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The Islamization of Knowledge in Higher Education: A Literature Review on Communication and Public Administration

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ABSTRACT

This article aims to examine the process of Islamization in the scientific system as an effort to integrate Islamic values with modern science that has developed in the contemporary era. The Islamization of science is an idea that emerged as a response to the dominance of modern Western epistemology that tends to be secular and separates religion from science. This study aims to analyze the background to the emergence of the Islamization of science, the process of Islamization of science, its implementation in Islamic education, as well as its challenges and opportunities in the modern era. This research method is a library study (library research) with a qualitative descriptive approach. The results of the study (1) show that the Islamization of science emerged as an effort to build a scientific system based on the principle of monotheism through the integration of revelation, reason, and empirical experience in the process of developing science. (2) The Islamization of science is realized through the reconstruction of the scientific paradigm, the integration of the Islamic education curriculum, and the development of a holistic and integrative educational system. In addition, the process of Islamization of science faces various challenges, such as the dominance of the secular paradigm, educational dualism, globalization, and the very rapid development of digital technology. Nevertheless, the Islamization of science offers significant potential for building a more ethical, humanistic, and humane system of knowledge. This study concludes that the Islamization of science is a strategic step in building a scientific civilization capable of balancing intellectual, moral, and spiritual aspects. The novelty of this article lies in its study, which not only discusses the Islamization of science from a philosophical and epistemological perspective but also integrates an analysis of its implementation in Islamic education and its relevance in facing the challenges of globalization and the development of digital technology in the contemporary era.

Keywords: Islamization of science, Islamic epistemology, integration of science, Islamic education, literature study.

INTRODUCTION

The development of modern science has brought about profound changes in human life. Advances in technology, industry, communications, transportation, healthcare, and digitalization demonstrate the strategic role of science in shaping modern civilization. Various innovations born from scientific advancements have made it easier for humans to meet their daily needs and accelerated the development process in various sectors. However, scientific and technological advancements do not always go hand in hand with human moral and spiritual development. Various issues such as ethical crises, moral degradation, individualism, consumerism, environmental damage, and various forms of social deviance demonstrate that modern scientific progress is often not balanced by the strengthening of humanitarian and religious values. This situation has led to criticism of the modern scientific paradigm, which is considered too oriented towards material aspects and ignores the spiritual dimension of humankind (Sahidin, 2022). From an Islamic perspective, science is essentially inseparable from divine values because all sources of knowledge originate from Allah SWT. However, the development of modern science, influenced by the Western secularist paradigm, has given rise to a separation between religion and science. The secularization of science has led to its being viewed as value-free , often neglecting moral and spiritual aspects in the development process. Consequently, science has developed as an instrument solely oriented toward efficiency, rationality, and material interests. This situation has given rise to intellectual unease among Muslim thinkers, who believe that modern science needs to be reexamined to ensure it is not detached from the primary purpose of human life as God's servants and caliphs on earth (Ruchhima, 2019).

The idea of the Islamization of science emerged in response to these conditions. The Islamization of science is understood as an effort to integrate Islamic values into the modern scientific system so that science not only functions as a means of mastering nature and technological advancement, but also becomes an instrument for realizing human welfare and drawing closer to Allah SWT. This concept has developed widely since the late 20th century through the thinking of Muslim scholars such as Syed Muhammad Naquib Al-Attas and Ismail Raji Al-Faruqi, who emphasized the importance of reconstructing the scientific paradigm based on an Islamic worldview. According to them, the main crisis of the Muslim community is not only an economic or political issue, but also an epistemological crisis caused by the dominance of the secular Western scientific paradigm in the educational system and intellectual life of Muslims (Yulianto & Baihaki, 2019). The concept of the Islamization of science

becomes increasingly relevant as the world of Islamic education faces the problem of educational dualism. In practice, religious education is often separated from general education, giving rise to two distinct groups: those who master religious knowledge but lack an understanding of developments in science and technology, and those who master modern science but have a limited understanding of religion. This dualism has resulted in a gap in the development of Muslim human resources. Therefore, the Islamization of knowledge is seen as a solution to integrate religious and general knowledge into a unified, comprehensive educational system based on the values of monotheism (Sholeh, 2017).

In the current era of globalization and the digital revolution, discussions on the Islamization of knowledge are increasingly important because society is faced with a very rapid and complex flow of information. Advances in digital technology have opened access to various sources of knowledge from around the world, but at the same time, they also bring challenges in the form of the spread of values of secularism, materialism, and relativism that can influence how society views science and religion. In this context, the Islamization of knowledge is not only understood as an academic project, but also as a strategic effort to build an Islamic civilization that can adapt to changing times without losing its identity and fundamental values. Through the Islamization of knowledge, Muslims are expected to be able to develop a scientific paradigm that balances intellectual, moral, and spiritual aspects so that it can make a positive contribution to the development of modern society (Abrori & Nurkholis, 2019). However, the concept of the Islamization of knowledge remains a matter of debate among Muslim academics and thinkers. Some view the Islamization of knowledge as an urgent need to overcome the moral and spiritual crisis in modern science. However, others believe that science is universal and therefore does not need to be labeled with a specific religion. This debate demonstrates that the Islamization of science is a complex issue that continues to evolve in line with social, cultural, and technological changes occurring in society. Therefore, a more in-depth study is needed to comprehensively understand the process of the Islamization of science, from both philosophical and epistemological perspectives, as well as its implementation in contemporary education and scientific development (Sutrisno, 2021).

Based on this background, this study aims to examine the process of Islamization in the scientific system through a literature review of various relevant academic sources. This study focuses on the background to the emergence of the Islamization of science, the concept and process of Islamization of science, the thoughts of key figures, its implementation in the Islamic education system, and the various challenges and opportunities faced in the modern era. The novelty of this

research lies in its effort to comprehensively integrate discussions on the Islamization of science from various dimensions, namely the philosophical, epistemological, educational, and developments in digital technology. Unlike previous studies that generally focused only on the thoughts of specific figures or theoretical aspects of the Islamization of science, this study connects the concept of the Islamization of science with the dynamics of contemporary Islamic education, the challenges of globalization, and developments in information technology that influence the process of production and dissemination of science. Thus, this study provides a broader perspective on the relevance of the Islamization of science in building a scientific paradigm that is integrative, holistic, and in accordance with the needs of modern society.

THEORITICAL REVIEW

Understanding the Islamization of Knowledge

The Islamization of science is the process of integrating Islamic values into the modern scientific system so that science is inseparable from the principles of monotheism and Islamic teachings. This concept was first popularized by Syed Muhammad Naquib Al-Attas and later developed by Ismail Raji Al-Faruqi. According to Al-Attas, the Islamization of science is the process of freeing science from secular elements that contradict the Islamic worldview. Science must be cleansed of Western values that are considered to be detrimental to human morals and spirituality (Yulianto and Baihaki, 2019). From Al-Faruqi's perspective, the Islamization of science is an effort to reconstruct modern scientific disciplines to align with Islamic values and principles. According to him, Muslims must master modern science, then reinterpret it based on the values of the Qur'an and Sunnah to create a system of knowledge that is Islamic and relevant to the needs of humanity (Ruchhima, 2019). The Islamization of science does not mean rejecting Western science in its entirety, but rather criticizing secular aspects that contradict Islam. Therefore, the Islamization of science cannot be understood as anti-modernity, but as an effort to build a more ethical, humane, and spiritual science (Firnanda and Husnaini, 2025).

Philosophical Basis of Islamization of Science

The primary basis for the Islamization of knowledge is the concept of monotheism, which views all aspects of human life as originating from Allah SWT and must be directed toward worshipping Him. In Islam, knowledge cannot be separated from religion because all knowledge essentially originates from Allah. Therefore, knowledge must be used for the benefit of humanity and to draw closer to God. (Hafid, 2021). The Islamization of knowledge is also based on a critique of Western secularism, which separates religion from public life and knowledge. Secularism is considered to have given rise to a spiritual and moral crisis in modern life because

humans are only oriented towards material interests. In this context, the Islamization of knowledge presents an alternative to building a more balanced system of knowledge between rational, empirical, and spiritual aspects. (Sahidin, 2022). Furthermore, the Islamization of knowledge stems from the view that knowledge is not neutral. Every science is always influenced by the worldview or outlook of the society that gave birth to it. Because modern science emerged from secular Western civilization, it carries Western values that are not necessarily in line with Islam. Therefore, Muslims need to build a system of knowledge that aligns with the Islamic worldview. (Sholeh, 2017).

Figures of the Islamization of Science

Syed Muhammad Naquib Al-Attas was a key figure in the idea of the Islamization of knowledge. According to Al-Attas, the main crisis facing Muslims is not economic poverty, but a misunderstanding of knowledge. He emphasized that modern science has lost its spiritual dimension due to the influence of Western secularism, necessitating the Islamization of science to restore it to the values of monotheism (Yulianto and Baihaki, 2019). In addition to Al-Attas, Ismail Raji Al-Faruqi was also a key figure in the development of the Islamization of knowledge. Al-Faruqi emphasized the importance of reconstructing modern scientific disciplines based on Islamic principles. He even formulated systematic steps for the Islamization of knowledge, starting from mastering modern science, studying the Islamic intellectual heritage, and integrating the two into the Islamic education curriculum (Ruchhima, 2019). The thoughts of these two figures have had a significant influence on the development of modern Islamic education, particularly in the development of Islamic universities that integrate religious and general knowledge. Their ideas have inspired many Islamic educational institutions in the Muslim world, including Indonesia (Abrori and Nurkholis, 2019).

RESEARCH METHODS

This research uses a qualitative research method with a library research approach. A library study is a research method conducted by collecting, reviewing, and analyzing various literature sources relevant to the research topic. According to Zed (2021), library research is a series of activities related to library data collection methods, reading and recording, and processing research materials obtained from various written sources. This approach was used because the research focuses on the study of concepts, theories, and thoughts regarding the process of Islamization in the scientific system without directly collecting data in the field. The choice of the library research method is based on the research objective, which is to deeply understand the development of the concept of the Islamization of science through various previously

published scientific works. According to Sugiyono (2022), qualitative research aims to understand phenomena holistically by emphasizing the analysis of meaning, concepts, and interpretation of data. Therefore, a qualitative approach is considered appropriate for examining various thoughts and theories related to the Islamization of science.

The data sources in this study consist of secondary data obtained from various scientific literature, such as books, national and international journals, scientific articles, proceedings, and academic documents discussing the Islamization of science, Islamic epistemology, integration of sciences, and contemporary Islamic education. The literature used was selected based on its relevance, source credibility, and suitability to the research focus. Data collection techniques were carried out through documentation, namely by tracing, identifying, classifying, and recording various information related to the research theme. According to Nazir (2019), documentation techniques in literature studies are used to obtain data from various written documents related to the research object. Next, the collected data were analyzed using descriptive-analytical analysis techniques. The analysis was carried out by reducing data, grouping information based on the study theme, interpreting various concepts and theories, and drawing conclusions systematically. The data analysis process refers to the stages proposed by Miles and Huberman, namely data reduction, data presentation, and conclusion drawing. Through these stages, various thoughts on the Islamization of knowledge from figures such as Syed Muhammad Naquib Al-Attas and Ismail Raji Al-Faruqi are critically analyzed to gain a comprehensive understanding of the process of Islamization of knowledge in the context of education and the development of modern science. By using the literature study method, this research is expected to be able to produce a systematic, in-depth, and comprehensive study of the process of Islamization in the system of knowledge, both from the philosophical, epistemological, and implementation aspects in contemporary Islamic education.

RESULTS AND DISCUSSION

Results

1. Islamization of Science as an Effort to Build a Scientific System Based on Tawhid

The Islamization of science is a key concept in the development of contemporary Islamic thought, seeking to reorient science toward the values of monotheism. This concept emerged in response to the development of modern science, which has been heavily influenced by the Western secular paradigm. Within this paradigm, science is viewed as something independent and separate from religion, resulting in spiritual and moral aspects often being neglected as primary

considerations in the development and application of science. This situation has drawn criticism from Muslim intellectuals, as it is considered to have given rise to various humanitarian problems, such as moral crisis, individualism, materialism, and increasingly complex environmental degradation. Therefore, the Islamization of science presents an effort to rebuild a scientific system that is not solely oriented toward material progress but also considers the ethical, moral, and spiritual aspects of humankind (Fitri, Fitriani, & Putri, 2024).

From an Islamic perspective, science holds a crucial position because it is a means to understand the signs of Allah SWT's greatness spread throughout the universe. Science is not viewed solely as a product of reason, but rather as a trust that must be used to realize the welfare of humanity. Therefore, the development of science in Islam cannot be separated from the divine values that are the primary foundation of human life. This view differs from the secular paradigm, which tends to place rationality and empiricism as the sole sources of truth. In the concept of the Islamization of science, revelation, reason, and empirical experience are positioned as complementary and inseparable sources of knowledge (Nasrullah, 2025). Tawhid is the primary foundation in the process of the Islamization of science. The concept of tauhid is understood not only as belief in the oneness of Allah SWT but also as a paradigm that governs how humans understand the realities of life. Through the tauhid approach, all branches of science are seen as originating from the same source, namely Allah SWT. Thus, there is no separation between religious knowledge and general knowledge as has developed in the modern education system. All knowledge is essentially part of humanity's quest to understand God's creation and fulfill its role as caliph on earth. Therefore, the Islamization of knowledge seeks to eliminate the dichotomy of knowledge that has been one of the causes of educational dualism in the Islamic world (Irawati, 2024).

The emergence of the idea of the Islamization of science is also inseparable from the thoughts of Syed Muhammad Naquib Al-Attas, who believes that the main problem of Muslims is not only economic or political decline, but also a misunderstanding of the concept of science itself. According to Al-Attas, modern science has undergone a process of secularization that has resulted in the loss of the spiritual dimension in scientific activities. As a result, science develops without a clear moral direction and is often used for interests that are contrary to human values. Therefore, the Islamization of science is understood as the process of freeing science from secular elements that are not in accordance with the Islamic worldview so that science can again function as a means of forming human beings who are faithful and have noble morals (Nasrullah, 2025). In addition to Al-Attas, Ismail Raji Al-Faruqi also

made a major contribution to the development of the concept of the Islamization of science. Al-Faruqi emphasized that Muslims are not enough to simply criticize Western science, but must be able to reconstruct modern scientific disciplines to be in accordance with Islamic values. According to him, the process of Islamization of knowledge must begin with a comprehensive mastery of modern science, followed by an examination of the Islamic intellectual heritage, and finally, an integration of both into a new scientific system. This approach demonstrates that the Islamization of knowledge is not an attempt to reject modernity, but rather an attempt to build a synthesis between scientific progress and the principles of Islamic teachings (Nasrullah, 2025).

Furthermore, the Islamization of knowledge aims to create a balance between the intellectual, moral, and spiritual aspects of human life. Scientific progress has often been measured solely by technological success and economic growth, while its impact on the moral quality of society has received little attention. As a result, the various advances achieved have given rise to new problems such as the misuse of technology, the exploitation of natural resources, increased individualism, and the weakening of humanitarian values. The Islamization of knowledge seeks to offer a more holistic approach by positioning knowledge as a means to realize human well-being and maintain a balance in life as a whole (Fitri, Fitriani, & Putri, 2024). In the context of education, the Islamization of knowledge is crucial because education is the primary means of transmitting knowledge to the next generation. For decades, Islamic education has faced a dualism between religious education and general education. Religious education focuses more on moral and spiritual development, while general education focuses on the development of science and technology. This situation has resulted in graduates who excel in religious studies but lack mastery of science and technology, or conversely, those with high academic abilities but lacking a strong moral and spiritual foundation. The Islamization of knowledge is present as a solution to integrate these two aspects into a complete and comprehensive education system (Integration of Religious Knowledge with General Knowledge, 2024).

The development of the Islamization of science in the contemporary era is increasingly relevant in line with the rapid advancement of digital technology. The Industrial Revolution 4.0 and the development of artificial intelligence have brought about major changes in various aspects of human life. While these developments provide numerous benefits for the advancement of civilization, they also present new challenges in the form of uncontrolled information dissemination, a digital ethics crisis, and a growing materialistic culture. In such conditions, the Islamization of science can serve as an ethical framework guiding the use of technology to maintain

alignment with humanitarian values and Islamic teachings (Regina et al., 2025). Based on various studies, it is understood that the Islamization of science is not simply the process of adding verses from the Quran or hadith to modern learning materials. It is a far more fundamental process, involving a paradigm shift in understanding the nature, sources, goals, and functions of science in human life. Through this approach, science is no longer viewed merely as an instrument for mastering nature, but as a means to build a just, dignified life oriented toward devotion to Allah SWT. Thus, the Islamization of science is one of the strategic efforts in building a monotheism-based scientific system that is able to answer the challenges of the modern era without losing the identity and basic values of Islam (Fitri, Fitriani, & Putri, 2024; Irawati, 2024).

Table 1. Characteristics of Islamization of Knowledge Based on Tawhid

Aspect	**Secular Paradigm**	**The Paradigm of Islamization of Science**
Source of Knowledge	Ratio and empirical	Revelation, reason, and empiricism
Science Orientation	Materialistic	Monotheism and welfare
Objectives of Science Development	Worldly progress	Balance of the world and the hereafter
The Relationship between Religion and Science	Separated	Integrated
Function of Science	Mastery of nature	Devotion to God and human welfare
Core Values	Neutral and value-free	Moral and ethical

Based on the table, it can be explained that the Islamization of science seeks to build a scientific system that is not solely oriented toward academic achievement and technological advancement, but also considers moral, spiritual, and humanitarian dimensions. The integration of revelation, reason, and empirical experience is the primary foundation for building a holistic scientific paradigm. Through this approach, science is expected to produce civilizational progress that is not only materially superior but also provides broad and sustainable benefits for human life (Nasrullah, 2025; Fitri, Fitriani, & Putri, 2024).

2. Implementation of the Islamization of Science through Paradigm Reconstruction and Integration of Islamic Education

The implementation of the Islamization of knowledge does not stop at the conceptual and philosophical level alone, but must be realized in practical terms through the reconstruction of the scientific paradigm and the renewal of the Islamic education system. The idea of the Islamization of knowledge essentially aims to build a system of knowledge capable of integrating the values of revelation with the development of modern science, thus eliminating the separation between religious knowledge and general knowledge. In this context, education is the most strategic means for implementing the Islamization of knowledge because it is through education that the process of transferring knowledge, values, culture, and civilization occurs continuously. Therefore, various contemporary Islamic thinkers position educational institutions as the primary space for realizing the ideals of the Islamization of knowledge (Sutrisno, 2021). One crucial step in implementing the Islamization of knowledge is the reconstruction of the scientific paradigm, which has been dominated by a secular approach. The secular paradigm views knowledge as neutral and value-free, thus disregarding religion's significant role in the development of knowledge.

As a result, many scientific disciplines develop solely based on rationality and empiricism, ignoring ethical and spiritual dimensions. In the Islamic perspective, science is never value-free, as every scientific activity is always linked to human responsibility to Allah SWT and fellow human beings. Therefore, paradigm reconstruction is carried out by placing monotheism as the primary foundation in the development of all scientific disciplines, so that science has a clear moral orientation and does not merely pursue material progress (Nasrullah, 2025). Scientific paradigm reconstruction is also carried out through criticism of the basic assumptions of modern science that are considered contrary to the Islamic worldview. Several concepts such as secularism, materialism, positivism, and relativism are seen as having influenced human perspectives on reality, thus giving rise to an understanding of science that is separate from divine values. In the context of the Islamization of science, these concepts need to be critically reviewed to produce a scientific paradigm that is more in line with Islamic principles. This process does not mean rejecting all modern science, but rather selecting and reinterpreting elements that are not in line with Islamic teachings so that they can be used for the benefit of humanity (Irawati, 2024).

Furthermore, the implementation of the Islamization of knowledge is realized through the integration of religious and general knowledge within the education system. For years, Islamic education has faced the problem of educational dualism

that separates the two types of knowledge. Religious education often focuses solely on the study of worship, morals, and Islamic law, while general education emphasizes mastery of science, technology, economics, and social sciences. This separation results in graduates who lack a balance between intellectual and spiritual abilities. The Islamization of knowledge aims to eliminate this dichotomy by establishing an education system that views all knowledge as part of Allah SWT's mandate that must be studied and developed in an integrated manner (Abdullah, 2021). The integration of knowledge in Islamic education is then realized through the development of a curriculum that connects Islamic values with various modern disciplines. The curriculum is no longer structured based on the separation of religious and general knowledge, but is designed integratively so that students can understand the relationship between the two. In science learning, for example, students not only learn the laws of nature empirically but also understand that the order of nature is part of the signs of Allah SWT's power. Likewise, in economic learning, modern economic concepts are linked to the principles of justice, balance, and welfare taught in Islam (Fitri, Fitriani, & Putri, 2024).

The implementation of the Islamization of knowledge is also evident in the transformation of Islamic higher education institutions in Indonesia. The transformation of the State Islamic Institute (IAIN) into the State Islamic University (UIN) is a concrete example of this integration effort. This transformation demonstrates the awareness that Islamic higher education institutions are not only tasked with developing Islamic knowledge but also must play a role in the development of science, technology, economics, health, and various other fields of study, all while remaining grounded in Islamic values. This integration model is a hallmark of modern Islamic higher education in Indonesia, which strives to eliminate the barriers between religious and general knowledge (Abrori & Nurkholis, 2019). In learning practice, the Islamization of knowledge is realized through the process of internalizing Islamic values in each subject. Teachers and lecturers not only deliver academic material but also link the knowledge taught to moral and spiritual aspects. Learning is no longer solely oriented towards achieving academic grades but is also directed towards shaping the character of students who are faithful, have noble character, are responsible, and have social awareness. Thus, education not only produces intellectually intelligent people, but also those with strong moral integrity in social life (Hafid, 2021).

In addition to the curriculum and learning process, the implementation of the Islamization of knowledge is also carried out through the development of research based on Islamic values. Research not only aims to generate new knowledge but is

also directed towards providing benefits to society and supporting the realization of the common good. From an Islamic perspective, research activities are part of worship because they aim to uncover the signs of Allah SWT's greatness found in the universe. Therefore, research developed within the paradigm of the Islamization of knowledge must consider aspects of ethics, social responsibility, and environmental sustainability (Regina et al., 2025). The development of digital technology also opens new opportunities for the implementation of the Islamization of knowledge. The use of information technology enables the wider dissemination of the idea of integrating science and religion through various digital platforms, scientific journals, online seminars, and technology-based learning media. On the other hand, technological developments also demand the strengthening of Islamic values so that society can use technology wisely and responsibly. In this context, the Islamization of knowledge serves as an ethical framework that provides guidelines for the use of technology so that digital progress remains in line with humanitarian goals and Islamic values (Firnanda & Husnaini, 2025).

Nevertheless, the implementation of the Islamization of science still faces various challenges. One major challenge is the persistent influence of the secular paradigm in the modern education system. Many educational institutions still view religious and general sciences as two distinct fields, thus slowing the integration process. Furthermore, the limited human resources competent in both disciplines simultaneously hinder the optimal implementation of the Islamization of science. Therefore, more systematic efforts are needed through curriculum development, improving the quality of teaching staff, and strengthening an academic culture that supports the integration of science and religion (Sahidin, 2022). Despite these challenges, the opportunities for implementing the Islamization of science in the future remain significant. Muslim society's awareness of the importance of integrating science and religion is growing as various global issues emerge that cannot be resolved solely through a materialistic approach. The environmental crisis, moral crisis, social conflict, and various other humanitarian challenges demonstrate the need for a more holistic and values-oriented scientific paradigm. In these conditions, the Islamization of science offers an approach that connects scientific progress with moral and spiritual responsibility, thereby contributing to the development of a more just and sustainable civilization (Nasrullah, 2025).

Table 2. Implementation of Islamization of Science in the Islamic Education System

Implementation Field	Form of Implementation	Objective

Scientific Paradigm	Integration of revelation, reason, and empiricism	Building knowledge based on monotheism
Curriculum	Integration of religious knowledge and general knowledge	Eliminating educational dualism
Learning	Internalization of Islamic values in every subject	Forming Islamic character
Study	Development of research based on Islamic values	Produce useful knowledge
College	Transformation of IAIN into UIN and the model of science integration	Producing integrative Muslim scientists
Digital Technology	Utilization of digital media in disseminating knowledge	Expanding access to Islamic education
Human Resources Development	Improving the competence of multidisciplinary educators	Supporting sustainable integration of knowledge

Based on Table 2, it can be understood that the implementation of the Islamization of knowledge is carried out comprehensively across various aspects of education. Islamization is not only related to changes in curriculum content but also encompasses the transformation of thinking paradigms, learning methods, research development, technology utilization, and improving the quality of human resources. Thus, the Islamization of knowledge is a comprehensive and ongoing process to build an education system capable of producing a generation of Muslims who are intellectually superior, spiritually strong, and morally responsible in facing the various challenges of modern life.

Discussion

The research results show that the Islamization of science is an effort to build a scientific system based on the principle of monotheism through the integration of revelation, reason, and empirical experience in the process of scientific development. This concept emerged in response to the dominance of modern Western epistemology, which tends to separate religion from science. From an Islamic perspective, science functions not only as a tool for understanding empirical reality, but also as a means to know Allah SWT and realize human welfare. Therefore, the Islamization of science seeks to restore the orientation of science to divine values, morality, and social responsibility. The findings of this study indicate that the process of the Islamization of science cannot be understood as a rejection of modern science, but rather as an effort

to reconstruct the scientific paradigm to achieve a better balance between rational, empirical, and spiritual aspects. Thus, science can develop comprehensively without losing the ethical and moral foundations that are essential in modern life (Sahidin, 2022).

Furthermore, research findings also indicate that the implementation of the Islamization of knowledge is realized through the reconstruction of scientific paradigms, the integration of Islamic education curricula, and the development of a holistic and integrative education system. This integration is achieved by eliminating the dichotomy between religious and general knowledge, which has long been a major problem in Islamic education. Through an integrative approach, all disciplines are viewed as part of Allah SWT's mandate that must be studied and developed for the benefit of humanity. The transformation of various Islamic universities in Indonesia into universities that integrate religious and general knowledge demonstrates that the idea of the Islamization of knowledge has been effectively implemented in the world of education. This approach is expected to produce a generation of Muslims who not only excel academically and professionally, but also possess strong moral, spiritual integrity, and social responsibility in facing the challenges of globalization and modern technological developments (Abrori & Nurkholis, 2019).

This article differs from the research conducted by Ruchhima (2019) , Sutrisno (2021) , and Hafid (2021) . Essentially, these studies focus more on the conceptual and philosophical aspects of the Islamization of science, particularly those related to the thoughts of figures such as Syed Muhammad Naquib Al-Attas and Ismail Raji Al-Faruqi. Ruchhima (2019) discusses the epistemology of the Islamization of science from Al-Faruqi's perspective, Sutrisno (2021) examines the critique of secularism in modern science, while Hafid (2021) focuses more on the implementation of Islamic values in education. Meanwhile, this article has a broader scope because it not only discusses the concept and philosophical foundations of the Islamization of science but also examines the process of the Islamization of science as a whole, starting from the background of its emergence, paradigm reconstruction, implementation in the Islamic education system, to the challenges and opportunities in facing technological developments and globalization in the contemporary era.

This article aligns with research conducted by Abrori and Nurkholis (2019) , Firnanda and Husnaini (2025) , and Sahidin (2022) . Essentially, these studies all discuss the importance of integrating religious and general knowledge in building an Islamic education system that is more relevant to current developments. Abrori and Nurkholis (2019) highlight the transformation of Islamic higher education through a model of knowledge integration, Firnanda and Husnaini (2025) examine the

implementation of knowledge integration in the context of modern Islamic education, and Sahidin (2022) discusses the Islamization of knowledge as a response to the moral crisis caused by the secular paradigm. These articles also address the same theme, namely the importance of building a knowledge system based on Islamic values. However, this article provides a more comprehensive emphasis by linking philosophical, epistemological, educational, and digital technology aspects as part of the ongoing process of the Islamization of knowledge in modern society.

The novelty of this article lies in its discussion, which integrates various dimensions of the Islamization of science within a comprehensive and systematic framework. This article views the Islamization of science not only as an epistemological project or a philosophical discourse, but also as a dynamic process of educational transformation and civilizational development amidst technological developments and globalization. Furthermore, this article connects the concept of the Islamization of science to the challenges of the digital era, the development of artificial intelligence, and the need for an integrative and holistic education system. This approach provides a new perspective, emphasizing that the Islamization of science is not merely related to the integration of religious and general knowledge, but also involves efforts to build a scientific paradigm capable of addressing contemporary humanitarian issues ethically, spiritually, and sustainably. Thus, this article offers a broader study than previous research, linking philosophical, educational, social, and technological aspects in the process of the Islamization of science.

Conclusion

The Islamization of knowledge is an intellectual endeavor aimed at building a scientific system based on the principle of monotheism through the integration of revelation, reason, and empirical experience in the process of scientific development. This idea emerged in response to the dominance of modern Western epistemology, which tends to separate religion from science, thus giving rise to various moral, spiritual, and social issues in human life. The results of this study indicate that the Islamization of knowledge is not intended to reject modern science, but rather to reconstruct the scientific paradigm so that it aligns with Islamic values and is able to provide broader benefits for human life. This study also shows that the implementation of the Islamization of knowledge is realized through the reconstruction of the scientific paradigm, the integration of the Islamic education curriculum, and the development of a holistic and integrative educational system. The integration of religious and general knowledge is a crucial step in overcoming the educational dualism that has existed in the Islamic world. Furthermore, the

development of the Islamization of knowledge plays a strategic role in shaping a generation that is not only intellectually superior but also possesses strong moral and spiritual character. Despite facing various challenges such as the dominance of the secular paradigm, rapid technological development, and limited integrative human resources, the Islamization of science still has a great opportunity to become a foundation for building a scientific civilization that is more ethical, humanistic, and oriented towards the welfare of humanity.

Suggestion

Based on the results of this study, it is recommended that Islamic educational institutions continue to strengthen the implementation of the Islamization of science through the development of curricula that integrate religious and general sciences more systematically. Islamic universities also need to increase research and development activities based on Islamic values to produce innovations relevant to the needs of modern society without neglecting moral and spiritual principles. Furthermore, the government, academics, and educational practitioners need to collaborate to strengthen the development of human resources with competencies in both religious and modern sciences in a balanced manner. The use of digital technology should also be directed as a means to expand the dissemination of the idea of the Islamization of science and strengthen Islamic literacy among the younger generation. Future researchers are expected to conduct more in-depth studies through field research or case studies at specific educational institutions to directly observe the effectiveness of the implementation of the Islamization of science in the educational process and scientific development in the contemporary era.

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