



INTEGRATION OF RELIGION AND SCIENCE ACCORDING TO SYED MUHAMMAD NAQUIB AL-ATTAS AND IMPACT ON EDUCATION DURING THE DISTURBANT PERIOD

¹Antiq Kusthon Tiniyyah, ²Akhyak

¹²Pascasarjana UIN Sayyid Ali Rahmatullah Tulungagung

¹ Antiq.Tiniyyah@gmail.com , ²Akhyak67@gmail.com

ABSTRACT :

The role of Islamic religious education is very important in the era of disruption, so that its existence is not eroded by technological sophistication. Prof. Syed Muhammad Naquib Al-Attas views that the toughest problem facing humanity today is the hegemony and domination of Western secular scholarship which leads to the destruction of mankind. the integration of knowledge appears which is interpreted as the unification of knowledge. this article aims to discuss related Integration of Religion and Science According to Syed Muhammad Naquib Al Attas and Their Relevance to Education in the Disruptive Era. The research method used is library research. Data Collection Techniques in this study using secondary data. Data analysis in this study is content analysis. The criteria for journals analyzed in this study include the maximum time span for journal publication of 5 years from the year of publication (2018-2023). The practical application of the integration of religion and science is closely related to the world of education, including the concept of religion , the concept of human, the concept of science and ma'rifah. There are 7 thoughts of Al-Al-Attas that are relevant to be applied in education in the Disruption Era, including human values as true human beings, the goals of Education. the concepts of Tarbiyah, Ta'lim, and Ta'dib; Realization of an Religious Scientific Integratio , Islamization of Science, and understanding Arabic.

Key words: *Scientific Integration, Syed Naquib Al-Attas, Education in the Era of Disruption*

INTRODUCTION

The discourse on the relationship between religion and science has always been an interesting discourse. Science in human life is always developing and changing. Meanwhile, religion is always considered a hereditary tradition that is maintained by certain communities. Science and technology are currently achieving very rapid development, even as if it had never been predicted before. The religion brought by Rasulullah SAW even epistemologically emphasizes the obligation to study in order to recognize the existence of Allah. History has recorded the scientific tradition at a time when Islamic civilization was highly developed, but did not necessarily "raise the banner of revolution" against existing religious authorities. Many experts in the history of Western science admit this. Even the scientific traditions in Andalusia also contributed to bringing Europe to the Age of Enlightenment.¹

¹ Muhammad Taqiyuddin, "Hubungan Islam Dan Sains: Tawaran Syed Muhammad Naquib Al-Attas," *Islamadina: Jurnal Pemikiran Islam* 22, no. 1 (2021), 79

The era of disruption (disruption era) presents the power of technology, information and communication based on the benefits of internet media to become a new force in providing convenience for everyone to assist every movement without knowing the boundaries of space and time.² Massive changes occurred in the era of disruption. Innovation, especially in the field of technology, changes the old system to a new one.

Massive developments in the era of disruption have forced all sectors to adapt to this. The education sector must also follow these developments. Educators must be innovative in carrying out their learning. The role of Islamic religious education is very important in the era of disruption, so that its existence is not eroded by technological sophistication. This education includes all elements and institutions that carry out scientific transformations and instill values in their students.³

Throughout its history, humans have faced many challenges and turmoil. Never before, however, have they faced a more serious challenge than that posed by Western civilization today. Prof. Syed Muhammad Naquib al-Attas, a thinker who is well-known to both the Western and Islamic worlds of thought, views that the most serious problem facing humanity today is the hegemony and domination of Western secular scholarship which leads to the destruction of mankind.

Syed Muhammad Naquib al-Attas, stated;

“Throughout the ages, many difficulties have emerged in the midst of man's perplexity, but none has been more severe or destructive to man than today's challenge offered by Western civilization.”

The theory of science that is developing at this time shows that there has been a divorce between science and religion. With various scientific discoveries and the spirit of modern progress, religion in the West is no longer related to science. The impact of hegemonic Western civilization causes science to become secular.

Diagnosing the 'virus' contained in the westernization of science, Syed Muhammad Naquib al-Attas treated it with the Islamization of science.⁴ The issue of the integration of Islam and science has entered half a century since its introduction. The idea was originally born out of concern for the style and character of modern science which is considered to have ethical and even epistemological defects on the one hand, and hopes for the birth of a new science that is

² Sri Ayu Astuti, “Era Disrupsi Teknologi 4.0 dan Aspek Hukum Perlindungan Data Hak Pribadi,” *PAJOU* (*Pakuan Justice Journal Of Law*) 01, no. 01 (2020): 24.

³ M. Mudlofar, “Fenomena Era Disrupsi dalam Perspektif Pendidikan Agama Islam,” *Tasyri' : Jurnal Tarbiyah-Syari'ah-Islamiyah* 29, no. 01 (May 25, 2022): 11–20, <https://doi.org/10.52166/tasyri.v29i01.156>.

⁴ Ghazi Abdullah Muttaqien, “Pandangan Syed Muhammad Naquib Al-Attas Tentang Islamisasi Ilmu,” *JAQFI: Jurnal Aqidah Dan Filsafat Islam* 4, no. 2 (2019).,35

integrated with religion on the other. These two orientations then brought the issue of the integration of science and Islam into the discourse space in the early 2000s.

The Islamization of knowledge in the form of a familiar operational framework is currently being echoed by Muslim thinkers and scientists, including Prof. Syed Muhammad Naquib al-Attas. In this article, we will discuss the views of Syed Muhammad Naquib al-Attas regarding the Islamization of knowledge by developing true Islamic principles.

Previous research that addresses this theme includes: “Pemikiran Syed Muhammad Naquib Al-Attas tentang Pendidikan Islam Abad 21 Mengadapi Desrupsi Teknologi” By Muslim HU. This study discusses the concept of education according to Syed Muhammad Naquib Al-Attas. There are two meanings of Islamization, namely Islamization from internal and external influences.⁵

In addition, the research entitled "Integration of Science and Religion according to Syed Muhammad Naquib al-Attas and Ian G Barbour" by Mohammad Muslih. The results of this study are in the integration of religion and science Al-Attas through the classification stage of three elements: the infinity of science, the glory of the responsibility to seek it and the limitations of human life. Ian G. Barbour has an opinion about the integration between religion and science, the relationship that is intensively considered from the relationship approach by seeking the right integration of science and religion.⁶

This research has not discussed the Relevance of Scientific Integration Syed Muhammad Naquib Al-Attas in the world of Education in the Era of Disruption. Naquib Al-Attas is a contemporary thinker whose thoughts are relevant to the current situation about what is meant by Islamic education, because Islamic education has undergone a shift meaning that it needs refreshing.

Therefore, this article aims to discuss related "Integration of Religion and Science According to Syed Muhammad Naquib Al Attas and Their Relevance to Education in the Disruptive Era”

Methods

The research method used in this research is library research. Library research (library research) is a process of collecting library data obtained from various sources of information related to the object of research, for example through abstracts of research results, reviews,

⁵ Muslim Hu, “Pemikiran Syed Muhammad Naquib Al-Attas tentang Pendidikan Islam Abad 21 Menghadapi Desrupsi Teknologi,” *Jurnal Pendidikan Sains dan Komputer* 3, no. 01 (January 23, 2023): 34, <https://doi.org/10.47709/jpsk.v3i01.2034>.

⁶ Mohammad Muslih, Heru Wahyudi, and Amir Reza Kusuma, “Integrasi Ilmu dan Agama menurut Syed Muhammad Naquib al-Attas dan Ian G Barbour,” *Jurnal Penelitian Medan Agama* 13, no. 1 (July 1, 2022): 35, <https://doi.org/10.58836/jpma.v13i1.11740>.

indexes, reference books, and journals.⁷ Data Collection Techniques in this study using secondary data. According to Sugiyono secondary data is data that does not directly provide data to data collectors. Secondary data is data that supports the needs of primary data such as books, literature and readings that are related and support research.⁸ It can be concluded that secondary data is data obtained from the results of research that has been carried out by previous researchers.

Data analysis in this library research is content analysis, namely research that is in-depth discussion of the contents of written or printed information and then concludes based on the data that has been collected and analyzed.⁹ Criteria for journals analyzed in this study include Range the maximum time for publication of journals is 5 years from the year of publication (2018-2023), the theme or content of research journals is related to the Integration of Religion and Science according to Syed Muhammad Naquib Al-Attas or about the Relevance of the concept of scientific integration according to Syed Muhammad Naquib Al-Attas with Education in the Disruptive Era , the types of journals used are research journals and literature reviews.

Result and Discussion

Hisory Syed Muhammad Naquib Al-Attas

Syed Muhammad Naquib al-Attas was born in West Java, Indonesia, September 5, 1931. His father, Syed Ali ibn Abdullah al-Attas was a prominent person among Syed, while his mother, Syarifah Raguhan al-Idrus, was a descendant of from the Sundanese kings Sukaparna.¹⁰

Naquib education was heavily influenced by his family background. He received his Islamic education from a family in Bogor, and basic education in Malay language and literature and culture from a family in Johor. He was sent to Johor's NgeeHeng Elementary School from 1936 to 1941 at the age of five and lived with his uncle and aunt Ahmad and Azizah who were the children of Ruqoyah and her first husband. Naquib continued his education at Madrasah urwatul al-Wustsqah in Java, precisely in Sukabumi which was an educational institution with Arabic as the language of instruction during the Japanese occupation. He continued his education in Johor in 1946 after World War II at Bukit Zahrah Scholl, and in 1946 to 1951 he continued to English College. He lived with his uncle Ungku Azis ibn Ungku Abdul Majid who had a very good library of Malay manuscripts, especially on literature and history.

In 1951 he finished high school, Naquib enrolled in the Malay regiment as a cadet to attend military education for the first time at Eton Hall, Chaster, Wales, and then at the Royal

⁷ Sugiyono Sugiyono, *Metode Penelitian Kuantitatif & Kualitatif, Dan R&D* (Bandung: Alfabeta, 2016), 46.

⁸ Sugiyono, *Metode Penelitian*.....67.

⁹ Afifudin Afifudin and Beni Ahmad Saebani, *Metodeologi Penelitian Kualitatif* (Bandung: Pustaka Setia, 2012), 120.

¹⁰ A. Khudori Soleh, "Pemikiran Syed Muhammad Naquib Al-Attas tentang Islamisasi Bahasa sebagai Langkah Awal Islamisasi Sains," *LINGUA: Jurnal Ilmu Bahasa dan Sastra* 5, no. 1 (October 15, 2011), <https://doi.org/10.18860/ling.v5i1.609.>, 120

Military Academy, Sandhurst, England in 1952 to 1955. After studying education military, the Naquib visited a place renowned for its artistic traditions, building styles and Islamic intellectuals. He had become acquainted with the freedom fighters. Morocco from the Spanish and French colonialists, this provides the first experience of introducing the Metaphysics of Sufism. Syed's experiences certainly left a deep impression on his life's journey.¹¹

His academic career after leaving military service was to enter the University of Malay, Singapore, 1957-1959. Then he continued at McGill University, Canada, for Islamic studies (Islamic Studies) until obtaining a Masters in 1963. Furthermore, he took a doctoral program at the School of Oriental and African Studies, University of London, which is considered by many to be the center of orientalist. Here he studied theology and metaphysics, and wrote a dissertation entitled *The Mysticism of Hamzah Fansuri*.

Upon his return from London, he served as a lecturer at his alma mater, the University of Malay, Singapore, where he was soon appointed Head of the Department of Malay Literature at the same institution.

His career continued to rise and it was in this institution that he designed the basis for the Malaysian language. In 1970 Naquib was one of the founders of Universitas Kebangsaan, Malaysia, and two years later he was appointed Professor, then appointed as Dean of the Faculty of Malay Literature and Culture at this new university, in 1975. Furthermore, when ISTAC (The International) was established Institute of Islamic Thought and Civilization), 4 October 1991, he was appointed as its director (Muzani, 1991:90; Jawahir, 1989:32). Finally, he was entrusted with leading the International Institute of Thought and Sports Malaysia, an autonomous institution located at Universitas Antar Bangsa, Malaysia.¹²

Syed Muhammad Naquib Al-Attas is an expert who masters various fields such as Theology, philosophy, Metaphysics, history and literature which has been recognized by the international community. Al-Attas was the first person in the contemporary Islamic world to define, conceptualize and describe the meaning of the scope and content of Islamic education, the ideas and methods of the Islamization of contemporary science, the essence and establishment of Islamic Universities, as well as the formulation and systematization of Islamic metaphysics and philosophy of science in a very comprehensive form. systematic and philosophical.

Al-Attas has several works in the form of books and monographs in both English and Malay and many have been translated into other languages such as Indonesian, Persian, Arabic,

¹¹ Dody Irawan, "Rekonstruksi Islamisasi Sains sebagai Langkah Awal Islamisasi Ilmu," *Mawa'izh: Jurnal Dakwah dan Pengembangan Sosial Kemanusiaan* 10, no. 1 (July 22, 2019): 1–17, <https://doi.org/10.32923/maw.v10i1.781>.

¹² Soleh, "Pemikiran Syed Muhammad.....", 45

Turkish, Malayam, French, German, Russian, Bosnian, Japanese, Indian, Korean and Albanian and others. Among them are (Pack Badarudin, 2009): a. *The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education*, Kuala Lumpur: ABIM, 1980. Translated into Indonesian, Persian and Arabic, the Indonesian edition was published in Bandung; Mizan, 1943, b. *Islam, Secularism and Philosophy of the Future*, Mansel, London and New York, 1985, c. *A Commentary on the Hujjat al-Shiddiq Of Nur al-Din al- Raniry*, Kuala Lumpur; Ministry of Culture Malaysia, 1986.¹³

History of the Integration of Religion and Science

The following are some literature studies related to the History of the Integration of Religion and Science :

First, an article entitled “Integrasi ‘Ilmu Dan Agama’ Sebagai Islamisasi Ilmu Pengetahuan,” by Albarra Sarbaini, et. al, explained regarding the History of Science Integration, the explanation is as follows:

Islamic education in the past experienced extraordinary glory and history calls it the golden age, namely during the Abbasid Caliphate. This was marked by the widespread study of science and philosophy, so that Islam at that time became a beacon for the world, both in the Eastern and Western hemispheres. This period was able to produce world-class Muslim scientists and philosophers in various fields of knowledge, the field of fiqh: Imam Malik, Imam Syafi'i, Imam Abu Hanifah, Imam Ahmad bin Hanbal; field of philosophy: al- Kindi, al-Farabi, Avicenna, and Abu Yazid; science: Ibn Hayyam, al Khawarizmi, al-Razi, and al-Mas'ud.

The realization of the above phenomena is due to the fact that science, philosophy and religion are combined as one totality and integrality of Islam which cannot be separated from each other in a dichotomous manner. But around the middle of the 12th century AD, the glory of Muslims in the scientific field gradually began to stay away from the Islamic world. This began with the disintegration of the Islamic government which resulted in the emergence of separatist-contradictory political sects. Some sects, politically proclaimed the closing of the door of ijtihad and led the people to an exclusive meaning of religion and isolated science and philosophy from the religious dimension. This automatically has an impact on the stagnation of Islamic science, and has implications for the paralysis of the community in various aspects of life; both military, economic, political, and scientific aspects.

¹³ Ahmad Yazid Hayatul Maky, “Nilai Pendidikan Islam dalam Perspektif Islamisasi dan Integrasi Ilmu (ismail Raji Al Faruqi, Syed Muhammad Naquib Al Attas, Amin Abdullah),” *Digital Repository UIN Sultan Aji Mubammad Idris Samarinda* 4, no. 2 (2021)., 68

Around the 18th century AD (modern period), Muslims began to wake up from their long sleep. The fall of Egypt into the hands of the West awakened and opened the eyes of Muslims that a new, higher civilization had emerged in the West, as well as a major threat to Muslims.

The contact of the Islamic world with Western science has evoked a different response among Muslim intellectuals. On the one hand, they show an antagonistic-contradictory attitude, even considering Western science as bad works and void of religious values. On the other hand, there are groups of Muslim intellectuals who show a protagonist-compromising attitude, even fixated and fall into the secular methodology of modern science, such as Muhammad Hisyam Haykal, Thaha Husain, Ali Abdul Raziq.¹⁴

It can be concluded that this article explains the history of the integration of Religion and Science, namely that it started with Muslims who were left behind by the Western world in terms of science. It also started since the disintegration of the Islamic government which resulted in the existence of political sects. The integration of Islamic Religious Sciences with Western Sciences fostered various opinions from Muslim intellectuals, there are parties who are antagonistic-contradictory and also protagonist-compromising.

Second, an article entitled “Integrasi Pendidikan Islam dan Sains dalam Pandangan Muhammad Naquib Al-Attas,” By Mujiburrohman and M. Erlin Susri. In this article it is explained that the Islamization of Etymology is a change in form of the word Islam which means surrender, safety, peace. Islamization, shows as an effort to make Islam or Islamic. In Naquib al's version, Islamization is science as an effort to recognize, separate and isolate the dualistic, secularistic and evolutionaryistic elements of western civilization which are basically realistic and nihilistic from the body of knowledge so that knowledge is clean from these elements.

The background of Naquib al Atas's thoughts is as a response to the negative impact of Western science which is felt to increasingly dominate the world community. This negative impact arises as a result of a crisis in the basis of modern science, namely the conception of reality or world view that is inherent in every science, then spreads to epistemological issues such as sources of knowledge, the relationship between concepts and reality, issues of truth, and language.¹⁵

¹⁴ Albarra Sarbaini, Nanat Fatah Natsir, and Erni Haryanti, “Integrasi ‘Ilmu Dan Agama’ Sebagai Islamisasi Ilmu Pengetahuan,” *Ri’ayah* 7, no. 1 (2022)., 24

¹⁵ Mujiburrohman and M. Erlin Susri, “Integrasi Pendidikan Islam dan Sains dalam Pandangan Muhammad Naquib Al-Attas,” *Educenter: Jurnal Ilmiah Pendidikan* 1, no. 5 (May 25, 2022): 458–65, <https://doi.org/10.55904/educenter.v1i5.163>.

The thing behind the Islamization of science is the negative impact of western science. Islamization is a solution to clean up western knowledge to avoid negative traits, such as secularism, etc.

Third, an article entitled “Pemikiran Islam Modern Syed Muhammad Naquib Al-Attas,” by Makhfira Nuryanti dan Lukman Hakim. In this article it is explained that the idea of the Islamization of al-Attas's science, is basically his intellectual response to the negative effects of modern (Western) science which is increasingly being seen and felt by the world community, which according to him, is the result of a crisis in the basis of modern science, namely the conception of reality or world view that is inherent in every science, which then spreads to epistemological issues, such as sources of knowledge, the relationship between concepts and reality, issues of truth, language and other issues related to knowledge.

Therefore, al-Attas. This phenomenon is identified by al-Attas as "the de-Islamization of Muslim minds". Due to his concern, al-Attas put forward the idea of the Islamization of science. Al-Attas interprets the Islamization of knowledge as an effort to liberate humans from two things, first from magical traditions, myths, animism and nationalism and pre-Islamic culture; secondly, from secular control over reason and language.¹⁶ The history of the Islamization of knowledge in the article is the emergence of the negative impact of western science. The Islamization of knowledge was born as a liberation from the magical tradition as well as secular control.

Concept of Integration of Religion and Science

The concept of Integration of Religion and Science has been presented in several journal articles. The following is a presentation of the journal articles used as data sources in this article:

First, an article entitled “Integrasi Ilmu Pengetahuan: Perspektif Filsafat Pendidikan Islam,” by Muhammad Riduan Harahap. The explanation of this article is as follows: In language, Akh Minhaji in Harahap defines integration as a word that comes from the verb to integrate which means "to join to something else so as to form a whole" In the context of the Islamic scientific paradigm, the integration of knowledge is interpreted as the unification of knowledge. As stated by Kuntowijoyo, integralistic science (the result of integration) is a science that unites (not just combines) God's revelations and the findings of the human mind, so that it becomes a scientific principle that will not isolate God (secularism) and also does not isolate humans.¹⁷

¹⁶ Makhfira Nuryanti and Lukman Hakim, “Pemikiran Islam Modern Syed Muhammad Naquib Al-Attas,” *Substantia: Jurnal Ilmu-Ilmu Ushuluddin* 22, no. 1 (May 1, 2020): 73, <https://doi.org/10.22373/substantia.v22i1.5531>.

¹⁷ Muhammad Riduan Harahap, “Integrasi Ilmu Pengetahuan: Perspektif Filsafat Pendidikan Islam,” *Jurnal Hibrul Ulama* 1, no. 1 (2019), 56-57

Second, an article entitled “Integrasi Ilmu dan Agama menurut Syed Muhammad Naquib al-Attas dan Ian G Barbour,” by Mohammad Muslih, et. al. This article explains the concept of integration of Religion and Science. Understanding Religion and Science etymologically, religion comes from Sanskrit which means not and (gama) which means damaged or chaotic. Therefore, religion means not broken and chaotic. So that religion has a meaning that keeps followers away from chaos and damage.

Thus, the definition of religion in terminology (Indonesian, English and Arabic) is the meaning in which (followers of a religion) have strong belief or belief in the existence of God. God who regulate the system of life based on law and justice so that it is far from chaos and damage.

Next, the definition of Science. Etymologically, the word 'science' in Indonesian is adapted from the English word "science" which actually comes from the Latin "scientia" which means to know or knowledge, (to know, knowledge) and the Latin word also 'scire' which means to learn (to learn) . learn). These two terms are synonymous with the Arabic term, 'alima, 'ilm which in Islamic tradition is still distinguished from the term idrak (perception) which relies on sensory perception and irfan (knowledge).¹⁸

The integration of religion and science is an effort that needs to be fought for and is spiritual that occurs simultaneously without a break in time. Before isolating and exploring un-Islamic ideas and concepts, one must understand and be able to identify them and have a deep understanding of the Islamic worldview and all its key elements and concepts. According to al-Attas, this process is in line with the sentence la ilaha illaallah (There is no God but Allah), which contains two clauses connected in one sentence.

The first clause laa ilaha (There is no God) is a rejection of the concepts and elements of the divinity that exist in this universe. Whereas the second clause IllaAllah (Besides Allah) is the affirmation that Allah is the only God who exists and is acknowledged. These two actions, denial and affirmation occur simultaneously so that there is no empty space between the two actions. Thus, the integration of religion and science also works simultaneously.¹⁹

Furthermore, regarding the Religion and Science Integration Methodology. In the integration of religion and science Prof. Al-Attas goes through a classification stage that cannot be separated from three elements: the infinity of science, the glory of the responsibility to seek it and the limitations of human li This classification is divided into several general categories

¹⁸ Muslih, Wahyudi, and Kusuma, “Integrasi.....”, 25-26

¹⁹ Mohammad Muslih, Heru Wahyudi, and Amir Reza Kusuma, “Integrasi Ilmu dan Agama menurut Syed Muhammad Naquib al-Attas dan Ian G Barbour,” *Jurnal Penelitian Medan Agama* 13, no. 1 (July 1, 2022): 20, <https://doi.org/10.58836/jpma.v13i1.11740>.

depending on various considerations. In this case al-Atas classifies based on the ways to study it divided into two namely the science of Illumination and science (science). In this classification it can be done to realize justice in placing two different camps, namely the camp of the identifier and the camp of the known between the subject and the object.

Modern philosophy and science have realized that the fundamental nature of phenomena is processes, so the names philosophers and scientists use in connection with processes must also reflect the dynamism embodied in the idea of the process itself. As for what is used by al-Attas in the process of integrating religion and science after what has been explained in detail, namely: Verification process, namely recognizing and separating certain elements that have been mentioned that were formed by western culture and civilization, then separating and alienating them from contemporary knowledge .specialized in humanities knowledge. However, it is the natural sciences, physics and applied sciences that must be Islamicized, especially the interpretation regarding the facts in the formulation of theories.

According to al-Attas, if it is not in accordance with the Islamic view of life then the facts will be incorrect, besides that modern science must be examined carefully, this all includes methods, concepts, presumptions, symbols from modern science, along with empirical and rational aspects. which have an impact on ethical values, interpretations, history and theory building, experiences related to presuppositions related to the world and the rationality of scientific processes, their classification, and the limits of their relationships related to these social relations must be examined.

Al-Attas begins with an explanation of the terms as the very foundation of epistemology. He does not use the term Islamization of knowledge; He prefers to use the term "Islamization of modern science". Furthermore, al-Attas explained that he did not agree with all existing knowledge resulting from the period of Greek civilization. Al-Attas argues that the real problem lies in present-day knowledge, namely knowledge produced in the modern period in the west.²⁰

The Concept of Scientific Integration in this article explains that in the integration of religious and scientific knowledge, one must understand and be able to identify all of that and have an understanding in- depth knowledge of the Islamic worldview and all its key elements and concepts. According to al-Attas this process is in line with the sentence la ilaha illaallah (There is no god but Allah) which contains two clauses connected in one sentence. Meanwhile, the method of integrating religion and science through a classification stage is inseparable from three elements, namely the infinity of science, the glory of the responsibility to seek it and the limitations of human life.

²⁰ Ibid., 27

The Relevance of Scientific Integration According to Syed Muhammad Naquib Al-Attas on Education in the Era of Disruption

Several articles discussing the Relevance of Scientific Integration According to Syed Muhammad Naquib Al-Attas Education in the Disruptive Era, are as follows:

Article entitled "Syed Muhammad "Pemikiran Syed Muhammad Naquib Al-Attas tentang Pendidikan Islam Abad 21 Menghadapi Desrupsi Teknologi" by Muslim Hu. The following is an explanation of the article: Naquib Al-Attas is a contemporary thinker whose thoughts are relevant to the current situation about what is meant by Islamic education, because Islamic education has experienced a shift in meaning so it needs refreshment. The current era of globalization and technological disruption is a big challenge for Islamic thinkers to make reforms in the field of Islamic education, including al-Attas who has a number of ideas regarding Islamic education, namely:

First, citing the opinion of Syed Muhammad Naquib al Attas in In his book *Islam and Secularism*, what needs to be determined in education is the human value as a true human being, as a citizen of the city within him, as a citizen in his micro-kingdom, as something spiritual, and thus what is emphasized is not human values as physical entities that are measured in a pragmatic and utilitarian context based on their use for the State, society and the world.

Second, the Idea of Educational Purposes (*Insan Kamil*). *Kamil* people are human beings who have an integration of two personality dimensions, namely the vertical esoteric dimension which is essentially subservient to Allah SWT and the exoteric, dialectical, horizontal dimension, which essentially carries a mission of safety for his natural social environment and also as a human being who is balanced between the quality of thinking, *dhikr*, and 'charity.

Third. *Tarbiyah*, *Ta'lim*, and *Ta'dib*. Al-Attas in his book entitled *The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education*, tries to define education in the Islamic context and formulates the form of an education system based on that. Fourth, *Islamic Education Curriculum*. In terms of curriculum, al-Attas's thoughts on Islamic education indicate that the educational paradigm offered requires the realization of an integrated education system to integrate knowledge in the educational system Islamic education.²¹

Fifth, the Islamization of Knowledge. Historically, the idea of the Islamization of science emerged when the first world conference on Islamic education was held in Mecca in 1977. Sixth, the method of Islamic Education. In essence, education in the perspective of al-Attas (*Ta'dib*) is

²¹ Hu, "Pemikiran Syed Muhammad.....," 15–17.

a process of cultivating adab. Seventh, understanding Arabic. He really emphasized the importance of Arabic lexicals in understanding something, especially in conceptualizing it.

The process of planting something in humans in a gradual way so that it leads them towards the introduction of Allah SWT, the Most Creator. There must be compatibility between science and charity because both of them thirst to go hand in hand. According to al-Atas, students should know about themselves. Students' understanding of themselves will also make students understand where they come from, where they are and where they are going in the future.²²

It can be concluded that in the article there are 7 thoughts of Al-Al- Attas that are relevant to be applied in the world of education in the Disruption Era, including human values as true human beings, educational goals (Insan Kamil), concepts of Tarbiyah, Ta'lim, and Ta'dib; Realization of an integrated education system to integrate knowledge in the Islamic education system, Islamization of Science, and understanding Arabic.

Furthermore, the article entitled “Integrasi Ilmu dan Agama menurut Syed Muhammad Naquib al-Attas dan Ian G Barbour,” by Muslih, et. al. In the article there are several findings, including: For al-Attas knowledge is recognition (re-conation) and acknowledgment (acknowledgment) based on truth and certainty. According to him, this will greatly affect a person's way of thinking. Because he should know and admit about himself where he came from and remember his confession to Allah when he was sworn in while still in the form of a spirit.

The importance of implementing the Islamization of knowledge today must be realized by studying the origins, development, application and impact of this secularization, which not only impacts people but also impacts the wider community. Furthermore, al-Attas explained that the dangers of secularism and secularization must be properly understood and how to understand them is through Islam and modern Western philosophical thought. Muslims in general, especially in the past, present and future, it must be admitted that they have many deficiencies in understanding Islam, Islamic perspectives and values. So that this lack of understanding results in secularism and secularization in all aspects of life.

It is against this ignorance and confusion that Muslims experience various crises, intellectual crises, cultural crises, self-confidence crises and the most dangerous is a spiritual crisis. Al-Attas said:

“The current intellectual, cultural, and spiritual crises among Muslims are even more serious than those generated by the falasifah and others in the past, because the difficulties now encompass practically every element of life, not just philosophy. Even

²²Ibid., 15–17.

our understanding of religion has been muddled by the infiltration of alien concepts into numerous fields and the arts.”(Al-Attas, 1993).²³

In this era of disruption, educators must quickly change the old systems, models, and strategies to keep up with the era's disruption trends. The presence of this digital technology must be fully utilized by students so that learning is more innovative, creative, interesting, and fun for students.²⁴ An example of the teacher's attitude in dealing with this era of disruption is by using online learning media , for example zoom, google meet, etc.

The role of Islamic religious education is very important in the era of disruption, so that its existence is not eroded by technological sophistication. This education includes all elements and institutions that carry out scientific transformations and instill values in their students. Despite technological developments in the era of disruption, Islam must remain a way of life for Muslims so that they are not negatively affected by technology. For example, to overcome the spiritual crisis in the world of education in the era of disruption. In addition to teaching general subjects, schools also teach religious teachings in religious subjects or with religious habituation in schools.

In facing various challenges in the era of disruption, Islamic education must still adhere to the paradigm it has built, namely "*al-muhafazhatu 'ala qadim ash-shalih wal akhdzu bil-jadid al-asblab*" (maintaining the good old, and taking something new better).²⁵

Its practical application is closely related to the world of education. The concept of religion (din) refers to the intention of seeking knowledge and involvement in the educational process. The concept of human (insan) refers to the scope, the concept of science and ma'rifah refers to the content. The concept of wisdom to criteria in relation to humans (humans) and knowledge (ilm and ma'rifah). The concept of justice (adl) to its development in relation to the concept of religion, justice and the concept of university is considered important because it can be used to function as such concept and its application and become a model education system for lower level.

According to al-Attas, he included key Islamic concepts, for example the concept of a university being able to apply their knowledge to students studying at the university. Al-Attas rejects the view that assumes that the integration of science and religion cannot be applied by stamping Islamization on science. Efforts like this can make matters worse and are useless because of the elements of western thought that are still present in the body of Islam and

²³ Muslih, "Integrasi Ilmu....", 29

²⁴ Mudlofar, "Fenomena Era....", 15.

²⁵ Ibid., 17

science. It will also produce something that is not even Islamic.²⁶ Islamization can be applied in the world of education from elementary to university levels. The Islamization of science is not by abandoning the concept of Islamic religion, but by integrating religious knowledge and science, because the two cannot be separated because it is very important for humans in the era of disruption to overcome the challenges of changing times.

Conclusion

The integration of religion and science is an effort that needs to be fought for and is spiritual that occurs simultaneously without a break in time. The concept of Al Attas in the process of integration of religion and science, namely the Verification Process, which recognizes and separates certain elements that have been mentioned that were formed by western culture and civilization, then separates and is alienated from contemporary knowledge, especially in humanities knowledge

There are 7 thoughts of Al-Al-Attas that are relevant to be applied in the world of education in the Disruption Era, including human values as true human beings, the purpose of Education (Insan Kamil), the concept of Tarbiyah, Ta'lim, and Ta'dib; Realization of an integrated education system to integrate knowledge in the Islamic education system, Islamization of Science, and understanding Arabic. For al-Attas knowledge is recognition (re-conation) and acknowledgment (acknowledgment) based on truth and certainty. The role of Islamic religious education is very important in the era of disruption, so that its existence is not eroded by technological sophistication. Its practical application is closely related to the world of education, including the concept of religion (din), the concept of human (insan), the concept of science and ma'rifah refers to content, the concept of wisdom, and the concept of justice (adl). Suggestions for future researchers are to study this theme with a broader study to enrich scientific treasures

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²⁶ Ibid., 30

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