Implementation of al-Attas's Islamization on the Impact of Desacralization of Politics

Muhamad Fajar Pramono[1], Amir Sahidin[2*]

[1] Universitas Darussalam Gontor, Ponorogo

[2] Sekolah Tinggi Agama Islam (STAI) Darul Qalam, Tangerang

Abstract: Desacralization of politics is a thought born from a Western secular perspective, aiming to separate religion from politics. It has a bad influence on human life both in epistemologically and methodologically aspects. In addition, this thought also had an impact and was adopted by Muslim scholars, one of which was Ali Abdul Raziq in his secular political theory. Ali argues that "The message of the Prophet is purely a religious message", and "Political matters are only a matter of reason and human experimentation". As an effort to diagnose and treat the negative impact of desacralization of politics on these Muslim scholars, it is necessary to implement the Islamization of knowledge initiated by al-Attas. Through library research with a descriptive analysis approach, it can be concluded that, firstly, the Islamization of knowledge can be carried out in two steps, de-westernization and integration. Secondly, as a result of this Islamization, Ali Abdul Raziq's political thought which was originally secular can be Islamized into, "The message of the Messenger of Allah is a treatise that covers the affairs of the world and the hereafter" and "Political matters must be left to revelation, reason and human experimentation which do not conflict with revelation.

---

* **Corresponding Author**: Amir Sahidin, (amirsahidin42003@mhs.unida.gontor.ac.id), Sekolah Tinggi Agama Islam (STAI) Darul Qalam, Tangerang.

Muhamad Fajar Pramono, Amir Sahidin.

Abstrak: Desakralisasi politik merupakan pemikiran yang lahir dari cara pandang sekuler Barat, bertujuan memisahkan agama dengan politik. Ia memiliki pengaruh buruk terhadap kehidupan manusia baik secara epistemologis maupun metodologis. Selain itu, pemikiran ini pun berdampak dan diadopsi oleh cendekiwan Muslim, salah satunya Ali Abdul Raziq dalam teori politik sekulernya. Ali berpendapat bahwa "Risalah Rasulullah adalah murni risalah agama", dan "Urusan politik hanya merupakan urusan akal dan percobaan manusia". Sebagai upaya untuk mendiagnosis dan mengobati dampak buruk dari desakralisasi politik terhadap cendekiawan Muslim tersebut, maka perlu untuk mengimplementasikan Islamisasi ilmu yang digagas al-Attas. Melalui kajian kepustakaan atau *library reseach* dengan metode deskriptif-analisis dapat disimpulkan, *pertama,* Islamisasi ilmu pengetahuan dapat dilakukan dengan dua langkah, dewesternisasi dan integrasi. *Kedua*, hasil dari islamisasi ini, pemikiran politik Ali Abdul Raziq yang awalnya sekuler dapat diislamisasikan menjadi, "Risalah Rasulullah adalah risalah yang mencakup urusan dunia dan akhirat" serta "Urusan politik harus diserahkan pada wahyu, akal dan percobaan manusia yang tidak bertentangan dengan wahyu".

Kata Kunci: Desakraliasai Politik, Sekulerisme, Ali Abdul Raziq, Islamisasi ilmu, al-Attas.

Introduction

The desacralization of politics is a thought born from a Western secular perspective, aiming to separate religion from politics. The desacralization of politics or political desacralization can be interpreted as religion not needing to interfere in political affairs, and vice versa, the political aspects do not need to interfere in religious matters.[1] Thus, spiritual and religious elements must be removed from politics.[2] The role of religion in political institutions must be

---

[1] Harvey Cox, *The Secular City: Secularization and Urbanization in Theological Perspective* (New York: The Macmillan Company Press, 1967); Dian Permana and Ahmad Shalahuddin Mansyur, "Sekularisasi Menurut Pandangan Harvey Cox," *Jurnal Teologi* 9, no. 2 (2020): 103–18, https://doi.org/10.24071/jt.v9i02.2512.

[2] Khalif Muammar, "Dewesternisasi Dan Desekulerisasi Politik Kontemporer," *Islamia* 7, no. 2 (2009).

eliminated, as a requirement for carrying out political and social changes.[3] This point of view is very contrary to the Islamic worldview.

However, some Muslim scholars have been influenced by this secular political overview. Among them, the most prominent scholar was Ali Abdul Raziq.[4] Ali has an opinion that The Message was not part of government, those two had no relationship because The message was one thing while the governance was another[5] He also explained that the Messenger of Allah never had power and never called for the establishment of power, because the Messenger of Allah was only an apostle as there were other apostles; does not have power, does not call for the formation of a state, and does not call for leadership.[6] In addition, he also argues that political issues, such as the regulation of cities, borders, departments, and others, have nothing to do with religion, but are returned to the standards of human logic, trials, political rules, and the views of people who understand politics.[7] These two thoughts are the impact of the desacralization of politics.

Based on the above background, to diagnose and treat the negative impact of desacralization of politics on Muslim scholars' thoughts, especially Ali Abdul Raziq's thoughts, this research will try to implement the Islamization of knowledge initiated by al-Attas. Several issues will be presented, i.e. what is the desacralization of politics and its bad effects? What do Ali Abdul Raziq think? What is the meaning of Islamization and the steps according to al-Attas? How to Islamize the thoughts of Ali Abdul Raziq, as an example of Muslim scholars exposed to the desacralization of politics? The issues will be answered in this article.

---

[3] Adnin Armas, "Sebuah Catatan Untuk Sekulerisasi Harvey Cox," *Islamia* 3, no. 2 (2007).

[4] Munawir Syadzili, *Islam dan Tata Negara: Ajaran, Sejarah, dan Pemikiran* (Jakarta: UI Press, 1990).

[5] Ali Abdul Raziq, *Al-Islām wa Ushūl al-Hukm: Baḥst fī al-Khilāfah wa al-Hukūmah fī al-Islām* (Cairo: Maṭbaʼah Misr, 1925).

[6] Raziq. 66

[7] Raziq., 105

Result and Discussion

Bad Impact of Secular Politics

Desacralization of politics was born from a Western secular perspective, therefore to know the core, it requires a complete understanding of secularism. Etymologically, the term secularism comes from the Latin *saeculum* which has two connotations, namely, time (time) and place (location).[8] Time shows now (now or present), while place (location) is attributed to this world.[9] In the New International Webster's Comprehensive Dictionary of the English Language, the word secular is defined as everything relates to the world and rejects religious values (non-religious). While secularize is a worldly process or a process towards secular (to make secular). Secularism is the belief that religion should not play a role in government, education, or other public parts of society.[10] From this, it can be said, that etymologically secularism is a worldly understanding and does not want to be tied to religion.

For terminology, the term secularism is distinguished from the term secularization. According to Harvey Cox, secularism is a closed new ideology (is an ideology, a new closed worldview). Meanwhile, secularization is the liberation of man from religious and metaphysical tutelage, the turning of this attention away from other worlds and toward this one.[11] Therefore, according to Harvey Cox, secularism must be examined, monitored, and prevented from becoming a state ideology. Meanwhile, secularization is a liberating development,[12] so it must be supported and carried out.

For this reason, Harvey Cox describes three mandatory elements in the Bible as the fundamental framework of secularization. The *first* element is the disenchantment of nature which is associated with creation. *Second*, the desacralization of politics, with the exodus of the Jews from Egypt. *Third,* the de-consecration of values, with the Treaty of Sinai.[13] It can be said that secularism

---

[8] *Lexicon Universal Encyclopedia* (New York: Lexicon Publication, 1990); Cox, *The Secular City: Secularization and Urbanization in Theological Perspective*.

[9] Syed Muhammad Naquib Al-Attas, *Islam and Secularism* (Kuala Lumpur: ISTAC, 1993).

[10] *The New International Webster's Compeherensive Dictionary of the English Language* (Chicago: Trident Press International, 1996).

[11] Cox, *The Secular City: Secularization and Urbanization in Theological Perspective*.

[12] Cox., 18

[13] Cox., 22

includes three main things, *firstly*: the emptying of the universe on religious and spiritual values, meaning the liberation of nature from divine, animistic, deities, and magical properties of nature. *Secondly*, the desacralization of politics can be interpreted as religion does not need to interfere in political affairs, and vice versa, politics does not need to interfere in world affairs. *The last*, the development of values means that religion needs to be open to changes created by humans so that human freedom is not limited.[14] Of these three fundamental elements, what will be discussed further is the desacralization of politics.

The desacralization of politics has a long history before it became a secularistic worldview of the dichotomy between religion and politics. This history is especially experienced by Western society, namely historical trauma, especially related to the dominance of Religion (Christianity) in the Middle Ages.[15] In the course of its history, Western civilization has experienced a bitter period, they call the "dark ages" or "Medieval times".[16] This era began when the Western Roman Empire collapsed in 476 and began the emergence of the Christian Church as the dominant institution in Western Christian society, until the advent of the Renaissance era around the 14th century. At that time, the Church, which claimed to be the official institution of God's representative on earth, carried out hegemony on people's lives and various brutal acts that were very inhumane.[17] From this hegemony was born an institution of the Church which is very famous for its crimes and cruelty, called the "Inquisition".[18] In addition, the practice of buying and selling letters of forgiveness emerged; the struggle between Catholic Christians and Protestant Christians resulted in various heinous massacres; the alliance of religious leaders with rulers who oppressed the people; and an abomination to scientists.[19] The historical reality of Christianity like this then forms a collective perception of the need for "secularization" in politics and people's lives.

In addition, secularization or secularism can be divided into two periods, namely, the period of moderate secularism between the 17th and 18th centuries

---

[14] Cox; Permana and Mansyur, "Sekularisasi Menurut Pandangan Harvey Cox.", 111

[15] Adian Husaini, *Wajah Pradaban Barat* (Depok: Gema Insani, 2005).

[16] Husaini.

[17] Husaini.

[18] Karen Armstrong, *Holy War: The Crusades and Their Impact on Today's World* (London: McMillan London Limited, 1991).

[19] Husaini, *Wajah Pradaban Barat*.

AD, and the period of extreme secularism, which developed in the 19th and 20th centuries.[20] In the period of moderate secularism, religion was considered an individual matter that had nothing to do with the state, but even so, the state still had an obligation to maintain the church, especially in the areas of tribute and taxes.[21] So in this moderate secularism religion is not an enemy, but only an individual problem.[22] Next, in the period of extreme secularism, in this period religion is not only a private matter, but the state is also hostile to religion and religious people.[23] This period of extreme secularism is a period of materialism referred to as the secular revolution. Both are Western worldviews that are not known in Islam because the separation between religion and non-religion is a separation that has no roots in Islam.[24]

Therefore, the desacralization of politics or secular politics has hurt various things, both epistemologically and methodologically. From an epistemological perspective, secular politics negates spiritual and religious elements, including God, in politics.[25] So that there is no longer an absolute source of truth and political values, everything is relative.[26] Because of this, ideas emerged that were far from religious noble values. Niccolo Machiavelli for example, sparked a political theory, that the end justifies the means.[27] So in politics, the personal interests and interests of each group become something that takes precedence over common interests or the interests of the people. In fact, good and bad are no longer universal, but relative and subjective.[28]

From a methodological perspective, the role of religion in political institutions must be eliminated, because this is a condition for carrying out

---

[20] Kasmuri, "Fenomena Sekularisme," *Al-A'raf* 11, no. 2 (2014), http://dx.doi.org/10.22515/ajpif.v11i2.1193.

[21] Kasmuri. 95

[22] Safar bin Abdurrahman Al-Hawali, *Al-'Ilmāniyah; Nasy'tuhā wa Tathawurihā fī al-Hayāh al-Islāmiyyah al-Mu'āshirah* (Cairo: Maktabah al-Thayyibah, 1999).

[23] Al-Hawālī.

[24] Yusuf Al-Qardhawi, *Al-Islām wa al-'Ilmāniyyah, Wajhan li Wajhin* (Cairo: Maktabah Wahbah, 1997).

[25] Al-Attas, *Islam and Secularism.*

[26] Adnin Armas, *Pengaruh Kristen-Orientalis Terhadap Islam Liberal; Dialog Interaktif Dengan Aktifis Jaringan Islam Liberal* (Jakarta: Gema Insani, 2003).

[27] Nicollo Marchiavelli, *The Prince, Trans: W. K. Marriott, The Electronis Classic Series* (Pensylvania University, 2001).

[28] Fadlurrahman Ashidqi, "Problem Doktrin Sekulerisme," *Kalimah* 12, no. 2 (2014), https://doi.org/10.21111/klm.v12i2.237.; Khalif Muammar A. Harris, "Sekularisasi Etika Dan Krisis Moral Masa Kini," *Afkar* 23, no. 2 (2021), https://doi.org/10.22452/afkar.vol23no2.4.

---

political and social changes.[29] With this separation, God no longer has a place in the working mechanism of the universe,[30] thus eliminating the symbolic relationship between the two and as a result, humans are unfair to humans themselves and the universe.[31] With this worldview and paradigm, it can be concluded that secular politics is very much against Islam.

However, some Muslim scholars have been influenced by this secular political worldview. For example Ali Abdul Raziq, Ahmad Luthfi al-Sayyid, and Thaha Husain.[32] The three of them, according to Munawir Sjadzali, considered the Prophet Muhammad to be just an ordinary apostle like the previous apostles, with the sole task of inviting people back to a noble life by upholding noble character, and the Prophet was never intended to establish and head a state.[33] From this, it appears that these Muslim scholars have been influenced by the idea of desacralization of politics, the dichotomy between politics and religion, even though both are interrelated for the benefit of the world and the hereafter of the Muslims.[34] Regarding the thoughts of the three Muslim scholars above, what will be discussed further is Ali Abdul Raziq.

Biography and Secular Political Thought of Ali Abdul Raziq

Ali Abdul Raziq was born in the interior of the province of Minya, Egypt in 1888 and died in 1966 AD.[35] He was born into a feudal family who had extensive agricultural land and had great influence in the Sha'id area, Minya province.[36] His lineage led to Abdul Raziq, a judge in Bahnasa around 1798. His grandfather, Ahmad Abdul Raziq, was also a judge in the Abu Jarj area. Meanwhile, his father, Hasan Abdur Raziq, played a major role in the religious

---

[29] Armas, "Sebuah Catatan Untuk Sekulerisasi Harvey Cox.", 30

[30] Armas.

[31] Al-Attas, *Islam and Secularism*.

[32] Rido Putra, "Konsep Negara Ideal Ali Abdul Raziq dan Relevansinya dengan Pancasila," *Indonesian Journal of Islamic Theology and Philosophy* 1, no. 1 (2019).7

[33] Syadzili, *Islam dan Tata Negara: Ajaran, Sejarah, dan Pemikiran*.

[34] Muhammad Fajar Pramono and Amir Sahidin, "Maqāshid Al-Syarī'ah Values in Al-Māwardī's Concept of the Caliphate," *Al-Ahkam* 31, no. 2 (2021): 203–22, https://doi.org/10.21580/ahkam.2021.31.2.8612.

[35] Rido Putra, "Filsafat Politik Ali Abdul Raziq," *Refleksi: Jurnal Filsafat Dan Pemikiran Islam* 19, no. 1 (2020), https://doi.org/10.14421/ref.2019.1901-04.

[36] Muhammad Dhia'uddin Al-Rais, *Islam dan Khilafah di Zaman Modern, Trans. Alwi As, Original Title: Al-Islām wa al-Khilāfah fi al-'Ashr al-Ḥadīts* (Jakarta: Lentera Basritama, 2002).

reform movement in Egypt between the late 19th and early 20th centuries AD.[37] In 1907 his father served as a member of parliament for the *Hizb al-Ummah* (People's Party), which is a party that has close ties with the British formed to fight al-Hizb al-Waṭani (National Party).[38] From this, it can be said that Ali Abdul Raziq came from an influential family in Egypt, and politically had close ties to the British colonials.

The educational history of Ali Abdul Raziq started with studying at Kuttab in his village to learn to read, write, count, and memorize the Qur'an. After graduating, when he was ten years old, he continued to study religion at al-Azhar University.[39] In between busy studying, Ali along with other al-Azhar students, such as Thaha Husain, al-Zayyat, and al-Zinati diligently went to orientalists named Mallino in the history of Arabic literature, and with Prof. Sentillana in philosophy course.[40] In 1911 Ali Abdul Raziq obtained the degree, "*al-ʾĀlamiah*" from Egypt's al-Azhar University. Then in 1912 he continued his studies at the University of Oxford, England with a major in politics and economics and studied many Western ideas.[41] After that, in 1914 he was forced to return to his homeland due to the first world war." [42] Upon his return from England he was appointed a judge at the Syari'ah court in Egypt in 1915. At first he was placed at the Alexandrian Sharia court, then in several other provinces. After that, in 1925 he published his book, entitled *al-Islām wa Ushūl al-Hukm: Baḥst fī al-Khilāfah wa al-Ḥukūmah fī al-Islām* while serving as a judge at the Mansuriah Syari'ah Court.[43]

Because of his book, the scholars in the ranks of the *Haiʾah Kibār al-ʾUlamāʾ* or the highest fatwa council in Egypt, amounting to 24 scholars, agreed to remove

---

[37] Agung Prawoto, "Studi Kritis Pemikiran Politik Ali Abdul Raziq," *Kalimah* 16, no. 1 (2018), https://doi.org/10.21111/klm.v16i1.2510.

[38] Al-Rais, *Islam dan Khilafah di Zaman Modern, Trans. Alwi As, Original Title: Al-Islām wa al-Khilāfah fī al-ʿAshr al-Ḥadīts.*

[39] Al-Rais.

[40] Kamil Saʿfan, *Khilafah Dan Negara Islam, Trans. Arif Chasanul Muna, Original Title: Alī Abd al-Rāziq al-Islām wa Ushūl al-Ḥukm* (Jakarta: Erlangga, 2006).

[41] Putra, "Filsafat Politik Ali Abdul Raziq.", 66

[42] Muhammad Azhar, *Filsafat Politik, Perbandingan Antara Islam dan Barat* (Jakarta: Raja Grafindo, 1996).

[43] Al-Rais, *Islam dan Khilafah di Zaman Modern, Trans. Alwi As, Original Title: Al-Islām wa al-Khilāfah fī al-ʿAshr al-Ḥadīts.*

Ali Abdul Raziq from the ranks of the scholars;[44] terminate his position as a judge, and forbade him to hold government office.[45] This is because according to *Hai'ah Kibār al-'Ulamā'* Ali Abdul Raziq's book contains cases that contradict the Qur'an, sunnah, and consensus.[46] It includes his secular political principles and thoughts, among which the most important are:

First: The message of the Prophet Muhammad (Islam) is purely a religious message. Ali Abdul Raziq believes that the message is not part of government, the two are not related at all, because the message is one thing in itself and governance is another.[47] He also explained that the Messenger of Allah never had power and never called for the establishment of power, because the Messenger of Allah was only an apostle as there were other apostles; does not have power, does not call for the formation of a state, and does not call for leadership.[48] Commenting on Ali Abdul Raziq's views, Antony Black views Ali's thinking as a revolutionary movement in Islamic politics. According to him, Ali has done something that has become an urgent need of modern countries against the separation between politics and religion.[49] For Antony Black, Ali has dared to state something that has never been stated by politicians in the Islamic world in the twentieth century, even though they have carried out political affairs without being influenced by religious elements.[50] To strengthen this opinion, Ali Abdul Raziq explained that, Prophet Isa As, as a preacher and leader of his followers, called to submit to the Emperor (*Qaishar*) and believe in his leadership, saying, "Give Caesar what you have to give to the Emperor. and To God what shall you give to God."[51]

Furthermore, according to Ali Abdul Raziq, everything that is prescribed by Islam, such as the rules, ethics, and rules that the Prophet taught to Muslims, is not a form of government or politics, nor is it a social order. Because for him,

---

[44] Sayyid Taqiyyudin, *Radd Haiah Kibār Al-'Ulamā Ala Kitāb al-Islām wa Uṣūl al-Ḥukm li Syaikh 'Alī Abd al-Rāziq* (Cairo: Hadiyyah Majallah al-Azhār al-Majāniyyah, 1414).

[45] Syadzili, *Islam Dan Tata Negara: Ajaran, Sejarah, Dan Pemikiran*.

[46] Taqiyyudin, *Radd Haiah Kibār Al-'Ulamā Ala Kitāb al-Islām Wa Uṣūl al-Hukm Li Syaikh 'Alī Abd al-Rāziq*.

[47] Raziq, *Al-Islām wa Ushūl al-Hukm: Baḥts fī al-Khilāfah wa al-Hukūmah fī al-Islām*.

[48] Raziq.

[49] Antony Black, *Pemikiran Politik Islam, Trans. Abdullah Ali and Mariana Ariestyawati, Original Title, the History of Islamic Political Thought* (Jakarta: Serambi Ilmu Semesta, 2006).

[50] Black.

[51] Raziq, *Al-Islām wa Ushūl al-Hukm: Baḥts fī al-Khilāfah wa al-Ḥukūmah fī al-Islām*.

everything that Islam brings in the form of creed, muamalah, ethics, and sanctions, is only purely religious rules and for the religious benefit of humans, nothing else.[52] So he concluded that the leadership of the Prophet over the Arabs was a religious leadership not a social one, his submission to the Prophet was a submission to faith and faith, not a submission to government and power. The Prophet also did not appoint a person as his successor, nor did he signal any of his followers to take his position.[53] Meanwhile, the existence of leadership after the Prophet Muhammad, for Ali was a new type of leadership, not related to the message and not based on religion, it was only political leadership, government leadership and the sultanate, not religious leadership.[54] It can simply be concluded that the message brought by the Prophet Muhammad is a religious message that has no relationship with human life, including politics and government.

Second: political affairs are only left to the logic of reason and experiment. According to Ali Abdul Raziq, all political issues, such as city regulation, borders, departments, and others, have nothing to do with religion. Instead, it is returned to the standards of human logic, trials, political rules, and the views of people who understand politics.[55] To strengthen this argument, Ali Abdul Raziq quoted the hadith of the Prophet, which reads, "You know better about all your worldly affairs".[56] So according to him, the Prophet never interfered in Arab political matters, nor did he reform a law, administration, and judiciary that had existed in the Arab tribes, all of which was left to the people (human reason).[57] Therefore, it can be concluded that according to Ali all political affairs of a worldly nature are purely political plans that originate from reason and have nothing to do with religion.

Islamization of Knowledge

In an effort to diagnose and treat the adverse effects of secular science, including secular political science, Syed Muhammad Naquib al-Attas initiated

---

[52] Prawoto, "Studi Kritis Pemikiran Politik Ali Abdul Raziq.", 15

[53] Raziq, *Al-Islām wa Ushūl al-Ḥukm: Baḥst fī al-Khilāfah wa al-Ḥukūmah fī al-Islām.*

[54] Prawoto, "Studi Kritis Pemikiran Politik Ali Abdul Raziq.", 16

[55] Raziq, *Al-Islām wa Ushūl al-Ḥukm: Baḥst fī al-Khilāfah wa al-Hukūmah fī al-Islām.* Ali Abdul Raziq, *al-Islam wa Ushul al-Ḥukm...*, 105

[56] Raziq.

[57] Raziq.

the Islamization of knowledge.[58] Al-Attas calls it the Islamization of Contemporary Knowledge or in Arabic, *Islamiyyāt al-'Ulūm al-Mu'āṣirah*.[59] This shows that what needs to be Islamized is contemporary science or secular Western science at this time.

Furthermore, Al-Attas defines the Islamization of knowledge with the phrase, "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."[60] In this definition, al-Attas wants to free human thought from belief in magic, methodology, animism, and traditional culture that deviates from Islam, as well as secular control over reason and language. It is related to this secular control, al-Attas asserts that one of the most important parts of secularism is the desacralization of politics, or removing the legitimacy of religion from politics.[61]

To carry out the Islamization of secular politics, al-Attas set two steps, dewesternization and integration. The *first* or dewesternization is an attempt to identify and isolate the key elements and concepts that make up Western culture and civilization, from every field of modern science.[62] Research and isolation of these modern sciences include methods, concepts, presumptions, symbols, empirical and rational aspects, values and ethics, the history of knowledge, theory building, presumptions related to the world, rationality of scientific processes, scientific theories, classifications, its limitations, its relation to other sciences, and its relation to social.[63]

The *second* step or integration is to incorporate the elements and key concepts of Islam into modern science which has been sterilized from the characteristics of the secular West. Among the key concepts that can be incorporated into modern science are the concept of religion (*dīn*), the concept of knowledge (*'ilm wa ma'rifah*), the concept of charity (amal wa adab) and all other

---

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

[59] Al-Attas, *Islam and Secularism*. xi

[60] Al-Attas. 56

[61] Syed Muhammad Naquib Al-Attas, *Islam, Secularism and the Philosophy of the Future* (London: Mansell, 1985).

[62] Al-Attas, *Islam and Secularism*.

[63] Raha Bistara, "Gerakan Pencerahan (Aufklarung) 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.

concepts contained in the Islamic worldview.[64] In addition, the integration process can also be carried out by modifying Western concepts, such as the university concept (*jāmi'ah wa kulliyyah*) which functions as a form of implementation of all these concepts, and becomes a model for the education system.[65] For example, related to secular politics, there is a theory that goals allow all means, and humans are the measure of everything, so in the Islamic worldview, political goals must be based on the Shari'a and the measure of right and wrong, good or bad must be based on Islamic law.

If both processes are completed, then Islamization will liberate humans from magic, mythology, animism, and cultural traditions that are contrary to Islam, and from secular control over reason and language.[66] Islamization will free people from doubts, conjectures and empty arguments, towards belief in the truth about spiritual, intellectual, and material realities.[67] Therefore, Islamization will exclude contemporary scientific interpretations of secular ideologies, meanings, and expressions.

Islamization of Ali Abdul Raziq's Secular Politics

Al-Attas that the secular West had a lot of influence on the Islamic world, especially in political matters. Al-Attas discusses it with the desacralization of politics[68] in line with the term used by Harvey Cox,[69] which means that religion does not need to interfere in political affairs, and vice versa.[70] This thought was then influenced and adopted by Ali Abdul Raziq, so he was of the view that the Prophet Muhammad's message was purely a religious treatise and political affairs were only left to the logic of reason and human experimentation. These two things are objects of study that will be Islamized through the steps of Islamization of knowledge from the perspective of al-Attas. The explanation is as follows.

---

[64] Syed Muhammad Naquib Al-Attas, *Prolegomena to the Metaphysics of Islam* (Kuala Lumpur: ISTAC, 1995).

[65] Al-Attas.

[66] Al-Attas, *Islam and Secularism*.

[67] Daud, *The Educational Philosohy and Practice of Syed Muhammad Naquib Al-Attas: An Expesition of the Original Concept of Islamization.*

[68] Al-Attas, *Islam, Secularism and the Philosophy of the Future.*

[69] Cox, *The Secular City: Secularization and Urbanization in Theological Perspective.* Harvey Cox, *The Secular City: Secularization and Urbanization in Theological Perspective...,* 22

[70] Cox; Permana and Mansyur, "Sekularisasi Menurut Pandangan Harvey Cox.", 111

1. The Message of the Prophet Muhammad Purely Religious Message

The thought that considers the Prophet Muhammad's message to be purely religious is certainly not in accordance with the Islamic worldview and needs to be Islamized. From al-Attas' perspective, it takes two steps to carry out Islamization: the *first* is de-westernization, which is done by separating or isolating the elements and key concepts that make up Western culture and civilization.[71] If it is associated with Ali Abdul Raziq's thoughts, it appears that Ali carried out a dichotomy between religion and politics, this is strengthened by his statement quoted from Matthew 22:21, giving the emperor's rights to the emperor and God's rights to God. It is also said by Harvey Cok that the Bible contains desacralization of politics, with the exodus of the Jews from Egypt.[72] Thus, the dichotomy between religion and politics in the Western view is justified by their religious texts. In addition, this understanding is also strengthened by the reality of Western history that is traumatic to religion (Christianity),[73] as previously explained.

In contrast to the West, Islam brought by the Prophet Muhammad, is a plenary religion that not only regulates the dimensions of human relations with God, but also regulates human affairs, both social, political, marriage institutions, divorce and inheritance issues, distribution of wealth, labor and capital relations, judicial administration, military organization, peace and war, national finance, and various other issues.[74] Thus the treatise brought by the Prophet Muhammad is a guide for human life in worship and social interaction, there is no dichotomy in it.

As for Ali Abdul Raziq's argument related to, "The leadership of the Prophet over the Arabs was religious not a social one, his submission to the Prophet was a submission to faith and faith, not a submission to government and power. And the Messenger of Allah did not appoint a person as his successor, nor did he signal that any of his people would take his position."[75] According to

---

[71] Sholeh Sholeh, "Islamisasi Ilmu Pengetahuan (Konsep Pemikiran Ismail Raji Al-Faruqi Dan Syed Muhammad Naquib Al-Attas)," *Al-Hikmah* 14, no. 2 (2017), https://doi.org/10.25299/al-hikmah:jaip.2017.vol14(2).1029.

[72] Cox, *The Secular City: Secularization and Urbanization in Theological Perspective.*, 22

[73] Husaini, *Wajah Pradaban Barat*.

[74] Syed Muhammad Naquib Al-Attas, *Risalah Untuk Kaum Muslimin* (Kuala Lumpur: ISTAC, 2001).

[75] Raziq, *Al-Islām wa Ushūl al-Ḥukm: Baḥst fī al-Khilāfah wa al-Ḥukūmah fī al-Islām.*

Ibn Ashūr, this argument is not true, because the Messenger of Allah regulates human worldly affairs with religious purposes, namely to achieve the good of the world and the hereafter.[76] The goodness of the hereafter will not be achieved except with something that can bring people to that goodness, either with love or threats.[77] Furthermore, Ibn Asyur explained, that although there are no details related to it (leadership/politics), there are principles that allow conclusions to be drawn from it, and Islamic law will not work well unless there is leadership that implements the Shari'a.[78] From this explanation, it shows that there is a relationship between the message of the Prophet Muhammad and politics.

The *second* step: integration, is carried out by incorporating Islamic elements and key concepts in each relevant branch of contemporary science.[79] Regarding Ali Abdul Raziq's thoughts, the relevant concept of Islam is the concept of *Syumūliyyat al-Islām* (perfection/completeness of Islam). Abdul Karim Zaidan said that Islam has a specificity in the form of *al-syumūl*,[80] so that among the several existing meanings of Islam, it is stated:

الإسلام هو النظام العام والقانون الشامل لأمور الحياة ومناهج السلوك لإنسان التي جاء بها محمد صلى الله عليه وسلم من ربه وأمره بتبليغها إلى الناس، وما يترتب على اتباعها أو مخالفتها من ثواب أو عقاب.[81]

From this understanding, it can be understood, that Islam is a perfect regulation for all aspects of human life and behavior, with which the Prophet Muhammad was sent and ordered by his Lord to convey to all humans the consequences for their followers in the form of rewards, and the difference in the form of punishment. Furthermore, Abdul Karim Zaidan said, that the laws related to human actions can be divided into obligatory, sunnah, haram, makruh, permissible, *saḥīḥ*, and *bathil*.[82] Meanwhile, there are several kinds of legal laws related to this: there are laws related to creed, morals, laws related to human relations with their Lord, and laws related to human relations with other

---

[76] Muhammad Thahir Ibn Ashur, *Naqd 'Ilmī li Kitāb al-Islām wa Ushūl al-Ḥukm* (Cairo: al-Maṭba' al-Salafiyyah, 1344).

[77] Ashur.

[78] Ashur., 23

[79] Sholeh, "Islamisasi Ilmu Pengetahuan (Konsep Pemikiran Ismail Raji Al-Faruqi dan Syed Muhammad Naquib Al-Attas).", 219

[80] Abdul Karim Zaidan, *Ushūl Al-Dakwah* (Beirut: Muassasah al-Risālah, 2002).

[81] Zaidan.

[82] Zaidan.

humans, such as marriage, buying and selling, justice, sovereignty, relationships international and others.[83] After inserting these Islamic concepts and values into political thought, the initial thought, "The message of the Prophet Muhammad is purely a religious message", can become, "The message of the Prophet Muhammad is a treatise that regulates all aspects of life, both in this world and in the hereafter".

2. Political Affairs Are Only Left to Human Reason and Experiment

Judging from the *first* step of Islamization, namely de-westernization, it appears that Ali Abdul Raziq only recognized reason and experimentation without any connection with revelation. This is as experienced by Western history in the Middle Ages, Western society is dominated by a church that is intolerant of ideas that develop outside the church. [84] Thus, science at that time did not develop because all aspects of life were regulated by the church dogmatically. Then came the Renaissance period in which scholars began to rise and break free from the church. Therefore, the truth no longer comes from sacred texts, but in methical steps in the form of empirical observations and the formulation of hypotheses.[85]

In contrast to Islam, which it is a perfect religion. Provide basic principles that are in accordance with human nature, are eternal and unchanging, and apply in all places and times.[86] Islam has provided positive values in social life, such as the development of knowledge, mutual assistance, the value of deliberation, the value of loving the homeland, the value of love for independence, the recommendation to defend the weak, the value of jihad for *sabīlillah*, the value of tolerance between religious adherents.[87] In addition, Islam has also taught politics to Muslims. When Islam was first preached, political nuances accompanied this religious journey brought by the Prophet Muhammad.[88] The establishment of a state carried out by the Prophet and the Muslims in Medina

---

[83] Zaidan.

[84] Budi Hardiman, *Islamisasi Sains: Sebuah Upaya Mengislamkan Sains Barat Modern* (Jakarta: INSISTS, 2019).

[85] Akhyar Yusuf Lubis and Donny Gahral Adian, *Pengantar Filsafat Ilmu Pengetahuan: Dari David Hume Sampai Thomas Kuhn* (Depok: Koekoesan, 2011).

[86] Mohammad Natsir, *Islam Sebagai Dasar Negara* (Bandung: Sega Arsy, 2014).

[87] Natsir.

[88] Bahtiar Efendy, *Jalan Tengah Politik* (Jakarta: Ushul Press, 2005).

was a political act.[89] This means that Islam has set an example of politics to its people.

As for Ali Abdul Raziq's argument regarding the hadith narrated by Muslims, it reads, "You know more about your worldly affairs"[90] so there are several things that must be considered. First, it is necessary to look at the cause of the revelation of the hadith—which has been described in the entire editorial of the hadith above—where the hadith was revealed when the Messenger of Allah passed by a people who wanted to marry a date tree, then the Messenger of Allah spontaneously said, "If you had not done that, of course, will bear fruit", so they leave it, but what happens is a failure. Then the Messenger of Allah said with this expression, namely "You are more aware of your worldly affairs".[91] Commenting on this, Ibn Asyur explained that it is not a requirement for an apostle or a leader of the people to know things outside of the treatise and leadership, such as the problem above (details related to cultivation).[92] This is also confirmed by the opinion of Yusuf al-Qardhāwī that this hadith must be understood in accordance with the cause of the revelation of the hadith.[93] Second, it is necessary to distinguish the meaning of sharia and wasilah. The Qur'an and sunnah have given the purposes of the Shari'a to all human affairs, however, it does not mean that every means (*washīlah*) that leads to that purpose is explained in detail.[94] For example, the details of farming, starting from the type of fertilizer, how to plant, and so on as a *washīlah* from the intent of the Shari'a in the form of reviving vacant land. If all *washīlah* cases are explained in detail, there is no point in God giving reason to think.

The *second* step: is integration. If it is associated with Ali Abdul Raziq's thinking, the relevant Islamic concept is the concept of revelation as one of the sources of Islamic epistemology (*mashādir al-ma'rifah fī Islam*). Al-Taftazani explains that revelation is one of the three main pillars of Islamic epistemology.[95] In fact,

---

[89] Taqiyuddin Al-Nabhani, *Dawlah Islāmiyyah* (Beirut: Dār Ummah, 2002).; Hafidz Ahmad Ajaj Al-Karami, *Al-Idārah fī 'Ashr al-Rasūl* (Cairo: Dār al-Salām, 2007).

[90] Muslim bin Hijaj Al-Naisaburi, *Ṣaḥīḥ Muslim* (Beirut: Dār Ihyā' al-Turāts al-'Arabī, n.d.).

[91] Al-Naisaburi.

[92] Ashur, *Naqd 'Ilmī li Kitāb al-Islām wa Ushūl al-Hukm.*

[93] Yusuf Al-Qardhawi, *Kaifa Nata'amal Ma'a al-Sunnah al-Nabawiyyah* (Cairo: Dār al-Syurūq, 2000).s

[94] Al-Qardhawi.145-146

[95] Sa'duddin Al-Taftazani, *Sharḥ Al-'Aqāid al-Nasafiyyah* (Karachi: Maktabah Khair Katsir, n.d.).

Islamic scholars agree that revelation is the most important source of knowledge for humans, from it will be revealed facts that are impossible to know except by revelation.[96] The meaning of revelation here is God's revelation that was revealed to His prophet, Muhammad Rasulullah, in the form of the Qur'an and Sunnah to be conveyed to all humans.[97] For this reason, if both have been carried out, Ali Abdul Raziq's initial thought, "Political matters are only left to reason and human experimentation" after Islamization can become, "Political matters must be submitted to revelation, reason and human experimentation which do not conflict with revelation."

Conclusion

From all the explanations above, it can be concluded that desacralization of politics is a thought born from a Western secular perspective, aiming to separate religion from politics. It has a bad influence on human life both epistemologically and methodologically. In addition, this thought also had an impact and was adopted by Muslim scholars, one of which was Ali Abdul Raziq in his secular political theory. Ali Abdul Raziq argues that "The message of the Prophet Muhammad is a purely religious message", and "Political matters are only a matter of reason and human experimentation, not related at all to religion". In an effort to diagnose and treat the adverse effects of secular science, including the desacralization of politics, al-Attas initiated the Islamization of knowledge. The Islamization of knowledge can then be carried out in two steps, namely de-westernization and integration. After both were implemented to Islamize Ali Abdul Raziq's secular political thought, his secular political thought could change into, "The message of the Prophet Muhammad is a treatise that covers the affairs of the world and the hereafter" and "Political matters must be submitted to revelation, reason and human experimentation does not conflict with revelation".

---

[96] Abdul Karim bin Zaid Al-Zunaidi, *Mashādir Al-Ma'rifah fī al-Fikr al-Dīnī wa al-Falsafī* (Riyad: Maktabah al-Muayyid, 1992).

[97] Al-Zunaidī.100

References

Al-Attas, Syed Muhammad Naquib. *Islam and Secularism. Kuala Lumpur*: ISTAC, 1993.

———. Islam, *Secularism and the Philosophy of the Future*. London: Mansell, 1985.

———. *Prolegomena To the Metaphysics of Islam*. Kuala Lumpur: ISTAC, 1995.

———. *Risalah Untuk Kaum Muslimin*. Kuala Lumpur: ISTAC, 2001.

Al-Hawali, Safar bin Abdurrahman. *Al-"Ilmāniyah; Nasy'atuhā wa Taṭawurihā fī Al-Hayāh Al-Islāmiyyah Al-Mu'āshirah*. Cairo: Maktabah al-Thayyibah, 1999.

Al-Karami, Hafidz Ahmad Ajaj. *Al-Idārah fī 'Ashr Al-Rasūl*. Cairo: Dār al-Salām, 2007.

Al-Nabhani, Taqiyuddin. *Dawlah Islāmiyyah*. Beirut: Dār Ummah, 2002.

Al-Naisaburi, Muslim bin Hijaj. *Shahīh Muslim*. Beirut: Dār Ihyā' al-Turāts al-'Arabī, n.d.

Al-Qardhāwī, Yusuf. *Al-Islām wa Al-'Ilmāniyyah, Wajhan li Wajhin*. Cairo: Maktabah Wahbah, 1997.

———. *Kaifa Nata'amal Ma'a Al-Sunnah Al-Nabawiyyah*. Cairo: Dār al-Syurūq, 2000.

Al-Rais, Muhammad Dhia'uddin. *Islam dan Khilafah Di Zaman Modern, Trans. Alwi As, Original Title: Al-Islām wa Al-Khilāfah fī Al-'Ashr Al-Hadīts*. Jakarta: Lentera Basritama, 2002.

Al-Taftazani, Sa'duddin. *Sharḥ Al-'Aqāid Al-Nasafiyyah*. Karachi: Maktabah Khair Katsir, n.d.

Al-Zunaidi, Abdul Karim bin Zaid. *Mashādir Al-Ma'rifah fī Al-Fikr Al-Dīnī wa Al-Falsafī*. Riyad: Maktabah al-Muayyid, 1992.

Armas, Adnin. *Pengaruh Kristen-Orientalis Terhadap Islam Liberal; Dialog Interaktif dengan Aktifis Jaringan Islam Liberal.* Jakarta: Gema Insani, 2003.

———. "Sebuah Catatan Untuk Sekulerisasi Harvey Cox." *Islamia* 3, no. 2 (2007).

Armstrong, Karen. *Holy War: The Crusades and Their Impact on Today's World*. London: McMillan London Limited, 1991.

Ashidqi, Fadlurrahman. "Problem Doktrin Sekulerisme." *Kalimah* 12, no. 2 (2014). doi:10.21111/klm.v12i2.237.

Ashūr, Muhammad Thahir Ibn. *Naqd 'Ilmī li Kitāb Al-Islām wa Ushūl Al-Hukm*. Cairo: al-Maṭba' al-Salafiyyah, 1344.

Azhar, Muhammad. *Filsafat Politik, Perbandingan Antara Islam dan Barat*. Jakarta: Raja Grafindo, 1996.

Bistara, Raha. "Gerakan Pencerahan (Aufklarung) Dalam Islam: Menguak Islamisasi Ilmu Pengetahuan Sayed Naquib Al-Attas." *Jurnal Al-Aqidah* 13, no. 1 (2021). doi:10.15548/ja.v13i1.2629.

Black, Antony. *Pemikiran Politik Islam, Trans. Abdullah Ali and Mariana Ariestyawati, Original Title, the History of Islamic Political Thought*. Jakarta: Serambi Ilmu Semesta, 2006.

Cox, Harvey. *The Secular City: Secularization and Urbanization in Theological Perspective*. New York: The Macmillan Company Press, 1967.

Daud, Wan Mohd Nor Wan. *The Educational Philosohy and Practice of Syed Muhammad Naquib Al-Attas: An Expesition of the Original Concept of Islamization*. Kuala Lumpur: ISTAC, 1998.

Efendy, Bahtiar. *Jalan Tengah Politik*. Jakarta: Ushul Press, 2005.

Hardiman, Budi. *Islamisasi Sains: Sebuah Upaya Mengislamkan Sains Barat Modern*. Jakarta: INSISTS, 2019.

Harris, Khalif Muammar A. "Sekularisasi Etika Dan Krisis Moral Masa Kini." *Afkar* 23, no. 2 (2021). doi:https://doi.org/10.22452/afkar.vol23no2.4.

Husaini, Adian. *Wajah Pradaban Barat*. Depok: Gema Insani, 2005.

Kasmuri. "Fenomena Sekularisme." *Al-A'raf* 11, no. 2 (2014). doi:http://dx.doi.org/10.22515/ajpif.v11i2.1193.

Krippendoff, Klaus H, *Content Analysis An Introduction to Its Metodology, 2nd Edition* .London: Sage Peblication, 2004.

Lexicon Universal Encyclopedia. New York: Lexicon Publication, 1990.

Lubis, Akhyar Yusuf, and Donny Gahral Adian. *Pengantar Filsafat Ilmu Pengetahuan: Dari David Hume Sampai Thomas Kuhn*. Depok: Koekoesan, 2011.

Marchiavelli, Nicollo. *The Prince, Trans: W. K. Marriott, The Electronis Classic Series*. Pensylvania University, 2001.

Muammar, Khalif. "Dewesternisasi dan Desekulerisasi Politik Kontemporer." *Islamia* 7, no. 2 (2009).

Natsir, Mohammad. *Islam Sebagai Dasar Negara*. Bandung: Sega Arsy, 2014.

Permana, Dian, and Ahmad Shalahuddin Mansyur. "Sekularisasi Menurut Pandangan Harvey Cox." *Jurnal Teologi* 9, no. 2 (2020): 103–18. doi:10.24071/jt.v9i02.2512.

Pramono, Muhammad Fajar, and Amir Sahidin. "Maqāshid Al-Sharī'ah Values in Al-Māwardī's Concept of the Caliphate." *Al-Ahkam* 31, no. 2 (2021): 203–22. doi:https://doi.org/10.21580/ahkam.2021.31.2.8612.

Prawoto, Agung. "Studi Kritis Pemikiran Politik Ali Abdul Raziq." *Kalimah* 16, no. 1 (2018). doi:10.21111/klm.v16i1.2510.

Putra, Rido. "Filsafat Politik Ali Abdul Raziq." *Refleksi: Jurnal Filsafat Dan Pemikiran Islam* 19, no. 1 (2020). doi:10.14421/ref.2019.1901-04.

———. "Konsep Negara Ideal Ali Abdul Raziq Dan Relevansinya Dengan Pancasila." Indonesian *Journal of Islamic Theology and Philosophy* 1, no. 1 (2019).

Raziq, Ali Abdul. *Al-Islām Wa Uṣūl Al-Hukm: Bahs Fī Al-Khilāfah Wa Al-Hukūmah Fī Al-Islām*. Cairo: Maṭba'ah Misr, 1925.

Sa'fan, Kamil. *Khilafah Dan Negara Islam, Trans. Arif Chasanul Muna, Original Title: Alī Abd Al-Rāziq Al-Islām wa Ushūl Al-Hukm*. Jakarta: Erlangga, 2006.

Sholeh, Sholeh. "Islamisasi Ilmu Pengetahuan (Konsep Pemikiran Ismail Raji Al-Faruqi Dan Syed Muhammad Naquib Al-Attas)." *Al-Hikmah* 14, no. 2 (2017). doi:10.25299/al-hikmah:jaip.2017.vol14(2).1029.

Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif dan R&D*. Bandung: Alfabetha, 2011.

Syadzili, Munawir. *Islam dan Tata Negara: Ajaran, Sejarah, dan Pemikiran*. Jakarta: UI Press, 1990.

Taqiyyudin, Sayyid. *Radd Hai'ah Kibār Al-'Ulamā 'Ala Kitāb Al-Islām wa Ushūl Al-Hukm li Syaikh 'Alī Abd Al-Rāziq*. Cairo: Hadiyyah Majallah al-Azhār al-Majāniyyah, 1414.

Tavakoli, Hossein, *A Dictionary of Research Methodology and Statistic in Aplied Linguistic*. Teheran: Rahma Press, 2012.

The New International Webster's Compeherensive Dictionary of the English Language. Chicago: Trident Press International, 1996.

Zaidan, Abdul Karim. *Ushūl Al-Dakwah*. Beirut: Muassasah al-Risālah, 2002.