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ORIGINAL RESEARCH ARTICLE

Islamization of Science Naquib Al-Attas's Perspective

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ABSTRACT

The advancement of Islamic science, which once dominated world civilization, was the culmination of the integration of the values of the spirit of Islamic teachings with science and technology, although the journey faced significant challenges. According to al-Attas, the greatest challenge facing Muslims in the Islamization of Islamic Science was the knowledge disseminated throughout the Islamic world by Western civilization. The Islamization of knowledge means the Islamization or purification of Western scientific products that have been developed and used as a reference in the discourse on the development of the Islamic education system in order to obtain a science that is "specifically Islamic." Al-Attas defines knowledge as a meaning that comes into the soul along with the soul's arrival at meaning and produces desires and self-will. Al-Attas defines the meaning of education as a process of instilling something into the human being and then emphasizes that something instilled is knowledge, and the purpose of seeking this knowledge is contained in the concept of ta'dib. Meanwhile, the goal of Islamic education is to instill virtue in the "human self" as an individual and as part of society. Ideally, Naquib wants Islamic education to be able to produce universally good people (al-insan al-kamil).



ABSTRAK

Kemajuan ilmu pengetahuan Islam yang pernah menguasai peradaban dunia merupakan titik puncak dari integrasi antara nilai-nilai semangat ajaran agama Islam dengan ilmu pengetahuan dan teknologi meskipun dalam perjalannya di hadapkan pada tantangan yang tidak mudah. Menurut al-Attas bahwa Islamisasi Ilmu Pengetahuan Islam yang dihadapi umat Islam sebagai tantangan terbesarnya adalah pengetahuan yang disebarkan keseluruh dunia Islam oleh peradaban Barat. Islamisasi pengetahuan berarti mengislamkan atau melakukan penyucian terhadap sains produk Barat yang selama ini dikembangkan dan dijadikan acuan dalam wacana pengembangan sistem pendidikan Islam agar diperoleh sains yang bercorak “khas Islami”. Al-Attas mendefinisikan ilmu sebagai sebuah makna yang datang ke dalam jiwa bersamaan dengan datangnya jiwa kepada makna dan menghasilkan hasrat serta kehendak diri. Al-Attas mengartikan makna pendidikan sebagai suatu proses penanaman sesuatu ke dalam diri manusia dan kemudian ditegaskan bahwa sesuatu yang ditanamkan itu adalah ilmu, dan tujuan dalam mencari ilmu ini terkandung dalam konsep ta'dib. Sedangkan tujuan pendidikan Islam adalah menanamkan kebajikan dalam “diri manusia” sebagai individu dan sebagai bagian dari masyarakat. Secara ideal, Naquib menghendaki pendidikan Islam mampu mencetak manusia yang baik secara universal (al-insan al-kamil).

Keywords: *Islamization, Science, Islamic Religion.*

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1. INTRODUCTION

The relationship between Islam and science constitutes one of the most dynamic and crucial aspects in the history of human civilization. Islam is frequently understood not merely as a system of spiritual belief and law, but also as a religion that fundamentally encourages its adherents to pursue, appreciate, and develop knowledge in all its forms. The integration of religious values and intellectual spirit has laid the foundation for significant scientific advancements over the centuries (Fitria, R. P. W, 2024).

At the core of the Islamic perspective on knowledge lies its fundamental sources, the Qur'an and the Sunnah. The imperative to seek knowledge (*tholabul ilmi*) is regarded as an obligation for every Muslim. The very first verse revealed to the Prophet Muhammad (PBUH) was "Read" (Surah Al-Alaq 96:1-5), which emphatically positions the acts of reading, learning, and researching at the heart of the Islamic mission (Kholik, N., & Ulum, M, 2022). Moreover, the Qur'an repeatedly challenges humanity to contemplate the universe, natural phenomena, and the history of civilizations verses often referred to as "cosmic verses" (*ayat-ayat kauniyah*) as a means of comprehending the greatness of the Creator. This concept demonstrates that in Islam, knowledge is not value-free; rather, it serves as a means of drawing closer to Allah SWT and fulfilling the function of vicegerency (*khalifah*) on earth.

History records that the harmonious relationship between Islam and science reached its zenith during the **Islamic Golden Age** (approximately from the 8th to the 14th century CE). During this

period, Muslim scholars not only preserved classical works from Greek, Persian, and Indian civilizations through extensive translation movements but also developed them significantly. Their contributions spanned **mathematics** (the development of algebra by Al-Khawarizmi and the adoption of Arabic numerals) to **medicine** (the works of Ibn Sina, which served as references in Europe for centuries) and **astronomy** (Bahri, M. S. 2022). This golden era proved the existence of a strong and mutually reinforcing relationship between Islamic teachings and scientific progress.

In the contemporary era, the discourse on Islam and science remains highly relevant, particularly in addressing the challenges of modern science and technology. Islam views that science and technology can be utilized as long as they are sanctioned by Shariah and bring benefit to humanity. The harmony between religion and progress affirms that there is no inherent contradiction between faith and scientific reason; on the contrary, both can coexist for the well-being of humankind.

The "Islamization of Science" (or Islamization of Knowledge) movement represents one of the most significant intellectual discourses to emerge in the contemporary Muslim world during the latter half of the 20th century. This idea essentially constitutes a critical response to the dominance of modern science rooted in the secular Western paradigm (Anshari, M. E., & Wati, S. 2025). Modern Western science is often considered value-neutral; however, Muslim scholars argue that it inherently contains philosophical and cultural assumptions such as positivism and materialism that may contradict the Islamic worldview.

The emergence of this idea cannot be separated from the condition of educational dualism prevalent in many Muslim countries, where a separation exists between religious education (*pesantren/madrasah*) and general education (modern schools). This dualism is deemed to have created an estrangement between Muslim intellectuals and their own spiritual and cultural heritage, resulting in a lopsided form of knowledge, both scientifically and morally.

To address this crisis, Muslim thinkers initiated the project of Islamization of knowledge, which can be broadly defined as a systematic effort to integrate Islamic values, principles, and perspectives into the frameworks, methodologies, and substance of contemporary academic disciplines. The goal is not merely to create a separate "Islamic" science, but rather to reform knowledge so that it aligns with the concept of *tawhid* (the Oneness of God), which serves as the philosophical foundation for all aspects of Muslim life, including the pursuit of knowledge.

Among the prominent figures who articulated and developed this concept are **Ismail Raji al-Faruqi**, who emphasized the synthesis of Islamic and Western sciences, and **Syed Muhammad Naquib al-Attas**, who focused more on the "de-Westernization" of knowledge and the inculcation of *adab* (ethics) in education to produce the *insan kamil* (the perfect or universal human being) (Nurhayati, N., & Mustamin, K. 2019). The differing approaches among these figures highlight the complexity and richness of the discourse on the Islamization of knowledge.

The Islamization of science initiated by Al-Attas addresses his understanding of the inauthenticity of science, meaning that science is not neutral or value-free. The formation of Western culture serves as evidence of this. According to Al-Attas, Western culture is an assimilation of Greek and Roman traditions, Jewish and Christian elements, philosophical doctrines, values and aspirations, shaped by the development of Latin, Germanic, Celtic, and Nordic peoples. Islamic religious knowledge is rooted in absolute divine revelation and is aided by reasoning, which in its

application must not contradict revelation (*revealed knowledge*). Meanwhile, general knowledge currently derives from the West, which is grounded in philosophical views that are *atheistic, materialistic, secularistic, empiricistic, rationalistic*, and even *hedonistic*. The foundations of these two fields of knowledge are clearly distinct and difficult to reconcile.

The idea or concept of Islamization of Science emerged historically during the first World Conference on Islamic Education held in Mecca in 1977. One of the ideas recommended by the conference was precisely the Islamization of Science proposed by Syekh Muhammad Naquib Al-Attas in his paper proposal, "*Preliminary Thoughts on the Nature of Knowledge and the Definition and the Aims of Education*" (Hanifah U, 2018).

Contemporary scientific theories demonstrate a schism between science and religion. With various scientific discoveries and the spirit of modern progress, religion in the West is no longer associated with science. The impact of Western civilization's hegemony has made science secular. In Islam, knowledge is an act of worship and an integral part of religion. Currently, Western civilization built upon secularism and materialism has driven the world to the brink of destruction. It does not turn a blind eye to the successes and advancements generated by this civilization. However, it is undeniable that Western civilization has also produced colonization, protracted warfare, social inequality, environmental destruction, alienation, and anomie (the decline of social customs or moral standards within personal or community boundaries). Consequently, there is no balance and order in society (Muttaqien, G. A, 2019).

2. RESEARCH METHODS

This This journal article constitutes a library research study. All research materials refer to literature relevant to the object of study, namely the thought of Prof. Dr. S.M.N. Al-Attas concerning the concept of contemporary Islamization of knowledge. As a study of a figure's thought, the author employs a philosophical approach, utilizing argumentation and ideas in data analysis. Furthermore, as it examines his intellectual framework and character formation, this method also constitutes a historical approach.

3. RESULTS AND FINDINGS

1. Profile of Syed Muhammad Naquib Al-Attas's Philosophical Framework

Syed Muhammad Naquib Al-Attas (born 1931) is a prominent contemporary Malay Muslim philosopher and thinker, widely recognized as one of the principal architects of the Islamization of Knowledge movement. His intellectual project emerged as a critical response to the dominance of

Western secular paradigms that have permeated Muslim education systems and intellectual discourse since the colonial era. Al-Attas's philosophical framework is built upon a comprehensive understanding of knowledge, education, and human existence, rooted firmly in Islamic epistemology and the worldview of tawhid (the oneness of God). His ideas gained significant international attention during the First World Conference on Islamic Education in Mecca in 1977, where he presented his seminal paper, "Preliminary Thoughts on the Nature of Knowledge and the Definition and the Aims of Education." Unlike Ismail Raji al-Faruqi, who emphasized synthesis and ayatization of Western sciences, Al-Attas focuses primarily on the process of "de-Westernization" of knowledge and the inculcation of adab (ethics) to produce the *insan kamil* (the perfect or universal human being).

2. Al-Attas's Conception of Epistemology and Education

a. Epistemology of Knowledge

Al-Attas defines knowledge as a meaning that arrives in the soul concurrently with the soul's attainment of meaning, subsequently generating desire and self-will (Al-Attas, S. M. N., 2007). In this epistemological framework, the arrival of meaning into the soul signifies God as the source of knowledge, while the soul's arrival at meaning indicates that the soul serves as its interpreter. Al-Attas asserts that Islamic epistemology does not start from doubt, as modern Western science (rooted in Cartesian skepticism) does, but rather from the conviction of the existence of truth itself. He contends that the decline of Islamic knowledge is primarily related to epistemological weakness; modern sciences were accepted in Muslim countries at a time when Islamic epistemological awareness was very weak. Modern Western epistemology is grounded in the separation of belief from knowledge, which has led to secularization.

b. The Concept of Ta'dib as the Essence of Education

Al-Attas explicitly asserts that the most appropriate term for education in Islam is not merely *tarbiyah* (nurturing) or *ta'lim* (teaching), but rather "Ta'dib" (تَعْدِيب). Ta'dib is derived from the root word (*adaba*), which means to educate towards refinement of character, good habits, morals, propriety, humanity, and literature. According to Al-Attas, ta'dib is a process of gradual inculcation and guidance that encompasses not only physical and intellectual aspects but, most crucially, the spiritual and ethical dimension—the formation of *adab*. *Adab* is understood broadly as self-discipline in recognizing and placing everything in its correct position within the order of existence, culminating in the recognition of God (*ma'rifah*). Al-Attas argues that the fundamental problem in Islamic education has been the loss of *adab* or ethics, as knowledge cannot be taught and transmitted unless the person possesses the proper *adab* towards knowledge in various fields. The essence of education itself is the formation of noble character and morals.

c. Conception of Human Beings

Al-Attas views humans as animals that refer to reason (*al hayawanu annatiqu*), possessing both rational and inner faculties capable of formulating meanings. Humans consist of two substances: soul and body, manifesting as physical and spiritual forms. Before taking corporeal form, humans had already made a covenant to acknowledge Allah as their Lord—a sacred primordial pledge with

the consequence of always adhering to the will of Allah SWT. Inherent within humans is obedience to God, and no obedience occurs without an attitude of submission (Islam).

3. Key Components of Al-Attas's Islamization Framework

a. Dewesternization and Islamization

The Islamization of science is essentially the Islamization of contemporary or modern knowledge, as these sciences are considered to have undergone secularization because they were discovered and developed by Western civilization. Al-Attas argues that it is incorrect to claim that these sciences are guaranteed universal and value-free; science is not neutral and can be obscured by traits and content that resemble knowledge. Dewesternization is defined as the process of separating secular elements from the body of knowledge—from the values and forms of the conceptual worldview of knowledge as it currently exists. This effort becomes the foundation for purifying Islamic religious teachings from all Western values and influences. However, Al-Attas emphasizes that dewesternization itself would have no significance for Muslims if it were not followed by the Islamization movement. The objective of Islamization is to protect Muslims from contaminated knowledge that might lead them astray, while simultaneously increasing their faith. It will also engender security, goodness, and justice for humanity.

b. The Objective of Islamic Education (Insan Kamil)

Al-Attas argues that the objective of Islamic education is to instill virtue or goodness within the individual, both as a person and as a member of society. Ideally, Islamic education should produce universally good human beings (Al Insan Al Kamil). In this context, a good human being is one who possesses adab, is wise, knows oneself, and is aware of certain realities, including God's position within that reality. This objective leads to two dimensions simultaneously: as 'Abdullah (servant of God) and as Khalifah fil ardh (vicegerent of God on earth), reflecting the exemplary model of Prophet Muhammad SAW.

c. The Islamic Education System

The Islamic education system, for Al-Attas, must contain the elements of adab or ethics and knowledge, as the core of education itself is character formation and noble morals. The formulated system integrates knowledge within Islamic education, meaning that Islam must present and teach not only religious sciences (naqliyyah) but also rational intellectual and philosophical sciences (aqliyyah) during the educational process. Technology and science must first be grounded in considerations of religious values and teachings. On a macro level, Al-Attas concludes that Islamic education still experiences subjugation by Western educational concepts, and knowledge is still viewed dichotomously, so there is no integration of knowledge to develop an Islamic worldview and nuances in science.

4. Contribution of the Islamization Framework to Contemporary Islamic Education

The Islamization of knowledge framework contributes to the reform of Islamic education by providing a robust philosophical foundation that integrates religious and general sciences under

the paradigm of tawhid. It addresses the educational dualism that has created a chasm between religious sciences and rational sciences, which Al-Attas identifies as a root cause of intellectual crisis. The thought of Al-Attas offers a systematic effort to reintegrate knowledge and restore the moral and spiritual dimensions of education, aiming to produce the insan kamil. His preference for Ta'dib over Tarbiyah and Ta'lim provides a radical shift in educational discourse, prioritizing ethical formation alongside cognitive development. This framework offers an alternative to the Western educational paradigm that produces technically competent workers but morally empty individuals.

5. Supporting and Inhibiting Factors in Implementing Al-Attas's Thought

Supporting Factors:

1. Rich Islamic Intellectual Heritage: The availability of foundational sources (Al-Qur'an, Sunnah, and classical scholarship) provides a solid basis for developing Islamic epistemology.
2. Growing Intellectual Awareness: There is increasing awareness among Muslim intellectuals of the need for educational reform and integration of knowledge, driven by the crisis of dualism.
3. Institutional Commitment: The existence of Islamic educational institutions committed to the Islamization project, as demonstrated by the First World Conference on Islamic Education in 1977.
4. Pioneering Scholarship: The commitment of scholars like Al-Attas and Al-Faruqi in articulating and developing the conceptual framework provides intellectual guidance.

Inhibiting Factors:

1. Epistemological Weakness: Muslims lacked epistemological awareness when modern sciences were first adopted, making them vulnerable to secular paradigms.
2. Dominance of Western Paradigms: The hegemony of Western secular worldviews and the marginalization of Islamic worldviews in education persist as major obstacles.
3. Persistent Educational Dualism: The ongoing separation between religious and general sciences continues to hinder the integration of knowledge in practice.
4. Gap Between Theory and Practice: The difficulty of operationalizing philosophical concepts into concrete educational policies, curricula, and classroom practices remains a significant challenge.
5. Resistance to Change: Institutional inertia and resistance to curriculum reform limit the implementation of Islamization ideals in actual educational settings.

4. RESULTS AND DISCUSSION

1. Epistemological Implications of Al-Attas's Thought

Al-Attas's emphasis on conviction-based epistemology challenges the dominance of Western positivism and empiricism in contemporary Islamic education. While Western epistemology, particularly since Descartes, starts from methodological doubt to arrive at certainty, Al-Attas

argues that Islamic epistemology begins from the certainty of *tawhid*—the absolute conviction in the oneness of God. This has profound implications for curriculum design, as it requires integrating spiritual dimensions into all subjects, not just religious ones. In practice, this means that teaching mathematics, physics, or biology should not be value-neutral activities but rather opportunities to recognize *ayat-ayat kauniyah* (cosmic signs of God). The findings show that Al-Attas's epistemology provides a philosophical solution to the secularization of knowledge that has occurred in Muslim educational institutions. However, the epistemological weakness identified by Al-Attas—namely, the uncritical acceptance of Western scientific paradigms—remains a significant challenge, as many educators in Muslim countries continue to separate their professional teaching from their Islamic worldview.

2. The Superiority of Ta'dib over Tarbiyah and Ta'lim

Al-Attas's preference for *Ta'dib* over *Tarbiyah* and *Ta'lim* represents a radical departure from conventional Islamic education discourse. While *Tarbiyah* focuses on physical, emotional, and intellectual nurturing, and *Ta'lim* focuses on knowledge transfer and instruction, *Ta'dib* uniquely addresses the moral-spiritual crisis that Al-Attas identifies as the root of Muslim decline—the *loss of adab*. The findings indicate that Al-Attas views the current crisis not as a lack of knowledge or skills, but as a failure to internalize *adab*—the discipline of placing things in their correct order. This is consistent with the Prophetic mission, which was primarily to perfect noble character (*makarim al-akhlaq*). In the context of modern Islamic education, which often prioritizes examination results and material success, Al-Attas's concept of *Ta'dib* serves as a powerful corrective, reminding educators that the ultimate goal of education is not merely to produce knowledgeable graduates but to produce virtuous human beings. However, the operationalization of *Ta'dib* in formal schooling faces practical difficulties, as current educational systems are heavily influenced by Western models that prioritize measurable cognitive outcomes over ethical formation.

3. Relevance of Insan Kamil in the Modern Era

The ideal of *insan kamil* (the perfect or universal human being) offers a holistic alternative to the Western educational paradigm that produces technically competent workers but morally empty individuals. Al-Attas's vision is comprehensive, balancing cognitive achievement with spiritual consciousness, and integrating the roles of servant (*'abd*) and vicegerent (*khalifah*). The findings show that this concept is particularly relevant for addressing contemporary crises such as moral decay, environmental destruction, social inequality, and alienation—problems that Al-Attas attributes to the secular and materialistic worldview of Western civilization. In the Islamic education context, the *insan kamil* ideal provides a clear direction for curriculum development, teacher training, and student assessment. However, the findings also reveal that translating this philosophical ideal into measurable educational outcomes remains challenging, as current assessment systems are not designed to evaluate spiritual and ethical development comprehensively.

4. Comparison with Al-Faruqi: Islamization vs. Synthesis

While both Al-Attas and Ismail Raji al-Faruqi are pioneers of the Islamization of knowledge movement, their methodological approaches differ significantly. Al-Attas focuses on **dewesternization and purification**—cleansing Western science of secular, materialistic, and atheistic elements before integrating it into Islamic education. His approach is more cautious and philosophical, prioritizing the protection of the Islamic worldview from contamination. In contrast, Al-Faruqi emphasizes **mastery and synthesis**—encouraging Muslims to master modern disciplines thoroughly, critique them from an Islamic perspective, and then creatively synthesize them with Islamic values (a process he calls *ayatization*). Al-Faruqi's approach is more practical and comprehensive, offering a detailed 12-step framework for Islamization. The findings indicate that these two approaches are not contradictory but complementary. Al-Attas's dewesternization is a necessary precondition for al-Faruqi's synthesis; without purification, synthesis risks compromising Islamic principles. However, al-Faruqi's practical framework provides concrete steps that are often missing in Al-Attas's more philosophical approach. For contemporary Islamic education, integrating both perspectives—philosophical purification and practical synthesis—is essential for effective reform.

5. Challenges and Implications for Educational Practice

Despite the robustness and philosophical depth of Al-Attas's framework, its practical implementation faces significant challenges. The findings identify several inhibiting factors: (1) epistemological weakness among Muslim educators, who often lack awareness of the philosophical assumptions underlying modern science; (2) the persistent dominance of Western educational paradigms, which marginalize Islamic worldviews; (3) educational dualism, which separates religious and general sciences; (4) the difficulty of operationalizing philosophical concepts into concrete policies and curricula; and (5) resistance to change within educational institutions. However, the findings also highlight supporting factors: the rich Islamic intellectual heritage, growing awareness of the need for reform, institutional commitment, and pioneering scholarship. To overcome these challenges, the findings suggest that Islamic educational institutions need to: (a) strengthen epistemological training for educators; (b) develop curricula that genuinely integrate *naqliyyah* and *aqliyyah* sciences; (c) create assessment systems that evaluate cognitive, affective, and psychomotor domains holistically; (d) invest in teacher training for innovative and student-centered pedagogy; and (e) foster an institutional culture that prioritizes *adab* alongside academic achievement. Ultimately, Al-Attas's thought provides a solid philosophical foundation that can guide policy-making and curriculum reform, but its success depends on the commitment and creativity of educators in translating theory into practice.

5. CONCLUSION AND SUGGESTIONS

Based Fundamentally, the paradigms of general science and Islamic science share a commonality. Historically, scientific knowledge originated from the intellectual thought of Muslim scholars, which gave rise to a civilization of knowledge within Islam itself. Over time, however, this led to a perception that distinguished between heavenly knowledge and knowledge tainted by sin, namely

liberal knowledge. In response to this phenomenon, a Muslim scholar emerged to critique it, giving rise to the idea of the Islamization of knowledge. The main ideas in Syekh Muhammad Naquib Al-Attas's thought encompass: the concept of the human being, the definition and meaning of education, the aims of education, the Islamic education system, and the concept of knowledge.

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