



ISLAMIZATION OF LANGUAGE AND SCIENCE CONCEPTS SYED MUHAMMAD NAQUIB AL-ATTAS

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Abstract

This study examines Syed Muhammad Naquib al-Attas's concept of the Islamization of language and knowledge as a response to the dominance of Western secular and materialistic epistemology. Al-Attas argues that language has a central role in shaping human thought; therefore, purifying key Islamic terms is necessary to prevent distortion of meaning. In the field of knowledge, he proposes an epistemological framework based on tawhīd, integrating revelation, reason, intuition, and khabar ṣādiq as valid sources of knowledge. The concept of ta'dīb is positioned as the foundation for forming a morally responsible and civilized individual. Using a library research method, this study analyzes al-Attas's primary works and relevant academic literature. The findings show that the Islamization of language and knowledge remains relevant for strengthening Islamic epistemology, developing integrative educational curricula, and offering an alternative paradigm to address the challenges of globalization and secularization while maintaining spiritual and ethical values rooted in tawhīd.

Keywords: Islamization of Language, Islamization of Knowledge, al-Attas

Abstrak

Penelitian ini mengkaji konsep islamisasi bahasa dan ilmu menurut Syed Muhammad Naquib al-Attas sebagai respons terhadap dominasi epistemologi Barat yang bercorak sekular dan materialistik. Al-Attas menegaskan bahwa bahasa berperan fundamental dalam membentuk struktur berpikir dan cara manusia memahami realitas, sehingga pemurnian bahasa melalui islamisasi diperlukan untuk menjaga keotentikan istilah kunci Islam dari distorsi makna. Dalam konteks ilmu, al-Attas menawarkan rekonstruksi epistemologi berbasis tauhid yang mengintegrasikan wahyu, akal, intuisi, dan khabar ṣādiq sebagai sumber pengetahuan yang sah, serta menempatkan konsep ta'dīb sebagai fondasi pembentukan insan beradab. Islamisasi ilmu baginya bukan sekadar proyek konseptual, tetapi gerakan peradaban yang bertujuan membebaskan umat Islam dari hegemoni intelektual Barat dan membangun sistem pengetahuan yang selaras dengan worldview Islam. Penelitian ini dilakukan melalui studi kepustakaan dengan menelaah karya-karya primer al-Attas serta literatur ilmiah yang relevan. Temuan penelitian menunjukkan bahwa konsep islamisasi bahasa dan ilmu memiliki relevansi kuat dalam memperkuat identitas epistemologis Islam, mengembangkan kurikulum pendidikan yang integratif, dan menghadirkan paradigma keilmuan yang mampu menjawab tantangan globalisasi dan sekularisasi tanpa menghilangkan dimensi spiritualitas dan nilai tauhid yang menjadi inti ajaran Islam.

Keywords: Islamisasi Bahasa, Islamisasi Ilmu, al-Attas



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INTRODUCTION

The dominance of Western epistemology in the development of modern science has given rise to a process of secularization that separates science from spiritual values. Western science tends to ignore the divine and ethical dimensions, thus contributing to a crisis of identity and orientation among Muslims.¹ In this context, the idea of Islamization of science pioneered by Syed Naquib al-Attas emerged as a critical response to free science from the influence of secularism, mythology and traditions that are not in line with Islamic teachings, while returning it to the foundations of monotheism and adab.²

Language plays a crucial role in the Islamization of science. It serves not only as a means of communication but also as a medium for internalizing, conveying, and preserving Islamic scientific concepts. Efforts to Islamize linguistic symbols are necessary to ensure that scientific terms and concepts are not entangled in Western secular meanings but instead represent Islamic values. Thus, language becomes an instrument for constructing an Islamic worldview while preserving the authentic meaning of science.³

For al-Attas, Islamic epistemology is not limited to a purely sensory or rational approach, but also encompasses revelation, correct intuition, and khabar ṣādiq as legitimate sources of knowledge. In his view, knowledge in Islam has a comprehensive scope because it combines the material, intellectual, and spiritual dimensions of humankind, thus recognizing no separation between religious disciplines and modern science. Through the concept of ta'dīb, al-Attas emphasized that adab is central to the entire educational process, because only with adab can humans understand and apply knowledge correctly. The ultimate goal is to form a complete human being—the perfect human being—who develops harmoniously in physical, moral, and intellectual aspects.⁴

Al-Attas's ideas retain significant significance in the modern context, particularly as Muslims face the challenges of globalization and the rapid influence of secularization in the world of knowledge. He viewed the Islamization of knowledge as a key foundation for building an independent, just, and character-based Islamic civilization, capable of competing internationally without sacrificing Islamic identity. Therefore, the Islamization of knowledge cannot be understood

¹ Raha Bistara, "Gerakan Pencerahan (Aufklärung) Dalam Islam: Menguak Islamisasi Ilmu Pengetahuan Sayed Naquib al-Attas," *Jurnal Al-Aqidah* 13, no. 1 (2021): 1–14, <https://doi.org/10.15548/ja.v13i1.2629>.

² Miftahul Jannah, "The Islamization Process by Syed Muhammad Naquib Al-Attas and Its Relevance on Islamic Science," *Kawanua International Journal of Multicultural Studies* 3, no. 2 (2022): 57–65, <https://doi.org/10.30984/kijms.v3i2.61>.

³ Wina Arsita et al., "Islamization of Science and the Application of Axiology Related to the Science of Naquib Al-Attas Perspective," *International Journal Of Education, Social Studies, And Management (IJESSM)* 4, no. 3 (2025): 1340–50, <https://doi.org/10.52121/ijessm.v4i3.578>.

⁴ Jannah, "The Islamization Process by Syed Muhammad Naquib Al-Attas and Its Relevance on Islamic Science."

merely as a theoretical concept within the academic sphere, but as a renewal effort aimed at reawakening the epistemological awareness of Muslims. Through this process, it is hoped that the Muslim community can overcome the problem of intellectual alienation and reduce its dependence on Western paradigms, which are often inconsistent with Islamic values.⁵

RESEARCH METHODS

The research methodology applied in this study is library research, an approach focused on tracing, collecting, and processing various written sources relevant to the theme of the Islamization of language and science by Syed Naquib al-Attas. This approach aims to build a comprehensive understanding of the figure's ideas by analyzing data from both primary and secondary literature.⁶

This literature research was conducted through several systematic stages. First, the research topic was identified and formulated, defining the focus of the study and the scope of Islamic educational thought that would be the object of analysis. Second, keywords were established, which served as a guide in searching for scientific sources, such as "Islamization of language," "Islamization of knowledge," "Syed Naquib al-Attas," and other related concepts. Third, sources were searched and collected, including books, reputable journal articles, academic works, and historical documents that were strongly relevant to the theme.

Next, a selection and critical evaluation of the sources is conducted to ensure their quality, credibility, and relevance to the research context. The next stage is analysis and synthesis, which involves in-depth reading, interpreting, comparing, and integrating various findings from the literature to gain a comprehensive understanding of the characteristics of each author's thinking. Finally, all the analytical results are compiled into a scientific article, presented systematically, argumentatively, and in accordance with academic principles.

RESULT AND DISCUSSION

Life and Educational Background of Syed Muhammad Naquib al-Attas

Syed Muhammad Naquib al-Attas is one of the most influential Muslim scholars in the contemporary realm of Islamic educational thought. From childhood to adulthood, his intellectual journey was heavily influenced by religious and academic circles, although he also served in the military. His scientific achievements are demonstrated through hundreds of academic speeches in

⁵ Bistara, "Gerakan Pencerahan (Aufklärung) Dalam Islam: Menguak Islamisasi Ilmu Pengetahuan Sayed Naquib al-Attas."

⁶ Abdul Rosyid. *Qualitative Research Methods: A Practical Guide for Students*. (Yogyakarta: Deepublish, 2019)

various countries, particularly in the Islamic world, as well as national and international awards he received for his significant contributions to the development of modern Islamic thought.⁷

In the intellectual tradition, al-Attas is known as a thinker with spiritual depth and strong analytical intelligence. He classified knowledge into two main groups: first, *fardhu 'ain* knowledge, namely basic religious knowledge that is obligatory for every Muslim to understand because it is related to the formation of faith, worship, and morals; second, *fardhu kifayah* knowledge, namely the type of knowledge studied by some members of society to meet public needs and maintain the continuity of civilization, such as social sciences, science, and technology. This division shows that all types of knowledge have an important role, but the level of obligation varies. This concept is in harmony with the education system in Indonesia, which also separates religious studies, social sciences, and science as complementary scientific fields.⁸

Furthermore, al-Attas emphasized the importance of the concept of *ta'dīb* in Islamic education, namely, an educational process that serves not only to transfer knowledge but also to instill manners, moral, and spiritual values in students. This idea became the main foundation of al-Attas's educational thought and has been widely adapted in Islamic educational practices, including the learning system in Islamic boarding schools (*pesantren*) in Indonesia.⁹

Syed Muhammad Naquib al-Attas produced several important works related to the Islamization of language and science, one of which is the monumental book *Prolegomena to the Metaphysics of Islam*. In this work, he examines Islamic epistemology, highlights the role of imagination as a source of knowledge, and emphasizes the urgency of distinguishing between knowledge derived from Islamic revelation and tradition and knowledge influenced by Western secularism. Furthermore, al-Attas also initiated the concept of the Islamization of science as an effort to purify knowledge from non-Islamic values and align it with the principles of monotheism. This idea became the foundation for the reconstruction of the Islamic education system and the development of the concept of *ta'dīb* (religious guidance), which integrates the physical, intellectual, and spiritual dimensions of humankind.¹⁰

Al-Attas's thoughts on the Islamization of science and language have become the main reference in the discourse of modern Islamic education, as well as having a major influence on

⁷ Mohammad David El Hakim and Eni Fariyatul Fahyuni, "Pendidikan Islam Dalam Perspektif Syed Naquib Al-Attas Dan Relevansinya Bagi Pengembangan Pendidikan Islam Di Indonesia," *Islamika* 2, no. 1 (2020): 46–62, <https://doi.org/10.36088/islamika.v2i1.494>.

⁸ Sri Syafa'ati and Hidayatul Muamanah, "Konsep Pendidikan Menurut Muhammad Naquib Al-Attas Dan Relevansinya Dengan Sistem Pendidikan Nasional," *Palapa* 8, no. 2 (2020): 285–301, <https://doi.org/10.36088/palapa.v8i2.859>.

⁹ Nuryamin, "Perspektif Pemikiran Syed Muhammad Naquib Al-Attas Tentang Pendidikan Yang Beradab," *Jurnal Pendidikan Kreatif* 3, no. 1 (2022): 1–14, <https://doi.org/10.24252/jpk.v3i1.31622>.

¹⁰ Yudril Basith, "Gagasan Islamisasi Ilmu Pengetahuan Sebagai Pondasi Pendidikan Islam Menurut Syed Muhammad Naquib Al-Attas," *Turats* 17, no. 1 (2024): 19–29, <https://doi.org/10.33558/turats.v17i1.9632>.

Muslim intellectuals in various parts of the world in building a scientific identity based on an Islamic worldview.¹¹

The Concept of Islamization of Language

Syed Muhammad Naquib al-Attas interprets the Islamization of language as a process of purifying and adapting language so that it is in line with the Islamic worldview. For al-Attas, the Islamization of language does not stop at replacing terms, but rather includes embedding Islamic meaning into the terms and concepts used. Thus, language functions as an authentic medium in conveying Islamic teachings and values, as well as shaping the world's perspective and mindset. Therefore, he views the Islamization of language as a fundamental step in the process of Islamization of science.¹²

According to al-Attas, language serves a far more profound function than simply a means of communication; it is a fundamental medium that shapes thought patterns, organizes meaning, and influences how humans perceive reality. Therefore, the use of language in accordance with Islamic principles is crucial to ensure that the acquisition and dissemination of knowledge is not influenced by a secular worldview or Western epistemological assumptions. Inappropriate language can distort the meaning of key Islamic concepts, thus leading to distortions in the understanding of knowledge. Therefore, al-Attas emphasized the need to maintain the terms, concepts, and structures of meaning in language so that they continue to reflect the values of monotheism. Thus, language serves as a guardian of the integrity of knowledge and as an instrument for strengthening adab (ethics), ensuring that the knowledge developed remains pure, focused, and grounded in the Islamic worldview.¹³

Al-Attas strongly criticized the use of foreign terms adopted without any process of refining their meaning, particularly terms born from Western thought traditions that are rife with secular, materialistic, and humanistic elements. According to him, the use of such terms without conceptual clarification can lead to serious errors, as their meanings can contradict Islamic teachings and ultimately obscure the community's understanding of their original values. Furthermore, this practice has the potential to create an intellectual identity crisis, as Muslims will adopt a framework of thought that is not derived from their tradition. To avoid these consequences, al-Attas emphasized that every term originating from outside the Islamic treasury must first undergo a process of

¹¹ Muhibuddin Muhibuddin, "Gagasan Islamisasi Ilmu Pengetahuan: Syed Muhammad Naquib Al-Attas Dan Intelektual Muslim Indonesia," *At-Ta'fikir* 15, no. 2 (2022): 184–201, <https://doi.org/10.32505/at.v15i2.4672>.

¹² Rahmatul Husni, "Konsep Ta'dib Syed Naquib Al-Attas: Kaitannya Dengan Dewesternisasi Dan Islamisasi Ilmu," *Fikrah: Journal of Islamic Education*, 2016, 1–23.

¹³ Muhibuddin, "Gagasan Islamisasi Ilmu Pengetahuan: Syed Muhammad Naquib Al-Attas Dan Intelektual Muslim Indonesia."

Islamization. This process involves restructuring the meaning so that the term is in accordance with the Islamic worldview and does not have an influence that contradicts the principle of monotheism.¹⁴

Al-Attas emphasized the need to restore fundamental terms in Islamic tradition to their original meaning. He observed that many concepts in education and science had shifted in meaning due to the dominance of Western thought, no longer reflecting Islamic values. One example is the term "education," which is often interpreted from a secular perspective and focuses solely on the intellectual aspect. To address this, al-Attas proposed the term *ta'dīb*, understood as an educational process that emphasizes the formation of *adab* (good manners), moral strengthening, and character development. With this concept, education not only conveys knowledge but also guides humans toward a civilized personality in accordance with Islamic teachings.¹⁵

Thus, according to al-Attas, the Islamization of language is a strategic step to maintain the purity of Islamic concepts while simultaneously establishing a scientific tradition grounded in the principle of monotheism. Through the purification of language, knowledge can be developed without being separated from its spiritual, ethical, and ethical dimensions. An Islamized language becomes the foundation for the birth of knowledge that is not only rational but also aligned with divine values. This effort is increasingly important in the era of globalization, when modern scientific discourse is heavily influenced by Western paradigms that tend to ignore moral and spiritual elements, potentially obscuring the Islamic worldview.

The Concept of Islamization of Science

The idea of the Islamization of knowledge, put forward by Syed Muhammad Naquib al-Attas, emerged as a critical response to the dominance of the Western knowledge paradigm, which tends to be secular, reductionist, and materialistic. In his view, the science developed in the West has been separated from its spiritual foundation, thus giving rise to intellectual confusion and a crisis of identity among Muslims. Therefore, the Islamization of knowledge is interpreted as an effort to purify knowledge from concepts, values, and philosophical assumptions that are inconsistent with Islamic principles, while simultaneously restructuring the structure of knowledge so that it is rooted in revelation. This process aims to make knowledge an instrument for strengthening faith, fostering morality, and building a civilization based on monotheism.¹⁶

¹⁴ Muhibuddin, "Gagasan Islamisasi Ilmu Pengetahuan: Syed Muhammad Naquib Al-Attas Dan Intelektual Muslim Indonesia."

¹⁵ Muhammad Zainuddin Zidan et al., "Relevansi Konsep Ta'dib Syed Muhammad Naquib Al-Attas Dengan Pendidikan Pesantren Di Indonesia," *Dirasat: Jurnal Manajemen Dan Pendidikan Islam* 10, no. 1 (2025): 37–49, <https://doi.org/10.26594/dirasat.v10i1.4291>.

¹⁶ Muhibuddin, "Gagasan Islamisasi Ilmu Pengetahuan: Syed Muhammad Naquib Al-Attas Dan Intelektual Muslim Indonesia."

According to al-Attas, knowledge is not merely a collection of information or the results of empirical observations, but rather an element that shapes human inner understanding and directs it toward correct behavior. Therefore, the development of knowledge must always be guided by Islamic values to produce individuals who are not only intellectually superior but also possess noble morals, moral sensitivity, and spiritual and social responsibility. Within this framework, al-Attas places the concept of ta'dib at the center of his thinking on education. Ta'dib is understood as the process of internalizing adab (good character) that encompasses an understanding of the order of knowledge, self, and reality. Through the instilling of adab, humans can be shaped into complete and ideal individuals, namely al-insan al-kamil.¹⁷

Al-Attas sharply highlighted the dangers of the secularization of knowledge, which separates religious fields from scientific studies. He argued that this separation creates a divided perspective, tends to glorify humanity, and is based on materialism. He emphasized that secularization is essentially inseparable from the ideology of secularism, as both eliminate the role of spirituality in understanding reality. When religion is separated from the structure of knowledge, humans lose their transcendent orientation and only view the world through the framework of worldly rationality. This condition makes Muslims susceptible to the influence and dominance of Western thought that is not based on revelation. Thus, secularization contributes significantly to the fading of Islam's epistemological foundations and the weakening of the identity of science, which should be derived from divine values.¹⁸

According to al-Attas, the Islamization of knowledge is a process of intellectual renewal that seeks to liberate Muslims from the hegemony of Western perspectives and rebuild a framework of knowledge centered on monotheism. This effort requires that every discipline be developed through an integration of revelation as the primary source of truth, reason guided by divine values, and the authentic Islamic scientific heritage. In his view, there is no fundamental separation between religious and empirical knowledge, as both arise from the reality of God's creation and complement each other in understanding truth. Therefore, the Islamization of knowledge aims to produce a complete, harmonious system of knowledge capable of guiding the development of civilization without being trapped in dichotomies or secularization.¹⁹

The practical implications of this idea are evident in the field of education, where the primary goal is not merely to produce technically competent graduates but to cultivate

¹⁷ Nisa Lisyani and Sobar Al Ghazal, "Analisis Konsep Pendidikan Islam Menurut Syed Muhammad Naquib Al-Attas Dengan Orientasi Pendidikan Islam," *Bandung Conference Series: Islamic Education* 3, no. 1 (2023): 101–9, <https://doi.org/10.29313/bcsied.v3i1.6088>.

¹⁸ Muhibuddin, "Gagasan Islamisasi Ilmu Pengetahuan: Syed Muhammad Naquib Al-Attas Dan Intelektual Muslim Indonesia."

¹⁹ Lailah Alfi Alfi, "Konsep Ilmu Menurut Syed Muhammad Naquib Al-Attas (Analisis Buku Islam Dan Filsafat Sains)," *Tasfiah* 2, no. 2 (2018): 195, <https://doi.org/10.21111/tasfiah.v2i2.2580>.

knowledgeable, civilized, and pious individuals. Therefore, the Islamic education curriculum must be built on the principle of integrating knowledge and ethics. Although the greatest challenge lies in the dominance of the secular paradigm in modern educational institutions, al-Attas emphasized that the Islamization of knowledge remains relevant to strengthening the identity of Islamic scholarship in the era of globalization.²⁰

Thus, al-Attas's idea of the Islamization of knowledge is not merely understood as a technical step in filtering Western concepts, but as a fundamental effort to rebuild Islamic civilization based on revelation and the values of monotheism. Through his approach, al-Attas emphasized the importance of freeing science from the influence of secularism so that Muslims can develop authentic knowledge with a spiritual direction. His critique of the secularization process became an important foundation for reformulating the structure of Islamic knowledge in the modern era, so that the ummah can face global challenges with a strong epistemological identity rooted in the Islamic intellectual tradition.²¹

Implications of the Islamization of Language and Science

The idea of the Islamization of knowledge emerged as a critique of the dominance of Western epistemology, which was considered secular, reductionist, and detached from transcendental values. Syed Muhammad Naquib al-Attas argued that Western science tended to marginalize the role of revelation in shaping worldviews, resulting in Muslims experiencing an identity crisis in understanding both religion and modern science. Therefore, the Islamization of knowledge aims to restore the integration of revelation, reason, and empirical experience within the Islamic scientific system.²²

Language plays a crucial role in the process of Islamization of knowledge. According to al-Attas, language is not only a means of communication but also a vehicle for shaping fundamental concepts of reality. Therefore, the Islamization of language is necessary to prevent key Islamic terms such as *adab* (adab), *ilm* (knowledge), *hikmah* (wisdom), *iman* (faith), and *piety* (piety) from being distorted by secular frameworks.²³ With the Islamization of language, Muslims can understand religious texts more deeply, because key terms are returned to their original meaning.

The impact of the Islamization of language on religious understanding is evident in the strengthening of Islamic hermeneutics. For example, the meaning of the word *adab* does not simply mean politeness, but rather a cosmic order that places things in their proper place according to God's

²⁰ Muhibuddin, "Gagasan Islamisasi Ilmu Pengetahuan: Syed Muhammad Naquib Al-Attas Dan Intelektual Muslim Indonesia."

²¹ Alfi, "Konsep Ilmu Menurut Syed Muhammad Naquib Al-Attas (Analisis Buku Islam Dan Filsafat Sains)."

²² Syed Muhammad Naquib Al-Attas, *Islam and Secularism* (ISTAC, 1993).

²³ Syed Muhammad Naquib Al-Attas, *Prolegomena to the Metaphysics of Islam* (ISTAC, 1995).

decree.²⁴ By understanding the correct conceptual meaning, people do not get caught up in the narrowing of secular meaning or moral simplification, so that religious practice becomes more substantial.

On the other hand, the Islamization of knowledge provides a new framework for integrating modern science with Islamic values. Al-Faruqi, for example, emphasized that the Islamization of knowledge does not mean rejecting Western science, but rather restructuring scientific disciplines to align with the goals of sharia.²⁵ This enables Muslims to understand religion contextually and at the same time practice it in the scientific, social, economic and political spheres.

A positive impact of the Islamization of knowledge is the increased epistemological awareness of Muslims in understanding the relationship between knowledge and religion. Knowledge is no longer seen as a neutral entity, but as a means of worship and devotion to God. This awareness encourages people to utilize knowledge as a path to strengthening their faith, so that religious practice extends beyond rituals to encompass social and professional ethics.

In the context of Islamic education, the Islamization of language and science provides a strong foundation for developing a curriculum that integrates spiritual dimensions with empirical knowledge. This approach encourages learning that does not separate science from religious values, but rather complements them. The findings of several studies in SINTA-indexed Islamic education journals indicate that this integration model can enhance students' understanding of religious teachings in a more concrete and contextual way. One example is seen in Natural Sciences learning, where scientific concepts are connected with verses from the Kauniyah (Islamic) so that students not only understand the material theoretically but also grasp the message of monotheism and the greatness of God through natural phenomena.²⁶

Another impact is an increase in the quality of religious practice in social life. The concepts of justice, brotherhood, and social responsibility, when articulated in Islamic language, can encourage people to be more active in socio-religious activities, such as zakat (alms), waqf (endowments), and Islamic philanthropy. This is because an understanding of religion grounded in Islamic language and knowledge fosters a more concrete awareness of practice.²⁷

However, the Islamization of language and science faces challenges, including resistance from those who consider science to be neutral and methodological difficulties in restructuring disciplines. Academic criticism also highlights that Islamization must not stop at jargon but must

²⁴ Syed Muhammad Naquib Al-Attas, *The Concept of Education in Islam* (ISTAC, 1991).

²⁵ Ismail Raji Al-Faruqi, *Islamization of Knowledge: General Principles and Work Plan* (IIIT, 1982).

²⁶ Z. Zuhdiyah, "Islamisasi Ilmu Ismail Raji Al-Faruqi," *Tadrib: Jurnal Pendidikan Agama Islam* 2, no. 2 (2017): 296.

²⁷ M. Nasir, "Integrasi Ilmu Dan Agama Dalam Pendidikan Islam," *Urnal Pendidikan Islam*, Vol. 5 2 (2016): 212.

produce concrete scientific products.²⁸ Otherwise, Islamization will only become a normative discourse without having any real impact on the understanding and practice of religion.

In Indonesia, the Islamization of knowledge movement has begun to be seen in academic studies, university curricula, and scientific journals. Several Islamic universities are encouraging the integration of religious and general knowledge into teaching. As a result, students not only understand knowledge within a secular framework but also utilize it as a means of devotion to God. Research published in SINTA-indexed journals confirms that this integration model contributes to the development of students' religious character.²⁹

Thus, the Islamization of language and knowledge has had a significant impact on the understanding and practice of religion. It strengthens the meaning of key terms, unifies the epistemology of revelation and reason, and encourages the application of Islamic values in modern life. Although still facing methodological challenges, this process is crucial in building an Islamic civilization that is relevant to the demands of the times without losing its transcendental identity. Furthermore, this Islamization also strengthens the epistemic awareness of Muslims to process knowledge critically and selectively, so that any knowledge adopted remains within the framework of monotheism and adab. In this way, the Islamization of language and knowledge serves not only as an intellectual movement but also as a moral and spiritual foundation for the development of a civilized Muslim society.

CONCLUSION

Syed Muhammad Naquib al-Attas's ideas on the Islamization of language and knowledge have contributed significantly to strengthening Islam's epistemological identity. The Islamization of language plays a crucial role in maintaining the purity of key Islamic terms, preventing them from being distorted by the influence of Western secularism, while also serving as a foundation for building thought rooted in an Islamic worldview. Meanwhile, the Islamization of knowledge is defined as an effort to reconstruct epistemology that integrates revelation, reason, and empirical experience, so that knowledge is not merely intellectual in value but also a means of developing human morals, ethics, and spirituality. With this approach, al-Attas emphasized that Islamic education must produce civilized individuals (*al-insan al-kamil*) who balance intellectual intelligence, ethics, and social responsibility.

In practical terms, the Islamization of language and knowledge has had a significant impact on strengthening religious understanding and practice. This movement provided a new direction for

²⁸ Nur Ahmad, "Problematika Islamisasi Ilmu Dalam Perspektif Filsafat," *WISDOM: Jurnal Filsafat*, Vol. 18 No. 2, 2018, 115.

²⁹ F. Hidayat, "Implementasi Integrasi Ilmu Di Perguruan Tinggi Islam," *Jurnal Tarbiyah Islamiyah*, Vol. 8 No. 1, 2019, 56.

the integration of Islamic values into various disciplines and improved the way people authentically understand religious texts. Furthermore, al-Attas's concepts encouraged the renewal of the Islamic education system, returning it to its focus on monotheism and adab. Despite facing methodological challenges and intellectual resistance, the Islamization of language and knowledge remains relevant as a strategy for civilizational transformation, particularly in the face of the dominance of Western epistemology. Thus, al-Attas's ideas provide a crucial foundation for the development of knowledge with a spiritual, rational, and civilized character, while simultaneously strengthening the scientific identity of Muslims in the global era.

RESEARCH IMPLICATIONS

Research on the Islamization of language and the concept of knowledge according to Syed Muhammad Naquib al-Attas yields several important implications for the development of Islamic epistemology and education. Epistemologically, this research emphasizes that language is the foundation of worldview formation, thus refining the meaning of terms such as knowledge, adab, and wisdom is imperative to avoid secular bias in the scientific process. This impacts the way Muslims understand reality and construct knowledge. Furthermore, this research demonstrates that modern scientific disciplines are not neutral, necessitating a reformulation of knowledge based on Islamic values to create a scientific framework that is spiritually and ethically integrated.

In the realm of education, the concept of ta'dīb outlined by al-Attas implies the need to revamp the curriculum and educational orientation so that it focuses not only on the transfer of knowledge but also on the formation of students' character and morals. This finding is relevant for strengthening the study of Islamic epistemology in higher education and the development of courses or study centers oriented towards the Islamization of knowledge. Furthermore, the refinement of the meaning of language also contributes to deepening the quality of religious understanding among Muslims, as key religious concepts are no longer distorted by secular values. Overall, these implications support the development of a more independent Islamic civilization by strengthening the foundations of language, knowledge, and morals within the educational system and scientific life.

LIMITATIONS

This study has several limitations that should be noted for further study. First, this study relies on library data, so the analysis relies entirely on interpretations of the primary and secondary works of Syed Muhammad Naquib al-Attas. This limitation prevents the study from directly capturing the empirical dynamics of the application of the concept of the Islamization of language and science in educational institutions or scientific institutions. Second, the literature used primarily

comes from academic works discussing al-Attas in general, so the discussion does not touch in depth on the technical aspects of the operationalization of the Islamization of science in each discipline. Third, this study does not conduct a systematic comparison with other figures such as Isma'il Raji al-Faruqi or Ziauddin Sardar, thus limiting the scope for analyzing the position of al-Attas's thought in the global discourse of the Islamization of science. Fourth, despite using reliable sources, some of al-Attas's primary literature, which is conceptual in nature, is difficult to understand comprehensively without a broader historical and philosophical context, so interpretations still have the potential for subjectivity. Therefore, the results of this study need to be complemented by further studies that are more empirical, comparative, or applicable in the context of contemporary education.

SUGGESTION

Based on the findings and limitations of this study, several suggestions can be put forward for further development. First, empirical research is needed to examine the extent to which Syed Muhammad Naquib al-Attas's concept of the Islamization of language and knowledge can be implemented in educational practice, particularly in the curricula of Islamic educational institutions in Indonesia. Second, a comparative study of al-Attas's thought with that of other figures such as Isma'il Raji al-Faruqi, Ziauddin Sardar, or Fazlur Rahman is important to broaden perspectives and gain a more comprehensive understanding of the direction of development of the discourse on the Islamization of knowledge. Third, future research is expected to examine the application of the Islamization of language in specific disciplines, such as science, education, linguistics, or social sciences, so that the concept is not only normative, but also operational and applicable. Fourth, the development of the study of Islamic philosophy of language needs to be expanded to include interdisciplinary methods, such as discourse analysis, semiotics, and worldview studies, so that the construction of meaning can be understood more comprehensively. Thus, future research is expected to make a real contribution to strengthening Islamic epistemology and the development of a scientific civilization characterized by *adab* and based on monotheism.

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