

## IDEAS AND REALIZATION OF ISLAMIC UNIVERSITY BY AL-ATTAS (CASE STUDY: ISTAC-IIU MALAYSIA)

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**Abstract.** This article aims to elaborate on the Islamic university idea of Syed M Naquib al Attas (l.1931). To clarify the concept of university, a discussion will also regarding the Institute For the Study of Islamic Thought and Civilization - International Islamic University Malaysia (ISTAC-IIUM) as a realization of his idea of an Islamic university. The writer uses descriptive analysis in understanding al-Attas' ideas; as used comparative analysis with other figures. The result of the research is that the Islamic university is based on concept of perfect man or universal man (insan kamil). This is what applies well in his institution i.e ISTAC-IIUM. When the Islamic university is based on the insan kamil concept, than the aim of the university is to product a perfect man or universal man (insan kamil).

**Key World:** Islamic University, Al-Attas, Insan Kamil, ISTAC-IIUM

**Abstrak.** Artikel ini bertujuan untuk mengelaborasi ide Syed M Naquib al Attas (l.1931) tentang universitas Islam. Untuk memeperjelas konsepsinya tentang universitas, akan diangkat pula pembahasan mengenai Institute for the Study of Islamic Thought and Civilization-International Islamic University Malaysia (ISTAC-IIUM) sebagai realisasi dari idenya mengenai universitas Islam tersebut. Penulis menggunakan metode deskriptif dalam memahami ide al Attas; sebagaimana digunakan analisis komparasi dengan tokoh lainnya. Hasil dari penelitian adalah ide universitas Islam berporos pada konsepnya tentang manusia universal (insan kamil). Hal inilah yang teraplikasi dengan baik di ISTAC-IIUM. Karena berporos pada konsep manusia yang universal, maka tujuan dari universitas tersebut adalah membentuk manusia yang universal atau insan kamil.

**Kata kunci:** Universitas Islam, Al-Attas, Insan Kamil, ISTAC-IIUM

## Preliminary

Al-Attas stated that the problem of Muslims lately is the problem of science (knowledge). One in doing everything must be based on the knowledge they have. More than that, science is an essential basis in encouraging the advancement of civilization in the world. Therefore, problems and misconceptions of science will result in wrong acts and behavior, and an even more significant impact will cause chaos to human civilization.

The science that becomes the problem, according to al-Attas is a science developed from the womb of secular Western culture.<sup>1</sup> The core problem is the entry of secularism to science, where secularism annuls religion from the framework of science.<sup>2</sup> As a result, modern science has become atheistic. This is what drives the destruction of manners and civility. Al-Attas call this situation as Loss of Adab.<sup>3</sup> This condition can be interpreted as a condition in which knowledge that should bring justice, welfare, and prosperity applies otherwise. Therefore, to overcome these conditions, al-Attas emphasized the idea of an Islamic university.

Al-Attas thinks that universities are the most fundamental institutions in preparing the educational framework of the people.<sup>4</sup> At the college level, a person will experience maturation of thought patterns, viewpoints, and world views about reality and truth, affecting the person's attitude and behavior.<sup>5</sup> If the university teaches mistakes, so it is with its graduates. Meanwhile, it is university graduates who will play a direct role in real-life sectors. Therefore al-Attas idealized an Islamic university. Which he later proved by establishing ISTAC-IIUM (1991-2015).

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<sup>1</sup> Ibid, 151.

<sup>2</sup> Khakim, Usmanul.(2020). Syed Muhammad Naquib al-Attas' Theory of Islamic Worldview and Its Signivicant on his Conception of Islamization of Present-day Knowledge. (Ponorogo, Unida Press, 2020)

<sup>3</sup> Syed M. Naquib al-Attas, *The Concep of Education in Islam* Cetakan kedua ISTAC (International Institue of Islam Thought and Civilization)1991.

<sup>4</sup> Wan Mohd Nor Wan Daud (*Falsafah dan Amalan Pendidikan Islam*), trans. 7<sup>th</sup> print,2016, Negara Malaysia Library, Universitas Malaya, 151

<sup>5</sup> Ibid, 151

From the above explanation, this paper intends to examine al-Attas' idea of an Islamic university. To clarify the discussion, the design of the Islamic university at the ISTAC-IIUM institution will also be analyzed as a case study; where the institution is an institution built and led by al-Attas himself and the history of its establishment which was inaugurated on 4 October 1991 until it was finally closed in 2015 due to political problems.

This article aims to elaborate on Syed M Naquib al Attas (l.1931) ideas about Islamic universities. To clarify his conception of university, a discussion will also be held regarding the Institute for the Study of Islamic Thought and Civilization-International Islamic University Malaysia (ISTAC-IIUM) as a realization of his idea about the Islamic university.

## Method

This research is qualitative research<sup>6</sup> with a library study method.<sup>7</sup> Primary data is obtained from the works of al-Attas, such as *Islam and Secularism and the Concept of Education in Islam*.<sup>8</sup> Meanwhile, secondary data were obtained from various writings and research conducted by various scholars regarding the idea of al-Attas. In analyzing the data, the writer uses descriptive<sup>9</sup> and interpretative<sup>10</sup> especially in understanding al Attas' ideas; comparative analysis is used to determine the location of al-Attas' ideas among other figures.

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<sup>6</sup> Qualitative research is a descriptive research and tends to use analysis. Process and meaning (subject perspective) are emphasized more in qualitative research. The theoretical basis is used as a guide so that the focus of the research is on accordance with the facts in the field.

<sup>7</sup> Definition and Definition of Literature Review - A literature review is a list of references from all types of references such as books, journal papers, articles, dissertations, theses, theses, hand outs, laboratory manuals, and other scientific works cited in proposal writing.

<sup>8</sup> Syed M. Naquib al-Attas, *The Concep of Education in Islam* Cetakan kedua ISTAC (International Institue of Islam Thought and Civilization)1991.

<sup>9</sup> *Strategies of Educational Research: Qualitative MethÂ-ods*. London: The Palmer Press.

<sup>10</sup> The Interpretative Method is a way of explaining or explaining the discussion in the discussion of a book and such.

## Theoretical Framework

The word "university" comes from Latin, which means "all human beings"<sup>11</sup> Terminologically, the term "university" refers to a higher education and research institution, which provides academic degrees in various fields.<sup>12</sup> A university offers undergraduate and postgraduate education. In the development of the understanding related to universities, there are three phases: first, the University which comes from the word "universal" which means "whole" or "all human beings"<sup>13</sup>. Second, which comes from the Latin "magistrorum et scholarium university" which means "community of teachers"<sup>14</sup>. Third, a university in modern times has been defined as "a higher education institution that offers teaching in fields or faculties and usually has the power to confer degrees."<sup>15</sup>

Using Arabic's perspective, the university can be interpreted as *kulliyah*. This refers to that in Islam, science and human's spiritual happiness are universal (*kulliyah*)<sup>16</sup>. That way, science is closely related to humans. With this basis, in Islam the university imitates the human structure both physically and spiritually.<sup>17</sup>

This shows that humans and universities are the same thing. Human anatomy or faculty in university anatomy is an organ that has its own function and strength. This is directly related to the fact that the university must be understood as an imitation of the general structure, in the form, function and

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<sup>11</sup> Wan Mohd Nor Wan Daud (Falsafah dan Amalan Pendidikan Islam), trans. 7<sup>th</sup> print, 2016, Negara Malaysia Library, Universitas Malaya, 160.

<sup>12</sup> Ibid.

<sup>13</sup> Lewis, Charlton T.; Short, Charles (1966) [1879], A Latin Dictionary, Oxford: Clarendon Press

<sup>14</sup> Marcia L. Colish, Medieval Foundations of the Western Intellectual Tradition, 400-1400, (New Haven: Yale Univ. Pr., 1997), p. 267.

<sup>15</sup> "University, n.", OED Online (edisi ke-3rd), Oxford: Oxford University Press, 2010, diakses tanggal 27 August 2013

<sup>16</sup> Wan Mohd Nor Wan Daud (Falsafah dan Amalan Pendidikan Islam), trans. 7<sup>th</sup> print, 2016, Negara Malaysia Library, Universitas Malaya.

<sup>17</sup> Ibid.

purpose of a perfect human being. Thus, the concept of the university is closely related to the concept of the ideal human being.<sup>18</sup>

## Results and Discussion

### *Insan Kamil as a figure of an Islamic University*

In fact, the idea of a perfect human being or *insan kamil* has been widely discussed by Muslim metaphysics. Abu Yazid al-Bistami (d.875M), Ibn 'Arrobi (w.1240M), to al-Attas himself are names that have aroused this topic. Here, the author will explain how an Islamic university reflects the universal human being initiated by al-Attas. Universities must describe as perfect or universal human "*insan kamil*". Simply put, an *insan kamil* can describe the divine nature of divinity without diminishing the slightest from the nature of his servitude as he is His creature. This concept was exemplified directly by the Prophet Muhammad, and followed by his friends and selected servants, namely *waliyullah* or scholars whose knowledge and spiritual life were profound.<sup>19</sup>

So universal human, according to al-Attas is someone who can describe the divine nature of divinity. Meanwhile, the character of the human being in Islam is studied only from one source, namely the noble morality of the Prophet Muhammad, in which all his words and deeds will not come out except the orders of Allah SWT.<sup>20</sup> . So, the concept of universal human Islam is evident because there are figures who be the examples.

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<sup>18</sup> Wan Mohd Nor Wan Daud (Falsafah dan Amalan Pendidikan Islam), trans. 7<sup>th</sup> print, 2016, Negara Malaysia Library, Universitas Malaya, 151

<sup>19</sup> Reynold A. Nicholson, studies in Islamic mysticisms, cetakan ulang 1921 (Cambridge: Cambridge University Press, 1980) hlm 77-78, khususnya dalam nota 2; idem, Shorter Encyclopedia of Islam, Edisi 1974, See. "Al-insan al-Kamil"; Mastaka Takasita, Ibn Arobi's Theory of The Perfect Men and its Place in the History of Islamic Thought (Tokyo: Institute for the Study of Languages and Cultures of Asia and Africa, 1987), Bab 2 and 3; Ibn al-Arobi, The Bezels of Wisdom, terjemahan and kata pengantar oleh R.W.J. Austin, The Classics of Western Spirituality (New York: Ramsey / Toronto: Paulis Press, 1980) p. 32-38; Al-Attas, A Commentary,

<sup>20</sup> Al-Qur'an surat Annajm verse 4.

Western civilization does not see this point of view.<sup>21</sup> It has its own universal human concept. The nature and character of the Western version of perfect human beings include great thinking, high taste, genius, democracy, a calm and clear mind, and a noble and respectful attitude in his daily life.<sup>22</sup> Everyone has their respective concepts related to universal human beings which is relative because they are constantly changing.<sup>23</sup> This is what distinguishes between Islamic and Western ideas. The West does not have a figure that is used as an example so that the concept of universal human being according to the West is not clear but can be followed. After listening to the explanation above, we can know the universal human concept, which exists in Islam and the West. The most significant difference lies in the universal human figure. And the Western image related to universal human beings is relative because there are no examples of figures. Meanwhile, the concept of universal man in Islam is clear, as explained above, it can be referred to from one source, namely the morals of the Prophet Muhammad.

#### *The Essence of an Islamic University*

After explaining the universal human or *insan kamil*, Al-Attas explained the concept of the essence of the Islamic university. Islamic University, according to al-Attas is a university that describes universal human beings or human beings. The character of the human being reflects the Morals of God, which has several characteristics, including having a personality (*akhlaq*), centers are eternal and vital the permanent main principles which form the basis of knowledge and which form the final codes. In addition, the university

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<sup>21</sup> The word West here is not geographic, rather to ideology. See Al-Attas, *Islam and sekulerisme*, 1981.

<sup>22</sup> John Herry Newman, *The ideal of a university defined and Illustrated*, edisi 1973(London: Routledge & Thoemmes Press, 1994), p. 185

<sup>23</sup> See Werner Jaeger, *paideia: The Ideals of Greek Culture*, ed. 3. Translated by Gilbert Highet. Edisi ke-2 (New York/Oxford: Oxford University Press, 1945), see J.H. Randall Jr., *The Making of The Modern Mind*, 50<sup>th</sup> Birthday Ed. Introduction by Jacques Barzun(New York: Columbia University Press, 1976), p. 135-136; See juga Paul Nash, Andreas M. Kazamias, and Hendry J. Perkinson, *The Educated Man: Studies in the History of Educational Thought* (Malabar, Florida: Robert E. Krieger, 1970), Introduction.

has a brain and body organs, so that it can move properly because of the center that becomes the foundation. All of this in an Islamic university is described as faculties based on correct knowledge based on the al-Qur'an and Sunnah, which are exemplified in these people.

A university must have an eternal and vital center from the above explanation, which is used as a strong foundation and must have a figure object. So that what must be taught to a person at a university is related to the foundation of knowledge which will be used as a foundation in his scientific discipline. So universities in Islam must teach the basics of thought that have an eternal and vital foundation, none other than the al-Qur'an and Sunnah as their disciplines.<sup>24</sup> Al-Attas ideologized universities like humans. Humans have body organs that are considered as faculties in universities, besides that, a human being has an intellect that is likened to the core of university education. If the human mind is not correct or deviated, then all the organs of the body movement will not be accurate. And also, if the core of a university is not accurate, then everything concerned with the university will be off the mark.<sup>25</sup>

For al-Attas, today there are many mistakes in the thinking of Muslims in understanding all knowledge in science, education and epistemology and differences in understanding in every religious, thought, and ideological concept. So it was from all these problems that al-Attas founded ISTAC-IIUM. To realize an Islamic university, which aspires to give birth to figures and a culture of knowledge that is useful in this modern era.

#### *Realized Islamic University (ISTAC-IIUM)*

Al-Attas as a person who has contributed a lot to his cultivation in the world of education and science has an idea related to a real university. The idea is about what the actual university is all about, which was explained above. He

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<sup>24</sup> Wan Mohd Nor Wan Daud, *Falsafah dan Amalan Pendidikan Islam*, trans. 7<sup>th</sup> print, 2016, Negara Malaysia Library, Universitas Malaya, 151

<sup>25</sup> *Ibid*, 225.

planned an Islamic university called ISTAC, which was inaugurated on October 4, 1991.<sup>26</sup> From the beginning al-Attas considered ISTAC-IIUM as a Nucleus or the center of a true Islamic university. Judging from the spiritual aspect, al-Attas tried to put his first stone on the night of 27 Rajab, along with the celebration of *Isra 'Mi'raj* of the Prophet Muhammad. Al-Attas prayed that ISTAC-IIUM might be bestowed with wisdom and praiseworthy qualities that have been bestowed upon his beloved Prophet. Even though the area makes it difficult for al-Attas, he still tries to make ISTAC-IIUM a building that is shaped like a human. In addition, the ISTAC-IIUM building faces the *Qibla*.<sup>27</sup> From the side of the building structure, ISTAC-IIUM has described its Islam.

Al-Attas formulated the first two objectives of establishing ISTAC as follows. First, to conceptualize, explain, and define essential concepts relevant to cultural, educational, scientific, and epistemological issues facing Muslims today. Second, to provide Islamic answers to the intellectual and cultural challenges of the modern world and various groups of thought, religion, and ideology.<sup>28</sup> A truly Islamic university must represent human beings, and humans must be able to govern themselves and society. As God rules this Nature and Universe. God's arrangement of the universe is arranged so that it is perfect if it is related to the *Al-Haqq* creation of the universe.<sup>29</sup> It can reflect perfection and justice because nothing is perfect and just in this world except Allah SWT. Therefore, an Islamic University must reflect its form and purpose and pay attention to the *Al-Haqq*. Al-Attas explained that something *haqq* or true refers to a true statement and beliefs and considerations and refers to reality. He explained:

Haqq means conformity to the demands of wisdom, justice, truth, reality, and balance. It is a state of character that is wise, just, true, accurate, and balanced; it is a state that constitutes necessity, which cannot be avoided; in its

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<sup>26</sup> Wan Mohd Nor Wan Daud (Falsafah dan Amalan Pendidikan Islam), trans. 7<sup>th</sup> print, 2016, Malaysian National Library, Universitas Malaya, 154.

<sup>27</sup> Ibid, 156.

<sup>28</sup> Syed Nauib al-Attas, Program of Graduate Studies ISTAC 1993-1995, p. 9

<sup>29</sup> Al-Qur'an, QS. Al-An'am (6):73

place. *Haqq* is a state of being that includes everything. The events formed by *haqq* are related to the present and the future, which means verification, realization, and incarnation. The meaning of *haqq* is understood as something comprehensive, both the essence and the truth about something because it is one of the Names of Allah that describes Him as the Absolute Being, which is the Essence and not the concept of being.

According to Islam, the concept of a truly Islamic university is considered essential and its real existence. Therefore, an Islamic university must reflect the Prophet Muhammad's figure, knowledge, and noble morals, so that it functions in the formation of civilized men and women who are exemplified according to their respective abilities and potentials.<sup>30</sup> To realize and realize the university concept, Al-Attas created a curriculum that aims to educate and create good human beings, namely civilized based on a wise attitude so that he can be fair to himself, his environment, and his country.<sup>31</sup>

#### *Curriculum in Islamic University Education (ISTAC-IIUM)*

The purpose of education in Islam is to create a human being who is good (in the view of Islam) and civilized. This behavior is based on God's Morals, one of the universal human traits or *insan kamil*.<sup>32</sup> At the same time, *adab* determines a person's knowledge and how to decide which command is right and what is wrong. So that they can protect humans from wrong judgments and actions and put themselves in the right and appropriate place.<sup>33</sup> A person must be civilized that he can determine what is *haqq* and what is vanity, and what is certain is preceded by the right intention.

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<sup>30</sup> CEII, p.39-40; Ikhwan al-safa'(373 H) in the *risalah (Rosa'il)* emphasize the rank of education progressively in form of good character (*tahdzib*), self-purification (*tathit*), long lasting improvement (*tatmim*), and perfection (*takmil*). The last step should be on the perfect human being state (*insan kamil*). See Tibawi, Arabic and Islamic Themes, p. 185.

<sup>31</sup> Wan Mohd Nor Wan Daud (Falsafah and Amalan Pendidikan Islam), trans. 7<sup>th</sup> print, 2016, Malaysian National Library, Universitas Malaya, 201.

<sup>32</sup> Ibid.

<sup>33</sup> Ibid.

So in Islam an education must be preceded by the right intention, such as a statement in a hadith "A person's actions are based on intention (*niyyah*)<sup>34</sup> and Allah rewards him according to the intention of his servant."<sup>35</sup> Apart from sincere intentions, Islam also emphasizes sincerity, honesty, and patience.<sup>36</sup> So in Islam, the emphasis in Islamic university education is that studying must be based on the right intention, besides that with acts of sincerity, honesty, and patience. After a person has the right purpose, it is emphasized that everyone must seek knowledge from an expert in their field. Al-Qur'an calls on Muslims to ask about the truth to appropriate and authoritative people in their areas. So in studying to learn it from an expert in his field.<sup>37</sup>

In fact, al-Attas also followed what was ordered by the al-Qur'an in pursuing knowledge, which he applied in the university curriculum.<sup>38</sup> Until al-Attas in his study has two divisions of the Islamic Education curriculum. First, needs that meet their eternal and spiritual needs. Second, those that fulfill material and emotional requirements or commonly called *fardlu 'ain* and *fardlu kifayah*.

#### *Fardlu 'Ain and Fardlu Kifayah*

(*Fardhu*) must/must be implemented. In Islamic law, *fardhu* has the same meaning (very close) to mandatory legal status (the Shafi'i school equates *fardhu* with compulsory, the Hanafi and Hambali school positions *fardhu* higher than obligatory).<sup>39</sup> Meanwhile, *fardhu* itself is divided into two types, namely *fardhu ain* and *fardhu kifayah*. *Fardhu ain* is obliged to individuals while *fardhu kifayah* will be fulfilled if some Muslims in the community have carried it out.

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<sup>34</sup> Al-Bukhori in numbers of chapters in his Sahih Bukhori, also in Muslim, Abu Dawud, Al-Tirmidzi, Al-Nasa'I, Ibn Majh, and Ahmad ibn Hanbal. See Wensinck, concordance, 7:55.

<sup>35</sup> Diriwayatkan oleh, Al-Nasa'I, Malik, and Ahmad ibn Hanbal. See Wensinck, concordance, 7:5.

<sup>36</sup> Wan Mohd Nor Wan Daud (Falsafah and Amalan Pendidikan Islam), trans. 7<sup>th</sup> print, 2016, 202.

<sup>37</sup> Ibid, 205

<sup>38</sup> Ibid.

<sup>39</sup> Muttafaq 'Alaih, See al-Lu'lu' wal-Marjan, hadits 9.

Al-Ghazali divided knowledge in terms of levels into two parts, namely *fardhu ain* and *fardhu kifayah*.<sup>40</sup> *Fardhu 'ain* - are the knowledge relating to the actions that are obligatory to be performed. For example, a person who is going to make a trade is obliged to know the laws of the fiqh of commerce, those who are going to perform the pilgrimage is obliged to understand the rules of the Hajj. Meanwhile, *fardhu kifayah* is a knowledge that must be studied by some Muslim societies, not entirely. In the *fardhu kifayah*, the unity of the Islamic community together bears the responsibility of *fardhu 'ain* to demand it

Al-Attas argues that the structure of science and the Islamic Education curriculum should describe humans and must be based on university rankings. This structure was gradually reduced to lower levels of education. So that Al-Attas depicts a schematic in his work Islam and secularism, which explains the relationship between humans and universities; so that it can achieve the division at the level of knowledge, namely: *fardlu 'ain* and *fardlu kifayah*, which are described in the schematic below.<sup>41</sup>

The scheme above explains that a university is described as a human being, that the above scheme goes to the university, which is the highest level in the education system. But the education system in universities or higher education can also be applied at lower levels of education. Then in higher education, al-Attas categorized science into two major parts, namely *fardlu 'ain* and *fardlu kifayah*.<sup>42</sup>

Al-Attas emphasized categorizing science into *fardhu 'ain* and *fardlu kifayah*. *Fardlu 'ain*, which each individual must learn, includes religious learning, consisting of several sciences. The first is the science of the Koran, which consists of the reading and interpretation.<sup>43</sup> The second is Sunnah, which covers

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<sup>40</sup> Wan Mohd Nor Wan Daud (Falsafah dan Amalan Pendidikan Islam), trans (Bandung: Mizan, 2003), p 207.

<sup>41</sup> Wan Mohd Nor Wan Daud, Falsafah and Amalan Pendidikan Islam, trans. 7<sup>th</sup> print, 2016, Negara Malaysia Library, Universitas Malaya, 216.

<sup>42</sup> Wan Mohd Nor Wan Daud, Falsafah dan Amalan Pendidikan Islam, trans. 7<sup>th</sup> print, 2016, Negara Malaysia Library, Universitas Malaya, 216.

<sup>43</sup> Ibid.

the previous prophets' history and treatises and their hadiths and periods. The third is sharia, which includes fiqh and law, Islamic principles, and practices. The fourth is theology, which includes God's discussion of His attributes, substances, attributes, names, and actions.<sup>44</sup> The fifth is Tasawwuf, which includes psychology, cosmology, and ontology. Sixth, linguistics, understanding related to language, from grammar, lexicography,<sup>45</sup> and literature<sup>46</sup>.

Meanwhile, *Fardlu kifayah* which will be fulfilled if some Muslims have done it. This consists of several general knowledge, namely; Humanities, Natural Sciences,<sup>47</sup> Applied Sciences, Technology, Comparative Religions, Western Culture, Linguistics: Islamic Language and Islamic History.<sup>48</sup> So the al-Attas Education curriculum is applied at the highest level, namely at universities or in tertiary institutions, and can be applied at lower levels. In addition, in education at universities or universities, al-Attas emphasized categorizing science into *fardhu 'ain* and *fardlu kifayah*.

## Conclusion

The essence of the university is an Islamic university. which forms a person to become a human being or a universal human being. *Insan Kamil* or universal human being can describe his religious morals and master many related sciences. Because it is based on the concept of universal man, the university aims to form a universal human being or *insan kamil*.

The establishment of ISTAC as an Islamic university has two first objectives. The first. Namely, to conceptualize, explain, and define essential concepts relevant to cultural, educational, scientific, and epistemological issues facing Muslims today. The second is to provide Islamic answers to the

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<sup>44</sup> Ibid 217.

<sup>45</sup> Lexicography is a branch of linguistic that studies about the making of dictionary. This activity is part of Lexicography is the drafting, compilation, using, and evaluating the dictionary.

<sup>46</sup> Wan Mohd Nor Wan Daud (Falsafah dan Amalan Pendidikan Islam), trans. 7<sup>th</sup> print, 2016, Negara Malaysia Library, Universitas Malaya, 218.

<sup>47</sup> Ibid 221.

<sup>48</sup> Ibid 222.

intellectual and cultural challenges of the modern world and various groups of thought, religions, and ideologies. The idea and reality of al-Attas Islamic university paid off with the establishment of ISTAC-IIUM, which was inaugurated on 4 October 1991 which until now has given birth to many scientists who have mastered a lot of interrelated knowledge. They are very influential for Muslims today.

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