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Islamization of Western Social Contract Theory from the Perspective of Syed Muhammad Naquib al-Attas

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Abstract

The secular social contract as the basis of democracy gives birth to policies and laws that are far from religious principles and norms. For example, the legalisation of same-sex marriage and the legalisation of prostitution in most Western countries. This is certainly not in line with Islamic values and needs Islamisation. For this reason, this article aims to explain al-Attas' idea of Islamisation and social contract theory as an example, in order to become an alternative way of Islamic politics. Through literature research with a content analysis approach, it can be concluded that first, the Western social contract is based on an anthropocentric and secular paradigm. Second, the agreement between people with the general will becomes the determinant of policy, third, there is a need for Islamisation of social contract theory with the concept of bai'ah which has a theocentric or tawhidi paradigm, as an alternative way of Islamic politics

Kata Kunci

Islamisasi, Bai'ah, Kontrak
Sosial, SMN al-Attas

Abstrak

Kontrak sosial yang sekuler sebagai dasar demokrasi melahirkan kebijakan dan undang-undang yang jauh dari asas agama dan norma. Semisal kebijakan pembolehan pernikahan sesama jenis dan juga kebijakan legalisasi prostitusi disebagian besar negara Barat. Hal ini tentu tidak sejalan dengan nilai-nilai Islam dan perlu adanya Islamisasi. Untuk itu, artikel ini bertujuan memaparkan gagasan Islamisasi al-Attas dan teori kontrak sosial sebagai permissalannya, agar menjadi jalan alternative politik Islam. Melalui penelitian kepustakaan dengan pendekatan content analysis, dapat disimpulkan pertama, kontrak sosial Barat berlandaskan paradigma antroposentris dan sekuler. Kedua, kesepakatan antar

masyarakat dengan kehendak umum menjadi penentu kebijakan, ketiga perlu adanya Islamisasi teori kontrak sosial dengan konsep bai'ah yang berparadigma teosentris atau tawhidi, sebagai jalan alternatif politik Islam

Introduction

The social contract is a social-political theory mainly discussed in the demonstration era. This theory is considered the best applicative measure in enforcing human rights. Althien J. Pesurnay writes that the social contract is inseparable from human rights because the social contract functions to guarantee human rights fundamental principles.¹ It aligns with a statement from Zulfirman that refers to the *Universal Declaration of Human Rights* conference published in 2015.² He states that a social contract is a measure to implement fundamental human rights in the form of freedom.³ However, it is worth noting that social contract comes from the West, which contains liberal values and viewpoints. Ilyas Ba Yunus and Farid Ahmad explain that a

western theory is always influenced by their viewpoints regarding all matters that contradict Islamic values.⁴

The social contract in the West emerges based on the liberalism principle. It has been expressed by several western figures, such as Thomas Hobbes,⁵ John Locke,⁶ and John Jacques Rousseau.⁷ In the western social contract, individual or social freedom in all actions must be executed and provided by national institutions.⁸ It is because the social contract puts society as the absolute authority, where the collective agreement between the people is the highest voice that must be served.⁹ It then negatively affects the legal or legislation formulation. This impact is observed in several legal and law case studies produced from western country constitutions. For instance, the policy to legalize same-sex

¹ Althien John Pesurnay, "Kontrak Sosial Menurut Immanuel Kant: Kontekstualisasinya Dengan Penegakan HAM Di Indonesia," *Jurnal Filsafat* 31, no. 2 (2021): 202; Zatul Himmah Adnan, Noore Alam Siddiquee, and Jo Baulderstone, "The Perspective of Multi-Religious Society on Islamization Policy in Malaysia," *Asian Journal of Political Science* 24, no. 2 (2016): 7.

² Gross National and Happiness Pillars, "Universal Declaration of Human Rights," *United Nations*, 2015.

³ Zulfirman Zulfirman Zulfirman, "Kontrak Sebagai Sarana Mewujudkan Kesejahteraan Sosial," *Jurnal Rechts Vinding: Media Pembinaan Hukum Nasional* 6, no. 3 (2017): 403.

⁴ Ilyas Ba Yunus dan Farid Ahmad, *Sosiologi Islam Dan Masyarakat Modern* (Bandung: MIZAN, 1991), 54; Muhammad Imdad, "Melawan Liberalisasi

Pengetahuan Kontemporer; Menjajaki Kemungkinan Islamisasi Sosiologi Pengetahuan," *Jurnal Tawazun* 8, no. 1 (2015): 86.

⁵ Jean Hampton, *Hobbes and the Social Contract Tradition* (New York: Cambridge University Press, 1995).

⁶ Maegan Nation, "Locke's Social Contract: Is It Legitimate," *cla journal* 7, no. 2019 (1986): 85–95.

⁷ Jean Jacques Rousseau, "The Social Contract," *The Two Narratives of Political Economy*, no. December 2010 (2011): 87–94.

⁸ Nation, "Locke's Social Contract: Is It Legitimate," 85.

⁹ Christopher Bertram, *Routledge Philosophy GuideBook to Rousseau and the Social Contract*, *Routledge Philosophy GuideBook to Rousseau and the Social Contract* (London and New York: Routledge, 2004), 120.

marriage in the West was initially forbidden.¹⁰ Then, the policy to legalize prostitution in most Western countries was initially prohibited.¹¹ These two things explain that the national law is separated from religion because they have no place in the eye of religion. The social contract is fundamentally a secularization process, i.e.,¹² a process to create laws and constitutions contradicting religious values.¹³ Therefore, the western social contract problem is secularism and secularization by the effort to separate and eliminate religious roles in the country.

Syed Muhammad Naquib al-Attas then recognized it as the biggest threat for humans, i.e., a threat emerging and brought by western civilization via westernization or globalization.¹⁴ The secular Western viewpoint in the social and political sector must be kept from changing the Islamic population's viewpoint in their state life. In Islam, religion and the state are connected and inseparable. The effort to fight and prevent

secularism and secularization ideologies desired by the West is called the Islamization process by al-Attas and al-Faruqi.¹⁵ This concept is urgently required against western paradigms and theories because both things are filled with secular values and viewpoints. These viewpoints generate the *Loss of Adab* problem.¹⁶ Hence, Islamization efforts must be conducted to provide a new equivalent concept following Islamic values and teachings.

For this reason, this research aims to explain al-Attas's Islamisation ideas and social contract theory as an example, through library research with a content analysis approach,¹⁷ in order to become an alternative way of Islamic politics. This is done by applying the steps proposed by al-Attas, which will then become the equivalent of a new concept that is in line with Islamic teachings and human nature.

¹⁰ Hamid Chalid and Arief Ainul Yaqin, "Perdebatan Dan Fenomena Global Legalisasi Pernikahan Sesama Jenis: Studi Kasus Amerika Serikat, Singapura, Dan Indonesia," *Jurnal Konstitusi* 18, no. 1 (2021): 138.

¹¹ Hanafi Ramsi Muhammad Akbar Ridha, Yuli Nurhayati, "Perbandingan Hukum Terhadap Prostitusi Online Menurut Hukum Indonesia Dan Belanda," *uniska-bjm.ac.id* (2000).

¹² Syed-Muhammad-Naquib-Al-Attas, *Islam And Secularism* (Kuala Lumpur: ISTAC, 1993), 19.

¹³ Jajang Supriyatna M. Kholid Muslih, Munar Moh Shobirin, Netty Yuwanda, "Criticism of the Pro-LGBT's Misinterpretation of the Quranic Verses on the

Illegality of LGBT," *Jurnal Ushuluddin*, no. 8.5.2017 (2022): 21–25.

¹⁴ Syed-Muhammad-Naquib-Al-Attas, *Islam And Secularism*, 165; Abdul Wahid et al., "Islamisasi Konsep Etika Politik Niccolo Machiavelli," *Tasfiah: Jurnal Pemikiran Islam* 7, no. 1 (2023): 67.

¹⁵ Ghazi Abdullah Muttaqien, "Pandangan Syed Muhammad Naquib Al-Attas Tentang Islamisasi Ilmu," *Jaqfi* 2 (2019): 120.

¹⁶ Syed-Muhammad-Naquib-Al-Attas, *Islam And Secularism*, 105.

¹⁷ Imam Supriyogo and Tobroni, *Metodologi Penelitian Sosial Agama* (Bandung: Remaja Rosdakarya, 2003), 71.

The Islamization Concept of Syed Muhammad Naquib Al-Attas

Syed Muhammad Naquib al-Attas explained that it is a significant challenge facing the human race today, i.e., the challenge brought by Western civilization in the form of a secular perspective, science, society, and politics.¹⁸ Therefore, it is necessary to Islamize the socio-political field brought by the West, which will bring people to live in harmony with the philosophy of life or the correct view of life (Islamic worldview).¹⁹

Furthermore, Syed Muhammad Naquib al-Attas wrote the definition of Islamization that he initiated in one of his works entitled *Islam and Secularism*. He wrote: “Islamization is the liberation of human intellect from doubt, magical, mythological, animistic thought, and national-cultural tradition, secular thought opposed to Islam”.²⁰ In translation, Islamization is human liberation beginning with liberation from traditions containing

elements of magic, mythology, animism, nationality, and culture contrary to Islam and liberation from secular confines. From this definition, it can be seen that the Islamization focus offered by Al-Attas is centered on the paradigm of the worldview, which he calls the *Human Intellect*. Al-Attas’s focus is not unreasonable because he observed that current human conditions experience an epistemological crisis,²¹ which is part of the paradigm.²²

Syed Naquib also uses the phrase *Liberation* in defining his Islamization. It responds²³ to the definition of secularism developed in the West as proposed by Harvey Cox.²⁴ The liberation meant by al-Attas is human *liberation* from being confined to mythological beliefs, animism, nationality, and culture contrary to Islam and human *liberation* from secular confines that separate religion from all walks of life. Jaafar Sheikh Idris also understands the same thing, using a

¹⁸ Syed-Muhammad-Naquib-Al-Attas, *Islam And Secularism*, 165.

¹⁹ Hamid Fahmy Zarkasyi, “Worldview Sebagai Asas Epistemologi Islam,” *Islamia, Majalah Pemikiran dan Peradaban Islam* 2 (2005): 10–20.

²⁰ Syed-Muhammad-Naquib-Al-Attas, *Islam And Secularism*, 56; Muh. Bahrul Afif, “Epistemologi Islamisasi Ilmu Syed Muhammad Naquib Al-Attas,” *J-ALIF Jurnal Penelitian Hukum Ekonomi Syariah dan Sosial Budaya Islam* 7, no. 2 (2022): 111–112.

²¹ Syed-Muhammad-Naquib-Al-Attas, *Islam And Secularism*, 56.

²² Muhammad Muslih, *Filsafat Ilmu Kajian Atas Asumsi Dasar, Paradigma, Dan Kerangka Teori Ilmu Pengetahuan* (Yogyakarta: LESFI, 2019), 88; Ahmad

Shidqi Mukhtasor and Jeihan Kamilla Rizal, “A Critical Assessment on Kuntowijoyo’S Pengilmuan Islam in Reference To Islamization of Knowledge Educational Philosophy,” *Forum Paedagogik* 13, no. 2 (2023): 187–188.

²³ Syed-Muhammad-Naquib-Al-Attas, *Islam And Secularism*, 17.

²⁴ secularization as the liberation of man from religious and metaphysical tutelage, the turning of this attention away from other worlds and toward this one Harvey Cox, *The Secular City: Secularization and Urbanization in Theological Perspective*, *The Secular City: Secularization and Urbanization in Theological Perspective*, 2013, 21; Afif, “Epistemologi Islamisasi Ilmu Syed Muhammad Naquib Al-Attas,” 111–113.

different expression.²⁵ The Islamization postulated by al-Attas describes the various problems in every element of humanity today,²⁶ especially in the socio-political realm, which is currently hegemonized by the concept of a secular Western social contract. This problem requires a process of changing and changing the human perspective to the Islamic perspective.

The Islamization process initiated by al-Attas can be implemented through a two-stage scheme. The first stage is de-westernization, the process or stage of eliminating and disposing of secular elements from western social politics and social contract theory, which will impact the values derived from it.²⁷ It is necessary because social contract theory is not value-free. It can disseminate the ways and views of a nation's life.²⁸ Al-Attas emphasized that this process is an attempt to purify Islamic teachings from Western secular values, which in this case,

have colored and changed the permanent concepts in the perspective of the Muslim community. Western secular views are increasingly rampant with the rise of Muslim scholars consumed by the secular concepts offered by the West,²⁹ among them agreeing that there is a need to separate religious elements from knowledge, religious elements from the state, and apply secular rules. The challenge in this de-westernization process is to be carried out in detail to dismantle every key concept originating from Western civilization. These key concepts can be replaced with more established Islamic concepts.³⁰

Following the de-westernization process, al-Attas explained that the next stage is integration. In this case, al-Attas emphasized that integration incorporates key Islamic concepts into every modern science field or Western socio-political concepts, e.g.³¹ The concepts of *deen, Insan, Ilmu, Ma'rifah,*

²⁵ Taha J. Al 'Alwani, "The Islamization of Knowledge," *American Journal of Islam and Society* 12, no. 1 (1995): 81–101; Denizar Abdurrahman Mi'raj and Nissar Ahmad Yattoo, "The Islamization of Economic Systems: A Methodological Approach," *al-Uqud : Journal of Islamic Economics* 4, no. 1 (2020): 91.

²⁶ Hamid Fahmy Zarkasyi, "Worldview Islam Dan Kapitalisme Barat," *Tsaqafah* 9, no. 1 (2013): 31–35; Muh Saerozi, "Transformation of Villas to Mosques Social Impact of Islamization On The Government Center of Java In The Late 20th Century," *IJORER: International Journal of Recent Educational Research* 2, no. 1 (2021): 7.

²⁷ Irma Novayanti, "Islamisasi Ilmu Pengetahuan Menurut Pandangan Syed M. Naquib Al-Attas Dan Implikasi Terhadap Lembaga Pendidikan International Institute Of Islamic Thought Civilization (ISTAC)," *Al-*

Muta'aliyah 1 (2017): 81; Zaitun Ansor, "Syed Muhammad Naquib Al-Attas: Islamization of Knowledge by Developing Genuine Islamic Paradigm," *Jurnal Islamika* 4, no. 2 (2022): 79.

²⁸ Syed-Muhammad-Naquib-Al-Attas, *Risalah Untuk Kaum Muslimin, Angewandte Chemie International Edition*, 6(11), 951–952. (Kuala Lumpur: ISTAC, 1967), 49.

²⁹ Abdullah Ahmad an-Naim, al-Asmawi, Ali Abdi Raziq, Muhammad Arkoun, Nurcholis Majid, dll

³⁰ Syed-Muhammad-Naquib-Al-Attas, *Islam And Secularism*, 165–172.

³¹ Sholeh Sholeh, "Islamisasi Ilmu Pengetahuan (Konsep Pemikiran Ismail Raji Al-Faruqi Dan Syed Muhammad Naquib Al-Attas)," *Al-Hikmah: Jurnal Agama dan Ilmu Pengetahuan* 14, no. 2 (2017): 219.

adab, and various concepts born from the Islamic worldview.³² If this process has been carried out properly, it will have an impact on liberating the human mind from doubts and dichotomic attitudes in seeing all life elements and will remain in the corridor of the teachings of divinity. Hence, Islamization will discard thoughts related to secular science and replace them with Islamic equivalents or perspectives.³³

Previously, the concept of Islamization initiated by al-Attas was explained as his response to westernization occurring in the Islamic world. Similar to al-Attas, Ismail Raji al-Faruqi also realized this. He stated that the current condition of the Muslim ummah is at rock bottom in the order of nations concerning condition and situation. The Muslim ummah has been defeated, massacred, plundered, colonized, and exploited by the West. The Muslim community was then secularized and de-Islamized.³⁴ Realizing this, al-Faruqi also initiated the Islamization movement. He explained that Islamization is *to recast the whole legacy of human knowledge*

from an Islamic standpoint, to do so in such a way as to make the disciplines enrich the vision and serve the cause of Islam. Attempts to reconstitute the entire heritage of human knowledge from an Islamic viewpoint aim to make the new discipline enrich the vision and serve the goals of Islam.³⁵

Although his view resembles al-Attas' regarding the condition of the Muslim community, in terms of definition, al-Faruqi highlighted a different pattern in his focus on Islamization. If al-Attas mentioned the dimensions of the paradigm he put forward in his Islamization using the word *human intellect*, al-Faruqi used the word *human knowledge*, which needs to compile and rebuild a *consistent knowledge system with Islamic doctrines*.³⁶ The Islamization initiated by al-Faruqi is more likely to focus on compiling and rebuilding knowledge from an Islamic perspective.³⁷ Although there is a different focus between al-Faruqi and al-Attas, both use the same perspective in carrying out their Islamization process by returning to the Islamic perspective, which al-

³² Rakhmad Agung Hidayatullah Sujiat Zubaidi Saleh, Muhammad Taqiyuddin, "On Imam Ghazālī's Fard 'Ain and Fard Kifāyah: An Epistemological Approach," *Jurnal Ushuluddin* (2022): 51.

³³ Syed Muhammad Naquib Al-Attas, "The Concept of Islamic Education," *The keynote address delivered at the First World Conference on Muslim Education* (1980): 41.

³⁴ Ismail Raji Al-Faruqi, *Islamisasi Pengetahuan* (Bandung: Pustaka, 1984), 1; Coil Coil and Wedra

Aprison, "Islamisasi Pengetahuan Syed Naquib Al-Attas Dan Ismail Al-Faruqi," *Yasin* 3, no. 5 (2023): 834.

³⁵ Al-Faruqi, *Islamisasi Pengetahuan*, 38–39.

³⁶ Imtiyaz Yusuf, *Islam And Knowledge Al-Faruqi's Concept of Religion Islamic Thought*, I.B. TAURIS (London: I.B. TAURIS, 2012), 105.

³⁷ Lubab El Banan, "Islamisasi Ilmu Pengetahuan Perspektif Ismail Al-Faruqi," *Jurnal Al-Makrifat* 7, no. 2 (2022): 123.

Attas calls the *Islamic worldview*, while al-Faruqi calls *the standpoint of Islam*.³⁸

De-westernization “Critics against Western Social Contract”

In Islamizing this theory, researchers tend to use the idea of Islamization of al-Attas. Because researchers assess that what is presented by al-Attas has a more epistemological dimension and is simpler, the first step in this Islamization process is de-westernization.³⁹ In Al-Faruqi's concept, this is the sixth stage in Islamization, starting with a definitive elaboration regarding the meaning and key concepts of Western social contract theory, then continuing with criticism of the key concepts and impacts of social contract theory. Subsequently, the next step is to integrate or incorporate relevant Islamic concepts into social contract theory.⁴⁰ Al-Faruqi, in this case, calls it the process of analyzing Islamic treasures relevant to today's problems in stages seven and eight.

³⁸ Muhammad Taufik and Muhammad Yasir, “Mengkritisi Konsep Islamisasi Ilmu Ismail Raji AL-Faruqi: Telaah Pemikiran Ziauddin Sardar,” *Jurnal Ushuluddin* 25, no. 2 (2017): 112.

³⁹ Syed Muhammad Naquib Al-Attas, *Islam and Secularism* (Kuala Lumpur: Art Printing Work Side Bhd, 1993), 133; Nabila Huringiin and Halimah Nisrina Azfathir, “The Concept of Syed Muhammad Naquib Al-Attas on De-Westernization and Its Relevancy toward Islamization of Knowledge,” *Kalimah* 16, no. 2 (2018): 269–270.

⁴⁰ Sholeh, “Islamisasi Ilmu Pengetahuan (Konsep Pemikiran Ismail Raji Al-Faruqi Dan Syed Muhammad

Etymologically, the social contract combines two words in English, i.e., *social* and *contract*. *Social* is derived from the Latin *socialis*,⁴¹ meaning *allies, confederates, united*, and amalgamates several people. Social is also interpreted as a pleasant friendship with colleagues by interacting with each other between individuals or groups.⁴² Meanwhile, a *contract* is derived from an ancient France word *contracter* adapted from the Latin *contractus*.⁴³ Both have meaning, are attractive, summarize, haggle, and make a deal. It is more clearly interpreted as a binding agreement between two or more people.⁴⁴ From the language meaning, it can be interpreted that a social contract is an agreement or combination of correspondence of one or more people that bring pleasure. This meaning also explains that the surrender agreed upon by the social contract only aims to achieve physical pleasure and does not touch the metaphysical dimension.

In terminology, a social contract is an agreement between individuals, i.e., between

Naquib Al-Attas),” 219; Ahmad Nabil Amir and International, “Theory and Philosophy of Science Islamization,” *Almubin: Islamic Scientific Journal* 6, no. 2 (2023): 5.

⁴¹ socialis “<https://www.etymonline.com>,” 9/2/22.

⁴² Social “Merriam Webster.Com Dictionary,” 9/2/22.

⁴³ contractus “<https://www.etymonline.com>,” 9/2/22.

⁴⁴ 9/2/22 “Merriam Webster.Com Dictionary,” Contract.

the people and the king or authority, regarding each right and obligation.⁴⁵ A social contract acts as a component to regulate the rights and obligations of each individual based on mutual agreement. Meanwhile, in the study of social contract philosophy, it is interpreted as a legal and political basis, creating an obligation.⁴⁶ The social contract is a valid legal basis where all people must comply. The value of mutual agreement being the only value in the formulation of religious values is not at all a consideration, not even something that should be involved. From these definitions, secular dimensions brought by the social contract concept separate the role of religion from the country by eliminating religious values in formulating laws and constitutions. A western social contract is a secularization project with anthropocentrism dimensions by placing mutual agreement of the people as the primary source of law and eliminating the role of religion in state life.

After explaining the language background, one must consider the explanation of western figures. The author expresses at least three western figures focusing on social contract discussion. First,

Thomas Hobbes explains that social contract is the transfer of power from the people to the authorities through an agreement on regulations, “*alienation*” social contract theory.⁴⁷ Hobbes’ focus on the social contract is the power transfer to the authorities. However, the transfer agreed upon by Hobbes is one-sided because he can explain that the contract does not bind the authorities as with the people. He understands that the authorities are the holder of full authority.⁴⁸ The authorities are not obliged to act fairly or guarantee security. Hobbes then legitimizes the attitude of corrupt authorities for having absolute power free from any rules. The consequence of Hobbes’ social contract is the obligation of every society to obey its authorities, no matter how bad the decision and behavior.⁴⁹ Hobbes’ explanation regarding the social contract contrasts with the values of Islamic teachings. The surrender in the social contract is only one-sided and unfair. He also agrees with the arbitrary behavior of the leader that he considers an absolute authority free from any value, including the social contract itself. Hobbes’ social contract denies the existence of an

⁴⁵ Contract Social “Dictionary.Cambridge.Org,” 9/2/22.

⁴⁶ Simon Blackburn, “A Dictionary of Philosophy” (Oxford: Oxford University Press, 2016).

⁴⁷ Jean Hampton, *Hobbes and the Social Contract Tradition*, 3.

⁴⁸ *Ibid.*, 103.

⁴⁹ Manzoor Elahi, “Summary of Social Contract Theory by Hobbes, Locke and Rousseau,” *SSRN Electronic Journal*, no. April 2013 (2014): 2.

atheistic god because he considers the ruler or king to be the holder of absolute power.

Second, John Locke has a different definition from Hobbes Locke's definition of a social contract as the "*agency*" social contract theory is that the power of the authorities is borrowed from the community instead of a full submission from the community.⁵⁰ Locke made this definition to respond to Hobbes's description of the social contract that affirms the power of absolutism. Locke simplifies his discussion and clarifies the direction of the social contract, which he regards as an *agency* forming an institution or state to protect basic human rights and promote goodness.⁵¹ In Locke's description, he also provides clarity by calling it a community agreement in forming a state where people have the right not to hand over their affairs to incompetent authorities who fail to fulfill the agreement.⁵² The difference is only limited to the transfer of power; however, both Hobbes nor Locke do not involve religion in their concept. Locke also explains the formation of the state through a social contract only as a means to fulfill basic human rights and promote goodness.⁵³ However, Locke does not explain

what kind of goodness is being promoted and the good standards he conveys in his social contract. It means that the goodness value in the social contract is unclear due to no permanent equivalent as in Islam. Locke's social contract only agrees that society is the source of law and goodness and the people's voice must be a priority, while religious values and god do not have preferences as laws that shape the state.

Third, Jean Jacques Rousseau. He believes that a social contract is a process of handing over individual rights to the community in a complete form to allow each individual to have equal rights without any privileges, among others. Then, the community or institution rewards the handover by guaranteeing the safety and comfort of the individual in society.⁵⁴ Rousseau's definition later complemented the discourse on discussing social contract theory in the West. The issue of equality and equal rights for every human being is the driving force behind the urgency of establishing Rousseau's social contract. Rousseau also offers the freedom dimension in the social contract definition. The freedom of each

⁵⁰ Jean Hampton, *Hobbes and the Social Contract Tradition*, 3.

⁵¹ Nation, "Locke's Social Contract: Is It Legitimate," 85.

⁵² Elahi, "Summary of Social Contract Theory by Hobbes, Locke and Rousseau," 7.

⁵³ Nation, "Locke's Social Contract: Is It Legitimate," 85.

⁵⁴ Jean Jacques Rousseau, *Kontrak Sosial Alih Bahasa Sumardjo* (Jakarta: Airlangga, 1989), 14–16.

individual resting on the general will is an essential pillar of the social contract and has even become one of the vital points in the revolutionary movements in France and America.⁵⁵

The dimension of humanism is evident in Rousseau's definition of a social contract, the demand for freedom from the confinement of all kinds of laws becomes the basis of a social contract. The state that is present in the West is only a means for carrying out the general will of society as an implication of handing over public power to the state.⁵⁶ Furthermore, the state also only functions as an agency for implementing the will of the people because the people are the highest sovereignty in Rousseau's social contract.⁵⁷ From Rousseau's description above, it is revealed that the role of religion and god has completely disappeared in the social contract discourse, man becomes the new god in life because everything is based on the mutually agreed principle of freedom and general will. This means that the concept of the Western social contract is risky to apply to the concept of an Islamic state. Because it is affected by the

values of liberalism, secularism, humanism, and anthropocentrism, all of which seek to separate and even eliminate religion and god in human life.

Therefore, several points in the social contract must be Islamized because they are not in harmony with the principles of Islamic civilization. First, the Western social contract is oriented towards the happiness of materialism through agreements between individuals and those in authority.⁵⁸ Second, secular social contracts eliminate religion's influence as a source of law.⁵⁹ Third, the agreement in the social contract has an *atheistic* perspective because it considers the ruler or king to be the holder of absolute power, and the community is obliged to obey him.⁶⁰ Fourth, the social contract emphasizes anthropocentric humanism, the agreement of society as a source of law and goodness, while the values of religion and God do not have preferences as sources of law that make up the state.⁶¹ Fifth, the social contract makes the state a means of applying the freedom of each individual through the general will.⁶² Sixth, the social contract places society as the

⁵⁵ Elahi, "Summary of Social Contract Theory by Hobbes, Locke and Rousseau," 6.

⁵⁶ Rousseau, *Kontrak Sosial Alih Bahasa Sumardjo*, 15.

⁵⁷ Jaen Jacques Rousseau, "Jean Jacques Rousseau : The Social Contract , 1763" (1763): 87–94.

⁵⁸ Social "Merriam Webster.Com Dictionary," 9/2/22.

⁵⁹ Blackburn, "A Dictionary of Philosophy."

⁶⁰ Elahi, "Summary of Social Contract Theory by Hobbes, Locke and Rousseau," 2.

⁶¹ Nation, "Locke's Social Contract: Is It Legitimate," 85.

⁶² Rousseau, *Kontrak Sosial Alih Bahasa Sumardjo*, 15.

supreme sovereign who is free to agree to formulate state law.⁶³

Efforts to Islamize Western Social Contract Theory: Integration of Islamic Values

The first step of the de-westernization process concludes several key concepts that make up the Western social contract. First, the Western social contract only aims to achieve physical pleasure (the world) through an agreement between individuals and the authorities.⁶⁴ Second, the social contract eliminates the influence of religion as a source of law and only makes the social contract a legitimate source of law and politics.⁶⁵ Third, the agreement in the social contract denies the existence of an atheistic god because he considers the ruler or king to be the holder of absolute power, and society is obliged to obey them.⁶⁶ Fourth, the social contract makes community agreements a source of law and good values, while religious values and gods do not have preferences as sources of law that shape the state.⁶⁷ Fifth, the social contract makes the state a means of applying the

freedom of each individual through the general will.⁶⁸

After the process of de-westernization is carried out, the next step is incorporating Islamic concepts relevant to the term western social contract. In Islam, the concept of a social contract is contained in *Bai'ah*.⁶⁹ This concept is a comparison to social contract theory in the west, which is secular and irrelevant for inclusion in the concept of Islamic statehood. Thus, it is necessary to put forward this concept again as part of the Islamization of the socio-political field, especially the social contract theory.

Etymologically, *Bai'at* comes from Arabic, whose root word is ع ب ي and the word *بيعة* is a form of *isim marrah* from the word با ع which means giving an agreement to receive a mandate or succession, which can also be interpreted as obedience.⁷⁰ However, the word *بيعة* has the same root word as the word بيع which means buying and selling. In the Arabic oral dictionary, Ibn Manzur writes that *bai'at* and *baiy'* share the same concept as two parties who agree. In the study of *bai'at*, there

⁶³ Jaen Jacques Rousseau, "Jean Jacques Rousseau : The Social Contract , 1763," 87–94.

⁶⁴ social "Merriam Webster.Com Dictionary," 9/2/22.

⁶⁵ Blackburn, "A Dictionary of Philosophy."

⁶⁶ Elahi, "Summary of Social Contract Theory by Hobbes, Locke and Rousseau," 2.

⁶⁷ Nation, "Locke's Social Contract: Is It Legitimate," 85.

⁶⁸ Rousseau, *Kontrak Sosial Alih Bahasa Sumardjo*, 15.

⁶⁹ M Shoheh, "Al-Mawardi Dan Teorinya Tentang Kontrak Sosial," *Realita* 1, no. 1 (2004), <http://180.250.162.219/index.php/realita/article/view/16>.

⁷⁰ Ahmad Mukhtar Abdul Hamid Umar, *Mu'jam Al-Lughah Al-'Arabiah Al-Muâshirah* (Âlim al-Kutub, 2008), 273 juz 1.

is an agreement between the community or *ummah* with the leader or caliph. Meanwhile, *baiy'* has an agreement and agreement dimensions between the seller and the buyer.⁷¹ Agreements in trading activities are referred to as contracts or *ijab qabul*, the first pillar of sale and purchase (*baiy'*). *Ijab qabul* is valid if it shows willingness or pleasure between the two parties without bringing losses.⁷²

Bai'at is also a form of community willingness to hand over their affairs to the leader accompanied by obedience to the leader, with the leader guaranteeing justice and benefit both in religious and worldly life.⁷³ This dimension of language meaning then clarifies the relevance of meaning between *baiah* and the social contract in the form of dimensions of agreement and submission of giving the mandate of community affairs to the leader. Consequently, the leader is responsible for justice, benefitting the whole community in religious and world affairs. At this stage, there

is a clear difference between the *baiah* and the Western social contract.⁷⁴

In the Qur'an, nine editorials are contained in five surahs that explain the *baiah* meaning: Al-Baqarah 282 and 254, At-Taubah 111, Al-Hajj 40, Al-Fath 10 and 18, and Al-Mumtahanah 12.⁷⁵ Al-Baqarah 282 explains that the word *baiah* means buying and selling. Sya'rawi explained that this verse explains the law related to faith.⁷⁶ It is similar to Al-Baqarah verse 254. *Ba'iah* also means buying and selling, more precisely explaining that there will come a day when no one will be able to sell anything that is in him even though he has all the gold, all of that will be useless because that day is the day when there is no help except the help of Allah.⁷⁷ At-Taubah 111 also has the same meaning where *baiah* is interpreted as buying and selling. However, such activities are not merely limited to *muamalah* activities. Ibn Katsir explained that buying and selling in this verse emphasizes the divine dimension of humans who trade

⁷¹ Ibnu Manzur al-Anshari, *Lisaânul Arab* (Beirut: Dar al-Shâdir, n.d.), 25 Juz 1.

⁷² Shobirin Shobirin, "Jual Beli Dalam Pandangan Islam," *BISNIS : Jurnal Bisnis dan Manajemen Islam* 3, no. 2 (2016): 247.

⁷³ Ibnu Khaldun, *Mukaddimah Ibnu Khaldun Terj Masturi Irham, Malik Supar, Abidun Zuhri, Khazanah Intelektual Islam* (Beirut: Pustaka al-Kautsar, 1994), 374.

⁷⁴ Amir Sahidin Muhammad Fajar Pramono, Muhammad Sofian Hidayat, "Ibn Khaldun's Perspective on the Social Contract (Bai'at) and Its Implementation in

the State System," *Jurnal Ushuluddin* 32, no. 1 (2023): 85–99.

⁷⁵ Muhammad Fuad Abdul Baqy, *Mu'jam Al-Mufahras Li Al-Fazil Qur'an* (Beirut: Dar al-Fikr, n.d.), 173.

⁷⁶ Muhammad Mutawalli Sya'rawi, *Tafsir Al-Sya'rawi* (Kairo: Muthabi' Akhbar al-Yaum, 1997), 1212 Juz 2.

⁷⁷ Abu al-Fada` Ismail bin Umar bin Katsir, *Tafsir Al-Qur'an Al-Azim* (Kairo: Dar Thayyibah Li al-Nashr wa al-tauzi', 1999), 671.

with Allah, where Allah will buy them at a very high price in the form of heaven.⁷⁸

Furthermore, in Al-Fath 10, *baiah* is interpreted as a promise of allegiance to Allah's Messenger by being obedient to the apostle. It translates into obeying Allah in the *baitur ridwan*. Allah also confirms that punishments await whoever violates the allegiance to the Messenger of Allah.⁷⁹ Sayyid Qutub explained that the Messenger of Allah is the link between the believers and Allah, and this *baiah*, or pledge of allegiance, is a pledge of allegiance to Allah.⁸⁰ Furthermore, Al-Fath 18 explains the process of implementing the pledge of allegiance, the faithful pledge of allegiance to the apostle in the form of submission to submit to and obey the apostle under the auspices of God's law.⁸¹ A pledge of allegiance to the faithful community to the Messenger of Allah implies that Allah will provide peace and prosperity for the community.⁸²

Furthermore, in Al-Mumtahanah verse 12, Ibn Kathir explains this verse explains that the terms of initiation are not associated with Allah and not violating the Shari'a.⁸³ From the

explanation of the interpretations of the verses relating to *baiah*, the fields of meaning are interrelated, giving rise to a concept integral to divine values. In his treatise *ta'lim* book, Hasan al-Banna gives meaning to *baiah*, which later becomes the basis for implementing the *da'wah* that he initiated. According to him, *Baiah* means a deep understanding of Islam, *Baiah* is also interpreted as the implementation of sincerity, *Baiah* is the first step in charity, *Baiah* also means jihad, *Baiah* means a sacrifice agreement to obey, and finally, *Baiah* means a pledge, a promise of loyalty, either in the form of brotherhood or trusting the leadership and movement or *jama'ah*.⁸⁴

The field of meaning present in the word *baiah* then becomes the basis of the social contract present in Islam. Al-Mawardi explains in his book *al-Ahkam al-Sulthaniyah* that *baiah* is a process of taking support and loyalty from *ahl al-halli wa ahl al-aqdi*.⁸⁵ Meanwhile, Ibn Khaldun said that *baiah* is a pledge of allegiance or a contract for a person or group of people to hand over their affairs and the affairs of the Muslims to the leader,

⁷⁸ Ibid., 218.

⁷⁹ Ibid., 329.

⁸⁰ Sayyid Quthb, *Tafsir Fi Zhilal Al-Qur'an* (Jakarta: Gema Insani, 2000), 387–388.

⁸¹ Abu al-Fada` Ismail bin Umar bin Katsir, *Tafsir Al-Qur'an Al-Azim*, 339.

⁸² Quthb, *Tafsir Fi Zhilal Al-Qur'an*, 395.

⁸³ Abu al-Fada` Ismail bin Umar bin Katsir, *Tafsir Al-Qur'an Al-Azim*, 95.

⁸⁴ Maghfiroh, "Konsep Bai'at Dalam Al-Qur'an" (Universitas Islam Negeri Sunan Ampel Surabaya, 2021), 23.

⁸⁵ Ibnu al-Hasan Ali Muhammad bin Habib al-Mawardi, *Al-Ahkam Al-Sulthaniyah* (Kuwait: Maktabah Dar Ibnu Kutaibah, 1989), 22.

accompanied by a feeling of not wanting to take over this power.⁸⁶ Furthermore, Ibn Khaldun provides a new dimension in describing the *baiah*, which is then referred to as a description of the social contract. He said that *baiah* is a contract between a leader and the community which then becomes a condition for the continuation of religious and state affairs concerning agreement and submission made by the community to the leaders based on obedience to Allah by carrying out the Shari'a.⁸⁷

Al-Attas explained that the ummah and state administration's purpose is to worship Allah by being guided by the value of Allah's law in the form of shari'a.⁸⁸ The urgency of the contract that exists in society between the ummah and the leader is not the main contract in Islam. The main contract is a human contract with God in consequence of full devotion and servitude to Allah and a sense of trustful responsibility as Allah's vicegerent on earth.⁸⁹ Thus the social contract, in this case, must be in line with obedience to God

manifested by the practice of Shari'a and include *deen* in the state order because the purpose of being a state is a means of worship to get closer to Allah.⁹⁰

In Islam, a leader, king, or government is not an absolute ruler. Al-Attas emphasized that absolute power and leadership are God's power over everything that exists metaphysically and materially in nature.⁹¹ Humans are only given the mandate to carry out their duties as caliphs on earth, who then carry out this task in the way Allah has sent down, i.e., Shari'a.⁹² It differs from the western social contract, which also agrees to absolute power and accommodates freedom without value. *Baiah* in Islam places sharia as a critical element in the course of the social contract of the *ummah* and leaders. Shari'a talks about state issues and has comprehensive discussions on every aspect of human life because the purpose of Shari'a is to bring happiness to humans, improve human beings,

⁸⁶ Khaldun, *Mukaddimah Ibnu Khaldun Terj Masturi Irham, Malik Supar, Abidun Zuhri*, 372.

⁸⁷ Ibnu Khaldun, *Diwan Mubtadi' Fi Tarikh Al-'Arabi Wa Al-Barbari Wa Min 'Ashirahum Min Dzawi Sya'Ni Al-Akbari* (Beirut: Bait al-'Afkâr al-Dauliyah, 1988), 107.

⁸⁸ Syed Muhammad Naquib Al-Attas, *Prolegomena To the Metaphysics of Islam* (Kuala Lumpur: ISTAC, 1995), 56; Septian Aristhya, Rachmat Soe'oad, and Khojir, "Islamization of Science in the Era of Society 5.0 (Study of the Thought of Ismail Raji Al-Faruqi and

Syed Naquib Al-Attas)," *Al-Mutsala: Jurnal Ilmu-Ilmu Keislaman dan Kemasyarakatan* 4, no. 2 (2022): 192.

⁸⁹ Syed-Muhammad-Naquib-Al-Attas, *Risalah Untuk Kaum Muslimin*, 84.

⁹⁰ Faizin Faizin, "Integrasi Agama Dan Sains Dalam Tafsir Ilmi Kementerian Agama RI," *Jurnal Ushuluddin* 25, no. 1 (2017): 27.

⁹¹ Al-Attas, *Prolegomena To the Metaphysics of Islam*, 55.

⁹² Ibid.; M. Thoriquul Islam and Elvan Tedio Fawaz, "Islamization Of Knowledge In Qur'anic Perspective," *Studia Quranika* 2, no. 1 (2017): 25–26.

and facilitate all human affairs in all matters.⁹³ Ibn Khaldun also explained that the Shari'a could not conflict with the laws of nature because the Shari'a has the characteristics of guarding, protecting, and avoiding conflicts.⁹⁴ In this way, it is understood that sharia in *baiah* is a necessity that can never be separated in human life.

De-westernization then explains the point that needs to be replaced in western social contract theory. First, the Western social contract is oriented towards the happiness of materialism through agreements between individuals and those in authority.⁹⁵ This orientation then needs to be replaced where the concept of *baiah* Islam explains that agreements and submissions made by the community to leaders are based on obedience to Allah by carrying out Shari'a not only focused on material happiness because state administration is a means to worship Allah by referring to the values of Allah's law in the form of Islamic law.⁹⁶ Second, the social contract is secular, eliminating religion's influence as a source of law.⁹⁷ This matter

must then be replaced where in the *baiah* it is clearly stated that religion is the legitimate and main source of law as the basis for other laws because *baiah* is a pledge of allegiance and is a pledge of allegiance to God.⁹⁸ Third, the agreement in the social contract has an atheistic perspective because it considers the ruler or king to be the holder of absolute power and the community is obliged to obey him.⁹⁹ It is contradictory and not harmonious with Islam, so it must be replaced. In Islam, a leader, king, or government is not an absolute ruler. Al-Attas emphasized that absolute power and leadership are Allah's power over everything that exists metaphysically and materially in nature.¹⁰⁰

Then the fourth point, the social contract, emphasizes anthropocentric humanism where only community agreement is a source of law and good values.¹⁰¹ In terms of community agreement, it must be based on the Shari'a, which refers to the Qur'an and Hadith, because these two things are the basis and principle in formulating laws and values in Islam.¹⁰² Fifth, the social contract makes the

⁹³ Ali Muhammad Al-Shallabi, *Negara Islam Modern Menuju Baldatun Thayyibatun Wa Rabbun Ghafur* (Jakarta Timur: Pustaka al-Kautsar, 2017), 240.

⁹⁴ Khaldun, *Mukaddimah Ibnu Khaldun Terj Masturi Irham, Malik Supar, Abidun Zuhri*, 346.

⁹⁵ Social "Merriam Webster.Com Dictionary," 9/2/22.

⁹⁶ Al-Attas, *Prolegomena To the Metaphysics of Islam*, 56.

⁹⁷ Blackburn, "A Dictionary of Philosophy."

⁹⁸ Quthb, *Tafsir Fi Zhilal Al-Qur'an*, 387–388.

⁹⁹ Elahi, "Summary of Social Contract Theory by Hobbes, Locke and Rousseau," 2.

¹⁰⁰ Al-Attas, *Prolegomena To the Metaphysics of Islam*, 55.

¹⁰¹ Nation, "Locke's Social Contract: Is It Legitimate," 85.

¹⁰² Al-Attas, *Prolegomena To the Metaphysics of Islam*, 56.

state a means of applying the freedom of each individual through the general will.¹⁰³ This point must also be replaced because the state is a means to form a civilization that has the value of worshiping Allah and holds fast to the values of Allah's law in the form of the Qur'an and hadith.¹⁰⁴

Furthermore, after going through the process of de-westernization and integration of Islamization, it will eventually produce a new equivalent concept in the dimension of the social contract. Firstly, the Western social contract with an anthropocentric, secular paradigm that agrees that human power is absolute must be replaced with the concept of *baiah*, which has a theocentric or *tawhidi* paradigm.¹⁰⁵ Absolute power belongs only to God and not to humans. Second, the Western social contract, which places people's agreement as the main pillar of constitutional law, must be replaced by one based on sharia which then forms the basis of the agreement. Third, the Western social contract agrees to freedom as the foundation of the state, so the state is only a means of facilitating this freedom. It has to be replaced with the equivalent of state values in Islam based on the realization of worship to Allah. Hence,

what is decided by the state will be able to bring benefit to all human beings.¹⁰⁶

Conclusion

Secularization is a major challenge for humans, especially Muslims today. The secular Western perspective has changed the key concepts of human life so that they run away from their nature. In line with this, there must be efforts to fortify and prevent this perspective from infiltrating the Muslim community, and an intellectual reform movement is needed with efforts to criticize and trace key Western scientific concepts and then replace them with key concepts in Islam or what is called the Islamization of secular Western concepts. In this case, western political concepts, such as the social contract, are also inseparable from secular values, so they need to be reviewed using an Islamic worldview. The social contract is a Western socio-political concept requiring secular values far from Islamic values. This theory places freedom and power that only aims to satisfy worldly satisfactions. The agreement offered by the social contract only touches on the human dimension and does not involve

¹⁰³ Rousseau, *Kontrak Sosial Alih Bahasa Sumardjo*, 15.

¹⁰⁴ Al-Attas, *Prolegomena To the Metaphysics of Islam*, 56.

¹⁰⁵ Abdul Mukti Ro'uf, "Contemporary Islamic Thought Paradigm in Understanding Turâth and Modernity," *Jurnal Ushuluddin* 26, no. 2 (2018): 167–170.

¹⁰⁶ Al-Attas, *Prolegomena To the Metaphysics of Islam*, viii.

religion in the process, which has implications for laws and regulations in secular countries.

The Islamization of the social contract then gave birth to a new concept equivalent in socio-political discourse related to this theory. Firstly, the Western social contract with an anthropocentric, secular paradigm that agrees that human power is absolute must be replaced with the concept of *baiah*, which has a theocentric or *tawhidi* paradigm. Absolute power belongs only to God and not to humans. Second, the Western social contract that places people's agreement as the main pillar of constitutional law must be replaced by one based on sharia which then forms the basis of the agreement. Third, the Western social contract agrees to freedom as the foundation of the state. Thus, the state is only a means of facilitating this freedom. It has to be replaced with the equivalent of state values in Islam based on the realization of worship to Allah. Hence, what is decided by the state will be able to bring benefit to all human beings.

Islam is a perfect deen by having many concepts as life equivalents in all aspects and scientific fields, including socio-political. One of the relevant *baiah* concepts is used to Islamize social contracts in terms of the urgency of Shari'a to become an integral link between humans and God. The dimensions of the meaning of *baiah* in the Qur'an then

convey a clear concept relevant to responding to the problem of the western social contract. *Baiah* is interpreted as a deep understanding of Islam, as the implementation of sincerity, *baiah* as the first step in charity, *baiah* also means jihad, *baiah* means a sacrificial agreement to obey God, and finally *baiah* means a pledge, a promise of loyalty to the messenger, which is the embodiment of a pledge of loyalty to God.

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