

## **The Formation of the Scientific Tradition in Islam and Its Relationship to the Islamic Worldview in the View of Muhammad Naquib al-Attas**

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### **Abstract**

Islam is a perfect religion, to understand Islam requires science based on the values of the Qur'an and the guidance of the Prophet to form a perspective of Islam. Muhammad Naquib Al Attas has declared this in order to prevent the so-called westernization or western thought patterns that arise and spread in Islamic traditions and perspectives, in fact Muslims must learn what has become their scientific tradition (Islam) in order to be distanced from the values of westernization. In this writing, a normative approach based on facts and sources of writing data in the form of journals, articles and books that are related to this discussion is used. Muhammad Naquib Al Attas emphasized the importance of Islamization of science as a bridge to prevent the Western worldview, which refers to the epistemology of Islam, namely the Qur'an and the guidance of the Prophet PBUH. Muhammad Naquib Al Attas also requires Muslims to sort out contemporary science that has been mixed with Western speculation and ideology that is contrary to Islamic values by offering a Solution that focuses on the in reconstructing contemporary science by integrating Islamic values and worldviews (monotheism) as its epistemological basis, not only methodologically, but also in values, goals, and ethics.

**Key words :** Scientific tradition, Islam, Worldview, Muhammad Naquib Al Attas

### **INTRODUCTION**

The discussion of science and its essence is always interesting and endlessly to be studied either normatively or empirically. Many books have been written by scholars, scholars, scientists, academics, practitioners with diverse perspectives, which have a simple content and are translated to Islamic values about the philosophical-historical scientific tradition. Starting from the urgency of science, the integration of science, and science as the builder of a civilization.<sup>1</sup>

The Islamic scientific tradition, if reviewed in more detail, will be rooted in references to revelation (Kalam Illahi), intellect, and empirical. In contrast to western civilization which only prioritizes intellectual and empirical values without involving religious or revelation elements, so that the western scientific tradition cannot be

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<sup>1</sup> Faqih Nidzom Muhamad Kholid Muslih, *Epistemologists Islam* (Ponorogo, East Java, n.d.).

separated from the so-called elements of atheism, secularism and materialism that have brought the world to the brink of destruction. Therefore, it is undeniable that Western civilization has also produced colonialism, prolonged wars, social inequality, environmental damage, alienation (alienation), and *anomie* (reduced social customs or ethical standards in the line of individualism or society).<sup>2</sup>

Confusion and doubt are negative consequences of Western science. This happens because Western values and goals about science are different from Islamic values and goals. Thus, to liberate man, the Islamization of science is necessary to eliminate intellectual confusion and impasse. Taking into account that science is based on Islamic principles, the Islamization of science has been carried out since the time of the Prophet. This includes changing the perspective of jahiliyah towards the principles of rabbaniyyah and tauhid to Allah. Classical Muslim scholars later Islamized science, such as translations from Persian and Greek, which were changed in meaning according to Islam.<sup>3</sup>

It can be seen that there is a difference between Islamic and western scientific traditions, so the thing that prioritizes peace without damage is Islam. Islam has taught humans to do good, because with the existence of knowledge humans can direct their behavior, with their feelings humans get pleasure. The combination of the two results in a more purposeful, reasonable and, rewarding life. It is undeniable that Islamic scientific traditions have a good impact on human life.<sup>4</sup>

However, today's Muslim society is more concerned and prioritizes elements that have been triggered by the west, namely *secularism* and *materialism*, they carry out worship rituals only limited to personal space without voicing to the wider community, then in the life of the Muslim community is also more concerned with income or *materialism* and forget that the identity of Muslims on earth is not only seeking to prioritize income or *materialism*.<sup>5</sup>

So there is anxiety in Muslims themselves that Muslims do not carry out what has been determined by their religion, Muslim scholars have explained that the Islamic view of life must be held by Muslims in order to form a perspective or what is called the *Islamic*

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<sup>2</sup> Ghazi Abdullah Muttaqien, "Syed Muhammad Naquib al-Attas' View on the Islamization of Knowledge," *Jaafi: Journal of Islamic Aqidah and Philosophy* 4, no. 2 (2019): 93–130.

<sup>3</sup> Ustadz Abu Isma'il Muslim Al-Atsari, "RULES OF TRUE WORSHIP," *almanhaj*, n.d., <https://almanhaj.or.id/30434-kaidah-kaidah-ibadah-yang-benar.html>.

<sup>4</sup> Retna Dwi Estuningtyas Retna, "Improving the Scientific Tradition," *RHETORIC : Journal of Islamic Communication and Broadcasting Studies* 1, no. 1 (2019): 51–65.

<sup>5</sup> Syed Muhammad Naquib Al Attas, *Islam and secularism*, 1979.

*Worldview* or a view of life based on Islamic teachings which is the shield of *the Western Worldview*.<sup>6</sup>

One of the famous scholars who is very expert in the field of thought Syed Muhammad Naquib Al-Attas has explained the elements of both Islamic and western scientific traditions, both traditions have differences in the element of determination or *istinbath* in the search for true truth. Muhammad Naquib Al-Attas has declared that Islamic science must be practiced by forming a way of view or what is called the *Islamic Worldview* or a view of life based on Islamic teachings which is the shield of *the western worldview*.<sup>7</sup>

Therefore, Muhammad Naquib Al-Attas wants the existence of *an Islamic Worldview* in the elements of Muslim life. By Islamizing knowledge or integrating new knowledge with Islamic heritage, by eliminating, changing, reinterpreting and adapting its components in accordance with Islamic views and values.<sup>8</sup> So for the author this is very interesting to talk about the difference between the scientific tradition and *the Islamic worldview* in the view of Muhammad Naquib Al-Attas, with this the research that will be discussed is "***The Formation of Scientific Tradition in Islam and Its Relationship with the Islamic Worldview in the View of Muhammad Naquib Al-Attas***"

## RESEARCH METHOD

Viewed in terms of legal research, this research is included in the category of normative legal research.<sup>9</sup> The research uses a normative approach that describes research conducted by collecting library materials or secondary data. In line with the explanation above, normative legal research is included in *library research*.<sup>10</sup> In line with this type of research that uses normative research methods that refer to the type of diagnostic research, then the approach that is suitable for this research is a qualitative approach. Qualitative which is descriptive, that is, all the data used are not numbers but words. In this study, the method used is a qualitative research method in the form of library research, which is a study that uses library materials or uses literature materials as a source of data by collecting sources of opinions and books written by Muhammad Naquib Al-Attas. This study uses secondary data sources using several journals, magazines,

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<sup>6</sup> CIOS UNIDA Gontor, "Secularism, Islamization of Al-Attas Answers Problems," 2025, <https://ciosunidagontor.com/islamisasi-al-attas-menjawab-problematika-sekularisme/>.

<sup>7</sup> Muttaqien, "Syed Muhammad Naquib al-Attas's View on the Islamization of Science."

<sup>8</sup> Ruchhima Ruchhima, "The Islamization of the Science of Syed Muhammad Naquib al-Attas and Isma'il Raji Al-Faruqi," *Islamika : Journal of Islamic Sciences* 19, no. 01 (2019): 26–33, .

<sup>9</sup> Fazari Zul Hasmi Kanggas, *Research Methods*, ed. Niken Ratna Sari (Ponorogo, East Java, 2025).

<sup>10</sup> Muhammad Azrul Amirullah Maulana, M Luthfillah, "Central Publisher," *Central Publisher* 1 (2024): 2489–99.

newspapers, articles, related to the title of this study as well as other literature related to this research.

## RESULTS AND DISCUSSION

The author discusses the relationship between the Islamic scientific tradition and the Islamic worldview is interrelated and dependent, where the Islamic worldview is centered on revelation, reason, and experience to produce comprehensive and balanced knowledge between the spiritual and material worlds, and affirms that modern science must be Islamized so as not to contradict Islamic values.

### Brief Biography of Muhammad Naquib Al-Attas

Muhammad Naquib al-Attas was born in Bogor, West Java, on September 5, 1931. His mother is from Bogor, Indonesia and his father is still classified as a nobleman in Johor, Malaysia. Al-Attas was invited to Malaysia by his parents when he was five years old.<sup>11</sup> Until al-Attas was ten years old, he was admitted to the primary class of Ngee Heng Primary School. Seeing unfortunate changes, for example, Al-Attas and his family moved to Indonesia after Japan took control of Malaysia. After that, for five years, he studied at Urwah al-Wusqa School in Sukabumi. Here, al-Attas began to study and understand the strong Islamic traditions, especially the tarekat. This can be understood because the Naqsabandiyah Tarekat association had developed in Sukabumi at that time.<sup>12</sup>

Then Al Attas was also appointed as the head of the literature program of the Department of Studies Malaya Universitas Malayain 1965, and later became the dean of the Faculty of Literature and Social Sciences, University of Malaya for the period 1968-1970.<sup>[1]</sup> In 1987, Al-Attas established an institution of higher education named International Institute of Islamic Thought and Civilization (ISTAC) Kuala Lumpur. Through this institution, Al-Attas and a number of his colleagues and students conduct

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<sup>11</sup> Ed. ( an Daud, Wan Mohd Nor, *Syed Muhammad Naquib Al-Attas: His Philosophical System and Conceptions of Humanity, History and Civilizations*. (Kuala Lumpur: Raja Zarith Sofiah Centre for Advanced Studies on Islam, Science, and Civilization (RZS CASIS), 2022).

<sup>12</sup> Zulham Effendi, "The Educational Thoughts of Muhammad Naquib Al-Attas," *WARAQAT : Journal of Islamic Sciences* 2, no. 2 (2020): 14, <https://doi.org/10.51590/waraqat.v2i2.61>.

studies and research on Islamic Thought and Civilization, as well as provide a critical response to the Western Civilization.<sup>13</sup>

In 2024 Muhammad Naquib Al Attas was awarded as one of the 500 most influential Muslim scholars in the world by The Royal Islamic Strategic Studies Centre, Jordan, some time later Muhammad Naquib Al Attas was also awarded as the Crown Jewel by the Malaysian government.<sup>14</sup>

### **The Meaning of Scientific Tradition According to Muhammad Naquib Al Attas**

Muhammad Naquib Al Attas has a view of the scientific tradition as an Islamization process of knowledge that discusses the human soul and thought so as not to follow things that are close to disbelief or shirk such as magical, mythological, animism, national-cultural, and secular traditions, so that the science studied has meaning and relevance that is in accordance with human nature and aims at the knowledge of God.<sup>15</sup>

This shows that elements of secularism, magic, animism, mythology, and the national and cultural traditions of Muslims no longer influence them in their views and discussions. The essence of Islamization is freedom, which is meant by human spirituality because human actions are always related to his spirituality. Freedom of the soul will have an impact on physical well-being and bring peace and harmony in humans and nature.<sup>16</sup> Such a situation will lead to an authentic life (fitrah), which is in accordance with the condition of all existence and existence.<sup>17</sup>

### **The Process of Forming Islamic Scientific Tradition According to Muhammad Naquib Al Attas**

The process of the formation of scientific tradition according to Muhammad Naquib Al Attas has been explained very concretely and clearly, because in the view of Muhammad Naquib Al Attas himself, the scientific tradition must be based on the Qur'an and the guidance of the Prophet PBUH as a guide from darkness. Because knowledge

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<sup>13</sup> Ed. an Daud, Wan Mohd Nor, *From Neomodernism to Islamization of Contemporary Science*. (Kuala Lumpur: Raja Zarith Sofiah Centre for Advanced Studies on Islam, Science, and Civilization (RZS CASIS), 2012).

<sup>14</sup> Amman *The Muslim 500: The World's 500 Most Influential Muslims*, 2024.

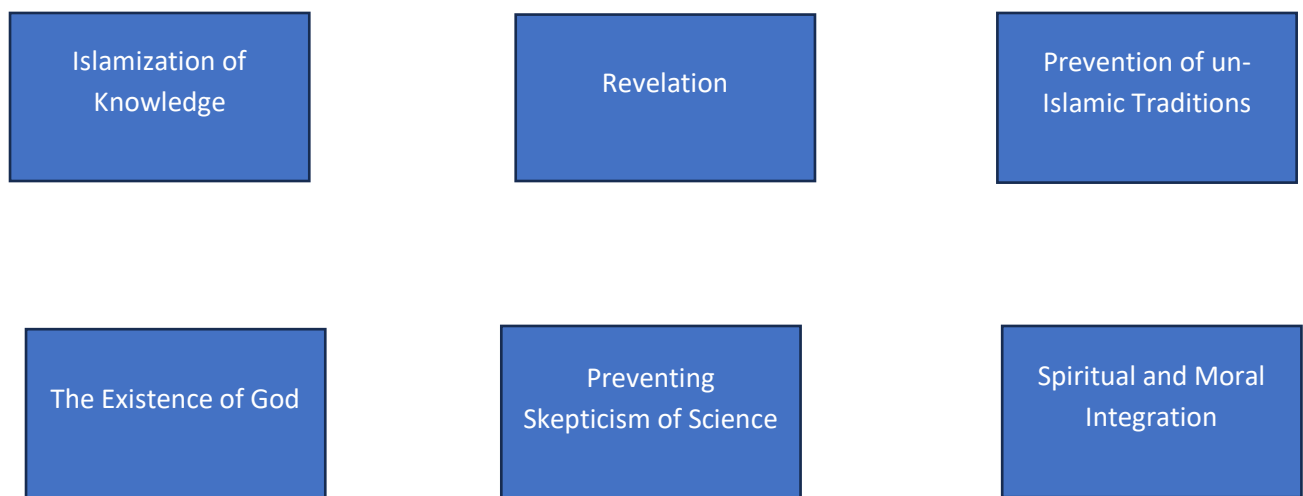
<sup>15</sup> Anita Mauliyah, "The Islamization Movement of Naquib Al-Attas Science," *El-Banat* 6, no. 1 (2016): 11–21.

<sup>16</sup> Rama Armedi, Satria Sodikin, and Nurul Kawaqib, "The Integration of Science with Spiritual Values," *Journal of Islamic Education*, 2024, 197–206, <https://doi.org/10.15642/jkpi.2024.14.2.197-206>.

<sup>17</sup> "Al and Asyariah University of Mandar," 2022.

without charity is arrogance, while charity without knowledge is error.<sup>18</sup> For Muhammad Naquib Al Attas, Muslims must be based on the Qur'an and the guidance of the Prophet PBUH in scientific mapping.<sup>19</sup>

The concept declared by Muhammad Naquib Al Attas is the integration of science with Islamic values and affirms God's position in all reality and creation, not just rational and empirical.<sup>20</sup> The following is a mapping of the Islamic scientific tradition that is a worldview for Muslims according to Muhammad Naquib Al Attas:



Muhammad Naquib Al Attas has declared the scientific tradition in Islam which is categorized into six things, as follows:

1. Islamization of Science: cleanse science of secular influences, skepticism, and Western worldviews that have separated science from spiritual values.
2. Revelation: as the foundation of the Islamic faith (tauhid) that acknowledges the Existence and Oneness of God.

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<sup>18</sup> Savira Rahmania, M Yunus, and Abu Bakar, "The Study of Islamic Educational Thought from the Perspective of Naquib Al-Attas," *Journal of Social and Cultural Religion* 6, no. 2 (2023): p. 10, <https://doi.org/10.31538/almada.v6i2.3085>.

<sup>19</sup> Muhammad Azrul Amirullah, "Knowledge Gained from Science," Kompasiana, 2025, [https://www.kompasiana.com/dimasmuhammaderlangga8314/66fe5c78ed641524985c5ac2/sayyid-naquib-al-attas-de-westernisasi-islam?page=2&page\\_images=1](https://www.kompasiana.com/dimasmuhammaderlangga8314/66fe5c78ed641524985c5ac2/sayyid-naquib-al-attas-de-westernisasi-islam?page=2&page_images=1).

<sup>20</sup> Rina Desiana Awang Darmawan Putra, "EPISTEMOLOGY OF ISLAMIZATION OF SCIENCE SYED MOHAMMAD NAQUIB AL-ATTAS (ITS IMPLICATIONS FOR THOUGHT AND SCIENCE)," *Fikrah* 5, no. 2 (2021).

3. Suppression of Non-Islamic Traditions: Muhammad Al-Attas emphasized the need to liberate human beings from traditions that are magical, mythological, national, cultural, and secular in nature that can superficial spiritual and intellectual understanding.
4. The Existence of God; It is evidenced by the recognition of Muslims and worship.
5. Preventing Science Skepticism: Modern science is often thought of as a product of the confusion of skepticism that blurs the line between speculation and valid scientific methodology. The Islamic scientific tradition departs from the belief in the existence of truth that has been embedded in the Qur'an.
6. Spiritual and Moral Integration: Education and scientific tradition must integrate spiritual and moral values derived from revelation, which are in accordance with the teachings of Islam.<sup>21</sup>

Muhammad Naquib Al Attas really made a concept that is not only an academic reference but also as a way for a Muslim to know the development of Islamic scientific traditions that are not spared from the Qur'an and the guidance of the Prophet PBUH, by holding these two things a Muslim will be safe and prevented from things that are not taught by religion, as the Prophet PBUH said:

*"I have left you two things. You will not go astray as long as you hold on to both, the Book of Allah and the Sunnah of His Messenger."* (HR. Malik; Al-Hakim, Al-Baihaqi, Ibn Nashr, Ibn Hazm).<sup>22</sup>

### **How does Muhammad Naquib Al Attas view the challenge of the Islamic scientific tradition?**

The formation of Islamic scientific tadisi cannot be separated from external and internal clashes, namely the factor of contemporary challenges and opportunities to strengthen the Islamic scientific tradition for now, when viewed from the contemporary point of view, Muhammad Naquib Al Attas gets a problem that is a big challenge for the development of Islamic scientific traditions such as the Westernization of science. The crisis of the epistemological identity of Muslims. The lack of integration of religious science and modern science.<sup>23</sup>

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<sup>21</sup> Coil Coil and Wedra Aprison, "Islamisasi Pengetahuan Syed Naquib Al-Attas Dan Ismail Al-Faruqi," *Yasin* 3, no. 5 (2023): 838–48, <https://doi.org/10.58578/yasin.v3i5.1413>.

<sup>22</sup> Muhammad Abduh Tuasikal, "Do You Want to Be Saved? Follow the instructions of the Qur'an and the Sunnah of the Prophet," Rumaysho.Com, n.d.

<sup>23</sup> Sandimula, "De-Westernization of the Human Concept: Syed Naquib Al Attas's Study of the Nature of Man," *Journal of Islamic Philosophy and Thought*, 2023.

The problem of westernization opens up opportunities for an epistemological identity crisis in which Muslims themselves learn methods not from the Islamic tradition but from the western tradition so that it makes Muslim scientific values fade if not applied by Muslims themselves, westernization gives birth to a western worldview and has an impact on determining the spectrum and patterns of modern science. This also proves that modern science is not completely free (neutral) from anything, in fact it is only considered free from religion, sacredness, metaphysics and revelation.<sup>24</sup>

The identity of contemporary Western science can be clearly identified when viewed from the spectrum of worldviews that built it. Rene Descartes, for example, who is dubbed the "Father of Modern Philosophy", formulated "cogito ergo sum (I think then I exist)", by which Descartes has made ratio the only measure of truth (rationalism), especially truth in science.<sup>25</sup>

In the context of westernization, Muhammad Naquib Al Attas criticized the modern education system based on the Western model, which according to him emphasized only the materialistic and secular aspects of life. In this system, science is considered to be something neutral, separate from moral and spiritual values. For Muhammad Naquib Al-Attas, this view is particularly dangerous because it will result in a generation of Muslims alienated from their own spiritual and intellectual roots. Instead, he called for education in the Islamic world to be based on the Islamic worldview, where science is seen as a means to get closer to Allah and understand reality more deeply.<sup>26</sup>

### **Muhammad Naquib Al Attas's Solution to the Challenge of Islamic Scientific Tradition**

Muhammad Naquib Al Attas once stated that in Islam all knowledge must lead and guide towards the conversion of the essence of His One Godhead and belief in Him and willingness to do deeds for Him.<sup>27</sup>

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<sup>24</sup> Winda Roini Usmanul Hakim, "Identification of the Worldview in Contemporary Western Knowledge According to Syed Muhammad Naquib Al Attas," *Tasfiyah* 3, no. 2 (n.d.): 53–72.

<sup>25</sup> Descartes stated that "Cogito ergo sum" is the basis of rationalism, quoted from Harun Hadi Wijono, *a historical account of Western philosophy* (Yogyakarta, 1980).

<sup>26</sup> Dimas Muhammad Erlangga, "Sayyid Naquib Al Attas: De-Westernization of Islam.," Kompasiana, 2024, [https://www.kompasiana.com/dimasmuhammaderlangga8314/66fe5c78ed641524985c5ac2/sayyid-naquib-al-attas-de-westernisasi-islam?page=2&page\\_images=1](https://www.kompasiana.com/dimasmuhammaderlangga8314/66fe5c78ed641524985c5ac2/sayyid-naquib-al-attas-de-westernisasi-islam?page=2&page_images=1).

<sup>27</sup> Muhammad Naquib Al Attas, *Leaflets for Muslims*, n.d.

In Western culture, knowledge loses its true meaning and role, because it is understood in an unbalanced way. As a result, knowledge that is supposed to uphold justice actually produces confusion, errors, and doubts. Because of doubt, 'uncertainty and assumptions' are raised to something 'scientific' and considered the most appropriate method of knowledge to find the truth.<sup>28</sup>

Therefore, Muhammad Naquib Al Attas provides a solution that focuses on reconstructing contemporary science by integrating the values and worldview of Islam (tauhid) as its epistemological basis, not only methodologically, but also in values, goals, and ethics.<sup>29</sup>

| <b>Solution</b>                  | <b>Purpose</b>                                                                                                                                                 |
|----------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Islamization of Knowledge        | The relevance of science and integration into the science taught in Islam.                                                                                     |
| Dewesternisasi                   | Sorting out contemporary science that has been mixed with Western speculation and ideology that is contrary to Islamic values.                                 |
| Emphasis on Education and Ta'dib | Instilling virtue in man to know and acknowledge the proper place of everything in the order of creation, which leads to the recognition of God. <sup>30</sup> |

## CONCLUSION

In this study, the author provides a conclusion on the scientific tradition in Islam and its relationship with the Islamic worldview in the view of Muhammad Naquib Al-Attas and is associated with current problems including:

1. Muhammad Naquib Al Attas provides a view of the oentingonly Islamic worldview as the formation of the Islamic scientific tradition.

<sup>28</sup> Qosim Nurseha Dzulhadi, "Prof. Al-Attas and the Challenges of Science," Hidayatullah.com, n.d., <http://hidayatullah.com/artikel/tsaqafah/2021/09/20/216688/prof-al-attas-dan-tantangan-ilmu-pengetahuan.html>.

<sup>29</sup> Ruchhima, "The Islamization of the Science of Syed Muhammad Naquib al-Attas and Isma'il Raji Al-Faruqi."

<sup>30</sup> Syahwan Tumanggor, Hasan Bakti, and Mohammad Al Farabi, "Islamic Worldview Syed Muhammad Naquib al-Attas and Its Implications for the Islamic Education Paradigm," *Islamic Education Management* 7 (2023): 16, <https://doi.org/10.30868/im.v7i01.7277>.

2. Muhammad Naquib Al Attas gave a view of the Islamic *worldview* as the formation of the Islamic scientific tradition based on the teachings of the Qur'an and the guidance of the Prophet PBUH.
3. Muhammad Naquib Al Attas also required Muslims to sort out contemporary science that had been mixed with Western speculation and ideology that was contrary to Islamic values.
4. The importance of Islamization of science as a bridge to prevent western *worldviews*.

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