Attas presented a more concrete paper entitled 'Preliminary Thoughts on the Nature of Knowledge and the Definition and Aims of Education'. Then al-Attas's paper – along with seven other selected papers – was published in an ontology work edited by al-Attas himself with the title Aims and Objectives of Islamic Education, published by Hodder & Stoughton, London and the University King Abdul Aziz, Jeddah in 1979 (Bagir, 1992:7)

In the end, when humanity wants to build an intellectual tradition based on an Islamic framework of thought, according to Sanusi from Ar-Raniry State Islamic University Banda Aceh, who refers to Al-Attas' thoughts, states that Islamic education must be built based on 2 (two) important things, namely: overcoming contemporary problems in the form of secularism faced by the Islamic ummah, and building a new worldview that has transcendental values. The keyword *ta'dib* (adab) is terminology in Islamic educational philosophy that can be reflected in the reality of everyday life.

On the same occasion, the main basic values of Islamic education (core values on education) according to Abdurrahmansyah (2005: 180) will give meaning to a process as devotion to God. Understanding these basic values should be a concern for every Islamic education provider so that later students can be expected to become superior human beings intellectually and spiritually. Therefore, Islam itself does not recognize the dichotomy of knowledge so that all scientific disciplines can be approached with a divine nuance in leading humans and their civilization towards prosperity in this world and the hereafter. In formulating the curriculum concept, religious norms need to be used as the basis for interpreting all modern knowledge from an Islamic perspective.

Meanwhile, other Islamic scholars, in a conversation about the Islamic basis of Science, as well as Al-Attas,

Kuntowijoyo (2004:12-40) recommended that Islamic scientists need to understand the transcendental paradigm beyond the reality approach through Qur'anic messages which talk about the existence of God, the Angels, and the Day of Resurrection. The approach of rationality and empiricism has become a common scientific "tradition" in the West.

However, the function of the transcendental paradigm expressed by Kuntowijoyo is through the synthesis of events made explicit by the Qur'an in the form of stories of noble people, such as events in the lives of the Prophet Ibrahim (AS) or Musa (AS), as well as the explicitation of the most tyrannical forms of kingship." Namrud" and the story of "Pharaoh" become a paradigm that transcends time and place. The transcendental functional paradigm has become an approach in the Islamic conception that originates from the Koran regarding empirical objects that have passed for a long time, in certain places.

5. Conclusion

After explaining several ideas related to the thoughts of contemporary Islamic thinker Syed Muhammad Naquib Al-Attas, the writer concludes that: Firstly, Syed Muhammad Naquib Al-Attas was a person who loved science, at first he was involved in the field of "Sufism" which was developing in Asia Southeast, in the Malay realm around Malaysia and Sumatra. Secondly, after reaching a level of maturity in his thinking, by studying in western countries, Al-Attas developed new thoughts by writing productive scientific works in his field, teaching at the University of Malaya and being a pioneer in establishing an Islamic college in Kuala Lumpur, Malaysia. Thirdly, developing the concept of "ta'dib", in Islamic education based on metaphors found clearly in Qur'anic verses within the framework of thinking about building a just human civilization, as well as teaching science on which aims to get to know the Creator of the universe, the prime mover, Allah subhanahu wata'ala.

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