



Islamization of Science in the Era of Society 5.0: Study of al-Attas' Thought

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Article History:

Submit:

2022-11-25

Publish:

2023-01-09

Abstract

Abstract: This article intends to examine and examine the idea of the Islamization of contemporary science, especially in the era of society 0.5 in the view of Syed Muhammad Naquib al-Attas. The use of descriptive methods with a philosophical approach is used for this research. By interpreting various sources, since the birth of the idea, the Islamization of knowledge has become an attraction for Muslim scholars. Al-Attas dared to express an opinion contrary to the western term not to deify science (science). This idea is relevant to the current conditions where people's lives and science are supported by technology that the West mainly creates. The science currently developing is much out of Islamic values and brings disaster to humans. Hence, the importance of human awareness is to return to religion and not deify knowledge so that excessive fanaticism arises.

Keywords: *Islamization of knowledge, the era of society 0.5, Naquib al-Attas*

1. Introduction

According to Islam, the basic idea of science is unique to the idea of science according to a Western perspective. The description of science will show the difference between the idea of science in Islam and science according to the Western point of view. Mistakes in studying science ideas will lead to errors in capturing the path of Islamization of science because the Islamization of science requires logical ideas that are appropriate to Islam.¹

According to al-Attas, the emergence of movements and ideas about the Islamization of science is because most Muslims today are unaware that they have taken knowledge from the West without any selection. This resulted in confusion, skepticism and dependence on Western knowledge.²

Secularization of knowledge cause problems in the Islamic world and, in general, for Muslims. The solution to this problem is the Islamization of science. Therefore, the basic concept of science, which according to Islam, knowledge and science must be explained and understood correctly and clearly.³ Consequently, the need for awareness of Muslims from secular thoughts that can damage them.

The dependence on western production sciences is apparent in the 21st century; almost all human life involves western science and technology, which is considered to be able to support human life. There is the emergence of dependence and relying on and relying on the West for all things. As a result, it seems that humans have deified science and technology, no longer understand the true nature of knowledge and have formed inhumane humans.

The negative impact of western science is in the form of confusion and doubt. This could happen because the principles and goals of the West see science differently from the principles and goals in the Islamic view. Therefore, releasing humans from confusion and deadlock in thought requires the Islamization of science by looking at science based on Islamic principles.⁴

¹ Sudarto Sudarto, 'Islamisasi Ilmu Pengetahuan Kontemporer Sebagai Kebutuhan Dalam Pengembangan Pendidikan Islam', *Al-Fikri: Jurnal Studi Dan Penelitian Pendidikan Islam*, 3.1 (2020), 93–109 <https://doi.org/10.30659/jspi.v3i1.8462>.

² Ruchhima Ruchhima, 'Islamisasi Ilmu Pengetahuan Syed Muhammad Naquib Al-Attas Dan Isma'il Raji Al-Faruqi', *Islamika: Jurnal Ilmu-Ilmu Keislaman*, 19.01 (2019), 26–33 <https://doi.org/10.32939/islamika.v19i01.366>.

³ Sudarto.

⁴ Admin Admin and Mohammad Ahyan Yusuf S., 'Pemikiran Syed Muhammad Naquib Al-Attas tentang Pendidikan Islam', *Tamaddun*, 2017, 1 <https://doi.org/10.30587/tamaddun.v0i0.65.books>, articles, papers and other research results which are relevant to this research focus. Technique

2. Literature review

2.1 Biography of Syed M. Nauqib Al-Attas

Syed Muhammad Nauqib al-Attas was born on September 5, 1931, in Bogor, West Java. The younger brother of Syed Hussein al-Attas was a researcher and humanist at the College of Malaya, Kuala Lumpur, Malaysia. His father was named Syed Ali tube Abdullah Al-Attas and his mother were named Syarifah container al-Idrus. The family authority lineage of Nauqib al-Attas shared in his private collection shows that he fell from the 37th Prophet Muhammad and fell from hereditary nobility.⁵

He started his education when he was five years old in Johor Baru. Finally, he became a member of a scientist whose works are famous in various scientific fields, reaching approximately 22 books with 30 papers. These can be classified into two translations: scientific results and other thought outcomes. Other literature reveals that Al-Attas has written about 26 books and monographs in English and Malay. Many of these have been translated into other languages, such as Arabic, Persian, Turkish, Urdu, Malayalam, Indonesian, French, German, Russian, Bosnian, Japanese, Indian, Korean, and Albanian. The following are his published works, namely: *Rubaiyat series, Some Aspects of Sufism AS Understood and Practiced Among the Malays, Raniri and the Wujudiyah of 17th Century Acheh, The Mysticism of Hamzah Fansuri, treatise For Muslims, Islam and Secularism, The Concept of Education in Islam, A Commentary on the Hujjat al Siddiq of Nur al Din al Raniri, Islam and the Philosophy of Science, Prolegomena to the Metaphysics of Islam: an Exposition of the Fundamental Elements of the Worldview of Islam* and others...⁶

Later, he continued his doctorate at *the University of London* in England, which focused on theology and natural metaphysics. At this university, al-Attas knew several famous scholars such as Sir Hamilton Gibb (English), Fazlur Rahman (Pakistan), Toshihiko Izutsu (Japan), and Sayyed Hossein Nasr (Iran). For about two years (1963-1965) under the guidance of Prof. Martin Lings, al-

for collecting data is used documentation from others literature which subsequently analyzed by various measures that description, interpretation, and internal coherence. The result of this research is (1

⁵ Irma Novayani, 'Islamisasi Ilmu Pengetahuan Menurut Pandangan Syed M. Naquib Al-Attas Dan Implikasi Terhadap Lembaga Pendidikan International Institute Of Islamic Thought Civilization (ISTAC) | Jurnal Al-Muta'aliyah : Jurnal Pendidikan Guru Madrasah Ibtidaiyah', 2017 <http://ejournal.kopertais4.or.id/sasambo/index.php/mutaaliyah/article/view/2812> [accessed 30 December 2022].

⁶ Anita Mauliyah, 'Gerakan Islamisasi Ilmu Pengetahuan Naquib Al-Attas', *EL-BANAT: Jurnal Pemikiran Dan Pendidikan Islam*, 6.1 (2016), 111-21 <https://doi.org/10.54180/elbanat.2016.6.1.111-121>.

Attas completed his studies. He earned a Ph.D. (doctor of philosophy) in Islamic philosophy and Malay Islamic literature by defending his dissertation entitled *Mysticism Hamzah Fansuri* with cum laude predicate. This dissertation has been recorded using the title “Hamzah Fansuri’s mysticism.”⁷

He is also active in various organizations, is a permanent lecturer at the University of Malaya, and has held multiple positions. From 1968 to 1970, he served as coordinator of the department of literature on Malay studies. From 1970 to 1973, he served as dean of the faculty of literature.⁸

Al-Attas founded a higher education institution that is claimed to be the International Institute of Islamic Thought and Civilization in Kuala Lumpur. Through this forum, al-Attas and several colleagues and students conducted studies and research on Islamic thought and civilization and provided a critical response to western culture.

2.2 Knowledge According to Syed M. Nauqib Al-Attas

2.2.1 Definition of Science

Al-Attas classifies knowledge into two parts; the first is that knowledge comes from Allah and is given to humans as one of His gifts. The second is achieved by a functioning and imaginative soul based on its logical efforts through experience, examination, and study. From the two definitions, it can be understood that the arrival of knowledge is from Allah to the human spirit. Second, the appearance of human nature as the object of knowledge through efforts to concentrate on science.⁹

Something can be considered science as long as it is perceived as an apparent belief. Al-Attas argues that the idea from an Islamic point of view is natural and part of the most profound limits of the human soul, apart from a recommendation. The belief here is faith; it combines affirmations of the other world or mind and actual affirmations, in addition to confessional statements. So science is the truth described by the term *haqq*, which exemplifies something, be it suggestion or philosophy.

⁷ *Suplemen Ensiklopedi Islam*, ed. by Ichtiar Baru van Hoeve, PT, Cet. 1 (Jakarta: Ichtiar Baru van Hoeve, 1996).

⁸ Syed Muhammad Naquib Al-Attas, *Islam Dalam Sejarah Kebudayaan Melayu* (Mizan, 1990).

⁹ Lailah Alfi Alfi, ‘Konsep Ilmu Menurut Syed Muhammad Naquib Al-Attas (Analisis Buku Islam Dan Filsafat Sains)’, *Tasfiah*, 2.2 (2018), 195 <https://doi.org/10.21111/tasfiah.v2i2.2580>.

Based on the clarification above, it is very likely to be felt by the Islamic view. Allah's revelation is the main source of knowledge related to reality and fundamental truth centered on animals and Khaliq. This view is a striking difference from the western perspective on science.

2.2.2 Knowledge Resources

In contrast to today's mainstream way of thinking about information sources and techniques, al-Attas describes knowledge as coming from Allah and acquired through various sources, to be specific: sound detection, authentic news based on power, presence of mind, and instinct.¹⁰

1) Healthy senses

Like al-Ghazali's opinion, it is natural that the five senses are more dominant in humans. Because the five senses are the first gate compared to reason in accepting a truth, it will be easy to get it if the mind has a strong position and can control the five senses and imagination. The five senses are likened to the warriors of the heart scattered in every department and working in their respective areas to report to the mind.¹¹

2) Reason and intuition

Intuition comes to a person when he is ready for it when both his understanding and experience have been arranged to acquire and interpret it. However, the degree of intuition attained through a reasonable and objective strategy only satirizes a specific part, and not the whole, of the nature of the experiment. Intuitive levels in higher periods of human development, attained by prophets and saints, convey a unique perspective on the nature of exploration in a broadly inclusive way.

3) News

Through the heart, a reasonable soul (al-nafs al-natiqah) can recognize the truth (al-haq) from blunders (al-bathil). Insight into feeling the word correlation or reason not reversed (wijdan). For this situation,

¹⁰ Alfi.

¹¹ 'Filsafat Ilmu Al-Ghazali : Dimensi Ontologi Dan Aksiologi / Dr. H. Saeful Anwar, M.A; Editor: Drs. Maman Abd. Djaliel | Perpustakaan UIN Sultan Syarif Kasim Riau' <http://inislite.uin-suska.ac.id/opac/detail-opac?id=2103> [accessed 21 April 2022].

reason and instinct are interconnected and combined through wisdom (intelligence).

2.2.3 Classification of Science

Al-Attas separates knowledge into two parts: the study of light (*ma'rifah*) and science. *Ma'rifah* studies only exist in living things. This information affects the individual to be aware of, and something to be mindful of through different words or ways can be felt clearly, after each time there is a common tendency and belief between the two and a desire to be felt without help from others. Anyone who needs to share mysteries and inner states. Suppose you really want to get closer to the object of his insight. In that case, he usually needs people who need to know to realize and acknowledge something you need to be aware of in the right way, according to the character and level that he needs. Science in the next classification concerns physics and the elements associated with it, which can be achieved through scientific and actual power. This information is arbitrary, and its transmission follows a layered manner. Limitless knowledge. However, he must know his benchmarks in seeking knowledge due to limited instincts, abilities, age, and human needs.¹²

2.2.4 The Idea of Islamization of Science Syed M. Nauqib Al-Attas

Islamization comes from the root word 'Islam,' which etymologically means workers/workers and righteousness, whereas, in the expression, a defender of religion surrenders to Allah in a structure ordered through the Prophet Muhammad. In the light of the Qur'an. Islamization means Islamization. Islamization as an Islamic cycle applies not only to human Muslims but also to issues that concern individual needs. One thing that affects many individuals is information.

The Islamization of science is a reaction to the cultural emergency brought about by today's western schools, which rely on a more realist perspective. The Western school believes that training is not to make individuals intelligent but to see reality as something physically crucial to people. This western view has recently become one of the causes of the current cultural emergency. Apart from that, the Islamization of science also emerged as a response to the idea

¹² Alfi.

of a polarity between religion and science, for example seeing that the nature, technique, construction of science and religion were completely different, or could be considered so disconnected. Religion expects or sees problems from a standardized perspective. Meanwhile, science sees it from the perspective of goals.¹³

Religion looks at matters and arrangements through divine direction, while science looks at human trial and error and good judgment. Hard lessons and the reality of strict lessons are accepted as God's guidance, and the truth is seen as truth, while the reality of science is relative. Religion rambles about inconspicuous things, while science only deals with observational stuff.¹⁴

a. Background to the Islamization of Science

Al-Attas stated that: "The best challenge that is surreptitiously emerging today is a test of information, of course, not as a test of forgetting, but rather as information that is perceived and spread throughout the world by Western human progress. Western information has become dangerous because it has lost its true meaning due to unjustified understanding. It has also caused chaos instead of harmony and equality."¹⁵

Moreover, Syed al-Attas explains that western knowledge raises doubts and guesswork regarding methodology to a "scientific" level. Doubt is¹⁶ a good and quite particular epistemology for acquiring knowledge.¹⁷ In addition, western science is not constructed based on religious teachings and beliefs. But it is built by cultural traditions and reaffirmed by philosophical speculations related to worldly life, which makes humans rational beings.

Western civilization also adopted a rational and scientific spirit of Islam, but this sensible and scientific spirit of knowledge was built or renovated in western culture in Western culture. This fusion gave birth to a dualistic personality in world thinking, cultural values, and western civilization. Western knowledge is not neutral but has been poured out

¹³ Marjani Alwi, 'Islamisasi Ilmu Pengetahuan Kontribusi Dalam Mengatasi Krisis Masyarakat Modern', *Inspiratif Pendidikan*, 6.2 (2017), 259 <https://doi.org/10.24252/ip.v6i2.5230>.

¹⁴ Prof Dr H. Abuddin Nata M.A, *Manajemen Pendidikan: Mengatasi Kelemahan Pendidikan Islam di Indonesia* (Kencana, 2012).

¹⁵ Muslem Muslem, 'Konsep Islamisasi Ilmu Pengetahuan Dan Penerapannya Dalam Pendidikan Islam (Studi Pemikiran Syed Muhammad Naquib al-Attas)', *TAZKIYA*, 8.2 (2020) <http://jurnaltarbiyah.uinsu.ac.id/index.php/tazkiya/article/view/571> [accessed 22 April 2022].

¹⁶ *Islam dan filsafat sains*, ed. by Syed Muhammad Naquib al-Attas and others (Bandung: Mizan, 1996).

¹⁷ Muslem.

and must be polluted by dualistic western character and culture. A further consequence of this worldview is that it is dualistic; the concept of Western legitimacy is not formulated on expressing religious knowledge or beliefs but on cultural traditions solidified by a foundation of philosophical opinions and reflections related to worldly life centered on humans as physical and rational beings.

Again, western epistemology glorifies skepticism, and for Syed al-Attas this will create inner tension, generating an unbroken will to seek and initiate expeditions in search of new and further discoveries. However, Syed al-Attas explained further that the truth could only be achieved by *guidance* (God's guidance). It can be understood the idea of the Islamization of science by Syed al-Attas is: Intellectual reaction to the negative consequences of western science as described above, which can be increasingly seen and experienced by society, which according to him, is the result of a crisis based on western science, is the conception of reality or world view (life) that is attached to every science, which after that spreads to epistemological issues, such as sources of knowledge, channels for acquiring knowledge, problems of truth, language, and so on regarding scientific issues.¹⁸

This is where the real specification of the Islamization of knowledge lies, which was initiated by Syed al-Attas; he seeks to replace the view of life (worldview) with the Islamic view of individuals who can then build the development of knowledge based on Islamic values, both at the ontological, epistemological and ecological levels. This is because science will always remain secular if it is not based on views of life and monotheism. Likewise, an epistemology will continue to explore and interfere if it is not based on a correct or Islamic ontological basis. Likewise, with the development of knowledge that is already Islamic, it will be damaged in the hands of immoral people because it needs to be handled from an axiological perspective.¹⁹

b. Process of Islamization of Science

Al-Attas voiced that the strategy of Islamization of data can occur in two ways, firstly, by breaking off the parts of the standards and plans that shape

¹⁸ Muslem.

¹⁹ Muslem.

western culture and progress. It can be said that the separation from all substances is the entry point for the lifestyle that started human progress, which westerners conveyed. For example, can we take a language? The language here provides an open door for the way of life that makes western culture common for Muslims. Starting from language clients to language care can be the first step for Muslims to lose their severe lifestyle as human beings.

Second, for al-Attas to integrate Islamic components and essential ideas into every piece of information that is still relevant, regarding the importance of this next idea, al-Attas returns to the main idea, namely integrating Islamic qualities into the components of science. Thus, the features that exist in Islam are remembered for information brought from the West because the info is nonpartisan from the components that come from a strict framework. For example, one of them remembers the power component of science. Transcendentalism is a critical premise in creating examples of information Muslims desire.²⁰

With the two cycles sent by Nauqib al-Attas, it is fantastic that Muslims facing an enormous shock of secularism have to guess at this development. Muslims are obliged to do whatever is necessary to make sense of the Islamization of science in the current cultural emergency. The Islamic Ummah must dominate and be capable of the latest knowledge, which is highly developed in terms of standards, ideas, techniques, issues, and topics. This is vital so that Muslims can observe new ideas that align with monotheism's guidance.²¹

c. Movement for the Islamization of Science Syed M. Nauqib Al-Attas

In the main development period, the eastern opposition was brought out through developments echoed by Jamaluddin al-Afghani and his men. The first motivation of al-Ijtihad wa al-Jihad that was reflected by al-Afghani was the thought that deconstruction from within and the development of barriers from it must be carried out by Muslims so that Muslims generally are not trapped under western control. Al-Afghani's protection from western intercession is opposition from a logical point of view, but also in

²⁰ Raha Bistara, 'Menguak Islamisasi Ilmu Pengetahuan Syed Naquib al-Attas', 14.

²¹ Alwi.

political power simply by joining the Muslims under the banner of Islam. This bond of friendship for the sake of religion must be fought for thought, thought, and activity. In this way, the basis of Islam is planned as a central hub for the progress of the world²², all the same developments echoed by al-Afghani preferring not to lay down an Islamic political caliphate because it is difficult to frame it in Muslim international relations.²³ All things being equal, the developments echoed by al-Afghani prefer not to put down an Islamic political caliphate because it is difficult to frame it in international Muslim relations.

The completion of the core meeting of Islamic change has emerged, which Aufklarung embraced in Islam pioneered by Syed Naquib al-Attas, which will be continued later by other Muslim researchers. This time awareness is like that. Currently checked the above for the most part. The perspective initiated by the scholar is rigorous, social, financial, and logical. The possibility of Islamization echoed by al-Attas implies awareness for Muslims who have hegemony of the possibility of secularism developed by the West.

Aufklarung, the enlightenment in the West affected all areas of life, especially science. The possibility of al-Attas also contains all aspects of life, problems, and definitive objects of every Muslim, both exclusively and although in general,²⁴ this is an obligation that every Muslim must fulfil, they are obliged to advance the Islamization of information echoed by al-Attas because awareness can occur widely in the East.

As a caliph on earth, humans have essential components, namely specific physical and mental organs (*nafs*); this spirit element is higher than just a fundamental aspect considering that spirit is power.²⁵ This is one of the elements that are part of the effort to Islamize science, and this is one

²² Andi Saputra, 'Pan-Islamisme Dan Kebangkitan Islam: Refleksi Filsafat Sosial-Politik Jamaluddin Al-Afghani', 14.2 (2018), 17.

²³ Albert Habib Hourani and others, *Pemikiran liberal di dunia Arab* (Bandung: Mizan Media Utama, 2004).

²⁴ Muhammad Sakti Garwan, 'Urgensi Islamisasi Ilmu Syed Naquib Al-Attas dalam upaya Deskonstruksi Ilmu Hermeneutika Al-Qur'an', *Substantia: Jurnal Ilmu-Ilmu Ushuluddin*, 21.2 (2019), 125 <https://doi.org/10.22373/substantia.v21i2.5668>.

²⁵ Makhfira Nuryanti and Lukman Hakim, 'Pemikiran Islam Modern Syed Muhammad Naquib Al-Attas', *Substantia: Jurnal Ilmu-Ilmu Ushuluddin*, 22.1 (2020), 73 <https://doi.org/10.22373/substantia.v22i1.5531>.

of the elements introduced by Naquib al-Attas. For him, metaphysics is the most critical element in the Islamization of science and what is absent in western epistemology, both rationalist and reality. This conflict over the West of paradigm has spread sharply in the lives of Muslims.

Islamic Worldview

In modern life, science and science are developing rapidly, showing a more conscious and open mind of many people to explore various types of existing knowledge. We cannot deny that apart from that, new sciences, discoveries, and motivations can emerge for human life on earth. New challenges sometimes lead humans away from their religious values, especially Islam. Various theories exist in this world, for example, the philosophy of positivism. Positivism makes many modern humans tend to be secular²⁶. Secularism shows that a person's condition is more urgent to seek the truth; it can distort human thinking if it is too extreme. Before anything on this earth, there must be an idea or someone who creates it with a scientific theory.

The knowledge born from a religious paradigm will be an objective science; the objectivity of existing knowledge can be experienced by its adherents and all of humanity.²⁷ Next, the scholars of Islamic studies divided Islamic knowledge into three urgent matters: Islamic studies, religious knowledge, and Islamic knowledge.²⁸ As practised in the history of human life, Islamic studies must be the foundation of every human action. This matter is absolute and only changes when there is a discrepancy with the time humans feel. Religious knowledge, as the leading spirit of Islamic knowledge, is the main foundation and is very important for humans to carry out. Spiritual knowledge, which contains faith, worship, morals, and reading the Koran, must be understood properly and correctly to avoid the secularism of western doctrine. As a result of achievements in implementing Islamic studies and religious knowledge, Islamic knowledge will surely guide humans towards an advanced civilization and a humane and prosperous life. That is, to achieve a perfect civilization, it is necessary

²⁶ Alfi.

²⁷ Nur Jamal, 'Model-Model Integrasi Keilmuan Perguruan Tinggi Keagamaan Islam', *KABILAH: Journal of Social Community*, 2.1 (2017), 83–101 <https://doi.org/10.35127/kbl.v2i1.3088>.

²⁸ Abd Mukti, 'Pardigma Pendidikan Islam Dalam Teori Dan Praktek Sejarah Periode Klasik Hingga Modren', *Medan: Perdana Publishing*, 2016.

to have pillars that stand tall and solid so that they become the main foundation of human civilization. Everything practised in human life must begin and give rise to the leading spirit of Islamic knowledge. Even today, the doctrine of secularism is a latent danger to the development of human world thought. Modern man thinks that he and his civilization were formed based on progressive thinking and are free from all the boundaries established in the dark ages. However, what is seen in modern humans and modern civilization is an individualistic and split concept that ultimately only brings down one another between theories.²⁹

The tendency to prioritize authority and intuition with scepticism makes humans ignore the presence of God, obviously if they put aside divinity so that people who are true Muslims can fade their faith if Muslims do not believe in the oneness of God. They cannot guess or be sure of the truth. Human senses, even though humans are judged as perfect living beings. However, our lack of acknowledging that reason is a spiritual substance that allows it to identify truth and distinguish falsehood.³⁰

The scientific method developed by Syed Muhammad Naquib Al-Attas is in stark contrast to the methodological thought of western science, because Syed Muhammad Naquib Al-Attas explained if knowledge comes down from Allah, then it is captured through the senses of a healthy mind including thinking, seeing, and leading to those who are truly believed to be a scholar or an authority he called, then combined with common sense and intuition.³¹ Divinity is always the basis of knowledge and revelation as a matter that must be conveyed and carried out in the initial framework of Islamic philosophy of thought. SWT. Creating the world and everything in it, controlling its life cycle, and ensuring that everything that happens to it we can learn, and indeed, we must be sure of the truth. Almost everything has been arranged to have causal ties and become material for human intuition of how humans are just one of their perfect creatures and may only worship him as the person who created him. The world trampled on is only an intermediary for humans to do good and build civilizations that

²⁹ Melinda Rahmawati and others, 'Islamic Worldview: Tinjauan Pemikiran Syech Muhammad Naquib Al-Attas dan Budaya Keilmuan Dalam Islam', *NALAR: Jurnal Peradaban dan Pemikiran Islam*, 4.2 (2020), 77-91 <https://doi.org/10.23971/njppi.v4i2.2165>.

³⁰ Mukti.

³¹ Syed Muhammad Naquib al-Attas and others.

can bring prosperity to the people. At the same time, the afterlife is the beginning and end of human expeditions that must be made a reflection of all the things that are done throughout life on earth.³²

3. Method

This research is qualitative research with a literature study that uses books and other literature as the main object. The type of research used is qualitative research which produces data in the form of notes and descriptive information contained in the text under study.³³

Libraries are a type of research that carries out activities such as reading books or magazines and other data sources—collecting data from various literature in libraries and other areas. From the explanation above, we can understand that library research does not only read and record data that has been collected. But more than that, researchers must be able to process the data collected bit by bit in library research.

In this research, the authors used the library research method for at least several reasons, *first* is that the data source is not always in the field. Sometimes sources of information can only be obtained from libraries or other documents in written form, whether they come from journals, books, or other literature.

Second, a literature study is needed as a way to master new indications that are occurring that are not yet understood; then, with this literature study, you will be able to understand these symptoms. So that in overcoming the existing signs, the writer can develop a concept to solve the problems that arise.

The third is that library data remains reliable in answering research questions. However, empirical information or data that others have collected, whether in the form of books, scientific reports, or permanent research reports, can be used by library researchers. Even in this case, certain field data is still not necessary enough to answer the research questions to be carried out. This study uses a philosophical approach to exploring the meaning and knowing what is behind reality, thinking deeply to find wisdom from something that exists.

This research comes from documents in the form of books, journals, notes, research, and articles written by al-Attas or academics who are concerned with

³² Rahmawati and others.

³³ Ida Bagus Mantra, *Filsafat Penelitian & Metode Penelitian Sosial*, Cet. 1 (Yogyakarta: Pustaka Pelajar, 2004).

this field. Data analysis uses the inductive method, in that this study broadly reveals the Islamization of knowledge, after which it is narrowed down to examine al-Attas's thoughts on the Islamization of Science.

4. Results and Discussion

4.1 Islamization of Science Syed M. Nauqib Al-Attas in the Era of Society 5.0

4.1.1 Smart Society

Serpa presented several definitions that he found related to the creation of society 5.0 in his country, Portugal. He cites several places where the concept of society 5.0 originates, namely Japan, including the notion, according to Harayama, that "society 5.0 means a new society built on society 4.0, which aims to create a prosperous society centred on people". In addition, Serpa said the 5.0 agency proposes to "enhance the potential of the individual's relationship with technology to drive an increase in the quality of life for all through a *super-smart society*," and what has arisen, in part, is the result of implementing the concept of industry 4.0. and the impact. It was also revealed that industry 4.0 is often referred to as the fourth industrial revolution because of the profound influence it has brought. This is also considered a revolution because it will bring up a new paradigm in the production process applied in several fields of activity.³⁴

4.1.2 Era Society 5.0 in the perspective of the Islamic religion

The development of information and communication technology is currently being developed. It is in line with the discovery and development of knowledge in the field of information and communication to create tools that support the development of information technology, starting from communication systems to one-way or two-way (interactive) communications. This progress has provided comfort and prosperity for human life, and a means to perfect human tasks as servants of Allah and His Khalifah because Allah SWT has given gifts in the form of pleasures for humans which then complement each other, namely the skills of religion and technological delights.

Al-Qur'an does not provide detailed instructions for this matter, but Al-

³⁴ Ibnu Mahmudi, 'Urgensi perilaku keagamaan pada Era Society 5.0', 3 (2019), 10.

Qur'an provides essential capital in the form of reasons and raw materials to be explored and used to be processed so that it is helpful for human life. Because the human task has been ordained by Allah to become the caliph fil-Ardl, as the caliph on earth with the task of guarding and caring for what Allah SWT has given, and making humans noble creatures compared to other creatures, this verse is a recommendation for anyone working in science and technology. Technology is used to try to develop various sciences so that they reach the lattice of the earth and sky. However, the Qur'an warns that humans are realistic because no matter how good their plans are, even if their knowledge is complete, they are not prepared inside, so there will only be futility. The completeness referred to in this verse means that there is power and that power is science and technology. Without mastery in science and technology, humans cannot get what they want, no matter how big it is. Therefore, humans are constantly challenged to continue to develop science and technology.³⁵

As a sign of the greatness of Allah, SWT is the one who has created humans with minds. Science and technology should develop and continue to grow as part of supporting and helping human life. Thanks to science, science and technology have made many aspects of life more manageable. For example, in the past, to find out the time of prayer, Muslims had to see the position of the sun directly with their eyes; now, it's enough to look at the clock hands. Another example is having a cell phone (HP), which makes it easier for people to deliver the news without travelling long distances.³⁶

Next is the word of Allah SWT in Surah Al-Anbiya verse 80: "*We have taught David to make armour for you to protect yourself in your war .*" That information clearly shows that humans must do something with technology. So it is not surprising that the 7th century saw many Islamic thinkers born who were strong, productive, and innovative in developing science and technology.³⁷

4.1.3 Implications

Wang³⁸ stated that collecting the exploratory hypothesis 5.0 is the same

³⁵ Mahmudi.

³⁶ Mahmudi.

³⁷ Mahmudi.

³⁸ Fei-Yue Wang and others, 'Societies 5.0: A New Paradigm for Computational Social Systems Research', *IEEE Transactions on Computational Social Systems*, 5.1 (2018), 2-8 <https://doi.org/10.1109/TCSS.2018.2797598>.

knowledge, which is another strategy: expanding the conventional engineering insight hypotheses into the emerging social virtual actual framework (CPSS). More explicitly, the same insight is highly successful in managing “man in a circle” type problems with social complexity and extraordinary complexities. It plans to see them as clever, pressing, and concurrent answers to uncertain, multiple, and complex issues.

Thus, society 5.0 aims to work on individual personal satisfaction by activating the useful potentials and innovations of modern 4.0. A super-intelligent society has the following characteristics: a general society in which the needs of different individuals are segregated and fulfilled by providing the necessary goods and services in the required quantity to the individuals who need them when they need them and in which everyone can get the very best administrations. Good and carry. With a fun and exciting life. Full of spirits considering their contrasting differences such as age, orientation, area, or language.³⁹ As an end goal and somewhat unavoidable: “he vowed to disrupt society as far as we are concerned, and to develop further how we live endlessly in the public arena, in our own and proficient lives”.

The expected manageable progress will provide people and social order with a massive open door for development, development, and development through human cooperation and co-creation. Nonetheless, these equal advances also present great morals, legitimacy, social security, protection, and security that must be maintained before the actual benefits of open doors can be understood.⁴⁰ This potential social and instructive effect is also reminded by Horikawa (2017) that it is a consequence of innovation with an extraordinarily high speed of progress that invades public activities; as citizens, they are obliged to face the flow of the masses to be more specific and powerful. Terrible impact on everyday life. Fundamental issues of moral, legal, and social woes caused by utilizing the latest innovations for society can be tackled. This conversation takes us further into issues that can also be examined for quick activities to follow.⁴¹

³⁹ Yuko Harayama, ‘Society 5.0: Aiming for a New Human-Centered Society’, 6.

⁴⁰ Center for Research and Development Strategy, ‘Mar./2017 (Workshop Report) Future Services & Societal Systems in Society 5.0 CRDS-FY2016-WR-13 | Publications | Center for Research and Development Strategy’ https://www.jst.go.jp/crds/en/publications/CRDS-FY2016-WR-13_EN.html [accessed 24 April 2022].

⁴¹ Center for Research and Development Strategy.

Juhan Asange Wikileak, quoted by Adjie Suradji in *Kompas*⁴², reveals that in the 21st century, whoever dominates innovation and manages to control public wisdom will succeed. Intelligent innovations such as PCs, PDAs, and advanced cells have replaced direct human jobs. Handling exchanges in banking, transferring assets from one country to the next, instalments for electricity bills and telephone bills, making vehicle loans, administering emergency clinic care, address counselling, ordering vehicles, food, and drinks, paying toll road administration, etc., handled by innovation. Recent innovations and insights created in many ways outperform human execution because of their autonomy from human ways of behaving, including enthusiastic agitation, mental bias, and slow reasoning. In such conditions, Stephen Peddling, as quoted by Haidar Bagir in his composition in *Kompas*⁴³, predicts that there will be simulated intelligence flooding human beings in the last days from now on. Taking advantage of such circumstances, now and then, there will be various positions that ingenious innovations will replace. Therefore, individuals risk losing their jobs. In any case, as pointed out by Haidar Bagir⁴⁴, The current situation must be able to create awareness and enlightenment within individuals to question why they are destroyed by intelligent innovation or engineering knowledge within, so what that person does not depend on actual human potential, but regardless of his actions. Now, They were considering such a creature and its mechanical capacities. The presence of simulated intelligence (manufactured consciousness) is supposed to encourage people to develop and realize their unique capacities.⁴⁵

Likewise, because of the rapid speed of innovation work and its application in various fields, especially in the area of correspondence and financial aspects, as expressed by Azyumardi Azra in *Republika* (2018), this has brought many changes that occurred quickly and widely. Results. This thus brings interruption, separation, and confusion. between legislatures and networks and their establishments at environmental, public, local, and global levels.

⁴² Adjie Suradji, 'Ancaman Radikal Generasi Milenial', *kompas.id*, 2017 <https://www.kompas.id/baca/opini/2017/09/28/ancaman-radikal-generasi-milenial> [accessed 24 April 2022].

⁴³ 'Kolom – Haidar Bagir: Pendidikan Manusia vs. Artificial Intelligence', 2019 <https://islamindonesia.id/haidar-bagir/kolom-haidar-bagir-pendidikan-manusia-vs-artificial-intelligence.htm> [accessed 24 April 2022].

⁴⁴ 'Kolom – Haidar Bagir'.

⁴⁵ Abuddin Nata, 'Respons intelektual muslim Indonesia terhadap gagasan islamisasi ilmu pengetahuan dan relevansinya terhadap tantangan era milenial', *Ta'dibuna: Jurnal Pendidikan Islam*, 8.2 (2019), 199 <https://doi.org/10.32832/tadibuna.v8i2.2250>.

The aggravation or confusion occurs because people, including the teaching universe, are late in responding to human needs or the current responses are invalid.⁴⁶

Hesitating to consider the personality of these thousand years carefully, it seems that the coordination information is increasingly needed and traces his strength. as well as training in the fields of friendship, finance, social, etc., who are currently not ready to work alone but must coordinate and work together utilizing various fields, combining information is a necessity. Today, individuals increasingly understand that to reach this millennium; everyone is expected to have three C mindsets, specifically inventive, open, and cooperative. Being creative or innovative is a natural thing because everyone nowadays can't only wait for opportunities to come but also has to open doors; Everyone is probably not happy with what is presently there because maybe what is currently not applicable. The saying is that experience is everything that educators cannot fully authorize. What to do in the present is to find out and select the previous meetings that are still relevant and expand on the new and more recent ones. Thus, the standard *al-muhafadzah 'ala al-qadimi al-shalih wa al-akhdzu bi al-jadid al-ashlah* (keeping old traditions that are still noble and adopting new and better practices), is adhered to. by world-class Muslims, Nahdhiyyin, seems workable to apply.

Moreover, correspondence is needed because many things the community needs have been communicated in various media. Therefore, utilizing the media of posts is an absolute necessity. While cooperation is required under the pretext of addressing humanitarian concerns, joint efforts with various associations are commonplace. Developing an imaginative, open, and cooperative attitude implies an essential part of the exercise related to information mixing, as referred to earlier.⁴⁷

5. Conclusion

Al-Attas's ideas on western science are crucial, especially in the current conditions; the human condition entering the 5.0 era makes life very dependent on existing technology and science, especially with what was developed by the

⁴⁶ Nata.

⁴⁷ Nata.

West. The Islamization of the science movement is needed to integrate science and religion. No matter how great humans are in science, human abilities are limited. An understanding of monotheism and religious values needs to be constructed in the human soul so that humans can humanize humans, not be complacent and rely only on an experience of secularism which ultimately leads to confusion, scepticism, and deification of science and technology. This paper is still limited to the study of Syed M. Nauqib Al-Attas based on a literature review. This paper can be followed up with research on the thoughts of Syed M. Nauqib Al-Attas compared to other reforming thinkers who both accept and reject the idea of the Islamization of Science. There also a needs for empirical research on the Islamic notion of science in the education curriculum

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