



# Islamic Science Paradigm and Islamic Science Paradigm in the Format of Progressive Education

## A Comparative Study of the Thinking of Syed Naquib Al Attas and Kuntowijoyo

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**Abstract.** This article examines the perspectives of two scholars on the concept of Islamicizing knowledge. The Islamicization paradigm is built upon moving from context to text. In contrast, the idea of the Islamic epistemology paradigm is constructed from text to context. This research aims to find common ground between Syed Naquib Al Attas' and Kuntowijoyo's thoughts on developing a concept of progressive education. The author employs a library research method, seeking sources such as writings, books, and journals on the paradigms of Islamicizing knowledge and Islamic epistemology, analyzing and exploring them, and subsequently elaborating on them with the concept of progressive education. The research findings indicate that the paradigms of Islamicizing knowledge and Islamic epistemology intersect and can support progressive education. However, further studies are needed to explore the idea of progressive education for its better application in the education models within the Islamic world.

**Keywords:** Islam · Science · Progressive Education

## 1 Introduction

The paradigm of Islamicizing knowledge by Syed Naquib al-Attas is a response from the Islamic world to Western dominance. Al-Attas believes that the knowledge currently consumed by the Muslim world is not neutral, as it is influenced by religious, cultural, and philosophical views that constitute the ideology of Western society. Therefore, the Muslim ummah needs to filter the developing knowledge within the framework of Islamic understanding. On the other hand, Kuntowijoyo, an Indonesian Islamic scholar, proposes the paradigm of Islamic epistemology. Suppose the concept of Islamicizing knowledge involves transferring knowledge from context to text. In that case, the concept of Islamic epistemology is the opposite, transferring knowledge from text to context. The theoretical conceptualization of the Qur'an and Sunnah will result in relevant concepts and theories in human life. Kuntowijoyo uses the guidance of the Islamic ummah (the texts of the Qur'an and Sunnah) as the source of knowledge in human life.

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The current wave of Westernization in education is increasingly prevalent and concerning for Islamic education. After the collapse of the Soviet Union, the West redirected its focus towards Islam. As predicted by Samuel Huntington, in his book “The Clash of Civilizations and the Remaking of World Order,” stated that the clash of civilizations was inevitable after the fall of the Soviet Union. The enemy of Western civilization is Islam. Huntington bases his opinion on several indications. Firstly, there are substantial differences between civilizations, including differences in applying beliefs in God, social order, moral standards, and perspectives on freedom. Secondly, the advancement of information technology has increased the intensity of interactions between civilizations, leading to an increased awareness of strengthening their respective identities and a desire to dominate others. Thirdly, the crisis of national identity has resulted in religious revivalism, which has led to the rise of conservative religious perspectives. Fourthly, the hegemony of superpowers has given rise to critical attitudes and resistance to Western ideological hegemony.

Western modern culture and thinking have a distinct characteristic of narrowing down religious doctrines, primarily those of Christianity, as Christianity is the majority religion in the Western world. It is due to the development of scientific knowledge, which often clashes with Christian religious doctrines. It has led Western thinkers to want to separate religion from scientific knowledge, giving rise to secularism. This mindset has created an anti-religious intervention in scientific knowledge, which later manifests as an attack on the Islamic world [1].

The ideological struggle between secularism and religion, specifically Islam, is becoming increasingly apparent. This struggle even includes the negative stigmatization of Islam as a religion. Islamophobia portrays Islam as a racist, intolerant, and violent religion, and it is widespread in various media outlets, whether implicitly or explicitly. The negative framing of Islamic teachings is suspected to be a global scenario devised by secularists who seek to eradicate Islam as a way of life for their ummah. However, behind this negative framing of Islam, secularists, without hesitation, promote various teachings that deviate greatly from moral and religious principles. These include defending LGBT rights as equality, promoting promiscuity as personal freedom, and ridiculing moral and ethical teachings as freedom of expression. These streams of thought are far from moral goodness and religion.

In response to the friction and clash between civilizations (Western hegemony), Islamic thinkers and intellectuals have initiated the ideas of Islamicizing knowledge and Islamic epistemology. These ideas are expected to revive the spirit of the Muslim ummah, enabling them to resist and counter the negative influence of Western secularization that is increasingly infiltrating and eroding the Muslim ummah. Among the thinkers and intellectuals to be discussed are the ideas of Syed M. Naquib Al-Attas regarding the Islamicization of knowledge and the ideas of Kuntowijoyo regarding the Paradigm of Islamic Epistemology.

## 2 Literature Review

In an article written by Rafiyanti Paraita Nanu titled “Syed Muhammad Naquib Al-Attas’ Thoughts on Education in the Modern Era” [2], one of the factors contributing to the degradation and decline of Islamic civilization is the negligence of the Muslim

ummah in formulating a systematic educational system based on Islamic principles. The solution proposed by Al-Attas is that Islamic education should guide and introduce individuals to the knowledge of the Divine Being. Humans must recognize, understand, and acknowledge their relationship with God and realize His position. Rafiyanti, in her journal, also discusses the key concept in education according to Al-Attas, which is *ta'dib*. This distinctive cultivation applies to humans. *Adab* (manners) involves the discipline of the body, soul, and spirit, to always be disciplined and aware of the physical, intellectual, and spiritual positions, recognizing that knowledge and existence have hierarchies according to their degrees. It means that human consciousness about their roles as servants, as vicegerents, and as fellow human beings are developed, resulting in the creation of universal human beings.

On the other hand, in an article written by Eko Sumadi titled "Islamic Education in the Perspective of Kuntowijoyo's Knowledge" [3], Kuntowijoyo prefers to create a paradigm that bridges the secularization of knowledge on one side and the Islamicization of knowledge on the other. The secular knowledge developed in the West claims to be objective, value-free, and free from other interests. However, in reality, knowledge has surpassed itself. The knowledge that humans initially created has become the ruler over humanity. Knowledge has replaced the position of God's revelation as a guide to life. However, humans have gone astray and made themselves the center of everything. Western humans have freed themselves from worshipping God but have become enslaved to worshipping themselves, leading to their alienation from the fruits of their labor. Secular humans become devoid of spirituality and gradually disintegrate due to the collapse of human moral values. Therefore, it is crucial to restore the role of humans as humans and God as the orderer of the universe.

According to Kuntowijoyo, the framework used in Islamic epistemology is structural transcendentalism. By placing revelation as the source of knowledge, authentic normative values of Islam can shape knowledge. Islam is not only a religion but also a science. The methodology used in Islamic epistemology is integration and objectification. The first methodology, integration, involves integrating human knowledge with revelation (Allah's guidance in the Qur'an and its implementation through the Prophet's Sunnah). The second methodology, objectification, makes Islamic epistemology a mercy for all (*rahmatan lil alamin*). Thus, the sources of Islamic religion become sources of knowledge, and the knowledge produced aims to benefit the entire human ummah and the world, aligning with the concept of universal human beings advocated by Al-Attas. Integralistic knowledge integrates both divine sources (*Qauliyah* verses) and human empirical experiences of the world (*Khauniyah* verses).

Ismunandar, in the journal titled "Developing Progressive Islamic Education from the Perspective of Muhammadiyah" [4], states that progressive Islamic education is an integration of knowledge and religion, where there is no dichotomy between the two. The vision of this education is to build individuals who are faithful and conscious of their roles as servants of Allah and as Khalifah (stewards) on earth. It does not neglect their roles as a connection between humans and Allah (*Habluminallah*) and as a connection between humans and fellow human beings (*Hablu minannas*). The existence of Islamic education continues to be an interesting topic for discussion.

Islamic education is a process aimed at creating holistic individuals who have faith, are obedient to Allah, and are capable of realizing their role as Khalifah on Earth. From the perspective of Muhammadiyah, progressive education embodies the spirit of comprehending and practicing the Surah Al-Ma'un, whereas the spirit of eradicating poverty, caring for orphans, and assisting the surrounding community forms the foundation of progressive education from the Muhammadiyah perspective. The Muhammadiyah progressive education movement seeks to build individuals who are, on the one hand, obedient servants of Allah and, on the other hand, have a spirit of change and are committed to assisting the community as agents of mercy to the entire universe. Progressive education aims to educate a generation that, based on their faith, is capable of mastering scientific knowledge without any dichotomy between knowledge and religion.

### 3 Research Method

The research method used in this study is library research, where data and information are gathered by exploring information from reference books, scholarly journals, and other articles to obtain the necessary information for writing this article. The research approach employed is qualitative exploratory, in which the author explores the existing issues to identify key ideas that can be used as the outcome. The research is also descriptive, as it seeks to describe the thoughts of both figures and then draw them into a more applicable concept.

## 4 Results and Discussion

### I. CONCEPT OF KNOWLEDGE ACCORDING TO ISLAM

The foundation of knowledge is based on understanding, as knowledge is a collection of information about an object supported by arguments, a set of natural laws discovered and empirically observed, and the reality behind human behavior phenomena based on relatively constant laws. Knowledge itself is the recognition of something as it is through the senses and reasoning. Nevertheless, specific arguments and thinking patterns have not tested its reality.

Therefore, discussing the sources of knowledge means discussing what is known in epistemology or the philosophy of knowledge with its sources of information [5].

The concept of knowledge in Islam possesses fundamental characteristics that differ from the scientific knowledge developed in the West. It can be seen from its philosophical foundations, sources, means, and methodologies. Islamic knowledge is empirical and has a strong foundation through the Qur'an and the Sunnah. It derives from the physical world that can be sensed and the metaphysical realm, also known as the metaphysical world. Empirical knowledge, such as knowledge about the physical environment, is obtained through the senses and reason.

In contrast, knowledge about the metaphysical or unseen world is acquired through the conviction of the heart and intuitive understanding from the transcendental source, namely the Qur'an and the Sunnah. The scope of knowledge in Islam is vast, encompassing worldly matters and issues related to the Hereafter. The word "ilm" (knowledge) in

Arabic refers to deep knowledge resulting from profound thinking, study, and in-depth research (ijtihad) conducted by scholars, whether in legal matters or worldly issues, primarily sourced from the Qur'an and Hadith. According to the Saudi scholar Muhammad bin Salih al-Uthaymeen, knowledge is something bestowed by Allah upon His Messenger in the form of guidance and instructions for life in this world and the Hereafter. Ibn Khaldun divided knowledge into rational knowledge (ilm aqli) and transmitted knowledge (ilm naqli). Rational knowledge is derived from human thinking, philosophy, and research. It can be said that rational knowledge arises from the intelligence of humans who observe the objects around them (ayat khauniah). On the other hand, transmitted knowledge refers to knowledge derived from the sources of Sharia, namely the Book of Allah (Kitabullah) and the traditions of the Prophet (Sunnah), which serve as guidance for us from Allah.

Terminologically, there are various views among Islamic thinkers and scholars regarding the definition of knowledge. The diversity of perspectives on the definition of knowledge indicates the seriousness with which the Muslim ummah places knowledge in a highly significant and valued position. It is also closely related to the revelation, the main source of the Muslim ummah's viewpoint. The first revelation that descended was the command to read: "Iqra bismi rabbika alladhi khalaq" (Surah Al-Alaq, verse 1), which means "Read in the name of your Lord who created." Scholars have understood this command as an instruction to seek knowledge.

Moreover, it is a form of Allah's generosity to teach humans something they do not know, thus elevating and honoring them with knowledge [6]. The contemporary Islamic thinker Syed Naquib al-Attas provides a definition that aligns with Ibn Kathir's interpretation. He starts with the premise that knowledge originates from Allah and is acquired through the creative soul.

On the other hand, Abu Bakr Furak defines knowledge more practically as the knowledge that enables its possessor to act correctly [7]. Based on these various definitions of knowledge, the concept of knowledge in Islam can be divided into three main areas. Firstly, knowledge arises from sensing and observing objects in the natural.

Based on the essence of knowledge in Islam, two sources of knowledge form the foundation of Islamic knowledge. The first is the qauliyah (narrative) source, which consists of the revelation sent by Allah to His Messenger and the wisdom bestowed by the Messenger upon his companions. According to Ibn Kathir, wisdom refers to deep understanding. In contrast, according to Jalalayn's interpretation, wisdom encompasses the Prophet's explanations, statements, examples, and approved actions of the Prophet's companions. The second foundation is the khauniah (observational) source, which includes the signs in nature that are arranged in an orderly manner according to the attributes bestowed by Allah. The regularity of stars, the sun, planets, the changing seasons, the properties of air and water, and everything in the universe can be observed, studied, and result in knowledge. Various branches of scientific knowledge emerge from these two sources, which facilitate human life.

Knowledge, as the basis of human civilization, should be manifested in a concept that continuously evolves and is developed by future generations. A concept that fosters knowledge will continue to grow through the education system. Thus, the education system becomes a relay for the advancement of knowledge. Additionally, the Quran

regards education as an extremely important topic and mentions it in numerous verses. Even the first revealed verse highlights the significance of education. Islamic education has a distinct concept compared to Western secular education. Western education does not rely on revelation as Islamic education does; it primarily emphasizes empiricism and rationality in its educational concept. Islam has a comprehensive concept encompassing reason and empiricism and upholding divine revelation as the foundation for thinking and drawing conclusions.

When discussing the concept of Islamic knowledge, particularly ontology, epistemology, and axiology, it is evident that it differs from Western concepts. Therefore, the writer will attempt to elaborate on ontology, epistemology, and axiology from the Islamic philosophy of knowledge perspective.

#### a. Concept of Ontology in Islam:

Etymologically, the term “ontology” originates from the Greek words “ethos,” meaning “being” or “existence,” and “logos,” meaning “knowledge” or “science.” Thus, ontology can be defined as the science that discusses everything that exists. Ontology is a branch of philosophy that seeks to search for and discover the essence of existing things. Human beings search for the existence of things to find and understand the diverse realities that ultimately give meaning to human life. Therefore, ontology is a branch of philosophy where everything has fundamental principles that do not create contradictions. In Islam, ontology revolves around discussing the essence of things. It includes the absolute essence of the Creator, the essence of divine law (shari’ah), the existence of the pillars of faith, the belief that God created the universe with all its orderliness, and the belief in the Day of Judgment, predestination, and divine decree (all of which are part of the pillars of faith).

#### b. Epistimologi islam

The term “epistemology” etymologically originates from the words “episteme” and “logos.” Episteme refers to knowledge, while logos means science or theory. Therefore, epistemology is a branch of knowledge that examines the origins and acquisition of knowledge. The Quran explicitly invites individuals to pay attention, observe, and reflect upon various verses, whether narrative (qauliyah) or observational (khauniyah). For example, the Quranic expression “Say, ‘Observe what is in the heavens and the earth’” (Surah Yunus, 10:101) emphasizes the need for humans to look, observe, and reflect upon what exists in the heavens and the earth as an effort to gain knowledge and understanding about the universe. The Quran also mentions three ways to acquire knowledge: the senses, reason, and revelation (Surah An-Nahl, 16:78).

In Islamic religious knowledge, epistemology refers to understanding religious texts in life. There are three methods of epistemology in understanding Islamic law (shari’ah). The first is Bayani, which involves understanding the law based on textual evidence (dalil). However, Bayani does not rigidly rely on the text’s literal meaning, as contextualization of the text becomes necessary when dealing with complex communities. In such cases, methods like qiyas (analogical reasoning), maslahah al-mursalah (public interest), and ijhtihad (independent reasoning) are needed. Burhani is a method of understanding knowledge based on factual and empirical reality, which leads to acquiring natural (scientific) and social knowledge. On the other hand, irfani refers to intuition

or spiritual experience, which may not serve as evidence but can enhance and inspire knowledge acquisition. One of the outcomes of irfani is ilm (knowledge).

In order to implement the concept of epistemology in the high school curriculum, subjects such as the Quran and Hadith, Arabic language, fiqh (jurisprudence), and usul al-fiqh (principles of jurisprudence) are included. This way, students will understand the concept of acquiring religious knowledge and the foundations of religious law (shari'ah).

#### a. Axiology concept

Aksiologi, derived from the Greek words "aksios," meaning value and "logos," meaning science, discusses using acquired knowledge. It encompasses the realms of ethics and aesthetics. Thus, the implications of Islamic aksiologi manifest in the tangible form of a Muslim's personality, including moral values, ethics, and righteous acts in worship. In the social sphere, aksiologi involves concern for the oppressed, defending and advocating for the rights of marginalized individuals. Within the context of the Muhammadiyah organization, aksiologi is exemplified in the embodiment of Surah Al-Ma'un, such as advocating for orphans. Another aspect of aksiologi is the application of Sharia values in daily life.

#### I. Islamic Science Paradigm And Islamic Science Paradigm (The Study Of Syed Naquib Al Attas And Kuntowijoyo

##### A. Islamic Paradigm Of Science Syed Naquib Al-Attas

Al-Attas defines knowledge as something that comes from Allah to an individual who possesses a creative soul. Knowledge can come from Allah as a divine revelation (wahyu) bestowed upon the chosen individuals, or it can be attained through intelligent and creative efforts such as experience, observation, and investigation utilizing one's intellectual and sensory abilities to gain an understanding of a matter. Knowledge concerns the meaning of something, an object, or a reality, which cannot be captured, known, and comprehended without meaning. It can be likened to a goat not being interested in money because money holds no meaning for the goat. The more a reality is known, the more meaningful it becomes.

The Islamization of knowledge refers to the process of Islamizing or purifying Western-oriented secular knowledge. The idea of Islamizing knowledge arises from concerns about the hegemony of Western thought over intellectual and scholarly activities, where every development of knowledge seems to be based on Western patterns of thinking. Western products often revolve around narrow interests, neglecting divine factors. Therefore, Islamic science should encompass faith, justice, and the welfare of humanity. The Islamization of knowledge aims to advance Islamic civilization, as exemplified in the era of the Abbasid Caliphate.

The Islamization of knowledge referred to here pertains to the Islamization of contemporary knowledge that has undergone secularization due to its development within Western civilizations. Syed Naquib al-Attas disagrees with the notion that knowledge is universal and value-free. Knowledge can be infiltrated by something resembling knowledge in its nature and content. As explained by al-Attas, the Islamicization of scholarship involves liberating human intellect and language from magical, mythological, animistic, mindlessly nationalistic, and secularized modes of thinking. The purpose of Islamization, according to al-Attas, is to protect the Muslim ummah from contaminated knowledge

that can lead astray. Conversely, through knowledge, a Muslim's faith increases, and their sympathy and empathy towards fellow human beings and the natural world are heightened. The purpose of knowledge is to cultivate universal human beings who spread the mercy of Allah throughout the universe.

According to Syed Muhammad Naquib al-Attas, education is the cultivation and instillation of adab (ethical norms and manners) within an individual, referred to as ta'dib. The Quran mentions that the ideal example of adab is the Prophet Muhammad, whom some Muslim thinkers consider a universal exemplar. When understood and explained properly, ta'dib is the most suitable concept for Islamic education, rather than tarbiyah (nurturing) or ta'lim (instruction). According to Al-Attas, the elements of ta'dib encompass knowledge, instruction (ta'lim), and good cultivation (tarbiyah). Thus, ta'dib has a broad scope that includes ta'lim and tarbiyah. In the context of knowledge, adab refers to recognizing and acknowledging that knowledge and everything that exists consists of a hierarchy corresponding to categories and levels based on their degrees of excellence and nobility. The closer someone is to revelation in their knowledge and understanding, the more noble and elevated it becomes.

Adapun pemikiran Al Attas meliputi

### 1. Views on Islamic Epistemology

Al-Attas explains the decline in the advancement of knowledge within the Muslim community, which includes the regression of epistemological consciousness among Muslims. This problem arises from the Muslim community's uncritical acceptance of Western scientific products. Western science, based on a secular epistemology, separates religion and knowledge. Therefore, reintroducing a Quranic-based epistemology rooted in religion will restore the consciousness of the Muslim community.

### 2. Views of de-westernization and Islamization

De-Westernization is the process of removing secular elements from Western scientific knowledge. This effort will bring about significant conceptual changes regarding knowledge today. De-Westernization will be more effective if accompanied by the Islamization of knowledge. By correcting modern disciplinary knowledge and purifying Islamic sciences from secular concepts, the development of modern scientific knowledge, which has been influenced by secularism, needs to be reformulated with the concept of Islamization to ensure that it does not lose its spiritual and transcendent values tied to the divine.

## B. KUNTOWIJOWO ISLAMIC SCIENCE PARADIGM

Kuntowijoyo, in his book titled "Islam as Epistemology, Methodology, and Ethics," states that a Muslim, when observing and interpreting empirical experiences and sensory perceptions, should do so from the perspective of a person of faith. Sciences that deal with human values should refer to the sources in the Qur'an. Truth is absolute and noncumulative, while progress and development, in reality, will continue to change. People often assume that truth and progress are synonymous. However, the truth remains unchanged since its inception, while progress evolves according to developments. Kuntowijoyo concludes that there are stages in the development of the Muslim community in Indonesia. Each stage represents an advancement in consciousness. These stages are divided into



three periods: the mythological period (charismatic leadership), the ideological period (the period of various organizational and political movements), and the period of knowledge (the consciousness of the community in developing knowledge). This perspective is based on the sociology of knowledge, which examines the development of collective consciousness over different periods. The mythological period is characterized by leadership dependent on primordial, mystical, and supernatural charisma. It is a phase where the community's consciousness is heavily influenced by mystical-religious beliefs, such as the belief that a leader is a deity incarnate or possesses mystical powers. Knowledge is based on mythical stories that have become legends. These mythical stories from the past (traditional) are believed to be true, even though they are only transmitted orally without empirical evidence. The second period is the ideological period, during which various organizations emerged before the era of independence. These organizations were seen as successful in resisting foreign influence and serving as a platform for cultivating power. This period marks the entry of rationality into the minds of the people. The third period is knowledge, where modern sciences are absorbed, utilized, and developed. However, the measure of truth still returns to the pure values of Islamic teachings. The concept of Islamic scholarship can be considered conceptually opposite to the Islamization of knowledge. Kuntowijoyo wants to reaffirm that Islam is the source of knowledge, not just a filter. According to him, Islam is a knowledge that can be explored and developed as a path to the progress of the Muslim community that is relevant to the times. Islamization of knowledge moves from context to text, while Islamic scholarship moves from text to context. His observation can be seen in the history of the 1980s when Muslim thinking in understanding scholarly studies was largely influenced by the social and ecological contexts of that time and then attempted to be drawn into the texts. However, what should be done by Muslims is to study and understand the texts first and then relate them to the existing context. The texts referred to in this context are derived from the holy book of the Muslim community. Therefore, the Muslim community must deeply grasp this religious knowledge to give birth to progress in scientific knowledge.

The methodology used in the paradigm of Islamic scholarship has two forms: objectification and integration. Integration involves integrating Islamic sources such as the Quran and Hadith with the wealth of human knowledge, creating a unified whole. The texts are understood through reason, embodied, and applied in life through human intellectual capacity. On the other hand, objectification means making Islamic knowledge and principles accessible to everyone and functioning as a blessing for the entire universe. The goal here is for Islamic sources to contribute to progress and goodness for diverse communities of different cultures, ethnicities, and religions. For example, Islamic economics can benefit all groups. Therefore, based on these two methodologies, the concept of Islam as knowledge follows a flow from the text, a revelation, to the context and is applied to all aspects of life to benefit the entire universe.

Kuntowijoyo's idea is to eliminate the epistemological barriers between science and Islam. Thus, there is no separation of knowledge into religious knowledge and scientific knowledge. Knowledge is one and originates from revelation. In the traditional Islamic society, there was a strict separation between religion and science. In Islamic education, this dichotomy is understood as a dualism of the educational system, separating religious consciousness from scientific knowledge. A dichotomous educational system in Islamic

education can lead to the fragmentation of Islamic civilization and deny the comprehensive and universal nature of Islamic civilization. Such thinking must be abandoned through the integration of knowledge.

### C. POINT OF CONTINUITY OF THE TWO IDEAS FROM THE ISLAMIC PARADIGM OF SCIENCE AND THE PARADIGM OF ISLAMIC SCIENCE

Both the ideas and thoughts of Syed Naquib Al Attas and Kuntowijoyo are grounded in the same fundamental aspirations. Firstly, they believe the current knowledge development is not value-neutral but carries ideological baggage. There is a power to hegemonize the thinking of the Muslim ummah through knowledge. Secondly, their ideas represent resistance against Western ideology, where secularism is imposed on the thoughts of the Muslim ummah. Thirdly, they believe the Muslim ummah can pursue progress by embracing their religious scholarly approach. Fourthly, the purpose of knowledge is to spread the mercy of Allah to the entire universe, and knowledgeable individuals should become universal beings who contribute to the well-being of the world.

At that time, the Western paradigm of thought was centered around studying humanity and nature, neglecting the existence of divine revelation. Revelation was considered incapable of addressing modern issues and finding solutions. It was even seen as hindering the emergence of modern human dehumanization. In order to achieve liberation, they advocated breaking free from religious constraints, giving rise to the concept of secularization. Al Attas and Kuntowijoyo sought to counter these ideas that had deeply infiltrated the lives of the Muslim ummah, particularly in the methodology of knowledge. The Islamization of knowledge aimed to transfer existing knowledge by filtering and improving it to make it suitable for the Muslim ummah to study. On the other hand, the Islamicization of knowledge aimed to reinvigorate the ummah's study of Islamic knowledge and make the divine texts the point of reference rather than a mere comparison. Both perspectives emphasize the need to revive the spiritual concepts within the development of knowledge traditions.

The meeting point of these two thoughts, when formulated, will be achieved on three problems, namely:

1. The Islamization of knowledge and the Islamicization of scholarship both stem from countering the secularization of Western knowledge that has dominated the scientific methodology in the Islamic world.
2. They aim to restore the concept of epistemology in which the separation between religion and knowledge is replaced by an epistemology rooted in divine revelation and religious texts.
3. The vision of humanity and the well-being of the Muslim ummah, based on the concept of Islam as a mercy to all of creation (*rahmatan lil alamin*), serves as the foundation for the belief that divine revelation will bring benefit and goodness to the entire universe.
4. Knowledge is to cultivate universal individuals (Al Attas) or generate beneficial goodness for the entire ummah (Kuntowijoyo).

## II. PROGRESSIVE ISLAMIC EDUCATION CONCEPTS

One day, KH Ahmad Dahlan gave a message of advice that his students remembered. The message was, “Dadio Kiai sing kemajuan, ojo kesel anggonmu nyambut gawe kanggo Muhammadiyah” [15]. The word “kemajuan” can be understood as progress or advancement. In this context, it refers to intellectual progress, knowledge, and learning. “Kiai Kemajuan” can be contextualized as an Ustadz or teacher or leader who can always respond to and understand the progress of the times. “Kiai Kemajuan” can also be described as a kyai capable of anticipating changes in the era, translating and interpreting authentic Islamic sources according to the needs of the time [16]. In this way, the kyai, as an intellectual actor, can inspire, motivate, and provide enlightenment on various phenomena of the time, drawing from the sacred texts of the Islamic community.

Meanwhile, “Islam berkemajuan” is a concept of progressive movement offered by the Muhammadiyah organization. Prof. Yunahar Ilyas emphasizes that the essence of Islam berkemajuan lies in ideas or concepts. Prof. Din Syamsudin explains that Islam berkemajuan refers to the vision of Muhammadiyah’s Islam, which is free and not limited by space and time. Islam berkemajuan continuously moves the ummah’s and the nation’s lives with the slogan, “Today must be better than yesterday, and tomorrow must be better than today.” Abdul Mu’ti states that Islam berkemajuan has five elements: pure monotheism, deep understanding of Islamic sources (the Qur’an and Sunnah), the institutionalization of beneficial and solution-oriented righteous deeds, being oriented towards the present and the future, and having a moderate and tolerant nature that enables collaboration [15].

Discussing the five mentioned elements highlights the significant role of the education system. The first element of Islam berkemajuan is pure monotheism, which means that Islam berkemajuan must free the ummah from servitude to anything other than Allah. It emphasizes the equal status of all human beings and opposes oppression and slavery to anything other than Allah. Thus, Islam berkemajuan is seen as Islam of liberation. The second element is a deep understanding of the Islamic sources of knowledge, the Qur’an and the Sunnah. Islam berkemajuan aspires for the ummah to have a profound understanding and attachment to these two sources of Islamic law. Through such deep understanding, individuals can derive legal provisions and interpret them by the realities of their time, addressing contemporary issues the ummah faces. The third element is institutionalizing beneficial and solution-oriented righteous deeds for the needs of the ummah. The idea and movement of an individual will be halted when the individual is no longer present. However, when individuals institutionalize their ideas and invite others to collaborate, they will continue to develop even after the originator is gone. Someone born from the concept of Islam berkemajuan should be able to shape and realize functional and solution-oriented ideas in response to the needs and issues of the ummah. The fourth element is being oriented toward the present and the future. Islam berkemajuan should be capable of translating its ideological orientation according to the present time and continue to progress progressively in the future. The fifth element has a moderate and tolerant nature that enables easy collaboration with various institutions, organizations, and different schools of thought, all for the progress of the ummah.

Based on the concept of progressive Islam discussed above, progressive Islamic education has three main dimensions: the rational dimension, the practical dimension in the form of virtuous actions (sholeh), and the dimension of progress [16]. The rational

dimension involves developing thinking and logical reasoning. Reason can accept and absorb knowledge like a seed with water. Reason absorbs knowledge as a necessity for growth. Progressive education involves building the capacity of reason to absorb and develop knowledge continuously. Reason must be constantly equipped with knowledge in order to thrive and grow.

The second dimension is the practical dimension of knowledge, which involves its implementation in building a civilization. An educated person must have a vision for building (doing good deeds) and developing the potential of the community to move towards a better direction. An educated individual is responsible for implementing their knowledge for worldly and spiritual well-being.

The last dimension is the dimension of progress, following the principles of progress mentioned earlier, which include five elements: pure monotheism, deep understanding of Islamic sources (the Qur'an and Sunnah), the institutionalization of beneficial and solution-oriented righteous deeds, being oriented towards the present and the future, and having a moderate and tolerant nature that enables collaboration.

Similarly, Haedar Nashir views progressive education as a holistic Islamic education system that enlightens thinking to produce holistic individuals [17]. Holistic education touches upon all aspects of human life, including spiritual, character, intellectual, creative, and socio-emotional aspects. A holistic individual is universal, capable of developing and utilizing all their potential to contribute to the development of the surrounding society. Progressive Islamic education should be able to reconcile the dichotomy between worldly and scientific knowledge, known as the "knowledge dichotomy," which was prevalent in the early 20th century. Progressive education reflects humanism, liberation, and transcendence values in life [18].

In summary, a progressive kyai is an Islamic scholar willing and capable of solving the community's social and life problems. According to Kyai Dahlan, religious truth and knowledge must be pragmatically tested, meaning they should have functional utility in solving the emerging problems of life that continuously arise [19]. In other words, a kyai, ustadz, or Islamic scholar has the logical consequence of providing solutions, ideas, and thoughts that benefit society.

### III. ISLAMIC IMPLEMENTATION OF ISLAMIC SCIENCE AND SCIENCE IN PROGRESSIVE EDUCATION

The concept of education proposed by Muhammadiyah figures closely intersects with the ideas of the Islamization of knowledge and the Islamic epistemology paradigm. Progressive education aims to nurture holistic individuals or universal humans who possess values of integration and objectivity to benefit the entire universe. In Muhammadiyah, the theology of Al-Ma'un is known, as seen in the historical account of KH Dahlan.

According to Al-Attas, knowledge in education is of utmost importance and a guiding principle. Education is not only a means to achieve economic, social, and political goals but also to fulfill the spiritual needs of individuals. The purpose of seeking knowledge, according to Al-Attas, is to cultivate goodness and justice for each individual. Society is a collection of individuals, and a virtuous society will naturally emerge when individuals are virtuous. Al-Attas defines a good person as possessing two virtues: consciousness as a servant of God and consciousness as a steward of the world (Khalifah fil Ardh).

Adab (etiquette) is the most fundamental aspect of education [20]. Adab recognizes and acknowledges that knowledge and everything that exists are processes that will produce virtuous individuals. The purpose of education in Islam is religious. However, the religion referred to by Islam is not only personal but also social and cultural.

On the other hand, Kuntowijoyo emphasizes the integration of revelation and intellect as a crucial methodology, which should result in grounding beneficial revelation for the entire universe. Intellectual actors who incorporate this revelation are considered universal humans or holistic individuals.

The implementation of the concept of the Islamization of Islamic science and scholarship can be realized in the school curriculum, both in religion and science, at the high school level. This concept can be specified in Bayani, Burhani and Irfani. These three concepts can be implemented internally:

1. Schools should prioritize the vision of character education as the main goal of education. The character here refers to the character built based on revelation, such as the texts of the Quran or the examples of the Prophet's companions, as they were individuals who were educated with direct revelation from the Prophet. The model of character that should be instilled includes strengthening faith, fostering integrity and honesty, and promoting good manners and morals.
2. Schools should be able to develop religious subjects that are practical and scientific. These subjects should be based on the values of revelation, with initial constructions adapted from the understanding of scholars from the past and present but continuously developed to meet the needs of the time. However, the practical application of knowledge must be emphasized. Curriculum development should be sequential and interconnected.
3. There should be no dichotomy between scientific and religious knowledge, and efforts should be made to integrate them. However, to move in that direction, the Muslim community must have a strong foundation in Islamic knowledge, enabling them to construct scientific knowledge based on the texts of the Muslim community.
4. The study of the Arabic language should be encouraged, as it is a tool for understanding religious knowledge. Without understanding the Arabic language, a student cannot comprehend the epistemological flow of Islamic knowledge.
5. The study of *usul al-fiqh* (principles of Islamic jurisprudence) should be taught after students have completed the study of *fiqh* and the Arabic language. With a mastery of *usul al-fiqh*, students will not be overwhelmed by the complexity of religious issues that continue to evolve with the changing times.
6. Teaching the subject of *tazkiyatun nufus* (self-purification) is a step towards cultivating inner peace and spiritual experiences so that the concept of being a servant and steward of the earth is internalized in the souls of the Muslim community.

#### IV. CONCLUSION

The primary goal of progressive education is to produce a holistic generation. As Syed Naquib Al Attas advocates, a holistic individual is a servant and steward of the earth. They are oriented not only towards worldly happiness but also eternal happiness in the Hereafter. Implementing the knowledge they possess goes beyond personal interests and benefits others and the environment. The idea of progressive education integrates

revealed knowledge (naqli) and rational knowledge (aqli), drawing from divine verses and contemporary scientific and social knowledge without dichotomizing them. Based on the principle of objectification, it is believed that knowledge, as revealed by God, is beneficial to the entire universe. Therefore, knowledge derived from revelation should be useful for the universe and humanity. With this understanding, progressive education will produce individuals who can exist, develop, and behave appropriately by the times. These individuals will not be destructive, greedy, or selfish but pioneers who continuously advance civilization.

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**Author Contribution.** The recommendation from this study is to actualize the concept of progressive Islamic education based on the ideas of the Islamization of knowledge and Islamic scholarship in the form of a structured institution with a realistic and visionary curriculum and teaching methods that can serve as a model for Islamic education in the future.

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