

CHAPTER V

CONCLUSION

A. Conclusion

1. The Correlation between Metaphysics and Physics

Metaphysics which describes the absolute reality could not be divided from the non-physical reality which just explains the relative reality. The world and everything in it cannot exist by itself and cannot be summed up scientifically. The creation of the world and all it in is a form of the existence of God as the Creator. Physics explain about nature, such as discussing the nature was beginning, also explains natural phenomena with scientific method invented by human and others. All of the nature processes described by physics has a relationship with the purpose of the creation of God. In addition, the working process of nature has to guide human to know the reality and the real truth, which is solely owned by "the truth" (*al-ḥaq*), the Lord of the Worlds. It means that the human science who examined the nature had to understand the essence of it, so it does not make the sense of relative reality.

Al-Attas is always an analogy of nature as a mark or (*āyat*) of God to be revealed meaning. In Islam, study about universe means examines the truth behind and its term is not owned by Western science. This is important because the meaning is the main goal and the ultimate truth only in the truth of meaning contained in it. According to metaphysics view who used al-Attas, also criticized Western science which is containing understand secularistic, where the existence of God and revelation was nullified. Surely this is a threat to Muslims who uphold the existence of absolute reality (*al-ḥaq*). According to this view, al-Attas wants returns the Islamic civilization by improving the Western world view who has dominated the Muslims with the Islamic view. One of the ways is with the

Islamization of science. According to al-Attas, science serves to make the world view of Islam, while Islam is a metaphysical framework. Thus the relationship between metaphysics and physics as the basis of science.

2. The Concept of Natural Sciences

Science who talks about all work processes of nature is the natural sciences. This science is the object of study criticized of al-Attas because in the context of modern science originally from the natural sciences and their methods. Al-Attas is often asserted that basically, it does not reject any source of knowledge created by Western science, but in the Islamization of science, it only had added intuition as a method to express the meaning behind the phenomena. The aim that the Muslim faith is not lost and wants to make the perfect man. Besides intuition, interpretation and *ta'wil* method became a part of the method of knowledge to explain the nature. The concept of natural sciences are sciences such as physics, mathematics, chemistry, biology and others are including technology. Intuition which is given as a source of additional methods in science, giving the impression of protecting one party only, that are Muslims. Because, how to obtain intuition can not be done by scientists or non-scientists of Islam and it is impossible to do by them. Additionally, intuition is only for things outside of the natural sciences.

3. Implementation of Islamization of Knowledge

According to term of implementation, al-Attas does not explain in detail what are the values that must be applied in science Islamization of knowledge, especially natural sciences. it simply divide science into two parts, that are science *farḍu 'ain* consisting of religion, such as the Al-Quran, as-Sunnah, al-Shari'ah, theology, Islam metaphysics and linguistic sciences. While the natural sciences, human sciences, applied sciences, and science and technology, include in the category of *farḍu kifāyah* science. it has character is collective in accordance with human needs. While in the realm of axiology, al-Attas does not detail how the utility

value theory of science. It was just sticking to the principle that if a man is applying Islamic metaphysics outlook (*worldview*), then the epistemological dimension and axiology going be exist and follow by naturally.

Scheme of Islamization al-Attas has a simplistic and exclusive impression that only directed to the Muslims only. In the end, this theory also looks stiff for their support to the only Muslims and look at the values and ethics belongs only to Islam, so emerge the view knowledge Islamization, by Islam either for Islam. Natural sciences can not be categorized into the natural sciences like Islam. It will give the impression of force if it should be juxtaposed or labeled natural sciences Islam. It would be wise if the natural sciences-which in this case included in the science *farḍu kifāyah* according to al-Attas-adapted to Islamic values is not Islam labeled. Science is a measure that is based on religious values, applied to objective measures that are accepted by all people, across religious, ethnic, cultural and others. Thus, Islam became the values and ethics as well as being home with or graces of human civilization.

B. Suggestion

In this case, the Muslims participated in the development of science, by conducting research that will be benefit to human life and not just a consumer of the findings of science. The reason is that this task becomes one of the mandates of human as well to go over spiritual towards God as absolute reality. In addition, religious leaders and scientists continue to work together to improve the quality of human life. By carrying out their respective duties and does not fit into an area beyond his duties as religious leader and scientists. Academic institutions such as universities, especially the Islamic universities, both National and Private, need to design a relative or proportional and productive relationship between science and Islam. The way is to make Islam as a spiritual motivation, began using ontological and epistemological view of Islam, using intuition as a source of knowledge in addition to the scientific

method in general, using the principles of Islamic ethics in the implementation of science.

C. Closing

By saying thanks to God who has been giving blessing and mercies to the researcher to Allah as God and moral values and the main mentors of researchers in all aspects of life, including the work on this thesis. However, researchers are aware of all the limitations and capabilities, this thesis is only the beginning of the learning process to achieve a more comprehensive understanding of the problems of life, so that was close by a shortage. Therefore, criticism and suggestion to set up that researchers hoped for improvement and the common good and hopefully this essay is not the last work for researchers. However, being get more spirit to conduct studies and research that much better. May be useful. Amin.