

An Analytical Study of Abdullah bin Nuh Response as Modern Ideologies

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Abstract— The development of modern ideologies particularly materialism, Marxism, and communism have become a matter of alarming since the early 20th century in Muslim world through colonization and imperialism. Indonesia as the one of the world's largest Muslim population in the world did not miss on globalization of modern ideologies. Basically, Indonesia based on the Eastern and Islamic values, but after Western colonization, colonizers began to apply their ideologies in Indonesia through imperialism. As the result, clash has occurred between local ideologies and western ideologies. Abdullah bin Nuh was one of the Indonesian scholars who are concerned with the affairs of Muslim in particular his responds and critiques to modern ideologies. This study attempts at examining Abdullah bin Nuh's views in materialism, Marxism, and communism. The approach of this study is based on textual analysis, using descriptive and analytical methods from various works of the subject under study. It seeks to discover several aspects of Abdullah bin Nuh's thought of modern ideologies as well as Islamic thought such as the in coherent relationship of materialism, Marxism and communism, with Islamic worldview and perspective. This study concludes that Abdullah bin Nuh devoted his live to counter modern ideologies which were developed in Indonesia with presenting the understanding of those ideologies and its detrimental to social live in Indonesia. He also asserted Marxism and communism are misled ideology based on materialism which have difference culture and values with Eastern Muslim countries particularly Indonesia.

Keywords - *abdullah bin nuh, modern ideologies, materialism, marxism, communism*

I. INTRODUCTION

Modern or Western ideologies was introduced to the Indonesian people during the colonialism era. In that era, the colonizer particularly the Dutch indirectly operated the system of colonial government by introducing their ideologies to the indigenus Indonesian people in order to create a modern civilization, such as liberalism, secularism, democracy, socialism, communism, and Marxism. [1] [2] On the contrary, their ideologies were opposite to the local ideologies and culture as Muslim majority. It provoked a

contravention of tradition between the local people and their colonizers.

According to Zeenath Kausar, colonialism has a long chain of suffering and its implications in the lives of indigenus or colonized people. They are induced into the colonizer's government system through political, economic, social, cultural, and educational spheres. As a result, widespread discrimination between the colonizer and colonized are not restrained. [3]

In this case, the Indonesian people are rarely aware on issues of modern ideologies, which were developing during the colonial period and related critical situations of colonial expansion. This matter happened because the education levels of the indigenus people were still low, and thus was comprehended by these who received high level of education in official schools. As a result, modern ideologies were successfully brought and introduced to the Indonesian people by colonizers and Indonesian intelligentsia who studied at European universities. [4]

Through Islamic Research Institute (IRI), Abdullah bin Nuh began his mission in countering issues brought on by modern ideologies. IRI had many books, journals, magazines, and other sources of Islamic knowledge in their library to advance their research. These resources included Islamic and Western sources as well. Abdullah bin Nuh, with his team in IRI, among them being Ahmad Shahab and Aboebakar Atjeh, used the benefit of the library to pursue Islamic knowledge to the Muslim communities of Indonesia and by publishing books and articles in several Islamic magazines like Pembina. [5] [6]

In the previous studies, many of articles discussed about Abdullah bin Nuh on his contribution in Islamic education, Islamic da'wah and history of the coming of Islam in Nusantara. However, there are many Abdullah bin Nuh's thoughts did not did not discussed yet especially on his response or critiques of the modern ideologies. Furthermore, Abdullah bin Nuh was prominent muslim scholar, but he did not only focus on da'wah, more than that, he still countered the modern ideologies in particular during colonization era, it's very rare. The study uses the analysis descriptive methode with library field as the primary source and

interview to the Abdullah bin Nuh's student as the secondary source in order to get the research purposes in this study.

II. BRIEF BIOGRAPHY OF ABDULLAH BIN NUH

Abdullah bin Nuh was born at Cianjur, West of Java, Indonesia on 30th June 1905. He was famous with Ghazalian due to his expertising on Ihya Ulumuddin. [7] In Cianjur, Abdullah bin Nuh grew up in the Islamic milieu with his father's guidance directly. Abdullah bin Nuh's father was a prominent scholar and a charismatic land in Sunda land. [8] Furthermore, he dedicated throughout his live in Islamic education, Islamic da'wah and took part in Indonesia struggling. By his dedication have framed to his brief mentality to defend his religion and country.

Abdullah bin Nuh was out rightly critical of the modern ideologies of Western and Indonesian government. With his expertise of foreign languages, and broad and firm foundation in Islamic knowledge, he began his investigation on modern ideologies by reading Western books, which he explored, analysed and critiqued using Islamic perspective. He also usually used his critique on the influence of Western lifestyle and contemplated on spirituality. It is can be seen in his works, *Agama dan Materialisme*, *Agama di Zaman Modern*, *Agama dalam Pembahasan*, and *Agama dalam Pembahasan Wanita*, which came with several foreign primary and secondary reference books. Therefore, this research needs to see the contribution of one Indonesian Muslim scholar who concerned in encountering modern ideologies during colonialization era. [9] [10]

III. ABDULLAH BIN NUH RESPONSE ON MODERN IDEOLOGIES

A. *Materialism*

Materialism is the idea that nothing exists except matter, physical bodies, elements or processes only. At the same time, this idea is also called the theory of the nature of reality. It propagates that all facts should be explainable, reasonable, and factual in principle. In general, the spiritual being or metaphysical theory is rejected this idea, because according to materialism, the spiritual being does not have any causal effect to matter even though supernatural forces may exist in the reality nature. [11] [12]

According to Richard C. Vitzthum, the development of materialism is classified into four phases: Classical Materialism, Enlightenment Materialism, 19th Century Materialism, and 20th Century Materialism. The classical phase of materialism, around 7th and 6th centuries B.C.E, began in ancient Greek philosophy with Thales, Anaximander, and Anaximenes. They stated that the universe composed of a single particle from which all nature originated. Thales believed that water was the primeval stuff of universe, while Anaximenes believed it was air and Anaximander believed there was no primeval substance of universe. Their beliefs of the primeval stuff of universe brought them to their rejection of a spiritual being. Therefore, they rejected the idea of a supernatural force creating the universe. [13]

Materialism had been developed century by century up to age of enlightenment in French. Furthermore, materialism was developed and peaked in the 19th century where its development was followed by scientific development. The development of materialism in 19th century was not separated with the triumphs of scientific research in Europe such in physics, astronomy, chemistry, geology, and biology. These research outcomes persuaded many educated Europeans to accept the materialist premises associated with the sciences. Maurice, in his book states that the premises were that: nature

obeyed universally valid laws inherent in matter; all beings consisted of matter, including human consciousness and intelligence; and conscious intelligence was incidental rather than basic to matter, which was at the core oblivious of itself. [14] Therefore, most scientists in this phase linked materialism with natural scientific research.

During the 19th century, there were prominent figures who had crucial influences in the next century and even today, among them being Charles Darwin and Karl Marx. Darwin was the first proponent of Historical Evolution theory, who deduced and declared that there is no such thing as a Spirit of God anywhere in Man, who is as much of a material entity as many other animals. In this thought, he brought down the status of Man from the world of spirits (angels) to earth. The theory of Evolution on creation in Darwin's book of *The Origin of Species*, Man is a material entity and completely limited to earthly materialism, replacing religion with science and empirical knowledge. [15] Evidently, in the modern age of 19th and 20th centuries, all Western philosophies were based on materialistic philosophy, such as the philosophy Karl Marx, a proponent of Socialism of in the modern age, Freud's pioneering of psychoanalysis, and American pragmatism.

Furthermore, Karl Marx, as a prominent socialist in the modern age, developed historical materialism into dialectical materialism with Engels. Marx, whose thought is known as Marxism, was born during the worst of political and economic circumstances. In addition, the Church was the centre of government, used the jargon of love to manipulate and benefit of poor people; the Church used human exploitation to gain as much profit as possible. Therefore, Marx argued that religion does not solve social problems, and instead creates more. This related to Marx's argument which rejects Hegel's idea that religion and philosophy go hand-in-hand. Marx was dissatisfied and even condemned religion; he believed that a critique of religion would be sufficient to produce human emancipation. [16] [11] Injustices amongst people brought Marx to his radical materialistic thought while eliminating religion values.

As long as materialism denies the existence of supernatural force or spiritual being, it is factually allied with atheism. Therefore, according to Abdullah bin Nuh, to know atheism is to also know materialism because the two make up the principle foundation of atheism. He argues that materialism is only limited to object and cannot create object from absence.

According to materialism, the human mind can be defined in physics theory because when people think, it is simply a hidden muscle movement in the brain and when people talk, it is simply a mouth muscle movement; in short, thinking and talking are simply physical matter movements only. However, Abdullah bin Nuh argues that physical materialism theory is not relevant with memory or remembrance in the human brain. It has been proven that the human mind remembers past events despite it being only a material movement because past events do not recur again. Therefore, the human mind and memory are cannot be defined materialistically. At the same time, the physical materialism theory cannot predict what will happen in the future in terms of purpose, except based on idea and intelligence, because human will also be subjected to their natural emotions in making future decisions. [17]

Furthermore, in the theory of material in natural science, Abdullah bin Nuh realizes that there are two debatable theories in it: where natural matter is created of one matter only or more, and where matter consists of the smallest matter known as the atom. The first school is born by Greek philosophers, as previously mentioned, in which the substances of matter are air, water, soil, and fire, to which Arab scholars included

sulphur, mercury, and salt. The other one is Democritus theory of atom (substance) in which he argues that the atom is the smallest particle of material and it can be further separated.

In this discussion, Abdullah bin Nuh argues that the substances of the universe compose of one matter only, which is energy that has many varieties and natures. Energy factually appears as a substance which can turn into shapes, forms, sounds, electrical matters as well as mechanical and chemical materials such as air, water, fire, soil, proton, electron, neutron, etc. and it is interchangeable. He refutes the statement that the atom is unchangeable because of its final substance. [17]

Abdullah bin Nuh states that the development of the nature of matter involves special characteristics and varieties are in fact accidental (*ÑaralĒ*) or temporal, and does not include essential substance (*jawhar*) of such matters. For instance, water has a liquid nature, but it does not contain the essential nature of water or was formed accidentally because water consists of two material substances hydrogen and oxygen. When hydrogen and oxygen are separated from water, it means that the nature of water has failed because the basic nature of hydrogen and oxygen is gas, not liquid. Therefore, all material properties in universe experiences change into another forms and characters, even the atom itself such as radium, helium, tin, and oxygen which can be changed. Abdullah bin Nuh believes that the Necessary Being (God) is continuously creating the substance (*jawhar*). [17]

Moreover, Abdullah bin Nuh states the energy on the substance (*jawhar*) known as atom from which all matters in the universe are originated from the Necessary Being is God. Abdullah bin Nuh's belief in the creation of substance (*jawhar*) actually is in accordance with al-GhazĒlĒ's stance. Cited from Hamid Fahmi, al-GhazĒlĒ's and the AshĒarites' doctrine propagates that the Necessary Being or God inherently creates *jawhar* constantly whenever He wishes, and whenever He wants to annihilate it, He stops creating motion and rest. [18]

According to Abdullah bin Nuh, if each natural matter has matter and form, therefore it should be known that scientific material cannot be made up of material substance of universe because it also consists of matter and form. Either matter or form is not made by itself or it needs to be created using something else. Then, there is the relationship or nexus among others in terms of material essence and this relationship is driven by a certain entity or the Necessary Being (*wajib al-wujud*) or Absolute Reality. Therefore, the material nexus is created by the Necessary Being with his attributes of essential substance (*jawhar*) that is not accidental (*Ñaradhy*) and the essential substance is the one whose supernatural force cannot be divided and gives essence to others, but does not need anything from others. [17]

In the above explanation of the atomic theory, Abdullah bin Nuh attempted to highlight the rationale in dealing with the nature of the *jawhar* as follows: *jawhar* refers to the essence of everything that exists and is self-subsisting (*qĒ'im binafsihi*). Self-subsisting means that its existence is not in a substrate (*wujĒduhĒ laysa fĒ mawdĒN*), while the substrate exists by itself. In order to exist, *jawhar* does not need to associate with the essence or existence of other things. The existence of *jawhar* is unlike the existence of color in Man or the body, since the quiddity (*mĒhiyah*) of Man or the body does not depend on color, which is an accident attached to the body from which quiddity is self-subsistent. This is what he means by self-subsisting.

In this discussion, Abdullah bin Nuh seems to emphasize the causality and Absolute Reality. The term

“cause” has not only a diverse meaning but also a conceptual base that ultimately refers to the concept of God as the Absolute Reality because the concept of God is one of the fundamental elements in any theistic worldview. This is the case with Abdullah bin Nuh's system of existence thought. From the short explanation on motion above, Abdullah bin Nuh seems believes that all reality and existence derive their true reality from God and are dependent upon Him incessantly. In this concept of the cause-effect relation in the phenomenal world, God is the absolute determinant factor as this explanation in harmonious with the concept of creation of the universe.

On the explanation of the relationship between materialism and the creation of the universe, there are many theories developed, the most famous being the big bang theory. Materialists states that the universe has existed for eternity. [19] They suppose that the universe is just a conglomeration of matter: it has no beginning; it existed in infinite time and will continue to exist endlessly. [19] Basically, the notion of an infinitive universe fits with atheism. In contrary, Islam teaches its adherents that the universe has a beginning and it was created and sustained by a creator, who is Allah.

According to Abdullah bin Nuh, in order to know the creation of the universe, one needs to know the causality theory because everything surely has causation. He asks why this universe was created. Who was the cause of its existence? Is the universe existing by itself spontaneously or it needs necessary causes that make its existence? Therefore, there is a need for an entity that existed then and is known as the “Necessary Being” (*WĒjib al-WujĒd*). [17]

In the discussion of the existence of the Necessary Being, Abdullah bin Nuh comes with the logical theory. This theory incorporates the necessary (*wĒjib*), the possibility (*mumkin*), and the impossibility (*mustahĒl*). [20]

The necessary (*wĒjib*) is the existence that a matter exists by itself and no by no other means; it means its existence is independent without. On the other hand, the impossible (*mustahĒl*) cannot exist because of its nature. The possible (*mumkin*) is the existence that a matter exists due to the existence or absence of another entity. [20]

According to Abdullah bin Nuh, the possible (*mumkin*) has several principles. They are: [20]

1. It does not exist if there is no cause to exist, otherwise it does not end and disappear if there is no cause.
2. If it exists, surely it is a new entity comes from absence or nothingness into existence (*Ñadam*). Because it exists due to a cause, the cause exists first before the entity exists.
3. If an entity exists in the universe, surely it exists due to the possible and necessary attribute of its existence.

In fact, Abdullah bin Nuh seems to emphasize that a possible entity has two possibilities, both existence and nothingness (*adam*). When it exists, it is created from nothing (*Ñadam*) to existence (*wujud*). All created (things) are new, not eternal, because they are created by the Necessary Being who exists and is eternally independent. This theory actually refutes the materialist idea that the universe has no beginning and that there is no infinite force in the creation of the universe. This argument also affirms that Abdullah bin Nuh defends the theory of creation and refutes the doctrine of the eternity of the world.

In this discussion, Abdullah bin Nuh's encountering of materialism, evidently there is mutual symbiosis between the intellect as an instrument of knowledge and revealed knowledge as the guiding source for truth. Moreover, various disciplines of religious science cannot dispense

with the intellect, for some of their truths are inferred to or deduced from the fundamental truth of revelation. Other disciplines are the result of analogical reasoning based upon similarly established beliefs and convictions. The combination between intellectual and religious knowledge in one person is not an easy task and is far from being perfect. Therefore, Abdullah bin Nuh stated that Islam's opposition to materialism, does not mean Islam refutes modern science based on empirical science, but that science should not be appropriated with materialism.

B. *Marxism and Communism*

Marx's social theory was one of the great intellectual achievements of the 19th century and was the most important of all socialism theory as previously mentioned. Marx devoted his life in the struggle to change the world as well as to interpret it, as proven in his theoretical analysis in social development, particularly in modern capitalist societies. The Industrial Revolution, particularly in French and England, political revolutions, capitalism tyranny, atheistic socialism in French as well as the intellectual revolution in Germany which debated on the New Testament as the divine statement of God, were influenced by Marx belief.

Abdullah bin Nuh's response to Marxism was brought about by its development in Indonesia, particularly after the Communist coup. Marxism emerged and developed in Indonesia in the early 20th century, coinciding with the Dutch colonial expansion. According to Abdullah bin Nuh, Marxism contradicts the first basic principle of ideology of Indonesia (Pancasila), which is "Belief in One Supreme Being" (Ketuhanan Yang Maha Esa). This means that all Indonesian citizens should believe in the existence of God, or should believe in religion. Abdullah bin Nuh's argument on this, as his response to Marx's doctrines on religion, such as in "Revolution in Science (Anti-Duhring)", Engels asserted that religion just as fantastic reflection in the spirit of man which controlled daily life by external force, in "German Ideology" and "The Manifesto of the Communist Party", Marx and Engels defined religion as one of superstructure forms in social classes, [21] and another famous phrase by Marx, in his contradiction with religion is "Religion is opium for the people".

All religion, however, is nothing but the fantastic reflection in men's minds of those external forces which control their daily life, a reflection in which the terrestrial forces assume the form of supernatural forces. In the beginnings of history it was the forces of nature which were first so reflected, and which in the course of further evolution underwent the most manifold and varied personifications among the various peoples. [22]

There are, besides, eternal truths, such as freedom, justice, etc., that are common to all states of society. But, Communism, abolishes eternal truths, it abolishes all religion. [23]

Abdullah bin Nuh defended the first ideology of Indonesia based on faith and truth to the external force of God, against the atheistic ideology of Marxism. His refutation of Marxism was to make the Indonesians understand the context of Marxism in its opposing of religion. This was because Marxism in Indonesia did not initially highlight atheism, allowing Indonesians to recognize themselves as Marxist, and to be tolerant towards Indonesian Muslims, and enable the latter to join against Dutch colonizers. This strategy of Indonesian Marxists was successful as it received support from various Indonesians.

Abdullah bin Nuh refuted Marxism due to its basic principle of materialism. He asserted that as long as an

ideology based on materialism philosophy exists, it will oppose religion, because materialism completely eliminates the eternal force, and instead upholds the belief that the true reality of the nature is material. [21] This means that there is no any supernatural being who created nature, and nature can only be assessed as a material object and nothing more.

According to Abdullah bin Nuh, Marxism, also known as scientific revolutionary socialism, emerged in the West to oppose capitalism. He asserted that both Marxism and capitalism were similar in foundation; it is based on the philosophy of materialism in order to resolve social problems, particularly in the Western world. Both Marxism and capitalism were the answer and solution for social issues in the West. Therefore, Marxism is not recognized and is not entirely suitable with Indonesian culture. [24]

Abdullah bin Nuh affirmed that Marxism has a different culture due to its history. Indonesia, as a Muslim majority country, has a long historical order in the recognition of religion since before any colonial expansion of Indonesian land. Historically, Indonesia was founded on the traditional and cultural value of faith, or Godliness; this circumstance contrasts with Western culture and ideologies.

Abdullah bin Nuh's views are absolutely correct because Marxism was born as an ideology of communist socialism, when capitalism peaked in Europe in the 19th century. At the same hand, imperialism was tyrannical, and natural resources and production facilities were owned by a handful of people. As a result, individualism grew rapidly in society. Moreover, the Church, as the centre of government, alienated from capitalists and yet scoured off people's wealth. However, the regulation was made in accordance with bourgeoisie interest. These conditions encouraged the emergence of the anti-capitalist movement as socialism-Marxism. Marx in his work of *Theses of Feuerbach* says "The philosophers have only interpreted the world, in various ways; the point is to change it". [25]

In order to realize Marx's mission which described in Communist Manifesto, the communist movement a radical socialism, they do not hesitate to impose suffering, hardship and violence to gain their purpose. Communists believe that history was factually conceived with class struggle, while material production, distribution, and exchange hardly have an impact to class relations due to capitalism. All of these influenced not only the economic sphere, but also in political, social, moral, and religious relation as well. The ruthlessness of the communist movement was also proven in the Indonesian communist movement. Brutally, they revolted and executed people who had different views in ideology, particularly Indonesian Muslim.

The revolution theory of Marx in his Communist Manifesto considered that a state is similar to an executive gang which is dominated by the bourgeoisie and is responsible in the oppression of the proletariats. Therefore, Marx's theory advocates the need to gain their purpose in communist movement and to realize a classless society. Abdullah bin Nuh notes, in his article related to the class struggle in Marx's theory, that Marx did not clearly explain what he meant by class struggle. This observation is in accordance with M. Rasyidi in his book *Islam Menentang Komunisme*. Who said that the term "class struggle" according to Marx, if it were to be explored precisely, does not have any basic principle. However, this term was used by Marx to impress labourers, who were the oppressed class against the bourgeoisie, who were the exploiting class. [21] [26]

However, when class struggle in Marx's theory was identified within his theory of dialectical materialism,

Abdullah bin Nuh concluded that it has a fallacy. He argued that if dialectical materialism used to resolve the social problems regarding its contradiction among the social classes, this theory will not end well, or it would be shrouded in controversy until its end. This was somewhat fulfilled when labourers or proletariats succeed in overthrowing feudal capitalist at the end of 18th century. However, this did not necessarily eliminate feudalism, but changed to another form of bourgeoisie class. Furthermore, the proletariat fought against the bourgeoisie with communism in order to realize a classless society. This circumstance will ultimately establish the final form of executive social class known as dictatorship or autocracy or authoritarianism. [21] [27] [28] This classless social system of communism, according to Abdullah bin Nuh actually brings a state to the social ruin.

Furthermore, the Marxism theory is a famous theory that is relevant even today and its influence extends to the entire world in terms of materialism even in Indonesia. During colonization, Marxism spread rapidly in Indonesia with the communist movement. Abdullah bin Nuh was one who devoted his thought to critiquing the ideologies of Marxism and materialism. However, in communism issues as a manifest of marxism, Abdullah bin Nuh responded critically.

However, Abdullah bin Nuh's response to Marxism was opposite to Sukarno's view of it. Sukarno, as the first President of Indonesia, considered Marxism as being in accordance Indonesia's mission in its struggle against imperialism and colonialism and to gain social prosperity. He asserted that Indonesian Marxism was characteristically different to Western Marxism which was anti-religion, while Indonesian Marxism still recognized religion and supported the ideology of *Pancasila*. Therefore, Sukarno was ambitious in synthesizing Marxism with Indonesian nationalism and Islam as the basic ideology of Indonesia.

This synthesis of Marxism and Indonesia nationalism became new and unique form of nationalism which has special Eastern characteristics. [29] Sukarno also formed "Nationalism, Islam, and Marxism" then known as NASAKOM, as a unification of these three ideologies to be the basic strength for Indonesians to struggle against their colonizers. He considered nationalism, Islam, and Marxism to be a new spirit in Indonesia's movement, even in Asia to struggle for independence.

Sukarno's stances on Marxism are completely different from Abdullah bin Nuh's stance on it. Abdullah bin Nuh strictly stated there is no difference between Marxism in Europe and in Asia: both have similar missions and ideology. [30] Abdullah bin Nuh asserted that Indonesian Muslims refuted the NASAKOM thought even before Indonesia's independence. Indonesian Muslims did not trust in its benefits for the nation. However, the Indonesian government, with the cooperation of the Indonesia Communist Party, applied it consistently with consideration that the Indonesian government knew better than the common people. However, the Indonesia Communist coup opened the eyes of the Indonesian common people who knew much better than the government. [30] In his article, Abdullah bin Nuh also quoted Muhammad Hatta's view, as the former first vice president of Indonesia, that NASAKOM was a misguided political thought. Indonesia was fooled by them; and has since banned the Indonesia Communist Party in Indonesia. [31]

Abdullah bin Nuh was a Muslim scholar with an emphatic nature. According to him, any recognition of Indonesian Marxism will not be tolerated. He called for the ignorance of any enticement of Marxism as a progressive movement, progressive reactionary, anti-capitalism and anti-imperialism. Instead, Indonesian Muslims should be guided under the

contentment of Allah, because it is the basic principle of success in this world and in the hereafter. Marxism itself is an ideology opposite to Islam, and therefore should be rejected. [30] The point equation between Marxism and Indonesian nationalist movement is only in its anti-Western imperialism, but besides that, there are fundamental distinctions between them. [31]

IV. CONCLUSION

Abdullah bin Nuh response to Marxism was evidence of his devotion to the Islamic worldview, particularly in Indonesia's challenge of Western ideology. He wanted to ensure that Indonesians fully understood that Marxism is a misled ideology through his works, and it was harmful to social life, as it was different the history and culture of Indonesia. Indonesia is based on Eastern and religious values, while Marxism is based on the Western culture of materialism. Therefore, it should be rejected, because the two ideologies are opposite.

He had profound Islamic knowledge, but more than that, he also had more awareness of Western science. This awareness benefitted him in terms of his critique of materialism. He was equipped with advanced knowledge in science and rationally counter-argued the materialist worldview on the creation of the universe. His responses and critiques of materialism was both scientific and logical. Usually, some Muslim scholars either only focus on one discipline of knowledge or focus on Islamic knowledge, but Abdullah bin Nuh encouraged Muslims to freely receive knowledge without complete rejection of Western science. At the same hand, he believed that Islamic knowledge should be instated as a worldview in order to balance with Western science. Therefore, he encouraged Muslims to become scholars with has high intellectual capabilities.

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