

ABSTRACT

THE CRITICS OF SYED MUHAMMAD NAQUIB AL-ATTAS TOWARD THE TRANSCENDENTALISM IN RELIGIOUS PLURALISM

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Transcendentalism is one of the streams of religious pluralism, the pluralists of this school assume that this understanding is a way out of interfaith meetings because according to them every religion will meet at an esoteric point, even with different exoteric suggestions. This thought continued to spread, with one of the initiators being Frithjof Schuon from which it really separated the esoteric and exoteric dimensions. From there appeared a Muslim thinker named Syed Muhammad Naquib Al-Attas who dared to criticize that understanding with the perspective of Islam.

Departing from the background above, the researcher wants to discuss the concept of Religion in the view of Syed Muhammad Naquib Al-Attas which is the basis of criticism of transcendentalism. The purpose of this study is to understand in depth about the concepts of religion in Islam in the view of Al-Attas, and to analyze the Schuon version of the transcendentalism concept and western thinkers, then criticized by Al-Attas so as to get points of weakness in that thought.

This study uses a type of library research and philosophical approach with a combination of criticism methods to get the results to be achieved, namely dismantling the thoughts of a Muslim philosopher and thinker named Syed Muhammad Naquib Al-Attas. There are several methods used in this study. First, the methods of analysis in order to get detailed and comprehensive information regarding the title of the discussion. Second, the Critical Method to find the weaknesses of the concept of transcendentalism, using concepts and opinions from Al-Attas and other thinkers in the same problem variable.

In this discussion, researcher wants to examine the concepts offered by Al-Attas in understanding and interpreting a “religion” in Islam, namely the term *dyn*, this conception becomes the basis of a good understanding of religion in Islam, there are at least four main meanings: (1) *Debt situation or concern*, (2) *Submission or surrender*, (3) *Strength of the Law or Judicial Authority*, (4) *Natural Will or Natural Tendency*. The religious conception of the Al-Attas version is proof of *dyn-Islam*’s perfection. Of course, perfect religion has a complete divine and religious foundation and totality in every aspect. Based on this concept, Al-Attas can criticize the understanding of transcendentalism by using ontological and psychological views. If transcendence is viewed ontologically, ‘God’ there is only *rabb*, not *Ilah*. Then, if the transcendent is viewed psychologically as ‘the Unity of God’ in the esoteric dimension, in this condition transcendence is an experience or religious awareness.

Finally, in this study, there are still various shortcomings and imperfections. So, the researcher hopes that the readers and academics in particular who are involved in the field of study of religions so that they can further create research with similar themes and be able to cover up any shortcomings in previous research.