

# Chapter I

## Introduction

### A. Background of Study

The existence of Religious Pluralism because Plurality experiences the transcendence of real material towards the abstract; from a group of people who have different backgrounds to the principle of life that must be believed and held.<sup>1</sup> The concept of transcendence is the basis for the formation of religious pluralism, referring to which religion will meet at one point, leaving aside the “Truth Claim” even removing it. Though the “Truth Claim” is one of the special characteristics of each religion, “the concept of truth or Truth Claim” which is considered as an absolute, which means “truth” for a group may not necessarily be the “truth” for other groups.<sup>2</sup>

In its development, the plurality of religion is growing rapidly, has the power to be able to live and still exist in the midst of the hustle and bustle of living in society and state. In a plurality of religions, religion often has a double face, having dualism: the first, religion as a source of peace that can reconcile. Second, religion as a chaotic source can even kill a life.<sup>3</sup> The author sees that the dual face of religion is born of religious pluralism, an incorrect understanding of the essence of religion itself and about the phenomenon of plurality and pluralism needs to be reviewed. Especially after the emergence of the work from the thoughts of Fritzjof Schuon *The Transcendent Unity Of Religion*,<sup>4</sup> the book examines the theory of unification of religion in the esoteric dimension, the theory was preceded by Schuon in his thesis on the relationship between religions, that all things

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<sup>1</sup> Aris Angwarmase, et. al, *Prospek Pluralisme Agama Di Indonesia: Harapan Untuk Keadilan, Perdamaian dan Keutuhan Ciptaan*, (Yogyakarta : Institu Dian/Interfedei, 2009), p. 6.

<sup>2</sup> *Ibid.*, p. xxvi.

<sup>3</sup> *Ibid.*, p. xxii.

<sup>4</sup> This book was translated into Indonesian with the name “*Mencari Titik Temu Agama-agama*” published by Pustaka Firdaus, 1994, while the writer used the 4th edition, 2003.

have similarities as well as differences with other things. The existence of the least equation in the presence of these forms. While there is a difference because it is a form of diversity. According to him, the analogy is the same as the world religions, if there are no similarities, we (humans) will not call it religion, if there is no difference then we will not call it a compound word “religions”,<sup>5</sup> in the future, this transcendent theory was criticized by one of the great Scientists-*Ulama* and Muslim thinker in Islamic thought known as Al-Attas.

Syed Muhammad Naquib Al Attas is a big name of Muslim scientists in the study of contemporary Islamic thought. He gave birth to various scientific works that became scientific references that were of high quality, disciplined and maintained.<sup>6</sup> He is a brilliant thinker who belongs to Islam in this modern age, mastering various fields making him an intellectual interdisciplinary, cross-disciplinary scientist such as; metaphysics, epistemology, language philosophy, education, and history. He understands the science of architecture, with the proof that the ISTAC Campus was designed by him. Al-Attas Not only mastered some of the knowledge already mentioned, but he also pursued literature, medicine, and philology. The views of his views are much researched and explored more deeply, just for example about “Al Attas Metaphysics” by Adnin Armas, M.A<sup>7</sup> through his writing which is quality and contains namely

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<sup>5</sup> Fritssof Schuon, *The Trancendent Unity of Religion*, (New York: Harper Torchbook, 1975), p. 11.

<sup>6</sup> Hamid Fahmy Zarkasyi et. al, *Iftitah Tafsir tafsir Pemikiran Al-Attas*, in *Islamia* Vol. XI, No.2, Agustus. (Jakarta: INSISTS, 2017), p. 3.

<sup>7</sup> He is one of the founders of INSIST, completed his secondary education at the Darussalam Gontor Ponorogo Modern Islamic Boarding School in 1992 and continue to the Malaysian International Islamic University (UIA), in the study of Philosophy. Graduating from S1 from UIA, Adnin Armas continued his S2 education at the International Institute of Islamic Thought and Civilization (ISTAC) in the study of Islamic Thought. On this campus Adnin studiedr directly with S.M.N al-Attas. Adnin then obtained an M.A. from ISTAC with a thesis entitled Fakhruddin al-Razi on Time in 2003. Now, the man born in Medan in 1972 served as Chair of the INSISTS Foundation for the Development of Islamic Tamaddun, concurrently the secretary of the central MIUMI and Editor-in-Chief of Gontor

“*Wacana Metafisika Al-Attas*”, in the book, it is stated that the metaphysics originates in revelation, not merely from estimation speculation which is based on sensory observation and experience, metaphysics is not limited to what is seen by the eye. Furthermore, Ahmad Rofi’i in his book “*Makna dan Hakikat Wujud Dalam Pemikiran Al-Attas*”, contains the systematic description of the form of Islam and the nature of being which occupies an important role in the overall philosophy of Al-Attas.<sup>8</sup> It can be seen that the Al Attas Thought was very influential on the development of Islamic science. Furthermore, he has his own views on the philosophy of language, this is interesting because according to him there is ambiguity and problem epistemologically in Western scientific constructs. Moreover, language has an important role in building science in general. Therefore he criticized a lot and this became a great battle of discourse on Islamic and Western thought, having a myriad of complex concepts and ideas explaining the nature of things stored in it, dispelling distortions in terms of language and history of Islam which experienced obscurity and forgery.<sup>9</sup>

One of the distortions of the term Pluralism is a contemporary issue among religious people, especially Islam. The concept brought by Pluralists sounds beautiful because it considers and reveals that all religions are true. However, if we look back, there are various paradoxes in the concept of pluralism. Religion has been around since the beginning, a concept like this will only bring endless questions with irregularities in concepts everywhere. Religion is an institution of the belief that is related to Intellect, mind, and heart which contains Fait.

From here Syed Naquib Alatas offers a different understanding of religion than western understanding, especially if it is interpreted in the word “religion”, which according to him is inappropriate and only a small fraction represents the meaning of “*dyin / deen*” in Islam. Of course, the

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Magazine. Accessed through <https://insists.id/profil-peneliti/> at 22.32 February 21, 2019.

<sup>8</sup> Hamid Fahmy Zarkasy, et. al., *Iftitah Tafsir tafsir Pemikiran Al-Attas*, op. cit, p. 4.

<sup>9</sup> *Ibid.*

notion of Al-Attas religion brings fresh air to Islam which will become the antithesis and criticism of western understandings such as: Liberalism, secularism, pluralism etc. Al-Attas's criticism of secularism has been widely discussed in other Islamic thinkers as a drug from secular diseases, and there is nothing wrong if we bring a deeper understanding of A-Attas criticizing Pluralism, in this case, there is the term Transcendent Unity of religion as the wrong one stream of Religious Pluralism offered by Schuon above.<sup>10</sup> In this case, from the side of the study of religious studies, the author looks at what side makes Pluralism very dangerous, which is then responded to by Al-Attas and his own views on the Trendendetalism of the flow of Religious Pluralism.

### **B. Problem of Study**

Based on the background of the study above, the researcher tries to find the answer to the main problem bellow:

1. What is the meaning of the Transcendentalism in Religious Pluralism?
2. What is the critique of Syed Muhammad Naquib Al-Attas toward transcendentalism in religious pluralism?

### **C. Purpose of Study**

Based on the previous problem of study, this study aims to identify:

1. Meaning of transcendentalism in religious pluralism.
2. Critics of Syed Muhammad Naquib Al-Attas toward transcendentalism in religious pluralism.

### **D. The Significance of Study**

#### **1. Academic**

- a. This research is expected to contribute to the science treasure, especially on Comparative Religion Study in the theme of

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<sup>10</sup> Syed Muhammad Naquib Al-Attas, *Prolegomena To The Metaphysic of Islam An Exposition of The Fundamental Elements of The Worldview of Islam*, (Kualalumpur : ISTAC, 1995), p. 9.

Religious Pluralism.

- b. This research is expected to enrich the Islamic scientific perspective and will become a broader path of Islamization of Science.
- c. This research is expected to be a material contribution of thought for future researchers in *ghozwul fikri*, especially in the theme of the contemporary issue.

## 2. Practice and Social

- a. This research is expected to be a reinforcement of Islamic views and become an antithesis of the destructive liberal worldview in religious and social life in society.
- b. The Research of figure focused on figures who have an brilliant idea and has influencing historical development.<sup>11</sup> Because by researching characters with their ideas we can evaluate it if there is something wrong and also we can apply it, if that idea is better.

## E. Literature Review

Literature review in a research study is a description of the previous research made by researchers on the past in any forms such as microfilm, research report, articles, news, etc.<sup>12</sup> Especially, if we are referring to our book *Panduan Penyusunan Skripsi Universitas Darussalam Gontor*; literature review focused on two sub-material are a previous and theoretical framework.<sup>13</sup> The author will explain as follows:

Previous research is research on the same theme or figure so that it can be used as a basis for the position of other studies as well knowing

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<sup>11</sup> Syahrin Harahap, *Metedologi Studi Tokoh Pemikiran Islam*, (Jakarta : Istiqamah Mulya Press, 2006), 11.

<sup>12</sup> *Ibid.*, p. 56.

<sup>13</sup> Tim Penyusun, *Panduan Penyusunan Skripsi Universitas Darussalaam Gontor*, (Ponorogo: UNIDA Gontor Press), p. 25.

the authenticity of these studies.<sup>14</sup> I divided the ‘literature review’ into two major classifications: 1) thesis with the theme of religious pluralism, 2) thesis with the theme Al-Attas. They are:

**a. Thesis with the theme of Religious Pluralism**

- 1) *Pluralisme Agama dalam Pandangan Abdurrahman Wahid*,<sup>15</sup> written by Akhmad Hariyadi Abdillah, is a requirement to obtain a Bachelor’s Degree in Religion in the Study Program of Religion, Faculty of Islamic Education, University of Darussalam Gontor, 2015. The focus is on Gusdur who are indicated to be liberal and followed the *Transcendent Unity of Religion* Schuon’s Religion concept because he believed the truth of all the books of Religion.
- 2) *Pemikiran Adian Husaini dalam Membendung Arus Pluralisme Agama di Indonesia pada Tahun 2002-2013*<sup>16</sup>, this thesis was written by Yuli Aulia Rosydiani, submitted for the requirements to develop a Bachelor of Humanities degree, in the history and civilization of Islam at the culture and humanities faculty of UIN Sunan Gunung Djati Bandung, in 2014. Focused on the description of the efforts made by Adian Husaini in rejecting and overcoming the religious pluralism that hit Islam in Indonesia.
- 3) *Budaya Pluralisme Agama Upaya Membangun Indonesia Damai*,<sup>17</sup> written by Mardianto as a requirement to obtain a Bachelor’s Degree in Islamic Theology majoring in Aqeedah Philosophy, Aqeedah Science Study Program, Ushuluddin Faculty, Philosophy and Politics at UIN Alauddin Makassar

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<sup>14</sup> *Ibid.*

<sup>15</sup> Undergraduate thesis presented to UNIDA Gontor, For undergraduated degree, on Comparative Religion Program, Faculty of Ushuluddin, 2015.

<sup>16</sup> Undergraduated thesis presented to UIN SGD Bandung, for undergraduated degree, on History and Islamic Program, Adab and Humaniora Faculty, 2014.

<sup>17</sup> Undergraduated thesis presented to UIN Alauddin Makassar, for undergraduated degree, on Aqidah program, Fakulty of Ushuluddin, Philoshophy and Politic., 2014.

on 2014. This book describes religious Pluralism as a common thing, especially in Indonesia, which in fact has been formed from diverse tribes, based on the philosophy of Pancasila Bhineka Tunggal Ika, making the culture of pluralism worthy of use, so that peace, tolerance, openness, and harmony between religions can be created.

**b. Thesis with the Theme of Figure Syed Muhammad Naquib Al-Attas**

- 1) *Al-Attas's concept of Din (Refutation upon the concept of secularism and religious pluralism)*,<sup>18</sup> is a thesis written by Hasbi Arijal, dedicated to Unida Gontor in fulfilling the requirements of obtaining a bachelor's degree at the Ushuluddin Faculty in 2014 Aqidah and Islamic Philosophy on 2014. This thesis aims to explain the concept of din in Islam and its rejection of secularism and religious pluralism refers to the view of al-attas. But here it has not been explained too deeply about the dangers posed by transcendentalism, as well as the understanding of religious pluralism itself.
- 2) *Din menurut Sed Muhammad Naquib Al-Attas*,<sup>19</sup> this thesis was written by Suriani to achieve the requirements to obtain a Bachelor of Science Degree in the Aqeedah Philosophy Study Program, Ushuluddin Faculty, UIN Sultan Syarif Kasim (Suska) Riau on 2014. This thesis explains the meaning of Din according to Al-Attas, which has a different understanding with Religion in the West. It was explained that the people did not have an influence on the Western worldview, but here she did not mention the matter of Transcendentalism, Religious Pluralism.
- 3) *Kritik Syed Muhammad Naquib Al-Attas terhadap*

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<sup>18</sup> Undergraduated thesis presented to UNIDA Gontor, for the undergraduated degree, in Ushuluddin Faculty, Aqidah and Islamic Philosophy Program, 2014.

<sup>19</sup> Undergraduated thesis presented to UIN Suska Riau, for the undergraduated degree, in Ushuluddin Faculty, Aqidah Filsafat Program, 2014.

*Sekulerisme Barat*,<sup>20</sup> this thesis was submitted by Muntarina to get a bachelor's degree from the Aqeedah Science Study Program, Ushuluddin Faculty and Philosophy, UIN Ar-Raniny Darussalam, Banda Aceh in 2016. This thesis describes the thoughts of Al-Attas about the mistakes of secularism and the solutions for those.

From the several searches, deepening, observations, and library inventories, as well as discussions with some lecturers, researchers we have not found a thesis that really examines the criticism of Transcendentalism from Al-Attas, from which reason and motivation in this study, so that it can fill that gap, although the end result is not as desired.

## 1. Theoretical Framework

On this occasion, the author has the theoretical framework of this study, Dr. Syahrin Harahap. M.A views the theoretical framework he said: "The researcher explained the number of available theories about the characters, both those related to the main stressing of the research, as well as about the methods of taking conclusions contained in it, especially in drawing conclusions".<sup>21</sup> So, the research based on term of the comparison study or comparative religion study, intend to examine the Religious pluralism concept according to the whole views of Muslim and western thinkers, as an example Al-Attas's view and his critics toward Transcendentalism or The transcendent unity of existence, which is the basic and main theory of religious pluralism. Al-Attas's thought is rarely explored

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<sup>20</sup> Undergraduated minithesis presented to UIN Suska Riau, for the undergraduated degree, on Ilmu Aqidah program, Ushuluddin and Philoshopy Faculty, UIN Ar-Raniry, Aceh, 2016.

<sup>21</sup> "Peneliti menjelaskan sejumlah teori yang telah tersedia mengenai tokoh, baik yang berkaitan dengan stressing utama penelitian, maupun mengenai metode-metode pengambilan konklusi-konklusi yang terdapat di dalamnya, terutama dalam mengambil kesimpulan". See Syharin Harahap, *op.cit*, p. 57.



in resistance the religious pluralism, even though he has the critics. Starts from that idea, the author is motivated to research his criticism and the process of his thought up to the main conclusion. The researcher explains two major theories here, including hypotheses and problems which is the reason for this research.

#### **a. Transcendentalism**

Meanwhile, Transcendent Theory is a step in the effort to find common ground in religious truths that can be accepted by all religions. This concept is still a hypothesis from the analysis of the unity and diversity of religions in the world.<sup>22</sup> Because of this concept has many weakness holes. The Transcendentalism theory unites supranational concepts that are very abstract, beyond the ordinary understanding, far from human abilities, that is also and excessive exaggeration.<sup>23</sup> In the future this theory has developed, the emergence of Schuon's thinking which suggests separation and differences between the dimensions of exoteric and esoteric religious traditions, which express the metaphysical intersection of all orthodox religions.<sup>24</sup>

Transcendence in online KBBI is defined as something surpasses all human abilities, extraordinary and primary.<sup>25</sup> Transcendence is a way of thinking about things that go beyond what is seen that can be found in the universe. Etymologically transcendent consists of two words namely: the word "trans" which means the opposite, beyond, above and the word "scandere" which means to climb, this term carries other forms

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<sup>22</sup> Hamid Fahmy Zarkasy, et. al, *Pluralisme Agama: Telaah Kritis Cendekiawan Muslim*, (Jakarta: INSISTS, 2013), p. 52.

<sup>23</sup> *Ibid.*, p. 54.

<sup>24</sup> *Ibid.*, p. 13.

<sup>25</sup> tran.sen.den/transendèn/: "*diluar segala kesanggupan manusia; luar biasa dan utama*". See KBBI Online, <https://kbbi.kemdikbud.go.id/entri/transenden>, accessed on 5.30, February 20, 2019.

such as “transental,” transcendent” and “transcendentalism”.<sup>26</sup> In line with KBBI, there are several other meanings of transcendence: including more vulgar, grand, surpassing, superlative, beyond human experience, related to what is forever beyond ordinary understanding and scientific explanation.<sup>27</sup> For the explanation of transcendentalism will be continued in the next chapters.

### **b. Religious Pluralism**

The theory of Pluralism according to John Hick is called Religious pluralism. This form has many of the most prominent sides. At least there are two; *First*, religious pluralism is an invitation to develop, Christians are supported to respect and establish good relations with followers of other religions.<sup>28</sup> *The second side* is related *Salvation*. On the side of the truth claim, he explained that the relativity of religious truth, which he called a hypothetical pattern, according to this hypothesis, such a reality cannot be explained, and the claim of religious truth is a response to indescribable transcendental reality, because reality is experienced in different ways.<sup>29</sup> From the explanation above, this is a law that weakens the concept of transcendentalism, that is, the reality of religion experienced in different ways, of course, will not meet together in one.

In July 2005, *The Indonesian Council of Ulama* (MUI) issued a fatwa prohibiting the understanding of religious pluralism in the Islamic religion, from which pluralism has a definition, the decision reads :

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<sup>26</sup> Lorens Bagus, *Kamus Filsafat*, (Jakarta: PT Gramedia, 1996), 1118-1119.

<sup>27</sup> Robert Audi, *The Cambridge Dicitonary of Philosophy*, (Edinburg: Cambridge University Press), p. 807-808.

<sup>28</sup> M. Legenhusen, *Pluralitas dan Pluralisme Agama*, (Jakarta: Shadra Press, 2010), 37.

<sup>29</sup> *Ibid.*, p. 40.

*“Suatu paham yang mengajarkan bahwa semua agama adalah sama dan karenanya kebenaran setiap agama adalah relatif; oleh sebab itu, setiap pemeluk agama tidak boleh mengklaim bahwa hanya agamanya saja yang benar sedangkan agama yang lain salah. Pluralisme juga mengajarkan bahwa semua pemeluk agama akan masuk dan hidup dan berdampingan di surga”<sup>30</sup>*

It's mean: An understanding that teaches, that all religions are same and hence the truth of each religion is relative; therefore, every believer must not claim that only his/her religion is the only right one while the other religion is wrong. Pluralism also teaches that all believers will enter and live and coexist in heaven. From the theoretical framework above, the researcher feels it's quite enough to make it as the basis of this research because it seems very various deficiencies and peculiarities in Transcendentalism even more so in pluralism itself.

## **F. Research Methodology**

A research methodology is a tool for collecting and analyzing data, it's used for answering the problem of study and achieving research purposes.<sup>31</sup> In this process of study, this 'tool' has the following elements, them are: research design (research approach and types of research), object of research, data sources – data collection technique ( data divided into two: primary and secondary), and after the data has been collected will be processed by descriptive, analysis and critic method.

### **1. Research Design**

The research design is a guideline or procedure and technique in planning research, it's useful as a guide for developing strategies to make the research model.<sup>32</sup> Therefore, the author has

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<sup>30</sup> See Keputusan Fatwa MUI Nomor: 7/MUNAS VII/MUI/II/2005 about *Pluralisme, Liberalisme dan Sekularisme*.

<sup>31</sup> Afrizal, *Metedologi Penelitian Kualitatif*, (Jakarta : Rajawali Press, 2014), p. 6.

<sup>32</sup> Tim penyusun, *op.cit*, 26.

the following research design: *first*, Research Approach. *Second*, Types of Research.

#### a. Research Approach

The research approach is an important thing to determine the results of the research. Using the compatible approach will show the truth, even understandable by ordinary people.<sup>33</sup> To know Islam comprehensively needed a multidisciplinary approach.<sup>34</sup> So In this case, the writer uses a *Philosophical Approach* as a research method to achieve the goal of the study. And because this research is one of the studies of Islam, the author uses a *philosophical approach to Islamic studies* so that it truly fits the desired goals and results, and this is realistic approach at this time.<sup>35</sup>

#### b. Types of Research

Based from the material of this research, the researcher use types of research is *Qualitative Research*; Qualitative research also called by Natural Research, there are 8 types of qualitative research; <sup>36</sup> ethnography, case studies, document studies, observation, interviews, phenomenology, grounded research and historical studies.<sup>37</sup> Referring to the classification of qualitative research And for more spesific, the type of this research is *Document research* or in other terms called

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<sup>33</sup> Abuddin Nata, *Metedologi Studi Islam*, (Jakarta: Rajawali Press, 1998), p. 204.

<sup>34</sup> *Ibid.*, p. 207.

<sup>35</sup> Dalam membumikan pendekatan filosofis dalam studi Islam di Indonesia, Abuddin nata menawarkan beberapa konsep dalam pendekatan filosofis studi Islam dalam bukunya: "*Pendekatan Studi Islam*", terbitan Rineka Cipta Jakarta tahun 2008. Secara singkat pendekatan filosofis studi Islam yang ditawarkannya dan realistis pada masa ini ada empat: pendekatan relativisme, realisme, kontekstualisme dan sejarah/historis. See Muhammad Nur, *Pendekatan Filosofis dalam Studi Islam*, in *Jurnal Didaktika Islamika*, Vol. 5 No. 1, (Jakarta: UIN Jakarta, 2015), p. 42.

<sup>36</sup> Andra Tersiana, *Metode Penelitian*, (Yogyakarta : Start Up, 2018), p. 11.

<sup>37</sup> *Ibid.*, p. 12.

by *Literature Study*, which is researcher uses written object materials, such as manuscript, books, magazine, newspaper and other documents.<sup>38</sup>

## 2. Object of Research

The object of research is the nature of the state of an object, person, or the center of attention and research facilities.<sup>39</sup> Based on this understanding and the title variable that the author submits, the object of the research here is the person namely Syed Muhammad Naquib Al Attas as the center of the object along with his views on transcendentalism in religious pluralism. So, it is not wrong, it also includes research in the *Study of Characters*, besides that the scientific method and research used in certain sciences those are very dependent on the formal object of the relevant science.<sup>40</sup> As for here, if viewed from the object mentioned earlier, the researcher used one form of studies in the field of Islamic thought, as stated by Prof. Syahrin Harahap M.A in his book “Metedologi Studi Tokoh Pemikiran Islam”:

*Studi Tokoh adalah pengkajian secara sistematis terhadap pemikiran/gagasan seorang pemikir muslim, keseluruhannya atau sebagiannya. Pengkajian meliputi latar belakang internal, ekterneal, perkembangan pemikian, hal-hal yang diperhatikan dan kurang diperhatikan, kekuatan dan kelemahan pemikiran tokoh, serta kontribusinya bagi zamannya, dan masa sesudahnya.*<sup>41</sup>

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<sup>38</sup> Abuddin Nata, *op. cit*, 173.

<sup>39</sup> Tim penyusun, *loc. cit*.

<sup>40</sup> See Anton Bakker, et. al, *Metode Penelitian Filsafat*, (Yogyakarta: Kanisius, 1990), p. 41.

<sup>41</sup> Syahrin Harahap, *op. cit*. p. 7.

It's mean *Study of Figures* is a systematic study of the thoughts/ideas of a Muslim thinker, in whole or in a part. Assessment includes internal background, external, development of ideas, things those are considered and less attention, strengths, and weaknesses of the character's thoughts, and their contributions to each their era, and the period afterward. In a study of characters, there are several feasibility standards that become the object of research: a) Integrity of figures in the form of depth of knowledge, leadership, distinctiveness, and advantages over traffic, b) monumental works that benefit the community in the form of physical and non-physical, c) Contributions (services) to the community so that they are exemplary and admired.<sup>42</sup> From here, the study of characters can be people who are still alive or who have died, and and it is no exaggeration that Al-Attas with his thoughts fulfilled the eligibility criteria.

### **3. Data Sources and Data Collection Technique**

The researcher reads many books to collect the data, the books are related with the variable of the main problem in this literature research with keyword: transcendentalism, religious pluralism and biography of Syed Muhammad Naquib Al-Attas include his main thoughts. The books and other literature used as data sources of this research, it's divided into two classifications according to the rules of collection data in literature-figure research, data classification are: *first* is *Primary Data* and *second* *Secondary Data*. To clarify that classifications, see the following description.

#### **a. Primary Data**

Primary data is the personal works and masterpiece of main figures on this research, or anthology (the creation on the group) about problem topic, and traced other works (literature-document) belonging to that figure because usually, the

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<sup>42</sup> *Ibid*, p. 10.

figure has related thoughts even in other works. Based on that definition, primary data in this study are classified as follow: *first*, Al-Attas's Thought on his masterpiece about critics of transcendentalism and religious pluralism, the sources are books, teks, monograph, paper or journal written by himself. *Second*, the books or literature from the other thinker, who have directly related and contained with the main problem (transcendentalism and religious pluralism). The researcher sorted the books according to the level of importance, so there are a list of primary data;

*The first classification*, the books which are written by Al-Attas.

- 1) *Prolegomena To The Metaphysics of Islam*, is a book written by S.N.M Al-Attas which was originally a separate monograph unit (1995), there are seven chapters written over the years; chapter I was written twenty years (before the first print, around 1975), then completed on 1989 along with chapter III, 1990; chapters IV-V and VI, last chapter VIII on 1994. The researcher takes the most important statement which is the essence of this research in chapter I *Introduction*. Broadly speaking in chapter II Al-Attas explains the original meaning and tragedy, and as a whole, this book discusses the hidden meaning interpretation of the Qur'anic part about universe creation in 6 days. this book has been translated into several world languages, an important reference in research relating to metaphysics and Islam. The translation is under the direct supervision of ISTAC and reported directly to Al-Attas.
- 2) *Islam dan Secularism*, is a book written by Al Attas in 1978, is a follow-up of the great ideas contained in *Risalah Untuk Kaum Muslimin*, the most important and influential

work in the Islamic world, especially the Malay region (Indonesia-Brunei- Malaysia etc.), has been translated into various languages, one of which is Indonesian in 2010 (first print) which was translated directly by his student Dr. Khalif Muammar A. Harris. This book is also a form of Islamization of science, the vocabulary used refers to the worldview of Islam, specifically the Arabic vocabulary that has often been used by Malay people, this is refining and re-Islamizing or Islamization Malay-Indonesian Language.<sup>43</sup> The researcher takes his view of Religion and the rules in it, because it is the main book that researchers use.

- 3) *Islam and The Philosophy of Science*, written by Al-Attas in 1989, This book contains the efforts of Al-Attas in its large project to re-express the metaphysics of Islam in writing to today's Muslim intellectuals. This is the first book of the other chapters that have the same purpose about the project mentioned. Just like other books, this book is one of the processes of Islamization of science and the Islamization of language.<sup>44</sup> Of course, this book is an important part, because it deals with aspects of metaphysics in research that researchers do.

*The second classification*, the books and literature are written by another thinker about transcendentalism and religious pluralism:

- 1) *The Transcendent Unity of Religion*, written by Frithjof Schuon, published in New York by Harper Torchbook, Harper & Row Publisher, on 1975, this book is primary data of this research. Then translated by Saafroedin Bahar

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<sup>43</sup> Syed Muhammad Naquib Al-Attas, *Islam dan Sekulerisme*, (Bandung : PIMPIN dan CASIS-UTM), p. ix.

<sup>44</sup> Syed Muhammad Naquib Al-Attas, *Islam & Filsafat Sains*, (Bandung : Mizan, 1995), p. 15.



into Indonesian with the title *Mencari Titik temu Agama-agama*, incidentally, the researcher used the 4th edition in 2003 it was secondary data, published by the Yayasan Obor Indonesia Pustaka Fidaus. This is a very important book in this study because it contains “*the concept of transcendentalism*” which will be a critical researcher from the point of view of Al-Attas. Consisting of 8 chapters all of which are continuous, explaining how about interfaith relations in Pluralism occur, emphasizing the unity of religion cannot be realized at the level of the skin alone,<sup>45</sup> but there must be a level and the next stage.

- 2) title *Islam and Religious Pluralism*, written by Dr. Muhammad Legenhausen in 1991, published by Islamic Studies Department, Alhoda Publisher & Printers. And it was translated by Arif Mulyadi and Ana Farida, published by Shadra Press in 2010. This book contains two main parts, there are: first, *Liberalism and Pluralism*. Second, *Non-reductive Religious Pluralism in Islam*. Here are discussed a lot of answers and criticisms from the thinking of John Hick.
- 3) *God Has Many Names*, is John Hick’s works, printed on 1982, published by The Westminster Press, Philadelphia, Pennsylvania. And it was translated by Amin Ma’ruf and Taufik Aminuddin in 2006 was published by Interfedei with Indonesian title “Tuhan Punya Banyak Nama”. This book discusses according to Christian views and that relation with other religions, explaining the transcendent reality in plurality.

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<sup>45</sup> Fritzof Schuon, *op. cit.*, p. 39.

## b. Secondary Data

Secondary data is observation, tracking and tracing the literature or works from other people it has a concern with the main figure or related to the main topic in this study.<sup>46</sup> Then the researcher will list and collect the data such as book, article, e-book, etc. Which are related to the main topic (Transcendentalism, religious pluralism and All of the information about Al-Attas).

## 4. The Method of Analyzing Data

There are several techniques can be used in analyzing data of literature-figure studies: *First*, “Interpretation” is an effort and process to achieve the understanding facts rightly, also known by basic of hermeneutic. *Second*, “Induction-Deduction or Generalization-Ecliptic”. *Third*, “Internal Coherence” is to understand the whole thought and ideas of the figures, by considering the harmony context each other to get a substantial explanation. *Fourth*, “Holistic” is totality views about the figures and his thoughts. *Fifth*, “Continuous-Historical” is an analysis of the common thread, observation the redline related to figure’s thought and his journey of life such as curriculum vitae and education history. *Sixth*, “Heuristics” is based on new material, observation of new experiences. *Seventh*, “Inclusive and Analogical Languages” is data analysis by figure’s language exclusively and inclusively, so translated into actual terms and understanding. *Eighth*. “Systematics of Writing Reports” is analysis explain the figure in a written report, contained by systematic data and coherent, explained part by part.<sup>47</sup> Then, the researcher allowed to use one of the techniques or collaborate them. But in this mini-thesis, the author used *descriptive-analysis-critics* of literature generally. So

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<sup>46</sup> Syahrin Harahap, *op. cit.*, p. 58.

<sup>47</sup> *Ibid.*, p. 65.

these are the explanations:

#### a. Descriptive Method

The basic form for writing the qualitative research report is *thick description* (Clifford Geerts's definition of qualitative research on 1983), it's mean "all of the qualitative research are contained with fully and deeply description of data",<sup>48</sup> or according t Prof. Dr. Nyoman Dantes on his boo *Metode Penelitian*: "descriptive research is interpreted as a study that attempts to describe a phenomenon/event systematically according to what it is. This research was conducted to obtain information as it was when the study was conducted".<sup>49</sup> then, the author should present reliable evidence, compatible and comprehensive about the main topic or variable problem of study, that is transcendent, religious pluralism and Al-Attas. The researcher tries to describe in deep explanation as it is, till the people (reader) feel the same feeling with a writer like on the research process, but they had an independent conclusion.

#### b. Analysis Method

Data analysis in qualitative research is a systematic process for determining interrelated parts in whole or in part. then all data that has been collected is expected to produce classification and typology. Analysis is continuous activity throughout the research, started from the beginning of collecting data until the report step. Analysis and description are continuous processes related to another. in this process, the researcher determines important data, interprets, groups into specific

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<sup>48</sup> Afrizal, *op. cit*, p. 203.

<sup>49</sup> *Penelitian deskriptif diartikan sebagai suatu penelitian yang berusaha mendeskripsikan suatu fenomena/peristiwa secara sistematis sesuai dengan apa adanya. Penelitian ini dilakukan untuk memperoleh informasi sebagaimana adanya ketika penelitian dilakukan. See Nyoman Dantes, Metode Penelitian, (Yogyakarta: Penerbit Andi, 2012), p. 51.*

groups and looks for relationships between these groups.<sup>50</sup> And then, based that definition, the author will analyze according to that definition and technique, with that all of literature to make any details about the variable of the problem taken from the document, journal, monograph, paper, written by Al-attas, and other documents are relating with that variables.

### c. Critics Method

The researcher uses critics method according to the title of this mini-thesis “The Critics of Syed Muhammad Naquib Al – Attas toward the Transcendentalism in Religious Pluralism”. *The Method of Scientific criticism* consists of two syllables; criticism is censure-response contained by deeply description and consideration between ‘good or bad’ effect in social and science, criticism directed to works, opinions, figures, and his thoughts. And scientific means logically and empirical. So, *the method of scientific criticism* is the response of someone or other people to works, opinions, thoughts. The responses accompanied by rational suggestions based on facts can be justified.<sup>51</sup> The purpose of criticism is to overthrow a theory that if it’s deemed irrelevant and doesn’t prove validity according to the times.<sup>52</sup> Ibn Haytam (965-1039 H) a Muslim scientist argues that all humans are not perfect and only God is perfect. then if you want to find the truth, get rid of / dispose of human opinions and let nature answer. So, anything can still be criticized, disputed, questioned and debated, including the theories of science.<sup>53</sup> In this case, the author will bring the thoughts of Al-Attas

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<sup>50</sup> Afrizal, *op. cit*, p. 176.

<sup>51</sup> Wattimena.A, *Filsafat dan Sains: Sebuah Pengantar*, (Jakarta: PT. Grasindo, 2008), p. 110.

<sup>52</sup> *Ibid.*, p. 111.

<sup>53</sup> Rita, *Filsafat Ilmu dan Metodologi Penelitian*, (Yogyakarta : Penerbit C.V ANDI, 2008), p. 141.

who criticized and blasted the concept of Transcendentalism brought by religious pluralism. The author will gather various transcendentalist views from western thought which will then be criticized by Al Attas and strengthened by the Al-Qur'an and Hadith accompanied by other Muslim thinkers.

From of all the methods of data analysis above, the researcher hopes this research will get and arrive at the same objectives with the context and can be scientifically justified, and can be used in social practice.

### **G. Systematical Study**

In this study, the researcher discusses research by classifying and dividing into four main parts, which are connected and related to each other. They are: *Chapter I*, the researcher describes the introduction of this study, which is contained by other sub-chapters, these are: background of the study, the problem of study, purposes of the study, the significance of study for academic or social community, literature review, research methodology, and systematical study.

*Chapter II*, the researcher explains the meanings of variables in this study by deeply definition. This research has two main variables, those are: Syed Muhammad Naquib Al-Attas and Religious as a central figure in this research, and Religious Pluralism as the main problem. This chapter contains a general definition, biography, and whole thinker, who was involved and gives an impact on the main problem.

*Chapter III*, this chapter focusses on discussing the problem of study, which is written in the background of study. Those contain are critics of Al-Attas toward Transcendentalism in Religious Pluralism and including transcendent logical, Naqliyah argument, Aqliyah Argument, and explanation about the risk of religious

pluralism. Overall, this chapter describes the comparison between western thought and Islamic thought or worldview of Islam, the researcher referred Al-Attas thoughts as antithesis and problem solver of main problem Religious Pluralism, which is expected to be able to correct the wrong views of Muslims.

*Chapter IV is Closing*, in this chapter will contain some of the results of research that has been carried out and described above in the form of conclusions, understanding and comprehensive suggestions for the formulation of the problems contained in this study. Coupled with the analysis of the authors from various perspectives that are expected to add to the scientific treasures and provide benefits, especially insights in the Comparative Study of Religion.