



---

## **Concept of Tawhid-based Science According to Buya A.R. Sutan Mansur**

**Imron Baehaqi**

Ibn Khaldun University Bogor, Indonesia

baihaqy2001@yahoo.com

**Saeful Anwar**

Ibn Khaldun University Bogor, Indonesia

saefulanwar60@gmail.com

**Abas Mansur Tamam**

Ibn Khaldun University Bogor, Indonesia

abas@uika-bogor.ac.id

**Ibdalsyah**

Ibn Khaldun University Bogor, Indonesia

ibdalsyah@uika-bogor.ac.id

*Received: 10-08-2023      Reviewed: 20-08-2023      Accepted: 30-08-2023*

### **Abstract**

This study aims to describe the concept of tawhid-based science in the perspective of Buya AR Sutan Mansur. The method used in this research is a type of qualitative research in the form of Library Research by conducting descriptive data analysis. The results of this study found that the concept of science initiated by Buya AR Sutan Mansur is the concept of tawhid-based science, namely the belief in Allah alone, both in the aspects of creation, worship, names and His attributes. In addition, this study also found that Buya AR Sutan Mansur saw the importance of the position of knowledge as the main tool in carrying out all work, especially in implementing the values of tawhid. In addition, he also classified knowledge into two parts, namely the science of belief and the science of ainul belief. Likewise, it was also found about his concept regarding how to obtain knowledge. According to him, knowledge can be obtained through two things, namely through thought and inspiration. In the context of Islamic education, the concept of knowledge of Buya AR Sutan Mansur has a great influence in efforts to achieve the goals of Islamic education, namely to produce students who have faith, devotion and noble character. Buya AR Sutan emphasises the importance of tawhid-based science, because if it is not based on tawhid what happens is damage and decline. According to him, knowledge without tawhid or faith in Allah will cause humans to forget themselves and neglect their obligations and goals in life.

**Keywords:** Concept of Science, Tawhid-based, A.R. Sutan Mansur

### **Introduction**

The position of tawhid as the core of Islamic teaching is a final matter that cannot be denied. Tawhid becomes the basis of every aspect of human life, including the concept of science in Islamic education should be based on the belief of tawhid, so that knowledge provides benefits, especially as a way to bring each owner closer to Allah SWT, benefit himself, his family and benefit the development of a superior and civilized people.

On the other hand, the position of knowledge itself is considered so high and noble in Islam. Hence, it is inevitable that there is a concern that the concept of knowledge being taught is corrupted. If the concept is wrong, it will have an impact on many things, especially

on the impact on thought, speech and action. It is not even possible to cause misguidance, damage and loss to human life, whether personal or collective.

A leading Muslim intellectual, Ismail Raji al-Faruqi, asserted that the toughest task facing Muslims in the 15th century AH was to solve the problem of education (Al-Faruqi, 1995). In 1977, three hundred and thirty (330) Muslim scholars attended the First International Conference on Islamic Education in the Holy city of Makkah, Saudi Arabia. These scholars realized that the traditional Islamic education system was under great challenge, especially in the West, which manifested itself in books, courses and teaching methodologies. (Ardiansyah, 2020)

An educational figure, as well as a Muslim politician, M. Natsir emphasized the importance of education based on tawhid, because the purpose of education in Islam is to form a strong Muslim personality. This is because M. Natsir put tawhid as the foundation of education. He made tawhid as the principle as well as the driving force (spirit) of life. However, on the other hand, M. Natsir wanted the integration of education so that Muslims mastered their religion well, while on the other hand not being left behind in global competition. He did not want Muslims to only study "general" sciences and be blind to religion which would cause them to not know the real mission of life based on Islamic guidance. (Husaini, 2021)

It is recognized that Islamic education currently faces various complex problems and challenges. For example, it is related to the concept of science that is more inclined to the westernization of secularism, liberalism, pluralism and the like. In fact, there have long been efforts and roles from liberals to secularism religious sciences, including through the deconstruction of sharia, challenging the authority of revelation, the hermeneutic method to replace the science of interpretation and so on. (Handrianto, 2019)

Many higher education institutions are now applying orientalist thinking to Islamic studies. The phenomenon of adopting a postmodernist way of thinking that carries the doctrines of liberalism, pluralism, relativism, nihilism, gender-feminism, humanism, and so on has been widely glorified. For example, there is a secular view that claims that science is neutral.

However, science is not neutral, but always contains certain values and worldviews. This means that in the Islamic concept, science is clearly not neutral, because science is a gift from Allah S.W.T.. In fact, knowledge is also the nature of Allah itself. Science has a clear purpose and function, namely - in addition to understanding and managing nature - also to recognize and worship Allah S.W.T. (Husaini, 2013)

Based on the various problems mentioned above, it is interesting to study the importance of the concept of tawhid-based science in the perspective of Buya AR. Sutan Mansur, a scholar, da'i, leader and educator from Maninjau, West Sumatra. He is a person who not only speaks at the concept level, but also as an educational practitioner. Given that his time, energy and thoughts and even his wealth have been used a lot for the advancement of the ummah through da'wah and Islamic education.

## **Research method**

This research method is a method used to determine the conclusion of a text. Or in other words, content analysis in this study wants to reveal the manifested and latent ideas of the author. Therefore, the purpose to be achieved, this research falls into the category of descriptive research type. In terms of approach, this research uses a qualitative approach through the method of literature study and analysis. The library research method in this research is used for data sources, namely several books by Buya AR Sutan Mansur such as Tauhid Membentuk Pribadi Muslim, Jihad, and Ruh. The data collection techniques in this scientific work are documentation techniques, searching for data or theories that are relevant to the questions that formulate the research problem. The data obtained in the form of library materials are then processed and analysed critically and in depth to support propositions and ideas that exist from various references (Haryanto, 2017). The data is then analysed with a method that can be called the content analysis method.

## **Result and Discussion**

In this discussion, the author will explain the concept of knowledge according to Buya AR. Sutan Mansur which includes five main aspects, namely: understanding and position of tawhid, the nature of human knowledge, classification of knowledge, methods of teaching knowledge, and tawhid-based science.

### **The Meaning of Knowledge and Its Position**

Buya A.R. Sutan Mansur means that knowledge is the main requirement for the implementation and the success or failure of an affair depends on the presence or absence of knowledge about what is taken care of. According to him, knowledge is only kufu with humans and it is in knowledge that human excellence. A human being who does not like knowledge is not a human being. In everything that is done there must be knowledge, and knowledge can only be learned (Mansur, 1963). This is as stated by Imam Sha'fii: "Whoever wants the world should do it with knowledge. Whoever wants the hereafter, and then it should be with knowledge. Whoever wants both, then let it be with knowledge."

Allah S.W.T. says, "Allah took you out of your mother's womb knowing nothing." (QS. An-Nahl: 78). Once man arrived on earth, Allah gave him the opportunity and preparation to receive knowledge, so knowledge is in accordance with the basis of human nature. People who do not like knowledge are very ignorant, even though ignorance is not in accordance with humans and every ignorance must be dispelled.

Buya A.R. Sutan Mansur divided knowledge into two types. Firstly, the knowledge of what is visible or real (ash-syahadah). Second, the knowledge of something that is imagined, but not seen (occult science). According to him, the greatest of the two kinds of knowledge is the knowledge of the imagined, which does not show itself but appears, it enters into the feelings to become the contents of the heart. The opposite is that which is visible in the external world but is absent in the heart, and when viewed through the lens of knowledge it does not exist, only its shadows. (Mansur, 1963)

Buya A.R. Sutan explained about one of the attributes of God, namely Alimun (All-Knowing), as well as how God leads (regulates) this nature. He quoted one of the verses of the Qur'an, Surah al-Hasyr verse 22. "He is God, there is no God but Him, Knowing the unseen and the manifest, and He is the Most Merciful."

According to him, the above verse explains the nature of God and it illustrates how God leads this nature. "God owns and controls everything, there is no god besides Him. He is the one who has full power, everything else is His creature. (Mansur, 1963)

"By His attribute of knowing all that is unseen and all that is manifest, He is in charge of this world and therefore nature is in order; everything runs according to measure and calculation (kadar), grows and moves bringing stability and security that always leads to the goal and bows down to God's leadership consciously or unconsciously. Also, by His attribute of knowing all that is unseen and real, it is always under His supervision (control), nothing is forgotten and hidden." (Mansur, 1963)

The creation of the universe as well as regulating it with full order, according to Buya A.R. Sutan Mansur, is due to the existence of another attribute of God, namely the feeling of compassion. "God's leadership is imbued with a sense and feeling of compassion which is the basis of His leadership. He takes care of nature so that it gives birth to affection so that everything becomes useful, useful and brings pleasure and with the affection He takes care of this nature so that all feel love and affection. He has planted in the hearts of creatures the spirit of compassion so that they live in love with each other and help each other.

Buya AR. Sutan Mansur gave hope for constructive advice to Muslims, especially leaders to be able to understand and practice the messages and lessons contained in the verse, namely: First, connect yourself with God who has absolute power by devoting yourself to Him and asking for guidance, leadership, help and energy from Him, release yourself from the power of influence that is not God. Second, acquire knowledge. If it is about tangible knowledge by one's own efforts, if it is about the unseen by keeping oneself pure, and asking Allah for guidance because the unseen belongs to Him. Thirdly, move everything with compassion (using rules and limits) with the aim of generating love.

In his view, knowledge is the main and strategic tool in carrying out every deed, speech and action. Especially in implementing the values of tawhid, knowledge is the tool. However, if the knowledge that a person has is used without the basis of faith in Allah or the values of tawhid, then what happens is loss, damage and humiliation, either for himself or for others. As he said, "Knowledge is the main tool in carrying out all work, also in the implementation of tawhid. But if you have used it, it will kill you; and it will not cause any good, it will cause a widespread and severe shock." In corroborating his opinion, Buya cited a verse from the Qur'an, Surah al-Mujadalah verse 11. "Allah raises the degree of those who believe and those who have knowledge to a high degree."

According to him, the verse promises to give a high position to those who believe and have knowledge, where the degree will be achieved when the use is appropriate and balanced. If a knowledgeable person is wrong in the use or practice of his knowledge, then he will fall deeper than the fall of a fool. As the following saying goes,

*"Setali pembeli kemenyannya  
Sekupang pembeli ketaya  
Sekali lancung ke ujian  
Seumur hidup orang tak percaya"*

In essence, in addition to science there must be balance. Balance is the basis of safety and perfection, meaning that everything must have rules and limits, not just be free. And to

achieve that balance people must return to the main nature. This means that the main nature is the goal or level of tawhid which includes, knowing, and getting acquainted, realize and realizing.

### Human Knowledge Level

With regard to science, are humans able to know everything that is real and everything that lives? What is the level of knowledge that humans have? Then Buya A.R. Sutan Mansur gave the answer that humans will not be able to know everything, because humans are weak, have shortcomings. He argued that to know everything is certainly not, because human strength is not able to accept it as a whole, and humans will not be human if they are perfect, because with their shortcomings, humans will continue to strive to achieve perfection. The knowledge that human beings can achieve is only a little, the higher human knowledge the more he knows that he is still stupid and knows too little.

His opinion which asserts that the level of knowledge possessed by humans is small seems to be based on the words of Allah S.W.T. in the Qur'an Surah al-Isra which translates as follows: "You have not been given knowledge except a little." Therefore, it is not appropriate for humans to be haughty and arrogant. Therefore, Buya A. R. Sutan Mansur provides criticism or warnings for people who like to boast about their knowledge. As his statement is as follows:

*"Therefore, in matters of knowledge, people do not feel arrogant. Indeed, there are also people who, because they have a little knowledge, feel arrogant and haughty, but that is only because they have a limited understanding of knowledge so that they forget the land. People who are so little tempted are already in a state of confusion, already like an empty beg, the more empty the louder of loudly. We humans will be able to receive knowledge according to the level of endurance we have to receive it. So when it comes to knowing the real, this human being does not need to be told to know it because he has enough endurance to receive it and he will try himself to achieve it."*

*"As for the occult science, it belongs to God. Whenever a person has the knowledge of the unseen, then God will grant him the unseen. It lies in maintaining the purity of the soul. In addition, he must realize that with God's wisdom, he can cultivate extraordinary circumstances in order to reveal hidden supernatural items in His knowledge as "Alimul Ghaibi." For example seeing the greatness, extraordinary and violent actions of people like Hitler, Mustafa Kamal in this twentieth century our minds are drawn to the question of why this is so."*

*"Is the greatness of Hitler or Mustafa Kemal due to their mothers and fathers, or to their homeland, or to something else? It is possible to conjecture about the cause of the event, but the real cause lies in the supernatural thing behind the event, namely that people like Mustafa Kemal and Hitler were created by God 'Alimu al-gaibi to create the age to come. Indeed, behind everything is the power of God whose nature will change the situation."*

The above information shows that A.R. Sutan Mansur also criticized world figures known for their arrogance, namely Hitler and Mustafa Kemal who lived in the twentieth century. Because the level of human knowledge is small and limited, he conveyed two suggestions that are important to get our attention. Firstly, take knowledge and do not be arrogant. Secondly, live the nature of affection (arrahaman) with other human beings. This

trait guarantees luxury or other creatures in the sense that we must love and care for all of them. In his view, reviving the nature of compassion is by rule and determining its limits. This is because what is called pity is limited pity. There is no mercy if there is no limit. (Mansur, 1963)

### **Science Classification**

In terms of the level of knowledge, Buya AR. Sutan Mansur classifies knowledge into two types, namely the Science of Yakin and the Science of Ainul Yakin. The Science of Yakin is not the same as ordinary knowledge. Because if the knowledge is still in the head, even though it has been spinning around in the head, it is not called the Science of Conviction because it has not gone down to the heart and is not yet stable. But if the knowledge has gone down to the heart and is firmly established, then it is called confident knowledge. For example, the knowledge of techniques that are only used when needed and not used when not needed. This is called knowledge. If knowledge is used in life and carried with it to death, then it will reach the level of the Science of Conviction. And then this Science of Conviction will step up to the level of 'Ainul Yakin. (Mansur, 1982)

Here, Buya AR. Sutan Mansur assures that if faith has deepened to the level of sure knowledge above haqqul yaqin, then it can grow knowledge that is able to solve the secrets stored in the Qur'an. And to be able to understand and explain the meaning contained in the verses in the Qur'an, AR. Sutan Mansur emphasized the importance of the learning process, namely the need to study ways or methods to explain the contents of the Qur'an in terms of psychology (Mansur, 1982). That is, in the perception of Buya AR. Sutan Mansur, to be able to understand and explain the contents sometimes in the Qur'anic verses, among other things, it is necessary to approach psychology.

*"I was one of those boarding school students who felt disappointed after I learnt religious knowledge from my teacher, my father-in-law, Dr Haji Abdul Malik Karim Amrullah. One day in the presence of my teacher, I respectfully sat down and asked: "How am I, the more knowledge I get, the emptier my chest becomes, and the wrath of Allah is the only thing I get". My teacher replied: "I don't know, that's your own business with your Lord." I was silent and thought that my parents did not understand. Decades later, I myself explained in front of him, my teacher, because I had no other teacher besides him. I explained it to him. He was dumbfounded. In front of his own brother, he recognised the truth of my statement that knowledge can be acquired by the mind or inspiration. But the mind can change while inspiration does not, it is fixed. Besides, we need to look at history first.*

From the personal story and statement of Buya AR. Sutan Mansur, he explained two ways of how knowledge is obtained. According to him, knowledge is obtained through thought and inspiration. As for knowledge obtained by the process of thinking, then knowledge can change. Whereas knowledge obtained through intuition or inspiration, then the knowledge does not change. In strengthening his opinion, Buya A.R. Sutan Mansur took a historical approach. According to him, history means the journey of the people, especially the people under the leadership of the Prophet S.A.W. The history of the Prophet Muhammad S.A.W. began when he was more than 40 years old; on the 17th of Ramadan when he first received revelation, in a scary cave, came the angel Gabriel who resembled a man. He came

and said: "Iqra" (read!) to which the Prophet replied: "Ma ana bi qari" (I am not a good reader). The angel then embraced the Prophet with a very tight embrace, so that the Prophet's body became tired and his face turned pale.

In that weak state, the angel said again: "Iqra (read!), so the Prophet replied with the same answer, "Ma ana bi qari (I am not a good reader). It was as if the Prophet was saying, "Do you know that I am not good at reading at all, and what am I going to read? The angel embraced him again, on this third embrace, the Prophet could not help but faint. Only his eyes moved and his mind was running, but the body was weak, pale and helpless listening to Gabriel recite: *"Recite O Muhammad! In the name of your Lord who has made man from a clot of blood. Read, and your Lord is the Most Honourable. Who teaches with the pen. He teaches man that which he does not know."* (QS. Al-Alaq: 1-5).

In interpreting the verse, Buya AR. Sutan Mansur said, that this verse told the Prophet S.A.W. to remember the origin of its occurrence. A clot of blood that originated from a drop of semen desppicable but clean. Then from a clot of blood it transforms into a lump of flesh, finally perfecting the flesh is shaped, bony where the flesh is attached, shaped body and finally born into the world. So remember all the origins of that incident, raises a sense of tadabbur and removes the sense of arrogance and pride towards Khaliq (God the Creator).

Then it appears that you as a human being, no matter what your skill and intelligence, your agility and dexterity, you are the incarnation of the 'alaq (a clot of blood made by your Lord). Then recite and the name of your Lord, the Most Gracious. Your Lord who made it has taught you with a pen. The pen means reading. It contains the Qur'an, then God gives knowledge that is not yet known by humans. When Gabriel left, Prophet Muhammad was left in a state of weakness, but the five verses were stuck in his head and memorized. It was not easy to receive revelation.

From his statement, Buya AR Sutan Mansur emphasized two things on how a person gains knowledge, namely through thought and intuition or inspiration. In contemporary studies, the author found a view conveyed by Prof. Dr. Wan Nor Wan Daud, Director of the Center for Advanced Studies on Islam, Science, and Civilizations - Universiti Teknologi Malaysia, in his paper entitled The Concept of Science in Islamic Review, he explained that in the Islamic tradition, knowledge arrives through various channels, namely the five senses, (alhawass al-khamsah, healthy mind (al-aql al-salim), true news (al-khabar alshadiq), and intuition (ilham).

If we look closely at Buya AR Sutan Mansur's statement about the meaning of intuition or inspiration, it is none other than the revelation of God that came down to the Prophets and Messengers. That is, the intuition or knowledge he means is khabar shadiq (true news), namely the word of God revealed to the Prophet Muhammad SAW, which is the Qur'an which is the main source of knowledge. Therefore he strengthened his opinion by mentioning the letter al-Alaq, which is the first letter that was revealed or received by the Prophet Muhammad SAW. As for hawas al-khamsah (five senses) he did not categorize as a source of knowledge, because it was included in the first type, namely the mind. Because, the five senses are actually a tool for thinking that produces certain thoughts.

The aspect of intuition as a source of gaining knowledge has received attention from experts, such as Nietzchen who said intuition is the "highest intelligence" and for Maslow intuition is a "peak experience" (Salam, 2001). There is another ism that may be similar to

intuitionism, namely illuminations. This school developed among religious figures, which in Islam is called *ma'rifah*, which is knowledge that comes from God through enlightenment and illumination. This knowledge will be obtained by people whose hearts are clean, ready and able to receive this knowledge. (Bachtiar, 1997)

This type of illuminations may be similar to what Buya AR. Sutan Mansur in the discussion above, namely the level of science of belief. In his opinion, if faith has deepened to the level of science of certainty above *haqqul yaqin*, then it can foster knowledge that is able to solve the secrets stored in the Qur'an. And to be able to understand and explain the meaning contained in the verses in the Qur'an, AR. Sutan Mansur emphasized the importance of the learning process, namely the need to study ways or methods to explain the contents of the Qur'an in terms of psychology (Bachtiar, 1997). On the other hand, he also said that to be able to understand and explain the contents sometimes in the Qur'anic verses, among other things, it is necessary to approach psychological science.

In terms of the source of knowledge, Buya A.R. Sutan Mansur divided knowledge into two types. Firstly, the knowledge of the visible or real (*ash-syahadah*). Second, the knowledge of something that is imagined, but not seen (occult science). According to him, the greatest of the two kinds of knowledge is the knowledge of the imagined, which does not show itself but appears, it enters into the feelings to become the contents of the heart. The opposite is that which is visible in the external world but is absent in the heart, and when viewed through the lens of knowledge it does not exist, only its shadows.

### **Tawhid-Based Science**

In the previous discussion, it has been explained the position of the science of tawhid which is the essence of Islamic teachings, the most important or basic science to be studied, tawhid is the main condition for the acceptance of acts of worship, and tawhid as the basis of philosophy or Islamic worldview. In the current era, the term philosophy of life or outlook on life is known as the Islamic Worldview, which is the Islamic view of reality (*ru'yatul Islam lil wujud*). This concept is a reflection of a Muslim's understanding of the main concepts in Islam, such as the concept of God, the concept of man, the concept of religion, the concept of prophet hood, the concept of revelation, the concept of science, the concept of truth, and others. The reason is that monotheism should be used as the foundation of the philosophy of life of mankind, especially in relation to the concept of science.

In other words, knowledge should be based on tawhid, so that it provides benefits for himself and the universe, especially bringing pleasure and mercy from Allah SWT. In addition, preventing the destruction of knowledge caused by ideas outside Islam, which, whether we realize it or not, have entered and colored education in Indonesia, such as secularism, liberalism, atheism and communism. Therefore, Buya A.R. Sutan Mansur reminded that knowledge that is not accompanied or not guided by tawhid and faith in Allah SWT, and then the knowledge will only make humans forget themselves. Or in other words, knowledge without being based on the values of tawhid makes humans neglect their obligations and goals in life. Buya AR. Sutan Mansur said, "Progress in the field of science, sometimes it just makes you forget yourself, because it is not guided by faith and tawhid.

His opinion is based on the words of Allah S.W.T., namely Surah Al-Mujadalah verse eleven. The verse shows the close relationship between the power of tawhid and knowledge. The bond between the two cannot be separated, because it has become a package of requirements to achieve the glory of human degrees, both in the eyes of Allah and in the eyes of all His creatures. Explicitly, from the verse, Allah gives a very valuable guarantee, which is to raise His servant to a high and noble position if he is tawhid, namely believing only in Allah S.W.T. and if he is given knowledge. As stated in His words: "O you who believe! When it is said to you, "Make room in the assemblies," then make room, and Allah will make room for you. And when it is said to you, "Stand up," stand up, for Allah will raise those who believe among you and those who are endowed with knowledge by several degrees. And Allah is mindful of what you do." (QS. Al-Mujadalah: 11).

Asbabun Nuzul of this verse, Muqatil explained, this verse was revealed on Friday and addressed to the companions who participated in the Battle of Badr. They returned and came to the assembly of the Prophet, so that the place became cramped. As a result, many of the companions were forced to stand. The Messenger of Allah (S.A.W.) then ordered some people to stand up, and invited the Companions who returned from the Battle of Badr to sit down. This fact caused displeasure in the hearts of the Companions who were told to stand. So this verse was revealed. (HR. Ibnu Abi Hatim)

In the context of the relationship between tawhid and knowledge, the verse reinforces to us the importance of tawhid-based knowledge. The term is Buya AR. Sutan Mansur, it is important that science is guided by faith and tawhid. Buya AR. Sutan Mansur also read and realized that the factor in the decline of Muslims was due to the weakness and decline of faith and tawhid. "Long ago, about seven centuries ago, since Al-Ghazali, Ibn Rushy in Spain, Islam began to go down, its faith and monotheism began to decline. The entire Islamic world had abandoned Islam. Hundreds of scholars in Egypt thought about the cause of the decline of this ummah; they came to the conclusion that the cause was the depletion of faith and monotheism. (Mansur, 1982)

As a way out of this problem, it is necessary to strengthen tawhid or faith in the soul of every individual Muslim. In addition to promoting Islamic propagation through forums such as recitation in mosques, offices, families and certain communities, teaching and strengthening tawhid can also be done through the Islamic education movement, such as schools, boarding school and college in universities, both private and public. Muslims should have tawhid or deep faith up to the true faith (al-Mu'minuna Haqqa), which can foster and develop knowledge that can solve various problems that occur in society. (Mansur, 1982)

### **How to acquire knowledge**

In order for someone to gain knowledge, the most strategic step to obtain it is through teaching and education. In this case, A.R. Sutan Mansur argues that the educational process is very important in transferring and seeking knowledge. He even stated that education is part of jihad in peacetime. A.R. Sutan Mansur said that there are three kinds of jihad in peacetime, namely jihad in the fields of education, economics and politics. In addition, A.R. Sutan Mansur also distinguishes the meaning of teaching and educating. According to him, teaching is to provide brain intelligence, the focus of the brain. Meanwhile, educating is broader in scope, more important and more difficult because the focus is on the heart and feelings

(Mansur, 1982). The definition of education and teaching that he conveyed is in line with the definition put forward by Buya Hamka. This is natural, because Hamka was one of the students of Buya A.R. Sutan Mansur, in addition to his brother-in-law. When connected with contemporary Muslim scientists, the definition of education and teaching put forward by A.R. Sutan Mansur is in line with the definition put forward by Naquib al-Attas. On the other hand, A.R. Sutan Mansur also said that educating and teaching cannot be carried out only with property or self, but must be with all available potential, namely fighting in the way of Allah with property and also self.

In principle, tawhid-based science education should be based on the Qur'an. As for the method or method of religious learning, it must be adjusted to the level of intelligence of the people at hand (Rismawati, 2016). For example, elementary school students, sixth year class should be given the level of their intelligence as well. Then gradually adjusted and the intelligence of junior high school children, finally high school and from high school then adjusted to the level of the University, Faculty, all of which have different levels and ways of thinking. After that they will become doctors, engineers and professors. So the way of channeling these thoughts should not be the same. Because elementary school children will not be able to follow the way of thinking of high school or university students. Or vice versa, the way of thinking of elementary school children is brought to junior high school or high school children. It is not suitable, because it is too light and too low for them. People will laugh at those who teach Tawheed by memorizing the twenty attributes. This is because the effort to foster faith is to eradicate shirk. Meanwhile, shirk can grow on its own when faith has withered; because it does not know about tawhid. The implementation of monotheism must also be by divine revelation (the Qur'an). Defense from the Divine that lies in the *intanshurullahya yanshurkum* is achieved through faith and tawhid.

## **Conclusion**

The results of this study found that the concept of science initiated by Buya AR Sutan Mansur is the concept of tawhid-based science, namely belief in Allah SWT alone. Buya AR Sutan Mansur saw the importance of the concept of science based on tawhid. Where tawhid is the main foundation in the implementation of Islamic education. In addition, this study also found that Buya AR Sutan Mansur saw the importance of the position of knowledge as the main tool in carrying out all work, especially in implementing the values of tawhid. In addition, he also classified knowledge into two parts, namely the science of belief and the science of ainul belief. Likewise, it was also found about his concept regarding how to obtain knowledge. According to him, knowledge can be obtained through two things, namely through thought and inspiration. In the context of Islamic education, the concept of knowledge of Buya AR Sutan Mansur has a great influence in efforts to achieve the goals of Islamic education, namely to produce students who have faith, devotion and noble character. Buya AR Sutan emphasizes the importance of tawhid-based science, because if it is not based on tawhid what happens is damage and decline. According to him, knowledge without tawhid or faith in Allah will cause humans to forget themselves and neglect their obligations and goals in life. In relation to pursuing knowledge, A.R. Sutan Mansur called it part of jihad in the way of Allah. He said jihad in peacetime is of three kinds, namely jihad in the fields of

education, economics and politics. In addition, A.R. Sutan Mansur also distinguishes the meaning of teaching and educating. According to him, teaching is to provide brain intelligence, the focus of the brain. Whereas educating is broader in scope, more important and more difficult because the focus is on the heart and feelings.

## **References**

Al-Faruqi, I.A. (1995). *Islamisation of Science, translated by Anas Mahyudin*. Bandung: Library.

Al-Quran dan Terjemahan, (2017), Op Cit, hlm. 543

An-Nabhani, T. (2010). *Hakekat Berpikir*, Bogor: Pustaka Thariqul Izzah.

Ardiansyah, M. (2020). *The Concept of Adab Syed Muhammad Naquib Al-Attas and its Application in Higher Education*. Depok: At-Taqwa.

Bachtiar. (1997). *Proverbs on the Philosophy of Religion*. Jakarta: Logos. (cet. I, pp. 38)

Hamka. (2009). *Dari Hati ke Hati, Bercakap tentang Agama, Sosial-Budaya, dan Politik*. Selangor: Pustaka Dini.

Handrianto, B. (2019). *Islamisation of Science: An Attempt to Islamise Western Science*. Jakarta: INSIST.

Haryanto, S. (2017). Pendekatan Historis Dalam Studi Islam. *Manarul Qur'an: Jurnal Ilmiah Studi Islam*, 17(1), 127–135

Husaini, A., & Setiawan, B. G. (2021). *Thoughts and Struggles of M. Natsir and Hamka in Education*. Depok: Gema Insani.

Husaini, A., et.al. (2013). *Philosophy of Science: Western and Islamic Perspectives*. Jakarta: Gema Insani.

Mansur, A.R. S. (1982). *Jihad*. Jakarta: Panji Masyarakat.

Mansur, A.R. S. (1963). *Tawheed Shaping the Muslim Person*. Jakarta: Yayasan Nurul Islam.

Rasyid, A. (2009). *Biographi Buya Ahmad Rasyid Sutan Mansur, From Idiologial Struggle to Strengthening the Faith*. Jakarta: Suara Muhammadiyah.

Rismawati, F. (2016). Pendidikan Tauhid Melalui Metode Berpikir Rasional-Argumentatif. *Jurnal Pendidikan Agama Islam*, Vol. XIII, No. 2.

Salam, B. (2001). *Introduction to Philosophy*. Jakarta: Bumi Aksara. (cet. III, pp. 131)