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THE CONCEPT OF ISLAMIZATION OF KNOWLEDGE IN THE THOUGHT OF SYED MUHAMMAD NAQUIB AL-ATTAS: AN EPISTEMOLOGICAL ANALYSIS AND ITS IMPLICATIONS FOR MODERN EDUCATION

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Abstract

The development of modern science and technology has brought considerable convenience to human life, yet it has also carried secularism that separates religious values from science. This study examines the concept of the Islamization of knowledge in the thought of Syed Muhammad Naquib Al-Attas, focusing on its epistemological foundation and its implications for modern education. It employs a qualitative, library-based design with a philosophical-conceptual analysis. Al-Attas's primary works (*Islam and Secularism* and *The Concept of Education in Islam*) are read closely and compared with secondary literature, and the analysis proceeds through thematic coding, conceptual interpretation, and primary–secondary source checking. The findings show that, for Al-Attas, Islamic epistemology does not take methodological doubt as its principal route to truth but starts from conviction grounded in revelation and *tawhid*, while empirical and rational inquiry remain legitimate within that framework; his criticism is aimed at the secular foundations of modern knowledge rather than at empirical methods as such. Islamization is preceded by dewesternization and is completed by integrating the key concepts of the Islamic worldview into the disciplines. In education, Al-Attas proposes *ta'dib* as the most adequate concept, and he classifies knowledge into *fardhu 'ain* and *fardhu kifayah* according to the nature of the obligation to acquire it, not merely according to its origin. The study offers operational implications for curriculum, learning outcomes, teaching strategies, and higher education, and it discusses the challenges of applying *ta'dib* within competency-based education systems.

Keywords: Islamization of Knowledge; Syed Muhammad Naquib Al-Attas; Islamic Epistemology; *Ta'dib*; Modern Education

1. Introduction

Science continues to develop rapidly over time. Ideally, this development has a positive impact on human life, namely producing a life that is increasingly intelligent and good, capable of building knowledge, culture, and civilization, relying not only on sensory and intellectual intelligence but also on social, spiritual, and emotional intelligence (Nata, 2018).

The Qur'an repeatedly mentions knowledge and related matters. This is evident from the first revelation sent down by Allah in the form of the command iqra' (read), namely Q.S. al-'Alaq [96]: 1, which means "Read in the name of your Lord who created."

In terms of material achievements, the development of science and technology in the Western world is in many ways faster than in the Eastern (Islamic) world. This reality must be honestly acknowledged, no matter how difficult it may be for some groups. Despite all its shortcomings, the West has made significant contributions in the fields of science and technology that bring ease and comfort. Thanks to technology, humans can easily meet their life needs: water that was once far away can be brought closer to the house for drinking, bathing, washing, farming, and operating industrial machinery; dark rooms become bright, hot rooms become cool, and slum environments become clean (Nata, 2018).

However, this progress is not without problems. According to Al-Attas as noted by Nuryanti and Hakim (2020), the development of science has now mixed with Western culture, so religious values are sidelined and science is understood solely from the perspective of science itself without considering the concept of divinity (Khalafullah, 1953).

In the discourse of modern Islamic thought, Syed Muhammad Naquib Al-Attas is among the figures whose ideas are continuously referenced to highlight Islam as a worldview. His thinking stems from concern over the decline of Muslims in various fields of life, especially education and the development of knowledge (Nuryanti & Hakim, 2020). His great attention to the world of education

made him known as a philosopher as well as a reformer of Islamic education. From this concern, he initiated a theory of "Islamization of knowledge" as an effort to restore manners that he believed had been lost.

Al-Attas's thought has been extensively studied. Several studies discuss the idea of Islamization of science and its epistemology, including discussions about Al-Attas as a figure in the Islamization of science and the epistemology of Islamization of knowledge along with its implications for Islamic thought in Indonesia (Anugrah & Fadlullah, 2023). Other studies highlight the epistemological principles of Islamic education within Al-Attas's monotheistic paradigm and compare his thoughts with those of Ismail Raji Al-Faruqi. (Sassi, 2020) From the education side, several studies review the concept of education, manners, and their relevance to the national education system in Indonesia (Syafa'ati & Muamanah, 2020).

These studies have partly linked the epistemology of Islamization of knowledge with the concept of *ta'dib education*, so the relationship between the two is not a new finding. The contribution of this article lies in three things. *First,* this article structures this relationship as a chain of arguments that can be examined step by step, from critiques of secular epistemology, dewesternization and Islamization, classification of knowledge, the concept *of ta'dib*, to the curriculum. *Second,* this article bases this reconstruction on a direct reading of Al-Attas's primary work and explicitly corrects the simplification common in secondary literature, especially regarding the classification of *fardhu 'ain* and *fardhu kifayah* sciences as well as Al-Attas's attitude toward modern science. *Third,* this article does not stop at normative implications but formulates operational examples at the curriculum level, learning outcomes, teaching strategies, and higher education, while also analyzing the challenges of their application in competency-based education systems.

Therefore, this article answers three questions. *First, what is the* epistemology of Islam and the process of dewesternization and Islamization of knowledge according to Al-Attas; *second,* what are the concepts, goals, systems, and curriculum of Islamic education in his thought; and *third,* what are the operational implications of this thought for modern education along with the challenges of its implementation.

2. Research Method

This research uses a qualitative approach with a philosophical-conceptual type of library *research*. This approach was chosen because the object of study is concepts (Islamization of knowledge, *ta'dib*, classification of knowledge) along with the logical relationships among these concepts, not behavior or field data. The data sources consist of primary and secondary sources. The primary source is Al-Attas's own work, namely *Islam and Secularism* (Al-Attas, 1978) along with its Indonesian translation, *Islam and Secularism* (Al-Attas, 1978/2011), and *The Concept of Education in Islam* (Al-Attas, 1992). Secondary sources are books and journal articles discussing Al-Attas's thoughts on the Islamization of knowledge and education.

Literature selection was made based on three criteria. Secondary sources are chosen if (a) explicitly discuss Al-Attas's thoughts or the concepts underlying the analysis (Islamization of knowledge, Islamic epistemology, adab and *ta'dib*, as well as classification of knowledge); (b) are academic books or journal articles in Indonesian or English published between 2010–2023; and (c) can trace the identity of the publisher or journal. Works that only briefly mention Al-Attas are not used as the basis for argument. The primary work used is the edition listed in the bibliography; references in Indonesian translations are compared to English texts if key terms need to be confirmed. Analysis is conducted in five stages. *First,* all sources are read and recorded through documentation techniques. *Second,* the data are thematically coded into three groups according to the research questions, namely epistemology and Islamization of knowledge, concepts and educational curriculum, and implications for modern education. *Third,* text interpretation is carried out through conceptual analysis, namely identifying key terms, the definitions given by Al-Attas, and the relationships between these terms. *Fourth,* claims in secondary sources are compared with primary texts; if they differ, primary texts are used as references and differences are noted in the discussion. *Fifth, the* results of interpretation are synthesized into a chain of arguments and translated into operational implications, which are then critically tested against the challenges of their application. All assessments of the terms *tarbiyah*, *ta'lim*, and *ta'dib* are treated as Al-Attas's views, not as consensus of all traditions of Islamic educational philosophy.

3. Results and Discussion

Biografi Syed Muhammad Naquib Al-Attas

Prof. Dr. Syed Muhammad Naquib Al-Attas was born in Bogor, West Java, on September 5, 1931. His father's name was Syed Ali bin Abdullah Al-Attas, a descendant of a scholar and Sufi expert from Saudi Arabia. His mother, Syarifah Raguan al-Idrus, came from the royal family of the Sunda kingdom

in Sukapura, West Java. The background of both his parents shows that Al-Attas was of blue blood descent with a strong and deep religious spirit, and this background influenced his education. He received his religious education from his mother's family in Bogor, while his knowledge of Malay language, literature, and culture came from a family in Johor (Huringiin, 2022).

Al-Attas's education began at the age of five in Johor Bahru, under the care of his uncle, Mr. Ahmad, then Mrs. Azizah, until the outbreak of World War II. From 1936 to 1941, he studied at Ngee Heng English Primary School, Johor Baru. During the Japanese occupation, he returned to West Java for four years and studied religion and Arabic at Madrasah al-'Urwah al-Wutsqa, Sukabumi, from 1942 to 1945. He then continued his education at Bukit Zahrah School and English College Johor Baru from 1946 to 1949. After that, he entered military service as a cadet officer in the British Malay militia. Because of his brilliance, he was chosen to continue his training and studies in military science at Eaton Hall, Chester, then at the Royal Military Academy Sandhurst, England, from 1952 to 1955 with the last rank of lieutenant (Hendratno et al., 2023).

From 1957 to 1959, his interest in the military faded, so he chose to leave and continue his studies at the University of Malaya. He then studied at McGill University, Montreal, Canada, and earned a *Master of Arts* (M.A.) with honorable honors in 1962. Shortly after, through sponsorship from Sir Richard Winstedt and Sir Mortimer Wheeler from the British Academy, he continued postgraduate studies at the University of London from 1963 to 1964, earning a *Doctor of Philosophy* (Ph.D.) with *cum laude honors* in Islamic Philosophy and Islamic Malay Literature in 1965.

After returning from England, Al-Attas dedicated himself as a lecturer at the University of Malaya from 1968 to 1970. From 1970 to 1973, he served as dean of the Faculty of Literature at the university and once served as head of the literature department in Malay studies. On January 24, 1972, he was appointed professor of Malay Language and Literature; at his inauguration, he delivered a scientific speech entitled "Islam in the History and Culture of Malaya."

Al-Attas wrote 26 books and monographs in English and Malay. Many of them have been translated into other languages, such as Arabic, Persian, Turkish, Urdu, Malay, Indonesian, French, German, Russian, Bosnian, Japanese, Indian, Korean, and Albanian. Among his works are *The Ruba'iyat Series*; *Some Aspects of Sufism as Understood and Practised Among the Malays*; *Raniri and the Wujudiyyah of 17th Century Acheh*; *The Origin of the Malay Sya'ir*; *The Mysticism of Hamzah Fansuri*; *Islam in Malay History and Culture*; *Islam: Religious Understanding and Moral Principles*; *Islam and Secularism*; *The Concept of Education in Islam*; and *The Meaning and Experience of Happiness in Islam* (Hendratno et al., 2023). In addition to works in the form of books and monographs, he has presented approximately four hundred scientific papers in various countries in Europe, the Middle East, Japan, America, and other Islamic countries, as well as written no fewer than 27 articles in international journals.

Main Thoughts of Syed Muhammad Naquib Al Attas

In general, Al-Attas's fundamental thought encompasses three things: Islamic epistemology, dewesternization and Islamization, as well as metaphysics and philosophical Sufism.

1. Epistemology Islam

   Etymologically, epistemology comes from the Greek words *episteme* (knowledge) and *logos* (science). Epistemology is the science that discusses the sources and theories of knowledge as well as ways to obtain knowledge from objects thought about. Its study is closely related to ontological studies; the material object is knowledge, while the formal object is the essence of knowledge itself (Sassi, 2020). In epistemological studies, the object of science refers to realities that humans as subjects of science may know through certain processes or methods.

   According to Al-Attas, the decline of Islamic knowledge is related to epistemological issues, especially when modern science was accepted by Muslims in various countries while Islamic intellectual conditions were still weak. As a result, modern science is taken *for granted* without careful consideration of its impact, including the secularistic view that separates religion from science (Nuryanti & Hakim, 2020).

   The statement that Islamic epistemology "does not arise from doubt" needs to be read proportionally. What Al-Attas criticizes is the position of doubt and skepticism as the foundation and main path to truth in the Western secular epistemological tradition; in Islamic epistemology, the search for knowledge starts from belief in a truth sourced from revelation, not from the suspension of belief (Nuryanti & Hakim, 2020). This statement does not mean that questioning, testing, and investigating are forbidden in Islam.

   Likewise, Al-Attas does not reject modern science absolutely. As summarized by Afida (2016), he does not accept modern science as the sole authoritative source for achieving truth, because science does not fully address religious issues. Primary sources show that his criticism is directed at the epistemological foundations and secular worldviews that shape the interpretation of modern

science, not at the empirical method itself (Kristeva, 1974, pp. 137-138). Within this framework, observation and reasoning remain valid as ways to acquire knowledge, but placed under the framework of tauhid. Essentially, Islamic epistemology relies on the concept of tauhid, and truth is contained in the Qur'an and As-Sunnah as guidelines for Muslims. Thus, the discourse on Islamization of knowledge is an effort to reconstruct the epistemology of knowledge.

2. Dewesternization and Islamization

Dewesternization is understood as the process of separating and eliminating secular elements from knowledge. This term is in contrast to westernization, which is the weighting: adapting, imitating, or taking over Western lifestyle. According to Al-Attas, dewesternization is the process of recognizing, separating, and alienating secular elements (substance, spirit, character, and personality of Western culture) from the body of knowledge, which will change the form, value, and conceptual interpretation of knowledge content as presented today. (S. M. N. Al-Attas, 1993)

According to Al-Attas, Islamization does not stop at removing secular elements. After knowledge is cleansed from secular interpretation, the next step is to instill or integrate key concepts of Islamic worldview into knowledge, such as the concepts of religion (*din*), humans (*insan*), knowledge (*'ilm*), wisdom (*hikmah*), justice (*'adl*), action (*'amal*), and manners (S. M. N. Al-Attas, 1991). Thus, dewesternization without Islamization only leaves a void, while Islamization without dewesternization risks only adding religious labels to sciences whose fundamental framework remains secular.

On that basis, Al-Attas corrected all modern scientific disciplines and purified Islamic sciences that had been contaminated by secular ideologies. Secularism needs to be reformulated through the Islamization of knowledge so that spiritual and transcendental divine values are not separated from knowledge.

3. Metaphysics and Philosophical Sufism

Al-Attas's theological views gave rise to metaphysical thought. In this context, he sought to revive philosophical Sufism, which he considered an inevitability in dewesternization. The Sufi tradition recognizes three levels: *mubtadi* (beginner), *mutawassith* (intermediate), and *muntahi* (final). Sufis at the *mubtadi* level are still limited to morals and manners. At *the mutawassith level*, Sufis have studied and practiced wirid and dhikr whose quantity, quality, tempo, and frequency are determined by the mursyid (teacher). Meanwhile, *muntahi* is a prospective Sufi who has entered the realms of philosophy and metaphysics. Al-Attas focuses on this last level, which demands an understanding of three sciences: divine knowledge (*al-hikmah al-ilahiyyah*), sharia (*al-'ulum al-syar'iyyah*), and rational science (*al-'ulum al-'aqliyyah*) (Nata, 2013). These three fields of knowledge are seen as having the potential to change Western perspectives on science.

The Epistemology of Islamization of Science from the Perspective of Syed Muhammad Naquib Al Attas

Linguistically, the word Islamization comes from *Islam*, which means safe, peaceful, and surrendering (Abror, 2020). According to Budi Handriyanto, Islamization is a noun of "Islamize," which is the way and effort to make something Islamic (Handrianto, 2010). This definition differs from Al-Attas's understanding, which views Islamization as an effort to free humans from Western doctrines that are secular and liberal, so knowledge is free from those doctrinal elements and prioritizes the knowledge developed in Islam (S. M. N. Al-Attas, 1978).

The process of Islamization of knowledge has basically been ongoing since the emergence of Islam until now. This is evident from the first revelation to the Prophet who spoke about knowledge and explicitly stated that Allah is the source and origin of human knowledge. This view was a radical thought for pre-Islamic societies, which considered the sources of knowledge to be ethnicity, tribal traditions, and empirical experience.

This process advanced rapidly around the 8th century, during the Abbasid rule, when massive translations of Persian and Greek works were carried out, which were later reinterpreted and adapted to Islamic teachings. Muslim scholars succeeded in translating, filtering, absorbing, and integrating foreign knowledge into views based on the Qur'an, so that Islamic civilization advanced in many fields and became the heart of civilization guiding Muslims to the peak of their glory. However, in the following periods, the scholarly power and strength of the Muslim community faded due to several factors. The greatest disaster was the Mongol attack under Hulagu Khan's leadership on Baghdad, which destroyed libraries and burned original books by Muslim scholars (Siregar & Siregar, 2018, p. 83). The prolonged Crusades also caused the decline of the Muslim community.

In general, the goal of Islamizing knowledge is to protect Muslims from science that has been contaminated by political elements. Specifically, the objectives are as follows:

1. Eliminating and isolating secular elements in science;

2. Making Islam an alternative epistemology;
3. Developing knowledge to construct thinking oriented towards Muslim individuals in order to increase faith and piety to Allah SWT.;
4. Giving birth to goodness, justice, security, and the strength of faith; and
5. Reconstructing dualistic and dichotomous knowledge, which separates religion from science (Anugrah & Fadlullah, 2023).

Besides these goals, the concept of Islamization of knowledge brings several impacts, including:

1. Rejection and filtering of modern scientific disciplines and theories;
2. A serious study of the thoughts of Muslim thinkers across disciplines;
3. The emergence of new disciplines, namely Islamic Science and Islamic Social Sciences.

The Concept of Education According to Syed Muhammad Naquib Al Attas

Naquib Al-Attas presented his ideas at the First World Conference on Islamic Education held in Mecca in 1977, discussing the ideals and goals of education. In that forum, he systematically proposed that the definition of Islamic education be replaced with the instillation of manners, and that the term education in Islam become *ta'dib*. The reason was a very fundamental change in the use of the terms *tarbiyah*, *ta'lim*, and *ta'dib*, which differed from those previously used. The Committee responded to the proposal with a mutual agreement that "the meaning of education as a wholelies in the connotations of the terms *tarbiyah*, *ta'lim*, and *ta'dib* used simultaneously." (S. M. al-N. Al-Attas, 1992).

Al-Attas disagreed with this conclusion. At the Second World Conference on Islamic Education in Islamabad, Pakistan, in 1980, he reiterated his argument: if understood and explained well, *ta'dib* is the most appropriate concept for Islamic education. According to him, "the structure of *the concept of ta'dib* already includes elements of knowledge (*'ilm*), instruction (*ta'lim*), and good guidance (*tarbiyah*), so it no longer needs to be said that the concept of Islamic education is *tarbiyah*, *ta'lim*, and *ta'dib*." (M. N. Al-Attas, 1992).

It should be emphasized that the following assessment represents Al-Attas's position, not the consensus of the entire tradition of Islamic educational philosophy; as seen from the committee's conclusion at the first conference, many still view these three terms as mutually exclusive. According to Al-Attas, the concept *of tarbiyah* in Arabic comes from the word *rabba*, which relates to the process of growth, feeding, and nurturing until adulthood. Thus, *tarbiyah* is not limited to humans but also includes animals and plants. Therefore, Al-Attas concludes that the concept of *tarbiyah is* less accurate, because Islamic education is only intended for humans. The concept *of ta'lim* is interpreted as information, advice, guidance, teachings, and practice. Its meaning is indeed broader than *tarbiyah*, but Al-Attas considers it still narrow to understand education. This idea is supported by Rasyid Ridha, who interprets *ta'lim* as the process of transmitting various knowledge into the individual soul without specific limits and rules (Unik Hanifah Salsabila, Putri Fauziatul Fitrah, 2020, p.70). The comparison of these three terms is summarized in Table 1.

Table 1. Comparison of the terms *tarbiyah*, *ta'lim*, and *ta'dib* according to Al-Attas

Terms	Basic Meaning	Penilaian Al-Attas
Tarbiyah	It comes from the word *rabba*; related to growth, feeding, and nurturing until adulthood.	This is less appropriate because it is not limited to humans (animals and plants can also enter), whereas Islamic education is only intended for humans.
Ta'lim	Information, advice, guidance, teachings, and training.	Its meaning is broader than *tarbiyah*, but it is still considered narrow to understand education.
Ta'dib	Instilling manners; encompassing the concepts of meaning (*ma'na*), knowledge (*'ilm*), justice (*'adl*), wisdom (*hikmah*), action (*'amal*), truth (*haqq*), reason (*nuthq*), soul (*nafs*), heart (*qalb*), and intellect (*'aql*).	The most appropriate because the conceptual structure already includes elements of knowledge, *ta'lim*, and *tarbiyah*.

Al-Attas then proposed *ta'dib* as the term he considered most appropriate to interpret education. In his argument, he referred to the narration that the Prophet SAW stated, more or less, "My Lord has educated me (*addabani rabbi*), and thus has made my education the best." (S. M. al-N. Al-Attas, 1992, p. 60.). The status of this narration should be noted: hadith scholars who trace it, such as al-'Askari in *the book al-Amthal* and al-Sakhawi in *al-Maqasid al-Hasanah*, call its chain of narration weak; Ibn Taymiyyah and al-Sakhawi consider its meaning correct even though a strong sanad is unknown to them.

Therefore, this narration is positioned as a reference used by Al-Attas to show the connection between adab and prophetic mission, not as a single evidence for the concept *of ta'dib*; this concept is based on Al-Attas's own linguistic and conceptual analysis as well as other texts about morality and manners Al-Sakhawi, 1985).

According to Al-Attas, *ta'dib* contains the concepts of education and the educational process in Islam, namely meaning (*ma'na*), knowledge (*'ilm*), justice (*'adl*), wisdom (*hikmah*), action (*'amal*), truth or correct determination (*haqq*), reason (*nuthq*), soul (*nafs*), heart (*qalb*), as well as the mind and intellect (*'aql*). All these concepts are interconnected in meaningful patterns that project the concept of Islamic education (Imroatun & Ilzamudin, 2020).

Azyumardi Azra, as quoted by Syafa'ati and Muamanah (2020), agrees with the idea of *ta'dib* because the teaching process in education today only fills the cognitive aspect, while the formation of students' personalities and character is less considered. The reconstruction of Islamic education to redefine the meaning of education is therefore considered very appropriate (Syafa'ati & Muamanah, 2020).

Objectives and System of Islamic Education

Based on the explanation above, the goal of Islamic education according to Al-Attas is to instill virtue in the "human self" to become good humans and individuals. The ultimate goal is to make humans both materially and spiritually. Education focuses on shaping the personal aspects of each person and hopes for the formation of an ideal society, because a good society is essentially a collection of good individuals.

Thus, Al-Attas desires that Islamic education can produce universally good human beings (*Insan Kamil*), with a two-dimensional orientation: as servants of Allah and as caliphs on earth. *The aspired Insan Kamil* possess universality in views and knowledge and reflect the exemplary character of Prophet Muhammad SAW.

Based on this concept, the Islamic education system must contain elements of adab (ethics) and knowledge, because the core of education is to shape noble character and morals that enable the development of knowledge beneficial to individuals and society. The system formulated by Al-Attas integrates knowledge in an Islamic manner, namely presenting and teaching not only religious knowledge but also rational, intellectual (logic), and philosophical sciences. Integration is carried out by making religious values and teachings the underlying considerations of science and technology. This is important because Islamic education is still dominated by Western educational concepts (Garwan, 2019).

Al-Attas's Thoughts on the Educational Curriculum

In Al-Attas's view, curriculum discussion includes three important aspects: the hierarchy of knowledge; emphasis on sincerity, patience, and honesty; and the authority and position of teachers. This article limits the discussion to the hierarchy of knowledge and the priority of curriculum content to methods. In essence, all knowledge equally comes from Allah. What distinguishes it is the way it is received, namely *hushul* or *wushul*. *Hushul* is the coming of the meaning of something or an object of knowledge into the soul, while *wushul* is the soul's arrival at the meaning of something or object of knowledge (Hendratno et al., 2023).

The classification of knowledge according to Al-Attas should be read as a classification of obligations, not merely a classification of origin. Fardhu *'ain knowledge* is knowledge that every Muslim individual must master as the basis for practicing religion, that is, knowledge sourced from revelation and related to the core teachings such as the Qur'an and Sunnah, sharia, divinity, and Islamic metaphysics, including Arabic as a means of understanding it. Fardhu *kifayah knowledge* is knowledge that must be mastered by some members of society for the common good, namely rational, intellectual, and philosophical sciences, including natural sciences, applied sciences, and technology, obtained through human effort (S. M. al-N. Al-Attas, 1992). Thus, the two are not distinguished solely by the origin of knowledge (divine versus human), because at the deepest level all knowledge originates from Allah; the difference lies in the nature of the obligation to acquire and master it and the way knowledge reaches humans. This division is not intended to dichotomy knowledge, but rather to arrange priorities: the first must be fulfilled by each individual, while the second must be fulfilled collectively by society.

Al-Attas consistently views the content or curriculum as very important and is the highest priority over methods. Modern secular Muslim educational institutions, under the influence of Western educational ideas and practices, emphasize methods, and this is what he questioned. However, this does not mean methods are considered unimportant, because adab itself is the correct method to know and do something. Nowadays, teaching materials and methods from various disciplines, such as mathematics, biology, economics, and even religion, have developed very broadly and only emphasize techniques to develop educational goals so that achievements can be empirically proven and the latest teaching

technology can be used. Some teaching methods used in Al-Attas's educational thought include the tauhid method, discussion, image-building, storytelling, assignments, advice, rewards and punishments, as well as role models (Sulaiman, 2023).

Al-Attas also notes that schools and colleges increasingly offer materials titled "critical thinking," "creative thinking," "thinking skills," "life skills," "computer skills," and "communication skills," almost entirely oriented toward pragmatic, technical, and commercial goals. These materials are useful tools and are not rejected within the framework of their educational philosophy, but they are not the core of the actual educational content.

Primary Text Analysis

To ensure that the above interpretation does not rely solely on secondary sources, Table 2 maps the five main claims of this article on the primary text of Al-Attas. The third column contains a directed paraphrase of the primary text, and the fourth column explains how the text supports the author's interpretation.

Table 2. Primary text analysis claims and support

Claim	Primary references	Paraphrasing primary text	Support for interpretation
Criticism is directed at runway secular epistemological, not empirical method	Al-Attas, Islam and Secularism (1993),	Modern science is shaped by a secular worldview framework that influences Interpretation of Facts and Concepts of Knowledge.	What is corrected is the interpretive framework; observation and reasoning is still used in The Framework of Faith.
Islamization includes Dewesternization and the Cultivation of the Concept key Islam	Al-Attas, Islam and Secularism (1993),	The liberation of knowledge from secular interpretation was followed by the instillation of key concepts of Islamic worldview into knowledge.	Islamization is two-stage: the negation of secular elements and the affirmation of the Islamic concept.
Ta'dib include *education* and *ta'lim*	Al-Attas, The Concept of Education in Islam (1980),	The structure of *the ta'dib concept* already includes elements of knowledge, teaching, and guidance, so there is no need to mention the three terms simultaneously.	This assessment is Al-Attas's position, which he distinguishes from the conference committee's conclusions.
Etiquetteas an introduction place which precise for everything	Al-Attas, The Concept of Education in Islam (1980),	Adab is the recognition and acknowledgment of the proper place for everything in the order of existence, which culminates in recognition of God's position.	Adab is both epistemic and ethical at the same time, thus becoming the core, not an addition, to education.
Fardhu 'ain and *fardhu kifayah* as classification obligation	Al-Attas (1992)	Knowledge is distinguished according to individual obligations and collective obligations to master it, not only according to its origin.	Straightening the reading "knowledge from Allah versus knowledge from human effort."

Implications for Modern Education

The above explanation shows that Al-Attas's thought on the Islamization of science and education forms a complete series: epistemological criticism of secular science gives rise to demands for an educational concept centered on manners. This section outlines its implications for modern education, both at the orientation and operational levels.

At the orientation level, *first*, *ta'dib* shifts the educational orientation from merely mastery of knowledge and skills toward the formation of a complete human being. Al-Attas's critique of educational

materials oriented pragmatically, technically, and commercially aligns with Azra's critique that current teaching tends to be limited to filling in cognitive aspects (Syafa'ati & Muamanah, 2020). Within this framework, skills such as critical thinking, computer mastery, and communication are still needed as tools, but must not replace manners and knowledge as the core of education. *Second*, the Islamization of knowledge demands the integration of religious knowledge with rational, intellectual, and philosophical sciences. The division of knowledge into *fardhu 'ain* and *fardhu kifayah* is not intended as a dichotomy, so the curriculum designed based on Al-Attas's ideas does not exclude modern sciences but filters them through dewesternization and bases them on religious values and teachings (Garwan, 2019). *Third*, the priority of curriculum content over methods reminds modern education that innovations in teaching techniques and technology are insufficient without clarity about what knowledge is taught and what values underlie it. Nevertheless, Al-Attas does not deny methods. *Fourth*, the goals of education within this framework do not stop at empirically measurable achievements, but at the formation of individuals who are materially and spiritually good, which in turn forms an ideal society. Several studies consider Al-Attas's ideas relevant to education in Indonesia, both in relation to the national education system and the development of Islamic education. (Syafa'ati & Muamanah, 2020).

At the operational level, this orientation can be translated into four application examples summarized in Table 3. These examples are formulations derived from the Al-Attas framework, not tested practices, and therefore are proposals for further study.

Table 3. Operational examples of Al-Attas's ideas in modern education

Domain	Gagasan Al-Attas	Operational Example (author's suggestion)
Curriculum	Dewesternisasi and integration of knowledge; hierarchy *fardhu 'ain* and *fardhu kifayah*	Each natural or social sciences course contains a module to analyze philosophical assumptions of the discipline (for example, assumptions about humans in economic theory or origins in biology), then examine them from an Islamic perspective. Core courses *on fardhu 'ain* (creed, sharia, Arabic) are mapped as prerequisites For the Far Cry of the *Fardhu Kifayah Family*.
Achievements learning	Etiquette as the core; educational goals are broader than measurable achievements	Attitude achievements are formulated as observable behaviors, such as academic honesty, respect for teachers and peers, and ethics in using sources of knowledge. The assessment uses observation rubrics, reflection journals, and portfolios, which complement (not replace) cognitive assessment.
Teaching strategies	Methods: role modeling, storytelling, discussion, advice; teacher authority	Lecturers or teachers model scientific etiquette in the classroom (citing sources, acknowledging knowledge boundaries); learning uses case studies and discussions ending with reflection on values; small group mentoring (*halaqah*) for etiquette development.
Higher education	*A Theory of Self-Determination* and *Self-Determination; Prioritization of Methods*	Joint course "Adab and Scientific Ethics" in the early semester; the quality assurance unit examines the alignment between the curriculum, learning outcomes, and the institution's mission; student research is requested to state its epistemological foundation.

Source: author's analysis based on Al-Attas (1992), Garwan (2019), and Syafa'ati and Muamanah (2020).

Critical Analysis and Application Challenges

The discussion above does not mean Al-Attas's ideas are free from problems when applied. There are at least five challenges that need to be considered.

First, there is a tension between adab and competency-based evaluation. The modern education system demands measurable and verifiable achievements, while Al-Attas emphasizes adab as recognition and recognition progressively embedded within humans, which is not fully represented by behavioral indicators. The risk is reducing adab to a compliance *checklist*, which actually contradicts the idea of internalization. The rubrics and reflection journals in Table 3 only measure the traces of adab, not adab itself, so they need to be positioned as complements to assessments by educators who know their students in the long term.

Second, Islamization risks being applied superficially, that is, merely adding religious verses or labels to material whose basic framework remains unchanged. This is actually criticized by Al-Attas himself, because dewesternization demands changes in the conceptual interpretation of the content of knowledge, not in its packaging. Its application requires educators who master both discipline and Islamic worldview, and such dual competencies are not necessarily evenly available.

Third, the ideas of authority and teacher exemplary conduct need to be reconciled with a student-centered learning approach. The two do not have to contradict each other, because the authority referred to is scientific authority and exemplary conduct, not authoritarianism; but in practice, the boundaries between the two need to be maintained so that space for questioning and differing opinions remains open.

Fourth, the context of implementation determines the form of implementation. Islamic educational institutions can apply this framework more comprehensively, while public institutions serving diverse students require adjustments, for example by emphasizing scholarly etiquette that can be accepted across faiths. This article limits its scope to the context of Islamic education.

Fifth, the idea of Islamizing knowledge itself is still debated among Muslim scholars, especially regarding whether science can be called "Islamic" or "secular." Because this research is based on a literature study of a single figure, these criticisms have not been adequately examined and become the agenda of further research.

4. Conclusion

Based on the discussion, it can be concluded that the Islamization of knowledge according to Al-Attas is an important step to confront secularism that separates religious values from science. This process is not merely about adding religious labels to science, but begins with dewesternization, which is the introduction, separation, and removal of secular elements from the body of knowledge, followed by the instillation of key concepts of Islamic worldview so that spiritual and transcendental values can be restored.

At the epistemological level, the decline of Islamic knowledge according to Al-Attas is related to the taken *for granted* acceptance of modern science by Muslims whose intellectual condition is still weak. Islamic epistemology does not make doubt the main foundation for achieving truth, but rather stems from a belief in truth based on monotheism and sourced from the Qur'an and Sunnah. Its criticism is directed at a secular epistemological foundation, not an empirical method.

In the field of education, Al-Attas emphasized that *ta'dib* is the most appropriate term because it encompasses the instillation of manners, mastery of knowledge, and character building, different from *tarbiyah* and *ta'lim,* which he considered too narrow; this assessment reflects Al-Attas's position. The ultimate goal is to produce *Insan Kamil* who excel intellectually and spiritually as servants of Allah and caliphs on earth. In the curriculum, he distinguishes *between fardhu 'ain* and *fardhu kifayah* according to the nature of the obligation to master them without dichotomizing knowledge, and prioritizes content over method without negating the role of method.

For modern education, this thought offers a critique of pragmatic, technical, and commercial orientations as well as a framework to integrate religious knowledge and rational science based on adab and values. Its implications can be operationalized in curriculum, learning outcomes, teaching strategies, and higher education, with the main challenges being the tension between adab and competency-based evaluation as well as the risk of shallow Islamization.

This research is based on a literature study and therefore has not tested the empirical application of *the concept of ta'dib*, and the operational examples proposed are still in the form of proposals. Further research can test the application of *ta'dib* in curriculum design and learning practices in educational institutions, develop an instrument for assessing adab without reducing its meaning, and compare it with the integration approach of other figures and with criticism of the idea of Islamizing knowledge.

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