

Islamization Of Knowledge In Islamic Education: A Comparative Analysis Of The Thought Of Syed Muhammad Naquib Al-Attas And Ismail Raji Al-Faruqi

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ABSTRACT

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. In the contemporary educational landscape, the biggest challenge for Islamic education arises from the dominance of the Western secular paradigm, which not only separates science from value but also forms a dichotomy between religious science and general science (Humairah et al., 2024). In this context, the idea of Islamization

of science advanced by figures such as Syed Muhammad Naquib al-Attas and Ismail Raji al-Faruqi has become highly relevant. Al-Attas emphasizes *adab* as the foundation of education and the expansion of knowledge in accordance with Islamic values, while al-Faruqi focuses more on the reconstruction of epistemology and the integration of knowledge.

There is a significant gap between ideal Islamic education theory and practice in the field. Although the ideas of al-Attas and al-Faruqi offer an alternative to Western educational secularism, 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 a materialistic orientation in education threatens the goal of Islamic education to produce moral and civilized people. A study in Islamic boarding schools (*pesantren*) underlines that, although the *pesantren* education system strives to prioritize morals, many challenges remain in implementing these values in the curriculum. The fundamental question is therefore why these influential ideas have not been accommodated in the education system, which calls for a critical analysis of the two figures.

The integration and Islamization of science take the form of a deeper understanding that knowledge must reflect the principles of monotheism, which are the basis of Islamic education. Efforts to make the education system more inclusive and holistic are important, so that Islamic education can form individuals who not only excel academically 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. Previous research has explored the thought of al-Attas and al-Faruqi in the context of the Islamization of science, where al-Attas emphasizes *adab* as a moral foundation in education, while al-Faruqi focuses on integrating modern social science with the values of monotheism (Nurhasanah et al., 2025).

Although many studies discuss the contributions of these two figures, the approach taken is often partial and descriptive, and does not provide a thorough comparative analysis. The comparative epistemological framework applied in this study aims to fill this gap by examining in depth al-Attas's and al-Faruqi's understanding of science, humans, and educational goals within a holistic and comprehensive framework (Badarussyamsi, 2023). The novelty of this study lies in the epistemological synthesis of two paradigms: the Islamization of *adab*-based science proposed by al-Attas and the reconstruction of monotheism-based science proposed by 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. 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 Islamic education philosophy and strengthen the foundation of educational theory so that it can compete with secular education models (Ahyani, 2025).

The epistemological exploration of these two thinkers has implications for formulating educational strategies that are oriented not only towards academic achievement but also towards the formation of character and morality that are integral to the teachings of Islam (Faqihuddin & Romadhon, 2023). This research does not merely present a philosophical analysis; it also explores the application of epistemological values in contemporary educational practice. It is hoped that the thought of al-Attas and al-Faruqi can thus be actualized to form a generation that is resilient both intellectually and spiritually and able to manifest faith in every aspect of life.

This study aims to explore and compare the concept of Islamic education of Syed Muhammad Naquib al-Attas and Ismail Raji al-Faruqi in terms of epistemology, educational goals, and relevance to contemporary Islamic education. The main argument 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 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 giving deeper meaning and context to knowledge within the framework of Islamic spirituality (Al-Attas, 1978; Al-Faruqi, 1982; Amma et al., 2023). The connection between these two thinkers further clarifies how Islamic education can be redirected towards the formation of civilized people who are able to balance 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 for forming 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 increasingly dominant secularism and materialism. With this approach, this research not only enriches the accumulation of Islamic educational philosophy but also offers practical solutions for formulating a monotheism-based educational paradigm that is able to compete intellectually and spiritually in an ever changing global society.

2. METHODS

This study uses a qualitative approach that prioritizes library research and comparative discourse analysis. The research is designed to explore and compare the thought 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 study focuses on texts contained in the works of al-Attas and al-Faruqi, accessed through academic libraries and scientific repositories, as the main source of information, including key manuscripts, scientific journals, and relevant books. Data were collected through desk review and content analysis. The analysis comprised data reduction, data presentation, and verification using content analysis and interpretive analysis. The collected data are then visualized in the form of an epistemological concept diagram and a comparison table between the values of adab and monotheism. The main finding of this analysis is that Islamic education should transform towards an integrative paradigm based on monotheism and adab. The limitation of this study is that its focus remains philosophical and it has not tested practical application in an institutional context.

3. FINDINGS AND DISCUSSION

The univariate analysis involving 77 respondents at the Periuk Jaya Health Center reveals a distinct socio demographic profile among the participants. The maternal cohort was predominantly represented by individuals within the prime reproductive age range of 20 to <35 years (80.5%), a demographic typically associated with high maternal responsibilities. Structurally, while a slight majority of the mothers had attained higher education levels ranging from high school to higher education (54.5%), the vast majority remained unemployed or operated as housewives (80.5%). This high unemployment rate closely correlates with the financial data, which indicates that 75% of the households lived on an income below the regional minimum wage (UMR), signaling potential economic vulnerabilities within the studied community.

Specifically, the vast majority of the respondents possessed a commendable level of health literacy, with 88.0% demonstrating good knowledge regarding the clinical management of childhood diarrhea. This cognitive baseline is mirrored by a predominantly favorable emotional readiness, as 71.5% of the mothers maintained a positive attitude toward intervention protocols.

Consequently, this high awareness manifested in practical execution, with 88.0% of the cohort exhibiting appropriate and compliant diarrhea management behaviors in accordance with standard health guidelines.

However, the subsequent inferential analysis utilizing the Chi-Square test exposed critical nuances in the relationship between these variables. The statistical cross-tabulation revealed that maternal knowledge does not possess a statistically significant relationship with diarrhea management behavior ($P\text{-value} = 0.066 > 0.05$). Although descriptive analysis indicated a predictable trend where mothers with low knowledge exhibited a higher propensity toward inappropriate behavior (33.3%) compared to their knowledgeable counterparts—the overall statistical independence underscores that high cognitive awareness does not linearly guarantee proper medical execution.

Aspect	Al-Attas	Al-Faruqi	Point of complementarity
Diagnosis of the crisis	Secularization of science removes the metaphysical and ethical dimensions of knowledge; knowledge is not value-neutral.	Dichotomy between religious and modern science has undermined epistemic unity in the Muslim world.	Both locate the crisis in epistemological errors, not merely in technical-pedagogical problems.
Epistemological basis	Integration of revelation, reason, and intuition within a framework of monotheism.	Monotheism as a methodological principle of knowledge production.	Monotheism as the shared epistemological and normative basis.
Approach	Philosophical-hermeneutic critique of secularized Western concepts, languages, and worldviews.	Operational and programmatic project of Islamizing modern disciplines.	Conceptual foundation (al-Attas) and operational framework (al-Faruqi).
Starting point of Islamization	Purification of meaning (tashfiyah al-ma'na) of concepts such as science, humanity, freedom, and progress.	Reconstruction of the basic assumptions and methodologies of each discipline.	Epistemological refinement combined with socio-institutional relevance.
Educational goal	Civilized person (insan adib) aware of his responsibility as the caliph of Allah on earth.	Generation of Muslims who master modern science and use it for social transformation based on justice and benefit.	Spiritual-moral formation combined with social transformation.
Curriculum and institutions	Curriculum based on a hierarchy of knowledge that reflects cosmic order, with revelation in a central position.	Restructuring of curriculum, research methodologies, teaching materials, and institutions.	Integration of religious and general sciences beyond administrative mergers.

Table 1. Comparison of al-Attas's and al-Faruqi's Concepts of Islamic Education

Conversely, the inferential test established that maternal attitude holds a statistically significant relationship with diarrhea management behavior ($P\text{-value} = 0.039 < 0.05$), highlighting affective disposition as a more reliable predictor of health compliance than purely intellectual comprehension. The statistical independence observed between maternal knowledge and actual behavior ($P = 0.066$) corroborates Lawrence Green's Predisposing Factors Theory. According to this behavioral framework, while cognitive awareness serves as a vital prerequisite and a foundational baseline for health literacy, it is not an inherently sufficient cause on its own to drive individual behavioral modification.

Human actions, particularly in high-stress domestic healthcare scenarios, are non-linear and subject to complex cognitive mediation. Furthermore, the discrepancy between the mothers' high knowledge scores and their actual practices may have been exacerbated by external confounding factors during data collection; field observations indicated that situational stressors, such as an unconducive environment caused by fussy children and restricted interview time frames, likely introduced social desirability or measurement bias into the questionnaire responses. This operational gap became structurally evident in daily practices, where well-informed mothers frequently failed to execute standard dehydration prevention protocols accurately. Empirical

observations captured instances where highly knowledgeable mothers neglected the timely administration of Oral Rehydration Salts (ORS), prepared homemade salt-sugar solutions with incorrect clinical proportions, or only administered fluids reactively when the toddler explicitly requested them.

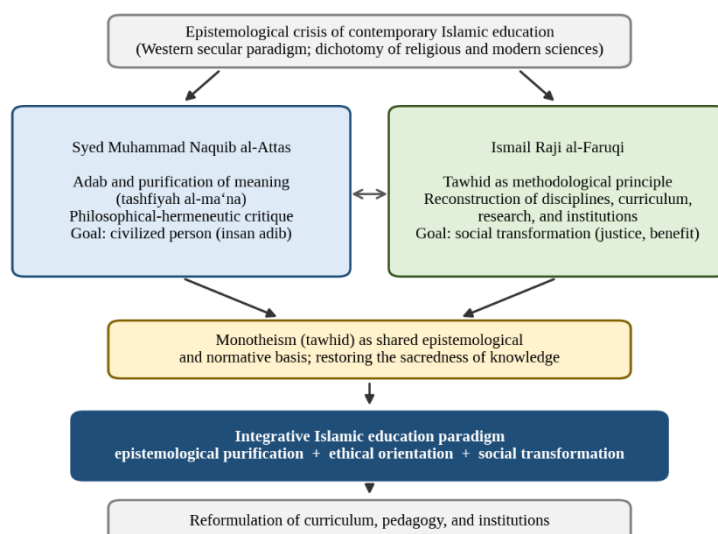


Figure 1. Epistemological Synthesis of al-Attas's and al-Faruqi's Thought in Islamic Education

When a child falls ill, emotional distress often skews rational perception, causing mothers to fall back on deeply ingrained family traditions, generational habits, and cultural beliefs. Moreover, the severe economic constraints identified in the demographic data (75% below UMR) act as structural barriers that restrict resource allocation for proper medical care, ultimately proving that actual health behavior is shaped by a holistic matrix of affective, cultural, and financial predisposing variables rather than cognitive awareness alone.

DISCUSSION

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

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 social justice and the benefit of the ummah as important elements in the educational process. These two thinkers are thus based on the same foundation but have 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 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. 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. By combining the ethical-metaphysical dimension with the practical-sociological aspect, the purpose of Islamic education acquires greater depth, becomes relevant in both spiritual and social contexts, and is stronger in facing the challenges of the times.

The third implication concerns 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 the 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 requires substantial integration between religious and general sciences, not just administrative mergers, and is directly related to efforts to purify the meaning (*tashfiyah al-ma'na*) of key concepts in science so that they accord with the principles of monotheism and the more integral and comprehensive goals of Islamic education.

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 popular scientific disciplines can be reconstructed on the principle of monotheism. He stated that Islamic education needs to go beyond simply incorporating Islamic content into modern subjects and must also revise the theoretical and methodological assumptions underlying each discipline. From al-Faruqi's perspective, the design of an integrative curriculum involves creating synergies between various disciplines and strengthening a solid epistemological base. Education of this kind 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 centers not only for the transmission of knowledge but also as vehicles 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 functions not only as a static entity presenting knowledge but also as a dynamic force in responding to contemporary challenges.

Furthermore, the contextual relevance of al-Attas's and al-Faruqi's thought in the setting of Islamic education in Indonesia is very important (Arifi, 2025). An education system that remains dualistic between religious science and general science has the potential to produce graduates who are less prepared to face increasingly complex global challenges. The integrative concept based on monotheism and *adab* offered by these two figures can therefore be used as a basis for reforming the curriculum, improving the epistemological competence of educators, and strengthening an institutional vision rooted in Islamic values. The application of these ideas is expected 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.

Taking into account aspects of curriculum, pedagogy, institutional management, and contextual relevance, these two figures propose an educational model that emphasizes not only cognitive and practical aspects but also builds strong character and morals in future Muslim generations. 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. Islamic education can thus 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 the modern era.

4. CONCLUSION

Based on a comparative analysis of Syed Muhammad Naquib al-Attas and Ismail Raji al-Faruqi, this study concludes that the contemporary Islamic education crisis stems from an epistemological paradigm dominated by Western secularism, which separates knowledge from values and creates a false dichotomy between religious and modern sciences. To resolve this deep-rooted problem, al-Attas advocates for the conceptual purification of knowledge through *adab* and *tashfiyah al-ma'na* to form holistic, civilized individuals (*insan adib*), whereas al-Faruqi offers an operational, socially transformative model by reconstructing modern sciences through the integration of revelation and rationality within monotheism. Although differing methodologically between al-Attas's spiritual-moral focus and al-Faruqi's sociopolitical focus, their perspectives are profoundly complementary. Synthesizing their approaches yields an integrative Islamic education paradigm that harmonizes epistemological purification, ethical orientation, and social transformation, thereby emphasizing the urgent need to reformulate curriculum, pedagogy, and educational institutions based on monotheism and *adab* to address modern challenges effectively without sacrificing Islamic identity.

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