

Islamization of Knowledge: Theoretical Foundations, Historical Contexts, and Contemporary Debates on Ismail Raji al-Faruqi's Intellectual Project

Sofia Ratna Awaliyah Fitri

Program Doktor Pendidikan Islam, UIN Sunan Gunung Djati, Bandung-Indonesia
Email: sofiaratna@uidc.ac.id

Received: 17-3-2025 | Revised: 22-10-2025 | Accepted: 20-11-2025

Abstract

This article revisits Ismail Raji al-Faruqi's Islamization of Knowledge as one of the most influential epistemological projects in modern Islamic thought. The study aims to examine its theoretical foundations, historical and postcolonial contexts, major scholarly debates, and contemporary relevance for Islamic education and higher education. Using a qualitative library-based method with a conceptual-critical and hermeneutical approach, the article analyzes scholarly works on Islamic epistemology, knowledge integration, educational dualism, secular modernity, and postcolonial Muslim thought. The findings show that al-Faruqi's project should not be understood as a rejection of modern knowledge, but as an attempt to reconstruct the foundations, purposes, and ethical orientation of knowledge through tawhid, revelation, reason, empirical inquiry, and moral responsibility. However, the project remains contested due to methodological ambiguity, institutional barriers, and the risk of ideological reduction. This article argues that the Islamization of Knowledge remains relevant when reinterpreted as an ethical-epistemic framework that is plural, dialogical, interdisciplinary, and responsive to contemporary challenges such as globalization, digital transformation, and the changing landscape of Islamic higher education.

Keywords

Islamization of knowledge, Ismail Raji al-Faruqi, Islamic epistemology, tawhidic paradigm, Islamic education, higher education, knowledge integration

Abstrak

Artikel ini mengkaji kembali Islamisasi Ilmu Pengetahuan yang digagas Ismail Raji al-Faruqi sebagai salah satu proyek epistemologis paling berpengaruh dalam pemikiran Islam modern. Kajian ini bertujuan untuk menganalisis landasan teoretis, konteks historis dan pascakolonial, perdebatan akademik, serta relevansi kontemporer gagasan tersebut bagi pendidikan Islam dan pendidikan tinggi Islam. Dengan menggunakan metode penelitian kepustakaan kualitatif melalui pendekatan konseptual-kritis dan hermeneutis, artikel ini menelaah berbagai literatur tentang epistemologi Islam, integrasi ilmu, dualisme pendidikan, modernitas sekuler, dan pemikiran Muslim pascakolonial. Temuan kajian menunjukkan bahwa proyek al-Faruqi tidak tepat dipahami sebagai penolakan terhadap ilmu pengetahuan modern, melainkan sebagai upaya merekonstruksi dasar, tujuan, dan orientasi etis ilmu pengetahuan melalui tauhid, wahyu, akal, penyelidikan empiris, dan tanggung jawab moral. Namun demikian, proyek ini tetap diperdebatkan karena ambiguitas metodologis, hambatan institusional, dan risiko reduksi ideologis. Artikel ini berargumen bahwa Islamisasi Ilmu Pengetahuan tetap relevan apabila ditafsirkan kembali sebagai kerangka etis-epistemik yang

plural, dialogis, interdisipliner, dan responsif terhadap tantangan kontemporer, termasuk globalisasi, transformasi digital, dan perubahan lanskap pendidikan tinggi Islam.

Keywords

Islamisasi ilmu pengetahuan, Ismail Raji al-Faruqi, epistemologi Islam, paradigma tauhid, pendidikan Islam, integrasi ilmu

Introduction

Ismail Raji al-Faruqi's project of the Islamization of Knowledge occupies a distinctive place in modern Islamic intellectual history. Muslih et al. (2024) describe this project as an ambitious attempt to reorient modern knowledge through an Islamic epistemological framework, while Chande (2023) situates it within a broader Muslim search for intellectual renewal after the disruptions of colonialism, secular modernity, and educational dualism. At its deepest level, the project was not merely about inserting Islamic terminology into modern disciplines. It was an attempt to ask a more fundamental question. What happens when knowledge is produced without reference to revelation, moral responsibility, and the unity of existence under God? This question, simple as it may sound, continues to disturb many assumptions in contemporary education, especially in Muslim societies that still negotiate between inherited Islamic traditions and dominant secular academic paradigms.

The Islamization of Knowledge emerged from a specific historical wound. Datla (2013) and Had (2019) show that postcolonial Muslim societies inherited not only new political institutions but also epistemic structures shaped by colonial categories, languages, curricula, and hierarchies of knowledge. The problem was not simply that Western knowledge entered Muslim societies. That would be too narrow a reading. The deeper issue was that modern education often separated religious learning from scientific inquiry, ethics from expertise, and metaphysics from public reason. Al-Faruqi saw this separation as a civilizational crisis. Wyn Davies (1991) and Dzilo (2012) note that his response was built on the conviction that Muslim intellectual life could not be renewed unless the structure of knowledge itself was critically examined and reconstructed.

In this sense, al-Faruqi's project should be understood as both critical and constructive. Drammeh (2022) emphasizes that the Islamization of Knowledge challenges the reductionist tendencies of secular epistemology, but it does not necessarily imply a rejection of modern science. Rather, al-Faruqi sought to recover the ethical and metaphysical orientation of knowledge by grounding it in tawhid, the Islamic principle of divine unity. Tawhid, in this context, is not only a theological doctrine. It becomes an epistemological principle that links God, humanity, nature, society, and moral responsibility within a unified vision of reality. It is reasonable, therefore, to read al-Faruqi not merely as a reformer of Islamic education, but as a thinker who tried to formulate an alternative philosophy of knowledge.

The importance of this project becomes clearer when placed within contemporary debates on knowledge integration. Laabdi (2024) argues that the Islamization discourse has often been criticized for being too idealistic, too broad, or insufficiently operational in institutional settings. Laabdi and Elbittoui (2024), however, also indicate that recent debates have moved toward more plural, dialogical, and integrative models of Islamic knowledge. This shift is important. It suggests that the question today is no longer whether Muslim scholars should engage modern knowledge, because they already do. The more serious question is how such engagement can be carried out without losing ethical direction, spiritual depth, and epistemic autonomy.

The contemporary relevance of al-Faruqi's project also lies in its capacity to speak to the crisis of fragmented knowledge. Syeed and El-Muhammady (2024) point to the continuing need for epistemic frameworks that can integrate revelation, reason, empirical inquiry, and ethical reflection. In many modern universities, knowledge is often organized through specialization, efficiency, measurable output, and disciplinary boundaries. These are not inherently wrong. Yet, according to al-Faruqi's concern, they become problematic when they produce technically competent individuals who lack moral orientation and civilizational consciousness. This is one of the reasons why the Islamization of Knowledge remains relevant to Islamic higher education, curriculum reform, and interdisciplinary Islamic studies.

At the same time, it would be too easy, and perhaps too generous, to treat al-Faruqi's project as a complete solution. Tayob (2013) reminds us that any attempt to integrate religion and modern knowledge must face difficult methodological questions, including the role of interpretation, the diversity of Muslim traditions, and the danger of reducing religious knowledge to ideological claims. Lumbard (2025) also raises concerns about the possibility of ideological overreach when religious frameworks are brought into academic knowledge production without sufficient methodological clarity. These critiques cannot simply be dismissed. They help us see that the Islamization of Knowledge is not a finished project, but an ongoing intellectual debate.

This article revisits al-Faruqi's Islamization of Knowledge by examining its theoretical foundations, historical contexts, scholarly critiques, and contemporary relevance. It argues that al-Faruqi's project remains significant not because it provides a fully settled model of Islamic knowledge, but because it opens a necessary debate about the ethical, metaphysical, and civilizational assumptions behind modern knowledge production. According to Muslih et al. (2024), the project may be read as a call for a paradigm shift, yet this paradigm shift must be interpreted carefully. It should not be reduced to a rigid opposition between Islamic and Western knowledge. Rather, it may be better understood as a critical effort to reconstruct knowledge in light of tawhid, justice, human dignity, and moral responsibility.

The central argument of this article is that the Islamization of Knowledge needs to be reconsidered beyond both apologetic celebration and dismissive critique. Chande (2023) and Dzilo (2012) help us see its civilizational ambition, while Laabdi (2024) and Tayob (2013) remind us of its unresolved methodological tensions. Between these positions, there is still a productive space for reinterpretation. Al-Faruqi's project may remain valuable if it is approached not as a closed doctrine, but as an invitation to rethink the purposes, sources, methods, and ethical consequences of knowledge. In the contemporary context of globalization, digital transformation, and academic specialization, this invitation feels increasingly urgent, even if its practical realization remains uneven and contested.

Methodology

This study employs a qualitative library-based research design, with a conceptual-critical orientation. The choice of this method is based on the nature of the article itself, which does not seek to measure social behavior statistically or test a causal hypothesis through field data. Rather, it seeks to examine, interpret, and reassess a major intellectual project in contemporary Islamic thought. In this sense, the Islamization of Knowledge is treated not merely as a historical idea, but as a living epistemological discourse that continues to shape debates on Islamic education, knowledge integration, and the relation between revelation and modern academic disciplines. Muslih et al. (2024) provide an important point of departure for this study because they frame al-Faruqi's project as a paradigmatic effort to reconstruct knowledge through an Islamic worldview. This framing allows the present article to approach the topic analytically, not only descriptively.

The data used in this study are drawn from scholarly literature related to Ismail Raji al-Faruqi, the Islamization of Knowledge, Islamic epistemology, postcolonial Muslim thought, and contemporary debates on Islamic education and knowledge integration. The sources include books, peer-reviewed journal articles, conceptual essays, and recent academic discussions that engage with the theoretical, historical, institutional, and methodological dimensions of the Islamization project. Chande (2023), Dzilo (2012), and Drammeh (2022) are used to clarify the philosophical and epistemological foundations of the project, especially its relation to tawhid, secular modernity, and the reconstruction of scientific inquiry. Meanwhile, Datla (2013) and Had (2019) help situate the discussion within the wider postcolonial context in which Muslim societies experienced educational dualism, intellectual dependency, and the marginalization of Islamic intellectual traditions.

The analysis is conducted through thematic and conceptual interpretation. Thematic analysis is used to identify recurring issues in the literature, including tawhidic epistemology, the relation between revelation and reason, critique of secular knowledge, educational dualism, institutional barriers, and contemporary reform. Conceptual analysis is then used to examine how these themes are constructed, contested, and reinterpreted across different scholarly positions. Tayob (2013), for example, is important for problematizing the relation between religious tradition and social scientific inquiry, while Laabdi (2024) and Laabdi and Elbittoui (2024) help reveal the movement from a more rigid Islamization discourse toward plural, dialogical, and integrative models of knowledge. This two-layered analysis is useful because the article is not only asking what al-Faruqi proposed, but also how his proposal has been received, criticized, and possibly reformulated.

The study also adopts a critical-hermeneutical approach. By hermeneutical, this article refers to an interpretive effort to understand ideas within their intellectual, historical, and normative contexts. By critical, it means that the article does not simply reproduce al-Faruqi's claims as doctrinal truth. It also examines their limits, tensions, and implications. This point is important. A study of the Islamization of Knowledge can easily fall into two opposite tendencies. It may become apologetic, presenting the project as an unquestionable solution to all epistemic problems. Or it may become dismissive, treating the project as merely ideological or impractical. Neither tendency is sufficient. A more balanced reading requires sympathy toward al-Faruqi's intellectual concern, but also a willingness to examine the unresolved methodological questions within his project.

The literature is therefore read through three analytical lenses. The first lens is epistemological, focusing on how al-Faruqi conceptualizes the sources, structure, and purpose of knowledge. Syeed and El-Muhammady (2024) are particularly relevant here because they discuss the need to integrate revelation, reason, and empirical inquiry within contemporary Islamic thought. The second lens is historical-postcolonial, focusing on how colonial legacies, secular educational systems, and global modernity shaped the emergence of the Islamization discourse. Wyn Davies (1991) and Dzilo (2012) are useful in showing that the project cannot be separated from broader Muslim responses to Western epistemic dominance. The third lens is institutional and contemporary, focusing on how the project faces practical challenges in curriculum reform, higher education governance, digital transformation, and interdisciplinary research.

This methodological position also recognizes the diversity of scholarly responses to the Islamization of Knowledge. Lumbard (2025) and Tibi (2005, 2012) represent critical concerns about ideological overreach, politicization, and the difficulty of reconciling religious frameworks with modern academic standards. On the other hand, Fouz Mohamed Zacky and Moniruzzaman (2024), Medani and Nur (2020), and Raimi (2024) indicate that the project continues to inspire educational reform and knowledge integration in Muslim academic institutions. The presence of these different voices is not treated as a weakness in the

literature. on the contrary, it reflects the vitality of the debate. A living intellectual project is rarely neat. It develops through disagreement, revision, and sometimes unresolved tension.

Finally, this study does not claim to offer a comprehensive historical biography of al-Faruqi or a complete survey of all Islamization movements across the Muslim world. Its scope is more focused. It examines al-Faruqi's Islamization of Knowledge as an epistemological and educational project, then reassesses its contemporary relevance in light of current debates on Islamic higher education, interdisciplinary knowledge, and ethical epistemology. The article is based on the source manuscript and its existing references, which already identify the major themes of paradigm shift, historical context, scholarly critique, institutional barriers, and emerging trends in knowledge integration.

Ismail Raji al-Faruqi and the Intellectual Genealogy of Islamization of Knowledge

Ismail Raji al-Faruqi's Islamization of Knowledge cannot be properly understood if it is detached from the wider genealogy of modern Islamic reform. His project emerged from a long intellectual anxiety within Muslim societies about the status of knowledge, the place of revelation in public reasoning, and the consequences of colonial modernity for Islamic education. Chande (2023) places al-Faruqi within this broader reformist landscape, where Muslim scholars were not merely asking how Islamic institutions could survive modernity, but how Islam could provide a coherent framework for engaging, judging, and reshaping modern knowledge itself. This distinction is important. Al-Faruqi was not simply defending tradition against modern science. He was trying, with considerable ambition, to reimagine the foundations on which knowledge is organized.

Al-Faruqi's intellectual formation reflected multiple worlds at once. He was shaped by Islamic intellectual traditions, Western philosophy, comparative religion, and the institutional culture of modern academia. Dzilo (2012) suggests that this hybrid intellectual background made his project both powerful and vulnerable. It was powerful because al-Faruqi understood the language of modern disciplines and could engage them from within. Yet it was also vulnerable because the attempt to translate Islamic metaphysical commitments into modern disciplinary structures inevitably created tensions. How far can a modern discipline be reconstructed without losing its methodological identity? and how far can Islamic epistemology enter modern academia without being reduced to decorative religious language? These questions remain alive in later discussions of his project.

The genealogy of the Islamization of Knowledge also reflects the postcolonial condition of Muslim societies. Datla (2013) shows that colonial education did not merely introduce new curricula, but also reorganized intellectual authority, linguistic hierarchy, and the social meaning of knowledge. Had (2019) similarly points to the intellectual malaise that followed colonial domination, especially the sense that Muslim societies had become consumers rather than producers of knowledge. Al-Faruqi's project should be read against this background. It was, in part, a response to epistemic dependency. Yet it was not a nostalgic call to return to a premodern intellectual order. It was an effort to produce a new synthesis, even if that synthesis remained difficult and sometimes underdeveloped.

The educational dualism inherited by many Muslim societies became one of the central concerns behind al-Faruqi's thinking. Asran et al. (2015) and Heck (2017) show that the separation between religious sciences and modern secular disciplines has long shaped Muslim educational institutions. This separation did not only produce curricular fragmentation. It also created different types of intellectual subjects. One subject became religiously literate but often disconnected from modern disciplinary knowledge. Another became professionally competent but ethically and metaphysically unanchored. Al-Faruqi saw this split as dangerous, not because every modern discipline is hostile to Islam, but because a fragmented system of knowledge tends to produce fragmented human beings.

in this context, the Islamization of Knowledge was conceived as a civilizational project. Wyn Davies (1991) reads al-Faruqi's work as part of a wider Muslim attempt to resist the secularization of knowledge and to restore the normative role of Islamic worldview in intellectual life. Muslih et al. (2024) develop this reading further by describing the project as a proposed paradigm shift. The language of paradigm shift is not incidental here. Al-Faruqi wanted more than reform at the level of content. He wanted transformation at the level of assumptions, categories, methods, and purposes. In simple terms, he wanted knowledge to ask again what it is for, whom it serves, and what moral universe it presupposes.

Al-Faruqi's engagement with Western thought also complicates any simplistic reading of his project as anti-Western. Drammeh (2022) indicates that al-Faruqi's critique of Western knowledge was directed less at reason or scientific inquiry as such than at secular reductionism and the separation of knowledge from divine purpose. This matters because the Islamization of Knowledge has sometimes been misunderstood as a rejection of modern science. In fact, al-Faruqi's concern was more subtle. He recognized the achievements of modern disciplines, but he questioned their metaphysical neutrality. For him, no knowledge system is completely free from assumptions about reality, human nature, value, and the good life.

The intellectual genealogy of the project also includes debates across the Middle East, South Asia, and the wider Muslim world. Al-Daghistani (2022), Aljunied (2022), and Hanafi and Parker (2023) show that Muslim intellectual responses to modernity were never uniform. Some emphasized legal reform, others educational reconstruction, and still others cultural revival or political resistance. Al-Faruqi's project belongs to this plural field of reform, but it is distinctive because it placed epistemology at the center. He seemed to believe that without reforming knowledge, other reforms would remain partial. This is perhaps one of the more compelling dimensions of his thought. He recognized that institutions, laws, and curricula are shaped by deeper ideas about what counts as truth.

At the same time, the genealogy of Islamization should not be reduced to al-Faruqi alone. Tayob (2013) reminds us that modern Muslim debates on knowledge include multiple interpretive traditions, institutional experiences, and scholarly disagreements. Al-Faruqi's model is one influential formulation, not the only possible Islamic response to modern knowledge. Paya (2023) also points to the need for greater plurality in Muslim epistemological debates. This observation is useful because it prevents the article from treating al-Faruqi's framework as a final or totalizing answer. His project is best understood as an important intervention within a wider conversation, a conversation that includes agreement, critique, revision, and sometimes deep hesitation.

The continuing relevance of al-Faruqi's intellectual genealogy lies in its ability to reveal that the crisis of knowledge in Muslim societies is not merely technical. It is not only about weak research productivity, low university rankings, or insufficient scientific output, although these issues matter. The deeper question concerns the moral and epistemological direction of knowledge itself. Muslih et al. (2024) argue that al-Faruqi's project sought to integrate revelation, reason, and ethics into all disciplines, and this ambition remains significant in an age when knowledge is increasingly specialized, commercialized, and digitally mediated. Whether one agrees fully with al-Faruqi or not, it is difficult to ignore the seriousness of the question he placed before modern Muslim scholarship.

Theoretical Foundations of Al-Faruqi's Islamization of Knowledge

The theoretical foundation of al-Faruqi's Islamization of Knowledge rests primarily on the concept of tawhid. In Islamic theology, tawhid refers to the oneness of God. In al-Faruqi's epistemological framework, however, tawhid functions not only as a theological affirmation but also as an organizing principle of reality, knowledge, value, and human responsibility. Muslih et al. (2024) emphasize that al-Faruqi's project seeks to integrate revelation, reason,

and ethics through a unified Islamic worldview. This means that knowledge cannot be treated as a morally neutral accumulation of facts. Knowledge is always connected to a view of reality, and for al-Faruqi, reality is ultimately grounded in divine unity.

This tawhidic foundation challenges the fragmentation of modern knowledge. Chande (2023) notes that al-Faruqi's project was built on the conviction that modern disciplines had been shaped by secular assumptions, especially the separation between empirical inquiry and metaphysical meaning. Al-Faruqi did not deny the importance of empirical investigation. Rather, he questioned whether empirical knowledge alone could provide an adequate account of human existence, moral obligation, and social purpose. Here we see one of the central tensions in his thought. He wanted Muslims to master modern disciplines, yet he also wanted those disciplines to be critically examined through Islamic categories of meaning.

A key element in al-Faruqi's framework is the integration of revelation and reason. Fouz Mohamed Zacky and Moniruzzaman (2024) describe this integration as central to Islamic educational renewal, while Syeed and El-Muhammady (2024) argue that contemporary Islamic thought requires a framework capable of bringing revelation, rational reflection, and empirical inquiry into a coherent relationship. In al-Faruqi's view, revelation does not cancel reason. It guides, disciplines, and orients reason toward truth and moral accountability. Reason, on the other hand, is not rejected as a secular faculty. It is part of the human capacity to understand creation, interpret experience, and act responsibly within the world.

This integration also implies a critique of the sacred and secular divide. Anwar and Elfiah (2019) argue that Islamic educational thought often seeks to overcome the dualism between religious and worldly knowledge. Al-Faruqi's project develops this concern into a more systematic epistemological program. He viewed the division between religious sciences and modern sciences as artificial and historically damaging. Yet, one should be careful here. Overcoming dualism does not mean collapsing all disciplines into theology. Rather, it means recognizing that every discipline has ethical, ontological, and human implications. Economics, psychology, sociology, political science, education, and technology all carry assumptions about the human person and society.

Al-Faruqi's theoretical framework also includes a strong critique of secular modernity. Dzilo (2012) presents this critique as one of the defining features of the Islamization discourse, particularly in its concern with the secularization of knowledge. Amin (1994) and Cholidi and Fadlulah (2022) help clarify that the issue is not simply the use of modern methods, but the worldview embedded in modern scientific rationality when it becomes mechanistic, reductionist, and detached from moral purpose. According to al-Faruqi, modern knowledge often presents itself as objective and neutral, but it may carry implicit assumptions about autonomy, material progress, human desire, and the marginalization of transcendence.

The notion of reconstruction is therefore central. The Islamization of Knowledge is not merely a process of adding Qur'anic verses to existing academic theories. Drammeh (2022) suggests that al-Faruqi's project calls for a deeper intellectual transformation, one that reexamines the premises, categories, and objectives of modern disciplines. This is a demanding task. It requires scholars who are competent in Islamic sources and modern fields at the same time. It also requires patience, methodological clarity, and institutional support. Without these conditions, Islamization can easily become rhetorical, producing Islamic labels without genuine epistemological renewal.

Ethics occupies a central place in this theoretical structure. Akhter (2026) and Akhter and Munir (2026) highlight Islamic values such as *ijtihad*, *maslahah*, *adl*, *amanah*, and *shura* as important ethical principles for social thought and institutional life. In al-Faruqi's framework, such values are not external moral additions to knowledge. They shape the very purpose of inquiry. Knowledge should serve justice, public benefit, trust, consultation, and

responsible human flourishing. This point is especially relevant to the social sciences, where theories of society, law, economy, and education often influence public policy and human behavior. A social science without moral orientation may still be technically sophisticated, but it can become ethically thin.

Tayob (2013), however, reminds us that the integration of religious values into social scientific inquiry is methodologically complex. It raises questions about interpretation, authority, pluralism, and the relationship between normative claims and empirical analysis. This critique is important because al-Faruqi's theory sometimes appears stronger at the level of vision than at the level of operational procedure. How exactly should a sociological concept be Islamized? Who decides which interpretation of Islam becomes the basis for reconstruction? How can Islamic normativity guide research without closing intellectual debate? These questions do not destroy the project, but they show that its theoretical foundation needs careful refinement.

Al-Faruqi's framework also depends on the idea that Islamic tradition contains multiple sources of knowledge. Qatawneh and Hamat (2020) discuss the role of Islamic legal reasoning in mediating revelation and rational inquiry, while Arifin and Haqqi (2024) underline the relevance of *ijtihad* in contemporary Islamic thought. In this respect, al-Faruqi's epistemology is not simply scripturalist. It includes revelation, reason, empirical observation, interpretation, consensus, and ethical deliberation. Still, the Qur'an and Sunnah remain the ultimate normative references. The challenge lies in translating these references into disciplinary methods without flattening either Islamic tradition or modern scholarship.

The theoretical ambition of the Islamization of Knowledge is sometimes described through the language of paradigm shift. Muslih et al. (2024) interpret al-Faruqi's project as an attempt to initiate a Kuhnian transformation in the structure of modern knowledge, while Kaufman (1987) and Nope (2024) help us see why such shifts require more than conceptual persuasion. A paradigm becomes influential only when a scholarly community accepts its assumptions, methods, problems, and standards of validity. This is precisely where al-Faruqi's theory faces difficulty. It offers a bold alternative, but the institutional and disciplinary communities required to normalize that alternative remain unevenly developed.

The feasibility of this paradigm shift has been widely debated. Laabdi (2024) argues that the Islamization project faces serious challenges related to methodological ambiguity and institutional implementation. Paya (2023) similarly warns against overly homogenizing approaches to Islamic knowledge. These criticisms are not minor. They touch the heart of the project. If Islamization is too general, it risks becoming a slogan. If it is too rigid, it risks suppressing intellectual plurality. The most productive reading may lie somewhere between these extremes. Al-Faruqi's project can be seen as a normative framework for critical reconstruction, not as a ready-made formula applicable in the same way to every discipline.

The theoretical foundations of al-Faruqi's Islamization of Knowledge, therefore, are both compelling and unfinished. They are compelling because they insist that knowledge must be connected to truth, ethics, and divine purpose. They are unfinished because the movement from worldview to method, and from method to institutional practice, remains difficult. Laabdi and Elbittoui (2024) suggest that contemporary discussions increasingly move toward integrative and plural models, and this may be where al-Faruqi's legacy can be renewed. His most lasting contribution may not be a completed system, but a serious intellectual demand. Muslim scholars must not only consume knowledge produced elsewhere. They must examine its assumptions, reconstruct its purposes, and participate creatively in the making of knowledge that is scientifically rigorous, ethically responsible, and spiritually meaningful.

Historical and Postcolonial Contexts of the Islamization Project

The Islamization of Knowledge project emerged from a historical context marked by colonial disruption, postcolonial uncertainty, and a deep sense of intellectual dislocation in many Muslim societies. Datla (2013) shows that colonial education did not merely introduce new schools, languages, and administrative systems. It also reshaped the hierarchy of knowledge itself. Certain forms of knowledge became associated with modernity, progress, and public authority, while religious and traditional forms of knowledge were often pushed into narrower moral, ritual, or private domains. This historical shift is crucial for understanding al-Faruqi's concern. He was not responding only to the existence of Western science. He was responding to a larger epistemic order that had made Muslim societies dependent on categories, institutions, and standards of knowledge produced elsewhere.

Had (2019) describes this condition as part of a broader intellectual malaise within postcolonial Muslim societies. The term may sound strong, but it captures something important. Many Muslim societies gained political independence without necessarily recovering intellectual autonomy. Their universities, bureaucracies, and professional systems often continued to operate through inherited colonial assumptions. Muslih et al. (2024) place al-Faruqi's project within this context by arguing that Islamization was designed as an attempt to restore Muslim agency in knowledge production. In other words, the project was not only educational. It was also civilizational. It sought to ask whether Muslims could become producers of knowledge rooted in their own worldview, rather than merely consumers of externally generated theories.

The colonial legacy also produced a long-lasting division between religious and secular education. Asran et al. (2015) and Heck (2017) indicate that this dualism has shaped the structure of many Muslim educational institutions, where Islamic sciences and modern sciences often develop in separate intellectual worlds. This separation may appear administratively convenient, but intellectually it creates serious consequences. Students may learn theology, jurisprudence, and Qur'anic studies without sufficient engagement with contemporary social realities. At the same time, they may study economics, sociology, psychology, medicine, or technology without serious reflection on ethics, metaphysics, and divine accountability. It is not surprising, then, that al-Faruqi considered educational dualism one of the most urgent problems facing the Muslim world.

Dzilo (2012) explains that the Islamization of Knowledge discourse was shaped by dissatisfaction with secularized models of knowledge that separated reason from revelation and facts from values. This dissatisfaction was not unique to al-Faruqi, but he gave it a systematic programmatic form. Wyn Davies (1991) reads the project as part of a wider Muslim attempt to respond to modernity without surrendering the epistemic authority of Islam. The key point here is that al-Faruqi was not arguing for intellectual isolation. His project assumed that Muslims must engage modern disciplines seriously. Yet he also insisted that engagement without critique would only reproduce dependency. That is perhaps one of the most enduring tensions in the project.

The regional contexts of the Muslim world further shaped the Islamization discourse in diverse ways. Al-Daghistani (2022), Aljunied (2022), and Datla (2013) show that South Asian debates were deeply influenced by colonial education, language politics, religious reform, and the question of how Islamic tradition should respond to modern institutions. Devji (2011), Hanafi and Parker (2023), Mohiuddin (2024), and Reagan (2017) also help us see that the intellectual atmosphere in South Asia was never uniform. Some thinkers prioritized legal reform, others emphasized educational renewal, while others focused on the reconstruction of Muslim identity under modern political conditions. Al-Faruqi's project may be placed within this wider field, although his formulation was more explicitly epistemological than many other reform movements.

The Middle Eastern context carried its own complexities. Abaza (2013), Avon (2016), and Bashir (2021) show that intellectual debates in the region were shaped by struggles over religious authority, state power, modernity, and the legitimacy of Western academic models. Bar Sadeh (2023), Oussedik (2003), Seneviratne (2003), and Tareen (2020) further indicate that Muslim engagements with modern knowledge were often mediated by political pressures, institutional constraints, and competing visions of reform. In such settings, the call to Islamize knowledge could be received in different ways. Some saw it as intellectual renewal. Others feared that it might become a tool for ideological control. Both reactions are historically understandable.

Al-Faruqi's project also developed during a period when Muslim intellectuals were actively engaging Western philosophy, social theory, and debates on scientific rationality. Drammeh (2022) and Majid and Aljunied (2023) suggest that al-Faruqi's critique of secular knowledge was not produced from outside modern intellectual discourse. Rather, it emerged through engagement with it. This is a point that deserves emphasis. Al-Faruqi knew the language of modern academia, and his project tried to speak within that language while also challenging its deeper assumptions. Meerasahibu (2019) and Muslih et al. (2024) indicate that the language of paradigm shift became important because it allowed al-Faruqi to describe Islamization as more than content revision. It was a proposed transformation in worldview, method, and scholarly orientation.

Kuhn's notion of paradigm shift provided a useful vocabulary for al-Faruqi's intellectual ambition. Ford (1993) and Weismann (2019) help us see that Muslim intellectual movements in the late twentieth century were not isolated from global philosophical debates. The idea that scientific knowledge is shaped by paradigms, communities, and assumptions gave al-Faruqi a framework for arguing that modern knowledge was not neutral in an absolute sense. This does not mean that every scientific finding is ideological. That would be an exaggeration. But it does mean that disciplines are shaped by prior assumptions about reality, human nature, value, causality, and purpose. Al-Faruqi's historical intervention lies in making these assumptions visible from an Islamic perspective.

Globalization intensified these concerns. Hamid (2013), Kenney (2013), and Majid and Aljunied (2023) show that Muslim societies have had to negotiate modernity not only as a political or economic process, but also as an epistemological condition. Modern universities, international publishing standards, global research rankings, and transnational academic networks all shape what counts as valid knowledge. Lumina (2025) extends this discussion by pointing to the continuing dominance of Eurocentric knowledge structures in many postcolonial contexts. Against this background, the Islamization of Knowledge may be read as a counter-hegemonic project. It was an attempt to resist the assumption that Western secular modernity represents the universal endpoint of knowledge.

At the same time, the postcolonial context should not be romanticized. Tayob (2013) warns that critiques of Western knowledge can sometimes oversimplify both Western intellectual traditions and Islamic traditions. Not all Western knowledge is secular in the same way, and not all Muslim responses to modernity are equally reflective or coherent. This warning is useful because it keeps the discussion balanced. Al-Faruqi's project gains its force from the postcolonial critique of epistemic domination, but its future depends on its ability to avoid reverse essentialism. If Islamization simply replaces one totalizing discourse with another, it loses much of its critical promise.

The historical and postcolonial context of the Islamization project therefore reveals a complex picture. It was born from colonial wounds, educational dualism, intellectual dependency, and the search for civilizational renewal. Yet it also emerged from real engagement with modern disciplines, Western philosophy, and global debates on knowledge. According to Muslih et al. (2024), al-Faruqi's project remains significant because it calls for the integration of revelation, reason, and ethics within knowledge production. But that call

must be read historically. It was not an abstract theological slogan. It was a response to a concrete world in which Muslim societies had to ask how they could think, educate, research, and build institutions without losing their ethical and spiritual center.

Scholarly Debates and Critiques of Al-Faruqi's Project

Scholarly responses to al-Faruqi's Islamization of Knowledge project have been wide-ranging, and this diversity should not be treated as a weakness. It is, in fact, one reason the project remains intellectually alive. Chande (2023) views the project as a serious attempt to reconstruct Muslim intellectual life by reconnecting knowledge with Islamic worldview and civilizational purpose. Muslih et al. (2024) similarly interpret it as a paradigmatic effort to integrate revelation, reason, and ethics across modern disciplines. From this supportive perspective, al-Faruqi's project is valuable because it refuses to accept the fragmentation of knowledge as normal. It insists that knowledge must remain connected to truth, morality, and human responsibility before God.

Supporters of the project often emphasize its role in restoring Muslim epistemic confidence. Dzilo (2012) notes that the Islamization discourse emerged as a response to the secularization of knowledge and the marginalization of Islamic categories in modern academia. Laabdi and Elbittoui (2024) also suggest that the project has encouraged new models of knowledge integration, particularly in Islamic higher education and interdisciplinary studies. In this reading, al-Faruqi's importance lies not in providing a perfect blueprint, but in opening a necessary conversation. He reminded Muslim scholars that the crisis of education is not only about curriculum, funding, or management. It is also about worldview.

Yet the critiques are equally important. Laabdi (2024) argues that the Islamization of Knowledge has often been criticized for its methodological ambiguity and limited institutional translation. This critique cannot be ignored. A project may be philosophically attractive, but if it cannot explain how disciplines should be reconstructed in practice, it risks remaining a noble slogan. Had (2019) and Wyn Davies (1991) also point to the tension between the civilizational ambition of the project and its practical difficulty. The challenge is not merely to say that economics, psychology, education, or sociology should be Islamized. The harder task is to show how such reconstruction changes research questions, theories, concepts, methods, and standards of evidence.

Another major critique concerns idealism. Chande (2023) acknowledges that al-Faruqi's project carries a strong normative vision, but critics argue that this vision sometimes moves faster than institutional reality. Muslim universities may adopt the language of integration, but their faculty structures, accreditation systems, publication expectations, and disciplinary cultures may still follow conventional secular models. Abdul Fattah Santoso et al. (2019) and Muthohirin et al. (2025) show that institutional reform in Islamic education often faces bureaucratic inertia and curricular rigidity. This gap between aspiration and implementation is one of the central problems in the Islamization discourse.

Secular and Western academic critiques tend to focus on another issue. Lumbard (2025) raises concerns about ideological overreach when religious frameworks are brought into knowledge production without sufficient methodological safeguards. Tibi (2005, 2012) is also associated with strong criticism of projects that appear to blur the boundary between epistemological reform and political Islamism. These critiques may sometimes be too suspicious, but they raise a serious question. How can Islamic epistemology inform modern knowledge without turning academic inquiry into doctrinal enforcement? This question is uncomfortable, but it is necessary.

Ozgen and El Shishtawy Hassan (2021), Syafaq et al. (2024), and Tausch (2020) further complicate the debate by showing that Islamic knowledge projects are often interpreted through broader political and cultural anxieties. In some contexts, Islamization is seen as a

legitimate attempt to decolonize knowledge. In other contexts, it is suspected of being ideological or exclusionary. Majid and Aljunied (2023) and Traore (2019) help clarify that the Islamization of Knowledge should be distinguished from political Islamism, even though the two may be conflated in public debate. This distinction is important. Al-Faruqi's project was primarily epistemological and educational, not a program for political domination. Still, critics are right to insist that any knowledge project grounded in religious normativity must remain open to debate, interpretation, and scholarly accountability.

Internal Muslim debates are no less complex. Arifin and Haqqi (2024), Henningsson (1994), and Qatawneh and Hamat (2020) show that the relation between revelation and reason has long been debated within Islamic intellectual traditions. Al-Faruqi's project assumes that revelation and reason can be integrated within a tawhidic framework, but this assumption raises several methodological questions. What is the role of human interpretation in understanding revelation? How should scholars mediate between textual authority, rational inquiry, empirical data, and changing social realities? Jumarni et al. (2024), Kawakib and Syuhud (2021), and Muslih et al. (2024) indicate that *ijtihad* and *qiyas* may serve as important mediating tools, but their use also requires interpretive discipline and scholarly competence.

Plurality within Islamic tradition is another important point of critique. Akbar (2019), Drammeh (2014), Ghasemi (2022), and Paya (2023) remind us that there is no single monolithic Islamic intellectual tradition. Islamic thought includes juristic, theological, philosophical, Sufi, ethical, and rationalist strands, often with internal disagreements. This plurality complicates any attempt to formulate one unified model of Islamized knowledge. It does not make the project impossible, but it requires humility. A model of Islamization that ignores plurality may become rigid. A model that takes plurality seriously may become more dialogical, but also more methodologically demanding.

Hermeneutical debates further deepen the discussion. Abdoul-Hamid et al. (2026), Arman (2024), Johnston (2004), and Maróth (2024) show that the interpretation of revelation is always mediated by language, history, context, and scholarly tradition. Parrey (2024) and Qamarulzaman et al. (2024) likewise highlight the need for contextual and humanistic readings of Islamic sources. In relation to al-Faruqi, this means that Islamization cannot simply invoke the Qur'an and Sunnah as if their application to modern disciplines were automatic. Interpretation is required, and interpretation brings diversity, disagreement, and sometimes uncertainty. This is not a defect. It is part of serious scholarship.

The critique of politicization also deserves careful attention. Hamid (2025) and Sahin (2018) show that Islamic education can become vulnerable to state control, ideological framing, or selective religious interpretation. Chande (2023) also recognizes that the institutionalization of Islamization may be shaped by power relations, not only by intellectual ideals. When states or institutions adopt the language of Islamization, the question becomes who controls the process, whose interpretation is privileged, and whether dissenting scholarly voices are allowed. These are not peripheral issues. They determine whether Islamization becomes an open intellectual project or a closed ideological instrument.

Institutional barriers make the problem even more complicated. Askar et al. (2025), Muborakshoeva (2012), Nakissa (2023), Rafiq et al. (2025), Shaheen (2021), Syamsiah and Aisyah (2025), and Widodo (2024) indicate that governance, autonomy, policy fragmentation, and state regulation often influence the direction of Islamic education. Even when scholars support knowledge integration, institutions may lack the resources, academic freedom, interdisciplinary culture, or faculty capacity needed to implement it. This point is practical, but it is also theoretical. A theory of Islamization that does not account for institutions may underestimate the material conditions of knowledge production.

Curricular and cultural challenges also shape the debate. Andayani (2017), Faishal et al. (2026), Huda et al. (2025), Medani and Nur (2020), Ritonga (2021), Sibawaihi et al. (2025),

Slamet (2023), and Suyadi et al. (2022) show that Islamic education reform often encounters resistance related to gender, hierarchy, disciplinary boundaries, and inherited pedagogical patterns. These challenges suggest that Islamization cannot be reduced to epistemological theory alone. It must also confront classroom practices, academic habits, institutional cultures, and social norms. A curriculum may declare integration, but teaching may remain authoritarian. A university may promote Islamic values, but its research culture may still reward technical output more than ethical reflection.

The digital age introduces further debates. Ismail et al. (2025), Syamsiah and Aisyah (2025), and Tanti et al. (2025) point to digital divides that affect access to knowledge, especially among rural communities and female students. Munifah et al. (2025) show that socio-religious norms may shape how digital education is adopted in Muslim contexts. Amirudin et al. (2025), Badriyah et al. (2026), Firdaus et al. (2025), Hamdanah et al. (2024), Muliadi et al. (2025), Othman et al. (2017), Suwendi et al. (2025), and Widodo (2025) suggest that digital transformation creates opportunities for Islamic pedagogy, but also new ethical and epistemological risks. Al-Faruqi did not write in the age of artificial intelligence and algorithmic knowledge, yet his question about the moral direction of knowledge feels newly relevant here.

Recent scholarship has begun to move beyond rigid debates between Islamization and secularization. Laabdi and Elbittoui (2024) argue for more integrative and plural models, while Syeed and El-Muhammady (2024) emphasize the need to reconnect revelation, reason, and empirical inquiry without collapsing one into the other. Bano (2018), Fouz Mohamed Zacky and Moniruzzaman (2024), Keim and Lapique (2025), and Traore (2019) indicate that emerging scholars and institutions are increasingly interested in collaborative, interdisciplinary, and context-sensitive approaches. This development is promising. It suggests that al-Faruqi's legacy may survive not through strict repetition, but through careful reinterpretation.

The scholarly debates and critiques of al-Faruqi's project therefore reveal a mixed but productive landscape. His project is praised for its civilizational ambition, epistemological seriousness, and ethical critique of secular knowledge. It is criticized for idealism, methodological ambiguity, institutional weakness, and possible ideological misuse. According to Muslih et al. (2024), the project remains a call for paradigm shift, but according to Laabdi (2024), that call must be translated into clearer methods and more realistic institutional models. Perhaps this is where a balanced reading becomes possible. Al-Faruqi's Islamization of Knowledge should not be treated as a finished system. It is better understood as a demanding intellectual agenda, one that still asks Muslim scholars to think more deeply about knowledge, power, ethics, and the purpose of education.

Contemporary Relevance for Islamic Education and Higher Education

The contemporary relevance of al-Faruqi's Islamization of Knowledge can be seen most clearly in the field of Islamic education and higher education. Muslim educational institutions today are no longer dealing only with the old division between religious and secular sciences. They are also facing globalization, digital transformation, market-oriented university governance, and the growing pressure to produce graduates who are professionally competent but also ethically grounded. Muslih et al. (2024) help us understand why al-Faruqi's project remains relevant in this context, because the project does not merely speak about curriculum content. It speaks about the deeper orientation of knowledge, education, and human formation.

in Islamic higher education, the problem of knowledge fragmentation remains visible. Fouz Mohamed Zacky and Moniruzzaman (2024) argue that the integration of Islamic and modern knowledge continues to be an important concern in Muslim educational reform. Many Islamic universities have introduced integrated curricula, interdisciplinary programs,

and Islamically oriented academic visions. Yet, the practical implementation is often uneven. Sometimes integration appears only in institutional slogans, course names, or formal mission statements. This is understandable, but it is not enough. If al-Faruqi's project is taken seriously, integration must shape the way disciplines define their objects of study, formulate research problems, develop theoretical frameworks, and assess the ethical consequences of knowledge.

Curriculum reform is therefore one of the most important areas in which the Islamization of Knowledge can be reconsidered. Medani and Nur (2020) show that Islamic higher education needs more than the juxtaposition of religious courses and professional disciplines. A student of economics, for example, does not become Islamically educated simply by taking one or two courses in Islamic ethics if the rest of the curriculum remains governed by purely utilitarian assumptions. Similarly, a student of education does not necessarily develop an Islamic pedagogical worldview if educational theories are taught without serious reflection on human nature, moral responsibility, and the purpose of learning. The curriculum must be integrated from within, not merely decorated from outside.

Teacher education is another important domain. Syafaq et al. (2024) indicate that Islamic educational reform requires lecturers and teachers who are able to move across disciplinary boundaries while maintaining intellectual rigor. This is not easy. A lecturer trained only in classical Islamic studies may find it difficult to engage contemporary psychology, sociology, or digital pedagogy. Conversely, a lecturer trained only in modern social science may not have sufficient grounding in Islamic epistemology, jurisprudence, theology, or ethics. Al-Faruqi's project indirectly demands a new kind of scholar, one who is bilingual in a deeper intellectual sense. Not merely bilingual in language, but bilingual in epistemic traditions.

The relevance of al-Faruqi's project also appears in the development of academic culture. Raimi (2024) suggests that Islamically oriented higher education should strengthen research cultures that combine disciplinary excellence with ethical responsibility. This point deserves attention. Many universities today are driven by rankings, publication metrics, citation counts, and competitive funding. These indicators are not meaningless. They can encourage productivity and accountability. Yet, when they become the ultimate purpose of academic life, knowledge risks becoming detached from wisdom, service, and moral responsibility. Al-Faruqi's project reminds Islamic universities that research should not only answer what works, but also what is just, beneficial, truthful, and spiritually meaningful.

Interdisciplinary Islamic studies represent another space where the Islamization of Knowledge remains relevant. Daulay et al. (2025), Rahman et al. (2014), and Shehu (2018) show that Islamic frameworks have been developed in psychology, law, management, and other applied fields. These developments suggest that knowledge integration is possible, but they also show that integration must be discipline-sensitive. The Islamization of psychology cannot follow exactly the same procedure as the Islamization of economics, medicine, environmental studies, or artificial intelligence. Each discipline carries its own concepts, methods, assumptions, and ethical risks. This is why a rigid model of Islamization may be less useful than a flexible but principled framework.

Institutional governance cannot be ignored either. Askar et al. (2025), Muborakshoeva (2012), and Nakissa (2023) show that higher education reform in Muslim contexts is often shaped by state policy, institutional autonomy, and political regulation. Even the most compelling epistemological vision will struggle if universities lack academic freedom, adequate resources, interdisciplinary structures, or supportive leadership. Rafiq et al. (2025), Shaheen (2021), and Widodo (2024) also indicate that governance frameworks strongly influence whether Islamic education can innovate or merely reproduce inherited patterns. In this regard, al-Faruqi's project requires institutional imagination. It is not enough to call for Islamization at the level of ideas while leaving academic structures unchanged.

The contemporary challenge is made more complicated by digital transformation. Ismail et al. (2025), Syamsiah and Aisyah (2025), and Tanti et al. (2025) show that digital access remains uneven across social groups, especially in rural areas and among female students in certain contexts. This matters for Islamic education because digital inequality is also epistemic inequality. Those who have access to digital platforms, online databases, artificial intelligence tools, and global academic networks gain greater access to knowledge production. Those who are excluded remain dependent on limited sources and local infrastructures. Al-Faruqi's concern with epistemic agency becomes newly relevant here, although the digital context was not his own historical setting.

Digital religious learning also raises questions about authority and interpretation. Munifah et al. (2025) suggest that socio-religious norms influence how digital education is adopted in Muslim communities. Amirudin et al. (2025), Badriyah et al. (2026), Firdaus et al. (2025), and Hamdanah et al. (2024) show that digital pedagogy may support Islamic learning when it is designed with cultural sensitivity and ethical awareness. Still, one may ask a simple but serious question. What happens when religious knowledge is increasingly shaped by algorithms, platform visibility, and fragmented online authority? This question extends al-Faruqi's concern beyond modern secular disciplines into the new architecture of digital knowledge.

The relevance of the Islamization of Knowledge for Islamic higher education, therefore, lies in its ability to reopen foundational questions. What is the purpose of the university in Muslim societies? What kind of human being should Islamic education form? What makes knowledge beneficial rather than merely useful? Laabdi and Elbittioui (2024) suggest that contemporary knowledge integration must move toward plural and dialogical models, and this direction seems more realistic than a rigid or uniform Islamization formula. Al-Faruqi's project remains valuable not because it solves every institutional problem, but because it continues to disturb the assumption that modern education can be ethically neutral.

Rethinking Islamization of Knowledge in the Contemporary Context

Rethinking the Islamization of Knowledge today requires a careful movement between loyalty and critique. Loyalty is needed because al-Faruqi's central concern remains important. Knowledge should not be separated from revelation, ethics, human dignity, and divine accountability. Critique is needed because the original project cannot simply be repeated in the same language without considering new intellectual, institutional, and technological conditions. Laabdi (2024) argues that one of the weaknesses of the Islamization discourse lies in its methodological ambiguity. This criticism should not be treated as an attack from outside. It can be read as an invitation to clarify and renew the project.

One possible way forward is to reinterpret Islamization as ethical-epistemic integration. Syeed and El-Muhammady (2024) emphasize the importance of integrating revelation, reason, and empirical inquiry in contemporary Islamic thought. This formulation may help move the debate beyond the older question of whether a discipline is Islamic or Western. The more useful question may be whether a discipline can be critically examined, ethically redirected, and conceptually enriched through Islamic epistemology. This shift matters. It prevents Islamization from becoming a simplistic labeling exercise, while also preventing modern knowledge from claiming false neutrality.

The ethical dimension should be placed at the center of this reinterpretation. Akhter (2026) and Akhter and Munir (2026) identify values such as *ijtihad*, *maslahah*, *adl*, *amanah*, and *shura* as important principles for Islamic social thought. These values can provide a more practical bridge between Islamic normativity and contemporary academic disciplines. For example, *maslahah* can guide discussions on public benefit in economics, law, education, and public policy. *Adl* can shape research on social justice and institutional governance. *Amanah* can inform academic ethics, data responsibility, and professional accountability. *Shura* can

support participatory models of leadership and curriculum reform. This is not yet a full methodology, but it is a promising direction.

Rethinking Islamization also requires moving from civilizational polemic to dialogical engagement. Majid and Aljunied (2023) help us see that Muslim intellectual movements have often engaged Western thought in complex ways, not merely through rejection. A more mature model of Islamization should recognize that modern Western knowledge is not a single monolithic entity. It includes secular, religious, humanistic, critical, positivist, postcolonial, feminist, ecological, and decolonial traditions. Likewise, Islamic knowledge is internally diverse. Paya (2023) and Tayob (2013) remind us that any serious Islamic epistemological project must account for plurality, interpretation, and disagreement. Without this awareness, Islamization may become intellectually narrow.

This dialogical approach does not mean surrendering Islamic epistemic commitments. It means engaging other traditions critically and creatively. Guessoum (2011) and Dangor (2014) raise important questions about how Islamic thought can engage modern science without dismissing empirical rigor or reducing scientific inquiry to theological assertion. Their concerns are useful because they prevent a shallow form of Islamization. If Islamic knowledge integration is to be credible in global academia, it must be methodologically clear, empirically responsible, and open to critique. A theory becomes stronger, not weaker, when it is able to face serious questions.

Another necessary shift is from abstract theory to institutional practice. Abdul Fattah Santoso et al. (2019) and Muthohirin et al. (2025) show that Islamic educational reform often struggles because institutions are slow to change. This is where many Islamization projects face a practical dead end. They produce strong philosophical statements but weak institutional mechanisms. A renewed model must therefore address curriculum design, faculty development, research training, quality assurance, academic governance, publication culture, and student formation. We may say that Islamization must move from conference discourse to classroom practice, from philosophical aspiration to academic habit.

Digital transformation also forces the project to be reconsidered. Muliadi et al. (2025), Othman et al. (2017), Suwendi et al. (2025), and Widodo (2025) show that digital technology has become part of contemporary Islamic education. Yet digitalization is not automatically humanizing or Islamically meaningful. It can expand access, but it can also intensify surveillance, commodify attention, and fragment authority. In this context, the Islamization of Knowledge should not only ask how Islamic content can be placed on digital platforms. It should ask how digital knowledge systems shape the human soul, moral judgment, community, and religious understanding. This is a difficult question, but it cannot be postponed.

A renewed Islamization discourse must also take gender, social hierarchy, and cultural patterns seriously. Andayani (2017), Faishal et al. (2026), Huda et al. (2025), Ritonga (2021), Sibawaihi et al. (2025), Slamet (2023), and Suyadi et al. (2022) indicate that educational reform in Muslim contexts is often affected by patriarchal structures, inherited authority patterns, and resistance to inclusive change. If Islamization is genuinely committed to justice and human dignity, it must be willing to examine these internal problems as well. It would be inconsistent to criticize Western epistemic domination while ignoring injustice within Muslim educational cultures themselves.

Collaborative and interdisciplinary models may provide a more productive future. Ahmad et al. (2025) and Kaplick et al. (2019) point to emerging frameworks that bring together Islamic ethics, educational design, and interdisciplinary collaboration. Traore (2019) and Bano (2018) also suggest that institutional networks and new generations of scholars can play an important role in renewing the discourse. This is encouraging. It suggests that the future of al-Faruqi's project may not depend on preserving one fixed model,

but on cultivating communities of scholars who can think Islamically, critically, and collaboratively across fields.

in this contemporary reinterpretation, Islamization of Knowledge should perhaps be understood less as a completed doctrine and more as an ongoing discipline of critique and reconstruction. It asks Muslim scholars to examine the assumptions behind knowledge, to recover the ethical purposes of inquiry, and to participate in global scholarship without intellectual dependency. Muslih et al. (2024) describe al-Faruqi's project as a paradigm shift, while Laabdi and Elbittoui (2024) point toward more plural and integrative models. Taken together, these perspectives suggest a balanced path. The project should retain its tawhidic moral center, but its methods must become more dialogical, empirical, contextual, and institutionally grounded.

Future Research Directions

Future research on the Islamization of Knowledge needs to move beyond general theoretical affirmation. The field has produced many conceptual discussions, but it still requires more empirical, comparative, and discipline-specific studies. Laabdi (2024) notes that one of the continuing problems in the discourse is the gap between theoretical ambition and practical implementation. This gap should become a central research agenda. Scholars need to examine how Islamic universities, faculties, and research centers actually translate knowledge integration into curricula, teaching practices, research methods, and institutional governance.

One important direction is empirical research on Islamic higher education institutions. Fouz Mohamed Zacky and Moniruzzaman (2024), Medani and Nur (2020), and Raimi (2024) suggest that many institutions have adopted the language of integration, but more research is needed to assess how this language works in practice. Future studies may investigate whether integrated curricula truly change students' epistemological awareness, moral reasoning, and disciplinary competence. They may also examine how lecturers understand Islamization, how students experience it, and how institutional policies support or obstruct it. Without this kind of empirical work, the discourse may remain too abstract.

Comparative studies are also needed. Al-Faruqi's project should be compared more systematically with other Muslim thinkers and reformers, including Syed Muhammad Naquib al-Attas, Fazlur Rahman, Seyyed Hossein Nasr, Ziauddin Sardar, and contemporary scholars of maqasid, decolonial thought, and Islamic ethics. Paya (2023) and Tayob (2013) remind us that Muslim intellectual traditions are plural, and this plurality should become a source of analytical richness. Comparative research can help clarify what is distinctive in al-Faruqi's framework, what is shared with other reform projects, and where his model needs revision.

Discipline-specific research is equally important. Daulay et al. (2025), Rahman et al. (2014), and Shehu (2018) show that Islamic approaches have already influenced fields such as psychology, law, and management. Future research should extend this work into education, economics, medicine, environmental studies, communication, data science, and artificial intelligence. Each discipline needs its own careful methodological discussion. It is not enough to declare that a field should be Islamized. Scholars must show how Islamic epistemology affects concepts, research questions, methods, ethical standards, and applications within that field.

Digital epistemology should become a major area of future study. Ismail et al. (2025), Syamsiah and Aisyah (2025), and Tanti et al. (2025) point to the persistence of digital divides, while Amirudin et al. (2025), Badriyah et al. (2026), Firdaus et al. (2025), Hamdanah et al. (2024), and Widodo (2025) show that digital pedagogy is increasingly important in Islamic education. Future research should investigate how artificial intelligence, recommendation systems, online religious authority, digital learning platforms, and algorithmic knowledge

affect Islamic epistemology. This direction is urgent because knowledge today is not only produced in universities. It is also filtered, ranked, personalized, and circulated by digital systems.

Institutional research also deserves greater attention. Askar et al. (2025), Muborakshoeva (2012), Nakissa (2023), Rafiq et al. (2025), Shaheen (2021), and Widodo (2024) indicate that governance, autonomy, policy, and regulation shape the possibilities of Islamic educational reform. Future studies should examine how leadership models, accreditation systems, funding structures, faculty development, and research policies influence the implementation of knowledge integration. This kind of research may look less philosophical, but it is essential. Ideas need institutions in order to live.

Finally, future scholarship should develop more contextual and plural models of Islamic knowledge integration. Laabdi and Elbittoui (2024), Syeed and El-Muhammady (2024), and Traore (2019) suggest that the future of the discourse lies in interdisciplinary collaboration, methodological clarity, and openness to diverse Muslim intellectual traditions. Such research should avoid two extremes. It should not reduce Islamization to a symbolic religious label, but it should also avoid rigid models that ignore historical diversity and disciplinary complexity. The most promising future direction may be a model that is tawhidic in orientation, maqasid-based in ethical purpose, empirical in method, and dialogical in intellectual posture. This may not solve every problem, but it gives the Islamization of Knowledge a more realistic and academically credible path forward.

Conclusion

This article has revisited Ismail Raji al-Faruqi's Islamization of Knowledge as one of the most significant epistemological and educational projects in modern Islamic thought. The central argument developed in this article is that al-Faruqi's project should not be understood as a simple rejection of modern knowledge, nor as a superficial attempt to attach Islamic terminology to existing disciplines. Rather, it is best read as a serious effort to reconstruct the foundations, purposes, and ethical orientation of knowledge through tawhid, revelation, reason, empirical inquiry, and moral responsibility. In this sense, the Islamization of Knowledge remains important because it asks a question that is still relevant today. What kind of knowledge can form human beings who are intellectually competent, morally responsible, and spiritually aware?

At the same time, this article has shown that the Islamization of Knowledge remains an unfinished and contested project. Its theoretical ambition is undeniable, but its methodological clarity, institutional implementation, and openness to intellectual plurality still require further refinement. This is not necessarily a weakness. It may be more accurate to say that al-Faruqi's project remains alive precisely because it continues to generate debate. A living intellectual project is rarely final, neat, or free from tension. It develops through criticism, reinterpretation, and renewed attempts to translate its vision into more concrete academic and educational practices.

In the contemporary context, the relevance of al-Faruqi's project lies in its capacity to reopen foundational questions about the meaning and purpose of education. The Islamization of Knowledge should therefore be rethought not as a closed doctrine, but as an ongoing intellectual discipline of critique and reconstruction. Its future depends on the ability of Muslim scholars and institutions to produce knowledge that is academically rigorous, spiritually meaningful, socially just, and responsive to new challenges, including globalization, digital transformation, and the changing landscape of higher education.

Acknowledgements

Thank you to the colleagues for sharing, discussing, and providing their very useful comments to improve the manuscript.

Conflict of Interests

There are no disclosed conflicts of interest for the authors. I attest that the submission is unique and is not already being considered by another publisher.

Ethical Considerations

The sources of this research—articles, books, research papers, and scientific forum proceedings—are all free of copyright violations.

Disclaimer

The views and assumptions expressed in this article are those of the authors and do not necessarily reflect the official policy or position of any affiliated agency of the authors.

REFERENCES

- Abaza, M. (2013). Debates on Islam and knowledge in Malaysia and Egypt: Shifting worlds. in *Debates on Islam and Knowledge in Malaysia and Egypt: Shifting Worlds*. <https://doi.org/10.4324/9780203037355>
- Abdoul-Hamid, O., Mohd Yusof Wan Chik, W., & Iqbal Mohd Fadzli, A. (2026). Implicit Memory as The Foundation of Motor Intelligence in University Students. *Journal of Fatwa Management and Research*, 31(1), 261–288. <https://doi.org/10.33102/jfatwa.vol31no1.755>
- Abdul Fattah Santoso, M., Thoyibi, M., & Aly, A. (2019). Integration of education: The case study of islamic elementary schools in surakarta, Indonesia. *Humanities and Social Sciences Reviews*, 7(4), 1046–1052. <https://doi.org/10.18510/hssr.2019.74143>
- Ahmad, N., Hanapi, M. S., & Badhrulhisham, A. (2025). Navigating Trends and Collaborative Networks in Maqasid Shari'ah Research: A Bibliometric Perspective. *Global Journal Al-Thaqafah*, 347–360. <https://doi.org/10.7187/GJATSI102025-20>
- Akbar, A. (2019). Contemporary perspectives on revelation and Qur'anic hermeneutics: An analysis of four discourses. in *Contemporary Perspectives on Revelation and Qur'anic Hermeneutics: An Analysis of Four Discourses*. <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85212461700&partnerID=40&md5=b7024075e13e8422fa5bb401467b6c0e>
- Akhter, N. (2026). Integrating Islamic Ethical Principles With Innovative Approaches to Address Contemporary Social Research Challenges. in *Innovative Approaches to Social Research Challenges* (pp. 255–274). <https://doi.org/10.4018/979-8-3373-6410-0.ch009>
- Akhter, N., & Munir, A. (2026). Research Ethics in Islam: Principles, Practices, and Contemporary Case Reflections. in *Cases on Research Ethics* (pp. 251–281). <https://doi.org/10.4018/979-8-3693-8302-5.ch010>
- Al-Daghistani, S. (2022). The Making of Islamic Economic Thought: Islamization, Law, and Moral Discourses. in *The Making of Islamic Economic Thought: Islamization, Law, and Moral Discourses*. <https://doi.org/10.1017/9781108990813>
- Aljunied, K. (2022). Shapers of Islam in Southeast Asia. in *Shapers of Islam in Southeast Asia*. <https://doi.org/10.1093/oso/9780197514412.001.0001>
- Amin, M. Y. (1994). Secularism, science and Islam. *MAAS Journal of Islamic Science*, 10(2), 9–31. <https://www.scopus.com/inward/record.uri?eid=2-s2.0-0028474604&partnerID=40&md5=255a5ba527659f4e43c076f7825fb793>

- Andayani, U. (2017). The collaboration between librarians and faculties in preserving and publishing the intellectual heritages through the institutional repositories: A case at Syarif Hidayatullah State Islamic University, Jakarta. *Library Philosophy and Practice*, 2017(1). <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85021632228&partnerID=40&md5=0b65f027db93bff06c4b2daca40780de>
- Anwar, K., Saleh, A. S., Yusup, D. K., & Jahanifar, M. (2025). Faith Meets Technology: Navigating Student Satisfaction in Indonesia's Islamic Higher Education Online Learning. *Jurnal Ilmiah Ilmu Terapan Universitas Jambi*, 9(2), 695–708. <https://doi.org/10.22437/jiituj.v9i2.41513>
- Anwar, S., & Elfiah, R. (2019). Science and Religious Integration (Implications for the Development at UIN Raden Intan Lampung). *Journal of Physics: Conference Series*, 1155(1). <https://doi.org/10.1088/1742-6596/1155/1/012095>
- Arifin, Z., & Haqqi, A. R. A. (2024). Islamic Law: Between Revelation and Human Thoughts. *Afkar*, 26(1), 277–306. <https://doi.org/10.22452/afkar.vol26no1.9>
- Arman, A. S. (2024). The Discourse of Renewal: Assessing Fazlur Rahman's Hermeneutics and Its Contemporary Relevance. *Al-Shajarah*, 2024(Special Issue), 319–335. <https://doi.org/10.31436/shajarah.vi.1940>
- Askar, A., Nurdin, N., Pettalongi, A., Pettalongi, S. S., & Basire, J. H. I. T. (2025). Online Islamic knowledge sources and their authority in Islamic learning: a case study of Indonesian Muslim universities. *Cogent Education*, 12(1). <https://doi.org/10.1080/2331186X.2025.2504236>
- Asran, M. A. B., Wan Zakaria, W. F. A. B., & Mohd Nizah, M. A. (2015). The integration of education in Al-Hadi and Al-Faruqi. *Social Sciences (Pakistan)*, 10(1), 20–23. <https://doi.org/10.3923/sscience.2015.20.23>
- Avon, D. (2016). Youssef Karam, Charles Malik, Youakim Moubarac. One christian arab elite. Three callings. *Archives de Sciences Sociales Des Religions*, 171(3), 103–120.
- Badriyah, L., & Wardi, M. (2026). Policy analysis of Islamic educational institutions in facing the challenges of society 5.0: Innovation, learning, and technology-based infrastructure. *Multidisciplinary Reviews*, 9(1). <https://doi.org/10.31893/multirev.2026012>
- Bakti Gama, C., Rahman, H., Luhuringbudi, T., & Sangsawang, T. (2025). Lecturers' Digital Readiness in the Context of Digital Scholarchy. *Munaddhomah*, 6(2), 208–222. <https://doi.org/10.31538/munaddhomah.v6i2.1674>
- Bano, M. (2018). Modern Islamic Authority and Social Change: Volume 2: Evolving Debates in The West. in *Modern Islamic Authority and Social Change: Volume 2: Evolving Debates in the West* (Vol. 2). <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85216707812&partnerID=40&md5=3e58ee20620406baa2eebc2887de2c43>
- Bar Sadeh, R. (2023). Nahda-izing India: The Urdu-Hindi Debate and its Arabic Alternative, c. 1860s-1947. *International Journal of Middle East Studies*, 55(1), 146–151. <https://doi.org/10.1017/S002074382300048X>
- Bashir, K. (2021). The Qur'an in South Asia: Hermeneutics, Qur'an Projects, and Imaginings of Islamic Tradition in British India. in *The Qur'an in South Asia: Hermeneutics, Qur'an Projects, and Imaginings of Islamic Tradition in British India*. <https://doi.org/10.4324/9781003185208>
- Chande, A. (2023). Global Politics of Knowledge Production: The Challenges of Islamization of Knowledge in The Light of Tradition Vs Secular Modernity Debate. *Nazhruna: Jurnal Pendidikan Islam*, 6(2), 271–289. <https://doi.org/10.31538/nzh.v6i2.3502>
- Cholidi, M. F., & Fadlulah, S. (2022). Cosmology in Islam, Constructing Islamization of Nature Science. *Jurnal Al-Dustur*, 5(1), 126–147. <https://doi.org/10.30863/jad.v5i1.2572>
- Dangor, S. E. (2014). Islamization and muslim independent schools in South Africa. in *International Handbook of Learning, Teaching and Leading in Faith-Based Schools* (pp. 367–387). https://doi.org/10.1007/978-94-017-8972-1_21

- Datla, K. S. (2013). The language of secular Islam: Urdu nationalism and colonial India. in *The Language of Secular Islam: Urdu Nationalism and Colonial India*. <https://www.scopus.com/inward/record.uri?eid=2-s2.0-84906577836&partnerID=40&md5=96fe50992d884a8de040553029e4f60f>
- Daulay, M., Siregar, I., & Akhyar, S. (2025). The Role of Scientific Integration in Contemporary Ijtihād: Researchers' Perspectives in State Islamic Universities. *Jurnal Ilmiah Mizani*, 12(1), 322–344. <https://doi.org/10.29300/mzn.v12i1.4887>
- Devji, F. (2011). The equivocal history of a Muslim reformation. in *Islamic Reform in South Asia* (pp. 3–25). <https://doi.org/10.1017/CBO9781139382786.002>
- Drammeh, A. M. (2022). Islamisation of Knowledge: A Critical Integrated Approach. in *Supporting Modern Teaching in Islamic Schools: Pedagogical Best Practice for Teachers* (pp. 198–208). <https://doi.org/10.4324/9781003193432-19>
- Drammeh, A. M. (2014). Methodological Approaches and Implications in Dealing with the Qura'n. *AlBayan*, 12(1), 28–41. <https://doi.org/10.1163/22321969-12340002>
- Dzilo, H. (2012). The concept of “Islamization of knowledge” and its philosophical implications. *Islam and Christian-Muslim Relations*, 23(3), 247–256. <https://doi.org/10.1080/09596410.2012.676779>
- Faishal, M., Ryandi, A. D., Anwar, S., Manurung, S., & Siagian, S. N. (2026). Bridging Tradition and Modernity: Comparative Study of Master's Programs in Aqidah and Islamic Philosophy in Indonesia. *Journal of Islamic Thought and Civilization*, 15(2), 348–364. <https://doi.org/10.32350/JITC.152.20>
- Firdaus, S., Suwendi, S., Nafi'a, I., Gumindari, S., Huriyah, H., & Juanda, A. (2025). Transforming Islamic Higher Education: Integrating Islamic Values & Digital Technology At Uin Siber Cirebon. *Jurnal Ilmiah Peuradeun*, 13(3), 2337–2362. <https://doi.org/10.26811/peuradeun.v13i3.2330>
- Ford, F. P. (1993). Isma'il al-faruqi on muslim-christian dialogue: An analysis from a christian perspective. *Islam and Christian-Muslim Relations*, 4(2), 268–282. <https://doi.org/10.1080/09596419308721011>
- Fouz Mohamed Zacky, M., & Moniruzzaman, M. (2024). 'Islamic Epistemology' in a Modern Context: Anatomy of an Evolving Debate. *Social Epistemology*, 38(4), 511–525. <https://doi.org/10.1080/02691728.2023.2227945>
- Ghasemi, A. (2022). The Tension Between Faith and Reason in Islamic Tradition: A Case Study of Imam Muhammad Ghazali. *Journal of Philosophical Theological Research*, 24(1), 67–88. <https://doi.org/10.22091/jptr.2022.7659.2646>
- Guessoum, N. (2011). Islam's quantum question: reconciling muslim tradition and modern science. in *Islam's quantum question: reconciling muslim tradition and modern science*. <https://doi.org/10.5040/9780755611072>
- Had, A. B. (2019). The utopia of islamization: Between distant ideas and inept theories. *International Journal of Innovation, Creativity and Change*, 9(4), 273–289. <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85080122916&partnerID=40&md5=9797eb4c6d814333f9e574b232bfe488>
- Hamid, A. F. A. (2013). Religion, secularism and the state in Southeast Asia. in *Thinking International Relations Differently* (pp. 253–274). <https://doi.org/10.4324/9780203129920-21>
- Hamid, A. F. A. (2025). Regaining the Islamic Centre? A Malaysian Chronicle of Moderation and Its Discontents. in *Pathways to Contemporary Islam: New Trends in Critical Engagement* (pp. 181–212). https://doi.org/10.5117/9789462987593_ch08
- Hanafi, S., & Parker, T. (2023). *Studying Islam in the Arab World: The Rupture Between Religion and the Social Sciences*. <https://doi.org/10.4324/9781003435372>
- Heck, P. L. (2017). Contested Fields, Knowledge Mobility, and Discipline Crystallization. in *The Wiley-Blackwell History of Islam and Islamic Civilization* (pp. 177–194). <https://doi.org/10.1002/9781118527719.ch8>

- Henningsson, J. (1994). Towards an interreligious understanding of hikma. *Islam and Christian-Muslim Relations*, 5(2), 147–164. <https://doi.org/10.1080/09596419408721029>
- Huda, M. N., Supratno, H., & Hariyati, N. (2025). Strategic Institutional Reform in Islamic Higher Education: The Case of Two Pesantren-Based Universities. *Munaddhomah*, 6(3), 465–482. <https://doi.org/10.31538/munaddhomah.v6i3.1863>
- Hudri, M. (2025). Digital Religious Literature and Its Role in Shaping Religious Moderation Among Indonesian University Students. *Jurnal Lektur Keagamaan*, 23(2), 432–461. <https://doi.org/10.31291/jlka.v23i2.1444>
- Johnston, D. (2004). A Turn in the Epistemology and Hermeneutics of Twentieth Century Usūl al-Fiqh. *Islamic Law and Society*, 11(2), 233–282. <https://doi.org/10.1163/156851904323178764>
- Kaplick, P. M., Chaudhary, Y., Hasan, A., Yusuf, A., & Keshavarzi, H. (2019). An Interdisciplinary Framework For Islamic Cognitive Theories. *Zygon*, 54(1), 66–85. <https://doi.org/10.1111/zygo.12500>
- Kaufman, R. P. (1987). Dealing with a shifting paradigm. *Physician Executive*, 13(3), 10–14. <https://www.scopus.com/inward/record.uri?eid=2-s2.0-0023340056&partnerID=40&md5=2cf7e478e248cf742a6af50cf79f432a>
- Keim, W., & Lapique, C. (2025). Negotiating academic knowledge: alternative academic institutions. in *Research Handbook on the Sociology of Knowledge* (pp. 435–453). <https://doi.org/10.4337/9781800376649.00036>
- Kenney, J. T. (2013). Secularization and the search for an authentic Muslim modern. in *Islam in the Modern World* (pp. 255–277). <https://doi.org/10.4324/9780203736340-2>
- Laabdi, M. (2024). Islamization of Knowledge as a “Muslim Question”: The Critique of Islāmiyyat al-Maʿrifah Between Universality, Cultural Locality, and the Rhetoric of the Crisis of Islam. *Islamic Studies*, 63(3), 277–299. <https://doi.org/10.52541/isiri.v63i3.3318>
- Laabdi, M., & Elbittoui, A. (2024). From Aslamat al-Maʿrifah to al-Takāmul al-Maʿrifī: A Study of the Shift from Islamization to Integration of Knowledge. *Religions*, 15(3). <https://doi.org/10.3390/rel15030342>
- Lumbard, J. E. B. (2025). Islam, coloniality, and the pedagogy of cognitive liberation in higher education. *Teaching in Higher Education*, 30(6), 1409–1419. <https://doi.org/10.1080/13562517.2025.2468974>
- Lumina, I. (2025). A Theoretical Pathway to Contemporary Islam. in *Pathways to Contemporary Islam: New Trends in Critical Engagement* (pp. 49–74). https://doi.org/10.5117/9789462987593_ch02
- Majid, A. A., & Aljunied, K. (2023). Some Reflections on The Islamization of Knowledge. *Al-Shajarah*, 28(2), 407–423. <https://doi.org/10.31436/shajarah.v28i2.1721>
- Maróth, M. (2024). Reason within Revelation. in *Divine Revelation and the Sciences: Essays in the History and Philosophy of Revelation* (pp. 44–57). <https://doi.org/10.4324/9781003485889-4>
- Medani, K., & Nur, B. M. (2020). Islamization of knowledge and its institutions in the contemporary muslim world: The case of the International University of Africa, Sudan. *Cahiers d'Etudes Africaines*, 60(240), 827–849. <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85098582878&partnerID=40&md5=d78bb4fc4c3f56d7ca7c034dc3ac59fc>
- Meerasahibu, D. M. M. (2019). Islamic philosophical tradition: What can be contributed to the present and future of human civilization? *Afkar*, 21(1), 199–250. <https://doi.org/10.22452/afkar.vol21no1.7>
- Mohiuddin, A. (2024). Islam in the age of globalization: Perspectives and responses. in *Islam in the Age of Globalization: Perspectives and Responses*. <https://www.scopus.com/inward/record.uri?eid=2-s2.0-105013951096&partnerID=40&md5=20050f349ddffd5d473b309d339abdc6>

- Muborakshoeva, M. (2012). Islam and Higher Education: Concepts, challenges and opportunities. in *Islam and Higher Education: Concepts, Challenges and Opportunities*. <https://doi.org/10.4324/9780203117873>
- Muliadi, M., Syamsidar, S., & Islam, N. (2025). Religious Moderation By Design: A Comparative Sociological Da'wah Study in Indonesian Higher Education. *Jurnal Ilmiah Peuradeun*, 13(2), 1549–1580. <https://doi.org/10.26811/peuradeun.v13i2.1778>
- Muslih, M., Khakim, U., & Sahidin, A. (2024). An in-Depth Analysis of Al Faruqi's Theory of Islamization of Knowledge: A Perspective From Thomas Kuhn's Paradigm Shift Theory. *Hamdard Islamicus*, 47(1), 27–49. <https://doi.org/10.57144/hi.v47i1.436>
- Muthohirin, N., Aziz, A. A., Mahfud, C., Mukhlis, F., & Hikmawati, R. (2025). ISLAMIC SCIENCES IN TRANSITION: Post-Reformation Developments in Indonesia's State Islamic Universities. *Ulumuna*, 29(1), 429–460. <https://doi.org/10.20414/ujis.v29i1.849>
- Nakissa, A. (2023). Islamic Universities in Egypt and Indonesia as Tools of Liberal Governance: How States Use them to Canonize Reformed Versions of Islam. *Oxford Journal of Law and Religion*, 12(3), 423–454. <https://doi.org/10.1093/ojlr/rwae011>
- Nope, B. (2024). The Paradigm of Science According to Thomas Kuhn and Prophetic Jurisprudence. *Prophetic Law Review*, 6(2), 201–218. <https://doi.org/10.20885/PLR.vol6.iss2.art3>
- Nuryana, Z. (2022). Academic reform and sustainability of Islamic higher education in Indonesia. *International Journal of Educational Development*, 89. <https://doi.org/10.1016/j.ijedudev.2021.102534>
- Othman, A., Hussien, S., Md Sidek, S. S., & Faizuddin, A. (2017). Commodification of knowledge in higher education: Where is the seat of Maqasid Al-Shari'ah and Islamisation? *Al-Shajarah, Special Issue*, 219–244. <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85039923305&partnerID=40&md5=4f53a41f5593c3867775ce5e337c8ba1>
- Oussedik, F. (2003). Learning and reason in the Muslim West: The case of Algeria. *Diogenes*, 50(1), 57–69. <https://doi.org/10.1177/039219210305000107>
- Ozgen, Z., & El Shishtawy Hassan, S. I. (2021). Meaning of a textbook: Religious education, National Islam, and the politics of reform in the United Arab Emirates. *Nations and Nationalism*, 27(4), 1181–1197. <https://doi.org/10.1111/nana.12734>
- Parinduri, M. A., & Ibarra, F. P. (2025). Strengthening The Ideology of Islamic Religious Education in The Era of Technological Disruption. *Jurnal Ilmiah Ilmu Terapan Universitas Jambi*, 9(2), 465–473. <https://doi.org/10.22437/jiituj.v9i2.41841>
- Parrey, I. A. (2024). The Interplay of Ijtihād and Maqāsid Al-Sharī'Ah in Pre-Modern Legal Thought: Examining The Contributions of Al-Ghazali and Al-Shatibi. *Hamdard Islamicus*, 47(2), 37–59. <https://doi.org/10.57144/hi.v47i2.894>
- Paya, A. (2023). 'Islamization of Knowledge': a Utopian dream or a viable project? A critique of the views of two prominent Iranian proponents of the 'Islamization Project.' *British Journal of Middle Eastern Studies*, 50(4), 962–982. <https://doi.org/10.1080/13530194.2022.2048462>
- Puspitasari, I. N. N., Zuhri, H. H., Yani, A., Jasmine, A. N., & Kurniasari, A. (2025). Cultural Barriers and Challenges of Ma'had Aly: The Path towards a Competitive Islamic Higher Education Institution. *Nazhruna: Jurnal Pendidikan Islam*, 8(2), 464–479. <https://doi.org/10.31538/nzh.v8i2.216>
- Qamarulzaman, M., Halim, A. A., & Rahman, A. A. (2024). Perspectives on The Use of Qiyas Between Imam Bukhari and Imam Syafie. *Journal of Fatwa Management and Research*, 29(3), 63–79. <https://doi.org/10.33102/jfatwa.vol29no3.612>
- Qatawneh, M. A., & Hamat, M. F. B. (2020). The Congruence between Revelation and Reason and the Impact of Its Civilized Role on Muslim Ummah. *Quranica*, 12(1), 157–182. <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85217054623&partnerID=40&md5=c52bbd556601610777d9c4c4e59ac65d>

- Rafiq, S., Afzal, A., & ul-Ain, Q. (2025). Bridging the Divide: Exploring Policy Gaps and Cultural Barriers to Comprehensive Sexuality Education in Muslim-Majority Countries. *Sexuality and Culture*. <https://doi.org/10.1007/s12119-025-10448-8>
- Rahman, T. A., Rashid, Z. M., Yusof, W. S. W., & Amir, A. N. B. (2014). New trends in religious study (Religiouswissenschaft): as developed and proposed by Al-Faruqi. *World Applied Sciences Journal*, 30(30 A), 15–18. <https://doi.org/10.5829/idosi.wasj.2014.30.icmrp.3>
- Raimi, L. (2024). Do Islamic epistemology and ethics advance the understanding and promotion of sustainable development? A systematic review using PRISMA. *International Journal of Ethics and Systems*. <https://doi.org/10.1108/IJOES-04-2024-0115>
- Rajjani, I. (2024). Continuance intention of digital education in traditional Indonesian higher education: Policy implication forward. *Journal of Infrastructure, Policy and Development*, 8(5). <https://doi.org/10.24294/jipd.v8i5.3596>
- Reagan, T. (2017). Non-western educational traditions: Local approaches to thought and practice: Fourth edition. in *Non-Western Educational Traditions: Local Approaches to Thought and Practice: Fourth Edition*. <https://doi.org/10.4324/9781315779188>
- Ritonga, A. A. (2021). Maktabah Syamilah as an Information Seeking Tool for Higher Education in Islamic Studies. *Library Philosophy and Practice*, 2021.
- Sahin, A. (2018). Critical Issues in Islamic Education Studies: Rethinking Islamic and Western Liberal Secular Values of Education. *Religions Journal*, 9(3).
- Seneviratne, S. (2003). Knowledge information in multicultural South Asia: Redefining education for the next generation. *Ethnic Studies Report*, 21(2), 179–205.
- Shaheen, M. S. (2021). The traditional approach of sid nursi to reform higher education in turkey. *Dirasat: Human and Social Sciences*, 48(3), 368–379.
- Shehu, F. (2018). (Primordial religion): Nurturing inter-religious dialogue and beyond in al-Faruqi's thoughts. *Studies in Interreligious Dialogue*, 28(2), 69–88. <https://doi.org/10.2143/SID.28.2.3285639>
- Sibawaihi, S., Ratnasari, D., Purnami, S., & Brooks, M. (2025). Internationalizing Islamic Higher Education in Indonesia: A Lesson Learned From Australia. *Jurnal Pendidikan Islam*, 11(1), 90–100. <https://doi.org/10.15575/jppi.v11i1.43950>
- Syafaq, H., Hilmy, M., Musyafa'ah, N. L., & Alshaykh Ali, M. R. A. (2024). Reconstructing Islamic Epistemology: Bridging Metaphysics, Reason, and Revelation. *Teosofi: Jurnal Tasawuf Dan Pemikiran Islam*, 14(2), 240–269. <https://doi.org/10.15642/teosofi.2024.14.2.240-269>
- Syamsiah, N., & Aisyah, S. (2025). Gender Justice in Islamic Higher Education: Challenges and Opportunities in the Digital Age. *International Journal of Learning, Teaching and Educational Research*, 24(8), 1092–1113. <https://doi.org/10.26803/ijlter.24.8.49>
- Syeed, S. S., & El-Muhammady, A. (2024). Reconciliation and Islamisation - A Roadmap For An Islamic Intellectual Revival. *Al-Shajarah*, 2024(Special issue), 141–166. <https://doi.org/10.31436/shajarah.vi.1933>
- Syuhud, H. (2021). Interrelation of Mind and Revelation: Analysis of the Thought of Ulama Mutakallimin in the Formation of Islamic Law. *Journal of Islamic Law*, 2(1), 43–61. <https://doi.org/10.24260/jil.v2i1.127>
- Tareen, S. (2020). South Asian Qur'an commentaries and translations: A preliminary intellectual history. *ReOrient*, 5(2), 233–256. <https://doi.org/10.13169/REORIENT.5.2.0233>
- Tausch, A. (2020). Islamism: Global surveys and implications for the future of the Arab Countries. in *Islamism: Global Surveys and Implications for the Future of the Arab Countries*. <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85108482872&partnerID=40&md5=21d9686bb9fe33a5af5c43c2f18f3a88>
- Tayob, A. (2013). Al Fārūqī between the history of religions and Islamic theology. *Numen*, 60(2–3), 230–250. <https://doi.org/10.1163/15685276-12341264>

- Tibi, B. (2012). Islamism and Islam. in *Islamism and Islam*. <https://www.scopus.com/inward/record.uri?eid=2-s2.0-84870985144&partnerID=40&md5=5cfd23bcd006a450dd660d9711a1a507>
- Tibi, B. (2005). Islam between culture and politics. in *Islam Between Culture and Politics*. <https://doi.org/10.1057/9780230204157>
- Traore, A. (2019). The Dead Weight That Is Hindering the Islamisation of Knowledge. *Islamic Studies*, 58(2), 205–218. <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85150369398&partnerID=40&md5=15201f0517aeb11b84509cc19acf975>
- Weismann, I. (2019). Between da'wa and Dialogue: Religious Engagement in Muslim-minority Environments. *Islam and Christian-Muslim Relations*, 30(4), 505–522. <https://doi.org/10.1080/09596410.2019.1601909>
- Widodo, H. (2025). An AI-Gamification-Religiosity Learning Model to Enhance Critical Literacy in Private Islamic Universities. *Islamic Quarterly*, 69(1), 75–120. <https://www.scopus.com/inward/record.uri?eid=2-s2.0-105023486174&partnerID=40&md5=6f3c907879d07a25cd952349a861e3ec>
- Widodo, S. A. (2024). Analysis of the implementation of education democracy in Indonesia (regulations, models, problems, and future prospects). *South African Journal of Education*, 44(2). <https://doi.org/10.15700/saje.v44n2a2324>
- Wyn Davies, M. (1991). Rethinking knowledge: “Islamization” and the future. *Futures*, 23(3), 231–247. [https://doi.org/10.1016/0016-3287\(91\)90138-R](https://doi.org/10.1016/0016-3287(91)90138-R)