



Integrating Science and the Values of Tawhid in the Thought of Ismail Raj'i Al-Faruqi: Its Relevance to Modern Islamic Education

Ramadhani Savitri¹, Rivana², Muhamad Yahya³, Muhammad Imran Ashraf Usmani⁴

^{1,2,3}UIN Mahmud Yunus Batusangkar,

⁴Academic institutions and Usmani & Co Karachi, Sindh, Pakistan

✉ ramadhanisavitri11@gmail.com*

Article Information:

Received February 15, 2026

Revised March 8, 2026

Accepted April 27, 2026

Keywords: *Ismail Raj'i Al-Faruqi; Islamization of Knowledge; Tawhid*

Abstract

Ismail Raji Al-Faruqi's idea of integrating knowledge with the values of monotheism is a relevant conceptual offering for the reform of Islamic education in the contemporary era. This research aims to examine Al-Faruqi's thoughts on the integration of science and tawhid and its implications for the development of the curriculum and modern Islamic education system. This research uses a qualitative approach with a literature study method. Data sources were obtained from Al-Faruqi's major works, such as *Islamization of Knowledge* and *Tauhid: Its Implications for Thought and Life*, and were supported by various relevant literature including books, scientific journals, and previous research. Data analysis was conducted using content analysis and descriptive-interpretative techniques. The research results indicate that tawhid serves as an epistemological foundation that unites revelation, reason, and reality, while simultaneously rejecting the separation between religious and general sciences. This integration demands a holistic, transdisciplinary, and character-building curriculum update for Islamic education, focusing on the moral and spiritual development of students. Thus, this research confirms that Al-Faruqi's thinking has strong relevance as a basis for developing Islamic education that is balanced between intellectual dimensions and Islamic values in facing the challenges of modern education.

How to cite:

Ramadhani, S., Rivana, Muhamad, Y., Muhammad, I. (2026), Integrating Science and the Values of Tawhid in the Thought of Ismail Raj'i Al-Faruqi: Its Relevance to Modern Islamic Education, *International Journal of Islamic Thought, Research and Practice*

E-ISSN:

xxxx-xxxx

Published by:

The Institute for Research and Community Service

INTRODUCTION

In an era of globalization characterized by rapid advancements in science and technology, the challenges faced by contemporary Islamic education are becoming increasingly difficult to overcome. In the thinking of Ismail Raj'i Al-Faruqi, the integration of knowledge and the values of monotheism provides a relevant perspective for understanding and overcoming these problems. Al-Faruqi's approach not only emphasizes that secular and religious knowledge are different, but also the need for harmonization that can produce individuals who are both knowledgeable and spiritual. Therefore, the aim of this research is to examine how Al-Faruqi's thinking contributes to the creation of an effective educational curriculum in the contemporary era (Inayah, 2018).

Understanding the importance of monotheistic values in education is an important part of this research. The goal of Islamic education is not just to teach, but also to build students' character and ethics. Al-Faruqi's thinking emphasizes that faith and knowledge must work together to create a strong synergy. Therefore, this research can make a significant contribution to building a deeper and more contemporary educational model. Furthermore, Al-Faruqi's contribution to Islamic educational theory is very important. Current educational theories often overlook deep spiritual principles. In situations like this, Al-Faruqi's thinking can serve as a means to fill that gap and provide a new direction for contemporary Islamic education. This research aims to strengthen the theoretical foundation of education that balances academic and spiritual aspects by exploring Al-Faruqi's perspective (Ulum et al., 2022).

The overall integration emphasized in this research distinguishes it from previous studies. This research will thoroughly analyze the relationship between Al-Faruqi's thot and the values of monotheism in the context of education, differing from many other studies that only address specific aspects of these two concepts. It is hoped that this method will demonstrate the relevance of Al-Faruqi's thinking in Islamic education and provide space for new ideas and improvements in the existing curriculum. The purpose of this research is to provide new insights into how the integration of science and the values of monotheism can be applied in modern Islamic education. By using a systematic and comprehensive approach, this research is expected to address the challenges facing Islamic education today and make a significant contribution to the understanding and development of knowledge in the future (Muslih, 2023).

METHODS

This research uses a qualitative approach with the library research method. The purpose of this research is to comprehensively understand, interpret, and analyze Ismail Raj'i Al-Faruqi's concepts and thoughts on the integration of science and the values of monotheism, and their relevance to modern Islamic education. The qualitative approach allows the author to study the concepts, meanings, and thot constructions of the characters in this research.

Various literature sources related to the study subject were investigated as part of the literature review methodology. Primary and secondary data were obtained from the works of Ismail Raj'i Al-Faruqi, such as *Islamization of Knowledge and Tauhid: Its Implications for Thot and Life*, as well as other writings that directly discuss the concept of integrating science and tauhid. Secondary data sources consist of books, articles, scientific journals, dissertations, and other publications that discuss Al-Faruqi's thought, Islamic education, and integrality.

The researcher themselves (the human instrument) plays a role in the process of data collection, selection, and analysis. Data collection was done thru documentation, which involved identifying, reading, recording, and classifying literature relevant to the research subject. Content analysis and descriptive-interpretative analysis are used in data analysis techniques. The data analysis process is carried out in several stages: (1) collecting and organizing data from various library sources, (2) reducing data by selecting information relevant to the theme of integrating science and the values of monotheism, (3) presenting data in the form of narrative descriptions, and (4) drawing conclusions thru a critical interpretation of Ismail Raj'i Al-Faruqi's opinions and their relevance to the development of contemporary Islamic education. By comparing various references relevant to the research theme and context, the author triangulated sources to ensure data validity.

FINDINGS AND DISCUSSION

The research findings, obtained thru a qualitative approach and literature study method, indicate that Ismail Raj'i Al-Faruqi's idea of integrating knowledge based on tawhid provides a strong epistemological foundation for rebuilding the contemporary paradigm of Islamic education. After conducting an in-depth analysis of Al-Faruqi's most important works and a number of studies

discussing his ideas, it was found that the concept of tawhid he created is related to theological aspects and has an epistemic goal of unifying all aspects of knowledge, life, and humanity. In *Al-Tawhid: Its Implications for Thought and Life*, Al-Faruqi states that tawhid should be the foundation of all disciplines, and that the separation between religious and secular sciences in the Islamic world is an epistemological error that must be corrected.

According to a literature analysis, Al-Faruqi argued that knowledge should not be understood in a fragmented way because all types of knowledge are inherently interconnected and originate from the same source of truth, namely Allah SWT. Therefore, the dichotomy between religious and general sciences is not only philosophically incorrect but also has a negative impact on students' character. If religious knowledge is separated from modern science, Islamic education will lose its ability to produce perfect human beings who possess moral and spiritual depth as well as intellectual intelligence.

The study also shows that Al-Faruqi proposed the idea of Islamization of Science as a major effort to reconstruct science from an Islamic perspective. Al-Faruqi stated that the Islamization of science is not a process of symbolically inserting verses or hadiths into modern scientific fields. Instead, it is an attempt to change the way science is thought about to align with an Islamic perspective. According to this perspective, reason and revelation should not be opposed; rather, they should be understood as two complementary sources of truth. This is the ultimate unity between reason and revelation that underlies the integration of knowledge. Previous studies have shown that the dichotomy of science inherited from Western modernism and colonialism continues to be a major issue in modern Islamic education. Often, Islamic education systems in many countries, including Indonesia, place religious knowledge as something sacred and separate from the modern world, while general knowledge is considered neutral and value-free. As a result, students often experience an identity dilemma: in learning religion dogmatically, and in learning science without moral and spiritual principles.

Additionally, the results of this study indicate that the convergent education model widely used in Islamic educational institutions, which combines religious and general sciences into a single curriculum, does not truly implement the integration of knowledge as intended by Al-Faruqi. For the most part, it merely combines the two disciplines administratively, such as by adding religious class hours in public schools or by adding science subjects in pesantren, but does not truly unite the sciences as intended by Al-Faruqi. This research produces a conceptual model of science integration based on monotheism that is relevant for application in modern Islamic education. This model emphasizes that the integration of science must begin by changing the way teachers and students think, making monotheism the main principle in understanding and developing knowledge. Additionally, the curriculum should be created by integrating disciplines into a broad theme that connects spiritual, moral, social, and rational aspects. Learning methods should also be aimed at connecting contemporary scientific theory with Islamic values so that students can see the unity between religious teachings and scientific facts. Overall, the findings of this research indicate that Al-Faruqi's concept of the integration of knowledge is highly relevant to the development of modern Islamic education. The concept of tawhid as an epistemological foundation can help resolve the conflict of knowledge that has weakened the Islamic education system for several years. Islamic education has the potential to produce Muslim generations who excel in modern science while being deeply rooted in divine values by conceptually and operationally integrating knowledge.

Ismail Raji al-Faruqi was born in Jaffa, Palestine, on January 1, 1921. From a young age, al-Faruqi received a good religious education from his father, Abdul Huda al-Faruqi, a devout judge (qadi) at home and in the surrounding mosques. He attended College Des Freres (St. Joseph) in Lebanon from 1926 to 1936, learning French as an introduction. After that, Al-Faruqi went to the American University of Beirut to study philosophy and earned a Bachelor of Arts (B.A.) degree in 1941. After graduating, al-Faruqi worked for the government in Jerusalem and was even appointed governor of Galilee in 1945. However, due to the Israeli-Palestinian conflict that ended in 1948, he had to migrate to the United States, where his career shifted from politics to academia (Junaedi et al., 2023).

In the United States, al-Faruqi pursued postgraduate studies at Indiana University. In 1949, he earned a Master of Arts (M.A.) degree in philosophy with a thesis titled *On Justifying the Good: Metaphysics and Epistemology of Value*. In 1954, Al-Faruqi obtained a Ph.D. from Indiana University. Al-Faruqi spent four years (1954–1958) at Al-Azhar University in Cairo to deepen his Islamic knowledge. He then continued his academic career by becoming a visiting professor at McGill University from 1958 to 1961, and taught at several prestigious institutions such as the University of Chicago, Syracuse, and Temple. After interacting with Western and Middle Eastern intellectual

traditions, Al-Faruqi gained a different perspective that combined bayani, burhani, and irfani approaches. This approach then influenced his ideas, such as the Islamization of science (Hasanah et al., 2024).

The socio-political context experienced by al-Faruqi, especially his experience of living in the West and the Palestinian-Israeli conflict, prompted him to respond to the challenges faced by the Muslim community. Al-Faruqi directly witnessed the negative effects of secularization and Westernization, which resulted in the destruction of identity, intellectual ambiguity, and the decline of Islamic civilization. Al-Faruqi stated that the education system in the Islamic world is facing a "malaise," or a crisis of intellectual stagnation, where educational institutions merely imitate Western curricula without filtering Islamic values. This is exacerbated by the dominance of the ethnocentric, secular, and value-less Western scientific paradigm. In response, al-Faruqi proposed the Islamization of knowledge as an epistemological reconstruction effort based on monotheism. This concept aims to integrate the wealth of Islamic knowledge with modern disciplines through twelve systematic steps. This concept emphasizes the importance of creative synthesis and the relevance of Islam in every field of science, while also repositioning Islamic education as a tool for the liberation and advancement of humanity (Kamalia, 2025).

In Islam, tawhid as a worldview (ru'yatul-kawn) is the primary foundation that unites all structures of knowledge. Ismail Raji al-Faruqi considered tawhid as a paradigm that guides how humans act, understand reality, and assess truth. Tawhid becomes the basic principle of one's worldview. All knowledge, both religious and modern, is connected to one orientation: knowing God and fulfilling the task of caliphate. Therefore, science is always related to the principles of divinity and human moral purpose; it never stands neutrally or value-free as is considered in Western epistemology (Kamalia, 2025).

The relationship between revelation, reason, and reality is complementary within the structure of Islamic epistemology. The highest source of truth, revelation helps humans gain a correct understanding of existence. While natural reality is considered cosmic verses that can be studied empirically, reason is the instrument used to deduce, process, and develop knowledge. Therefore, Islamic epistemology rejects the separation between the spiritual and empirical dimensions that is characteristic of contemporary Western epistemology. According to Al-Faruqi, the unity of truth cannot be divided into two parts, because true knowledge is born from rational observation and the integration of divine values (Saleh, 2023).

One of the important foundations for the reconstruction of contemporary Islamic education is the role of monotheism in distinguishing religious sciences from general sciences. Al-Faruqi stated that the dichotomy of knowledge created by the Western secular paradigm separates knowledge from divine values. Al-Faruqi's idea of the Islamization of knowledge encourages the reorientation of all disciplines to align with the values of monotheism. There is no intention to inadvertently Islamize science. Conversely, this integration aims to restore the epistemology of science so that it can function as a tool for improving humanity, building morals, and constructing civilization. This approach emphasizes in education that the curriculum should integrate modern science with moral, ethical, and spiritual principles. This comprehensive approach to monotheism states that the unified structure of Islamic truth encompasses all knowledge (Husni, 2025).

During the period of colonialism and Westernization, modern science from the West began to take over the epistemology and education systems of the Muslim community, leading to the emergence of scientific conflict in the Islamic world. Secularism, which emphasizes the distinction between science and religion, is the foundation of modern science. As a result, people began to believe that science is something neutral and does not affect religious principles. Since the 19th century, Western dominance in politics, economics, and education has separated Muslims from the foundations of Islamic intellectual tradition. This resulted in the division of the Islamic education system into two streams: religious sciences and general sciences. This dichotomous view suggests that classical Islamic epistemology no longer integrates revelation and reason into a single scientific system (Nisok, 2024).

Ismail Raji al-Faruqi believed that the main problem causing the decline of modern Islamic civilization was the difference between religious and secular sciences. Al-Faruqi claimed that this difference resulted in a generation of Muslims who lacked a balance between religious and intellectual awareness. Al-Faruqi emphasized that the education system, which imitates the Western secular model, has distanced Muslims from the values of monotheism, which is the core of Islamic civilization. Therefore, al-Faruqi called for the Islamization of knowledge to reintegrate all branches of science into the framework of monotheism. With the Islamization of knowledge, science is no longer seen as neutral, but connected to values, morals, and spiritual goals. Al-Faruqi considered this effort a way to save the Muslim community from the identity crisis and epistemological alienation caused by the

dichotomy of knowledge (Khairunnisa et al., 2025).

Al-Faruqi rejected the idea that Western science is value-free and objective when analyzing Western epistemology. Al-Faruqi stated that ethnocentrism and Eurocentrism, which place humans at the center of all truth without relying on God, are the foundation of modern Western science. According to al-Faruqi, the moral and spiritual aspects of knowledge are lost. Therefore, Al-Faruqi identifies tawhid as the primary epistemological principle and links it to five relationships: God, creation, truth and knowledge, life, and humanity. By using these principles, the goal is to restructure knowledge to align with Islamic teachings. Therefore, the Islamization of knowledge is not a rejection of Western science, but an affirmation that all knowledge must be rooted in moral purposes to save humanity (Saleh, 2023).

According to Ismail Raji al-Faruqi, the Islamization of knowledge is an effort to transform the entire structure of knowledge to align with Islamic principles. Al-Faruqi emphasizes redefining, reorganizing data, rethinking arguments, and projecting the goals of science so that modern disciplines can enrich the Islamic vision without being trapped by secularism. Because Western epistemology separates religion from science, the main goal of Islamization is to restore the unity of revelation, reason, and reality so that Muslims have a complete scientific paradigm (Mustakim, 2021).

Al-Faruqi planned to Islamize knowledge thru five goals: first, mastering modern disciplines; second, mastering Islamic intellectual wealth; third, determining the relevance of Islamic teachings to each discipline; and fourth, transforming knowledge to align with God's pattern of creation. The epistemological principles supporting this idea, known as the five unities, are the unity of God (tawhid), the unity of nature, the unity of truth and knowledge, the unity of life, and the unity of humanity. As the foundation of this idea, all branches of science must return to a tawhid orientation as the center of integration (Dewi et al., 2025).

Al-Faruqi viewed tawhid as the foundation of epistemology, not just a theological doctrine. With monotheism, knowledge has moral, religious, and transcendental goals. Al-Faruqi offered a paradigm of science that remains rational but is rooted in revelation as an alternative to the fragmentation of values in contemporary science. This is happening amidst the crisis of modern epistemology and postmodern relativism. Unlike al-Faruqi, Syed Naquib al-Attas emphasized Islamization as an epistemological cleansing, the formation of adab, and the purification of worldview. Al-Attas focused on the transformation of the self and the paradigm of scholars, while Al-Faruqi focused on the reconstruction of academic disciplines (Hasanah et al., 2024).

According to Al-Faruqi's thinking, tawhid serves as an epistemological foundation. According to Al-Faruqi, every field of knowledge (whether natural, social, or humanities) must be reexamined so that it is rooted in the idea of the oneness of God. Thus, a science that combines truth, purpose in life, and social ethics can be produced. This thinking is very important for contemporary Islamic education because it requires a curriculum that does not separate religious education from science and social studies. Instead, it must create a curriculum that shows how monotheism influences empirical knowledge. For example, viewing nature as a verse and social science as an arena for ethics. Therefore, contemporary education not only conveys facts but also builds an important, critical, and relevant Islamic perspective to address the issues of the times (Sarbaini et al., 2022).

One of the curricular impacts of integrating tawhid is as follows: (a) the curriculum is designed transdisciplinarily, with modules or lesson themes combining religious, scientific, and social ideas into a single learning unit; (b) learning objectives involve cognitive-scientific and affective-spiritual aspects (e.g., scientific thinking skills plus internalization of tawhid values); (c) holistic evaluation (cognitive, attitudes, and practices) to assess concept mastery and value internalization; and (d) to implement this, a flexible curriculum (such as project themes), collaboration between teachers, and guidance on how to incorporate local and contextual content to meet student needs are required (Rawanita & Silahuddin, 2024).

Tauhid-based learning is integrative and reflective. This method is known as project-based learning or inquiry that always connects the results of empirical research with the narrative of monotheism. This is seen in science experiments, for example, "how does this finding show the greatness of the Creator?" as an example. Social case studies that demand ethics based on monotheism, Quranic stories, thematic learning, and the practice of daily values (daily worship + moral actions) are an effective method. Teachers play an important role as examples of monotheism, designers of integrative learning experiences, and facilitators of discussions between science and religion. The organization is responsible for setting curriculum policies, training teachers in various disciplines, and providing an educational environment that upholds scientific and spiritual culture. Integrative education is not just theory but also a sustainable practice ensured thru collaboration between teachers, institutions, and the community (Basri, 2021).

To address the moral, identity, and secularization issues plaguing the modern Islamic world, the thought of Ismail Raji al-Faruqi provides an important philosophical foundation. This crisis is caused by the dominance of the secular education system, which eliminates the connection between science and spiritual principles. As a result, a generation emerged that was intellectually brilliant but morally weak. Al-Faruqi stated that the root of the problem lies in the absence of integration between revelation and reason in educational epistemology. Through the idea of the Islamization of knowledge, Al-Faruqi emphasized the importance of returning all fields of knowledge to the principle of monotheism so that education would have divine value. Thus, Islamic education has the ability to overcome the moral and spiritual chaos caused by the secularization of knowledge (Mulyadi et al., 2025).

The development of contemporary Islamic educational institutions such as campuses, pesantren, and schools demonstrates the relevance of al-Faruqi's thought. Islamic education must act as an institution for value transformation that combines faith and knowledge. These institutions not only transfer knowledge but also build students' character and religious awareness. The paradigm of tauhid-based education can be a conceptual solution for building an education system that emphasizes a balance between intellectual, spiritual, and moral aspects. Thus, Islamic campuses and pesantren have the ability to help produce generations that are faithful, knowledgeable, and of noble character (Kutbaniyah et al., 2025).

Additionally, al-Faruqi's theory plays a strategic role in building Muslim scholars with a tawhid paradigm worldwide. The scientists referred to are not only experts in science and technology, but in this case, there is an awareness that knowledge is a trust from God that must be used for the good of humanity. The focus of education should be on curriculum reconstruction that combines the Islamic scholarly heritage with the needs of modern times. These principles enable Islamic education to produce generations of Muslim scholars who have a strong identity, are competitive worldwide, and firmly adhere to the values of monotheism as the foundation of their academic and social lives (Yahid, 2024).

Ismail Raji al-Faruqi's concept of integrating science and Islam faced many problems when applied in the real world. To realize the Islamization of knowledge, significant changes are needed in the education system, curriculum, and epistemology that have long been monopolized by Western perspectives. Additionally, there is a shortage of academic staff capable of thoroughly studying both modern science and Islamic traditions. Additionally, due to differences in social, political, and cultural contexts, the application of this idea is not uniform across various Muslim countries. As a result, the Islamization of science often remains at the level of discussion without producing tangible and useful scientific products (Hasanah et al., 2024).

Many contemporary Islamic thinkers and academics oppose al-Faruqi's idea of integrating knowledge. According to Syed Muhammad Naquib al-Attas, al-Faruqi's approach overemphasized the institutional aspect and paid less attention to the epistemological dimension that forms the basis of knowledge in Islam. Academics also argue that although al-Faruqi tended to be pragmatic in his concept of Islamization, he did not provide a systematic methodological framework for integrating modern science with Islamic values. As a result, this concept is considered too idealistic and difficult to implement (Zulkifli et al., 2023).

However, al-Faruqi's thinking still holds great potential for future development. The development of a new epistemology that is more holistic and rooted in monotheism can be based on the integration of Islamic principles and contemporary science. Al-Faruqi's theory of the unity of knowledge can be actualized worldwide by strengthening interdisciplinary research and instilling the Islamic paradigm in every field of science. Additionally, contemporary challenges and technological advancements can provide opportunities to reapply the concept of Islamization in educational policies, research, and innovation in a more contextual and practical manner (Nurhasanah et al., 2025).

CONCLUSION

This research shows that Ismail Raji Al-Faruqi's idea of integrating science and the values of monotheism has significant relevance in addressing the challenges faced by Islamic education in the current era. Through the concept of tawhid as an epistemological foundation, Al-Faruqi asserts that the crisis of modern Islamic education is caused by the dominance of Western secular epistemology, which leads to a dichotomy between religious and general sciences. Al-Faruqi offers an educational paradigm that harmoniously unites revelation, reason, and reality, so that science does not only focus on academic mastery but also on the moral and spiritual development of students.

Additionally, the findings of this study confirm that the development of a comprehensive Islamic education curriculum is directly influenced by the integration of tauhid-based knowledge. This curriculum promotes ethical and spiritual values, encourages transdisciplinary learning, and fosters

educational evaluation that considers not only cognitive aspects but also religious attitudes and practices. Therefore, Islamic education has the ability to build individuals who are intelligent, faithful, and of noble character, capable of facing the challenges posed by modern society.

This research recommends that Al-Faruqi's ideas not only be understood conceptually but also developed practically in educational policies, curriculum design, and learning practices within Islamic educational institutions. Furthermore, future research is expected to examine the concrete application of integrating science and the values of monotheism within specific educational institutions or thru an empirical approach, so that Al-Faruqi's ideas can be implemented more contextually and sustainably.

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International Journal of Islamic Thought, Research and Practice

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