

Islamisation of Science: Al-Attas' View and Its Implementation at Qur'anic Boarding School Darul Fattah Junior High School

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ABSTRACT

Background. The Islamization of science was born because of the rapid development of Western science in the midst of the decline of Muslim science. So that many fields of science are adopted from Western understanding which tends to contain elements of secularism. In addition, the atomization of science that separates science and religion makes science further away from the concept of religion. To maintain the existence of Islamic science in this era, the Islamization of science was born as a solution, where this science combines the advantages of each without eliminating the sacredness of Islam in it. Syed Muhammad Naquib Al-Attas is one of the figures in the Islamization of Science.

Purpose. The purpose of this research is to find out how the application of Islamization according to Al Attas' view in schools.

Method. this research used a qualitative approach. With the case study method, students who study at the Quran Darul Fattah Boarding School South Lampung. The data collection technique is observation. Data analysis in this study is through data collection, data presentation and drawing conclusions.

Results. The result of this research is that the Islamization of science has been implemented in this school which is contained in the curriculum, learning materials, character building outside the classroom and the involvement of student guardians.

Conclusion. The conclusion is that Islamization can be applied in schools and can be integrated with the existing system and in the daily lives of students in this school both related to subjects and norms inside and outside the classroom.

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INTRODUCTION

In the 18th century, the development of science in Europe increased rapidly. This is called the Aufklärung or also known as the age of enlightenment (Li dkk., 2022). Aufklärung is a continuation of the Renaissance period in Europe, where there was a great movement that gave tremendous respect to human reason and gave it a special position (Ahmed, 2021). This period gave birth to a variety of thoughts that were divided into several schools such as rationalism, empiricism, contianism, idealism, positivism, pragmatism, phenomenology, and existentialism.



Its influence on the world is very large, including in Indonesia and has colored the development of technology to date (Akmaliah, 2020).

Since the Aufklärung Movement in Europe, rational sciences in all fields of study have increased very rapidly and almost all of them were initiated by Western scientists and scholars (Amin, 2022). Therefore, the content of the science contained cannot be separated from secularism, utilitarianism and materialism (Bar, 2023). The British industrial revolution and the socio-political revolution in France in the second half of the 18th century were the starting point of the European nation's enlightenment towards Modern civilization, making the West successful in the science of technological development in the future, on the other hand, Muslims experienced systemic setbacks in the flow of civilization (Dawson, 2022).

Today, Islam is considered as one of the major religions in the world that experienced a significant setback in the progress of science and technology, so Muslims began to rely on the West as the more advanced party (Capezzzone, 2021). They began to study Western science so that Muslims also fell into their influences and made Islamic civilization weaker amid the advancement of secular Western civilization. The weakening of Islamic authority in the midst of the onslaught of Western science and technology has made the Islamic countries of the world gradually begin to absorb the secular ideas embraced by the West. They do not hesitate to eliminate the concept of divinity if it contradicts their intellect (Aryal, 2021).

This is contrary to Muslims who believe that the Qur'an and the Sunnah, which are the roots of Islamic science, are revelations from Allah that were delivered to the prophet Muhammad (peace be upon him). Losing the element of sacredness in Western thought is considered a potential threat to Islamic knowledge, so the concept emerged to combine the advantages of both, giving birth to a modern scientific paradigm without sacrificing Islamic religious values. This approach is known as the Islamization of Science (Dhuhri, 2020). The birth of this thought was so popular among Muslim scientists that many philosophers were born who were experts in this field, one of them. Syed Muhammad Naqib Al Attas. He is one of the figures who cares about the existence of contemporary Islamic education. Al Attas is a very influential figure in Malay and even international Islamic science. From him were born important ideas, and his role in the world of Islamic education is quite central (Jannah, 2022).

RESEARCH METHODOLOGY

The method used in this article is library research, which is a study used to collect data by reviewing books, notes, literature and reports related to the problem being solved (Ciocca, 2022) to examine Naqib al Attas' role in the Islamization of Science. The author uses data collection methods in the form of documentation techniques, which involve reviewing and selecting documents that have been obtained from research subjects or other parties (Franklin, 2020). The author applies a data analysis method in the form of content analysis, which involves a number of procedural steps to extract conclusions from the collected data, which can come from various sources such as books, articles, journals, and other literature (Noor, 2022).

RESULT AND DISCUSSION

Islamization of Science in the View of Syed Muhammad Naqib Al Attas

Al Attas, whose full name is Syed Muhammad Naqib ibn Ali Abdullah ibn Muhsin Al-Attas, was born in Bogor, West Java, Indonesia, on September 5, 1931. His father, Syed Ali ibn Abdullah

al Attas, was known as a distinguished figure among the sheds, while his mother, Syarifah Raquan Al-Aydrus, was descended from the kings of Sunda. Al Attas is the 37th descendant of Sayyidina Hussein, the grandson of the Prophet Muhammad Sallallahu 'Alaihi wa Sallam. This lineage can be traced through the lineage of the Sayyid Ba'Alawi family in Hadramaut (Alhattab & Jamil, 2024).

Al Attas' education began when he was very young, around the age of 5 in Johor Baru, and eventually developed into a prominent scholar known through his worldwide work (Capezzone, 2021). In addition to his role in the world of thought, he was also active in various organizations and played a role as a lecturer at the University of Malaya, with various different positions. In the period 1968-1970, he served as Chairman of the Malay Literature Department and later became Dean of the Faculty of Letters from 1970 to 1973, as well as various other roles. He also established a higher education institution called the International Institute of Islamic Thought and Civilization in Kuala Lumpur (Olivier, 2019).

Al Attas argues that the Islamization of science is an effort to free human reason and language from magical elements, mythology, animism, irrational nationalism, and the dominance of secularism. Thus, Islamization is a process to restore authenticity (fitrah) (Akmaliah, 2020). Al Attas also argues that one of the goals of the Islamization of science is to protect Muslims from the influence of science that has been polluted and misleading (Daiber, 2020). For him, the secularization of science causes a separation of purpose in the pursuit of knowledge, which ultimately leads to the creation of a less moral society. This happens because of the secular view of the West, where the main goal in the pursuit of knowledge is science itself. This is in contrast to Islam, where the goal is to serve Allah swt. Which is the application of tawhid, especially if the concepts of science eliminate the concept of divinity. The concept of education initiated by al Attas seeks to find answers to the obstacles that are an obstacle in the world of Islamic education today (Rakhmat, 2023).

He managed to analyze the causes of the decline of Muslims in the current era. According to him, the collapse of Muslims is not only due to setbacks in the fields of economics, politics, and so on. Rather, it is a more fundamental problem, which occurs at an invisible level, where Muslims have experienced what is referred to as the "corruption of science" (Sassi, 2020). This has resulted in Muslims losing their foundation in the tradition of science, and as a result, the values of manners in Islamic society have suffered a profound fall. It should be emphasized that the ultimate goal in seeking knowledge is to become a good person in society as exemplified by Muhammad shalallahu alaihi wa assalam.

The current formulations of Islamic education are the result of copying from the West, and have proven unable to find solutions to the problems that exist in the world of Islamic education (Muhammad & Nugraheni, 2022). The efforts made by Al Attas today are a continuation of what Imam Al Ghazali has done in the concept of "ihya ulum ad-din" which restores the value of manners.

The thoughts of Al Attas include two, namely:

Views on Islamic Epistemology

Al Attas explained that the main problem of the decline of Islamic science is closely related to Islamic epistemology (Harvey, 2023). According to KBBI, epistemology is a branch of philosophy that discusses the foundations and limits of knowledge. It can be concluded that Islamic epistemology is the science that discusses the basis and limits related to Islamic science. Problems arise when modern science in the Islamic world when Muslim epistemology is very low, the epistemology of modern science itself rests on the foundation of the separation between science and religion (Alatas, 2021). Islamic epistemology comes from the belief in the truth contained in the

Qur'an as a guide, and according to Al Attas, the process of Islamization is one of the efforts to overcome these problems (Aljunied, 2019).

Views on Westernization and Islamization

In Al Attas' view, Dewesternization is a step to remove secular elements from knowledge, which will change the form and value of the conceptual perspective on knowledge that exists today (Idriz, 2020). which is basically an effort to purify Islamic teachings from western influences to restore the true teachings of Islam. This dewesternization effort will have no effect if it is not followed by Islamization. Syed Naquib Al Attas made corrections to modern disciplines and made efforts to purify Islamic sciences that had been influenced by secular thought. Modern science, which includes elements of secularist ideology, must be transformed through the process of Islamization so that it does not lose its spiritual dimension and transcendental needs (Harvey, 2023).

Naquib Al-Attas' Conception of the Idea of Islamization of Science

The Idea of Man

Humans are creatures of reason and use reason. This concept of reason is often associated with the term 'aql. 'Aql is basically a concept or symbol that expresses the meaning of a characteristic when we summarize the objects of science with words. From this comes the words al insan hayawanun nathiq. Nathiq here means "speech" Humans have the ability to combine sound symbols that produce meaning (speech), and also have an inner ability that can formulate meanings (non-verbal), which is referred to as the heart. The heart is a spiritual substance that has the ability to understand and distinguish between truth and untruth (Bauer, 2019).

Humans have two components, the physical (body) and the spiritual (soul). Before having a physical form, humans have sworn to recognize Allah as God, and this means that humans must obey the will of Allah SWT. The potential to have obedience to God has always existed in human beings. And truly authentic obedience cannot exist without an attitude of surrender (Fournié, 2019). By adhering to obedience and surrender, humans will realize that every potential given by God must be directed as a form of devotion to the Creator. This should be the basic principle for all actions that humans carry out, using all the potential given by God.

Ideas on the Definition and Meaning of Islamic Education

Islam recognizes the term education in three terms, namely, tarbiyah, ta'dib and ta'lim. Of these three terms, Al Attas tends to use the word ta'dib rather than tarbiyah and ta'lim. The term "tarbiyah" implies caring, guiding, feeding, nurturing, developing and shaping. While 'ta'lim' includes information, advice, guidance, teaching, and training. According to Naquib, the term "ta'dib" is the most appropriate in the context of Islamic education. 'Ta'dib' comes from the word 'adaba' which includes the meaning of educating, shaping morals, forming good habits, ethics, propriety, humanity, and literary elements. In the conceptual framework, the term 'ta'dib' includes the elements of knowledge (ilmu), learning (ta'lim), and the development of a good person (tarbiah) (Dhuhri, 2020).

As in Al Attas' view, the main problem in education in the Islamic world is the loss of adab (ethical) values. For him, the fundamental reason for using the term ta'dib is because adab is closely related to knowledge (Ashurov & Abdullah Othman, 2019). Knowledge cannot be taught and transmitted to learners unless the person has the right adab towards knowledge (Roy dkk., 2020). From here Al-Attas explains education as a step to instill something into humans, and he emphasizes that what is instilled is knowledge. The purpose of this quest for knowledge is reflected in the concept of ta'dib (Saada, 2021).

Ideas on the Purpose of Education

Syed Naquib Al Attas believes that the purpose of Islamic education is to instill virtue in individual human beings and ensure they function as part of society. Ideally, he expects Islamic education to produce universally good individuals, which includes being civilized, wise, having a deep understanding of reality, including an understanding of God's place in that reality. The aim was to create individuals who were able to fulfill the dual role of servant of God and leader in the world. With his high hopes, he wanted Islamic education to produce the perfect individual, who has a broad understanding and universal knowledge, and who can follow the example of the Prophet Muhammad, shalallahu alaihi wa assalam.

His view of a good society indicates that the quality of society cannot be separated from the quality of the individuals who make it up. Therefore, one of the main roles of education is to shape the character of good individuals, as society is formed from these individuals. The goal of Islamic education is to create morally balanced individuals, both in the vertical and horizontal dimensions. In this context, Islamic education aims to create a universal human being (*insan kamil*). In addition, according to Al Attas, Islamic education must pay attention to the transcendental (affective) moral aspects, while still paying attention to the cognitive (logical sensual) and psychomotor (empirical sensual) aspects.

Ideas on the Islamic Education System

Al Attas' ideas about the Islamic education system cannot be separated from his interpretation of the concept of education. According to him, the education system must prioritize the elements of *adab* (ethics) and science (Supriyatno & Kurniawan, 2020). The reason is that the core of education is the formation of noble character and morals that are able to develop knowledge that is beneficial to oneself in particular and to society in general. The education system formulated by him involves the integration of science in the context of Islamic education. This means that in its educational process, Islam must present and teach not only religious sciences, but also rational, intellectual, and philosophical sciences (Anggraini dkk., 2019).

However, science and technology must first be based on considerations of the value of religious teachings. Because in general it can be concluded that Islamic education is still colonized by the conception of Western education that views science dichotomously, so that there is no integration of knowledge that should be realized to develop knowledge that is broad-minded and Islamic nuances.

The Idea of Science

Science is a sub-system that cannot be separated from the world of Islamic education. Al Attas states: "Education is the process of instilling something into man gradually" (Seward dkk., 2021). From an epistemological point of view, he describes knowledge as a process in which the meaning of something reaches the soul and the soul reaches the meaning of something. The meaning referred to here is the true meaning, which is established in the Islamic perspective on the nature of the object, as expressed in the Qur'anic conceptual framework.

Al-Attas categorizes knowledge into two categories. The first category is *fardu 'ain*, which includes the understanding of religious sciences such as the Qur'an, As-Sunnah, Al-Syariah, theology, Islamic metaphysics, or Sufism, as well as linguistics. The second category is *farsu kifayah*, which includes an understanding of the sciences developed by humans, such as rational, intellectual, and philosophical sciences, including humanitarian sciences, natural sciences, applied sciences, technology, and so on.

Islamization of Science in Qur'anic Junior High School Darul Fattah Boarding School

Profile of Darul Fattah Boarding School Qur'anic Junior High School

Darul Fattah Quran School (SQDF) is a formal educational institution under the auspices of a large institution experienced in organizing the process of education and Islamic preaching to the community. This institution is familiarly known by the wider community formally and informally as the Darul Fattah Lampung Islamic Education and Da'wah Foundation. SQDF is here to answer the unrest and concerns of the community on the morals of the future young generation. DF takes part through formal education in the formation of noble morals and good character.

In order to fulfill the needs of the community for the development of dienul islam (faith and piety in Allah), SQDF provides full service in equipping and assisting the growth and development of its students. In addition, in order for SQDF students to adapt to the challenges of the times, understanding and development of science and technology as well as information technology is also neatly packaged by SQDF in a different curriculum. This school combines the curriculum of superior secondary schools (national curriculum) and Islamic boarding schools (ponpes) with its specialty in strengthening Islamic dienul and tahfizul Qur'an.

Darul Fattah Qur'an School has several units spread across Bandar Lampung and its surroundings including: Darul Fattah Qur'an High School, Darul Fattah Fullday School and Qur'an Boarding School. Darul Fattah Boarding School Qur'an Junior High School implements a dormitory system in its implementation. With the implementation of this system, it is hoped that all activities designed for students can be carried out properly. This school has a vision "to become the leading reference secondary school in Lampung in 2025 in Morals, Tahfidzul Qur'an and Science and Technology." From this vision, it is illustrated that morality is the main goal to be achieved from students. So that school is not only a means to gain knowledge but also as a means to develop good morals.

Islamization of Science Darul Fattah Qur'an Boarding School

In the context of the vision described above, the researcher intends to examine the concept of Knowledge Islamization in the Qur'an Boarding School environment which is integrated in the learning process and daily life. In general, Islamization is an effort made to align all aspects of the school environment, including academic and non-academic elements, with the principles of the Islamic worldview, ethical values, laws, and Islamic norms. Islamization also involves efforts to liberate individuals, especially from the influence of traditions, mythological beliefs, animistic beliefs, and elements of national culture that are contrary to Islamic teachings.

In addition, Islamization also includes liberation from the influence of secular thought and language that may limit understanding in line with Islamic teachings. In a broader context, Islamization is a process towards a purer understanding that is in line with Islamic teachings. Therefore, Islamization can be interpreted as a step to integrate Islamic worldview, principles, laws, values, ethics, and norms into individuals (such as teachers, students, and employees) and educational institutions as described in.

The implementation of the Islamization of Science in the learning process of secondary school students, according to Al-Attas' view, requires a holistic approach that integrates Islamic values into the entire curriculum and educational experience. The following are the things that are done in applying the concept :

Implementing an Islamic Value-Based Curriculum

Darul Fattah Quran School comes as a formal education institution that is not common and unique from other schools. The curriculum of superior secondary schools (Diknas) and Islamic boarding schools (ponpes) is the basis for organizing the educational process. The curriculum is based on competency achievement, modification and integration of the

institution's vision and mission. This is reflected in the target indicators of SQDF graduates. The curriculum at SQDF refers to the concept of learning based on block system in four groups as follows.

Dienul Islam Group: Tahfidz, Tajweed, Fiqh, Siroh Nabawiyah, Hadith, Akhlaq, and Khat/Caligraphy.

Language Group: Indonesian, Arabic, and English.

Science Technology Group: Math, Physics, Biology, Chemistry, and Computer.

Social Science Group: Civic Education, Geography, History, Economics, Sociology, Physical Education and Health.

Each learner will be monitored for the achievement of each learning block. The results of this monitoring become a benchmark for education in implementing a complete learning system. In all learning group studies, students will be assisted, taught and educated to have special abilities. These abilities include high reasoning or logic in writing. In addition, other abilities such as conveying ideas in explaining a topic or object orally and in writing that refers to scientific principles.

Learning Materials

In the practice of learning at Darul Fattah Boarding School Qur'anic Junior High School, the implementation may have similarities with secondary schools in general. However, it should be noted that the teachers here have an additional responsibility, which is to make the students realize that every cognitive aspect they learn aims to bring them closer to the Creator. For example, when a science teacher explains about the circulatory system, he also notes the majesty of the Creator in the creation of the system. In this case, there is a close integration between religion and science. Students not only gain knowledge about science material, but are also taught to contemplate the oneness of God through the creation of the circulatory system.

In addition, the school schedules a compulsory subject, Halaqah Al-Qur'an, which gives students the opportunity to understand and apply the Islamic teachings contained in the Qur'an. This plays a role in strengthening students' religious identity, deepening their understanding of religious beliefs, and teaching Islamic ethics and morality. The Qur'an itself contains many ethical, moral teachings and values that inspire the development of noble character. In it students learn values such as honesty, kindness, compassion and tolerance. All of these support the formation of good character and positive attitudes.

In addition to the social and character benefits, Qur'anic learning also helps students in improving Arabic language skills. This is in line with the use of Arabic as the official language in this school. Moreover, Arabic language proficiency is essential in the understanding of Islamic sources, enabling students to better understand sacred texts and develop speaking and writing skills in Arabic. All of these become a solid foundation in the in-depth understanding of the Islamic religion.

Character Building

Islamic character building in the secondary school environment is a very vital aspect in the context of Islamic education. This character education focuses on developing Islamic values, morality, ethics, and positive attitudes in students. Within this educational institution, students' character building begins with the teaching of adab values that are reflected in daily life. This includes manners towards teachers, such as giving greetings and lowering the head when passing teachers, as well as respectful actions such as kissing the teacher's hand when shaking hands, maintaining order during teacher talks, and similar principles. Furthermore,

manners towards fellow students are also taught, including helping friends who are experiencing difficulties and maintaining a polite attitude when interacting with fellow students, including avoiding demeaning or insulting behavior towards friends.

Furthermore, students are also given an understanding of manners in the school environment, such as manners in the mosque, starting with putting the right foot forward when entering the mosque, reciting prayers when entering and leaving the mosque, and avoiding inappropriate behavior while in the mosque. Similar principles are also applied in various aspects of school life, such as in the classroom, office, dormitory, dining hall, and even in the bathroom. This adab education is conducted in special sessions outside of regular class hours and monitored regularly through evaluation. If there is a violation of the norms of manners taught, corrective action is applied, such as giving a warning to students. This aims to form a civilized character in accordance with the Islamic values that have been taught and become an integral part of student development.

Parent involvement

Parental participation in the educational process of secondary school students continues to play an important role, even when children have reached higher levels of education. At the middle school stage of development, children are experiencing the development of their autonomy and self-identity, however, parental support and involvement still play a significant role in shaping their development. This is the approach adopted by Darul Fattah Boarding School's Qur'anic Junior High School, where they practice open communication between teachers and guardians in following the development of learners. It is hoped that this will support and enhance progress in learner development. For example, if a student becomes ill and is unable to attend class, the teacher will immediately contact the student's parents to discuss the best solution, whether the child should go home and get treatment at home or stay in the school dormitory while getting treatment provided by the school.

The school regularly organizes special studies for parents related to learner development and education in an Islamic context. Through this initiative, the school seeks to invite parents to be actively involved in the development process of their children, not just leaving it entirely to the school. This concept is often misunderstood in our society. With a strong integration between teachers and parents, the implementation of education becomes more optimal and maximized in achieving the goals of character building and learner development.

CONCLUSION

Basically, the paradigms of science and Islamic science are similar. Historically, science began with Muslim scholars who contributed to the development of knowledge in the Islamic context. Over time, differences emerged in the perception of science, with the emergence of an understanding of heavenly science and science that was considered incompatible with religious values, namely liberal science. From this phenomenon, a Muslim scholar emerged to criticize this situation and proposed the idea of the Islamization of science.

The thoughts and ideas of Syed Muhammad Naquib Al Attas have high significance and can be considered as an alternative solution worth considering in the context of Islamic education today. He proposed a de-westernization and Islamization approach as a conceptual basis for the development of global Islamic education which has long been influenced by the dominance of Western thought. His argument is to avoid a total separation of the religious dimension in developing science, and this concept should guide current Islamic educational institutions in order to produce graduates who have an Islamic soul and character.

Al Attas argues that the affective aspect is the most important aspect in the world of education because the main goal in seeking knowledge is to become a good person according to the example of Muhammad Shalallahu alaihi wa assalam. However, he also tries to maintain a balance in his concept by paying attention to the affective, cognitive, and psychomotor aspects of human beings, so that they can fulfill their responsibilities as leaders in this world in accordance with God's mandate. Islamic education must combine the moral and religious dimensions with the modern technology available today. Scientifically, Syed Naqib al-Attas has put forward his propositions, which make it a structured and systematic concept of Islamic education.

Overall, Darul Fattah Boarding School Qur'anic Junior High School implements education that is similar to that of a general high school. The curriculum is sourced from the National Education Office and combined with the boarding school curriculum so that it has a more Islamic value. Educators in this school have an extra responsibility in teaching students that the cognitive aspects learned are aimed at bringing them closer to the Creator, creating a close integration between religion and science.

The school also actively promotes character education with a focus on Islamic values, morality, ethics and positive student attitudes, through teaching manners towards teachers and fellow students as well as etiquette in various school environments and involving parents in the education of learners. This character education is monitored through special sessions and evaluations in order to form a civilized character in accordance with Islamic values. So that the value of Islamization in education that prioritizes the value of manners can be realized.

AUTHORS' CONTRIBUTION

Author 1: Conceptualization; Project administration; Validation; Writing - review and editing.

Author 2: Conceptualization; Data curation; In-vestigation.

Author 3: Data curation; Investigation.

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