

The Concept of Islamic Education According to Syed Muhammad Naquib Al-Attas and Ismail Raji Al-Faruqi: A Comparative Analysis of the Epistemology and Purpose of Islamic Education

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ABSTRACT

Contemporary Islamic education faces serious epistemological challenges due to the dominance of Western secular paradigms that separate knowledge from values and perpetuate the dichotomy between religious and general sciences. This condition weakens the spiritual and ethical orientation of Islamic education, which is increasingly trapped in materialistic and utilitarian goals. In response, the ideas of Syed Muhammad Naquib al-Attas and Ismail Raji al-Faruqi on the Islamization of science offer an alternative paradigm. This study aims to analyze and compare their concepts of Islamic education, particularly in terms of epistemology, educational objectives, and relevance to contemporary Islamic education in Indonesia. Using a qualitative library research method with comparative discourse analysis of key works such as *Islam and Secularism* and *Islamization of Knowledge*, this study finds that al-Attas emphasizes conceptual purification through *adab* and purification of meaning (*tashfiyah al-ma'na*) as the epistemological foundation of education. In contrast, al-Faruqi focuses on structural reconstruction of modern science by integrating revelation and scientific rationality within a monotheistic framework. Despite methodological differences, their approaches are complementary. Their synthesis produces an integrative paradigm of Islamic education oriented toward cultivating civilized individuals and promoting social transformation based on justice and benefit. These findings underscore the urgency of reformulating curriculum, pedagogy, and institutional frameworks to ensure a holistic, monotheistic, and contextually relevant Islamic education.

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1. INTRODUCTION

Islamic education functions as an integral value system in shaping human personality, which includes spiritual, intellectual, moral, and social dimensions (Sa'idah & Anwar, 2024). In the

contemporary educational landscape, the biggest challenge for Islamic education arises due to the dominance of the Western secular paradigm that not only separates science from value, but also forms a dichotomy between religious science and general science (Humairah et al., 2024). On the other hand, the application of the idea of Islamization of science by figures such as Syed Muhammad Naquib al-Attas and Ismail Raji al-Faruqi has become very relevant in this context. Al-Attas emphasizes *adab* as the foundation of education and the policy of expanding knowledge in accordance with Islamic values, while al-Faruqi focuses more on the reconstruction of epistemology and the integration of knowledge (Sa'idah & Anwar, 2024).

The significant gap between ideal Islamic education theory and practice in the field raises critical issues in its implementation. Although the ideas of al-Attas and al-Faruqi demonstrate an alternative to Western educational secularism, in reality, many Islamic educational institutions, especially in countries such as Indonesia, have not succeeded in translating these values into curriculum and pedagogy (Khodijah, 2021). The rise of materialistic orientation in education threatens the goal of Islamic education to produce moral and civilized people (Surianti, 2024). A study in Islamic boarding schools underlines that although the *pesantren* education system strives to prioritize morals, there are still many challenges in the implementation of these values in the curriculum (Rizal et al., 2018). In addition, the fundamental question is why this brilliant idea is not accommodated in the education system, thus requiring a critical analysis between the two figures (Hastuti, 2023).

From the above highlights, the need to examine the epistemological solutions offered by al-Attas and al-Faruqi becomes particularly relevant. Research that delves into the thoughts of both can bridge this disconnect by understanding the methodologies and perspectives they offer in uniting general and religious sciences (Harro & Syahrulloh, 2024). The integration and Islamization of science takes the form of a deeper understanding that knowledge must reflect the principles of monotheism that are the basis of Islamic education. Efforts to change and improve the education expansion system to be more inclusive and holistic are important, so that Islamic education can meet expectations, namely to form individuals who not only excel in academic aspects but also have strong morals and character (Humairah et al., 2024).

Islamic education functions as a value system that is integral in shaping human personality, which includes spiritual, intellectual, moral, and social dimensions (Sa'idah & Anwar, 2024). In the contemporary educational landscape, the biggest challenge for Islamic education arises due to the dominance of the Western secular paradigm that not only separates science from value, but also forms a dichotomy between religious science and general science (Humairah et al., 2024). On the other hand, the application of the idea of Islamization of science by figures such as Syed Muhammad Naquib al-Attas and Ismail Raji al-Faruqi became very relevant in this context. Al-Attas emphasizes *adab* as the foundation of education and the policy of expanding knowledge in accordance with Islamic values, while al-Faruqi focuses more on the reconstruction of epistemology and the integration of knowledge (Sa'idah & Anwar, 2024).

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Efforts to change and improve the education expansion system to be more inclusive and holistic are important, so that Islamic education can meet expectations, namely to form individuals who not only excel in academic aspects but also have strong morals and character (Humairah et al., 2024). Islamic education, as an entity that contains noble values, requires a relevant approach in the modern context to confront the challenges of globalization and secularism (Riska et al., 2023). Previous research has explored the thoughts of Syed Naquib al-Attas and Ismail Raji al-Faruqi in the context of the Islamization of science, where al-Attas emphasizes the concept of adab as a moral foundation in education, while al-Faruqi focuses on the integration of modern social science with the values of monotheism (Nafisah et al., 2023).

Although there have been many studies that discuss the contributions of these two figures, the approach taken is often partial and descriptive, not providing a thorough comparative analysis. The application of the framework of comparative epistemological analysis in this study aims to fill this gap, by looking in depth at alAttas and al-Faruqi's understanding of science, humans, and educational goals in a holistic and comprehensive framework (Badarussyamsi, 2023). The novelty proposed by this study lies in the epistemological synthesis between two paradigms: the Islamization of adab-based science proposed by al-Attas and the reconstruction of monotheism-based science from al-Faruqi (Pratama & Wahyuni, 2023).

This study is devoted to creating an epistemological bridge that integrates the values of adab and the structure of monotheism into a more contextual Islamic education system, especially for modern Muslim society in Indonesia. There is an awareness that modern Islamic education must be able to answer the needs of the times which are colored by complex moral and ethical challenges due to globalization. The proposed conceptual model is expected to enrich the treasures of Islamic education philosophy and strengthen the foundation of educational theory that is able to compete with secular education models (Ahyani & Sholeh, 2025).

In the context of the relevance of these two thinkers, it should be emphasized that their epistemological exploration can have implications for the formulation of educational strategies that are not only oriented towards academic achievement, but also on the formation of character and morality that are integral to the teachings of Islam (Faqihuddin & Romadhon, 2023). This research not only presents a philosophical analysis, but further explores the real application of epistemological values in contemporary educational practice (Sholihah & Maulida, 2020). Thus, it is hoped that the thoughts of al-Attas and al-Faruqi can be actualized to form a generation that is resilient both intellectually and spiritually, able to manifest faith in every aspect of life (Habibi, 2024).

This study aims to explore and compare the concept of Islamic education carried out by Syed Muhammad Naquib al-Attas and Ismail Raji al-Faruqi in the aspects of epistemology, educational goals, and its relevance to contemporary Islamic education. In the framework of the initial analysis, the main argument proposed is that the methodological difference between al-Attas and al-Faruqi is not a contradiction, but an epistemological complementarity. Both seek to restore the sacredness of science through the concept of monotheism, where al-Attas emphasizes the importance of

establishing adab as a moral foundation in education, while al-Faruqi underlines the integration of modern science with revelation (Humairah et al., 2024).

An analysis of major works such as "Islam and Secularism" by al-Attas and "Islamization of Knowledge" by al-Faruqi shows that both have complementary approaches, oriented towards efforts to give deeper meaning and context to knowledge within the framework of Islamic spirituality (Ammar et al., 2023). The connection between these two thinkers further clarifies how Islamic education can be redirected towards the formation of civilized people, which is able to balance aspects of science and faith in facing the challenges of modernity. In this context, Islamic education is expected to function not only as a transfer of knowledge, but also as a medium to form a complete and integrative character.

Therefore, it is important to synthesize the views of al-Attas and al-Faruqi in order to produce a relevant and contextual educational model for Muslim society today, especially in the face of the challenges of secularism and materialism that are increasingly dominating (Rif'ah & Husnaini, 2024). With this approach, this research not only enriches the accumulation of Islamic educational philosophy, but also offers real solutions in the formulation of a monotheism-based educational paradigm that is able to compete intellectually and spiritually in an everchanging global society (Syihabuddin).

2. METHODS

The research method used in this study is qualitative, with an approach that prioritizes library research and comparative discourse analysis. The design of this research is designed to explore and compare the thoughts of two central figures in Islamic education, namely Syed Muhammad Naquib al-Attas and Ismail Raji al-Faruqi, with a focus on epistemological aspects, educational goals, and relevance to contemporary Islamic education. The location of this research will focus on the study of texts contained in the works of al-Attas and al-Faruqi, which are accessed through academic libraries and scientific repositories, as the main source of information that includes key manuscripts, scientific journals, and relevant books (Sa'idah & Anwar 2024).

The data collection process is carried out through desk review and content analysis, which involves complex data analysis stages. This stage includes data reduction, data presentation, and verification using content analysis and interpretive analysis methods. The collected data is then visualized in the form of an epistemological concept diagram and a comparison table between the values of adab and monotheism. The main point of this analysis shows that Islamic education should transform towards an integrative paradigm based on monotheism and adab. The limitation of this study lies in the focus of the study which is still philosophical and has not tested practical application in an institutional context (Khodijah & Surianti, 2024).

3. FINDINGS AND DISCUSSION

3.1. Figure Analysis

Syed Muhammad Naquib al-Attas and Ismail Raji al-Faruqi are two key figures who played a significant role in formulating the paradigm of modern Islamic education, particularly in responding to the epistemological challenges arising from the dominance of the Western secular paradigm. Although both are working to address the crisis, their approach contains methodological and conceptual differences. Al-Attas proposes a profound critique of the secularization of science through the concept of Islamization of science that focuses on adab. In his work "Islam and Secularism," al-Attas states that science cannot be separated from the underlying moral and ontological values, so knowledge must be channeled with spiritual meaning to form civilized and moral individuals (Puspitasari & Arifi, 2025).

On the other hand, al-Faruqi offers an epistemological reconstruction approach that prioritizes the systematic integration of modern science with revelation. Through the work "Islamization of Knowledge," he emphasized the need to empower Islamic education with the principle of monotheism as the basis for restoring harmony between knowledge and spirituality (Sunarti & Rahman, 2025), 2025; Afandi, 2025). An in-depth analysis of the main works of these two thinkers reveals a major pattern in their thinking: al-Attas directs attention to the importance of the formation of adab as a central aspect of education, while al-Faruqi is oriented towards integrating knowledge with Islamic values in order to create a complete and comprehensive education system.

With the synthesis between al-Attas and al-Faruqi's thoughts, it is possible to build an Islamic education model that not only functions due to knowledge transfer, but also as a vehicle for integrative character formation, able to balance between science and faith in facing the challenges of modernity (Sunarti & Rahman, 2025) (Nisa, 2025). In line with that, the findings of this study will contribute to the development of a monotheistic and adab based education paradigm that is relevant to the needs of the current Muslim community (Qiso et al., 2025) et al., 2025; Wiryanto, 2016).

Ismail Raji al-Faruqi places the main focus on the phenomenon of the dichotomy of science that has undermined epistemic unity in the Muslim world, especially in the context of the separation between religious science and modern science. In his seminal work, *Islamization of Knowledge*, al-Faruqi emphasizes the urgent need to Islamize science as a systematic project that aims to reconstruct various modern disciplines to be in harmony with the principles of monotheism. In contrast to Syed Muhammad Naquib al-Attas's approach which emphasizes the refinement of key concepts in the discipline, al-Faruqi emphasizes structural and institutional.

Integration between revelation and modern scientific rationality. He argues that monotheism is not only a theological doctrine, but also a methodological principle that underlies the entire process of knowledge production, starting from the basic assumptions used to the social purpose of the science (Husni, 2025). The striking difference between al-Attas and al-Faruqi lies in their respective pressure points and approaches. Al-Attas adopts a philosophical hermeneutic approach that focuses on critique of secularized Western concepts, languages, and worldviews. In this context, al-Attas argues that the Islamization of science must begin with the stage of purification of meaning (*tashfiyah al-ma'na*) of fundamental concepts such as science, humanity, freedom, and progress.

On the contrary, al-Faruqi is more operational and programmatic, encompassing concrete steps to implement the Islamization of science through the restructuring of curriculum, research, and educational institutions. Thus, this distinction confirms that al-Attas focuses on theory and conceptual foundations, while al-Faruqi emphasizes more practical application at the level of educational institutions (Griffo et al., 2019). In terms of educational goals, al-Attas proposes the attainment of a complete human being (*insan kamil*) who is not only civilized, but also realizes his metaphysical responsibility as the caliph of Allah on earth. Education, according to him, must be directed to introduce students to God, themselves, and the universe in an integrated manner.

On the other hand, al-Faruqi emphasized the importance of forming a generation of Muslims who not only master modern science, but are also able to use this knowledge for the social transformation of the ummah based on the principles of justice and benefit. Therefore, in al-Faruqi's perspective, the purpose of Islamic education has a more explicit social-reformative orientation, making it relevant to the everchanging needs of society (Ilic et al., 2012). Despite differences in methodology and orientation, the thoughts of al-Attas and al-Faruqi cannot be

considered contradictory. On the contrary, the two complement each other in an effort to restore the sacredness of knowledge, as well as to affirm monotheism as the epistemological principle of Islamic education.

Al-Attas provides a strong philosophical basis through the concept of *adab* and criticism of the secularization of knowledge, while al-Faruqi provides an operational framework for integrating modern science into the framework of Islamic thought. By synthesizing these two approaches, it is hoped that an Islamic education paradigm can be formulated that is not only epistemologically robust, but also socially and institutionally relevant in the face of the increasingly complex challenges of modernity.

Thus, a critical analysis of the thought of al-Attas and al-Faruqi provides a richer perspective in understanding the challenges of Islamic education today. Both offer an important contribution to redefining and revitalizing Islamic education, in order to be able to compete with the global education paradigm that tends to be secular (Budiarti & Kurniati, 2024). By being based on the principles of monotheism and manners, Islamic education can produce individuals who are not only intellectually intelligent, but also superior in morals and spirituality (Zhang & Cao 2021)

3.2. Comparative Analysis

A comparative analysis of the thought of Syed Muhammad Naquib al-Attas and Ismail Raji al-Faruqi reveals a fundamental similarity in their epistemological anxieties regarding the dominance of the Western secular paradigm in science and education. Although both agree that the crisis of modern Islamic education has deeper roots than just technical and pedagogical challenges, they present a variety of conceptual paths in responding to these issues. Both underline that the crisis actually lies in epistemological errors regarding the nature of science, humans, and the purpose of education. Therefore, a comparative analysis of the epistemological aspects and the goals of Islamic education becomes relevant to delve deeper into their ideas (Amir & Rahman, 2023).

From an epistemological perspective, al-Attas argues that science is an entity that is closely related to a certain worldview, so there is no value-neutral knowledge (Fadly, 2023). In his view, the criticism of the secularization of science underscores the revocation of the metaphysical and ethical dimensions of modern knowledge, which leads to a void of values in education (Masnila, 2025). Al-Attas emphasizes that Islamic epistemology must build an integration between revelation, reason, and intuition within a framework of monotheism as an ontological and epistemological basis (Sunarti & Rahman, 2025). Therefore, understanding and purifying the meaning of fundamental concepts such as science, freedom, and progress is a crucial first step to redefining Islamic education (Fadliah, 2022).

On the other hand, al-Faruqi highlighted practical steps for the Islamization of knowledge, emphasizing the need for the integration of science intertwined with Islamic principles to build a complete understanding of the world (Pratiwi et al., 2023). Despite the common ground in their initial views, both al-Attas and al-Faruqi took different paths in overcoming the challenges facing the world of Islamic education. Al-Attas, in his philosophical-hermeneutic approach, emphasizes the importance of refining key concepts so that Islamic education can be fundamentally transformed (Oktarini et al., 2025).

His approach is more theoretical and philosophical, focusing on the reform of thought and the purification of meaning. In contrast, al-Faruqi proposed a systematic model for the implementation of the Islamization of knowledge, which included specific measures to intertwine Islamic education with essential Islamic values (Bistara, 2022). This reflects the methodological differences between the two, where al-Faruqi focuses more on pragmatic applications in the education system. These two thinkers show that the crisis of modern Islamic

education is not only a technical problem, but also a deeper challenge of values that must be faced with a more holistic and integrative approach (Mahomedya & Zahrah, 2022).

In this context, the importance of building Islamic educational principles that are not only based on technical progress but also on spiritual and ethical values has become very prominent. Research that brings together the ideas of al-Attas and al-Faruqi can make a significant contribution to the development of an Islamic education system that is more relevant and adaptive to contemporary standards (Yafiz & Daulay 2023). Therefore, efforts to summarize and explore these ideas in the educational curriculum will also be a vital step to face the challenges of education in the era. In the context of the development of Islamic epistemology, Ismail Raji al-Faruqi and Syed Muhammad Naquib al-Attas offer two different but complementary approaches in formulating the concept of Islamic education.

Al-Faruqi emphatically highlights the problem of the dichotomy of science that has been rooted in the Muslim scientific tradition, namely the separation between religious science and modern science. He argued that this separation was a colonial legacy that negatively impacted the ability of Muslims to develop a comprehensive scientific tradition. In this context, al-Faruqi asserts that monotheism should not only be a theological doctrine, but also a comprehensive methodological principle, integrating revelation with modern scientific rationality in every discipline (Habibi, 2024).

Islamic epistemology developed by al-Faruqi aims to build a systematic integration between revelation and rationality, through the reconstruction of the basic assumptions and methodologies of each discipline (Fadly, 2023). He proposed that Islamic education should target the Muslim generation who not only master modern science, but are also able to use that knowledge to transform society in accordance with the principles of justice and benefit. In his view, education is not just to form a pious individual personally, but also as a means to form social actors who are responsible for reconstructing the order of modern civilization to be in harmony with Islamic values (Husni, 2022).

This step shows a praxis orientation in education, which focuses not only on individual achievement but also on broader social responsibility. The fundamental difference between al-Faruqi and al-Attas' approaches lies in the focus of Islamic educational goals. Al-Attas emphasizes the formation of civilized people (*insan adib*) as the fundamental goal of education, with the hope that human beings will be introduced to their positions and responsibilities in the cosmic and social order according to the principles of monotheism (Susanti et al., 2024). He argued that education should not be reduced to a pragmatic tool for economic gain, but should be directed towards the realization of a complete human being (*insan kamil*) who is aware of his spiritual responsibility as the caliph of Allah on earth.

Thus, it can be concluded that these differences reflect two complementary orientations: al-Attas with a focus on the achievement of spiritual and moral qualities, while al-Faruqi emphasizes more on transformational social action (Puspitasari & Yuliana, 2022). Despite the differences in methodology and orientation, the thoughts of Syed Muhammad Naquib al-Attas and Ismail Raji al-Faruqi in the context of Islamic education are complementary and not contradictory. Both emphasize the importance of monotheism as an epistemological and normative basis, and seek to restore the sacredness of science that has been reduced within the modern secular framework.

Al-Attas offers a strong philosophical foundation through his critique of the secularization of science as well as the emphasis on the concept of *adab* as a crucial epistemological category. On the other hand, al-Faruqi provides a more applicable operational framework for the reconstruction of modern disciplines and education systems that are in harmony with the values of monotheism (Yafiz & Daulay, 2023). By synthesizing the approaches of al-Attas and

al-Faruqi, an integral Islamic education paradigm is obtained. This paradigm has a solid epistemological foundation through conceptual refinement as offered by al-Attas, as well as the socio-institutional relevance to the structural.

Integration approach of modern science as advocated by al-Faruqi (Daulay et al., 2023). This educational paradigm allows Islamic education to function as a tool for the formation of civilized people and as an instrument of civilization transformation that answers the challenges of modernity without losing its monotheistic roots. Through this collaboration of thoughts, comparative analysis confirms that the epistemological dialogue between the two can be used as a strategic foundation in redefining the direction of Islamic education today (Qudus & Syafri 2021).

DISCUSSION

The thinking of Syed Muhammad Naquib al-Attas and Ismail Raji al-Faruqi carries profound theoretical and praxial implications in the development of contemporary Islamic education, especially in responding to the epistemological crisis caused by the dominance of the Western secular paradigm. Al-Attas, with his approach, affirms that science is not neutral in value, but is always related to a particular worldview. This shows that the Islamic education system cannot simply adopt a modern curriculum without making a deep critique of the ontological and methodological assumptions that underlie the thinking (Sunarti & Rahman, 2025).

In this process, Islamic education is required to undergo purification of meaning (*tashfiyah al-ma'na*) of the key concepts of knowledge in order to be in harmony with the principles of monotheism. Meanwhile, al-Faruqi emphasized that the goal of Islamic education must go beyond instrumental and utilitarian approaches by raising the issue of social justice and the benefit of the ummah as important elements in the educational process (Sunarti & Rahman, 2025). Thus, these two thinkers are based on the same foundation but with different focuses, which complement each other in the effort to reconstruct relevant Islamic education in the modern era.

The second implication of their thinking is the formulation of the normative goals of Islamic education. Al-Attas focuses on the formation of civilized people (*insan adib*) as the primary target of education, making it more than just an instrument for social mobility or the improvement of technical skills. According to him, education must integrate spiritual, intellectual, and moral dimensions to produce a complete and harmonious personality (Ammar, 2023). On the other hand, al-Faruqi broadens the horizons of educational goals by emphasizing a social-transformative orientation that seeks to shape a generation of Muslims who not only master modern knowledge, but also use it ethically (Khikmatun, 2025).

By combining the ethical-metaphysical dimension with the practical-sociological aspect, the purpose of Islamic education acquires a wider depth, makes it relevant in both spiritual and social contexts, and is stronger in facing the challenges of the times (Sunarti & Rahman, 2025). The thoughts of Syed Muhammad Naquib al-Attas and Ismail Raji al-Faruqi carry important implications regarding the structure of the curriculum and pedagogical approaches in Islamic education. Al-Attas emphasized the importance of developing a curriculum based on a hierarchy of knowledge that reflects cosmic order in the Islamic view. In this framework, knowledge sourced from revelation occupies a central position as a guide for value orientation in education.

This implication requires substantial integration between religious and general sciences, not just administrative mergers. This is directly related to efforts to purify the meaning (*tashfiyah al-ma'na*) of key concepts in science to be in accordance with the principles of monotheism and the goals of Islamic education that are more integral and comprehensive (Sassi, 2022). Meanwhile, al-Faruqi offers an operational framework for the Islamization of science that demands the

restructuring of curriculum, research methodologies, and teaching materials, so that the popular scientific disciplines can be reconstructed based on the principle of monotheism. He stated that Islamic education needs to go beyond simply incorporating Islamic content into modern subjects, but also revise the theoretical and methodological assumptions underlying the discipline.

With the perspective presented by al-Faruqi, the design of an integrative curriculum will involve efforts to create synergies between various disciplines and strengthen a solid epistemological base (Sumiran, 2025). Education that thus it is expected to form individuals who not only have good technical skills, but are also able to apply strong moral principles in their life decisions (Muaz et al., 2023). The next implication concerns the institutional management of Islamic education, which demands the development of institutions that function as a center not only in the transmission of knowledge but also as a vehicle for the formation of a monotheistic worldview. Within this framework, Islamic educational institutions are required to develop an academic culture that respects scientific manners, scientific ethos, and moral responsibility.

Al-Faruqi further explained that the institution must play an active role in the production of knowledge, through interdisciplinary research that focuses on solving the problems of the people and the global community. In this way, Islamic education not only functions as a static entity in presenting knowledge, but also as a dynamic force in responding to contemporary challenges (Coil & Aprison, 2023). Furthermore, the contextual relevance of al-Attas and al-Faruqi's thoughts in the setting of Islamic education in Indonesia is very important. The education system that is still dualistic between religious science and general science has the potential to produce graduates who are less prepared to face increasingly complex global challenges.

Therefore, the integrative concept based on monotheism and adab offered by these two figures can be used as a basis for reforming the curriculum, improving the epistemological competence of educators, and strengthening the institutional vision rooted in Islamic values. In this context, the application of these ideas is expected to be able to direct Islamic education towards a more holistic model, integrating scientific rationality with deeper spirituality, so that it can compete in the global arena without neglecting its spiritual essence (Nisok, 2024). The thoughts of Syed Muhammad Naquib al-Attas and Ismail Raji al-Faruqi provide a solid foundation for the development of Islamic education that is responsive and relevant to the challenges of the times.

Taking into account aspects of curriculum, pedagogy, institutional management, and contextual relevance, these two figures propose an educational model that not only emphasizes cognitive and practical aspects, but also builds strong character and morals as future Muslim generations. In order to create a dynamic and contextual education, there is an urgent need to apply the principles proposed by al-Attas and al-Faruqi in all aspects of Islamic education. Thus, Islamic education can continue to contribute to the progress of humanity within a broader framework, namely as a social and moral force capable of overcoming various challenges in this modern era ((Khairunnisa et al., 2025).

4. CONCLUSION

Based on a comparative analysis of Syed Muhammad Naquib al-Attas and Ismail Raji al-Faruqi, this study concludes that the crisis of contemporary Islamic education originates from deep epistemological problems, particularly the dominance of the Western secular paradigm that separates knowledge from value and perpetuates the dichotomy between religious and modern sciences. Both scholars agree that the problem is not merely technical-pedagogical, but fundamentally rooted in misunderstandings of the nature of knowledge, humanity, and educational goals within the framework of monotheism. Al-Attas emphasizes the conceptual purification of knowledge through adab and the purification of meaning (*tashfiyah al-ma'na*), aiming to form

civilized individuals (*insān ādīb*) who internalize metaphysical, ethical, and intellectual values integrally. Education, in his view, is a process of holistic moral and spiritual formation. Meanwhile, al-Faruqi proposes a more operational and socially transformative approach, focusing on reconstructing modern science through the integration of revelation and rationality within monotheism. His educational goal extends beyond personal piety toward producing social actors committed to justice, benefit, and ethical responsibility. Although differing methodologically, their perspectives are complementary. Their synthesis yields an integrative Islamic education paradigm that combines epistemological purification, ethical orientation, and social transformation. This paradigm highlights the urgency of reformulating curriculum, pedagogy, and institutions based on monotheism, *adab*, and knowledge reconstruction to ensure relevance to modern challenges without losing Islamic identity and spiritual orientation.

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