



DOI : <https://10.24260/khatulistiwa.v9i2.1479>

AL-ATTAS ON INTELLECT AND IT'S RELEVANCE TO THE ISLAMIZATION OF KNOWLEDGE; SUFISM PHILOSOPHICAL APPROACH

Moh. Isom Mudin

UNIDA Gontor, Ishommudin@unida.gontor.ac.id

Andin Desnafitri

UIN Surabaya, desnandine@gmail.com

HIGHLIGHT

- *Intellect according to al-Attas is different from the Intellect in modern-postmodern philosophy, it's not separate from ratio, but unity among them. And It's consist of great aspect like theoretical intellect and practical intellect, unity of qalb, ruh and nafs.*
- *Intellect is one of a basic concept in agenda of the Islamization of contemporary knowledge and integration of sains and religion.*

ARTICLE HISTORY

Submit : 6 June 2019
Revision : 28 July 2019
Revision : 2 Sept 2019
Minor
Accepted : 20 Sept 2019
Published : 24 Sept 2019

ABSTRACT

The intellect has two aspects such as cognitive or theoretical intellect (*'alimah*) and active or practical intellect (*'amilah*). This cognitive intellect have four aspect such as material intellect (*al-'aql al-hayulani*), possible intellect (*al-'aql al-mumkin*) or possessive intellect (*al-'aql bi'l malakah*) or intellect in action (*al-'aql bi'l-fi'l*), potential intellect (*al-'aql al-quwwah*), and acquired intellect (*al-'aql al-mustafad*) called by the holy spirit (*al-ruh al-Quds*). the intellect function as the aspect of soul such as the vegetative (*al-nabatiyyah*), the animal (*al-hayawaniyyah*) and the human (*al-insaniyyah*) or the rational (*al-nathiqah*). Syed Muhammad Naquib Al-Attas take the important step to solve this problem and analyze the linguistic problem as the one step to perform the Islamization of contemporary knowledge which developed with the key of Islamic term concept as intellect

Keywords; *intellect, theoretical intellect, practical intellect, intellect aspect, Islamization of contemporary knowledge*

Copyright©2019 The Authors. Published by The Institute for Research and Community Service
Pontianak State Institute for Islamic Studies
This is an Open Access article under of CC BY-NC-ND 4.0 License
<https://creativecommons.org/licenses/by-nc-nd/4.0>

A. INTRODUCTION

Western civilization has shown many challenges in human confusion. The biggest challenge is science, it is because Western knowledge is full of problems and in justification that was produced skepticism and doubt, as the problem of rationalism and secularism. Thus the modern human lives have influenced to throw away the spiritual aspect, Western culture framework mixes all elements that produced dualism to shape the character and personality of Western civilization, where intellect being controller of society with all their activity (Hamid Fahmi, 2007: 10).

To come out of that situation, many things have been worked with Islamic scholars. One of the best ways to them is to deconstruct the technical term as the basis of thinking. When an alteration of technical term happens, the worldview and the way of thinking will change (Al-Attas, 2001: 99). The one of the key term concepts mentioned is intellect, intellect as ratio become the important thing of Western human life, because intellect means a prior of thinking without any spiritual function (Ibrahim Kalin, 2010: 13). Whereas in Islam intellect means spiritual substation as a source of knowledge and the truth (Al-Attas, 1992: 12).

B. METHODS

The kind of this research is 'library research' and tasawuf-philosophy approach, with written data source from books, journals, articles, e-books, and others. The data source in this research consist of Primary Data Sources that is Al-Attas's book, such as: *"Risalah Untuk Kaum Muslimin"*, *"Prolegomena To The Metaphysics of Islam"*, *"Islam And Secularism"*, *"Islam and Philosophy of Science"*, *"Konsep Pendidikan Dalam Islam"*, *"The Mysticism of Hamzah Fansuri"* and *"The Commentary On The Hujjat Al-siddiq of Nur Al-Din Al Raniri"*. This research also use the analytic descriptive method to analyze the data. Descriptive method to unite the language and thought in describe, to describe all the results of research (Anton Bakker and Achmad Charris Zubair, 1990: 54). The writer uses the descriptive analytic method for dealing with the subject, and describe the thought of Al-Attas, and after describing the researcher will analyze part by part.

C. RESULT AND DISCUSSION

1. Definition Of Intellect

Al-Attas defines the term intellect by 'binding' or 'withholding', intellect is the inner dimension that active to bind and withholds object of knowledge from linguistic symbols into the meaningful pattern. Which have many relations with term 'heart' (*qalb*), 'spirit' (*ruh*), 'self' (*nafs*) that denote to them (Al-Attas, 1995: 122). Hence the intellect is spiritual substance to know the truth with self training. That is the basic definition of man when someone call "I" (Al-Attas, 1992: 41). Al-Attas argues that man must comprehend themselves as two characters, both of body and soul (Al-Attas, 1995: 143). Ibn Sina says that these four aspects of soul have the same meaning and Ghazali did so agree. Because he thinks that four aspects of the soul (Al-Ghazali, 1989:3), and '*mutaradif*' (has the same meaning) (Al-Ghazali, 1968: 10).

When Al-Attas describes the intellect as the knowledge holder, Al-Attas has the similar view with Al-Ghazali, that means by the source of the truth is locus in the heart and it is non material substance to get the knowledge. He describes the human's soul as the government city, heart as the king, body as that region, intellect as the prime minister, syahwat as the governor, the anger is the enemy (Al-Ghazali, 1989: 4).

Al-Attas argues the other terms of intellect are ratio and '*intellectus*' (Al-Attas, 2001:168). Intellect is a mental faculty it systematizes and interprets the empirical fact, in logical framework when sense be possible to abstract the fact and intelligible experience (Al-Attas,1986: 31). Both Al-Ghazali and Ibnu Sina agree with this declaration as it refers to sufis philosopher. They bring all of the thought back to the spiritual aspect that untouched by the senses. As sufis view, the body is just an instrument of spiritual aspect to do their activity.

2. The Difference Between Intellect And Ratio

The term “*ratio*” is from *latin* that mean “reason”, which receive the superior kind of knowledge from sense. Spinoza and Leibniz holds that reason can guide the true knowledge (John Cottingham, 1998:5), and the reason receive the knowledge from the experience (Frederick Copleston, 1964: 8). The concept of ratio in Western intellectual history is many controversion, because it has separated from intellect or *intellectus*. For the example the thought of Plato and Aristotle which effected Christian worldview to do not put the faith as their basic thought, especially during fourth and thirteenth century. In his book, Al-Attas argues that Augustine as philosopher at these age was influenced them, to make the suppression of ratio and stressing the *intellectus*. Although it was changed in the thirteenth century when Aquinas as the famous philosopher, imported the Aristotle’s thought in Rome’s worldview until they stress the *intellectus* and changes by doubt and stress the ratio to become the source of knowledge (Al-Attas. 2001: 193).

In Islamic thought, ratio did not separate with *intellectus*, because what they conceived intellect (*al-‘aql*) as an unity of ratio and *intellectus* (Al-Attas. 1992: 36). The intellect on Western has two things superiority and utility commutation, between ratio and “*intellectus*”. Intellectus can not get more emphasizes than ratio and on the contrary, because ratio gives human power of the body and “*intellectus*” in spiritual faculty. Al-Attas view that the purpose of intellectus is source the wisdom and the purpose of ratio is source the science (Al-Attas. 2001: 193).

It will be stronger by Al-Attas about intellect and the ratio on his book “*Risalah Untuk Kaum Muslimin*”

“sedangkan dalam faham Islam akal itu bukan semata-mata hanya memaksudkan akal jasmani diri hayawani belaka seperti yang dimaksudkan oleh kandungan pengertian ratio itu, akan tetapi akal itu juga diri dan kalbu dan nyawa yang merupakan suatu kenyataan ruh nescaya dia bersifat ruhani jua pada hakikat aslinya. Jadi oleh kerana kita, menurut pandangan Islam, memahami pengertian diri itu sebagai memiliki dwi sifat jasmani dan ruhani, hayawani dan hakiki, maka akal yang menjadi hakikat diri juga menjelma sebagai dua kenyataan yang merujuk kepada dwi sifat yang dimiliki oleh diri.” (Al-Attas. 2001: 168)

When the human give more power to the ratio of *intellectus* which not balance both of them it could bring the intellect to the error system. Al-Attas treat the intellect error like the following text,

“Penekanan yang satu, apabila tiada diseimbangkan dengan yang satu lagi, mengakibatkan kekeliruan. Akal itu ibarat penglihatan menerusi dua mata yang tilikannya telah diseimbangkan sehingga menjadi satu pandangan. Mata yang satu melihat yang zahir dan yang satu lagi melihat yang batin dan keseimbangan pandangan menganainya adalah yang harus dituntut. Kerana jikalau tiada demikian maka pandangan yang terlihat nanti seperti pandangan yang buta sebelah, atau juling keliru.” (Al-Attas. 2001: 169)

There is another view of reason and intellect, whereas reason in the Qur'an is '*aql juz'i*' and intellect is '*aql kulli*', which the reason is the faculty of analytical thought and intellect is the faculty of intuition (Naumaha Amjad, 1992: 52). In this matter Al-Ghazali argued that the knowledge can be either universal (*kulliyān*) or particularly "*juz'iyān*" (al-Ghazali, 1968: 47). Therefore the similarity of intellect and ratio are use another suitable word. The ratio and knowledge as Al-Attas thought has never been same thing but a different thing. The stressing of ratio has made western getting wrong in understanding Qur'an as sign of nature. The Western has placed the ratio at the highest place to be source of knowledge without any knowledge to understand God well and lost connection with their creator.

3. THE ASPECT OF INTELLECT

Al-Attas analyzes aspect of intellect which arranges the stage of intellectual development has concerned with the relation between cognitive intellect (*'alimah*) and active intellect (*'amilah*) (Al-Attas, 1995: 155). Cognitive intellect have relation and operation to the speculative power which involves four aspects. The first aspect is material intellect (*al-'aql al-hayulani*), that receives all of the the pure matter form, and this capacity is difference to human and other creation (Al-Attas, 1995: 159).

The second aspect is the possible intellect (*al-'aql al-mumkin*) or possessive intellect (*al-'aql bi'l malakah*), this aspect receives from the primary intelligible at the first principle. This intellect is active when compare with previously intellect, because it has the power without any moves. The action of this intellect is made possible to the previously intellect to receive the speculative form from primary intelligible. This aspect called by intellect in action (*al-'aql bi'l-fi'l*) because this intellect brings the forth by an act (Al-Attas, 1995: 160).

The third is potential intellect, this statement had the same meaning with Al-Ghazali (Al-Attas, 1995: 160); (al-Ghazaly, 1968: 43), which act and ready to think and to study perfectly. And the fourth aspect is acquired intellect (*al-'aql al-mustafad*), it is called by acquiring intellect because this aspect perceives clearly from the potential intellect that pass over into absolute actuality (al-Ghazaly, 1968:51). Al-Attas has said that the active intellect (*al-'aql al-fa'al*) as external intelligence is identified as the holy spirit (*al-Ruh al-Quds*) (al-Ghazaly, 1968: 124). When intellect relates to the power of body and make the activities of body until the power of body complete and become the power of human. This intellect is especially for prophet, '*ulama* and *auliya*' who establish in knowledge (al-Ghazaly, 1968: 43).

4. THE FUNCTION OF INTELLECT

a. As Division Of Soul

The general function of intellect on Al-Attas are observing, contemplating, arranging and giving the meaning, not only in body faculty but also in spiritual substance (Al-Attas. 2001:168). The soul has relation to the bodies from the manifest of faculties or powers (*quwa*), that all these powers belong to the soul. Such as the power of nutrition (*al-ghadiyyah*), growth (*al-namiyyah*), and generation or reproduction (*al-muwallidah*).

Because of the differentiate of species, the soul is like the genus divided into three different souls which the three souls of human have each function and action, there are the vegetative (*al-nabatiyyah*), the animal (*al-hayawaniyah*) and the human (*al-insaniyyah*) or the rational (*al-nathiqah*) (Al-Attas, 1995: 148-149).

Therefore, according to Al-Attas this matter is a similar thought with Ibn Sina, which divided the soul into three aspects, the first is plants soul, to nutrition, to grow, and reproduced. The second is the animal soul, to move and to add the power of plant soul. And the third is the rational soul, when the plant and animal added by intellect and life with his intellect to think and to make his life perfect (Sayyed Hossein Nasr and Oliver Leaman, 1996: 237).

The specific powers of the animal soul are two powers, namely motivated and perceptive, which each of this power has two kinds, the motive power operates an action (*al-ba'ithah 'ala 'l-fi'l*) and other power provide its natural activity (*fa'ilah*). And the second specific soul is repetitive (*nuzu'iyyah*) which is directed by two sub faculty, there are the faculty of desire (*al-syahwaniyyah*), and the faculty of anger (*al-ghadabiyyah*) (Al-Attas, 1995: 149). The one who know himself clearly, he know his God as well as he know himself. Hence Al-Attas said, when human said "I", there is comes a place of knowledge. If human go to the truth, he will find the goodness. Because Allah described in holy Qur'an that the human is calm soul (*al-nafs al-mutmainnah*).

"The Holy Qur'an calls this state of the soul and tranquil soul (*an-nafs al-mutma'in*). The faculties of powers of the soul are like armies engaged in constant battles of alternate success. Sometimes the soul is drawn towards its intellectual powers and encounters the intelligibles whereby their eternal truths cause it to affirm its loyalty to God, and sometimes its animal powers drag it down to the lowest foothills of the bestial nature. This vacillation in the state of the soul is the state of the soul that censures itself (*al-nafs al-lawwamah*)."

 (Al-Attas, 1995:148-147)

The intellect has already abstracted them from the accidental attachment that are source from their nature, such as quantity, quality, space and position which is caused the intelligible form it is the reality that interpreted upon the soul (Al-Attas, 1995:150). Thus, the human have three souls such as the vegetative (*al-nabatiyyah*),

the animal (*al-hayawaniyah*) and the human (*al-insaniyyah*) or the rational (*al-nathiqah*). And intellect become the intelligible of meaning happen when the intellect and the aspect of soul related. It was caused the intellect make human different with the other creation.

b. As Source Of Knowledge

There are many sources of knowledge, but the basis of knowledge that from God, Allah was obtained from the common senses, true report (as on the truth otoritation), sound reason and the last is intuition (Al-Attas, 1989:34).

The common senses here doesn't mean by "sound reason", but it has two meanings, the first is the body sense like smelling, hearing, touching, seeing, and talking. Which makes some concept and does the intellection on it. And another meaning is the spiritual senses, representation, estimation, memorizing, return memorizes, and imagination. To make the sensory perception, to unite or to abstrac the meaning of it, to concepted the idea, to save and to intelligence (Al-Attas,1989: 34). It is the function of intellect, Al-Attas holds that intellect is the higher source of knowledge from experience (Al-Attas,1986: 131).

The knowledge must bring the human to the truth, not only from intellect aspect but also from the heart. Because the knowledge can make the human feel calm and with knowledge human will get the belief of their God.

"ilmu itu kepercayaan yang teguh dan tiada berubah di dalam kalbu. Ilmu adalah suatu gerak-daya ke arah penjelasan, penetapan dan penentuan. Ilmu itu pengikraran terhadap kebenaran. Ilmu itu i'tiqad menganai hakikat sesuatu seperti adanya. Ilmu mengakibatkan ketentrman diri. Ilmu itu merupakan peringatan, gambaran akal, renungan, pandangan batin. Ilmu adalah suatu sifat yang menghapuskan kejahilan, shak dan dugaan. Ilmu itu kenyataan sesuatu sesuatu dari pihak dirinya sendiri. Ilmu itu cahaya yang diletakkan oleh Allah Subhanahu Wa Ta'ala dalam kalbu. Ilmu itu gambaran rupa batin, faham atau makna dalam fikiran dan gerak daya yang membentuk perkara-perkara tersebut" (Al-Attas. 2001: 52).

Source of knowledge comes from the sensible (*mahsusat*) which connect to the spiritual senses, and then intelligible (*ma'qulat*) which connect to the rational proses and perfectible with the intellect (Al-Attas,1989: 36). Thus, there are two meanings of knowledge, the knowledge which knows all of the thing that is called by '*ilm*' and knowledge to know Allah and the absolutely of Allah which is called by '*ma'rifah*'. Al-Attas holds the '*ilm*' and '*ma'rifah*' are different as same as Al-Ghazali. '*ilm*' is knowledge which receive with ratio, and the '*ma'rifah*' is the knowledge of God or spiritual illumitaion (Al-Attas,1989: 22).

Thus, the intellect is the spiritual dimention which receive knowledge and make it intelligible (*ma'qulat*) in rational process. To get the highest knowledge it is the knowledge of God, which brought into the human belief of their God and obtained by human after doing much positive and goodness.

5. THE RELATION OF INTELLECT

a. Another Aspect of Soul

The intellect and the heart are important, because both of them are the essence of humanity, which become the place for knowledge of ilham and kashaf (*al-kasyaf*), in order to open the secret of reality which is covered from the sight of intellect and heart (Al-Attas. 2001: 54).

The first is the intellect which related into two meanings, the first is knowledge that placed in the heart, and the second is the spiritual substantion to know any knowledges. The second aspect is heart (*al-qalb*) that point out to the two entities, the first to clod of meat on the left of human organ. If it stopped, it will make the other senses will be stopped also. The other is to point to spiritual substance that has rabbaniyah and ruhaniyah character and so on for another aspect (al-Ghazay, n.y: 3-4).

There are a lot of good relation between intellect and heart as the source of knowledge, because Al-Attas said that the intellect, heart, thought and another way of thinking is the spiritual aspects to approve, to save in mind and to arrange the

knowledge in order to follow the assessment of their life (Al-Attas. 2001: 51). To be source of knowledge, from material or properly the immaterial knowledge, intellect needs heart to assist the activity. The knowledge is divided into two divisions, the first is to recognize knowledge from *wahyu*, *Sunnah* and *tanzil* which receives by soul, intuition, *marifat* and *kasyaf*. The second is knowledge that sourced from movement power of intellect which is researched by heart and experience (Al-Attas. 2001: 57).

Continuing to the third aspects is self (*al-nafs*), the first is point to the power of emotion (*ghadb*) and prevention of human. These powers are above the moving power which is appearing from the body, to create the positive or negative acts. This self has many characters, it is called by *al-nafs al-mutmainnah* when opposes the passion and to be closer to the creator, and called by *al-nafs al-lawwamah*, when we were careless to the God and do the bad things. And when human follow the passion and syaitan, it is called by *al-nafs al-ammarah bi al-su'*. And from this meaning, the intellects function is controlling the human self to unfollow the passion, because the passion brings the human into bad habits. Intellect is the one aspect of soul with the heart, spirit and self. the working system of intellect helped by these four aspect to complete the knowledge that achieve by senses for the first time.

b. Intellect as the locus of Intuition

While the intellect has a relation of intuition as a source of knowledge, as Al-Ghazali said that knowledge is ultimately in intuitive origin, which the intuition as the direct process and connected with it. When the human gets the knowledge from the sense at the first time, the intellect is continuing the senses work in another way, the intellect cannot be the perfect one and be the one to decide the knowledge and the matter of it. The intellect needs the intuition to continue the thing to be the truth knowledge. Like Iqbal said in his poem, From the domain of intellect Iqbal passed through with ease. At the station of intuition, That wise man was lost" (Masud-Ul-Hasan, n. y: 381-382)

“The intellect whose impetuous flame burns up the universe Learns from intuition, the art of illumination” “Intuition is the Perceptor of intellect, heart and vision Without Intuition religion is a mere idol house” (K.G. Saiyidain, 1992: 82)

The knowledge could be attained from the reason and experience which remain as valid channels of it, which the rational has merged with the intellect, but the reason and the experience are only in the transcendental order. In the spiritual experiences it can attain by the rationale that has merged by empirical. The spiritual experiences such as ‘inner witnessing’ (*shuhud*), ‘tasting’ (*dhawq*), ‘presence’ (*hudur*) and the other (Al-Attas, 1995: 183).

The definition of intellect and intuition, according to Iqbal resemble to Al-Attas definition of the intellect itself, like Al-Attas said

“In the same way that we do not confine reason to sensational elements, we do not restrict intuition to the direct and immediate apprehension, by the knowing subject, of itself, of its conscious states, of other selves like itself, of an external world, of universals, of values or of rational truths. We understand by intuition also the direct and immediate apprehension of religious truths, of the reality and existence of God, of the reality of existences as opposed to essences as, indeed, in its highest level intuition is the intuition of existence itself.” (Al-Attas, 1995: 119)

Both of them define that the intellect and intuition become as a source of knowledge, especially in metaphysical aspects that Iqbal called by love, but Al-Attas continue it to make intuition in order to know the existence of God. The intuition is about the values and the truth. The human can not bind the intellect on the senses, but on the contrary, intuition knows on the direct recognition without any mediator. But the intuition is higher than the another degree to know the religion, truth, reality and the God exists (Al-Attas, 1989: 37).

The intuition is not coming from any kind of human, the human who endures the life in the right way with the practice to the God Allah service, with sincerity. They will get the intuition with the most intellectually and has known the reality of God in the metaphysical system. The intuition which comes to the highest level, who will already approve it.

When the senses have trained to receive and interpret. This intuition is the level of the prophet and *Wali*. But to get this intuitively they also trained to involve themselves, senses, and intellects to know the truth (Al-Attas, 1989: 38-39). The intuition become the secret knowledge, it is the highest knowledge which come from God Allah because no one know when it come and become knowledge of human. and intellect help the intuition to think after it come to be the metaphysical knowledge.

6. INTELLECT AND ISLAMIZATION OF KNOWLEDGE

Al-Attas argues that knowledge is value laden nor value free as the concept of knowledge according to the Western (Al-Attas. 1992: 7). Al-Attas as the founder of Islamization of Knowledge's concept already observe the concept of knowledge in Western which has brought the confusion and skepticism. The Western use the knowledge which definite in the material aspect to find the reality and the truth. Whereas the basis of Islamic knowledge is metaphysics that lean on *wahyu* (revelation, tradition) support by intellect and intuition (Al-Attas, 1989: 33).

The concept of Islamization according to Al-Attas is the liberation of man from magical tradition, mythology, animism, national cultural tradition and secularism (Al-Attas,1993: 182). And also the liberation of spiritual aspect of man and back the human into the nature. It is meant that Al-Attas has two meanings of this concept the first Islamization to the external aspect and the second to the internal aspect.

Discussing about the Islamization of knowledge become important because Al-Attas give more attention the intellect. Al-Attas mention the elements and the key concept of Western that must keep on guard against in the first step of Islamization of knowledge, such as intellect, dualism, secular worldview, the doctrine of humanism and human existence (Al-Attas, 1995: 88). Hence the intellect becomes dangerously because of western make the intellect as their God to command them in every activity in their life.

As researchers written before, Al-Attas make the intellect in the high position to guide human in understand *wahyu* (revelation tradition) as Islamic worldview. Because the intellect related to the basis of Islamic metaphysics in line with revelation, tradition, intellect, experience and intuition (Al-Attas. 1986: 464-465). Hence the concept of Islamization of knowledge according to Al-Attas has two steps, the first to export the Western's element and the key's concept of knowledge and the second to import the Islamic aspect to knowledge (Al-Attas. 1992: 90-92).

To complete the step of his concept Al-Attas make the concept of Islamization of language. He argues the language become the basis of thinking, so the Islamization of knowledge become the Islamization of thought. Because within language, there is terminology, and terminology contains of concept which will understand by intellect (Al-Attas,1993: 42-43).

So Al-Attas use this term of intellect to be the answer of Western civilization, to correct the termynology which become the root of the problem of Western civilization. Intellect be the big one problem of knowledge and the way of thinking. Because the knowledge come to intellect and processed. To make the better human, if the knowledge come to human but never changed his attitude it as same as the knowledge never give human *hidayah*. And it is the wrong conclution which develop in Western.

7. CONCLUSION

The researcher concludes the concept of intellect, according to Al-Attas include four matters.. *The first*, Al-Attas defines the term intellect by 'binding' or 'withholding'. Intellect is the inner dimension or the human spirit when he calls 'I' it back to his soul such as 'intellect' (*'aql*) 'heart' (*qalb*), 'spirit' (*ruh*) and 'self' (*nafs*). The intellect means the unity of ratio and '*intellectus*' that difference with the Western that means intellect is a ratio which make the concept 'rationalism'. *The second*, the intellect has two aspects such as cognitive or theoretical intellect

(*'alimah*) and active or practical intellect (*'amilah*). This cognitive intellect have four aspect such as material intellect (*al-'aql al-hayulani*), possible intellect (*al-'aql al-mumkin*) or possessive intellect (*al-'aql bi'l malakah*) or intellect in action (*al-'aql bi'l-fi'l*), potential intellect (*al-'aql al-quwwah*), and acquired intellect (*al-'aql al-mustafad*) called by the holy spirit (*al-ruh al-Quds*) as the highest intellect for prophet, *'ulama* and *aulya'*. The third, the intellect function as the aspect of soul such as the vegetative (*al-nabatiyyah*), the animal (*al-hayawaniyah*) and the human (*al-insaniyyah*) or the rational (*al-nathiqah*). The intellect's function is to complete the rational soul to source of knowledge from the common senses, true report and sound reason. Intellect not only relate to the heart become the place for knowledge of *ilham* and *kashaf* but also self (*al-nafs*) as the power of emotion (*ghadb*). If this aspect controlled and trained it can receive the highest knowledge that is intuitive.

Hence the intellect as material and immaterial aspect of human that relate with another aspect such as heart, spirit and self. Finally, the researchers conclude that human without intellect as same as an animal which never think and never know the knowledge, and who do not know the knowledge can not be closer with their God. The intellect according to Syed Muhammad Naquib Al-Attas is one of basic concept of the Islamization of Knowledge project.

BIBLIOGRAPHY

- Al-Attas. Syed Muhammad Naquib. 1995. *Prolegomena To The Metaphysic of Islam*. Kuala Lumpur: ISTAC
- _____. Syed Muhammad Naquib. no year. *Islam Dan Filsafat Sains*. Bandung: Mizan
- _____. Syed Muhammad Naquib. 2001. *Risalah Untuk Kaum Muslimin*. Kuala Lumpur: ISTAC
- _____. Syed Muhammad Naquib. 1986. *A Commentary on the Hujjat Al-Shiddiq of Nur Al-Din I-Raniri*. Kuala Lumpur: Kementrian Kebudayaan
- _____. Syed Muhammad Naquib. 1992. *Konsep Pendidikan Dalam Islam*. cet IV. Bandung: Mizan
- _____. Syed Muhammad Naquib. 1993. *Islam and Secularism*. Kuala Lumpur: ISTAC.
- Al-Ghazali. 1964. *Miizan-Al-Amal*. ed. Sulaiman Dunya. cet I. Mesir: Dar Ma'arif
- _____. no year. *Ihya' Ulumuddin*. Juz III. Semarang: Griya Toha Putra
- _____. 1968. *Ma'arij al-Quds fi Madarij Ma'rifat al-Nafs*. Kairo: Maktabah al-Jundi
- Al-Hasan. Masud. no year. *Life of Iqbal. general account of his life*. book II. Pakistan: Ferozsono Ltd
- Amjad. Naumaha. 1992. *Psyche in Islamic Gnostic and Philosophical Tradition*. in Zafar Afaq Ansari. *Qur'anic Concept of Human Psyche*. ed. Islamabad. Islamic Research Institute Press
- Bakker, Anton and Achmad Charris Zubair. 1990. *Metodologi Penelitian Filsafat*. Yogyakarta: Kanisius.
- Cottingham. John. 1998. *A History of Western Philosophy: 4. The Rationalists*. New York: Oxford University
- Copleston. Frederick. S.J. 1964. *A History of Philosophy (Modern Philosophy)*. vol. 6. New York: Image Book
- Mansur. Mohammad. 2009. *Pandangan Al-Farabi Tentang Metafisika*. in *Esensia Journal*. Vol. 10. No. 2. Juli
- Nasr. Sayyed Hossein and Oliver Leaman. 1996. *History of Islamic Philosophy*. vol 1. Great Britain : Clays Ltd. St. Lves PLC
- Saiyidain. K.G. B.A.. M.Ed.. D.Litt. 1992. *Iqbal's Educational Philosophy*. Lahore: SH. Muhammad Ashraf