

Al-Attas' Islamization of Science in Lakatosian Research Program Perspective

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Abstract

This study addresses the growing development of the Islamization of Science concept proposed by Syed Muhammad Naquib Al-Attas, which has evolved into a scientific paradigm and gained significant scholarly support. However, despite its wide acceptance and extensive academic discourse, there remains a lack of studies examining Al-Attas' Islamization from a rigorous methodological perspective for the development and advancement of scientific theories. Therefore, this study aims to analyze the Islamization of Science by Al-Attas from the perspective of the Lakatosian Research Program. This research employs a library research method with qualitative data and a philosophy of science approach. The findings reveal that, *first*, Al-Attas' Islamization seeks to generate a new form of science integrated with religion; *second*, the stages of Islamization proposed by Al-Attas are closely aligned with Lakatosian Research Methodology, consisting of a hardcore in the form of worldview, a protective belt in the form of de-westernization, a series of theories through integration, and the creation of new science through Al-Attas' purification process. In conclusion, Al-Attas' Islamization of Science demonstrates a systematic and progressive structure that is methodologically compatible with the Lakatosian framework. This study contributes to strengthening the methodological foundation of the Islamization of Science and enriching the discourse of philosophy of science from an Islamic perspective.

Keywords: *Al-Attas, Islamization, Lakatosian, Methodology, Science.*

INTRODUCTION

The Islamization of Science concept of Syed Muhammad Naquib al-Attas has indeed reached the construction of a scientific building in the form of a scientific paradigm. Thus, there are minimally three main characteristics of a thought that can become a scientific paradigm,¹ *First*, there is a convention from the scientific community

¹ Mohammad Muslih, 'Integrasi Keilmuan; Isu Mutakhir Filsafat Ilmu', *Kalimah: Jurnal Studi Agama Dan Pemikiran Islam* 14, no. 2 (2016): 154, <https://doi.org/10.21111/klm.v14i2.615>.

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in the sense that a group of scientific communities or researchers supports it.² *Second*, this thought has been structured in consciousness so that a unique scientific tradition and culture can be built, even in the form of a school of thought.³ *Third*, it is supported by many supporting works as auxiliary hypotheses, which develop them in certain scientific aspects and break them down into more practical-applicable areas in the form of research methodology and methods.⁴

Based on these three main characteristics, al-Attas' Islamization of Science has been supported by the scientific community,⁵ and even official higher education institutions, such as the International Institute of Islamic Thought and Civilization (ISTAC-IIUM), Malaysia. It is being implemented at Darussalam Gontor University, Indonesia.⁶ It has also become a cultural tradition or school of thought and is supported by many supporting works with various approaches, which in the last five years can be mapped as follows:

First, studies written using an interpretive approach to the texts of al-Attas' works, such as studies conducted by Ghazi Abdullah Muttaqien (2019),⁷ Baharuddin Abd Rahman (2019),⁸ Fahrudin (2020),⁹ Mohammad Muslih et al. (2021),¹⁰ Khasib Amrullah et al. (2021),¹¹ Raha Bistara (2021),¹² Andri Sutrisno (2021),¹³ Amir Sahidin (2022),¹⁴

² David Novitz, *Picture and Their Use in Communication: A Philosophical Essay* (Netherlands: The Hague, 1977), 77.

³ Thomas S. Kuhn, *The Structure of Scientific Revolutions* (Universitas of Chicago Press, 1970), 35–42.

⁴ Bruce J. Caldwell, *The Methodology of Scientific Research Programmes: Criticism and Conjectures*, in G.K. Shar (Ed), *Economics, Culture, and Education Essays in Honor of Mark Blaug Aldershot* (UK: Elgar, 1991), 95–107.

⁵ Like INSIST (Institute for the Study of Islamic Thought and Civilizations) and InPas (*Institut Pemikiran dan Peradaban Islam*) Indonesia, Bentala Tamaddun Nusantara, and others.

⁶ Mufti Afif et al., *Pekan Perkenalan Khutbahtu-l-'Arsy 1445 H Universitas Darussalam Gontor* (Universitas Darussalam Gontor, 2024), 7.

⁷ Ghazi Abdullah Muttaqien, 'Pandangan Syed Muhammad Naquib Al-Attas Tentang Islamisasi Ilmu', *Jaqfi: Jurnal Aqidah Dan Filsafat Islam* 14, no. 2 (2019), <https://doi.org/10.15575/jaqfi.v4i2.9458>.

⁸ Baharuddin Abd Rahman, 'Islamisasi Ilmu Al-Attas: Framework Dan Implementasi', *Dirasat: Jurnal Studi Islam & Peradaban* 14, no. 1 (2019), <https://ejournal.staiindojkt.ac.id/index.php/dirasat/issue/view/1/1>.

⁹ Fahrudin Fahrudin et al., 'Islamisasi Ilmu Sebagai Identitas Keagamaan (Telaah Kritis Syed Naquib Al-Attas)', *Alfuad: Jurnal Sosial Keagamaan* 4, no. 1 (n.d.): 2020, <https://dx.doi.org/10.31958/jsk.v4i1.2099>.

¹⁰ Mohammad Muslih et al., 'The Paradigm of Islamization of Knowledge According to SMN Al-Attas (From Islamization of Science to Islamic Science)', *Tasfiah: Jurnal Pemikiran Islam* 5, no. 1 (2021), <https://doi.org/10.21111/tasfiah.v5i1.5269>.

¹¹ Khasib Amrullah et al., 'Dari Pembebasan Jiwa Kepada Islamisasi Ilmu (Membaca Pemikiran Al-Attas)', *Kalimah: Jurnal Studi Agama Dan Pemikiran Islam* 19, no. 2 (2021), <https://doi.org/10.21111/klm.v19i2.6655>.

¹² Raha Bistara, 'Gerakan Pencerahan (Aufklärung) Dalam Islam: Menguak Islamisasi Ilmu Pengetahuan Sayed Naquib al-Attas', *Jurnal Al-Aqidah* 13, no. 1 (2021), <https://doi.org/10.15548/ja.v13i1.2629>.

¹³ Andri Sutrisno, 'Islamisasi Ilmu Pengetahuan Perspektif M. Naquib Al-Attas', *Jurnal Ar-Risalah* 19, no. 1 (2021), <https://doi.org/10.29062/ar-risalah.v19i1.951>.

¹⁴ Amir Sahidin, 'Islamisasi Ilmu Pengetahuan Al-Attas Menjawab Problematika Sekularisme Terhadap Ilmu Pengetahuan', *Imtiyaz: Jurnal Ilmu Pengetahuan* 6, no. 2 (2022): 113–26, <https://doi.org/10.46773/imtiyaz.v6i2.354>.

Muh. Hanif and Hani Prasetianingtyas (2023),¹⁵ and Diffa Chayani Siraj (2024).¹⁶ These studies, which are written descriptively and analytically, attempt to explain the background, objectives, and methods of carrying out or framework for the Islamization of al-Attas science.

Second, the next model is a study of the Islamization of al-Attas which is linked to various disciplines or its implementation and implications, such as the study conducted by M. Sayyidul Abrori and Muhammad Nurkholis (2019),¹⁷ Nur Azizah Latifah and Rofifa Dhia 'Athifa (2019),¹⁸ Abdul Muhaimin (2019),¹⁹ Usmanul Hakim and Winda Roini (2019),²⁰ Puspita Ayu Lestari and Ria Fauziah Salma (2020),²¹ Ahmad Yazid Hayatul Maky (2021),²² Awang Darmawan Putra and Rina Desiana (2021),²³ Miftahul Jannah (2022),²⁴ Muhammad Dargahizadeh and Ali Nemati (2022),²⁵ Aniq Akhmad Ali Bawafle et al. (2023),²⁶ Muhamad Fajar Pramono and Amir Sahidin (2023),²⁷ Sobri

¹⁵ Muh Hanif and Hani Prasetianingtyas, 'Islamization of Science in the Era of Society 5.0: Study of al-Attas' Thought', *International Journal of Social Science and Religion (IJSSR)* 4, no. 1 (2023), <https://doi.org/10.53639/ijssr.v4i1.127>.

¹⁶ Diffa Cahyani Siraj, 'Islamisasi Ilmu Perspektif Syed Muhammad Naquib Al-Attas', *Fathir: Jurnal Studi Islam* 1, no. 1 (2024), <https://jurnal.fanshurinstitute.org/index.php/fathir/article/view/38>.

¹⁷ Muhammad Sayyidul Abrori and Muhammad Nurkholis, 'Islamisasi Ilmu Pengetahuan Menurut Pandangan Syed Muhammad Naquib Al-Attas Dan Implikasinya Terhadap Pengembangan PAI Di Perguruan Tinggi Umum', *Al-I'tibar: Jurnal Pendidikan Islam* 6, no. 1 (2019), <https://doi.org/10.30599/jpia.v6i1.419>.

¹⁸ Nur Azizah Latifah and Rofifa Dhia 'Athifa, 'Islamisasi Al-Attas Terhadap Konsep Asuransi: Asuransi Syariah Vs Asuransi Konvensional', *Islamika: Jurnal Ilmu-Ilmu Keislaman* 19, no. 1 (2019), <https://doi.org/10.32939/islamika.v19i01.321>.

¹⁹ Abdul Muhaimin, 'Islamisasi Ilmu & Relevansinya Dengan Pendidikan Islam; Gagasan Syed M. Naquib Al-Attas', *Raudhah: Jurnal Rarbiyah Islamiyah* 4, no. 2 (2019), <http://dx.doi.org/10.48094/raudhah.v4i2.49>.

²⁰ Usmanul Khakim and Winda Roini, 'Identifikasi Worldview Dalam Ilmu Pengetahuan Barat Kontemporer Menurut Syed Muhammad Naquib Al Attas', *Tasfiah: Jurnal Pemikiran Islam* 3, no. 2 (2019), <http://dx.doi.org/10.21111/tasfiah.v3i2.3498>.

²¹ Puspita Ayu Lestari and Ria Fauziah Salma, 'Konsep Pembelajaran Fakultas Kesehatan Universitas Darussalam Gontor: Implementasi Konsep Islamisasi Syed Muhammad Naquib Al Attas', *Prosiding Integrasi Interkoneksi Islam Dan Sains* 2 (2020), <http://sunankalijaga.org/prosiding/index.php/kiiis/article/view/443>.

²² Ahmad Yazid Hayatul Maky and Khojir Khojir, 'Nilai Pendidikan Islam Dalam Perpektif Islamisasi Dan Integrasi Ilmu (Ismail Raji Al Faruqi, Syed Muhammad Naquib Al Attas, Amin Abdullah)', *Cross-Border* 4, no. 2 (2021), <https://journal.iaisambas.ac.id/index.php/Cross-Border/article/view/979>.

²³ Awang Darmawan Putra and Rina Desiana, 'Epistemologi Islamisasi Ilmu Syed Mohammad Naquib Al-Attas (Implikasinya Bagi Pemikiran Dan Keilmuan)', *Fikrah: Journal of Islamic Education* 5, no. 2 (2021), <https://doi.org/10.32507/fikrah.v5i2.1319>.

²⁴ Miftahul Jannah, 'The Islamization Process by Syed Muhammad Naquib Al-Attas and Its Relevance on Islamic Science', *KJIMS: Kawanua International Journal of Multicultural Studies* 2, no. 2 (2022), <https://doi.org/10.30984/kijms.v3i2.61>.

²⁵ Muhammad Dargahizadeh and Ali Nemati, 'Investigating The Science Islamization From The Perspective Of Sayed Muhammad Naquib Al-Attas', *Journal of Pharmaceutical Negative Results* 13, no. 07 (2022), <https://www.pnrjournal.com/index.php/home/article/view/10355/14497>.

²⁶ Aniq Akhmad Ali Bawafle et al., 'Islamisasi Ilmu Ekonomi Berdasarkan Pemikiran Syed Muhammad Naquib Al-Attas', *El-Fikr: Jurnal Aqidah Dan Filsafat Islam* 4, no. 2 (2023), <https://doi.org/10.19109/el-fikr.v4i2.21072>.

²⁷ Muhamad Fajar Pramono and Amir Sahidin, 'Implementation of The Al-Attas's Islamization on The Impact of Desacralization of Politics', *JIOS: Journal of Islamic and Occidental Studies* 1, no. 2 (2023), <https://doi.org/10.21111/jios.v1i2.26>.

Febrianto (2023),²⁸ Sugeng Wanto and Muhammad Sofian Hidayat (2023),²⁹ Peter Lilly (2024),³⁰ and Surya Hidayat et al. (2024).³¹ All these studies certainly enriched and strengthened al-Attas' idea of the Islamization of Science.

Third, in addition to the previous study model, the idea of Al-Attas' Islamization was also widely presented with comparative models and critical studies. For instance, Ruchhima's (2019) research discussed the comparison between al-Attas and al-Faruqi,³² Nurul Embun Isnawati et al. (2020) discussed Bassam Tibi's rejection of al-Attas' Islamization,³³ Raihan Fadly (2023) discussed the comparison between al-Attas and Ziauddin Sardar,³⁴ Ahmad Sulaiman (2023) discussed the comparison between al-Attas and Yazdi,³⁵ as well as Coil and Wedra Aprison (2023) discussed the same object of Ruchhima's research, namely a comparison between al-Attas and al-Faruqi.³⁶ All the studies mentioned above showed that al-Attas' idea of the Islamization of science was an interesting theme for Muslim scholars nowadays. However, at the same time, they emphasized that this idea was worthy of being called a *scientific paradigm*.

However, from all these studies, not a single discussion highlighted al-Attas' Islamization from a solid methodological perspective for the development and advancement of scientific theories. It is because, in the framework of the philosophy of science, science can be said to be science if there are three philosophical foundations. These philosophical foundations are the theoretical framework, paradigm, and basic assumptions or worldview.³⁷ These three things are commonly referred to as the philosophy of science in the sense of the philosophical basis that underlies the structure

²⁸ Sobri Febrianto, 'The Islamization of the Science of Syed Muhammad Naquib Al-Attas and Its Implications for the Interpretation of the Qur'an', *International Conference on Islam, Law, and Society (INCOILS)* 2, no. 1 (2022), <https://incoils.or.id/index.php/INCOILS/article/view/74>.

²⁹ Sugeng Wanto and Muhammad Sofian Hidayat, 'Islamization of Western Social Contract Theory from the Perspective of Syed Muhammad Naquib Al-Attas', *Jurnal Ushuluddin* 31, no. 2 (2023), <http://dx.doi.org/10.24014/jush.v31i2.22896>.

³⁰ Peter Lilly, 'Al-Attas, Islamization and Pancasila: The Impact of Attasian Thought on Political Islam in Indonesia', *Muslim Politics Review* 3, no. 1 (2024), <https://doi.org/10.56529/mpr.v3i1.248>.

³¹ Surya Hidayat et al., 'Islamisation of Science: Al-Attas' View and Its Implementation at Qur'anic Boarding School Darul Fatah Junior High School', *Journal of Social Science Utilizing Technology* 2, no. 1 (2024), <https://doi.org/10.70177/jssut.v2i1.708>.

³² Ruchhima Ruchhima, 'Islamisasi Ilmu Pengetahuan Syed Muhammad Naquib Al-Attas Dan Ismail Raji Al-Faruqi', *Jurnal Islamika: Jurnal Ilmu-Ilmu Keislaman* 9, no. 1 (2019), <https://doi.org/10.32939/islamika.v19i01.366>.

³³ Nurul Embun Isnawati and Urfun Nadhiroh, 'Islamisasi Sains Syed Naquib Al-Attas Dan Penolakan Bassam Tibi', *Cakrawala: Jurnal Studi Islam* 15, no. 1 (2020), <https://doi.org/10.31603/cakrawala.v15i1.3053>.

³⁴ Raihan Fadly, 'Islamisasi Ilmu Dalam Pandangan Syed Muhammad Naquib Al-Attas Dan Ziauddin Sardar', *Jerumi: Journal of Education Religion Humanities and Multidisciplinary* 1, no. 1 (2023), <https://doi.org/10.57235/jerumi.v1i1.1187>.

³⁵ Ahmad Sulaiman, 'Islamic Worldview in the Perspective of M.T.M Yazdi and S.M.N Al-Attas and Their Implication on Islamization of Knowledge', *Kanz Philosophia: A Journal of Islamic Philosophy and Mysticism* 9, no. 1 (2023), <https://doi.org/10.20871/kpjipm.v9i1.251>.

³⁶ Coil Coil and Wedra Aprison, 'Islamisasi Pengetahuan Syed Naquib Al-Attas Dan Ismail Al-Faruqi', *Yasin: Jurnal Pendidikan Dan Sosial Budaya* 3, no. 5 (2023), <https://doi.org/10.58578/yasin.v3i5.1413>.

³⁷ Imre Lakatos, *Criticism and the Growth of Knowledge* (New York: Cambridge University Press, 1970), 91–95; Theodore Schick, Jr, *Raedings in the Philosophy of Science* (Mountain View, CA: Mayfield Publishing Company, 2000), 20–23.

of science and scientific activity in general.³⁸

Therefore, Imre Lakatos, in his Research Program Methodology, calls these three elements: *hardcore*, *protective belt*, and *series of theories*.³⁹ The brief review is *hardcore*, a basic assumption that underlies a scientific program, is patent and must be protected from the threat of falsification. The *protective belt* is a scientific paradigm, while the *series of theories* is a series of theories. Both are built on basic assumptions (*hardcore*) and can shift or change.⁴⁰ Moreover, according to Imre Lakatos, the main issues related to the logic of discovery cannot be studied satisfactorily except within the framework of this Research Program Methodology.⁴¹ In the Research Program, there are methodological rules called *heuristics*, which can be interpreted as a method of solving problems through reasoning, experience, and various experiments believed to lead to the intended results.⁴² Hence, this article sought to discuss the Islamization of science by Al-Attas from the perspective of Lakatosian research methodology, which contains three important elements: *hardcore*, *protective belt*, and *series of theories*.⁴³

METHOD

This study employed a library research approach⁴⁴ utilizing qualitative data.⁴⁵ The information was gathered from a range of books and other written materials, serving as both primary and secondary sources. Additionally, the main source for this research was “*Islam and Secularism; Islam, Secularism and the Philosophy of the Future*”; and “*Prolegomena to the Metaphysics of Islam*”, by Syed Muhammad Naquib al-Attas,⁴⁶ and “*The Methodology of Scientific Research Programs*”; and “*Criticism and the Growth of Knowledge*”, by Imre Lakatos.⁴⁷ Thus, the approach was the philosophy of science approach. The secondary information was gathered from different sources discussing the two individuals. Following that, all the information would be examined through qualitative content analysis, specifically by performing critical evaluations of the collected written data.⁴⁸

³⁸ Mohammad Muslih, *Falsafah Sains: Dari Isu Integrasi Keilmuan Menuju Lahirnya Sains Teistik* (Lembaga Studi Islam, 2017), 177.

³⁹ Lakatos, *Criticism and the Growth of Knowledge*, 91–95.

⁴⁰ See, Kuhn, *The Structure of Scientific Revolutions*.

⁴¹ Arthur Zucker, *Introduction to the Philosophy of Science* (Prentice Hall Inc, 1996), 167–68.

⁴² A.R Lacey, *A Dictionary of Philosophy* (London: New York: Routledge, 2000), 131.

⁴³ Mohammad Muslih, ‘Filsafat Ilmu Imre Lakatos Dan Metodologi Pengembangan Sains Islam’, *Tasfiah: Jurnal Pemikiran Islam* 4, no. 1 (2020): 66–67, <https://doi.org/10.21111/tasfiah.v4i1.3962>.

⁴⁴ Hossein Tavakoli, *A Dictionary of Research Methodology and Statistics in Applied Linguistics* (Teheran: Rahma Press, 2012), 573.

⁴⁵ Sugiyono Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, Dan R&D* (Alfabetha, 2011), 15.

⁴⁶ See, Syed Muhammad Naquib al-Attas, *Islam and Secularism* (ISTAC, 1993); Syed Muhammad Naquib Al-Attas, *Prolegomena To the Metaphysics of Islam* (ISTAC, 1995).

⁴⁷ See, Lakatos, *Criticism and the Growth of Knowledge*; Imre Lakatos, *The Methodology of Scientific Research Programmes* (Cambridge University Press, 1995).

⁴⁸ Klaus H Krippendoff, *Content Analysis An Introduction to Its Methodology* (London: Sage Publications, 2004), 3.

RESULTS AND DISCUSSION

Al-Attas' Islamization of Science

Islamization of Contemporary Present Day Knowledge⁴⁹ is an agenda of the Muslim community that continues to roll until now, although it is still misunderstood and suspected by some Muslim scholars. Syed Muhammad Naquib al-Attas first put forward this idea in the “*First World Conference on Muslim Education*”, which was held in Mecca in 1977,⁵⁰ and then popularized by Ismail Raji al-Faruqi.⁵¹ Both of them were among the early figures who initiated the Islamization of contemporary science.⁵²

Al-Attas highlighted the importance of this concept, stating that the primary challenge facing Muslims today is related to science. Additionally, science is not devoid of values (neutral) as it is shaped by the religious, cultural, and philosophical perspectives that mirror the consciousness and experiences of Western individuals. Lastly, it is essential for Muslims to integrate Islamic principles into modern science by infusing the linguistic symbols of truth and reality with Islamic context.⁵³ These three matters are important reasons for carrying out the Islamization of contemporary science nowadays.

However, it does not mean that before the emergence of the ideas of al-Attas and al-Faruqi, there was no Islamization of science. Wan Moh Nor Wan Daud considers the letter Al-'Alaq verses 1-5 to be a reflection of the spirit of Islamization of science because, before that, the idea that Allah is the source and origin of all human knowledge did not exist.⁵⁴ Al-Faruqi also emphasizes that the Islamization of science is one of the tasks that was carried out by human ancestors, who digested the science of their time and passed it on to subsequent civilizations and cultures, even though its scope is now broader.⁵⁵

Al-Attas' concept of the Islamization of Science can be understood through the definition he mentioned, namely, “*Islamization is the liberation of human intellect from doubt, magical, mythological, animistic thought, and national-cultural tradition opposed to Islam, and then from secular control over his reason and his language*”.⁵⁶ In this explanation, al-Attas explains that Islamization is not the absolute freedom of human

⁴⁹ Al-Attas, *Islam and Secularism*, xi.

⁵⁰ Mohammad Faqih Nidzam, Hamid Fahmy Zarkasyi, and Setiawan bin Lahuri, *Merumuskan Rangka Kerja Islamisasi Ilmu Pengetahuan: Islamisasi Wordview, Paradigma Dan Teori* (Ponorogo: UNIDA Gontor Press, 2023), 1.

⁵¹ Mohammad Muslih et al., ‘An In-Depth Analysis of Al Faruqi’s Theory of Islamization of Knowledge: A Perspective From Thomas Kuhn’s Paradigm Shift Theory’, *Hamdard Islamicus* 47, no. 1 (2024): 27, <https://doi.org/10.57144/hi.v47i1.436>.

⁵² Fatin Nazmin Mansor, Wan Hakim bin Wan Mohd Nor, and Nik Mohd Nabil Ibrahim, ‘An Analysis Al-Attas and Al-Faruqi’s View on Islamization of Knowledge’, in *Persidangan Antarabangsa Pengajian Islamiyyat Kali Ke-3* (Malaysia: 3rd, International Conference on Islamiyyat Studies (IRSYAD), 2017), 528.

⁵³ Wan Mohd Nor Wan Daud, *The Educational Philosophy and Practice of Syed Muhammad Naquib Al-Attas: An Exposition of the Original Concept of Islamization* (Kuala Lumpur: ISTAC, 1998), 291.

⁵⁴ Daud, *The Educational Philosophy and Practice of Syed Muhammad Naquib Al-Attas: An Exposition of the Original Concept of Islamization*, 291.

⁵⁵ See, Ismail Raji al-Faruqi, *Islamization of Knowledge: General Principles and Work Plan* (IIIT, 1988); Nidzam et al., *Merumuskan Rangka Kerja Islamisasi Ilmu Pengetahuan: Islamisasi Wordview, Paradigma Dan Teori*, 2.

⁵⁶ Al-Attas, *Islam and Secularism*, 56.

beings, but rather freeing a person from elements that are contrary to Islam (opposed to Islam),⁵⁷ in the form of a worldview that originates from magic, mythology, animism, secularism, and culture that is contrary to Islam.

In addition to liberation from deviant worldviews, al-Attas implements three steps to carry out the Islamization of science, namely: de-westernization, integration, and Islamization itself (purification). *First*, de-westernization is an effort to identify and isolate key elements and concepts from every field of modern science that form Western culture and civilization.⁵⁸ The process of identification and isolation is carried out by critically examining Western sciences, which include theories, concepts, methods, empirical and rational aspects, symbols, values and ethics, thoughts, interpretations, limitations, classifications and their relationship to other sciences and their relationship to society.⁵⁹

The *second* step, integration, involves merging important Islamic principles and ideas into contemporary science that have been cleansed of secular Western influences. Key notions that can be incorporated into modern scientific thought include the idea of religion (*al-dīn*), the principle of charity (*al-amal wa al-adab*), the concept of knowledge (*al-'ilm wa al-ma'rifah*), along with other elements found within the Islamic worldview.⁶⁰ Furthermore, the process of integration can also take place through the adaptation of Western ideas, such as the notion of the university (*al-jāmi'ah wa al-kulliyah*), which serves as a practical application of these concepts and as a framework for the education system.⁶¹

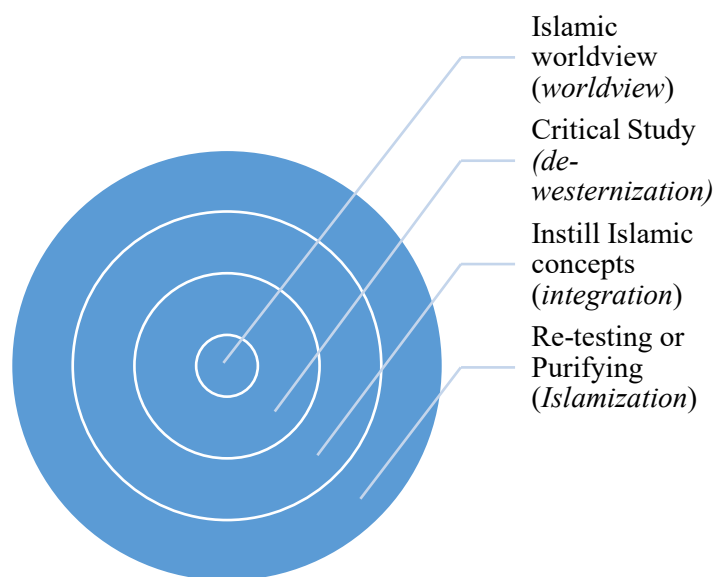


Figure 1. Islamization of Science by al-Attas

⁵⁷ Amrullah et al., 'Dari Pembebasan Jiwa Kepada Islamisasi Ilmu (Membaca Pemikiran Al-Attas)', 282.

⁵⁸ Al-Attas, *Islam and Secularism*, 137–38.

⁵⁹ Bistara, 'Gerakan Pencerahan (Aufklärung) Dalam Islam: Menguak Islamisasi Ilmu Pengetahuan Sayed Naquib al-Attas', 8.

⁶⁰ Al-Attas, *Prolegomena To the Metaphysics of Islam*, 114.

⁶¹ Al-Attas, *Prolegomena To the Metaphysics of Islam*, 114.

The final or *third* step is Islamization, namely ensuring, re-testing, or purifying the theory—which has been sterilized from Western elements and filled with Islamic values—so that it is truly in line with Islamic teachings. If these three steps are completed, al-Attas' Islamization of Science will be able to free humans from deviant worldviews,⁶² It will produce sciences that are in line with nature, based on theories and paradigms with Islamic-based values. The process of Islamization according to al-Attas is illustrated in Figure 1.

Based on the nature and steps of the Islamization of al-Attas' Science, it can be implied that the Islamization of al-Attas operates in several important areas, namely worldview, paradigm, and theory or concept. Therefore, this discussion will be more meaningful as an effort to produce science integrated with religion if studied from the perspective of the philosophy of science in general,⁶³ specifically the Research Program Methodology perspective initiated by Imre Lakatos.

Imre Lakatos Research Program Methodology

Imre Lakatos was born in Hungary in 1922 and later lived in Wina and London. He is a scientist who studied mathematics, physics, and philosophy.⁶⁴ He received his Ph.D in 1961 by defending his dissertation, “*Essays in Logic of Mathematical Discovery*”, at Cambridge University. He then studied philosophy of science, and in 1965, he held a symposium that bridged the ideas of Kuhn and Popper, which he called “*Research Program Methodology*”.⁶⁵ The objective of the Research Program Methodology is a methodological structure that guides future research positively and negatively, an alternative thought to ensure progress in scientific theory while bridging the thoughts of Thomas S Kuhn (shift of paradigm) and Karl Popper (falsification), namely providing the deepest space for the metaphysical basis of science that is fixed and cannot be shifted.⁶⁶ This research program contained three important elements, namely the hardcore, the protective belt, and a series of theories.⁶⁷ Here is a brief explanation:

First, the main core (*hardcore*) is a basic assumption that does not change and must be protected from the threat of falsification. In the rules of methodology, hardcore is called a negative heuristic, which can be interpreted as a solid core of fundamental assumptions that do not change, functioning as the basic core of other elements. Hardcore must be maintained as long as the program is still running. The consequence is that if a scientist makes modifications to the hardcore, then he has actually left the research program being carried out.⁶⁸

⁶² Al-Attas, *Islam and Secularism*, 160.

⁶³ Muslih, ‘Filsafat Ilmu Imre Lakatos Dan Metodologi Pengembangan Sains Islam’, 49.

⁶⁴ Mohammad Muslih, ‘Pengembangan Sains Islam Dalam Perspektif Metodologi Program Riset Lakatosian’, *Disertasi* (Yogyakarta, UIN Sunan Kalijaga, 2016), 52.

⁶⁵ M. Khalid Muslih et al., ‘Teori Islamisasi Kesehatan Perspektif Program Riset Sains Islam Lakatosian’, *Kalimah: Jurnal Studi Agama Dan Pemikiran Islam* 18, no. 1 (2020): 19, <https://doi.org/10.21111/klm.v18i1.3589>.

⁶⁶ Muslih, ‘Filsafat Ilmu Imre Lakatos Dan Metodologi Pengembangan Sains Islam’, 66.

⁶⁷ Imre Lakatos, *The Methodology of Scientific Research Programmes* (Cambridge University Press, 1989), 47–50.

⁶⁸ Lakatos, *The Methodology of Scientific Research Programmes*, 48.

Second, the *protective belt*, which consists of auxiliary hypotheses in the initial condition, is called a positive heuristic, which functions to protect the main core from various attacks. However, this circle is in testing and can change or shift. Its nature is more vague and difficult to detail, unlike the hardcore, which is clear and fixed.⁶⁹

Third, a series of theories, namely the relationship of theories where the next theory is the result of auxiliary clauses added from the previous theory. For Lakatos, the scientific or unscientific standard is not a single theory but a series of several theories. Therefore, the consequence is that continuity between one theory and the one that will be developed from the previous theory that has been considered established is necessary. In other words, it is a result of the addition of additional clauses to the previous theory.⁷⁰ These three main components are explained in Figure 2.

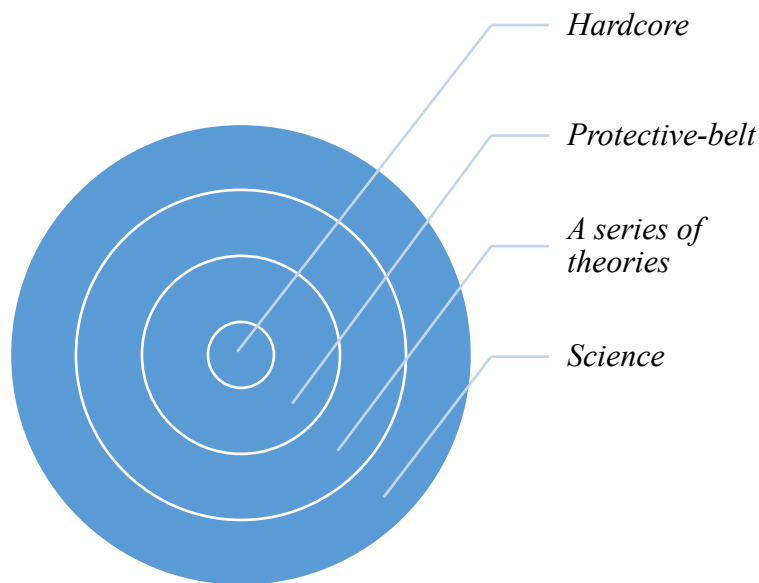


Figure 2. Components of Imre Lakatos' Research Program Methodology

In addition, the series of theories are significantly marked by definite continuity. It emphasizes that the scientificity of the research program is marked by: *first*, it must meet a degree of coherence that contains definite planning for the next research program; *second*, it must be able to produce the discovery of new phenomena.⁷¹ The success of a research program is seen from the progressive development of science and will be categorized failed if it only produces declining problems.⁷² Nevertheless, the failure would be beneficial for the continuation of the opposite theory. Because of its structure and way of working, the Imre Lakatos Research Program is closely relevant to be used to

⁶⁹ Lakatos, *The Methodology of Scientific Research Programmes*, 49.

⁷⁰ Lakatos, *The Methodology of Scientific Research Programmes*, 49.

⁷¹ Mohammad Muslih, *Filsafat Ilmu Kajian Atas Asumsi Dasar, Paradigma, Dan Kerangka Ilmu Pengetahuan* (Lembaga Studi Islam, 2017), 122.

⁷² Muslih et al., 'Teori Islamisasi Kesehatan Perspektif Program Riset Sains Islam Lakatosian', 21.

build an Islamic science research program.⁷³ Therefore, the following will discuss the al-Attas' Islamization of Science from a Lakatosian perspective.

Islamization in Al-Attas Lakatosian Perspective

As mentioned in the introduction regarding the need for the study of Islamization from a solid methodological perspective for the development and advancement of scientific theory, the author considered it necessary to study the Islamization of Science by al-Attas from a Lakatosian perspective. The three fundamental matters mentioned by Lakatos, namely hardcore, protective belt, and a series of theories, have an important role in enriching the ideas and models of Islamization of al-Attas.⁷⁴ Additionally, hardcore refers to the fundamental assumptions that define the scientific research program, which cannot be changed or shifted and must be safeguarded against potential falsification threats.⁷⁵ Meanwhile, the protective belt is a positive heuristic consisting of auxiliary hypotheses in the initial conditions in the methodological rules.⁷⁶ Then, a series of theories is stated, and the relationship between one theory and another theory is stated, where the next theory is a result of the auxiliary clause added from the previous theory.⁷⁷ All of this further strengthens the relevance between hardcore and worldview, protective belt and de-westernization, a series of theories and integration, and the creation of new science with Islamization or purification of Al-Attas. The explanation for this is found in Figure 3.

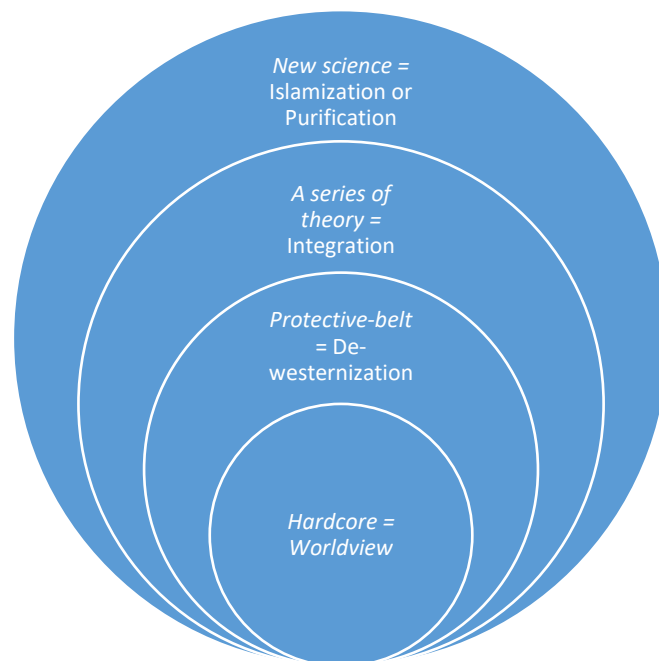


Figure 3: Islamization in Al-Attas Lakatosian's Research Program Perspective

⁷³ Mohammad Muslih, 'Dinamika Pengetahuan Ilmu Di UIN Malam Dan UIN Yogyakarta', *Kalimah: Jurnal Studi Agama Dan Pemikiran Islam* 17, no. 1 (2019): 29, <https://doi.org/10.21111/klm.v17i1.2939>.

⁷⁴ Nidzam et al., *Merumuskan Rangka Kerja Islamisasi Ilmu Pengetahuan: Islamisasi Wordview, Paradigma Dan Teori*, 4.

⁷⁵ Lakatos, *Criticism and the Growth of Knowledge*, 135.

⁷⁶ Lakatos, *Criticism and the Growth of Knowledge*, 135–36.

⁷⁷ Lakatos, *Criticism and the Growth of Knowledge*, 136.

Figure 3 briefly explains that, *first*, al-Attas' worldview and hardcore. Al-Attas' Islamization of science tries to free humans from all worldviews that are contrary to the Islamic worldview.⁷⁸ Islamic worldview, as explained by al-Attas, means the Islamic vision of truth and reality;⁷⁹ or the Islamic view of nature explained in the Qur'an and Sunnah, which is affirmed by intellectual and intuitive principles that include various key concepts, including the concepts of God, religion, knowledge, ethics, reality, humans, happiness, wealth, and so on.⁸⁰ The Islamization of this worldview is important as initial capital because, fundamentally, the Islamization of science must be applied by returning the basic metaphysical views of Islam to science, building an epistemic framework as a methodology, and internalizing Islamic manners and basic concepts into science.⁸¹ Then, because the nature of the hardcore is fixed and cannot be modified, the process of Islamization in the early stages can only be done by discarding the secular Western worldview and replacing it with the Islamic worldview.

Second: Al-Attas' de-westernization and protective belt. During the process of Islamization of contemporary science with Western values, Al-Attas offers de-westernization or isolating the key elements and concepts that form Western civilization.⁸² These core elements must be carefully studied and then collected and analyzed using Islamic scientific tools,⁸³ and with an understanding of contemporary science.⁸⁴ The key elements of Western civilization are protective belts or paradigms that protect and underlie Western civilization, such as ontology, epistemology, axiology, methodology, and so on. However, no matter how strong a paradigm is, it can still change, shift, or be replaced by another paradigm.⁸⁵ Hence, Islamization at this stage aims to isolate and critically examine the Western paradigm.

Third: Al-Attas' integration and a series of theories. After isolating and sterilizing the modern Western paradigm or knowledge, al-Attas suggests incorporating key Islamic elements and concepts into relevant contemporary knowledge.⁸⁶ These concepts contain a series of interrelated theories and are built on the close relationship between religion and science.⁸⁷ It is due to the series of theories area as the scientific theory area.⁸⁸ Therefore, Islamization at this stage aims to include key Islamic theories in the form of

⁷⁸ Al-Attas, *Islam and Secularism*, 56.

⁷⁹ Al-Attas, *Prolegomena To the Metaphysics of Islam*, 2.

⁸⁰ Al-Attas, *Prolegomena To the Metaphysics of Islam*, 4–5.

⁸¹ Nidzam et al., *Merumuskan Rangka Kerja Islamisasi Ilmu Pengetahuan: Islamisasi Wordview, Paradigma Dan Teori*, 6.

⁸² Al-Attas, *Islam and Secularism*, 137–38.

⁸³ Nidzam et al., *Merumuskan Rangka Kerja Islamisasi Ilmu Pengetahuan: Islamisasi Wordview, Paradigma Dan Teori*, 6–7.

⁸⁴ See, Osman Bakar, *Agama Dan Sains Dalam Perspektif Islam*, in *Islamic Science: Paradigma, Fakta Dan Agenda* (INSISTS, 2016).

⁸⁵ See, Kuhn, *The Structure of Scientific Revolutions*.

⁸⁶ Sholeh Sholeh, 'Islamisasi Ilmu Pengetahuan (Konsep Pemikiran Ismail Raji Al-Faruqi Dan Syed Muhammad Naquib Al-Attas)', *Al-Hikmah: Jurnal Agama Dan Ilmu Pengetahuan (JAIP)* 4, no. 2 (2017): 219, [https://doi.org/10.25299/al-hikmah:jaip.2017.vol14\(2\).1029](https://doi.org/10.25299/al-hikmah:jaip.2017.vol14(2).1029).

⁸⁷ Muslih et al., 'Teori Islamisasi Kesehatan Perspektif Program Riset Sains Islam Lakatosian', 23.

⁸⁸ Muslih, 'Pengembangan Sains Islam Dalam Perspektif Metodologi Program Riset Lakatosian', 301.

relevant beliefs (*aqidah*), rules (*sharia*), or behavior (*akhlak*).

Fourth: Islamization of Al-Attas and new science. After the three steps of Islamization are carried out, the final stage is to ensure and re-test the three previous elements so that new science is indeed realized and integrated with Islamic values. Islamization will free humans from secular control over human thought and language.⁸⁹ The Islamization will liberate humanity from the uncertainties, conjectures, and baseless debates that secularism presents concerning science and the understanding of truth related to material, intellectual, and spiritual matters.⁹⁰ This is due to the fact that Islamization will eliminate modern scientific interpretations derived from secular ideology, essence, and expression, shifting towards an ideology, essence, and expression rooted in human nature (Islam).

CONCLUSION

In short, the idea of the Islamization of Science proposed by al-Attas has reached the construction of a scientific building in the form of a scientific paradigm. Hence, this idea has received much support, has become a school of thought, and is supported by many scientific works. From the perspective of Imre Lakatos' Research Methodology (Lakatosian), al-Attas' Islamization of Science aims to give rise to a new science that is integrated with religion. Then, the steps taken in al-Attas' Islamization of Science have similarities with Imre Lakatos' Research Methodology, namely: hardcore with worldview, protective-belt with de-westernization, a series of theories with integration, and the creation of a new science with the Islamization or purification of al-Attas. It proved that al-Attas' Islamization of Science can be applied in the process of Islamization and creating Islamic science.

However, this study is limited to a conceptual analysis based on library research and does not include empirical validation or application within specific scientific disciplines. Therefore, future research is recommended to examine the practical implementation of al-Attas' Islamization framework from a Lakatosian perspective across various fields of knowledge, as well as to assess its relevance and effectiveness in the development of contemporary science.

DECLARATION OF AI AND AI ASSISTED TECHNOLOGIES IN THE WRITING PROCESS

The author(s) declare that no artificial intelligence (AI) tools or AI-assisted technologies were used in the preparation, writing, or editing of this manuscript.

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⁸⁹ Al-Attas, *Islam and Secularism*, 160.

⁹⁰ Daud, *The Educational Philosophy and Practice of Syed Muhammad Naquib Al-Attas: An Exposition of the Original Concept of Islamization*, 312.

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