



Article

**THE ISLAMIZATION OF THE SCIENCE OF SYED MUHAMMAD
NAQUIB AL-ATTAS AND ITS IMPLICATIONS FOR THE
INTERPRETATION OF THE QUR'AN**

Sobri Febrianto ¹

State Islamic University Professor Kiai Haji Saifuddin Zuhri Purwokerto
Sobrifebrianto20@gmail.com

ABSTRACT:

This research tries to discuss the concept of Islamization of Contemporary Science by Syed Naquib Al-Attas. It started from his concern for the process of development of general science that increasingly negated spiritual value. This makes the concept of Islamization of Science a new urgency in the development of Islamic science. This paper also discusses the implications or impacts of the concept of Islamization of Science on the Interpretation of the Qur'an. The author uses a Philosophical approach to try to dissect the roots of the mind of a Naquib Al-Attas. This research is a Library Research type research. And the results of this study say that there are large and significant implications related to the concept of Islamization of Science on the Interpretation of the Qur'an. Naquib Al-Attas also offers an idea related to the interpretation of the Qur'an, namely the Metalinguistic interpretation. This method is offered as a form of implication of the concept of Islamization of Science on the Science of Interpretation or interpretation of the Qur'an. In general, the components that influence the Metalinguistic interpretation of Naquib Al-Attas that are deepest to outermost are Sufistic, Metaphysical, Philosophy, and Linguistics.

Keywords: Islamization of Science, Metalinguistic Interpretation, Naquib Al-Attas

INTRODUCTION

Science is something that continues to develop in every time. In the 21st century, human civilization has a mecca of science, namely western countries. The West has this claim on the basis of the advancement of technology which is a form of scientific progress. This hegemony of western scientific methods and concepts seems to force small countries to follow this system of methodology. It is this that unknowingly nourishes the methodological systems of western science in other countries (Muzani, 1991, p. 12). Despite these problems, Muslims once achieved progress and became the center of world civilization. This happened in the 12th to 13th centuries. The progress of the civilization of the Muslims at that time covered all sectors of life, both economic, political, literary, and other sectors that became the center of world civilization. The absorption of science at that time was then reconstructed with Islamic teachings so that it did not come out of

¹ State Islamic University Professor Kiai Haji Saifuddin Zuhri Purwokerto, Sobri Febrianto

the values that existed in the Islamic religion, or often referred to as the Islamization of science. This system became one of the reasons Muslims became a very rapid and advanced civilization at that time (Muzani, 1991, p. 13).

At this time also many great figures were born and their constructs of thought are still used in this century. Some of the figures who lived at this time include Al-Ghazali, Ibn Rusyd, Al-Faraby, Ibn Maskawih, and several other figures. They developed science with the characteristic of Islamic teachings in it. So that science and its scientific constructs do not come out of the value of the Islamic religion. Science that is developing and advancing rapidly in this era covers the sciences of culture, politics, literature, social, philosophy and so on (S. M. Ismail, 1999). The development and progress of Islam as the center of world civilization cannot be eternal forever. Muslims experienced a decline in the development of science which began with the establishment of Baghdad as the center of civilization of the Islamic world at that time which was carried out by King Hulugu Khan around 1258 AD. This conquest of Baghdad resulted in the decline of the civilization of Muslims as in the aspects of culture, literature, politics, and science. This condition is the cause of the decline of Muslims, because science is no longer a bright motivation for Islamic civilization. And this impact was also the beginning of western colonialization of the Islamic state (S. M. Ismail, 1999, p. 33).

Western science is increasingly reaching the point of development and enlightenment. This is evidenced by the beginning of a lot of understanding of the universe, the conception of science that revolves around western scientists. As if after that time the East or the Muslims did not have a significant impact on the development of science as in the midwives of health, mathematics, and other sciences including philosophy and astronomy (Y. Ismail, 2019). The effect of this is that many Islamic scientists who do have a real contribution to the development of human science are missing both the concept and the idea. Like a Muslim scientist who focuses on health sciences, namely Ibn Sina, as if he did not become a mecca of health and medical science for society today. In addition to Ibn Sina, Al-Jabar, a Muslim scholar in mathematics who formulated the Al-Jabar formula, was also reduced by the idea of western science (Y. Ismail, 2019).

The phenomenon is deeply entrenched and strong hegemony towards the understanding of every country in the world. However, resistance efforts as an effort to counter knowledge continue to be carried out by Muslim scholars. One of them was done by Syed Muhammad Naquib Al-Attas or famously called Naquib Al-Attas. The concrete effort made by Naquib Al-Attas is with his ideas related to science, namely the Islamization of Science which deconstructs the western paradigm related to Science. This paper tries to dissect by discussing and exploring the conception offered by Naquib Al-Attas about the Islamization of Science and whether there are implications of this concept on the science of Tafsir (Afifah, 2016).

METODE

This research is a qualitative research. This research is a type of Library Research research or often known as literature research. Where, the author seeks and seeks sources from previous writings (Abdul Mustaqim, 2014). The source used in this study is a paper that discusses the theme of discussion, namely the Concept of Islamization of Naquib Al-Attas. This research uses a historical philosophical approach. This approach is usually used in knowing an idea or idea belonging to a certain character. Where philosophy is used to find out the thoughts, arguments, and reasons behind an idea and the idea of a character which will later be analyzed and presented as a new reading. While the history or history is used for the formation of thoughts and ideas that we can approach by looking at the history that happened to a figure (Abdul Mustaqim, 2014).

RESULTS OF RESEARCH

This paper produces several things, including the process of Islamization of Science initiated by Naquib Al-Attas is as follows:

First, the verification process. This process is the initial process in applying the Islamization of Science, in this case it means separating elements of western culture and civilization. Then this separation also comes to the stage of alienating the element to contemporary science. This process applies to all fields of science (Al-Attas, 1991). According to Naquib Al-Attas, when a science does not conform to the views of Islam and the teachings of the Islamic religion, then the science found is considered incorrect. Likewise, in terms of modern science, it must pass an examination and be researched more deeply, this includes the methods, concepts, presumptions, symbols, empirical aspects inherent in the science. So that all these elements must pass verification in accordance with the teachings of the Islamic religion and do not violate or contradict the teachings of the Islamic religion (Al-Attas, 1991).

Second, the next process is to incorporate some elements of Islam and key concepts into each relevant branch of contemporary science. Including some of the basic elements and concepts of Islam will result in changing the form, value, and conceptual interpretation of a science. What is meant by the basic concepts of Islam according to Naquib Al-Attas is the Concept of Religion (*Din*), the Concept of Man (People), the Concept of Science (*'Ilm wa Ma'rifah*), the Concept of Wisdom (*Wisdom*), the Concept of Justice (*'Adl*), the Concept of Truth (*'Aml wa Adab*), and the Concept of University (*Kulliyat-Jami'ah*) (Al-Attas, 1991).

Apart from the two methodologies used by Naquib Al-Attas above, the author finds an explanation related to the concrete steps of Islamization of Science according to Naquib Al-Attas presented by his student, Amran Muhammad. Some of the processes and steps used in the Islamization of Science according to Naquib Al-Attas briefly are as follows (Al-Attas, 1991):

1. Liberation of the individual mind from magical, mythological, animist, and cultural anti-Islamic, secular, and liberal thinking.
2. Islamicize the language used by humans, because language will affect the point of view for these humans.
3. Islamicize the human point of view or it can be said with Worldview. This can happen after successfully converting the language.

The Islamization of Science will be formed after successfully islamicizing human views, the initial formation is science, the understanding of knowledge based on Islam. This is in line with what Naquib Al-Attas said that science is not outside human reason but is inside. And science is not value-free (Al-Attas, 1991).

Then from the concept of Islamisation Science has implications for interpretation, namely the idea of Metalinguistic interpretation. Some elements of Metalinguistic Qur'anic Interpretation. This concept of interpretation is a combination of several scientific frameworks, namely Philosophy, Sufism, Linguistics, and Metaphysics which aims to interpret the text of the Qur'an by understanding the meaning of the language and understanding the meaning of its intuition through an illuminative process. This concept of interpretation departs from Naquib Al-Attas's understanding of philosophy, Sufism, and linguistics. According to him, in Islamic language has three characteristics that cannot be separated, namely having a root word, having a special pattern in the meaning that makes it understandable, and having characteristics (Abrori & Nurkholis, 2019).

DISCUSSION

Biography of Syed Naquib Al-Attas

Naquib Al-Attas has the full name Syed Muhammad Naquib Al-Attas, born on September 5, 1931 in Bogor, West Java Province, Indonesia. Naquib Al-Attas was the second of three children. His brother is Syed Hussein Al-Attas who is also a scientist and one of the experts in sociology at the University of Malaya Kuala Lumpur, Malaysia. His younger brother, Syed Zaid Al-Attas, is a chemical engineering engineer and has been a lecturer at the MARA Institute of Technology (Afifah, 2016). Naquib Al-Attas was a child who had the previllage of his parents who were respectable and intellectual people. Naquib Al-Attas' father was named

Syed Ali bin Abdullah Al-Attas who still has ancestral ancestry in Johor, Malaysia. Naquib Al-Attas' father was of Arab origin and was a descendant of the famous Sufism cleric with the title Sayyid.

Where in Islamic tradition the person who has the title of Sayyid descendant is a person who has direct descendants of the Prophet Muhammad Saw which if traced further will reach Sayyidina Husain who is the granddaughter of the Prophet Muhammad Saw. Meanwhile, from the maternal line, Naquib Al-Attas's mother was named Sharifah Raquin binti Syed Muhammad Al-Aydarus who was still a descendant of the king's relatives in the Sunda Sukapura kingdom in Singaparna (Adisililo, 2013). Not only stopping there, Naquib Al-Attas is also the grandson of a saint who has influence on the Islamic world. That is, his paternal grandfather, Syed Abdullah Al-Attas. And on his maternal side, Naquib Al-Attas was a descendant of Muhammad Al-Aydarus, a great cleric and a well-known Sufi of his time. From several genealogies that are explanations of biographies we can see that Naquib Al-Attas was a man of knowledgeable and honorable descent. (Zainuddin, 2003).

History of Syed Naquib Al-Attas' Education and Work

Naquib Al-Attas' educational history dates back to his closest people, namely his family. A great influence in the person of Naquib Al-Attas from his family began to form from childhood. Since childhood, he has received a basic education in Islamic sciences which he got from a family from Bogor, West Java. While education about literature, language, and culture is obtained from families from Johor, Malaysia. Since childhood, it is this family factor that greatly influences how the thinking patterns and characters in the little Naquib Al-Attas are. One of the factors that makes Naquib Al-Attas's character so is that parents are very religious in providing a strong basic Islamic education (Yulianto & Baihaki, 2019). Naquib Al-Attas' education was continued at the age of 5 when he lived in Johor Baru. At that age she was taken care of directly by her uncle, Erick Ahmad and her aunt Azizah, both of whom were the children of her grandmother, Ruqyah Hanum, from the first husband or it can be said that they were the sister-in-law of Naquib Al-Attas' father. Furthermore, in the course of his education, in 1936-1941 M. Naquib Al-Attas studied at the school "*Ngee Neng English Primary School*" located in Johor Baru (Yulianto & Baihaki, 2019).

Continued in 1949 AD, Naquib Al-Attas returned to Indonesia, namely in West Java. This year he began to explore a strong Islamic tradition based on the fact that the Sukabumi region is a growing area of the *Naqsabandiyah* order association. In addition, in that year Naquib Al-Attas also studied Arabic and Islam comprehensively in one of the schools, namely "*Al-Urwatul Wutsqa*". Then in 1946 Naquib Al-Attas returned to Johor Baru to complete his further education conducted at *Bukit Zabah School* and at *English Collage* (Garwan, 2019). In his youth Naquib Al-Attas was characterized by intellectual activities that greatly influenced his scientific discourse. At the time he lived with one of his uncles, Ungku Abdul Aziz bin Ungku Abdul Majid, who at that time was the great minister of Johor Baru. Where, his uncle had a library of manuscripts that discussed the knowledge of Classical Islam. Many major works in the form of amnuskrip in his uncle's library such as the book by Ibn 'Arabi, namely the book of *Risalatul Al-Ajwibah* and several other books (Novayani, 2017).

After graduating from school in 1951, Naquib Al-Attas that year entered the army service as a Cadet Officer. In 1952-1955 Naquib Al-Attas was included in military training until he became a Lieutenant at *the Royal Military Academy Sandhurst*, England. Later he was assigned as a soldier of the royal Malayan army regiment office. However, because Naquib Al-Attas thought that this was not included in his field, he decided to quit the military and continue his studies at the University of Malaya at the faculty of Social Sciences. (Novayani, 2017). At a later level, precisely in 1962 Naquib Al-Attas attended Mc. Gill University Canada and received a Master of Art or M.A. Not finished there, around 1964-1965, Naquib Al-Attas received a Philoshopy Doctor or Ph.D with camlude predicate at the University of London precisely at SOAS (School of Oriental and African Studies) in the field of Islamic Malay Philosophy and

Literature. Also in 1965, he returned to Malaysia and was appointed chairman of the Department of Letters, Faculty of Malay Studies at the University of Malaya. Naquib Al-Attas was also one of the founders of Universitas Kebangsaan Malaysia in 1970 (Novayani, 2017).

In addition to educational history became the dean and founder of a university. Naquib Al-Attas was also active in Oriental studies in the west and was a panelist at an orientalist meeting in Southeast Asia. Because of his skills and expertise in several fields such as Theology, Literature, Philosophy and so on. Thus Naquib Al-Attas was also appointed as a member of various International scientific bodies. In addition, Naquib Al-Attas has also been trusted as the Minister of Education of Malaysia. And culminating he became President at the International Islamic University of Malaysia as Professor in the field of thought and *Tamaddun Islam* (Muttaqien, 2019). Naquib Al-Attas became the first person in the Contemporary Islamic world to have concepts, definitions, and explanations related to the meaning of the scope and content of Islamic education, this construct of thinking is an idea and method of Islamization of contemporary science. This concept can be called the implementation of an essence and the existence of an Islamic University, in addition to a formulation and systematics of the discussion of Islamic metaphysics and philosophy of science which is very systematic and philosophical (Muttaqien, 2019).

There are several works of Naquib Al-Attas that are well known and even interpreted in other languages. His works include books or monographs, and Scientific articles or Scientific Journals, a small part of his works are as follows:

1. *Rangkaian Ruhu'yyat*, Dewan Bahasa dan Pustaka, Kuala Lumpur in 1959.
2. *The Origin Of The Malay Sha'ir*, Dewan Bahasa dan Pustaka, Kuala Lumpur in 1968.
3. *Preliminary Statement On A General Theory Of The Islamization Of The Malay-Indonesian Archipelago*, Dewan Bahasa, Kuala Lumpur in 1969.
4. *The Mysticism of Hamzah Fansuri*, Kuala Lumpur, Universitas Malaya Press in 1969.
5. *Concluding Postscript to The Malay Sha'ir*, Dewan Bahasa dan Pustaka, Kuala Lumpur in 1971.
6. *Islam: The Concept of Religion and the Foundation of Ethic and Morality*, Kuala Lumpur, ABIM in 1976.
7. *The Concept of Education in Islam: A framework for an Islamic Philosophy of Education*, Kuala Lumpur: ABIM, 1980. This paper was also translated into Indonesian translated by Haidar Bagir under the title *Konsep Pendidikan Islam: Suatu Kerangka Pikir Pembinaan Filsafat Pendidikan Islam*, first published in 1984 by Mizan, Bandung.
8. *Islam and Secularism*, Kuala Lumpur: ABIM pada tahun 1978. This paper was also translated into Indonesian translated by Karsidjo Djojokusurno the title *Islam dan Sekularisme*, first published in 1981 by Pustaka, Bandung.
9. *Islam and the Philosophy of Science*, ISTAC, Kuala Lumpur pada tahun 1989. Translated into several languages of the world. As for the Indonesian edition with the title *Filsafat Sains*, Terj. Saiful Muzami, by Bandung: Mizan, in 1995.
10. *The Intuition of Existence*, ISTAC, Kuala Lumpur in 1990. And continued with the next work, namely *The Degree of Existence*, ISTAC, Kuala Lumpur, in 1994. Both are translated in English and until recently only translated in Persian.

The author wrote only a small part of the phenomenal work of Naquib Al-Attas. Because so many of his works are indeed important and have a great contribution in the scientific world of Islamic knowledge. Of course, with his ideas related to the Islamization of Contemporary Science. Even from some of the writings that the author has read, Naquib Al-Attas has delivered scientific papers with various discourses of study in various worlds with a range of 400 Papers. And hundreds of his writings in International Journals (Mauliyah, 2016).

The Concept of Islamization of Science Syed Naquib Al-Attas

Discussing the Islamization of Science, then we need to understand what is the definition put forward by Naquib Al-Attas about Islamization and Science. Naquib Al-Attas uses this term derived from the parent word that is Islam. According to Naquib Al-Attas

Islamization comes from the word Islam, Islam itself according to him is a delimitation of the Divine Cosmos system, so man realizes his destiny means he is a physical being, and a devotee of the cosmos or as a microcosmic image. *'alam shaghir* from *makrokosmos* which is *'alam al-kabir* (Badaruddin, 2007). So Islamization according to Naquib Al-Attas is an attempt to exclude people from secular and liberal doctrines that are contrary to the nature of Islam which aims for a science to be clean from the elements of western doctrine. At the same time prioritizing the knowledge that develops in Islam. It can be said that Islamization is a process of purification from secular and liberal doctrines that exist in a science (Badaruddin, 2007).

Then the definition of science according to Naquib Al-Attas starts from a basic understanding that science is a meaning that comes to the soul along with the coming of the soul to the meaning that ultimately produces desire and self-will. What is meant by the presence of meaning into the soul according to Naquib Al-Attas is God as the source of science, while what is meant by the presence of the soul to the meaning is that the soul is an interpretation (Badaruddin, 2007). Adhering to the foundation of Naquib Al-Attas's understanding of science above, he defined science as a unity between humans who know with meaning, and not between those who know or subjects of science and those who know the object of science. Where the elements present in the soul undergo a construction captured by the senses when the illumination of Allah Swt as the pinnacle of Science. The two definitions above are very important to convey because they become a reference in understanding the concept of Islamization of Science according to Naquib Al-Attas himself. Furthermore, the author also explains the background of the concept of Islamization of Science or what is referred to as *Islamization of Knowledge*. When we talk about background, what needs to be discussed is why this concept of Islamization of Science existed and when this concept was initiated by Naquib Al-Attas (Rasyidin & Nizar, 2005).

To answer the question above, we need to turn back by looking at the existing situation. In scientific epistemology, Naquib Al-Attas argues that western science that has succeeded in destabilizing eastern societies has an impact that leads to anomie and skepticism in determining a truth. The value of truth and reality in the west does not refer to a truth based on belief. So the truth that exists in western science is closer to secular and liberal. This is the background for Naquib Al-Attas to create an antidote formula, namely the Islamization of Science (Rasyidin & Nizar, 2005)..

Point of view or what we often refer to as worldview. It is a western scientific perspective based on secularization and liberalism of science which is then countered by an Islamic worldview. according to Naquib Al-Attas the Islamic worldview is an Islamic point of view of the reality of truth that comes from the eye of the heart that is embodied (Wan Daud, 2003). The following is a table that distinguishes the Islamic and Western worldviews in search of truth.

| No | Elemen | Worldview Barat | Worldview Islam |
|----|------------------------------|--|---|
| 1. | Principle | Diskatomik | Tauhid |
| 2. | Foundation | Ratio, Speculation, Philosophical | Revelation, Hadith, Reason, Experience, and Intuition |
| 3. | Characteristic | Rationality, openness, and ever-changing | Authenticity and Studies |
| 4. | Makna Realitas dan Kebenaran | Pandangan sosial, kultural, empiris | Berdasarkan kajian metafisis |
| 5. | Objek Kajian | Tata nilai masyarakat | Visible dan invisible |

Then, if we look back, then the beginning of this idea was through the International conference on Muslim education held in Mecca in 1977 initiated by King Abdul Aziz University. Where the idea of Islamization of Science was initiated and conveyed by Naquib Al-Attas and

Ismail Raji Al-Faruqi. The embryo of the Islamization of science was further poured out by Naquib Al-Attas in some of his book works after the conference was held (Sholeh, 2017).

Naquib Al-Attas has the purpose of this mega project of Islamization of Science. Some of the objectives achieved in this idea of Islamization of science include, are as follows: (Haris, 2010)

1. Separating contemporary science in the form of interpretations that use the foundation of both ideology, meaning, and expressions of secular understanding that are contrary to Islamic teachings.
2. Making Islam an alternative to western epistemology.
3. Developing essential science in order to build a paradigm and spiritual personality of Muslims that increases faith and piety to Allah Swt.
4. Giving birth to goodness, security, faith and justice.
5. Shifting the concept of the dichotomy of science that separates religion and general science, because in essence the source of knowledge is Allah Swt the Most Singular (Haris, 2010).

After discussing the background and so on, the following is the methodology carried out by Naquib Al-Attas in applying the concept of Islamization of Science. The methodology used is divided into two methods that are interconnected with each other. *First*, the verification process. This process is the initial process in applying the Islamization of Science, in this case it means separating elements of western culture and civilization. Then this separation also comes to the stage of alienating the element to contemporary science. This process applies to all fields of science (Al-Attas, 1991). According to Naquib Al-Attas, when a science does not conform to the views of Islam and the teachings of the Islamic religion, then the science found is considered incorrect. Likewise, in terms of modern science, it must pass an examination and be researched more deeply, this includes the methods, concepts, presumptions, symbols, empirical aspects inherent in the science. So that all these elements must pass verification in accordance with the teachings of the Islamic religion and do not violate or contradict the teachings of the Islamic religion (Al-Attas, 1991).

Second, the next process is to incorporate some elements of Islam and key concepts into each relevant branch of contemporary science. Including some of the basic elements and concepts of Islam will result in changing the form, value, and conceptual interpretation of a science. What is meant by the basic concepts of Islam according to Naquib Al-Attas is the Concept of Religion (*Din*), the Concept of Man (People), the Concept of Science (*'Ilm wa Ma'rifah*), the Concept of Wisdom (*Wisdom*), the Concept of Justice (*'Adl*), the Concept of Truth (*'Aml wa Adab*), and the Concept of University (*Kulliyat-Jami'ah*) (Al-Attas, 1991).

Apart from the two methodologies used by Naquib Al-Attas above, the author finds an explanation related to the concrete steps of Islamization of Science according to Naquib Al-Attas presented by his student, Amran Muhammad. Some of the processes and steps used in the Islamization of Science according to Naquib Al-Attas briefly are as follows (Al-Attas, 1991):

1. Liberation of the individual mind from magical, mythological, animist, and cultural anti-Islamic, secular, and liberal thinking.
2. Islamicize the language used by humans, because language will affect the point of view for these humans.
3. Islamicize the human point of view or it can be said with Worldview. This can happen after successfully converting the language.
4. The Islamization of Science will be formed after successfully islamicizing human views, the initial formation is science, the understanding of knowledge based on Islam. This is in line with what Naquib Al-Attas said that science is not outside human reason but is inside. And science is not value-free (Al-Attas, 1991).

Implications of the Islamization of Syed Naquib Al-Attas Science on the Interpretation of the Qur'an

Syed Naquib Al-Attas's idea of Islamization of Science certainly has an influence or impact on the method of interpretation of the Qur'an held by Naquib Al-Attas himself. Naquib Al-Attas has an Ijtihad in understanding the text of the Qur'an. The understanding carried out by Naquib Al-Attas certainly has approaches from various other disciplines (Sutrisno, 2021).

The concept of interpretation offered by Naquib Al-Attas is often referred to as the concept of Metalinguistic interpretation. This concept of interpretation is a combination of several scientific frameworks, namely Philosophy, Sufism, Linguistics, and Metaphysics which aims to interpret the text of the Qur'an by understanding the meaning of the language and understanding the meaning of its intuition through an illuminative process. This concept of interpretation departs from Naquib Al-Attas's understanding of philosophy, Sufism, and linguistics. According to him, in Islamic language has three characteristics that cannot be separated, namely having a root word, having a special pattern in the meaning that makes it understandable, and having characteristics (Abrori & Nurkholis, 2019).

Naquib Al-Attas has the opinion that every science that is a combination in an effort to understand the Qur'an has its own level of scholarship. Naquib Al-Attas in this case argues that sufistics are at the core, then followed by metaphysics, followed by philosophy, and most surfacely linguistics. To make this information easier, pay attention to the picture below (Dawam, 2003):

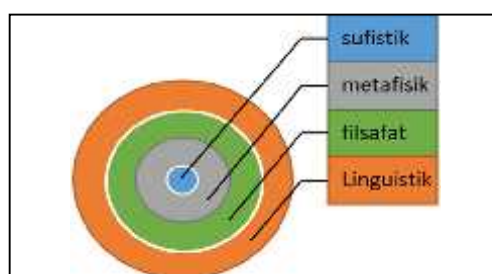


Figure 1. Components of Metalinguistic Interpretation

The picture above shows that Sufistic is at the deepest science, according to Naquib Al-Attas Sufistic plays the deepest role because it is the deepest intellectual and core that connects the humanitarian aspect and the divine aspect. Then next is the science of metaphysics, according to Naquib Al-Attas, metaphysics is the expression of all human values and ethics which will be reflected from a set of metaphysical understandings or *weltanschauung*, Metaphysics can also be implemented by studying philosophy, sociology and education (Sari & Saefuddin, 2019). In the next position is the science of Philosophy. Naquib Al-Attas distinguishes metaphysics from philosophy. Where philosophy is a manifestation of metaphysics in the form of general rules, sense, and ethics. Then the outermost scientific component is Linguistics. Linguistics is an important science in understanding the Qur'an because it connects with the entirety of Islamic language, goals, paradigms, and civilization (Afida, 2016).

Naquib Al-Attas's concept of metalinguistic interpretation was formed on the basis of four frameworks of thought (Zikwan, 2021), the following is an explanation of Naquib Al-Attas's understanding of the four frameworks of thinking:

First, Sufistic or Sufism. The first foundation of Naquib Al-Attas was very much influenced by the *Sufism of Falsafi* or what is often called intellectual Sufism. Naquib Al-Attas argues that Sufism is a very important element in obtaining a science, that is, it is never separated from the power of the Divine. According to Naquib Al-Attas, intellectual sufism acts as a discipline that has been integrated in accessing the nature of things with an understanding of reason and the observation of phenomenological analysis of nature through a transsympathic dimension. Thus, Sufism sees a phenomenon as *immaterial teacher* (Al-Attas, 1995). Naquib Al-Attas in this aspect understands Sufism as the essence of something. It takes the form of a universal world that is increasingly evolving with intellectuals or reason and sharia, and it is also

through mystical revelations such as revelation and direct experience. The understanding of Sufism to the transcendental dimension is a core that leads to an understanding of the relationship of interaction between God, Man, and Nature (Zikwan, 2021).

According to Naquib Al-Attas the interpretation of the Qur'an is a manifestation of Allah's verse in the form of text and language, so the verse must be understood through illuminative reading by trying to get light *Ma'rifatullah*. This is in line with al-Ghazali's Sufism concept of the concept of *takballi*, *taballi*, dan *tajalli*. Naquib Al-Attas also argues that in understanding the Qur'an, the meaning and knowledge of understanding from the Qur'an to man, depends on the sanctity of the soul, their spiritual, intellectual, and moral qualities (Wan Daud, 2012).

Second, Metaphysical Science. Naquib Al-Attas specifically and comprehensively discusses Metaphysics in Islam which acts as an Islamic worldview, discussing this in his book entitled *Prolegomena to the metaphysics of Islam: an Exposition of the Fundamental Elements of the Worldview*. Later Naquib Al-Attas also understood the metaphysical footing based on the Qur'an and the Sunnah of the Prophet Muhammad Saw (Al-Attas, 1995). This metaphysics also acts as a fundamentalist essence in knowing the existence and reality of something depicted through phenomena. Thus, the study of metaphysics is more focused on reality. Nor is Islamic metaphysics built from a material paradigm based on philosophical speculation derived from the five senses. But in Islam it is viewed that life in the world has a relationship with the afterlife. To be clear, the following is a table discussing the differences in Islamic and Western characteristics (Al-Attas, 1995).

| NO | ISLAMIC METAPHYSICS | WESTERN METAPHYSICS |
|----|---|---|
| 1. | Metaphysics produces Worldview | Exploring the existence of Metaphysics in knowledge and science |
| 2. | Sources to the Qur'an and Hadith | Rooted in empirical experience, ratios, and experiments |
| 3. | Using methods that do not dictate the Subject of Science and the Object of Science or method <i>Taubidic</i> | Using methods that vary depending on the tendency of each science |
| 4. | Oriented to the nature of truth | Change-oriented |

Table 1. Differences in Islamic and Western Metaphysical Characteristics

Third, the Science of Philosophy. The philosophy understood by Naquib Al-Attas does not lean towards any of the philosophical schools, but rather refers to classical Islamic philosophy which has the characteristics of an encyclopedia and *taubidic*. Naquib Al-Attas was influenced and inspired by Islamic philosophical figures such as Al-Ghazali, Al-Farabi, Ibn Sina, and so on. But that does not mean that Naquib Al-Attas had his own understanding of philosophy (Al-Attas, 1995). What is very visible is his idea of affirming the patterns that exist in Ontology, Epistemology, and Axiology of Science that return man to his essence. It is this formulation that is the philosophical basis for interpreting the Qur'an. The direction of Naquib Al-Attas's philosophy towards the concept of interpretation of the Qur'an is to find the true meaning of the content of the Qur'an according to the will of the authority of the Qur'an itself (Al-Attas, 1995).

The authority of the Qur'an is one of the authorities that exists in Islam in addition to the authority of God and the Prophet. What is meant by the authority of the Qur'an is that the Qur'an is mightier and has more absolute truth than man, so that man will set aside himself and give priority to what is intended in the Qur'an. This is called the Authority of the Qur'anic text. This authority not only covers intrinsic elements, but also there are instrument elements such as emotions, feelings, and so on (Al-Attas, 1995). The orientation of the idea of Philosophy according to Naquib Al-Attas can be understood in the following figure:

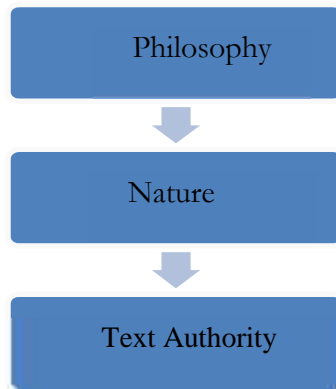


Figure 2. Philosophy in Forming the Authority of the Text

Fourth, Linguistic Sciences. In this discussion Naquib Al-Attas said that the last important element in the concept of Metalinguistic interpretation is the understanding of Linguistics. The Qur'an is a holy book handed down in Arabic. So that the understanding that needs to be curated is related to Arabic linguistics. Arabic has the same decline but sometimes has different meanings from each other, this is one of the small things related to the complexity of Arabic (Al-Attas, 1995). For Naquib Al-Attas the framework needed in understanding Arabic linguistics is to define the terminology of the Qur'an to its essential meaning. So Naquib Al-Attas proposed to do a semantic reading in looking for meaning in the terms in the Qur'an in order to approach the essence of the meaning in the Qur'an. The next important role is the Islamization of the Arabic language, where many pre-Islamic vocabulary has a new meaning in accordance with the teachings of the Islamic religion (Zikwan, 2021).

The process of Islamization of the Arabic language is carried out from the beginning of the descending revelation which will later influence the Islamization of reason and thought. An example is the Islamization of the word "Allah". In pre-Islamic times, the highest meaning of Allah as god, the arab people of that time believed that Allah was the God who created Alam semseta, the guardian of the kaaba and the rain-lowering. Until after the Qur'an reconstruction the understanding of the meaning of the word Allah changed more than that (Al-Attas, 1975). Naquib Al-Attas uses Linguistics as a theory of interpretation of scripture or *theory of biblical exegesis*. The holy book in question is the Qur'an and the language is Arabic. After the revelation of Naquib Al-Attas also argued that the process of Islamization of the Arabic language began to take place. The strongest evidence with the Islamization of Arabic according to him is the existence of the Qur'an where the core vocabulary in the Islamization of Arabic is always present in the Qur'an and its meaning is Islamized (Al-Attas, 1975). The process of Islamization of the Arabic language will be described in the following picture:



Figure 3. The Process of Islamization of the Arabic Language

Then Naquib Al-Attas also commented that Arabic not only has an aesthetic nature but is also scientific, this is like his statement in his book as follows:

“When it comes to methodology and the correct application of linguistic symbols, our first consideration is to understand the scientific nature of Arabic, which is the language of Islam as well as a tool for centering the Islamic view of reality and truth. What I mean by the word "scientific" here is the definitive aspect that characterizes science, because science is the definition of reality or essence in the sense of had or rasm.” (Al-Attas, 1975)

Syed Naquib Al-Attas' interpretation of the word 'Ad-Din

An understanding of the patterns and concepts of metalinguistic interpretation belonging to Naquib Al-Attas requires an example of his self-meaning regarding some words in the Qur'an. Some writings explain that Naquib Al-Attas in his book i.e. *Prolegomena To The Metaphysics Of Islam*. the book is specially designed by Naquib Al-Attas on Islam. But before going deeper, the author wants to explain the general idea of Naquib Al-Attas regarding the conception of Islam according to him. According to him, Islam itself is the word *Din*. For Naquib Al-Attas, the word *Din* is based on the fundamental covenant verse in the Qur'an (Al-A'raf verse 172). This verse explains that the souls of the sons of Adam were confronted by God and they believed in the existence of a one godhead. So it is appropriate for people to remember about this covenant and make Islam his way. Here is Q.S. Al-A'raf verse 172:

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ

Describe the 2019 Ministry of Religion Translation as follows:

"(Remember) when your Lord took out from the backbone of Adam's posterity, their descendants and God took up his testimony against themselves (saying), "Am I not your God?" They replied, "That's right (You're our Lord), we testify." (We did) that on the Day of Judgment you (did not) say, "Verily we are caught off guard against this," (RI, 2010)

In addition to this, Naquib Al-Attas also defined his thoughts related to the word *Din* with two terms of understanding knowledge. Namely Religion as a religious concept and the concept of Religion as a broader and deeper human culture and civilization than this. The following are some captions that go deeper than this as a reason for the importance of this discussion (Al-Attas, 1991).

1. The conception of *din* in Naquib Al-Attas's view is not only focused on meanings that have a theological meaning. The idea of Naquib Al-Attas is an idea that is rarely studied because the focus of Naquib Al-Attas's idea is to discuss *din* as a concept of culture, civilization, and also a view of life for humans. Furthermore, the word *din* becomes a word that has a meaning not only limited to the discussion of religious teachings (Widodo, 2009).
2. The study of Naquib Al-Attas's word *din* is certainly influenced by his intellectual and spiritual journey. Naquib Al-Attas became a great Muslim scholar with western intellectual culture but he was unfazed by western thinking patterns and constructs. That the pattern of thought of Naquib Al-Attas is closer to the rational-conservative. And he criticized western civility a lot with all its constructs that failed to develop the spiritual (Widodo, 2009).

After understanding two important things behind the idea of *din* for Naquib Al-Attas. The following is the idea of *din* put forward by Naquib Al-Attas in his book mentioned above. Namely in the book *Prolegomena To The Metaphysics Of Islam*. Naquib Al-Attas begins by discussing the word *din* with its root word, *din* comes from Arabic, namely the word *dinun* which has the meaning of something that has many basic signs even though they are opposite to each other but conceptually still related to each other. But according to the term, the word *din* is a unified concept that makes all meanings can be displayed which will later lead to the meaning of the Islamic religion which is all contained in itself is all relevant and inherent meanings in the conception of *din* itself (Al-Attas, 1995).

But in a broader setting, the word *din* has four meanings that are the main meaning. Naquib Al-Attas puts forward the four main meanings as follows:

1. Indebtedness
2. Submission
3. The Force of Law, and
4. Will of the Heart or Scientific Inclinations (Al-Attas, 1975).

The four main points of the idea above have the information that when viewed from the verb, namely funds, the word *din* has the meaning of *dana*, after a person is in debt, there is

an indication that the creditor or *da'in* will always be with the person who owes the debt. In this case, it will appear that there is a party that governs the indebted person, namely compliance with existing laws and regulations regarding debt. So the understanding will expand that the person who owes the debt must fulfill and get an obligation, namely the obligation to pay the debt or *dainun*. From this will also involve the judiciary and witnesses or *dainunah* and *idanah*. This logic is proof that we can already get a lot of knowledge from just one root word (Muslem, 2019). This is also what made Naquib Al-Attas put forward the idea of *kat din* as a culture, custom, habit, character, and natural tendency. In a particular understanding, it will come to the understanding that the word *din* is in its most basic form, which reflects correctly will shape man into a society that obeys the law and seeks justice. So that the word *din* is a root word that has a paradoxical meaning related to the concepts attached to it (Zarkassiyi, 2019).

In essence, it can be said that the situation that occurs customs in the matter of debts can be described as the nature of human relations that has been bound by the great promise of his Son, namely God. Therefore, the understanding of Q.S. al-A'raf verse 172 above has a relationship with the logic of the concept of *din* as debt. From that verse also Naquib Al-Attas emphasizes a great deal on the nature of the covenant between man and Allah Swt.

Thus, it is from this covenant that will later produce man's attachment to his God. Naquib Al-Attas's opinion is actually in line with Fazlur Rahman's opinion about the nature of the promise expressed as a *Primordial Covenant* as follows:

“... Every person and every poeple have contiuously to search their own consciences, and, because of this engraving upon their heart, which represents the Primordial Covenant, none may take refuge in the excuse that they had been preconditioned by the “hereditary memory”, by the set ways of ourforefather.” (Zarkassiyi, 2019)

From this statement, Naquib Al-Attas emphasized that humans are actually able to reflect and think about the nature of man on this earth. When people can carry out this understanding of essence, it will cause sincerity in their hearts to become servants or servants of God. This understanding of the puzzle is also said in his writings as follows:

“Seeing that he owns absoutely nothing to “repay” his debt, except his own consciousness of the fact that he is himself the very substance of the debt, so must he “repay” with himself, so must he “return” himself to Him Who ownd him absolutely” (Al-Attas, 1995)

When man realizes that everything on earth is a gift and a loan from Allah, man will feel compelled to return it fully to Allah. By devoting himself to Allah by performing worship as a form of devotion to Allah (Zarkassiyi, 2019). Hakikat ini juga akan mengarah kepada *term* kata *din* becomes a meaning of man's self-devotion as fulfilling the demands of his promise to Allah. This is also in line with Naquib Al-Attas' words as follows:

“... he is indebted absolutely to God, abases himself in service to Him; and hence the act service, appropriate for him is called “ibadah” and the service is “ibadat”, which refers to all conscious and willing acts of services for the sake of God alone and approved by Him, including such as are prescribed worsip.” (Al-Attas, 1995)

Then the word *din* is also approached with the original meaning of *fitrah*. This word means that Allah created man to worship himself. This is as in the Qur'an Surah Adz-Dzari'at verse 56 which reads as follows:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

In the Translation of the Ministry of Religion 2019 more or less:

“I did not create jinns and men except to worship Me.” (RI, 2010)

In line with this, Naquib Al-Attas explained that the obedience of man and all of God's creation to the natural laws that Allah has determined has a good and harmonious effect on humans and other creations of God and is also a sign of their obedience to God. That this understanding is meant by "*attachment to fitrah*" or in other words *Natural inclination* or tendency which is the content in the word *din* according to Naquib Al-Attas (Rani, 2003).

In addition to fitrah, there is also submission as one of the contents of this din concept. Submission. This surrender is an i'tikad of man and the realization of man that he surrenders both in the form of their intentions, goals, behaviors, and deeds to Allah. This according to Naquib Al-Attas became a terrace and foundation that underlies man's relationship with Allah (Zarkassyi, 2019). And this content is also a distinction between Islam and other religions. As in the explanation that Naquib Al-Attas said as follows:

“... *the submission according to Islam is sincere and total submission to God's Will, and this is enacted willingly as absolute obedience to the Law revealed by Him.*” (Al-Attas, 1995)

The essence of Islam teaches that it is true that Muslims surrender to Allah by surrendering themselves, in addition to being followed by the awareness to fulfill all the demands of Allah as a sign of the totality of surrender to Allah. It must relate to the verbal submission, deeds and intentions of a human being to God as his God. And the other most important thing is to be based on a sense of sincerity to Allah Swt (Damyati, 2015). Naquib Al-Attas elaborates on the knowledge of how a person has a natural awareness that he is indebted to God. Both this debt awareness includes debts to itself and to its existence. So that man has the realization that he must return the debt to God. Then what is the means of payment? His means of payment according to Naquib Al-Attas is man himself who positions himself as a servant of God. Talking about the servant of God, Naquib Al-Attas has two terms, namely *Khadim* and *'abid* (Zarkassyi, 2019). *Khadim* according to Naquib Al-Attas is a form of service that comes from the servant without being bound by the one being served, namely God. This ministry arises from self-righteousness and is not tied to the one being served. While, *'abid* is a servant who is bound to the one who is served so that man has a full position in God as he serves. These two meanings in general look very contradictory or opposite to each other. But it turns out to have another meaning, which is to have a sign that man as a servant has a choice or *ikhtiyar* to serve God after that man performs his own service of God. But Al-Attas in this case is more towards *'abid* for in the form of his ministry is called *'ibadat* (Rani, 2003).

CONCLUSION

From the discussion above, the author concludes that there are several core points that are the main points of this writing, namely :

1. Naquib Al-Attas has the idea of Islamization of Contemporary Science with the intention of preserving the scientific essence that comes from Allah, and sees the need for this Islamization of Science so that existing knowledge, especially those from the west, can be in accordance with the teachings of Islam. in addition, this idea arose because of Naquib Al-Attas's unrest and scathing criticism regarding the western paradigm that lost its spiritual side in the nature of Science.
2. The Islamization of Science also has implications for the science of interpretation. Evidenced by the existence of Naquib Al-Attas's concept of interpretation which offers the concept of Metalinguistic interpretation. This concept is a concept of interpretation that elaborates several basic understandings into one device for interpreting the Qur'an. For example, in this paper there is an understanding of Naquib Al-Attas to the word *din* in the Qur'an which has been discussed above.

BIBLIOGRAPHY

- Abdul Mustaqim. (2014). *Metode Penelitian Al-Qur'an dan Tafsir*. Idea Press Yogyakarta.
- Abrori, M. S., & Nurkholis, M. (2019). Islamisasi Ilmu Pengetahuan Menurut Pandangan Syed Muhammad Naquib Al-Attas Dan Implikasinya Terhadap Pengembangan PAI Di Perguruan Tinggi Umum. *Al-I'tibar: Jurnal Pendidikan Islam*, 6(1), 09–18.
- Adisosilo, S. (2013). *Sejarah Pemikiran Barat Dari Klasik Sampai Yang Modern*. Rajawali Pers.
- Afida, I. (2016). Pemikiran Tokoh Islamisasi Ilmu Pengetahuan:(Syed Muhammad Naquib Al-Attas). *FALASIFA: Jurnal Studi Keislaman*, 7(2), 253–268.

- Afifah, N. (2016). Islamisasi Ilmu Pengetahuan Perspektif Naquib Al-Attas di tengah Kemunduran Dunia Ilmiah Islam. *Jurnal Program Studi PGMI*, 3(2).
- Al-Attas, S. M. N. (1975). *Comment on the Re-Examination of Al-Raniri's Hujjatul Siddiq*. Muzium Negara Malaysia.
- Al-Attas, S. M. N. (1991). *The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education*. ISTAC-UM.
- Al-Attas, S. M. N. (1995). *Prolegomena to The Metaphysics of Islam*. International Institute of Islamic Thought and Civilization.
- Badaruddin, K. (2007). *Filsafat Pendidikan Islam: (Analisis pemikiran Prof. Dr. Syed Munabammad Al-Naquib al-Attas)*. Pustaka Pelajar.
- Damyati, A. R. (2015). Syed Muhammad Naquib Al-Attas dan Konsep Metafisik. *El-Furqonia*, 1(1), 18–31.
- Dawam, A. (2003). Kritik Atas Epistemologi Modern (Upaya Islamisasi Ala Naquib Al-Attas). *Jurnal Studi Islam Mukaddimah*, 14(01), 90–116.
- Garwan, M. S. (2019). Urgensi Islamisasi Ilmu Syed Naquib Al-Attas Dalam Upaya Deskonstruksi Ilmu Hermeneutika Al-Qur'an. *Substantia: Jurnal Ilmu-Ilmu Ushuluddin*, 21(2), 125–138.
- Haris, A. (2010). Islamisasi Ilmu Pengetahuan (Upaya “Dehegemoni” Ilmu Pengetahuan Barat). *Progresiva*, 3(2).
- Ismail, S. M. (1999). *Paradigma Pendidikan Islam Prof. Dr. Syed Muhammad Naquib al-Attas*. Pustaka Pelajar.
- Ismail, Y. (2019). Postmodernisme dan Perkembangan Pemikiran Islam Kontemporer. *Jurnal Studi Al-Qur'an*, 15(2), 235–248.
- Mauliyah, A. (2016). Gerakan Islamisasi Ilmu Pengetahuan Naquib al-Attas. *El-Banat: Jurnal Pemikiran Dan Pendidikan Islam*, 6(1), 111–121.
- Muslem. (2019). Konsep Islamisasi Ilmu Pengetahuan dan Penerapannya dalam Pendidikan Islam (Studi Pemikiran Syed Muhammad Naquib Al-Attas). *Tazkiya: Jurnal Pendidikan Islam*, 1(5).
- Muttaqien, G. A. (2019). Pandangan Syed Muhammad Naquib Al-Attas Tentang Islamisasi Ilmu. *JAQFI: Jurnal Aqidah Dan Filsafat Islam*, 4(2), 93–130.
- Muzani, S. (1991). Pandangan Dunia Dan Gagasan Islamisasi Ilmu Syed Muhammad Naquib Al-Attas. *Jurnal Al-Hikmah*, 3(1).
- Novayani, I. (2017). Islamisasi Ilmu Pengetahuan Menurut Pandangan Syed M. Naquib Al-Attas dan Implikasi Terhadap Lembaga Pendidikan International Institute of Islamic Thought Civilization (ISTAC). *Jurnal Al-Mutaalimah: Jurnal Pendidikan Guru Madrasah Ibtidaiyah*, 2(1), 74–89.
- Rani, M. Z. A. (2003). Islam sebagai Al-Din: Beberapa Pengamatan Terhadap Pemikiran Syed Muhammad Naquib Al-Attas. *Afkar: Jurnal Akidah Dan Pemikiran Islam*, 4(2), 29–62.
- Rasyidin, A., & Nizar, S. (2005). *Filsafat Pendidikan Islam: Pendekatan Historis, Teoritis dan Praktis*. Ciputat Press.
- RI, K. (2010). *Al-Qur'an dan Terjemahnya*. Kemenag RI.
- Sari, Z., & Saefuddin, D. (2019). Argumen tentang keniscayaan Islamisasi ilmu pengetahuan dalam pemikiran Ali Syariati. *Ta'dibuna: Jurnal Pendidikan Islam*, 8(1), 63–78.
- Sholeh, S. (2017). Islamisasi Ilmu Pengetahuan (Konsep Pemikiran Ismail Raji Al-Faruqi dan Syed Muhammad Naquib Al-Attas). *Al-Hikmah: Jurnal Agama Dan Ilmu Pengetahuan*, 14(2), 209–221.
- Sutrisno, A. (2021). Islamisasi Ilmu Pengetahuan Perspektif M. Naquib Al-Attas. *Jurnal Ilmiah Ar-Risalah: Media Ke-Islaman, Pendidikan Dan Hukum Islam*, 19(1), 01–10.
- Wan Daud, W. M. N. (2003). *Filsafat dan Praktek*. Mizan Pustaka.
- Wan Daud, W. M. N. (2012). *Falsafah dan Amalan Pendidikan Islam Syed M. Naquib Al-Attas Satu Huraian Konsep Asli Islamisasi*. Penerbit Universiti Malaya.
- Widodo, A. (2009). Syed Muhammad Naquib Al-Attas Semantic Reading of Islam as Din. *Al-Jami'ah: Journal of Islamic Studies*, 01(01).

- Yulianto, R., & Baihaki, A. (2019). Islamisasi Ilmu Pengetahuan Dalam Perspektif Syed Muhammad Naquib Al-Attas. *Al-Hikmah*, 4(1).
- Zainuddin, M. (2003). *Filsafat Ilmu: Perspektif Pemikiran Islam*. Bayu Media.
- Zarkassyi, H. F. (2019). Reading Al-Attas Analysis on God's Revalition as Scientific Methaphysics. *Tsaqafah*, 01(02).
- Zikwan, D. I. . (2021). Konsep Penafsiran Al-Qur'an Syed Naquib Al-Attas Menghadapi Modernisasi. *Al-Quds: Jurnal Studi Al-Qur'an Dan Hadis*, 5(1), 229–249.