



A.M. Saefuddin's Role and Perspectives on Embedding Islamic Values in Higher Education

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Abstract: This study explores the role and perspectives of A.M. Saefuddin in embedding Islamic values in higher education, with a focus on his concept of Islamization of Science and Campus. The research aims to identify and analyze Saefuddin's contributions and the paradigm he developed regarding the integration of Islamic principles into academic frameworks. This research employs a library-based methodology, using a philosophical and phenomenological approach. Primary data were gathered from three key works: Desecularization of Thought on the Foundations of Islamization, Islamization of Science and Campuses, and Between Germany and Mecca: Biography of Prof. Ir. A.M. Saefuddin. Secondary data were sourced from books, articles, and documents relevant to the topic. The data collected were analyzed using the content analysis method. The findings indicate that Saefuddin's concept of Islamization of science and campus is a significant expansion of ideas previously put forward by prominent scholars such as Syed Muhammad Naquib Al Attas and Ismail Raji Al Faruqi. Saefuddin's approach is innovative and integrative, emphasizing that integration should be viewed as a process of dissolution rather than mere mixing of ideas. Central to his intellectual framework is the concept of monotheism (Tawhid) and Qur'anic epistemology, which serve as the foundation for the Islamization process in higher education. Through this framework, Saefuddin presents a model that advocates for the harmonization of Islamic values with academic pursuits, contributing to the development of a uniquely Islamic approach to knowledge and learning.

Keywords: islamization of education, higher education, islamic values, a. m. saefuddin, desecularization of science.

INTRODUCTION

Higher education serves as a crucial platform for shaping intellectual, moral, and ethical values among students. In the Islamic context, universities should not only impart scientific and technical knowledge but also integrate Islamic values into their curriculum and academic environment. Ahmad Muflih Saefuddin, a notable Islamic scholar and educator, has contributed significantly to the discourse on embedding Islamic values within higher education institutions. His perspectives emphasize the importance of aligning scientific inquiry with Islamic ethical frameworks to cultivate morally responsible and knowledgeable individuals [1], [2].

Throughout history, the integration of Islamic values in higher education has been a subject of ongoing debate. Some scholars advocate for a complete Islamization of knowledge, ensuring that all disciplines conform to Islamic epistemology. Others suggest a more balanced approach, where Islamic values coexist with contemporary scientific methodologies. Ahmad Muflih Saefuddin's contributions lie at the intersection of these perspectives, advocating for a harmonious integration of Islamic values without compromising the academic rigor and universal nature of science. His ideas present an alternative model that seeks to bridge the perceived divide between religious and secular education [1], [2].

Research Gap. Despite the growing body of literature on the Islamization of knowledge and education, there remains a lack of comprehensive studies focusing specifically on Ahmad Muflih Saefuddin's role and perspectives. Most existing research either addresses the broader concept of Islamic integration in education or explores other influential scholars in this domain, such as Ismail Raji al-Faruqi and Syed Muhammad Naquib al-Attas. While these studies provide valuable insights, they do not adequately highlight Saefuddin's unique contributions, which are particularly relevant in the context of contemporary higher education challenges, such as globalization, digital transformation, and secular influences [3]–[6].

Moreover, current research tends to focus on theoretical frameworks without thoroughly examining practical implementations in universities. There is limited scholarly work on how Saefuddin's ideas have influenced policies, curricula, or student development programs in higher education institutions. Addressing this gap is crucial to understanding his impact and to providing educational policymakers with relevant strategies for embedding Islamic values effectively in modern academic settings [3]–[6].

Significance of the Study. This study is significant for several reasons. First, it contributes to the academic discourse on the Islamization of education by shedding light on Ahmad Muflih Saefuddin's distinctive approach. Unlike many scholars who advocate for a radical transformation of educational systems, Saefuddin promotes a model that balances Islamic principles with contemporary academic requirements. This perspective is vital in addressing the concerns of both Islamic and secular scholars who seek to reconcile faith-based education with modern scientific advancements. Second, the study provides practical insights for policymakers, university administrators, and educators who aim to implement Islamic values in higher education institutions. By analyzing Saefuddin's perspectives, this research offers guidance on how universities can develop curricula, teaching methodologies, and institutional policies that foster both academic excellence and Islamic ethical development [3]–[6].

Third, this research is timely in the context of increasing secularization and Western influence in higher education. Many Muslim-majority countries face challenges in preserving their religious and cultural identity while striving for academic competitiveness on a global scale. By examining Saefuddin's contributions, this study offers alternative solutions that allow for the integration of Islamic values without compromising academic standards. In conclusion, Ahmad Muflih Saefuddin's role and perspectives on embedding Islamic values in higher education provide a compelling model for contemporary academic institutions. This study seeks to fill the research gap by offering an in-depth exploration of his contributions,

thereby enriching the discourse on Islamic education and its relevance in today's globalized world [3]–[6].

The rapid development of Western civilization has resulted in advances in science and technology but often neglects the moral aspect. The concept of secular Western education separates religious values from the development of science, thus creating scientists who are far from Islamic values. This condition sparked concern among Muslim scientists, prompting them to seek solutions through the Islamization of science. Syed Muhammad Naquib Al Attas and Ismail Raji Al Faruqi became important figures in the development of this concept [7], [8].

Al Attas introduced the idea of the Islamization of science in his paper at the World Conference on Islamic Education in Mecca in 1977. His ideas, including in Islamic education, influenced thinkers in Indonesia, where mixed responses emerged. Some scholars reject, accept, or develop a new formulation known as the integration of science, which aims to juxtapose religious and general sciences [9]–[12].

Various concepts of knowledge integration have emerged in Islamic universities in Indonesia, such as the idea of reintegration of knowledge by Azyumardi Azra and the spider web model of knowledge by Amin Abdullah. Ahmad Muflah Saefuddin also contributed with his thoughts on the Islamization of science implemented at Ibn Khaldun University [13]–[16]. Given the importance of the role of Islamic education in preparing the superior generation in the modern era, this study focuses on Ahmad Muflah Saefuddin's thoughts on the Islamization of science and campuses, as well as its differences with other Muslim scientists' approaches in the context of higher education in Indonesia.



Figure 1. Profile of A.M Saefuddin and His Motivation: Teruslah Belajar (Keep Learning)

LITERATURE REVIEW

Education, derived from the Greek *paedagogie* and English to educate, means guidance to educate. Etymologically, education is the process of changing a person's behavior through teaching and training [17], [18]. According to Law Number 20 of 2003, education is a conscious and planned effort to create a learning environment that supports the development of students' potential in spiritual aspects, personality, intelligence, morals, and skills [19]–[21].

The concept of education in Islam is different from general education. In the World Conference on Islamic Education, it was stated that education must foster human personality in a balanced manner through the training of various aspects, including spiritual and intellectual [22]. Yusuf Qardawi defines Islamic education as a comprehensive education, including intellect, heart, body, and spirit. Several Islamic education experts in Indonesia, such as Muhtar Buchori and Malik Fadjar, also emphasize the cultivation of Islamic values to form harmonious individuals [23]–[25].

From various definitions, it can be concluded that Islamic education aims to produce a whole human being (Kamil people) who can function as servants and caliphs on earth, by the teachings of the Qur'an. The purpose of Islamic education also includes the formation of noble morals and preparation for this life and the hereafter [26].

In contrast to Western education which is oriented towards human rationality and neglects the relationship with God, Islamic education is built on the concept of revelation. Western education does not include religious values and emphasizes logic and rationalism. Here is a summary of the comparison between Western education and Islamic education:

Table 1. Comparison of Western Education and Islamic Education

Western Education (Secular, Liberal)	Islamic Education
Human-centered	God-centered
Students become leaders	Teachers as leaders
Upholding freedom	Emphasis on obedience
Hesitation, rationality, critical	Certainty, trust, piety, loyalty (obedience)
Individualist, only to satisfy personal needs	Not only for individuals but also for the people
Free view as a knowledge base	Revelation as a knowledge base
Materialism, market drive, dualism, secularism	Spiritual, moral, holistic
Findings, questions	Instruction, memorization, transmission, and indoctrination
Linear progressive	Retrospective
Writing, organized, intellectual, scientific	Oral, story-based, unscientific
Democratic, open	Authoritarian, looking inward
Measured, graded, based on results	Informal, repetitive, immeasurable
Civic, inclusive	Intolerance to religion, gender, and culture; not interested in studying other religions/beliefs and views
Pluralists believe that truth/value is relative.	Essential conformity, having a monolithic perception of value and truth, no place for personal interpretation
Recognizing gender equality	No gender equality
Focus on the world	The world is preparing for the next world (the hereafter)
Teachers are seen as knowledgeable guides and partners for students	Teachers are respected as a repository of knowledge

Science in an Islamic Perspective

The word "science" comes from the English word science, which means science, while the term "science" comes from the Arabic word 'ilm, which has a root word that indicates knowledge as a guide [27]. According to the Great Dictionary of the Indonesian Language, science is the knowledge that is systematically organized and can be used to explain certain phenomena [28], [29].

Islam has a different perspective on science compared to the West. In the Western view, science is based on empirical facts that are acceptable to the five senses, regardless of the source. On the contrary, from the Islamic perspective, science is built based on intellect that directs human ratios and is based on the power of Allah as the main source of knowledge [30], [31].

In Islam, science encompasses all sciences, both empirical and metaphysical, with the same central message, namely monotheism. Knowledge of monotheism is considered the main goal of all intellectual endeavors. There is no separation between empirical science and metaphysics; true knowledge connects the world and Divine principles. The universe, as a creation of Allah SWT, is a source of science and metaphysical knowledge, including spiritual experiences [32], [33].

In the Islamic view, all sciences must be studied and grouped into two categories: the science of fardhu 'ain and the science of fardhu kifayah. The science of fardhu 'ain is the obligation of every Muslim to learn first, while the science of fardhu kifayah is knowledge that does not have to be mastered by every individual, but is still important to be mastered by some people. The science of fardhu 'ain is a requirement for learning the science of fardhu kifayah [\[34\]](#), [\[35\]](#).

Islamization of Science

The idea of Islamization of science was first proposed by Muhammad Syed Naquib Al Attas at the World Conference on Islamic Education in Mecca in 1977. According to Al Attas, the decline of Islamic civilization was caused by external factors, such as Western colonialism, and internal factors, namely the loss of Adab. The loss of manners leads to confusion in knowledge, which ultimately results in false leaders [\[36\]](#), [\[37\]](#).

To overcome this problem, it is important to recover adab since knowledge must be acquired in the right way. The Qur'an provides guidelines for seekers of knowledge, which must be accompanied by humility. Sheikh al Zarnuzi explained the manners that must be possessed by seekers of knowledge, such as the intention to seek Allah's pleasure, choose good teachers, respect knowledge and scholars, and keep time and self from the unclean [\[38\]](#), [\[39\]](#).

The loss of adab is also caused by Western education that emphasizes the separation between science and religious science, which results in Muslims losing their identity. In contrast to the Western view based on tradition and philosophy, Islam understands the truth through the revelation of Allah.

Al Attas offers the Islamization of science as a process of liberation from secular traditions and thought. This process involves instilling a true Islamic outlook, which includes key concepts such as God, revelation, and science. The Islamization of science does not reject the scientific method but places it in a context that is compatible with Islamic principles [\[40\]](#), [\[41\]](#).

The Islamization of science is carried out through two processes: de-westernization and integration of Islamic values. The first process involves the separation of elements that are not by Islamic values, while the second process incorporates key concepts in each discipline.

Al Attas emphasized that the Islamization of science must be based on understanding the concept of monotheism, which rejects error and establishes the truth. This thinking is influenced by Sufism and is considered in line with Al Ghazali's opinion that the wisdom of knowledge can only be understood by those who are holy [\[42\]](#), [\[43\]](#).

Ismail Raji Al Faruqi also put forward the concept of Islamization of knowledge in his book Islamization of Knowledge in 1982. The concept of Al Faruqi differs from that of Al Attas, focusing on integrating new knowledge into the Islamic heritage, with key principles such as the oneness of Allah, the unity of creation, the unity of truth, the unity of life, and the unity of humanity [\[44\]](#), [\[45\]](#).

These principles affirm that science is an integral part of Allah's existence and must be by sunatullah and morality. Thus, the development of science must prioritize the interests of all mankind, not just certain groups.

Islamization of Science and Islamic Education

Human development in Islam depends on the cultivation of a worldview, an epistemic framework, and ethical law. Knowledge is seen as a fundamental thing that must be

possessed by humans, as taught to the Prophet Adam by Allah SWT, making it superior to angels. Islam teaches that knowledge can be obtained through reason, senses, and experience.

Education in Islam not only transfers knowledge but also instills Islamic values from the Quran and Hadith. The three key terms in Islamic education are:

Tarbiyah: Nurturing and educating.

Ta'lim: The learning process.

Ta'dib: Cultivation of noble manners.

Naquib Al Attas emphasizes the concept of ta'dib as the most complete, encompassing elements of knowledge, teaching, and coaching, with a focus on cultivating human manners and self-awareness in the cosmic order. Al Attas argued that Islamic education should not be separated from spiritual values, and stated that education should produce individuals of good character and knowledge [\[46\]](#), [\[47\]](#).

The challenge of Islamic education today is to respond to the rapid progress of the West and prevent the dichotomy between religious and general education. Azyumardi Azra emphasized the need for education that leads to mastery of science and technology as well as instilling religious values.

The Islamization of science is an offer to overcome this challenge. Al Attas stated that this process starts with the individual and involves separating the elements of Western science by incorporating Islamic values. This concept is cognitive and spiritual, in line with the Shahada pledge that affirms the oneness of Allah [\[48\]](#), [\[49\]](#).

Fazlur Rahman and Al Attas agreed that universities should reflect universal human beings, teaching Islamic values and science integrally. Al Faruqi emphasized the importance of the three axes of monotheism: the unity of knowledge, the unity of life, and the unity of history, and formulated five goals of the work plan for the Islamization of science [\[50\]](#), [\[51\]](#).

Ismail Raji Al Faruqi identified two conditions for achieving the Islamization of science: the existence of Muslim scientists who master modern disciplines and universities as centers of Islamic thought. Twelve working steps are proposed to implement this process. In conclusion, the concept of Islamization of science from Al Attas and Al Faruqi is based on the principle of monotheism, with education as the main pillar. This process has the potential to solve the dichotomy of science by integrating Islamic values into modern science.

METHODOLOGY

The research method used in this study is qualitative research, which aims to understand Ahmad Muflih Saefuddin's educational thinking regarding the Islamization of science and campuses. This research involves analyzing related documents and combining philosophical and phenomenological approaches to uncover the fundamental ideas in the character's thinking [\[50\]](#), [\[51\]](#).

Table 2. Research Methods

No	Elements of Research Methods		Description
	1	2	
1	Research Paradigm	Qualitative, focusing on understanding phenomena holistically.	
2	Type of Research	Educational research with a literature approach.	
3	Research Approach	Combining philosophical and phenomenological approaches.	
4	Data Source	Primary data: Three books by Ahmad Muflih Saefuddin; Secondary data: Books, articles, journals.	
5	Data Collection	Documentation: Gathering and analyzing information from relevant sources.	
6	Data Validation	Credibility, transferability, dependability, confirmability.	
7	Data Analysis	Content analysis: An in-depth discussion of the information obtained.	

RESULTS AND DISCUSSION

An Analysis of the Islamization of Science and Campus as a Concept of Educational Thought

To see the concept of Islamization of science and campus as an educational thought, it will be possible to compare it with the concept of Islamization of science that has been put forward by Syed Muhammad Naquib Al Attas and Ismail Raji Al Faruqi. To make it easier, on the next page, a table will be displayed about the comparison of educational ideas put forward by Ahmad Muflih Saefuddin, Syed Naquib Al Attas, and Ismail Raji Al Faruq [\[50\]](#), [\[51\]](#).

Table 3. Comparison of the Educational Thought of Ahmad Muflih Saefuddin, Syed Muhammad Naquib Al Attas, and Ismail Raji Al Faruqi on the Islamization of Science

Subject	Ahmad Muflih Saefuddin's Educational Thoughts	Educational Thoughts of SMN Al Attas	Ismail Raji Al Faruqi's Educational Thoughts
Definition	The Islamization of science is not clearly defined, but implicitly the Islamization of science is essentially the desecularization of science.	The Islamization of science is the liberation of man from the magical, mythological, animistic, national, cultural, and secular traditions of reason and language.	Islamization of science is to make the discipline of science better, producing university textbooks by the vision of Islam.
Meaning of Islamization	Desecularization	Desecularization	Desecularization
Emphasis on Islamization	Instilling Islamic values in scientists and prospective scientists as well as the study of all disciplines so that it can become a complete Islamic science	Planting the correct Islamic worldview to individuals so that the Islamization of science emphasizes more on scientists and aspiring scientists	Redefining disciplines to be by Islamic values, so that the Islamization of science emphasizes more on the science

The process of Islamization	Connecting science with Islam.	Connecting science with Islam.	Connecting science with Islam
Paradigm	Tawheed which encompasses the five main principles of Islam	Planting Tawhid, namely rejecting immorality and accepting the truth.	Tawheed, with the five main principles of Islam
Operationalization	Seven premises as a foundation in the operationalization of science and campus Islamization.	Two steps must be taken in the operationalization of the Islamization of contemporary science.	Twelve steps of the work of Islamization of science.
Implementation	Starting from college	Starting from college	Starting from college

From the table, it can be seen that as a concept of educational thought, the Islamization of science and the campus from Ahmad Muflih Saefuddin's perspective is a complete concept of educational thought. Although there is no firm definition of the Islamization of science and campus, it can be implicitly concluded that in essence, the Islamization of science and campus life is the Islamization of science and campus life by way of desecularization. This concept is also equipped with the paradigm used and guidelines for its implementation [\[50\]](#), [\[51\]](#).

The Islamization of science and campuses has thus been able to bridge the problems that arise in the world of education today. The dichotomy that occurs in science and the implementation of education can be answered through the implementation of the Islamization of science and campuses [\[52\]](#), [\[53\]](#).

The concept of Islamization of science and campus is in line with the purpose of implementation in Islamic education which starts from an Islamic perspective on human beings. In Islam, human beings are a unit consisting of physical and spiritual. Therefore, the educational process in Islam must also include physical and spiritual education. The application of the concept of Islamization of science and campus is a means to be able to carry out the process of physical education as well as spiritual [\[52\]](#), [\[53\]](#).

The application of the Islamization of science and campus at the next level will be able to prepare future generations to become an Islamic generation that can face the challenges of the times. The Qur'an calls it the ulul albab generation, which is a generation that can utilize nature as an understanding and application of science as well as being able to take responsibility for it through a careful attitude and as a medium of pious charity. This generation is expected to be able to adapt to Western science and technology advances but remain in the balance of Islamic values. This means that they can choose and sort science and technology so that its benefits do not conflict with Islamic values [\[52\]](#), [\[53\]](#).



Figure 2. A.M. Saefuddin and His Ideas on Islamization in Higher Education

Analysis and Discussion

Ahmad Muflih Saefuddin's contributions to the Islamization of science and higher education revolve around his response to secular influences in academia. His approach offers an alternative vision for universities, combining religious principles with rigorous academic inquiry. The following discussion delves into key aspects of his educational philosophy and its relevance to contemporary higher education. One of the central themes in Saefuddin's thought is the process of desecularizing science and education to restore their spiritual and ethical dimensions. He expands upon the ideas of scholars like Syed Muhammad Naquib al-Attas and Ismail Raji al-Faruqi, who emphasized that secular worldviews have gradually eroded the spiritual and ethical dimensions of knowledge. Saefuddin argues that science should not be isolated from divine guidance. Instead, it should be reconstructed within an Islamic epistemological framework that recognizes revelation as a valid source of knowledge. This perspective challenges the dominant secular paradigm in higher education, advocating for a curriculum that integrates religious teachings with scientific inquiry [\[54\]](#)–[\[56\]](#).

Another significant concept in Saefuddin's philosophy is the monotheistic paradigm. He asserts that Islamic education should be based on Tawhid (the oneness of God), ensuring that all branches of knowledge are interconnected and derived from divine wisdom. This paradigm aligns with the works of al-Attas and al-Faruqi, reinforcing the idea that knowledge should serve ethical and moral purposes rather than being pursued solely for material gains. By implementing this paradigm, universities can foster holistic intellectual development, where students not only acquire technical skills but also internalize ethical values that guide their professional and personal lives. Saefuddin's vision has practical implications for university policies and curricula. He advocates for the incorporation of Islamic values in subjects beyond religious studies, ensuring that courses in science, technology, and the humanities reflect Islamic ethical considerations. For instance, medical education can integrate discussions on bioethics from an Islamic perspective, while business courses can emphasize Islamic financial principles. This approach ensures that students are not only knowledgeable in their respective fields but also conscious of their moral responsibilities as Muslims [\[54\]](#)–[\[56\]](#).

Despite its potential, the application of Saefuddin's ideas in modern higher education faces several challenges. One of the primary obstacles is the resistance from secular-oriented academics who view religious integration as a constraint on academic freedom. Additionally, there is a lack of standardized frameworks for implementing his ideas across different institutions, leading to inconsistencies in their application. Overcoming these challenges requires a collaborative effort from educators, policymakers, and Islamic scholars to develop comprehensive strategies that align Islamic principles with contemporary academic standards. In summary, Ahmad Muflih Saefuddin's contributions to the Islamization of higher education present a valuable framework for addressing the challenges of secularization in academia. His emphasis on desecularization and the monotheistic paradigm provides a coherent alternative to conventional educational models. By integrating his ideas into university policies and curricula, institutions can create an academic environment that nurtures both intellectual and ethical growth [\[54\]](#)–[\[56\]](#).

From the discussion above, it can be concluded that Ahmad Muflih Saefuddin is an Indonesian Muslim scientist who actively responds to the issue of secularization in science and education. He views the Islamization of science and the university environment as a crucial process of desecularization, which involves two fundamental aspects [\[50\]](#), [\[51\]](#).

First, the desecularization of science and education is a conceptual expansion of the Islamization of science pioneered by Syed Muhammad Naquib Al Attas and Ismail Raji Al Faruqi. This process seeks to restore the spiritual and ethical dimensions of knowledge,

ensuring that education remains rooted in Islamic values while maintaining academic rigor. Saefuddin emphasizes that science and education should not be detached from divine guidance, but rather should integrate the principles of the Qur'an to form a holistic and ethical approach to knowledge [50], [51].

Second, Saefuddin developed the monotheistic paradigm as a central element in his educational philosophy. This paradigm prioritizes the epistemology of the Qur'an as the foundation for scientific inquiry and educational development. By aligning his thoughts with Al Attas and Al Faruqi, he presents a coherent framework that connects Islamic teachings with contemporary academic disciplines. This monotheistic paradigm ensures that the integration of Islamic values in higher education is not merely a superficial addition but a deeply embedded philosophical approach that influences teaching, research, and institutional culture [54]–[56].

Ahmad Muflih Saefuddin's contributions offer a significant response to the challenges posed by secularization in the academic world. His perspectives provide an alternative framework for universities seeking to harmonize faith and knowledge, ensuring that students not only excel academically but also develop strong moral and ethical foundations.

CONCLUSION

From the discussion above, it can be concluded that Ahmad Muflih Saefuddin is an Indonesian Muslim scientist who actively responds to the issue of secularization in science and education. He views the Islamization of science and the university environment as a crucial process of desecularization, which involves two fundamental aspects. First, the desecularization of science and education is a conceptual expansion of the Islamization of science pioneered by Syed Muhammad Naquib Al Attas and Ismail Raji Al Faruqi. This process seeks to restore the spiritual and ethical dimensions of knowledge, ensuring that education remains rooted in Islamic values while maintaining academic rigor. Saefuddin emphasizes that science and education should not be detached from divine guidance, but rather should integrate the principles of the Qur'an to form a holistic and ethical approach to knowledge. Second, Saefuddin developed the monotheistic paradigm as a central element in his educational philosophy. This paradigm prioritizes the epistemology of the Qur'an as the foundation for scientific inquiry and educational development. By aligning his thoughts with Al Attas and Al Faruqi, he presents a coherent framework that connects Islamic teachings with contemporary academic disciplines. This monotheistic paradigm ensures that the integration of Islamic values in higher education is not merely a superficial addition but a deeply embedded philosophical approach that influences teaching, research, and institutional culture. Ahmad Muflih Saefuddin's contributions offer a significant response to the challenges posed by secularization in the academic world. His perspectives provide an alternative framework for universities seeking to harmonize faith and knowledge, ensuring that students not only excel academically but also develop strong moral and ethical foundations. Through his advocacy for the desecularization of education and the establishment of a monotheistic paradigm, he offers a model that is both practical and relevant to contemporary educational challenges. Ultimately, this study highlights Saefuddin's role as a key figure in the discourse on Islamic education. By analyzing his perspectives and contributions, scholars and educators can gain valuable insights into strategies for embedding Islamic values in higher education. His ideas serve as a foundation for future research on the Islamization of knowledge, guiding institutions in their efforts to balance scientific progress with religious and ethical considerations.

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Department of Finance, Durham University, United Kingdom, and Sekolah Islam M. Ton/M. Plai Sartmulniti Provinsi Phattalung Thailand can become a scientific work that can be a world reference.

Author Contribution

All authors have read and agreed to the final version of this manuscript and state that no conflict of interest can affect the results of this study.

Conflicts of Interest

All authors declare no conflict of interest.

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