The Islamization Process by Syed Muhammad Naquib Al-Attas and Its Relevance on Islamic Science

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Article Info

ABSTRACT

Al-Attas detected a striking difference between modern science from the West and science that developed in Islam. Secular Western styles and civilizations have colored the knowledge that has spread to the Muslim community. If Muslims consume secular Western knowledge, it is certainly contrary to the goals and views of Muslim society. On this basis, al-Attas provides an alternative to answering these problems by developing the concept of Islamization of science. This research is library research, which aims to find out and understand the concept of Islamization of science developed by al-Attas using the descriptive-analytical method. Al-Attas defines Islamization as the liberation of man from magical, mythological, and animistic traditions and the shackles of secularism. The Islamization of al-Attas science seeks to identify, separate, and alienate elements of Western civilization in the body of science so that science is clean from Western elements that are not following the spirit of Islam. Islamic scholarship is closely related to education, where the people in control in the world of education must understand the field of Islam and Western civilization in the sense that there is a balance of knowledge possessed by each individual.

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1. INTRODUCTION

The Islamization of science has become a popular term among Muslim intellectuals in the national and international levels. It is an attempt to bring together the Muslim community's way of thinking and acting concerning the development of the modern world. (Soleh, 2016) It has been going on since the beginning of Islam until today. The verses revealed to the Prophet Muhammad (PBUH) clearly emphasize the spirit of the Islamization of science. One of the verses relating to the Islamization of science is QS An-Naml: 15, which means indeed, we have given knowledge to Daud and Sulaiman, and both of them say, "Praise be to Allah who has preferred us the most of his servants who believe in Allah (Al-Maraghi, 1987)."

As an international movement, the Islamization of science was initially introduced by Ismail Raji Al-Faruqi of the International Institute of Islamic Thought in the United States in 1980. Previously, the idea was initiated by Syed Muhammad Naquib al-Attas from Malaysia. Meanwhile, in Indonesia, Kuntowijoyo has developed this idea under Islamic scholarship (Kuntowijoyo, 2007).

Al-Faruqi said that modern science has become dry due to the secular paradigm, even separated from theological values. The separation of modern science from theological values has a negative impact. In its application, modern science sees nature and its laws and patterns, including humans, as material and incidental things that exist without God's intervention (Al-Faruqi, 1982a). Therefore, humans can destroy Islam's spirit without considering its spiritual values. Al-Faruqi tried to make monotheism as a guide for practical efforts in the process of Islamization of science widely (A. Taufik, 2005). Tauhid is the principle of science (Anwar, 2003). As a principle of science, monotheism is an acknowledgment that Allah is the truth (al-Haqq), He exists, and He is One (Al-Faruqi, 1982b).

Al-Attas, as the pioneer of the Islamization of science, said that no knowledge base is neutral, so it cannot stand value-free. Western culture and civilization have spread knowledge to the community, including the Islamic community. Such knowledge is infused with the character and personality of secular Western civilization. Therefore, al-Attas views Western civilization as unsuitable unless it has been sorted from secularism (Mauliya, 2016).

According to Al-Attas (1981), the Islamization of science is the liberation of humans from magical, mythological, animistic traditions and the shackles of secular understanding of thought and language. Islamization of science moves from context to text and makes scientific knowledge as subjective. The Islamization of knowledge has two main processes: first, the verification process, and second, incorporating Islamic elements and key concepts into each relevant branch of contemporary science.

Based on al-Attas' statement, it shows that the Islamization of science is expected to free Muslims from the understanding of dualism which is contrary to Islam and even makes it secular (Ruchhima, 2019). Therefore, he seeks to restore the glory of the Muslims and return things to their nature. What nature means is the concentration of knowledge that is developing or existing back to Islamic civilization, as the peak of success that the Muslims have achieved.

The concept of Islamization of science initiated by al-Attas is suitable in responding to the dualism of education that is currently happening. The education system, especially in Indonesia, is still very thick with the influence of the dichotomy that comes from the West, the separation between Islamic and Western science. Its application impacts the separation of knowledge between religious sciences and secular sciences. This dualism is very striking in Islamic universities and public universities' existence. Such conditions result in weaknesses for each university, where Islamic-based universities are weak to Western (general) theories, while public universities are weak to Islamic studies. Considering such a phenomenon, al-Attas provides an alternative to overcoming these problems, namely the idea of Islamization of science.

2. METHOD

This research is on library research through collecting data related to the topic from books, notes, or reports on previous research. The initial step used is to classify data related to research problems, such as books, journals or other media discussing the Islamization of science in general, and those related to Islamization of science al-Attas. In processing data, the researcher used the descriptive-analytical method. At the data description stage, it is done by describing the object of discussion and providing details on the object under study, selecting and sorting one argument with another to obtain clarity, and displaying the data (Sudarto, 2003). At this stage, knowledge will be obtained as a novelty. In analyzing this data, processes and steps are systematically arranged to obtain the answers to the research problems.

3. RESULTS AND DISCUSSION

Syed Muhammad Naquib al-Attas was born on September 5, 1931 in Bogor, West Java. His family lineage can be traced back thousands of years through the lineage of Sayyid in the Ba'Alawi family in Hadramaut with a lineage that goes back to Imam Hussain, the grandson of the Prophet Muhammad (Soleh,

2016), among his ancestors there were guardians and scholars. One of them was Syed Muhammad Alaydrus (from his mother's side), the teacher and spiritual guide of Syed Abu Hafs 'Umar Syaiban from Hadramaut, who brought Nur al-Din al-Raniri, one of the foremost scholars in the Malay world, to the Rifa'iyyah order. Syed Muhammad Naquib al-Attas' mother, namely Syarifah Raquan Alaydrus, came from Bogor, West Java, and was descended from the Sundanese aristocracy of Sukapura.

From your side, al-Attas' grandfather named Syed Abdullah Ibn Muhsin Ibn Muhammad al-Attas was a wali whose influence was not only felt in Indonesia, but also in Arab countries. His grandmother Ruqayah Hanum was an aristocratic Turkish woman who had been the queen of Johor. He is married to Syed Abdullah al-Attas and has a son, Syed Ali al-Attas, the father of Syed Muhammad Naquib al-Attas (Daud, 2003). In Islamic tradition, people who get the title Sayyid are direct descendants of the Prophet . The official genealogy of the al-Attas family contained in his private collection indicates that he was the 37th descendant of the Prophet Muhammad.

Looking at his family background, al-Attas can be categorized as a blue-blooded descendant. Al-Attas comes from a socio-culturally unusual family, he comes from the aristocratic group, in al-Attas not only flows blue blood but also noble and high religious spirit and emotions in the hierarchy of Islamic spirituality, namely nobility and personal purity. as taught in Sufism.

At a relatively young age, al-Attas has received education from his family. From a family that came from Bogor, he received an education in the field of Islamic sciences. Meanwhile, from his family in Johor, he received education in literature, language, and Malay culture. At the age of 5, al-Attas and his family immigrated to Malaysia. However, at the age of 10 he returned to Indonesia and continued his education at the 'Urwah al-Wusqo (Sukabumi) school. At this school al-Attas studied and gained an understanding of the strong Islamic tradition, especially regarding tarekat. This was because in Sukabumi at that time, the Nasabandiyah congregation had developed.

In 1946, al-Attas entered the army as a Cadre Officer in the Malay-British army. Because of his expertise, he was enrolled in military education and training at Eaton Hall, Chester England, until he finally reached the rank of Lieutenant (Eposito, 2001). However, in 1957 al-Attas decided to resign. He continued his studies at the University of Malaya and then at Mc. Gill University Mentreal Canada to get a Master of Art (M.A) with a thesis entitled Raniry and the Wujudiyyah of 17 Century acheh, he graduated with satisfactory marks in the field of Islamic theology and metaphysics (Daud, 2003). His interest in Sufi practice in Indonesia prompted him to write a thesis on the theme of Sufism. One of the reasons was that he wanted to prove that the Dutch did not carry out the Islamization that developed in Indonesia, but purely from the efforts of the Muslims themselves (Muslem, 2019).

Al-Attas continued his education at the University of London and earned a Ph.D (Philosophy Doctor) in Islamic philosophy and Islamic Malay literature with a dissertation entitled Mysticism Hamzah fansuri. After completing his education, he devoted himself to the University of Malaya as a lecturer. In 1972 he was appointed professor of Malay language and literature.

From this moment, he began to change the academic structure of the faculty. He required each department to plan and manage its academic activities in coordination with other departments in the same faculty. During the challenges of other lecturers, he became the person in charge of efforts to make Malay the language of instruction in faculties and universities.

Apart from being a scientist proficient in various fields of science such as literature, history, and philosophy, Al-Attas is also an expert in writing calligraphy. His calligraphy works were exhibited at the Tropen museum, Amsterdam in 1954. He is also a remarkable architect, as evidenced when the Malaysian government trusted him to build the ISTAC campus with designs and designs that are characterized by Islamic architectural art packaged in a traditional, modern, and cosmopolitan style (Muslem, 2019).

3.1. The Islamization of Science

The term Islamization of science for al-Attas comes from his general idea of Islamization. The Islamization of science is explained clearly by al-Attas, as the liberation of humans from magical, mythological, animistic, and national-cultural traditions that are contrary to Islam and from the shackles of secular understanding of thought and language (صباحى, n.d.). According to him, Muslims are those whose thoughts and language are no longer controlled by magic, mythology, animism, national and cultural traditions, and secularism (Al-Attas, 1992).

Al-Attas characterizes Islamization as a process of liberation because it involves the liberation of the human spirit, which influences his body. This process creates harmony and peace within one's self on his nature. According to Al-Attas (1981), The crucial problem faced by Muslims is how to rediscover the

basic concepts of Islam in dealing with secularistic science to become Islamic. In overcoming the problems, he offers a solution called the Islamization of science.

According to al-Aattas, science was originally the concept of Islam in the 7th-14th centuries AD. Muslims evidence this by controlling most of the world's regions and building a civilization that was unrivaled in its time. It was marked by a scientific revolution that occurred on a large scale in the Islamic world. Several scholars have also emerged in various disciplines of knowledge, both in the religious and non-religious fields (general knowledge). One interesting thing is that scientists at this time have a view that shows the unity between science and faith. The scientific tradition in Muslim society at that time had a very "Islamic" value because of the strong influence of Al-Qur'an.

However, the nature of science is gradually changing by the times. This change coincided with the revolution that occurred in Europe. Since the Enlightenment in Europe, the development of sciences in all fields of study has been very rapid and almost entirely spearheaded by Western scientists and scholars. As a result, the science that developed is from the reference of Western philosophical thought influenced by secular understanding. Thus, the concept, interpretation, and meaning of science itself cannot be avoided from secularism (Hashim, 2005).

The emergence of awareness that the scientific paradigm influenced by secular understanding has made modern knowledge dry and lose its purity (separate from monotheism and theological values) (M. Taufik & Yasir, 2017). The loss of the sacred aspect of the concept of Western science and Muslim scientific attitudes, which causes stagnation after separating revelation from reason, is considered equally dangerous for the development of Islamic scholarship. Therefore, an idea emerged to bring together the advantages between modern West and Islam, then modern science with the breath of monotheism was born. It is expected to minimize the process of secularization of society that occurs in Europe which is then exported to the Islamic world.

There are two important aspects in the issue of Islamization; thought and language. The first reason is that someone does everything based on his thoughts. Thus, if a person's thinking is secular, his outlook on life will also be secular. For example, when a religious person deals with his worldly activities, the spirit of religion is not brought into his life. He is indifferent and does not care about the afterlife because he believes that life is only in this world. If someone has reached this level, he thinks he is everything and there is no higher authority than himself. Thus, his deeds will also be done based on his own heart; this is the process of changing the focus from God to humans, as stated in the core of Humanism Philosophy (Alatas, 2006).

In the issue of Islamization, language is a very important part because it is a cultural phenomenon formed based on a nation's historical experience. Due to differences in experience between one nation and another, the language also differs. The difference here is in terms of semantics, so we encounter many concepts and terminology found in one language but not another. One example is the difficulty faced by translators from Arabic to English.

Arabic is a metaphysical language due to the existence of the Qur'an, while English has turned into a technical, mechanical and anti-metaphysical language. Therefore, many keywords from Arabic cannot be translated into English because of the absence of the same concept. One of the most concrete examples is qalb, fu'ad, and lubb. The word that can describe the three is only heart, while in Arabic, the three terms describe different levels of the heart. Due to the absence of the same terminology in English, these three words can only be translated with "heart". As a result of the inaccuracy of translation, one's understanding of something will also be incorrect.

Al-Attas defines the Islamization of science as an attempt to identify, separate, and alienate Western civilization's dualistic, secularistic, and evolutionary elements, from the body of knowledge so that knowledge is free from those elements. Because these elements and whatever they dip into do not describe the content of factual knowledge but only determine the form and character in which knowledge is conceptualized, evaluated, and interpreted according to the Western worldview.

Comparing Islam with contemporary philosophy and science, as al-Attass realizes, there are similarities, especially in matters relating to the sources and methods of science, the unity of ways of knowing logically and empirically, the combination of realism, idealism, and pragmatism as cognitive foundations for science. He asserts that there are several fundamental worldview differences (divergent worldviews) (Al-Attas, 1995). *Wordviews* Islamic worldview means the Islamic view of wujud (ru'yat al-Islam lil wujud).

Table 1. Islam and Western *Worldviews*

No	Element	*Worldviews* Islam	*Worldviews* Barat
1	Basic	Tauhidi	dichotomy
2	Principle	Revelation, hadith, reason, experience and intuition	Ratio, philosophical speculation
3	Nature	Authenticity and study	Rationality, open and always changing
4	The meaning of reality and truth	Based on metaphysical studies	Empirical social, cultural views
5	Study object	*Visible* and *invisible*	Community values

From the table above, it is clear that there are fundamental differences between Islamic and Western worldviews that cannot be compromised (صباحى, n.d.). Islamic worldviews are not based on objective-subjective, historical-normative, or textual-contextual dichotomies. However, reality and truth are understood by the monotheistic method, where there is a unity between empirical, rational, deductive, and inductive methods, as scholars in the past used various methods in their investigations.

Reality and truth in the Islamic concept are not merely thoughts about the senses and the role of humans in history, society, politics, and culture as in the secular Western concept of the world and only pay attention to the empirical world. Nevertheless, it interprets reality and truth based on a metaphysical study of the empirical and non-empirical world. Thus, Islamic worldviews include the world of the hereafter. It perceives that the aspects of the world should not be separated and must be correlated deeply with aspects of the hereafter (صباحى, n.d.).

"Islamic worldviews are sourced from revelation supported by reason and intuition. The substance of the faith, the experience in worship, its doctrine, and theological system have been in the revelations and explained by the Prophet Muhammad."

According to Al-Attas, the idea of the Islamization of science is part of the "epistemological revolution". It was because the epistemological history of the Islamization of science is related to the liberation of the human mind from doubts, prejudices, and empty arguments toward achieving beliefs and truths regarding spiritual, reasoning, and material realities (Daud, 2003). For Al-Attas -Western civilization has lost its essence, disrupting human life and peace and justice because their knowledge is based on skepticism and then scientifically with a methodology (Sholeh, 2017).

In summary, the idea of Islamization of science is an attempt to deconstruct Western science and then deconstruct it into an Islamic knowledge system. It is the efforts to "desecularize" science based on Islamic epistemology. Desecularization means we must clean up the deviant elements so that the existing knowledge is genuinely "Islamic".

After understanding the Islamic and Western worldviews, the Islamization of new knowledge can be carried out. Before discussing further the steps of the Islamization of science, we will first describe the following classification of science according to al-Attas. *First,* Religious Sciences; a) Al-Qur'an, reading and interpretation (tafsir and ta'wil); b) As-Sunnah, the life of the Prophet, the history and messages of the previous Apostles, hadiths, and authoritative narrations; c) Ash-Shari'ah, Constitutions and laws, principles and practices of Islam (Islam, faith, and Ihsan); d) Theology, God, His Essence, His attributes, Names, and His actions; and e) Islamic metaphysics (At Tashawwuf), psychology, cosmology, and ontology; valid elements in Islamic philosophy (including correct cosmological doctrines regarding the stages of being. *Second*, linguistics: arabic language, grammar, lexicography, and literature; a) the rational, intellectual, and philosophical sciences; b) bumanities; c) natural sciences; d) applied sciences; and e) technological Sciences (Al-Attas, 1992).

The idea of Islamization initiated by al-Attas led the sciences to the second group; the rational, intellectual, and philosophical sciences with all their branches. This second type of science must be prevented from secular Western elements and incorporate Islamic values. Thus, the Islamization of science also means eliminating Western culture and civilization's main elements and concepts. The sciences developed in the Islamic world must be integrated with Islamic concepts (Al-Attas, 1992). The methodology used by al-Attas in the process of Islamization contemporary science consists of two interrelated processes or steps,

First, Verification process; recognizing and separating the elements formed by Western culture and civilization, then separating and isolating from the contemporary body of knowledge. These elements consist are: a) intelligence is relied on to guide human life; b) being dualistic towards reality and truth; c)

affirming aspects of existence that project a secular worldview; d) defending the doctrine of humanism; and e) classifying drama and tragedy as the dominant elements in human nature and existence (Daud, 2003).

According to Al-Attas (1992), if the matter is not following the Islamic view of life, then it is wrong. In addition, modern sciences must be carefully examined, including methods, concepts, presumptions, and symbols of modern science and empirical, rational aspects that impact values and ethics. Historical interpretation, theory building, presuppositions are regarding the world, and scientific processes' rationality. Scientific theories regarding the universe, classifications, boundaries, relationships, and interests with other sciences and relations with society must be examined and researched through the Islamic way of life.

Second, Incorporate Islamic elements and critical concepts into each relevant branch of contemporary science. The second process will change the forms, values , and conceptual interpretation of the content of knowledge. Al-Attas also detailed some of the basic concepts of Islam that must be incorporated into any branch of knowledge studied by Muslims. (Huringiin & Azfathir, 2018) Some of the concepts are as follows; a) the concept of religion (*din*); b) the concept of human (human); c) the concept of science (*'ilm* and *ma'rifah*); d) the concept of wisdom (*hikmah*); e) the concept of justice (*'adl*); f) the concept of right action (charity as *adab*); and e) the concept of universe (*Kulliyah-Jami'ah*) (Huringiin & Azfathir, 2018).

3.2. The Relevancies of the Islamization Process for Islamic Science

Islamic science is closely related to the concept of education. The concept of religion (*din*) refers to the intent of obtaining knowledge and involvement in the educational process. The concept of human (*insan*) refers to the scope of education. The concept of science (*'ilm* and *ma'rifah*) refers to the content (the process of incorporating the concept of science (*'ilm* and *ma'rifah*) into Western science through a verification process. Every science must be adjusted to the level of education; therefore the parties involved in education (stakeholders) must be able to design a curriculum that is in accordance with the intellectual and psychological capacities of the people who receive the knowledge.). The concept of wisdom (hikmah) refers to the criteria in relation to the concept of human (insan) and science (*'ilm* and *ma'rifah*). The concept of justice (*'adl*) closely related to the development in relation to the concept of wisdom (*hikmah*). The concept of right action (*'amal* as *adab*) led to the method in relation to the concept of religion (*din*) and the concept of justice (*'adl*). The concept of the university (kulliyah jami'ah) is considered important because it functions as the implementation of all these concepts and becomes a model for the education system to the lower levels.

Al-Attas rejects the view that the Islamization of science can be achieved by applying an Islamic label on science. Such efforts will only make the situation worse and useless because these Western elements are still present in the body of science. It will only produce knowledge neither Islamic nor secular. Meanwhile, the purpose of this Islamization is to protect Muslims from knowledge that has been contaminated by Western elements that cause errors (Iswati, 2017). Islamization of science aims to develop essential knowledge to build Muslim minds and personalities and increase their faith in Allah SWT, so that it manifests security, goodness, justice, and the strength of faith (Hashim, 2005).

From the explanation above, it elucidated that al-Attas accepted contemporary science after going through the process of Islamization and filtering the secular Western elements. There are several sciences that have been infiltrated by secular ideology. From chemistry and physics, there is the theory of evolution proposed by Darwin. He argued that unconscious matter had formed itself. All other living things can be explained through natural mechanisms that occur by themselves unintentionally. Darwin's theory has serious implications because it can plunge humans into atheism and negates the supernatural element (creator). All processes that occur are associated with natural processes which, according to the theory, run by themselves.

In addition to Darwin's theory, there is also a theory by Pierre Simon de Laplace, a French astronomer who lived at the time of the emperor Napoleon, Laplace explained the processes of natural events and the mechanism of celestial bodies in his Celestial Mechanics. In his work, Laplace does not offend God at all. When the emperor Napoleon realized and then asked him about it, he replied, "Je n'ai pas besoin de cet hypothese," which means "Sir, I don't need such a hypothesis (involving God). Laplace's theory illustrates that there is no divine intervention in the process of the universe. Meanwhile, in the Qur'an, it is explained about the creation of nature in several letters including QS. Al-Anbiya: 30,

<div dir="rtl">فَفَتَقْنَٰهُمَا ۖ وَجَعَلْنَا مِنَ ٱلْمَآءِ كُلَّ شَىْءٍ حَىٍّ ۖ أَفَلَا يُؤْمِنُونَ أَوَ لَمْ يَرَ ٱلَّذِينَ كَفَرُوٓا۟ أَنَّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ كَانَتَا رَتْقًا</div>

> "Have not those who disbelieve known that the heavens and the earth were of one piece, then We parted them, and we made every living thing of water? Will they not then believe?." (QS. AL-Anbiya ; 30)

This verse explains that natural selection or natural evolution does not happen by itself. But there is divine intervention in its creation. Jalaluddin Rumi, although he accepted the theory of evolution, for him it was God who pushed nature to evolve.

Furthermore, there is a theory about the capitalist in economic system. In the capitalist economic system there are several principles; *first,* the freedom to choose property individually, where each individual can own, buy and sell his property as he wishes without hindrance; *second,* economic freedom and free competition. Every individual has the right to establish, organize and manage the company; *third,* economic inequality. Individuals who have more capital have bigger freedom rights to get more perfect results. The inequality of opportunity creates a gap between the rich getting richer and the poor getting poorer. Meanwhile, in the Qur'an has been explained in the QS. Al-Hasyr: 7,

.... كَيْ لَا يَكُوْنَ دُوْلَةً ۢ بَيْنَ الْاَغْنِيَاۤءِ مِنْكُمْ ۗ ....

"... So that it will not be a perpetual distribution among the rich from among you..." (QS. Al-Hasyr: 7)

From the explanation above, it is clear that the capitalist economic system is contrary to Al- Qur'an value because in that system people who have larger capital get more benefits. The capitalist system leads the rich to become richer, while the poor become poorer. This is clearly opposite to the intent conveyed by the verse of Al- Qur'an. Islam offers a sharia economic system that provides an economic balance between the rich and the poor.

In biology, there is the science of genetic engineering, especially human cloning. This cloning means an attempt to create a duplicate of an organism through asexual (without a male and female relationship) (Musthafa, 2001), It is obviously contrary to Islam. The process of human development is first regulated by legal marriage according to Islam. And marriage is an inner and outer bond between a man and a woman as husband and wife based on law (UU), religious law in the Qur'an reflected in QS adz-dzariyat: 49,

وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُوْنَ

"And of all things We created two mates [i.e., counterparts]; perhaps you will remember." (QS. Adz-Dzariyat : 49)

Based on those reasons, Al-Attas explained that the maximum effort on achieving knowledge is to become a good human being. It is similar with education in Islam, which must reflect a creation of a good human being. The highest and perfect embodiment of education is the university. University is the highest and perfect system of knowledge designed to reflect the universal; thus it must be a reflection of the universal or perfect human (*insan kamil*) (Yusuf & Feisal, 1995).

Modern universities based on Western models do not reflect humanism, but rather reflect the secularism because in Western civilization there has never been a perfect human being who can be a model to be imitated in life and who can be used to project knowledge and correct actions in a universal form as a university. However, in Islam, the universal or perfect human is manifested in the personality of the Prophet. The concept of education in Islam only deals with human as the object. Its system uses the human model as well as in the personality of the Prophet. Therefore, Islamic universities must reflect the Prophet SAW figure in terms of knowledge and behavior (Al-Attas, 1992).

In Islam, the term education is learnt through three terms; tarbiyah, ta'dib, and ta'lim. Al-Attas tends to use the term ta'dib instead of tarbiyah or ta'lim. The word tarbiyah means to nurture, bear, feed, grow, raise and tame. Ta'lim, has a broader meaning than tarbiyah; information, advice, guidance, teachings and training. Then, Ta'dib comes from the word adaba which has the meaning of educating, subtlety, good habits, morals, appropriateness, humanity and literature. Thus, according to al-Attas, ta'dib is more suitable to use in Islamic education (Lestari et al., 2019). In the conceptual structure, ta'dib includes elements of knowledge (*'ilm*), good teaching (*ta'lim*) and counseling (*tarbiyah*).

As in al-Attas' view that the fundamental problem in Islamic education is the loss of ethical values (ethics) (Garwan, 2019). The essence of education itself is the formation of noble character and morals. Al-Attas defines the meaning of education as a process of instilling fruitful things into humans (Langgulung, 1987), and those things refers to knowledge. The process of instilling knowledge becomes the purpose of ta'dib. The relevances of the concept of ta'dib in the Islamic education system, including: *first*, basically, education aims to create good or noble human beings (insan kamil) who have faith to Allah SWT. Using the concept of ta'dib in the Islamic education system will be directed to produce quality human resources, quality in the intellectual field with moral-religious values; *second*, according to Al-Attas, Islamic education curriculum comes from the view that humans are dualistic (Al-Attas, 1992). The content of the educational curriculum must meet two basic human aspects. First, fulfill human needs which are permanent or fardhu 'ain (spiritual). Second, fulfill material needs or fardhu kifayah (emotional). In formulating an Islamic education curriculum, the form of the curriculum should contain the meaning and nuances of "ilahiyah"

values that are allocated to a particular field of scientific discipline. Then in the process of transferring this particular science, it should contain with the spirit of Islamic morality or character (صباحی, n.d.).

4.   CONCLUSION

This article concluded that the Islamization of science from al-Attas perspective is the liberation of humans from magical, mythological, animistic, cultural traditions, and secular thought or language that are contrary to Islam. The Islamization is an attempt to identify, separate and alienate the elements of Western civilization contained in the body of science because the elements of the West do not describe the content of true knowledge but only determine the form and character based on the Western worldview.

In carrying out the Islamization of science, al-Attas employed two processes; First, to recognize and separate the elements of Western culture and civilization from the body of modern knowledge. Second, to incorporate Islamic elements into each relevant branch of contemporary science.

With the premise above, an Islamic university is needed to realize its ideas. In the Islamic education system, the concept of ta'dib should be applied. Ta'dib is a suitable term to describe the concept of education in Islam which includes the meaning of various laws in Islam, the concept of ta'dib includes educating, refinement of mind, good habits, morals, appropriateness, humanity and literature. In the conceptual structure, ta'dib already includes elements of Islamic knowledge.

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