

CHAPTER ONE

INTRODUCTION

A. Background of Study

Western civilization has shown many challenges in human confusion. The biggest challenge is science, it is because Western knowledge is full of problems and injustice that was produced skepticism and doubt, as the problem of rationalism and secularism.¹ Thus the modern human lives have influenced to throw away the spiritual aspect, Western culture framework mixes all elements that produced dualism² to shape the character and personality of

¹ Hamid Fahmi Zarkasyi, *Liberalisasi Pemikiran Islam (Gerakan Bersama Missionaris, Orientalis dan Kolonialis)*, (Ponorogo: CIOS-ISID-Gontor, 2007), p. 10

² Basic term of dualism is dualists as researcher site in Hamid Fahmi Zarkasyi the understanding of dualists as agreed by Pierre bayle and Leibniz as Christian Wolff said “*the dualists (dualistae) are those who admit the existence of both material and immaterial substance*”. the sample of this dualis is from Zoroaster (1000 SM) in East that was influenced by Greek dualism, Babylonia, Pythagoras Philosophy,

Western civilization, where intellect being controller of society with all their activity.³

To come out of that situation, many things have been worked with Islamic scholars. One of the best ways to them is to deconstruct the technical term as the basis of thinking. When an alteration of technical term happens, the worldview and the way of thinking will change.⁴ The one of the key term concept mentioned is intellect⁵, intellect as ratio become the important thing of Western human life, because intellect means a prior of thinking without any spiritual function.⁶ Whereas in Islam

Aristotle, Plato, Kant, etc. It makes confusion of human thought until the war of dualism and monism appears. The one of them, see that ratio and material aspect are different, as mind-body never concerned. See Hamid Fahmi Zarkasyi, *Misykat (Refleksi Tentang Westernisasi, Liberalisasi, dan Islam)*, cet II, (Jakarta: INSIST-MIUMI, 2012), p. 78-79

³ Hamid Fahmi Zarkasyi, *Liberalisasi Pemikiran Islam (Gerakan Bersama Missionaris, Orientalis dan Kolonialis)*, p.7-8

⁴ Syed Muhammad Naquib Al-Attas, *Risalah Untuk Kaum Muslimin*, (Kuala Lumpur: ISTAC, 2001), p. 99

⁵ Western mean by ratio

⁶ Ibrahim Kalin, *Knowledge in Later Islamic Philosophy Mulla Sadra On Existence, Intellect and Intuition*, (London: Oxford University, 2010), p. 13

intellect means spiritual substantiation as a source of knowledge and the truth.⁷

In that case Al-Attas (b. 1931) is a contemporary Muslim scholar and genius philosopher who masters of many discipline sciences, such as theology, philosophy and metaphysics, history and literature.⁸ Al-Attas was one of Muslim philosopher who carried out such a kind of endeavor. He sees many mistakes caused by the West and Muslims fall into secular decreased to thought error and losing of mind.⁹

In his book *“Risalah Untuk Kaum Muslimin”* he says that Islamic intellect and Western intellect are different. Al-Attas emphasizes to terminology because when human use the wrong way to understand the terminology and employ it, it will

⁷ Syed Muhammad Naquib Al-Attas, *Konsep Pendidikan Dalam Islam*, cet IV, (Bandung: Mizan, 1992)

⁸ Wan Mohd Wan Daud, *Filsafat Dan Praktek Pendidikan Islam*, p. 51

⁹ Al-Attas, *Risalah Untuk Kaum Muslimin*, p. 4-5

cause an error comprehension.¹⁰ As same as Islamic traditional philosophy, they conceived the Intellect as the unity of *ratio* and *intellectuals*.¹¹ Then how about intellect as the basis of thought can be the root of misconception between Islam and Western?.¹² Moreover, Islam and Western used the same thin external sense, and both used intellect as a source of knowledge.¹³

Hence the researcher will discuss this intellect concept with guidance from Islamic scholar thought which can mix all of Islamic scholar thought and come with the new concept that suit with Al-Qur'an and Sunnah. To Al-Attas's view by the right definition of intellect as basis of thought in Islam. From

¹⁰ *Ibid*, p. 182

¹¹ Hamid Fahmi Zarkasyi, *Islamic Worldview sebagai Paradigma Sains Islam*, p. 21

¹² Al-Attas, *Risalah Untuk Kaum Muslimin*, p.190

¹³ Hamid Fahmi Zarkasyi, “*Islamic Worldview sebagai Paradigma Sains Islam*”, on Syamsuddin Arif. Et. Al, *Islamic Science*, (Jakarta: INSIST, 2016), p. 21

the right thinking, we will know the truth from intellect from reason or the universe, and intuition from spiritual nature. Until we can deny the Western thought that included in Islamic view such as secularism and liberalism of thought. And from right thought, we can define the Islamic truth to obey Allah's command to be a good Moslem thinker.

B. Problem of Study

Based on the explanation above, the researcher concludes a problem of this subject: **What is Al-Attas' concept of Intellect?**

C. Purpose of Study

The purpose of this study are not for defining or finding the main concept or knowing deeply about Al-Attas's knowledge, and moreover, he thought about Islamization knowledge, but this writing especially purpose to know Syed Naquib Al-Attas's concept on Intellect.

D. Significance of Study

The writer hopes this study will give a valuable contribution, for following purpose they are:

1. To contribute the treasure of knowledge in the University of Darussalam library.
2. To contribute the discourse about Al-Attas in Ushuluddin faculty, especially the department of philosophy and Islamic thought.
3. To add the knowledge of the researcher, particularly and to the reader generally

E. Literature Review

The writing on this subject is based on some books and thesis that the writer found before, they are:

First, **“Syed Muhammad Naquib Al-Attas’ Response To The Concept of Secularism”** a thesis written by Amin Khoirul Abidin collegian of Darussalam University 2013, Faculty of Ushuluddin Department of Aqeedah and Islamic

Philosophy. This study discussed about the response of Al-Attas with the concept of secularism. Which secularism is contradiction with Islam because the secularism is the Western process to confuse Islamic's civilization.

Second, **“Syed Muhammad Naquib Al-Attas, The Concept Of Religion (*Din*) And Civilization (*Tamaddun*)”**, the research by Esti Rahmaningrum collegian of Darussalam University, faculty of Ushuluddin 2014. This study discussed some important points of Syed Naquib Al-Attas ideology of *the din* and *tamaddun*. The writer looked that Al-Attas is the first scholar who released new theory of religion and civilization. *Din* on Al-Attas has four main meanings, the first is *indebtedness*, second is *submitted*, the third is *judicious power* and the last is *natural inclination or tendency*. It is intently described a complete concept of *the din* and *tamaddun*. And the writer concludes the meaning of *din* is not only a religion concept, but it is also applicable in the city to

be the foundation of civilization. This thesis explains about the figure and the researcher will complete it in his biography and be the opinion of Al-Attas thought concept.

The third is دور العقل والقلب في تهذيب الأخلاق عند الإمام الغزالي

the thesis written by Mukti, Department of Aqeedah and Islamic thought faculty of Ushuluddin 2013. This thesis search about the concept of intellect and hearth to control the human soul there are *al-nafs al-syahwaniyyah* and *al-nafs al-ghadabiyyah*. Until the human can get the profit from this soul, which get the higher human value.

From some thesis that the writer found before, the writer has not found the research about Muhammad Syed Naquib Al-Attas's concept of intellect. Because of that, the researcher wants to write this research.

F. Theoretical Framework

This theoretical framework is describing about the point of the theory used to solve the underlying problem, which can

made from many sights.¹⁴ The researcher will explain about the meaning of intellect in many perspectives, such as Sufis, philosopher of Sufis philosopher.

Intellect in sufis perspective as written in *Lisaan Al-Arab* that *lubb* is *al-‘aql*¹⁵, as a source of intuition, however, *lubb* is *al-‘aql*, but nor *al-‘aql* is *lubb*. Another meaning of *al-‘aql* is *fuad* and *al-qalb*, but the meaning of *fuad* is *al-qalb*.¹⁶ Hence the mean of intellect on sufis is heart to source the intuition nor the knowledge generally. However, the philosopher's perspective is different with sufis, because the philosopher was influenced by the Greek's philosophy and Islamic philosopher too. It makes many confusions on discipline term. For the example, Al-Farabi gives the meaning of *al-‘aql* which he call

¹⁴ Nasrullah Zainul Muttaqin, et. Al. *Pedoman Penulisan Skripsi*, second edition, (Gontor: Trimurti Press, 2007), p. 18

¹⁵ Ibn Mansur, *Lisaan Al-Arab*, Vol 1, (Kairo: Dar Al-Ma'arif, 1119), p. 3979

¹⁶ *Ibid*, p. 3334

by reason is *ta'aqqul*, with his new concept is active ratio, which have degrees such as *'aql hayulani*, *'aql bi al-malakah*, *'aql mustafad*. This active ratio on Al-Farabi is separate from human body to be perfect ratio.¹⁷

And the one other is from sufis philosopher like Al-Ghazali, as Al-Ghazali said that *al-'aql*, *al-qalb*, or *al-Ruh* or *al-nafs*, it is same.¹⁸ From this meaning, the researcher concludes the meaning of *al-'aql* on Al-Ghazali is not separate with human body because the body on him organized by two aspects, the body as material aspect and the soul as immaterial aspect.¹⁹

From these describe the writer see Al-Attas as same perspective as Al-Ghazali, when say *al-'aql* is same with *al-*

¹⁷ Muhammad Utsman An-Najati, *Jiwa Dalam Pandangan Para Filosof Muslim*, cet I, (Bandung, Pustaka Hidayah, 1993), p. 147

¹⁸ Al-Ghazali, *Ihya' Ulumuddin*, juz III, (Semarang: Toha Putra, no year), p. 6

¹⁹ *Ibid*, p. 2

qalb, *al-Ruh* and *al-nafs*. And this conclusion by the researcher wants to compare Al-Attas thought with other Muslim scholars thought, like Al-Ghazali and Ibn Sina and many other scholars, until know the right concept that appropriate with Al-Qur'an and Sunnah.

For this situation, the researcher uses the *tasawuf* and philosophical approach²⁰ by looking Al-Attas thought on *tasawuf* and philosophy to settle the research on the concept of intellect.

G. Methodology of Study

Since writing and researching this theme, the writer was passed some parts of literature research, which divide into:

²⁰ Tasawuf and philosophical approach that used to research with sufis philosopher perspective, see Anton Backer, *Metodologi Penelitian Filsafat*, (Yogyakarta: Kanisius, 1990), p. 94

1. Data Sources

a. The Primary Data Sources

The writer concerns her writing for primary sources. Intently it will based on Al-Attas's book, such as:

1) “Risalah Untuk Kaum Muslimin” ISTAC,

Kuala Lumpur, malaysia. The book of Al-Attas himself, which consists of many texts about Al-Attas's view in Islamic problem, one of the problems about intellect itself.

2) Prolegomena To The Metaphysics of Islam, it

is also the book of Al-Attas, which consist of many concepts of thought on Al-Attas, and the one of his concepts is explained on intellect to complete the research.

3) Islam And Secularism

4) Islam and Filsafat Sains, the translation from Al-Attas' book, *Islam and Philosophy of Science*.

5) Konsep Pendidikan Dalam Islam, Al-Attas book which translate into Indonesian language that consist of the commentary of his journal "*Pemikiran-pemikiran Awal Mengenai Sifat Ilmu Pengetahuan Serta Definisi dan Tujuan-tujuan Pendidikan*" that publish with another journal in World Conference in King Abdul Aziz University, Makkah, Saudi Arabia, with the title "*Aims and Objectives of Islamic Education*".

6) The Mysticism of Hamzah Fansuri

7) The Commentary On The Hujjat Al-siddiq of Nur Al-Din Al Raniri

b. Secondary Data Source

1) Filsafat dan Praktik Pendidikan Islam Syed. M.

Naquib Al-Attas, book of Wan Mohd Nor Wan Daud, which describe about Al-Attas' works, life and his thought.

2) Syed Muhammad Naquib Al-Attas' Semantic

Reading of Islam As Din, Journal by Aris Widodo at, Al-jami'ah 2009.

And another data source which is collected from book and articles that discuss about Al-Attas and intellect.

2. Method of Data Analyze

This study concern library research, use the analytic descriptive method. Descriptive method to unite the language and thought in describe, to describe all the

results of research.²¹ The writer uses the descriptive analytic method for dealing with the subject, and describe the thought of Al-Attas, and after describing the researcher will analyze part by part.

H. System of Study

The Research is containing of four chapters of the study, as follow:

Chapter one is to build the method of research that arranged by background of study, problem formulation, purpose of study, significance of study, literature review, theoretical framework, research method and system of study.

Chapter two is has two topics, first to describe Al-Attas biography. To Al-Attas biography, the writer will explain more about Al-Attas's life which decided to three parts, they are Al-Attas 's historical life, Al-Attas Education and Al-

²¹ Anton Bakker and Achmad Charris Zubair, *Metodologi Penelitian Filsafat*, (Yogyakarta: Kanisius, 1990), p. 54

Attas's Career. And the second is the definition, position, kind, function and method of Intellect that will explain generally about intellect definition, by discussing with the other Muslim Philosophy.

Chapter three searches about intellect on Al-Attas, and describing more about Al-Attas thought. About the definition of intellect, the function of intellect, the difference between intellect and ratio, intellect relation with another aspect of soul, the relation of intellect and the intuition and the Islamization of Knowledge. This chapter will be the main topic of this writing.

Chapter Four, in this chapter consist of Conclusion, suggestion as a result of this writing, about the concept of Intellect according to Syed Muhammad Naquib and continuing by closing.