

CHAPTER I

INTRODUCTION

A. Background

The problem of dichotomy of religion and general science has already happened around the scholars even the Greek philosophers of pre Socratic. Such as Parmenides, while he saw the world as static substance, Heraclitus had his philosophical thought of *becoming*. In the other hand, Empedocles argued that this world consists of four elements and Democritus understood the world as atom. It was also different from Pythagoras who had thought that the world is a number. "The world is forma" this was what Plato said, and Aristotle had opinion that the world is category. The diversity of epistemological thought has been existed as the result of that paradigm. Aristotle clarified that the variety of science is the representation of the diversity of cause existence. It was metaphysics which become the way to understand about the basic of knowledge¹.

Contemporary Muslim philosophers like Sayyed Hosein Nasr, Fazlur Rahman, Ismail R. Al-Faruqi, Hassan Hanafi, Muhammad Iqbal, Syed M. Naquib Al-Attas, M. Amin Abdullah, Ziauddin Sardar and Mulyadhi Kartanegara also gave big attention to that issue of religion relation (Islam) and science. According to expert, the discourse of Islamization of knowledge will be the popular issue and develop in the future. Even it is like what Ziauddin Sardar explained on his book, *An Early Crescent: The Future of Knowledge and the Environment in Islam* that it is still on the early level².

The comprehensive study about religion and science relation has appeared since the beginning of late twentieth century and the critical trailblazer is Ian Barbour.³ This issue was possible taken from Turkey defeated by western because

¹Abdul Muhayya, *Konsep Wahdat Al-Ulum Menurut Imam Al-Ghazali (w.1111)*, Laporan Penelitian Individual, Semarang:IAIN Walisongo, 2014. p.27

²Mulyadhi Kartanegara, *Mengislamkan Nalar, Sebuah Respon Terhadap Modernitas*, Jakarta:Erlangga,2007, p.2

³Maimun Syamsuddin, *Integrasi Multidimensi Agama dan Pengetahuan*, Jogjakarta:IRCiSoD, 2012, p.20

of their left on military technology behind. It was like Egypt under Muhammad Ali's power after Napoleon army expulsion (1778 M)⁴. Ismail Raji al-faruqi explained that Muslims around the world will not come up and back again to their position as *ummatan wasa'atan* except if they return to Islam which had guided them to *raison d'etre* at last fourteenth century⁵.

Maimun Syamsudin explained on his book, *Integrasi Multidimensi Agama dan Sains*⁶ that there is a group known as transformative group supporting the western science adoption to build Muslims become the society with leave traditional culture behind. According to this group, traditional culture was shown as obstruction for Muslims to be more rational and scientific. As usual, the western science brings the theory of "the world is able to be seen by sense". Philosophically, it was named as positivism. This philosophical thought requires everything objectively, measurably and positive empirically. It means that every unrecognized thing is considered as unreal thing. It is different from Muslim scholar views that everything could be understand not only by sensory or physically, but also metaphysically.

It has been existed what was called as the secularization of science from this view point. And the effect of the alienation of metaphysic and mystics reality had been much to be found. For example, Parvez Hoodboy, the young physician from Pakistan, had different opinion about the Islamization of knowledge because of the universality and the objectivity of science. Charles Darwin with his theory of the non-being of God made he did not believe in God existence. Mulyadhi Kartanegara explained:

In 1831, "H.M.S Beagle"-the writer of The Origin of Species-is believer. But, he was influenced by an English theologian book at that time, William Paley, and then Darwin belief that this harmonic universe as a proof of God exist⁷.

⁴Maimun Syamsuddin, *Integrasi Multidimensi Agama dan Pengetahuan*, Jogjakarta:IRCiSoD, 2012, p.20

⁵Ismail Raji Al-Faruqi, *Tauhid and Its Implication for Thought and Life*, trans. Rahmani Astuti, Bandung:Pustaka, 1995, h.ix

⁶Maimun Syamsudin, *op.cit.*, 2012, p.21

⁷*Ibid.*, p.11

This perspective is really dangerous to the scientist moreover to the Muslims. Science or knowledge will never free because science is depended on the interpretation. And the most powerful interpretation now is positivistic interpretation demanding everything objectively and measurably. So the nature will be only known as the material without meaning. Explicitly, the western paradigm influence the world view of Muslim and it seems like become the domination and solution for Muslims problem.

Science unification paradigms consist of the idea to make dialogue between rational science or acquired knowledge and science knowledge or revealed knowledge in a harmonic and solid system⁸. Ian G. Barbour argued on his book *Menemukan Tuhan dalam Sains Kontemporer dan Agama*⁹, that there are four perspectives followed largely on understanding of science and religion, those are: conflict, independence, dialogue, and integration. Conflict and independence paradigm are still much to be used by Muslims to answer the latest contemporary problem. And the result is the turning of crucial theological problem up. It means that in the intelligent of scientist and how the way Muslim thought does not involve or insult the existence of God.

The History of Islamization of Knowledge

The practice of Islamization of knowledge has been existed since the beginning of Islam until now. The first verse revealed to Prophet Muhammad clearly emphasized the contemporary islamization of knowledge. It was like what God said on Al-Alaq verse (96): 1-5¹⁰. So, how is the concept of islamization of knowledge now? Some works of Sayyed Husain Nasr like *An Introduction to Islamic Cosmological Doctrines* (1964), *Science and Civilization in Islam* (1968), *Islamic Sciences An Illustrated Study* (1976) shown that he discussed about this theme around 1960.

⁸Supena Ilyas, *Paradigma Unity of Sciences IAIN Walisongo dalam Tinjauan Filsafat Ilmu*, Laporan Penelitian Individual, IAIN Walisongo, 2014, p.22

⁹Ian G. Barbour, *Menemukan Tuhan dalam Pengetahuan Kontemporer dan Agama*, Bandung:Mizan,2005, p.31

¹⁰Wan Mohd Nor Wan Daud, *Filsafat dan Praktik Pendidikan Islam Syed Muhammad Naquib al-Attas*, Bandung:Mizan, 2003, p.340

Nasr meant the islamization of knowledge including islamization of culture as the efforts of exsegesing modern science to make easy understanding language for Muslim society where they live¹¹. It has meaning that islamization of knowledge try to collaborate how the way Muslim society to understand, think, and act (epistemologically and axiological) facing the development of modern world is. He also explained about the correlation between methodology of Islamic science and general science, such as mathematics, natural science and metaphysics. For him, Islamic science is not different from the *scientia* on the Latin term. The problem is only on the methodology. Islamic science did not only use rational methodology with positivistic preference, but also use textual and intuitive methodology base on what the object discussed¹².

Dr. Ilyas Supena, M.Ag research, Paradigma Unity of Sciences IAIN Waliosongo dalam Tinjauan Filsafat Ilmu¹³, explained that there are four developed mainstream. The first is the unity of science with using Islamization of knowledge method. The second is unity of science with using the integration of knowledge method (Amin Abdullah). The third is unity of science with spiritualization of knowledge method (Seyyed Hossein Nasr). And the last is unity of science with reconciliation of knowledge method (Nidhal Goussoum).

Seyyed Husein Nasr idea had been developed by Syed Muhammad Naquib Al-Attas when he was on The International Islamic Education in Mecca (1977). He continued this idea to be more perfect through his book under title *The Concept of Education in Islam a Framework for an Islamic Philosophy of Education (Kuala Lumpur:ABIM, 1980)*. This first conference got a great response from Muslim scholars. And it continuing by Ismail Raji Al-Faruqi (1921-1986 M) built *The International Institute of Islamic Thought (IIIT)* at 1981 in Washington.

¹¹Khudori Shaleh, *Filsafat Islam dari Klasik Hingga Modern*, Jogjakarta:Ar-Ruzz Media, 2014, p.293

¹²*Ibid.*, p.295

¹³Ilyas Supena, *Paradigma Unity of Sciences IAIN Waliosongo dalam Tinjauan Filsafat Ilmu*, Laporan Penelitian Individual, IAIN Waliosongo, 2014, p.17

The second conference was held in Islamabad, Pakistan as the upgrading of the conference before. It had the purpose of exposing the result of the first conference and IIT formula about how to solve the crisis among the mankind and give effort a research to evaluate those crises, again to search for the causes and indications¹⁴. The third conference held in Kuala Lumpur at 1984 with the aim to make the basic knowledge and islamization scheme on each science discipline. And the fourth conference held in Khortum, Sudan discussed about methodology of islamic thought on the methodology of ethic and education science¹⁵.

The Islamization of knowledge, is that needed?

After discussing about modern science which built the crisis of theology and discouraged of modern views followed by Moslem, Al-Attas offered the idea of Islamization of knowledge by language Islamization why? It was become one of the way making science free from mystic and secularism hand to bring Muslim on *fiṭrah*. Because of language can give big effect for human mindset and perspective. It is same as Islamization, so that why he start it with Islamization of language secularization process (The alienation of *ruḥaniyyah* meaning and everything) was also begun from how the way to thing and parallel from the language¹⁶.

According to Al-Attas, one of the cases faced by Moslem now is the nothingness of science and authority¹⁷. He argued that it will become one factor of the other problem. Causality law exists in the nature. When those meaning was lost, what will happen is the loss of spiritual substances. That is what makes it important to discuss about Al-Attas, he gave opinion that nature is not material without meaning, but it is the indication or science that will bring human to

¹⁴Shaleh Khudori, *Filsafat Islam dari Klasik Hingga Modern*, Jogjakarta:Ar-Ruzz Media, 2014, h. 297

¹⁵*Ibid.*, h.298

¹⁶Syed M. Naquib Al-Attas, *Islam dan Filsafat Pengetahuan*, trans. Saiful Muzani, Bandung:Mizan, 1995, h.11

¹⁷*Ibid.*, h.7

Khāliq. He also coped to explain again metaphysic framework built in Islam. Al-Attas said:

Within this framework we have developed the philosophy of science as an integrated system that explains the reality and the truth in a way that can not be done by the secular philosophy methods and modern science, the philosophical rationalism and empiricism philosophical¹⁸.

There are so many Muslim scholars discussed about the Islamization of knowledge idea. But, the researcher adapts Al-Attas thought because he was different from others. According to Ziauddin Sardar, The Islamization of knowledge is the implementation of Islamic knowledge. He argued that the method, process, and medium of Islamic science are one of the most important ways to solve some human problems. Science as the tools to solve all human problem must be in Islamic ethics and Islamic education¹⁹.

The framework used by Ziauddin Sardar was Social framework. So did Seyyed Hossein Nasr who had reference to all traditional idea of religion and big tradition of the world.²⁰ Al-Faruqi who had twelve steps of Islamization of knowledge was also different from Al-Attas. He used all of discipline of science (interdisciplinary). His concept thought that every step of science development should not only depend on and have purpose for several group, ethnic, and race but also for human needed²¹. That is why the researcher discusses about Al-Attas. What the interest thing is the background of Al-Attas was not from a scientist. It seems like he is the outsider, yet he brave to criticize the western science. It can be concluded that he has formulation and unique thought about Islamic science.

¹⁸Syed M. Naquib Al-Attas, *Islam dan Filsafat Pengetahuan*, trans. Saiful Muzani, Bandung: Mizan, 1995, p.33

¹⁹Ziauddin Sardar, *Jihad Intelektual: Merumuskan Parameter-Parameter Pengetahuan Islam*, Surabaya: Risalah Gusti, 1998, p.61

²⁰ Maimun Syamsudin, *Integrasi Multidimensi Agama dan Pengetahuan*, Jogjakarta: IRCiSoD, 2012, p.29

²¹Sholeh Khudori, *Filsafat Islam Dari Klasik Hingga Kontemporer*, Jogjakarta: Ar-Ruzz Media, 2014, p.333

B. Research Questions

Based on the background above, there will be discussed on this research three identifications of the problems focused on. Such as:

1. How is the correlation between metaphysics and physics as the basic of science?
2. How is the concept of natural science epistemologically?
3. How about the implementation of Islamization of science, especially on natural science?

C. The aims and Significances of the Research

From the short explanation of the research background above, this research has five aims and significances, such as:

1. To explain Al-Attas argument about the correlation between metaphysics and physics comprehensively
2. To explain about the concepts of natural sciences in epistemological field
3. To explain about the implementation of Islamization of knowledge. Basically on natural science.
4. It was really hoped that the result of this thesis will become one of academic text contributed to paradigm of knowledge in UIN Walisongo, especially in Theology Faculty
5. In addition, hopefully this thesis will give answer with different perspective about Islamization of knowledge

D. Prior Research

According to the discussion driven on the background until the significance of the research before, the researcher will inform about some research and books talking about Al-Attas thought and it will be shown what is the different between the researcher discussion and the other researcher.

1. The thesis written by Didit Nur Cahaya under title "*Teori Kebenaran dalam Filsafat Sains Islam Syed M. Naquib Al-Attas,*" analyzed about the

theory of the truth in philosophy of science. He concluded that the theory of the truth has spiritual or religious responsibility base on *tawhid*²².

2. Izzah Fauziah on her thesis under title "*Pemikiran Syed M. Naquib al-Attas tentang Pendidikan Islam*" studied about Al-Attas theory of Islamic education and its relevancy with the latest Islamic education system. And the conclusion is she explained that what Al-Attas thought was Islamic education is the process of education investment for human²³.
3. The thesis, "*Titik Temu Islam dan Sains (Kajian atas Pemikiran Syed M. Naquib al-Attas dan Amin Abdullah)*", written by Masykur Arif discussed on the construction of Al-Attas and Amin Abdullah idea about Islam and science coherency, what the different and similarities between their ideas are, and also how about the contribution of their ideas to Islamic sciences are²⁴.
4. "*Gagasan Islamisasi Ilmu Pengetahuan (Studi Pemikiran Pendidikan Syed M. Naquib al-Attas)*", thesis arranged by Abdul Ghofur told about the Islamization of knowledge influences for education movement that will create education to be honest, practice, and meaningful education²⁵. This thesis criticized on education concept and he did not get down the motion done by the researcher.
5. "*Islamisasi Ilmu dan Pengilmuan Islam (Studi Pemikiran al-Attas dan Kuntowijoyo)*" by Arqom Kuswanjono. The discussion of this writing was about the big problem on Islamic science is the down of Islam from western. Moslem should be able to read and understand about *qawliyah*

²²<http://digilib.uinsuka.ac.id/> accessed on 10/09/2015

²³related.repository.uinjkt.ac.id/ taken at 10/09/2015

²⁴Arif Masykur, *Titik Temu Islam dan Pengetahuan (Kajian atas Pemikiran Syed. M. Naquib al-Attas dan Amin Abdullah)*, Tesis Pascasarjana, Program Studi Agama dan Filsafat, UIN Sunan Kalijaga, Yogyakarta, 2014

²⁵Abdul Ghofur, *Gagasan Islamisasi Ilmu Pengetahuan (Studi Pemikiran Pendidikan Syed M. Naquib al-Attas)*, Skripsi Fakultas Ilmu Tarbiyah dan Keguruan UIN Syarif Hidayatullah, Jakarta, 2008.

and *kawunyah* from God, in order to show the contribution of Islam for science development²⁶.

6. The book, "*Integrasi Multidimensi Agama dan Sains: Analisis Sains Islam Al-Attas dan Mehdi Golshani*", wrote by Ach. Maimun Syamsudin focusing studies on Al-Attas and Mehdi Golshani idea about Islamic science thought²⁷. He also explained both of their idea, the similarity and the difference and made the dialogue between their views of every dimension of science²⁸.

From the explanation above, it can be shown that he research on al-Attas thought is about education, the truth of science, and the comparative with another scholar about Islamic science. So, this research have not found yet and must be continued by the reason that explained on background before. This research try to criticize al-Attas thought, even from its the ontology, epistemology and also the axiology, especially for natural sciences.

E. Research Method

1. Type of The Research

This research is qualitative research with using descriptive-analytic method. This is library research, the researcher collects the data from some literature and analyzes it²⁹.

2. Data Resources

The data resources of this research have been divided into two. Those are:

²⁶Arqom Kuswanjono, *Islamisasi Ilmu dan Pengilmuwan Islam (Studi Pemikiran Al-Attas dan Kuntowijoyo)*, research rehort from UGM, Yogyakarta, 2011

²⁷Maimun Syamsudin, *Integrasi Multidimensi Agama dan Pengetahuan*, Jogjakarta:IRCiSoD, 2012, p.46

²⁸Maimun Syamsudin, *Integrasi Multidimensi Agama dan Pengetahuan*, Jogjakarta:IRCiSoD, 2012, p.46

²⁹Anselm Strauss and Juliet Corbin, "*Dasar-Dasar Penelitian Kuantitatif*", Surabaya: Bina Ilmu, 1997, p.14

a. Primary resources

Primary resource consists of the book which has correlation with the research explaining about Islamization of knowledge implicitly. This book is *Prolegomena to the Metaphysics of Islam: an Exposition of the Fundamental Elements of the Worldview of Islam* by Syed M. Naquib al-Attas.

b. Secondary resources

Secondary resources are the data supporting the explanation about this research studies. It will be taken from some literatures, journals, and websites discussed clearly on Islamization of knowledge.

3. Method of Analysis Data

The method of this research is Content Analysis used to evaluate the statement and understand the components of the concept³⁰. After the data has been explained, the researcher will analyze Al-Attas thought about how correlation between metaphysics and physics as the basic of knowledge is. Then, the researcher will discuss the epistemology of natural science and continuing by analyse about the implementation of Islamization of knowledge, especially natural sciences. Those data will be analyzed on with detail, deep, and critic in order to be arranged in systematic, comprehensive, depth, and original research³¹.

G. Writing System

The researcher will give general statement consisted on five chapters in order to be understood coprehensively those are:

The first chapter will consist of the background, the limitation of the problem, the aim and the significance, the research method and the systematical writing of this research. It will guide the reader to understand the purpose of this study.

³⁰James S Stramel, “*Cara Menulis Makalah Filsafat*”, trans. Agus Wahyudi, Yogyakarta: Pustaka Pelajar, 2002, p. 47

³¹Mahsun, “*Metode Penelitian Bahasa: Tahapan Strategi, Metode dan Tekniknya*”, Jakarta: Rajagrafindo Persada, 2005, p. 74

The second chapter is the first step to discuss about Islamization of knowledge. In the beginning of this step, the researcher will explain about the history of sciences and other sciences. Then the definition of science, history of science and the type of relationship between religion and other science.

After the theory has been driven, it continued by the third chapter, write about the biography of Syed Muhammad Naquib al-Attas, his works and the contribution of his research to the world. It will become step important to see his contribution to intellectual life. Then the researcher will explain about the islamization of knowledge model thought by the other muslim scholars from Al-Attas as the comparison. They are Seyyed Hossein Nasr and Ismail Raji al-Faruqi withir own thought. So, it will be found the diferent between them and Al-Attas. It will continued by explanation about the correlation between metaphysics and physics as the basic of science according to Al-Attas. In addition, this chapter will also discuss about natural science concept in epistemological field. As the implementation of islamization of knowledge especially natural sciences will be explained on the last part of this chapter.

The fourth chapter is analysis from cases correlated with the content of the research mentioned in the first, second, and the third chapter.

The fifth chapter is the last part of this research. It consist of the conclusion, suggestion and closing explaining about the result of this research.