

## **Epistemological foundations of the Islamization of knowledge: a critical comparative study of al-Attas and al-Faruq**

**Syafe'i Syafe'i<sup>1\*</sup>, Haris Riadi<sup>1</sup>**

<sup>1</sup>Program Magister Pendidikan Agama Islam, IAIN Datuk Laksemana Bengkalis, Indonesia.

**Abstract:** This study addresses the ongoing challenge of integrating Islamic principles with modern knowledge by comparing the ideas on the Islamization of knowledge proposed by Syed Muhammad Naquib al-Attas and Isma'il Raji al-Faruqi. It aims to explore their philosophical and methodological orientations and assess their relevance to contemporary knowledge development. Using qualitative literature-based research, the study analyzes primary texts and academic sources through content and comparative analysis. The findings reveal that al-Attas emphasizes epistemological Islamization by purifying key concepts, shaping an Islamic worldview, and highlighting *adab* as central to resolving the crisis of knowledge, while al-Faruqi adopts a practical-methodological approach by integrating Islamic heritage with modern disciplines through a systematic Workplan for curriculum and institutional reform. Both scholars agree on grounding knowledge in *tauhid* and rejecting secularization, yet differ in orientation—philosophical versus applied. This study offers novelty by systematically synthesizing both perspectives into a complementary framework for advancing Islamization of knowledge. However, it is limited to a literature-based approach without empirical validation. The findings imply that integrating conceptual and operational strategies is essential for strengthening contemporary Islamic education.

**Keywords:** Islamization of knowledge, al-Attas, al-Faruqi, epistemological divergence

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### **Introduction**

The debate concerning the position of knowledge in Islam has become one of the significant issues in contemporary Islamic intellectual discourse. Modernization and globalization have led to the dominance of a secular Western paradigm of knowledge that separates ethical, metaphysical, and spiritual dimensions (Nyak Mustakim, 2022). This condition has resulted in a dichotomy between religious knowledge and general knowledge in the Muslim world. In response to this epistemological problem, the idea of the Islamization of knowledge emerged, aiming to reconstruct the foundations of knowledge so that they are aligned with the principle of *tawhīd* and the Islamic worldview (Al-Faruqi, 1982)(Al-Attas, 1993). The Islamization of knowledge is an idea that seeks to integrate Islamic values into the modern knowledge system so that it does not become trapped in secularism, which separates religious values from scientific inquiry (Siraj, 2024). This idea arose in response to criticism that the development of modern Western knowledge, which claims to be value-neutral, has excluded or reduced metaphysical and spiritual elements from scientific activity (Putra & Desiana, 2021)(Al-Attas, 1993).

The development of modern science has had a profound impact on the Muslim world. However, the dominance of the secular Western paradigm often contradicts Islamic values. This situation has given rise to a dichotomy of knowledge between *‘ulūm al-dīn* (religious sciences) and rational-empirical sciences (Zaidi, 2004). In this context, the idea of the Islamization of knowledge emerged as an effort to restore knowledge to its *tawhīdic* orientation (Al-Faruqi, 1982). Within

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**CORRESPONDING AUTHOR:** \*syafeibks@gmail.com

Address of Corresponding Author:

Syafe'i Syafe'i; Program Magister Pendidikan Agama Islam, IAIN Datuk Laksemana Bengkalis, Indonesia.

Jl. Lembaga, Senggoro, Kec. Bengkalis, Kabupaten Bengkalis, Riau 28711, Indonesia.

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contemporary Islamic intellectual discourse, two prominent figures who developed the idea of the Islamization of knowledge are Syed Muhammad Naquib al-Attas and Isma‘il Raji al-Faruqi (Coil & Aprison, 2023). Al-Attas highlights the problem of the Westernization of knowledge and advocates de-Westernization as an effort to construct an authentic Islamic paradigm of knowledge, emphasizing *adab*, *tawhīd*, and the relationship between humans and nature (Muslem, 2019) (Al-Attas, 1993). Meanwhile, al-Faruqi offers a more methodological and systematic approach to the Islamization of knowledge through the integration of Islamic values into curricula and modern academic disciplines (Ahsan, Shahed, & Ahmad, 2013) (Al-Faruqi, 1982). Syed Muhammad Naquib al-Attas and Isma‘il Raji al-Faruqi are among the most influential figures in the discourse on the Islamization of knowledge (Syah & Sa’adah, 2025). Although both emphasize the importance of unifying knowledge within an Islamic framework, their approaches differ in terms of emphasis and strategy (Zainuddin, Muttaqin, Amir, Nafisah, & Paizaluddin, 2025).

One of the most influential figures in this discourse is Syed Muhammad Naquib al-Attas (Daud, 2003). According to him, the root problem of the Muslim community lies in the loss of *adab* in understanding knowledge, which results in epistemological confusion (Afif, 2022). Therefore, the Islamization of knowledge, according to al-Attas, aims to restore key concepts (such as *dīn*, knowledge, *adab*, and the human being) to their original meanings within the Islamic framework (Al-Attas, 2014). Thus, Islamization is not merely about attaching Qur’anic verses to modern disciplines, but about constructing an independent Islamic epistemology (Al-Attas, 1993). In contrast to al-Attas, Isma‘il Raji al-Faruqi places greater emphasis on a methodological and practical approach to the Islamization of knowledge. For him, Islamization is carried out by reformulating each modern discipline so that it conforms to Islamic values through the integration of higher education curricula (Zuhdiah, 2016). Al-Faruqi developed a concrete work plan for Muslim academics, including identifying the problems of the Muslim *ummah*, analyzing modern disciplines, and reconstructing knowledge based on the principle of *tawhīd*. Consequently, al-Faruqi’s approach is more applicative compared to al-Attas’s philosophical approach (Al-Faruqi, 1982).

Both thinkers reject the secularization of knowledge and advocate for the integration of knowledge within the framework of *tawhīd* (Saripuddin, Syukri, & Badarussyamsi, 2022). However, their differing focal points have generated debate among Muslim academics: should the Islamization of knowledge begin with epistemological reconstruction, as proposed by al-Attas, or with the reconstruction of academic disciplines and educational curricula, as proposed by al-Faruqi? A number of previous studies have discussed their ideas separately or have emphasized only one dimension, either philosophical or methodological. However, there is still limited research that systematically compares and integrates both perspectives into a unified analytical framework. Therefore, this study seeks to fill this gap by offering a comparative and integrative analysis of their ideas. The novelty of this research lies in proposing a complementary synthesis that bridges epistemological and practical approaches to the Islamization of knowledge, particularly in the context of contemporary Islamic education.

This paper formulates several key questions: how is the concept of the Islamization of knowledge according to al-Attas; how is the concept of the Islamization of knowledge according to al-Faruqi; what are the similarities and differences between their ideas; and how relevant are these ideas to the development of contemporary knowledge.

## Literature review

The discourse on the Islamization of knowledge has developed as a response to the dominance of secular Western epistemology in the Muslim world. A number of studies indicate that this idea originates from an awareness of the epistemological crisis experienced by Muslims, particularly within modern educational systems (Syafrizal, Aliasar, & Aprison, 2022). Research such as Epistemological Synthesis of Al-Attas and Al-Faruqi highlights that the Islamization of knowledge emerges as an effort to address the “epistemological crisis in contemporary Islamic higher education,” which stems from the separation between knowledge and spiritual values (Zainuddin et al., 2025). The thought of Syed Muhammad Naquib al-Attas has been widely discussed in relation to his critique of secularism. In *A Review of Islam and Secularism*, it is emphasized that al-Attas advocates for restoring the meaning of knowledge within the framework

of tawhid and rejects the dichotomy between religion and science. His approach focuses on epistemological reconstruction through the concept of the Islamic worldview and the purification of key Islamic concepts. This positions Islamization as a deeply philosophical and metaphysical process (Nuraeni, Hirmah, & Jannah, 2024).

In contrast, the ideas of Isma'il Raji al-Faruqi are often examined from a methodological and practical perspective (Inah, 2022). Studies such as *Islamization of Knowledge: General Principles and Work Plan* analysis explain that al-Faruqi views Islamization as a constructive response to value-free modern science. He emphasizes the integration of the Islamic intellectual heritage with contemporary disciplines through systematic steps, including curriculum reform and institutional development (Abdul Hamid AbuSulayman, 1998). This approach is grounded in the principle of tawhid as a unifying epistemological foundation. Further studies also provide critical reflections on al-Faruqi's framework. For instance, *Revisiting Al-Faruqi's Islamization of Knowledge* argues that while the tawhidic paradigm offers a strong integrative foundation, it requires contextual flexibility to remain relevant in a globalized world. Without such adaptation, the implementation of Islamization risks becoming overly formalistic (Akhmad Jazuli Afandi & Muhyidin, 2025).

Comparative studies between al-Attas and al-Faruqi have also gained significant attention. Research such as *Islamization of Knowledge: Comparative Analysis* demonstrates that both scholars share a common critique of secularization but differ in their approaches. Al-Attas emphasizes philosophical and epistemological foundations, whereas al-Faruqi focuses on methodological and practical implementation. These differences are not contradictory but rather complementary, offering a more holistic framework for the Islamization of knowledge (Haji Yahya Zikri, 2017). In the Indonesian context, several studies highlight the practical relevance of these ideas. Research on the application of al-Faruqi's thought shows its contribution to the development of integrative Islamic education systems that combine religious and modern sciences (Nisok, 2024). Meanwhile, studies on al-Attas emphasize his role in providing a strong philosophical foundation for Islamic epistemology and holistic education (Ruchhima, 2019).

Overall, the literature suggests that the Islamization of knowledge evolves along two major trajectories: the philosophical-epistemological approach and the methodological-practical approach. Each offers distinct strengths and limitations. However, many scholars agree that integrating these two approaches is essential for addressing the challenges of contemporary Islamic education. Therefore, this body of literature supports the argument that the ideas of al-Attas and al-Faruqi are complementary and jointly contribute to the development of a tawhid-based paradigm of knowledge that is both conceptually sound and practically applicable.

## Method

This research uses a qualitative approach with a library research type. Library research was chosen because the focus of this research is to examine the ideas of Islamization of knowledge from Syed Muhammad Naquib al-Attas and Isma'il Raji al-Faruqi based on their works and relevant academic literature. Library research allows the researcher to analyze the thoughts of these figures through primary and secondary sources in depth (Zed, 2008). This paper uses qualitative methods with a library research approach. Data were obtained from various journals regarding Syed Muhammad Naquib al-Attas, *Islam and Secularism, The Concept of Education in Islam* (Al-Attas, 2010), and Isma'il Raji al-Faruqi, *Islamization of Knowledge: General Principles and Work Plan* (Bahosin Sihombing, Edi Yusrianto, & Arbi, 2025) (Ruchhima, 2019).

Data were collected through documentation, namely examining, recording, and organizing information from written sources. Documentation is considered effective in library research because it allows the researcher to obtain authentic data from scientific works and official documents. Data analysis was conducted using content analysis, which focuses on the main ideas, arguments, and epistemological frameworks of the two figures. Content analysis is combined with a comparative approach to identify the similarities and differences in the thoughts of al-Attas and al-Faruqi. Through this method, the research can present a synthesis of the thoughts of both figures as well as their relevance to the context of contemporary Islamic education.

## Results

The thoughts of Syed Muhammad Naquib al-Attas and Isma'il Raji al-Faruqi both emerged from a sense of anxiety regarding the dominance of secular Western knowledge. However, studies examining their ideas show fundamental differences in orientation. Diffa Cahyani Siraj's study emphasizes that 'al-Attas places more weight on the epistemological aspect, namely the purification of key Islamic concepts from Western influence' (Siraj, 2024). He views the primary problem of the Muslim *ummah* as a crisis of *adab* and the "confusion of knowledge"; thus, for him, "Islamization is a process of de-Westernization and de-secularization of knowledge to return it to the Islamic worldview." This emphasis shows that "al-Attas's approach is philosophical and spiritual, originating from metaphysical roots" (Putra & Desiana, 2021).

Conversely, Zuhdiah's research on al-Faruqi emphasizes the methodological and practical dimensions. "Al-Faruqi assesses that secular modern science produces 'barren knowledge' devoid of value." To address this, "he formulated an Islamization work plan containing systematic steps, ranging from the mastery of the classical Islamic legacy and modern disciplines to the reconstruction of higher education curricula" (Zuhdiah, 2016). Furthermore, "al-Faruqi's focus is not only on fixing epistemology but also on transforming the institutional educational system to produce a generation of Muslims capable of integrating faith with knowledge." Thus, "al-Faruqi is viewed as more applicable in the context of institutionalizing the idea of Islamization of knowledge." The analysis conducted by Zainuddin et al. attempts to synthesize the two. They assess that "al-Attas's strength lies in his philosophical depth and solid epistemological understanding," while "al-Faruqi's strength lies in his methodological clarity and practical implementation." Moreover, "the two should not be seen as conflicting ideas, but rather as complementary." It is further stated that "the Islamization of knowledge will only be strong if it possesses a pure epistemological basis (al-Attas) alongside a curriculum and institutional implementation strategy (al-Faruqi)" (Zainuddin et al., 2025).

Therefore, from the comparison of these journals, it can be concluded that "al-Attas and al-Faruqi represent two important poles in the discourse of the Islamization of knowledge: the philosophical-metaphysical pole and the methodological-pragmatic pole." This difference "enriches the discourse by presenting a dual approach: one providing conceptual depth, the other providing operational direction." Finally, "if combined, the Islamization of knowledge does not merely remain a normative discourse but can become a practical movement in contemporary Islamic education and civilization."

## Discussion

The thoughts of Syed Muhammad Naquib al-Attas and Isma'il Raji al-Faruqi demonstrate two different approaches to the Islamization of knowledge: philosophical-epistemological and practical-methodological (Nurhasanah, Muslih, & Idharudin, 2025). This difference is often viewed as a difference in orientation: al-Attas emphasizes conceptual foundations, while al-Faruqi emphasizes implementation strategies (Zainuddin et al., 2025). However, the two cannot be separated, as epistemology without application will remain stagnant, and methodology without a philosophical foundation will lose its direction (Ruchhima, 2019). The strength of al-Attas's idea lies in his sharpness in dismantling the roots of the secularization of knowledge, namely the epistemological confusion resulting from the loss of *adab* (paramitha nanu, 2021). Through the Islamic worldview, he seeks to restore the original meanings of key Islamic concepts (Nur, 2014). However, the weakness of al-Attas's approach is the difficulty of direct implementation in modern educational curricula, as it focuses more on the realm of the philosophy of science.

In contrast, al-Faruqi's strength is his practicality. With the *Work Plan for Islamization of Knowledge*, he offers systematic steps to integrate modern science with the Islamic intellectual legacy (Soleh, 2013). This model is relevant for the development of Islamic higher education because it addresses curriculum, research, and academic institutions (Nyak Mustakim, 2022). However, its weakness is a lack of a solid philosophical foundation, making it vulnerable to the reduction of Islamization to mere labeling or formality. In a contemporary context, the integration of both approaches is a necessity (Zainuddin et al., 2025). The Islamic world requires an epistemological foundation (as offered by al-Attas) as well as a practical implementation strategy (as offered by al-Faruqi) (Putra & Desiana, 2021). By combining both, the Islamization of

knowledge becomes more than just a philosophical discourse; it can be realized in educational policies, curricula, and academic practices (Fahmi & Rohman, 2021).

Furthermore, the relevance of the Islamization of knowledge is increasingly urgent in the era of globalization and the Industrial Revolution 4.0, where science and technology develop rapidly but are often detached from moral and spiritual values (Zulfiko, 2024). The Islamization of knowledge can serve as an alternative paradigm in building a modern Islamic civilization based on *tawhid*, ethics, and humanity (Diinu Tsabitul Azmi & Dewantoro, 2024).

The Islamic figure al-Attas has the full name Syed Muhammad Naquib bin Ali bin Abdullah bin Muhsin al-Attas. He was born in Bogor, Indonesia, on September 5, 1931, and was educated in various countries, including Malaysia, Pakistan, Canada, and England. His broad intellectual background influenced his views on knowledge and its role in Muslim life. He is known as a Muslim scholar and philosopher expert in various fields such as theology, philosophy, metaphysics, history, and literature. His lineage comes from the al-Ba'lawi family, which can be traced back to the grandson of Prophet Muhammad SAW, Imam Hussein, and several of his ancestors were also prominent saints and scholars (Muslem, 2019). Al-Attas criticizes the West for the secularization of knowledge which separates knowledge from spiritual values and goals. He argues that knowledge should not be detached from the context of religion and morality to provide complete meaning to human life (Siraj, 2024).

One of al-Attas's main ideas is the concept of the Islamic worldview, in which the Islamization of knowledge is carried out by purifying and adjusting key concepts such as "religion" (*din*), "knowledge" (*'ilm*), and "justice" (*'adl*) to align with the Islamic view of life (Al-Attas, 2010). The formation of this worldview becomes an important foundation in integrating knowledge with Islamic values (Tumanggor, Bakti, & Al Farabi, 2023). Additionally, al-Attas introduced the concept of *ta'dib* in education, emphasizing that education is not merely a transfer of knowledge, but also the formation of *adab* or character. Education must be able to connect knowledge, faith, and deeds to produce a spiritually and intellectually complete human being (Putra & Desiana, 2021). The strategy for the Islamization of knowledge according to al-Attas includes Islamizing important concepts in science, rejecting secularization, dualism, and relativism that divide knowledge, and instilling *adab* as the basis of the educational process (Al-Attas, 2010). Thus, knowledge can function holistically within an Islamic framework.

The most phenomenal idea of Islamization of knowledge from Syed Muhammad Naquib al-Attas is the concept of ontological and epistemological reconstruction of modern knowledge to suit Islamic values (Siraj, 2024). He emphasizes that the Islamization of knowledge is not just about combining general science with Islamic science, but rather about the purification and liberation of knowledge from secular and skeptical Western values, replacing them with Islamic values (La Adu, Rama, & Yahdi, 2023). This process includes two main stages: de-Westernization (removing Western elements from knowledge) and integration (inserting key Islamic elements into knowledge) (Putra & Desiana, 2021). According to al-Attas, the Islamization of knowledge must also begin with the Islamization of language because language is closely related to thought and rationality. This idea was first presented at the International Islamic Education Conference in Makkah in 1977 and continued in various writings such as the book *Islam and Secularism* (1978).

The ideas of Syed Muhammad Naquib al-Attas in Indonesia are seen in various fields, especially in Islamic education and Islamic scientific thought. Some forms of implementation are: Higher Education: Al-Attas emphasizes the importance of reviving spiritual and moral values in higher education through the concept of *ta'dib*, which is education that internalizes the goal of forming civilized and *tawhid*-based human beings (Hendratno, Burhanudin, & Nuraida, 2023). Many Islamic universities in Indonesia adopt curricula with courses such as Islamic Worldview, Al-Qur'an Hadith, philosophy of science, and Arabic and English, based on his ideas (Zainuddin et al., 2025). Curriculum Development and Educational Methods: Al-Attas's thoughts on the Islamization of knowledge invite the removal of Western elements in science and their replacement with primary Islamic elements, starting from the Islamization of language (Siraj, 2024). This concept is applied in curriculum design and learning methods that emphasize the balance between rational science and spiritual values. Character Building and Adab: Al-Attas's educational ideas emphasize that the corruption of knowledge is related to the loss of *adab*. Therefore, *ta'dib*-oriented education by instilling awareness of the intention to study to achieve

the pleasure of Allah and building an *adab*-based code of ethics receives great attention in Islamic educational institutions in Indonesia (Tumanggor et al., 2023). Academic Discourse and Contemporary Islamic Thought: Al-Attas's thought has become an important reference in the study of Islamization of science, Islamic educational philosophy, and holistic approaches to modern Islamic education in Indonesia. Thus, Naquib al-Attas's ideas provide an important contribution to integrating spiritual values and knowledge in Islamic education and thought in Indonesia.

Isma'il Raji al-Faruqi was born in Jaffa, Palestine, in 1921 and died on May 27, 1986 (Zuhdiah, 2016). He was educated at several prestigious universities, including Indiana University, Harvard, and McGill, which enriched his intellectual insight in the fields of science and Islam. Al-Faruqi is a central figure in the idea of Islamization of knowledge, which emphasizes the importance of integrating Islamic principles with modern disciplines to avoid secularization (Zuhdiah, 2016). Besides his contribution to developing Islamic epistemology, he also founded the International Institute of Islamic Thought (IIIT) in the United States. Throughout his career, al-Faruqi was active as a professor and intellectual at various universities in the United States and the Muslim world (Firman & Abdurrahman, 2023). He criticized the separation between religious sciences and modern sciences that run separately without integration, which according to him hinders the development of holistic knowledge consistent with Islamic values (Nyak Mustakim, 2022).

The main principle of the Islamization of knowledge he proposed is that all knowledge must be based on *tawhid* as an epistemological foundation. Thus, knowledge is not merely secular and separate from spiritual values but must synergize with the principle of the Oneness of God in Islam (Nyak Mustakim, 2022). In the application of the methodology of Islamization of knowledge, al-Faruqi emphasized several practical steps. First, mastery of the Islamic heritage so that traditional understanding is maintained. Second, mastery of modern science as a basis for contemporary knowledge. Third, performing a critical analysis of both systems of knowledge to find integration possibilities. Furthermore, integrating the Islamic heritage with modern science and compiling a curriculum based on the Islamization of knowledge so that the educational process is more directed and meaningful (Zuhdiah, 2016). In terms of institutional orientation, al-Faruqi gave important emphasis to the formation of Islamic universities and the implementation of collective projects involving Muslim scientists. This is intended so that the Islamization of knowledge can proceed systematically and have a wide impact on the development of knowledge among Muslims (Ahsan et al., 2013).

The most popular idea of Islamization of knowledge from Isma'il Raji al-Faruqi is his effort to integrate Islamic revelation (religion) with reason (science) through the concept of *Tawhid* as its primary foundation. He observed that modern science developed from secular Western civilization had separated the spiritual and moral dimensions from knowledge, leading to moral decadence and the separation between religion and science (Nyak Mustakim, 2022). According to al-Faruqi, the Islamization of knowledge is a process of reconstructing and Islamizing science by rearranging modern scientific disciplines to be consistent with Islamic principles, especially the Oneness of Allah, the unity of the universe, the unity of truth and knowledge, and the unity of humanity. He formulated 12 steps to implement this Islamization, which emphasizes the elimination of the dichotomy between religious and general sciences, and making Islam the vision and foundation in developing knowledge. This idea also highlights the need to make *tawhid* the basis of education to form human beings who are scientifically and spiritually complete (Zuhdiah, 2016).

Al-Faruqi's ideas on the Islamization of knowledge in Indonesia can be seen in various aspects, particularly in education, modern Islamic thought, and Sharia financial institutions. Here are some forms of implementation: Islamic Education: The concept of *tawhid* as the foundation of knowledge is taught to end the dichotomy between religious and general sciences. This is reflected in Islamic education curricula that attempt to integrate modern science with Islamic values (Nisok, 2024). Educational and Research Institutions: Islamization programs are practiced in various Islamic universities in Indonesia through curricula and research that integrally combine Islamic approaches and modern science (Nurhasanah et al., 2025). Sharia Financial Institutions: Faruqi's ideas are also visible in the development of Islamic financial institutions such as Sharia

banks, Sharia insurance, and Islamic capital markets that seek to align economic practices with Islamic principles (Yusdani, 2007). Academic Discourse: Faruqi's thought has become a major reference in the study of Islamization of knowledge and Islamic thought in Indonesia, especially in facing the challenges of modernity and secularism. Thus, al-Faruqi's ideas have made a significant contribution to shaping the paradigm of knowledge and religious modern Islamic social practices in Indonesia.

Both figures, Syed Muhammad Naquib al-Attas and Isma'il Raji al-Faruqi, share similarities in their views on the importance of the Islamization of knowledge as an effort to integrate science with Islamic values and principles. Both criticize the secularization of science that separates knowledge from spirituality and moral values. They agree that knowledge must be based on *tawhid* as an epistemological foundation to create holistic and meaningful knowledge in an Islamic context. Additionally, both emphasize the need for educational frameworks and curricula that combine Islamic teachings with modern science to produce knowledge that is relevant and beneficial for contemporary Muslims. The clearest difference between Syed Muhammad Naquib al-Attas and Isma'il Raji al-Faruqi lies in their approaches to the Islamization of knowledge. Al-Attas emphasizes philosophical and conceptual aspects, focusing on the purification and Islamization of key concepts and the formation of a deep Islamic worldview as an epistemological basis (Siraj, 2024). Meanwhile, al-Faruqi prioritizes a practical methodological approach, namely the systematic integration between modern science and the Islamic heritage through the mastery of both, critical analysis, and the formulation of an Islamization-based curriculum alongside the collective development of Islamic educational institutions. In other words, al-Attas focuses more on the formation of conceptual foundations and values, while al-Faruqi focuses on practical and institutional steps in implementing the Islamization of knowledge (Coil & Aprison, 2023).

Both Syed Muhammad Naquib al-Attas and Isma'il Raji al-Faruqi provide important contributions to the effort of Islamizing knowledge, yet each also presents challenges and shortcomings in their approach (Zainuddin et al., 2025). Al-Attas succeeded in exploring the philosophical and spiritual aspects of building a strong and comprehensive Islamic epistemological framework, emphasizing the importance of *adab* and the formation of an Islamic worldview. However, his highly conceptual and idealistic approach is sometimes difficult to apply practically in the context of modern education and institutions, requiring concrete steps to realize his ideas. Meanwhile, al-Faruqi offers a more pragmatic and applicable approach through the integration of modern science with Islamic science, which is much needed in today's educational world (Ahsan et al., 2013). The methodological and institutional approach he proposed provides a clear path for implementation. However, a common criticism is the challenge of thoroughly harmonizing the Islamic heritage with modern science, as well as the risk of compromising Islamic principles if not done carefully (Nyak Mustakim, 2022). Overall, these two approaches complement each other; al-Attas provides a solid philosophical foundation, while al-Faruqi provides a practical methodological framework. The effective development of the Islamization of knowledge ideally combines the strengths of both views while remaining attentive to the contemporary context and the needs of the *ummah*.

## Conclusion

This research finds that the ideas of Islamization of knowledge developed by Syed Muhammad Naquib al-Attas and Isma'il Raji al-Faruqi share a common objective, namely the integration of Islamic values into knowledge as a response to secularization and the dichotomy of science. However, the study reveals a fundamental difference in their approaches. Al-Attas emphasizes a philosophical-epistemological framework grounded in the Islamic worldview, the concept of *adab*, and the purification of key concepts, whereas al-Faruqi focuses on a methodological-practical framework through systematic steps aimed at curriculum reform and institutional transformation. These findings indicate that the Islamization of knowledge operates on two complementary levels: conceptual foundation and practical implementation. The novelty of this research lies in its integrative perspective, which positions the thoughts of al-Attas and al-Faruqi not as opposing paradigms but as complementary approaches. This study contributes by formulating a synthesized framework that combines epistemological depth with methodological applicability, thereby offering a more holistic model for the development of Islamization of

knowledge in contemporary contexts. However, this research has several limitations. It is based solely on a library research approach, relying on secondary data and textual analysis without empirical validation. Additionally, the study does not examine specific case studies of implementation in educational institutions, which may limit its applicability across diverse socio-cultural contexts.

The implications of this research suggest that Islamic educational institutions should adopt an integrative approach by combining strong epistemological foundations with practical strategies in curriculum design, teaching methods, and institutional policies. Such integration is essential to ensure that the Islamization of knowledge is not merely theoretical but can be effectively implemented in addressing contemporary challenges, including globalization and rapid technological development. Therefore, the Islamization of knowledge should be understood not only as a conceptual discourse but also as a strategic and operational framework. Future research is recommended to explore empirical studies on the implementation of Islamization of knowledge in Islamic universities across different countries, in order to assess its effectiveness and adaptability in real educational settings.

## Declarations

### Author contribution statement

The author declares that this article is an original work written independently, and this article has never been published previously in any form and is not currently under review by another journal. Specifies the exact contributions of each author in a narrative form. For example, from drafting the manuscript, collecting data, and writing the manuscript, the authors who contributed should be listed. The authors contributed to this research as follows: [Diah Ayu Rahmani] wrote and revised the manuscript conceived the research concept and methodology. [Via Novelia Najmi] collected and analyzed the data. [Eva Dewi] conceived the research concept and methodology.

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The authors declare no financial interests or personal relationships that could have influenced the findings of this study

### Declaration of use artificial intelligence

The authors used artificial intelligence assistance during the writing and/or editing process of this manuscript. However, the authors take full responsibility for the entire content.

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