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SYED MUHAMMAD NAQUIB AL-ATTAS' CRITICS TOWARD SECULARISM

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Abstract

The issue of modernity that is crucial today is the development of secularism in various fields. One of the main things to highlight is the popularity of secularism, which has a worldview that is contrary to Muslims. It was Syed Muhammad Naquib Al-Attas who was the most vocal in voicing his criticism and proposing the solutions he offered in the form of the concept of Islamization of Present Day Knowledge. The research method used by the author is descriptive analysis in analyzing the views of Syed Muhammad Naquib Al-Attas on Secularism. And the author uses the philosophical approach for this research. There are many confusions in Secularism thought, one of which is the opinion about the separation of Secularization and Secularism which in the end will also lead to Secularizationism. And the Islamization of contemporary Science is the most vocal form of Al-Attas' criticism of Secularism. Because with Islamization, the elements of secular Western culture, spirit, character, and personality contained in science can be cleaned.

Keywords: Al-Attas, Islamization, Secular, Secularism, Secularization

A. Introduction

Modernity in Western Civilization has been rooted and made the new branches of ideologies. Modernity intended to separate religion and politics and other sectors of life. When Western Civilization passed the Dark Ages, then emerged the revival of Western Civilization in renewing the ideologies and sciences. From the modern era to the post-modern era where West has gone too far from its dependence on religion and God. Modernity tries to separate religion from politics and other sectors of life. It brings the crucial crisis up and destruct more than the other problem that Muslim community faces in this modern era. This crisis is called by, the Identity Crisis or the Worldview crisis. (Al-Attas, 1995)

Errors in enforcing the basic view, or worldview are not a simple thing. Worldview is a person's stepping stone in understanding life and determining his goals. So, if the worldview of Islam is no longer be the worldview that underlies every movement and behavior of Muslims, the goal of being a Muslim will be turned upside down as well. (Al-Attas, 1993) Along with the importance that appeared because of the development of knowledge nowadays, most of that knowledge was affected by secular knowledge. Because of this explosive situation that arose at the growth of knowledge

present day, that often been influenced by the secular knowledge, Syed Muhammad Naquib al Attas then conceived the solution to solve those problems caused by the growth of secularism. He provides a detailed and comprehensive review of the confusion that lies in the concepts of secularism, the steps of planning for secularization, and the various histories that underlie the establishment of secularism and secularization.

Along with the inevitable development of the concept of secularism, Muslim leaders emerged who agreed with the idea of secularism, and felt that Islam had been left behind and needed "renewal" in the form of secularization. Nurcholish Madjid, for example, is a phenomenal figure who initiates new ideas regarding the future of Islam in dealing with the issue of modernity. Nurcholish Madjid, who was promoted as the Locomotive of the Reformers, announced his controversial idea at a national discussion forum initiated by HMI, PII, GPI, and Persami on January 2, 1970. (Nafis, 2014, p. 23) The idea was given the big title, "*Keharusan Pembaharuan Pemikiran dan Masalah Integrasi Umat*". Because of his idea – which is many scholars consider to be very bright and far-sighted – many people are attracted to the idea promoted by Nurcholish Madjid. (Janah, 2017, p. 44)

Then there is Abdullahi Ahmed An-Na'im who feels that Islamic law which is the rule of patents and is contained in Sharia needs to undergo renewal and development to keep up with the times. He said in his book, "*My call for the state, and not society, to be secular is intended to enhance and promote genuine religious to affirm, nurture and regulate the role of Islam in the public life of the community*". Which reeks of politics and not religious institutions. (An-Na'im, 2008, p. 1) From his words, there is a clear doubt that sharia can stand upright to regulate all sectors of Muslim life, without having to be infiltrated by secular thoughts.

Although for some secular-Muslim figures, secularization is a path to the development and renewal of Islam so that they can continue to exist in carrying out religious regulations and not be drowned by the times. The opinion of Muslim intellectuals who state that Islam needs renewal or rebuilding is the result of a distortion of the true goals of Islam. This shows that their understanding of this goal has been eroded by their glare at the notion of Secularism and the process of Secularization which seems liberating, but in fact Secularism and Secularization shackle the Muslim worldview, so that it is not in accordance with the ultimate goal. The minds of Muslims who have been eroded by secularism have not guided their behavior and beliefs towards the goal of happiness from the Islamic Worldview perspective.

According to Syed Muhammad Naquib al Attas, there is confusion in the framework of the concept of secularism. For al Attas, science that exists today, in an era when Western and secular civilization has penetrated various aspects of life, is no longer pure. (Al-Attas, 1993) One of the reasons why he formulated the concept of Dewesternization and Islamization in the face of secularism is, the actual emphasis that science is not neutral, it will be entered by certain interests that are influenced by the thinkers of the science. Thus, how is the Al-Attas's main critic on secularism?

B. Method

This research is qualitative research that uses data in the form of narrative and not numbers or nominal. Qualitative research departs from the interpretive or naturalistic paradigm, which views all elements as interrelated. (Mudjia Rahardjo, 2014) The researcher tries to criticize the ideas of secularism using the views of Syed Muhammad Naquib Al-Attas. In order to achieve this goal, the data obtained through the works of Syed Naquib Al-Attas and some secondary data related to Islamic thought. Researchers use descriptive-analysis in data processing techniques with a domain analysis model, as a researcher's effort to obtain an overview of the thoughts of Syed

Naquib Al-Attas. Domain Analysis Model is a data analysis model in qualitative research that answers the research focus by reading the data in general and thoroughly to obtain the domains in the data. (Mudjia Rahardjo, 2010) The term secularism is the focal point that is criticized in this study based on its conception that is built on the Islamic worldview.

C. Findings and Discussion

1. The Nature of Secularism

First, historical traumatic, driven by the Christian Church hegemony brought the worst memories in the period of the Church hegemony that began in the year 476 AD which, was the collapse of the Roman Empire. Because of the immense influence caused by the Church hegemony at that time, they called those periods as The Dark Ages. Second, the textual problem of the Bible, this matter was quite crucial, considering many bible texts changed and alternated between one and another, until we couldn't find the authentic text and, it changed. Third is the Christianity theological problem. Christian theology is the most mysterious concept of religion and it is often questioned about its truth because it has been so far from the indigenous perception. (Husaini, 2016, p. 29)

The great plan of Secular-Christian society in striving for "a better world" because of their traumatism toward religious doctrine is Secularization. Efforting to secularize the whole of the world and every human being that lived on it. Between their secularization agenda, it divided into some phenomenal parts, if we let it move, then it will turn to the world without any regulations, and automatically create a whole secular world. The consequences of incessant secularization strategy, were the growth of knowledge and Western Civilization that went so far from the doctrines of any religion. Moreover, unconsciously, Christians had been secular too and had agreed with the concept of secularism that tried to estrange whole life and religion. And what we have mentioned before, the concept of secularization and secularism was the opposite of genuine Christian perception.

Because the purpose of Western-Christian society in the existence of secularism, to liberate its community and make them untied with the regulation and the religious doctrine. Indeed, in this case, they differ their opinion toward secularism and secularization. For them, those two words are different in their purposes. Secularization made them feel free from any regulation and religious doctrine, besides secularism, because it was an ideology, it has the same role as religion was. (Al-Attas, 1993) If they follow the secularism ideology, they believe there will be a new restraint that will bring them back into the unfinished circle.

Understanding or definition of a word will provide a different understanding according to the meaning or definition of what he knows from the word. So, before starting the discussion, it would be better to know in advance the meaning of the terms Secular, Secularism and Secularization which have their respective functions.

Secular comes from the Latin, namely *saeculum*, (Cox, 1965) which contains a meaning marked by two meanings, namely time and space or place. According to the Ancient Greeks, the accompanying sense of time was refers to 'now' or 'today'. Meanwhile, when referring to a place or space, what is meant is 'world' or 'mundane' or 'worldly'. From the reference of these meanings, the meaning of *saeculum* is this era or the present era and events in this world. The emphasis of the meaning of the word *saeculum* itself is on the time of events in the world. In the sense of this word, there is a historical process that occurs. Until it can be found that the secular concept itself undergoes a historical process and finally forms a structure of the secular concept itself. (Al-Attas, 1993) So, this shows a sign that secular itself means that the world will continue to change according to time and conditions, seen from the meaning of

saeculum, namely that secular means things that happen in the present and are worldly, thus denying things that are supernatural and unseen.

Secularization word means in the Oxford Advanced Learner's Dictionary is "*the process of removing the influence or power that religion has over something*" (Hornby, 2015, p. 1399) from the understanding expressed by the Oxford Dictionary, it can be concluded that secularization is the process of eliminating religious influences and spirituality, leading to the achievement of something secular.

Harvey Cox describes the process of how something has been secularized. This is called secularization. Secularization occurs through a historical process, where religious elements are transformed into political authority, namely when church affairs and royal affairs are distinguished. Harvey Cox defines secularization as the liberation of a person from religious and metaphysical scrutiny. (Fauzan, 2012, p. 159) It is a process in which religious determination disappears and the emergence of two dominant elements, namely social and secular politics are simultaneously and inevitable. However, because secularization is indirectly a movement for human liberation from a comprehensive religious doctrine, the emergence of secularism on the developments caused by secularization should be watched out for. (Cox, 1965)

Due to his opinion on secularization, secularism is considered the antithesis of secularization itself. While secularization is a liberating= development, secularism is seen as a threat to openness and freedom caused by secularization. (Cox, 1965)

As Cox says in his book:

3 Secularization implies a historical process, almost certainly irreversible, in which society and culture are delivered from tutelage to religious control and closed metaphysical worldviews. We have argued that it is a liberating development. Secularism, on the other hand, is the name for an ideology, a new closed world-view which functions very much like a new religion"

"Like any other ism, it menaces the openness and freedom secularization has produced; it must be therefore be watched carefully, to prevent it is becoming the ideology of a new establishment. (Cox, 1965)

The term Secularism in the Oxford Dictionary means "*the belief that religion should not be involved in the organization of society, education, etc*" (Hornby, 2015) it means, secularism derives from the meaning of the ideology that has no dependability on the religion in any case.

George Jacob Holyoake regarding the term secularism, Holyoake was the first to introduce the term secularism. In the beginning, he considered secularism as an ethical system only, (Kasmuri, 2014, p. 90) and he even had his plans regarding the future of secularism. According to him, secularism can be a solution to the feud between theism and atheism and even replace them. Replace theism and atheism from various sides, including scientific, educational, and moral systems. (Rectenwald, 2016, p. 74) He even argues that secularism – and the various attributes that accompany it, such as secular morals, as well as a scientific epistemological system, can be built side by side, even beyond religion. Here, Holyoake tries not to be too hard in denying religion and still respects the existence of religion.

Concluding from the three terms above, the whole word implies that something has no connection and relationship with religion. However, there is a difference here, the meaning of secularization, which is the result of secularization, is a process of removing religious influence and power, the term secularization itself denotes the process of secularization. Meanwhile, secularism is described as belief, namely belief, which in this term, a British secular theologian, Harvey Cox stated that an understanding like secularism is not worthy of a new religion. So, the word Secularism itself can be the opposite of Secularization.

2. Genealogy of Al-Attas' Thought

Syed Muhammad Naquib al Attas is a prominent Islamic thinker who has many works in various scientific fields. Such as the concept of religion, metaphysics, philosophy, and literature. (Rusydiyah, 2019, p. 16) He has a lineage of great people, especially in the development of Islam. His father, Syed Ali al-Attas, was the son of Syed Abdullah al-Attas, a scholar who was influential not only in Indonesia but also in Arab.

His family background had a great influence on Syed Muhammad Naquib al Attas' early education. He gained the general knowledge and knowledge of Islam from his mother's family in Bogor, while from his father's family in Johor, he gained basic knowledge of the Malay language, literature, and culture. These bits of knowledge are factors that shape Al-Attas' mindset and grammatical arrangement in each of his works.

Young Al-Attas is very active in learning. He was interested in ancient works and manuscripts that could be found in his family's library. He is an active and prolific writer. Noted, he has written 26 books and monographs which have been translated into various languages. Among his works are; *Islam and Secularism*, ABIM, Kuala Lumpur, 1978, *Aims and Objectives of Islamic Education*, Hodder Stoughton, London and University of King Abdul Aziz, Jeddah, 1979, *The Concept of Education in Islam: a Framework for an Islamic Philosophy of Education*, ABIM, Kuala Lumpur, 1980, *Islam and The Philosophy of Science*, ISTAC, Malaysia, 1989, *Prolegomena to The Metaphysics of Islam*, published on 1995. *Risalah Untuk Kaum Muslimin*. (Rusydiyah, 2019)

Many of his writings raise issues of education, the concept of education, as well as contemporary issues that refer to the development of civilization, which he observes himself has moved towards massive secularization countries. Enliven the concept of knowledge in the Islamic perspective that followed by its spreading and implementation appropriately and effectively. This plan will give the right contribution to make Islam, not just as al-diin, that Al-Attas mentioned in his literatures, not just loaded by the spiritual value, but from it, can make the virtuous civilization. (Wan Daud, 2003)

Since his childhood, Al Attas has been accustomed to studying high Islamic concepts. He is familiar with the thinking of classical scholars. Such as Imam Al Ghazali, Imam Al Asy'ari, Nuruddin Ar-Raniri, Hamzah Fanshuri, Shadrudin Shirazy, and other classical philosophers and mutakallim. Al Attas is in direct contact with Western secular education and traditional Islamic education. This gave rise to his ideas and concepts in the Islamization and Dewesternization of Science. How he compiles the epistemology of Islamic scholarship to seek the realization of the Islamization of Science which is increasingly leading to a secular direction. He explained that science is not neutral as secularists believe. And he denies the opinion of orientalist and Western scholars that religion is not included in the realm of science but is limited to belief. (Wan Daud, 2003)

3. Secularism on Al-Attas' View

Syed Muhammad Naquib Al-Attas gives more attention to the development of the world in this contemporary era. Moreover, the development of science which is the basis or principle of thinking which has been contaminated with secular views. Secularism is an understanding that is very contrary to Islam, especially from the basic concept of secularism itself. One of the reasons why Muslims can fall into the puddle of secularism is the lack of awareness among Muslims about the dangers of this understanding. (Al-Attas, 1995) Islam is trapped in the framework of other civilizations that dictate their views of nature that are clearly not in accordance with the goals of Islam itself. While a similar concept of Islam is being ignored. (Bistara, 2021, p. 2)

Al-Attas emphasized that there are many Muslim scholars in this era, who think that Islam needs "redevelopment", or requires renewal because it is considered irrelevant to the times that have developed. (Madjid, 2008, p. 1) One form of fiery reform that is

echoed is Secularization. However, they actually forget that Islam, which is considered irrelevant today, is actually a universal religion. (Pattimulu, 2018, p. 2) The basic concept of Islam, in terms of sharia and its laws are universal, can be used and utilized in all aspects of time and place. Those who are unable to use it are the Muslims themselves. So, what actually underwent a structural change were the Muslims themselves who experienced a setback in standards in carrying out religious laws. (Al-Attas, 1995)

The word secular, referring to the Latin word *saeculum*, is a word that has two meanings, namely place or space and time. If it refers to the meaning of time, then what is meant is the present age, however, if what is meant is place or space, then what is meant is the world or worldly. So *saeculum* also has the meaning of 'present' which means events that occur in the present. And in the sense of the word also describes the process of the world in history up to the present. From here, you can get the concept of the meaning of the word secular which means referring to the concept of world change until today. And in the content of the word secular also describes that the world is undergoing a historical process and is always changing from time to time. (Al-Attas, 2020, p. 30)

However, the actual meaning of secular according to these two understandings is a mistake because there are misconceptions in it. When one of them means time according to Judaism or Hebrew, and the other one means space according to Roman or Hellenic, then actually the two will be difficult to reconcile. (Al-Attas, 2020) Because for Modern Christian scholars and theologians, the aspect of time is more emphasized, they are more inclined to the Hebrew meaning which refers to the meaning of time. And denounce the Hellenic meaning of space as a mistake. (Al-Attas, 1993) Space means existence as the main existence, while time means the change experienced from time to time itself is the main thing.

In the meaning of the word secular itself, a dichotomy has been found in the concept of secularism, a dichotomy in the meaning of the word which is divided into two meanings. Secularism describes a concept that departs from the traumatism of the times, so from time to time there are always changes, because traumatism creates doubt and uncertainty. There is always a doubt about the concepts of truth. The concept of truth is always changing and it is not certain that absolute truth can be obtained. From here, we can find statements by Western scholars who say that truth is relative, which actually only justifies their skepticism. And they use the concept of secularism as a shield for changing times to cover their skepticism, and Christian religious doctrines and dogmas are unable to stem the thoughts that arise as a result of modernization. (Armas, 2004b, p. 5)

1
Secularization according to Syed Muhammad Naquib Al-Attas is a process of liberating the world from religious and metaphysical understandings, as well as religious-based ideologies. It frees man from the sacredness of something, and understanding that is exclusive. (Al-Attas, 1995) As Al-Attas mentions in his book:

“Secularization is defined as the deliverance of man first from religious and then from metaphysical control over his reason and language. It is “the loosing of the world from religious and quasi-religious understandings of itself, the dispelling of all closed views, the breaking of All supernatural myths and symbol”” (Al-Attas, 1993)

He considers that the fate of the world is in the hands of humans themselves, in this era, where humans are. And humans can no longer return to the previous era to blame fate for what has happened. Because secular is defined with a temporal meaning, and gives more meaning to a historical process for this era, humans are no longer going back. (Al-Attas, 2020) Because with secularization, humans have been freed from

exclusive religious and cultural understandings, towards a broader and free understanding.

They also distinguish between Secularization and Secularism with differences that seem very far away and seem to have experienced a separation of opposite concepts. Secularization is considered as liberation as free as possible, because secularization is a process that is continuous or constantly moving and changing with the times. (Al-Attas, 1993) Secularization liberates humans from the sacredness of life, even to the extent of liberating humans from absolute values. Indeed, Secularism is also an understanding that liberates humans from the sacredness of religion, culture and politics, however, Secularism does not liberate humans from absolute values because it is an ideology. (Cox, 1965) Meanwhile, the separation of meaning between Secularization and Secularism with such reasons is a weak opinion. According to Al-Attas, over time Secularization which according to them is liberating and not binding, Secularization will also become an understanding, which is called Secularizationism. (Al-Attas, 2020) And if we look at the literal meaning, there are not many significant differences between the three meanings of the word. This is also the case, when the West says that Secularism is a closed ideology that will bind a country very closely, so that it is no different from religion, and will greatly affect the worldview, then Secularization is not much different, and over time it will become more and more like an ideology as well. (Al-Attas, 2020)

Here, Al-Attas argues that with such a definition of secularization it describes the relationship between the physical, spiritual, material and intellectual life of the West. So, with such a Western understanding, it can be said that it is correct if it is only to explain the condition of Western culture. However, with the statement that the basis or principle of Secularization comes from the Bible, then the statement is very contrary to historical facts. Because actually in the Bible, there is no basis for secularization, while this understanding is born from various interpretations that include the Bible. This understanding was born from the interpretation of the Christian-Secular theologians of the Bible itself.

4. Dimensions of Secularism

Secularization is a process that leads to secularism. And as a consequence of Secularization itself, sacred values in the life sector are slowly being eliminated, including important dimensions that are the main agenda in Secularization. Al-Attas himself also discussed the dimensions of secularization which became the main agenda in secularism. So secularization efforts which are divided into 3 important dimensions are a vital part of the process.

Disenchantment of Nature, or the removal of charm from the natural *tabi'i*, the negation of the sacredness of nature which is carried out by the Secular agenda is a way to eliminate the religious values contained in nature. (Armas, 2004a, p. 4) By eliminating sacredness from nature, nature no longer has spiritual value, and can only be guessed by experimental assumptions, (Al-Attas, 1993) and to obtain the truth, humans use their minds and do not reflect deeply from the religious side to reveal the metaphysical things contained in nature, and nature is not seen as something holy enough to be a liaison with God. (Fata, 2016, p. 219)

This process is a part of the main process and a result of the process of secularization. The emptying of nature from sacred values is needed in the steps of Secularization because sacred values in nature can only prevent Secularization from developing. This happens, because with Secularization, humans are placed in a higher place than nature, the truth entirely comes from humans and their ratios, so, humans carry out this step in order to optimize their ratios in exploring the world without being influenced by the natural view of religion or any understanding. (Zaluchu, 2018, p. 35)

According to Al-Attas, if referring to the meaning of the Desacralization of nature, to lose the charm of nature, Islam also does so, by removing the magical side and myths contained in human understanding of cultural traditions that occur to nature. However, in this way, nature will not be completely detached from purity, because nature is a great book that describes the divine incarnation, a human means of knowing his God.(Al-Attās, 1995) It is a symbol of God. There is a Divinity that is spread out before man.(Al-Attās, 1995)

Thus, this view, namely the removal of charm from the *tabi'i* nature, is a possible step to remove nature from the cultural tradition of ignorance by consecrating nature to deity, however, it is very far away from Islam, if the divine element of holiness is completely removed. Because Islam makes nature as the verses of *Kauniyah*, which even become a liaison between the servant and his Lord.(Anshory, n.d., p. 54)

In addition to eliminating the sacredness of nature, avoiding and separating nature as far as possible from divine elements, the next step is to carry out political desacralization. In this stage, politics is kept away and emptied of religious values.(Abdillah, 2018, p. 93) The point here, according to al-Attas, is to abolish the legitimacy of religion, and religious authority in the political realm, this is intended so that the Secularization agenda to carry out social change and carry out historical movements(Armas, 2004a) can be carried out.

This step has a big impact on social life. Political desacralization makes politics run without religious values. So that what happens is a political practice with materialist values. Political games are also full of virtues. What is seen and sought is power, and what is discussed is only about, who, can what, and how to get it.(Abdillah, 2018) This is the beginning of the destruction of the civilized social order.

Islam itself views politics not in such a way. When Christianity has a deep trauma to the authority of the Church which cums as the Kingdom which serves to play politics, with the fundamentals of Christianity having theological problems, whereas Islam itself does not have that. Even Islam is not commanded to separate religious and political authorities.(Husaini, 2016) According to Al-Attas, Islam also implements the abolition of political sacredness associated with any religion or government or anyone. However, the meaning here is, Islam is based on the legal authority of Allah, the law revealed by Allah, and the sunnah of Nabiyullah Rasulullah SAW.(Al-Attas, 2020) And the law revealed by Allah SWT and the sunnah of the Prophet Muhammad SAW are the teachings followed by the followers of Islam. Thus, all Muslims abstain from the legitimacy or political sanctification of any religion or government that is not in accordance with the Shari'ah and Sunnah.(Al-Attas, 2020)

The last is Deconsecration of Values that is the absolute negation of values. The third major dimension in the secularization process is the attribution of values. Values found since ancient times, and believed, then become relative. This includes religious values. These values are considered to continue to change over time.(Anshory, n.d.) Then there will be no absolute and fixed value. This step was taken because the truth is relatively dependent on the socio-cultural conditions and thoughts of the people who believe in it.(Abdillah, 2018) According to Al Attas, this is what makes Secularization capable of making very significant changes in the historical structure, humans are free to determine the evolution of the world as they wish for the future.(Al-Attas, 1993)

Al-Attas emphasize that through these three main steps of Secularization, the West considers that humans must move from the "children" phase to the "adult" phase where everything moves on its own and no longer depends on a higher dimension, so that humans are free to treat nature without having to do anything dependent on religion and metaphysics.(Al-Attas, 1995) Secularization is a process of human maturation, and "removal of dependence on minors from all levels of society", it is

considered a human process to carry out their own responsibilities without having to depend on religion and mystical-metaphysical matters.(Al-Attas, 1993)

5. Islamization of Knowledge

Secularization takes control that is very significant in many ways, the control that Secularization does is the destruction of values in various fields.(Muttaqien, 2019) Such a Western effort to reveal such knowledge is an attempt to destroy and disorients the goal in seeking knowledge, even disorientation in to search for the truth itself. As a result of the Western process of achieving secular truth, science loses its essence, and the knowledge that exists today, which is considered universal and true, is not true and universal science as people think.(Al-Attas, 1993) All of this knowledge is not value-free, but is full of Western views of science,(Al-Attas, 1993) and it is full of cultural mixing from various civilizations that the West has experienced through its empirical experience when going through various historical phases.

The secularization of this science makes Islamic science in its lowest and backward phase. The role of Islamic science in developing and building the *ummah* in accordance with the purpose of life is less useful. In fact, in its golden age, Islam shines a brighter light compared to Western civilization which is in a dark phase.(Rahmawati, 2020, p. 78) This is because it seems as if the knowledge brought by the West is true science, whereas, in essence, the content of values contained in Western science is only a science that is infiltrated and absorbed by the character and personality of the West.(Al-Attas, 1993) In the disposal of foreign elements, he focuses on all branches of science, but here, Al-Attas also specializes in the human sciences or those related to social and humanities, although in the natural and applied sciences it also needs to be considered.(Al-Attas, 2003, p. 90) Thus the destruction and Western civilization that causes confusion, because its basic foundation is skepticism which shows that what is disseminated and referred to as 'science' is something that is not yet, even uncertain.(Ansor, 2021, p. 78)

The Islamization of science launched by Al-Attas is based on the Islamic Worldview which takes the basic principles of the Islamic basis in viewing the world, so that it is in accordance with human nature.(Nur Hasan, 2014) For example, before Islam came, glory was considered by many people to be caused by position, power, and material wealth, however, with the arrival of Islam, Islam implicitly taught through its natural view that glory is not only from position, power and material wealth that is worldly, but from piety. Al-Attas in looking at this process of Islamization, centralizes human beings as objects that must first be freed from the shackles of traditional thinking of animism, dynamism, socio-cultural, national culture, and moreover, from secular ideology.(Handrianto, 2019, p. 148) From the understanding conveyed by Al-Attas, then the goal of Islamization is to form a civilized human being who is perfect in mind and language free from secularization in any form. So that Islamic human beings are formed even from their thoughts and language.

The Islamization conceptualized by Al-Attas has two general steps that play a major role in this process. The two steps are Dewesternization and then Islamization. Al-Attas is very concerned with the use of language, he even formulated the Islamization of language. This is done by al-Attas, because science is the definition of the whole.(Al-Attas, 2003) Islamization of Language is Al-Attas' first step in applying the concept of Islamization of Contemporary Science. Muslims in contemporary times are no longer able to define a concept correctly.

Dewesternization is a process of trying to isolate foreign elements or concepts mixed in science that stems from Western skepticism. In terms of Dewesternization itself, it is a term that leads to the elimination of elements of westernization that are rampant. Isolation of foreign elements that are not found in Islam at all includes several things,

including the concept of Western dualism in viewing the truth and nature of reality, dualism of separation between body and soul, between ratio and empirical and then, foreign elements which also include the doctrine of humanism. and its secular ideology which is deeply ingrained in every science mixed with Western elements, (Sarippudin, 2021, p. 5) as well as the concepts of tragedy and drama which are very real elements that have infiltrated science in Western civilization, and their influence is even felt to the essence and existence of human beings. (Al-Attas, 1993) Westernization includes a secularization agenda as well by looking at the characteristics of its implementation. This is what is important to understand from the Dewesternization process, that the process liberates humans from mythology, animist beliefs and culture, the tendency to deify false Gods, and moreover to secular ideologies. Such as Pluralism, Feminism, Secularism and various ideologies that support the process of Secularization. (Huringiin & Azfathir, 2018)

After the initial process is the removal or cleansing of elements of Western personality from the body of science, the cleansing will affect the building construct of science in terms of concepts, values and interpretations of science, the next action that needs to be done is Islamization, that is structural change previous characters and personalities have been cleansed with the basic concepts of Islam. The goals and systems that have been eliminated earlier are then reset and implemented in educational institutions and educational fields. (Al-Attas, 2020)

D. Conclusion

Secularism and Secularization according to Syed Muhammad Naquib Al-Attas are not two different things to separate the two words, even in their use. Secularization is a process of liberating the world from religious and metaphysical understandings and religious-based ideologies. Secularization will have an impact on the formation of beliefs and ideology of Secularism. Besides Secularism is the exclusive ideology. Whether we realize it or not, even though it is rejected in reality, it will form a new ideology in the form of secularizationism.

According to Al-Attas, secularism brings the degree of doubt and skepticism to a higher degree, namely the degree of scholarship. Al-Attas also criticizes the dimension of Secularization which seeks to eliminate absolute and *ukhrowi* values, and tries to globalize these elements, making them profane and contemporary.

Al-Attas then also criticized the opinion that Islam needs renewal and rebuilding, that the values, worldview and basis of life in Islam are absolute, universal and comprehensive.

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F. Author Contributions Statement

All authors worked together on topic ideas and issues. Nisrina Shafi developed the theory. In addition, Nabila Huringiin And Maria Ulfa validated the analytical method. All authors then examined and monitored the results of this work. All authors discussed the results and contributed to the final manuscript.

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