International Journal of Islamic Thought, Research and Practice
https://ejournal.staipiq.ac.id/index.php/ijitarip

Ismail Raji al-Faruqi's Islamization of Knowledge as a Framework for Reconstructing the Islamic Education Curriculum in Indonesia in the Digital Era

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Article Information:
Received September 10, 2026
Revised October 12, 2026
Accepted October 31, 2026

Keywords:
Islamization of Knowledge; Ismail Raji al-Faruqi; curriculum reconstruction; Islamic education; digital era.

Abstract

This article aims to analyze Ismail Raji al-Faruqi's concept of the "Islamization of Knowledge" as a framework for reconstructing Islamic educational curricula in Indonesia within the digital era. This study is motivated by persistent issues in Islamic educational curricula, characterized by a dichotomy between religious and secular (general) sciences, an approach to the integration of knowledge that remains largely administrative, and a pedagogical orientation that fails to substantively connect religion, science, technology, and Islamic values. In the digital era, these challenges are further compounded as students navigate a rapid and open flow of information—often without the necessary skills for verification, digital etiquette, or ethical-spiritual awareness. This research employs a qualitative approach, utilizing a narrative literature review based on thematic synthesis. Primary sources include the works of Ismail Raji al-Faruqi on the Islamization of Knowledge, alongside scholarly articles concerning the integration of knowledge, the epistemology of Islamic education, curriculum development, and Islamic education in the digital age. The findings indicate that al-Faruqi's framework can serve as a basis for curriculum reconstruction through three key dimensions: a *tawhidic* (monotheistic) epistemology, the integration of religious, scientific, and technological components, and the cultivation of Islamic digital literacy. Curriculum reconstruction cannot be achieved merely by appending Quranic verses or *hadith* to general subject matter; rather, it must encompass learning objectives, the structure of content, pedagogical strategies, assessment methods, teaching materials, educator competencies, and academic culture. The article concludes that al-Faruqi's concept of the Islamization of Knowledge remains highly relevant for developing an Islamic educational curriculum that is integrative, critical, contextual, and oriented toward the greater good (*maslahah*) in the digital era.

How to cite: Isa Ismail, Zulheldi, Radiatul Hasnah, Sam Gencturk: Ismail Raji al-Faruqi's Islamization of Knowledge as a Framework for Reconstructing the Islamic Education Curriculum in Indonesia in the Digital Era. Internnational Journal of Islamic Thought, Research and Practice

E-ISSN: xxxx-xxxx
Published by: Research and Community Service Center of STAI-Pengembangan Ilmu Al-Qur'an Sumatera Barat

INTRODUCTION

The digitalization of education has transformed how learners access, verify, and interpret knowledge. Knowledge is no longer acquired solely through teachers, textbooks, or formal educational institutions; it is now also accessed via social media, search engines, learning platforms, video channels, and artificial intelligence technologies. While this shift offers opportunities for Islamic education to expand access to learning, it also presents epistemological and ethical challenges. Learners require not only the technical proficiency to use these tools but also the ability to discern the veracity of information, distinguish authoritative sources, uphold digital etiquette (*adab*), and apply knowledge for the greater good (Gómez-Galán, 2018; Motlagh et al., 2023; Suraiya, 2024).

In the Indonesian context, Islamic education holds a strategic position, manifesting through *madrasahs*, *pesantrens* (Islamic boarding schools), Islamic schools, Islamic higher education institutions, and various community-based educational organizations. These institutions serve not only as hubs for the transmission of religious knowledge but also as spaces for shaping the character, Islamic identity, and social consciousness of students. However, the advent of the digital era requires Islamic education to go beyond merely preserving its religious identity; it must also reconstruct its curriculum to substantively integrate religion, science, technology, digital literacy, and Islamic values (Daulay & Salminawati, 2022; Hanifah, 2018; Nugraha, 2020).

One of the fundamental problems within Islamic educational curricula is the persistent dichotomy between religious studies and general (secular) subjects. Religious studies are often positioned as a normative-spiritual domain, while general subjects are perceived as a rational-empirical domain—one that stands independently and appears to be value-free. Consequently, Islamic educational curricula often function in a fragmented manner. Although religious and general subjects may coexist within the same curricular structure, they are not consistently integrated at the epistemological, methodological, or axiological levels. This situation means that while students may grasp religion in a normative sense, they may not necessarily be able to connect it with science, technology, economics, ecology, or contemporary social issues (Bistara, 2021; Daulay & Salminawati, 2022; Rijal, 2018).

The problem of the dichotomy of knowledge has a direct impact on curriculum design. In Islamic educational curricula, the integration of knowledge is often merely administrative—limited to placing religious and general subjects within a single curriculum document. In practice, this integration is frequently understood in a purely symbolic sense; for instance, by simply appending Quranic verses or hadith to scientific material, without establishing a profound conceptual connection between scientific concepts, Islamic values, and the lives of the students. Such a model of integration is insufficient to address the challenges facing Islamic education in the digital era, as it fails to engage with the underlying epistemological foundations, the structure of the subject matter, pedagogical methods, or the orientation of values (Lestari, 2020; Maky & Khojir, 2021; Nugraha, 2020).

The *Kurikulum Merdeka* (Independent Curriculum) policy in Indonesia creates space for the development of a curriculum that is more flexible, contextual, and learner-centered. This curriculum emphasizes essential content, in-depth learning, institutional flexibility, and the strengthening of student character (Ministry of Education, Culture, Research, and Technology, 2024). Within the context of Islamic education, this flexibility can be leveraged to construct an integrative curriculum that bridges religious studies, science, technology, and Islamic values. However, such an opportunity requires a robust epistemological framework; otherwise, the integration of the curriculum may remain merely an administrative matter rather than truly shaping how students perceive knowledge and life (Daulay & Salminawati, 2022; Syihabuddin, 2023).

It is within this framework that Ismail Raji al-Faruqi's concept of the "Islamization of Knowledge" becomes relevant. Al-Faruqi proposed the Islamization of Knowledge as an intellectual project aimed at restructuring modern science based on an Islamic worldview. This approach is not intended as a rejection of modern science; rather, it serves as a critical process—

involving the mastery, evaluation, filtering, and reconstruction of modern knowledge—to ensure it aligns with the principle of *tawhid* (monotheism), Islamic values, and the well-being of humanity (Al-Faruqi, 1982; Komala et al., 2021; Zaman, 2019).

Al-Faruqi argued that scientific knowledge is not entirely neutral, as every field of study emerges from specific assumptions, values, methods, and worldviews. Consequently, it is insufficient for Muslims to merely adopt modern science in a technical sense; rather, an epistemological reconstruction is required to ensure that knowledge remains rooted in the principle of *tawhid* (the oneness of God). In the context of curriculum, this implies that Islamic education cannot simply teach religious and secular subjects side-by-side; instead, it must structure the relationship between the two within an integrative, critical, and transformative curricular framework (Al-Faruqi, 1982; Bistara, 2021; Lestari, 2020).

Several previous studies have examined al-Faruqi's Islamization of Knowledge from various perspectives. Zaman (2019) frames al-Faruqi's ideas as a response to the crisis of scholarship within the Muslim community, emphasizing the importance of integrating religious and modern knowledge. Lestari (2020) interprets al-Faruqi's Islamization of Knowledge through the lens of the typology of the relationship between science and religion. Bistara (2021) links the Islamization of Knowledge to the paradigm of integration-interconnection. Syihabuddin (2023) connects al-Faruqi's concepts to the contextualization of knowledge in Indonesia. Meanwhile, Daulay and Salminawati (2022) underscore the significance of integrating religion and science within modern Islamic education.

Unlike previous studies, this article positions al-Faruqi's Islamization of Knowledge specifically as a framework for reconstructing Islamic educational curricula in Indonesia within the digital era. The novelty of this article lies in its formulation of a curriculum reconstruction for Islamic education across three primary domains: a *tawhidic* (monotheistic) epistemology, the integration of religious, scientific, and technological curricula, and the development of Islamic digital literacy. Consequently, this article does not merely explain the concept of the Islamization of Knowledge; it also articulates its implications for the design of learning objectives, curricular structure, instructional strategies, assessment methods, teaching materials, educator competencies, and academic culture.

Based on this background, this article aims to address three research questions. First, what is the epistemological construction of Ismail Raji al-Faruqi's concept of the "Islamization of Knowledge"? Second, what are the challenges facing Islamic educational curricula in Indonesia in the digital era? Third, how can al-Faruqi's concept of the "Islamization of Knowledge" be actualized as a framework for reconstructing Islamic educational curricula in Indonesia in the digital era?

METHODS

This study employs a qualitative approach using a narrative literature review method based on thematic synthesis. This method was selected because the article aims to examine, map, and synthesize various prior studies concerning Ismail Raji al-Faruqi's Islamization of Knowledge, the epistemology of Islamic education, the integration of knowledge, Islamic educational curricula, and Islamic education in the digital era. A narrative literature review is utilized because this research does not aim to quantitatively count all available publications, but rather to construct a conceptual synthesis from literature relevant to the study's focus (Snyder, 2019; Zaman, 2019; Lestari, 2020).

The data sources for this research consist of both primary and secondary sources. The primary source is the work of Ismail Raji al-Faruqi, specifically *Islamization of Knowledge: General Principles and Work Plan*, which outlines the general principles and a work plan for the Islamization of knowledge. Secondary sources include scholarly journal articles, academic books, and educational policy documents relevant to the themes of the Islamization of knowledge, the integration of knowledge, the epistemology of Islamic education, Islamic educational curricula, and Islamic education in the digital era (Al-Faruqi, 1982; Ministry of Education, Culture, Research, and Technology, 2024; Syihabuddin, 2023).

A literature search was conducted using Google Scholar, Garuda, Moraref, Sinta, and

the websites of relevant scholarly journals. The keywords employed included "Islamization of Knowledge," "Ismail Raji al-Faruqi," "reconstruction of Islamic education curricula," "integration of religious studies and science," "epistemology of Islamic education," "Islamic education in the digital era," and "Islamic digital literacy." These keywords were used to identify sources that, either directly or indirectly, support the analysis of the three research foci addressed in this article.

The inclusion criteria for this study are as follows: first, the source must address the Islamization of knowledge, the thought of al-Faruqi, the epistemology of Islamic education, the integration of knowledge, Islamic educational curricula, or Islamic education in the digital era; second, the source must be relevant to the research focus; third, the source must be published in a scholarly journal, an academic book, or an official educational document; fourth, the source must have clear bibliographic information; and fifth, the source must be available in full-text format. The exclusion criteria include popular writings, blogs, non-academic opinion pieces, articles lacking journal identification, sources irrelevant to the research focus, and sources that lack sufficient bibliographic data.

Data analysis was conducted in five stages. First, literature identification, which involves gathering sources based on research keywords. Second, literature selection, which entails choosing sources based on the relevance of their titles, abstracts, and content, as well as their connection to the research problem. Third, thematic classification, which involves categorizing sources into themes such as al-Faruqi's Islamization of Knowledge, challenges in Islamic educational curricula, the integration of knowledge, and Islamic education in the digital era. Fourth, conceptual synthesis, which connects ideas from various sources to construct a curriculum reconstruction model. Fifth, critical interpretation, which assesses the relevance of al-Faruqi's ideas on the Islamization of Knowledge within the context of Islamic educational curricula in Indonesia during the digital era (Bistara, 2021; Daulay & Salminawati, 2022; Syihabuddin, 2023).

Literature Focus	Source Type	Function of an Article
al-Faruqi's Islamization of Knowledge	Primary books and journal articles	Explaining the epistemological foundations of the Islamization of knowledge
Integration of Islamic knowledge and education	Journal article	Explaining the problem of the dichotomy between branches of knowledge and the integration of religion and science
Islamic educational curriculum	Journal articles and policy documents	Explaining the need for curriculum reconstruction
Islamic education in the digital era	Journal articles and digital education studies	Explaining the challenges of digital literacy, digital ethics, and technology
Conceptual synthesis	Results of the literature analysis	Formulating a curriculum reconstruction model based on the Islamization of knowledge

RESULT AND DISCUSSION

A. The Epistemological Construction of the Islamization of Knowledge by Ismail Raji al-Faruqi

Ismail Raji al-Faruqi's concept of the Islamization of knowledge stems from a critique of the epistemological crisis facing the modern Muslim community. According to al-Faruqi, the decline of the Muslim world is not solely attributable to weaknesses in political, economic, or social institutions, but also to a crisis within the realms of knowledge and educational systems. Islamic education suffers from a fragmentation: while it preserves a heritage of religious scholarship, it has yet to effectively master and critically reconstruct modern knowledge. This

situation has given rise to an educational dualism that separates religious studies from modern scientific disciplines (Al-Faruqi, 1982; Rijal, 2018; Zaman, 2019).

Al-Faruqi (1982) defines the Islamization of knowledge as the process of restructuring modern academic disciplines within an Islamic framework. This process entails mastering modern disciplines, gaining a command of the Islamic scholarly tradition, determining the relevance of Islam to each discipline, creating a synthesis between the Islamic heritage and modern science, and reorganizing these disciplines to align with an Islamic vision. In the context of curriculum, this approach translates into the development of learning objectives, content, methods, and evaluation strategies that ensure knowledge remains integrated with the values of *tawhid* (monotheism), *akhlaq* (ethics/morality), and *maslahah* (public interest/well-being) (Al-Faruqi, 1982; Inayah, 2020; Komala et al., 2021).

The primary foundation of al-Faruqi's Islamization of knowledge is *tawhid* (the oneness of God). *Tawhid* is understood not merely as a theological doctrine, but also as an epistemological principle that unifies the sources of knowledge, the purpose of knowledge, and the orientation of its application. Within the paradigm of *tawhid*, knowledge is not viewed as value-neutral, as it is inherently linked to how human beings perceive reality, derive meaning from life, and determine their actions. Consequently, knowledge must be directed toward truth, justice, the common good, and the worship of Allah (Lestari, 2020; Qasim, 2025; Suraiya, 2024).

Lestari (2020) explains that al-Faruqi's Islamization of knowledge is anchored in the principles of the unity of God, the unity of the universe, the unity of truth and knowledge, the unity of life, and the unity of humanity. These principles serve as a vital foundation for the reconstruction of Islamic educational curricula. The unity of God asserts that all knowledge must be directed toward an awareness of the Divine. The unity of the universe suggests that science can serve as a pathway to understanding the signs of God's greatness. The unity of truth and knowledge affirms that authentic revelation and sound reason are not fundamentally in conflict. The unity of life indicates that knowledge must be connected to social reality. Finally, the unity of humanity asserts that knowledge should be utilized to honor human beings and to build a just civilization (Lestari, 2020; Zaman, 2019; Syihabuddin, 2023).

When compared, the works of Zaman (2019), Lestari (2020), and Bistara (2021) all identify *tawhid* (the oneness of God) as the foundation of al-Faruqi's Islamization of Knowledge, yet each places the emphasis differently. Zaman (2019) highlights the Islamization of Knowledge as a means of integrating religious studies with modern sciences. Lestari (2020) interprets al-Faruqi's ideas through the lens of the relationship between science and religion. Bistara (2021) situates the Islamization of Knowledge within a framework of integration and interconnection. These differences demonstrate that al-Faruqi's concepts possess the breadth required for application in the reconstruction of curricula for Islamic education.

Syihabuddin (2023) expands upon al-Faruqi's concept of the Islamization of Knowledge within the context of Indonesian academia. According to him, the Islamization of Knowledge should not be interpreted as a rejection of modern science; rather, it is an endeavor to establish a dialogical relationship between religious studies, the natural and social sciences, the humanities, and Islamic values. In terms of curriculum, this idea is significant because Islamic education in Indonesia requires a curricular model that goes beyond merely incorporating religious subject matter—it must also forge an epistemological connection between religion, science, technology, and the lives of the students (Nugraha, 2020; Syihabuddin, 2023).

Nevertheless, the actualization of the Islamization of knowledge must be approached with caution. Al-Faruqi's concept should not be simplistically understood as merely appending Quranic verses or hadith to scientific subject matter. If the Islamization of knowledge is reduced to the mere inclusion of religious symbols within the curriculum, its epistemological depth will be lost. A more substantive actualization should instead focus on reconstructing the perspective toward knowledge, formulating learning objectives, developing integrative course materials, fostering critical methodologies, and establishing an academic culture that bridges knowledge, faith, *adab* (ethical conduct), and the common good (*maslahah*) (Al-Faruqi, 1982; Lestari, 2020; Maky & Khojir, 2021).

B. Challenges Facing Islamic Education Curricula in Indonesia in the Digital Era

The Islamic education curriculum in Indonesia faces complex challenges in the digital era. These challenges extend beyond the need to incorporate technology into the learning process; they also encompass how the curriculum conceptualizes knowledge, bridges religion and science, shapes character, and guides students toward living in a civilized manner within the digital space. Consequently, the issue of the Islamic education curriculum is not merely a matter of teaching tools, but rather one of epistemology, the integration of values, and educational orientation (Daulay & Salminawati, 2022; Nugraha, 2020; Syihabuddin, 2023).

The first problem is the dichotomy between religious and secular subjects within the curriculum structure. While religious and general subjects often appear side by side, they are not always conceptually integrated. Consequently, students may perceive religion merely as a set of ritual obligations, failing to see its relevance in addressing issues related to technology, the environment, the economy, or social life. Conversely, students may become proficient in modern science and digital technology, yet lack the ethical and spiritual awareness necessary for their application (Bistara, 2021; Daulay & Salminawati, 2022; Rijal, 2018).

The second problem is that curriculum integration remains merely administrative in nature. Administrative integration occurs when Islamic educational institutions simply place religious and general subjects within a single curriculum structure, without establishing an epistemological relationship between them. At the instructional level, this integration is often carried out in a purely symbolic manner—for instance, by attaching religious scriptural references to general subject matter without providing an adequate conceptual analysis. Such a model cannot be considered a true curriculum reconstruction, as it fails to alter how students perceive knowledge and values (Lestari, 2020; Nugraha, 2020; Maky & Khojir, 2021).

The third problem is the weak connection between the curriculum and the digital reality experienced by students. Students live in a digital environment saturated with information, visualizations, algorithms, viral culture, and virtual interactions. Yet, the Islamic education curriculum has not consistently provided sufficient space to address digital ethics, information verification, etiquette in social media engagement, the responsible use of artificial intelligence, and self-protection against harmful content. In reality, Islamic education should be capable of shaping students who are not only religious in the physical realm but also ethical and well-mannered within the digital space (Afandi & Muhyidin, 2025; Gómez-Galán, 2018; Suraiya, 2024).

The fourth problem is a curriculum orientation that tends to be pragmatic. Contemporary education is often directed toward academic achievement, accreditation, competitiveness, job-related skills, and technological proficiency. While this orientation is important, it becomes problematic when it displaces the primary goals of Islamic education—namely, the cultivation of faith, knowledge, proper conduct (*adab*), moral character (*akhlaq*), and social responsibility. From the perspective of Islamic education, the success of a curriculum cannot be measured solely by cognitive attainment; rather, it must also be gauged by the development of learners who are knowledgeable, faithful, and morally upright, and who are capable of applying their knowledge for the greater good (Harahap, 2020; Maky & Khojir, 2021; Nurhadi, 2019).

The fifth challenge concerns the readiness of educators to translate curriculum integration into practice. Teachers and lecturers in Islamic education are expected not only to understand religious subject matter but also to possess a grasp of the foundations of Islamic epistemology, the relationship between religion and science, digital pedagogy, and the ethics of technology use. Without these competencies, an integrative curriculum is difficult to implement within the learning process. Educators serve as the bridge between curricular concepts and the learning experiences of students (Daulay & Salminawati, 2022; Hanifah, 2018; Nugraha, 2020).

The *Kurikulum Merdeka* (Independent Curriculum) offers an opportunity to address some of these challenges by emphasizing flexibility, learner-centered instruction, character strengthening, and a focus on essential content (Ministry of Education, Culture, Research, and Technology, 2024). However, within the context of Islamic education, this opportunity needs to be enriched by the paradigm of the "Islamization of Knowledge," ensuring that curricular flexibility does not merely lead to pedagogical innovation, but also reinforces the integration of knowledge and values. In other words, the reconstruction of the Islamic education curriculum

must bridge national curricular policies with an epistemological foundation rooted in *tawhid* (the oneness of God) (Al-Faruqi, 1982; Daulay & Salminawati, 2022; Syihabuddin, 2023).

C. The Islamization of Knowledge as a Framework for Reconstructing the Islamic Educational Curriculum

The reconstruction of an Islamic educational curriculum based on al-Faruqi's "Islamization of Knowledge" must begin with a reformulation of the curriculum paradigm. A curriculum should not be understood merely as a list of subjects, an administrative framework, or a collection of learning outcomes. Instead, it must be conceived as a design of learning experiences that shape how students perceive knowledge, life, technology, and values. Within the perspective of the Islamization of Knowledge, an Islamic educational curriculum must establish *tawhid* (the oneness of God) as its epistemological foundation, the integration of knowledge as its scholarly structure, and *maslahah* (public interest/well-being) as its axiological orientation (Al-Faruqi, 1982; Lestari, 2020; Syihabuddin, 2023).

The first reconstruction concerns the objectives of the curriculum. In Islamic education, curriculum objectives should not be limited to the mastery of academic competencies and digital skills; rather, they must also focus on cultivating civilized individuals capable of integrating faith, knowledge, action, and social responsibility. The curriculum's goals must encompass cognitive, spiritual, moral, social, and digital dimensions. Consequently, learners are guided to become not merely users of technology, but moral agents capable of employing technology in a responsible manner (Al-Faruqi, 1982; Maky & Khojir, 2021; Suraiya, 2024).

The second reconstruction concerns the structural composition of the subject matter. The content of Islamic educational curricula should be organized in an integrative manner, linking religious studies with science, technology, and the realities of everyday life. For instance, the study of *aqidah* (Islamic creed) should not merely address concepts of faith in a normative sense; rather, it should connect these concepts to how students perceive the natural world, scientific knowledge, and technology. The study of *fiqh* (Islamic jurisprudence) should extend beyond the laws of worship to encompass the ethics of digital transactions, the responsibilities associated with social media usage, and academic integrity. Similarly, the study of *akhlaq* (Islamic ethics/morality) should not be limited to etiquette in face-to-face interactions, but should also cover digital etiquette, the verification of information, and the ethics of virtual communication (Daulay & Salminawati, 2022; Nugraha, 2020; Qasim, 2025).

The third reconstruction concerns learning strategies. Islamic education needs to shift from a knowledge-transfer model toward one that is reflective, dialogical, and contextual. Students should be encouraged to analyze real-world issues—such as religiously-themed hoaxes, the ethics of artificial intelligence, the culture of negative commentary, digital plagiarism, and the consumption of unhealthy content. Through this approach, Islamic education does not merely teach norms; it also trains students to apply Islamic values in interpreting and resolving challenges within digital life (Gómez-Galán, 2018; Motlagh et al., 2023; Suraiya, 2024).

The fourth reconstruction concerns assessment. Assessment in Islamic education should not merely measure the memorization of religious concepts; rather, it should evaluate students' ability to apply Islamic values in real-life situations. Assessments can be developed through projects, case studies, portfolios, ethical reflections, and the evaluation of Islamic digital literacy practices. For instance, students might be asked to analyze religious content on social media, verify information sources, design respectful digital campaigns, or create educational projects rooted in Islamic values. Such assessment models align with the need for meaningful learning and character strengthening (Ministry of Education, Culture, Research, and Technology, 2024; Maky & Khojir, 2021; Nugraha, 2020).

The fifth reconstruction involves the development of teaching materials based on the "Islamization of Knowledge." Islamic educational materials must be capable of bridging religious concepts with science, technology, and the challenges of life. Such materials should not merely consist of normative descriptions; rather, they must incorporate contextual case studies, reflective questions, digital activities, and value-based projects. Within the framework proposed by al-Faruqi, teaching materials should help learners understand that science and technology are not value-neutral domains, but are instead a trust (*amanah*) that must be utilized for the

betterment of humanity (Al-Faruqi, 1982; Inayah, 2020; Komala et al., 2021).

The sixth reconstruction involves strengthening the competencies of educators. Teachers and lecturers in Islamic education serve as the primary agents in translating an integrative curriculum into instructional practice. Educators must possess epistemological, pedagogical, digital, and moral competencies. Epistemological competence is necessary for educators to understand the relationship between religion and science. Pedagogical competence is required to enable educators to design active and contextual learning experiences. Digital competence is essential for educators to utilize technology creatively. Moral competence is necessary so that educators can serve as role models of proper conduct (*adab*) in both physical and digital spaces (Daulay & Salminawati, 2022; Hanifah, 2018; Syihabuddin, 2023).

The seventh reconstruction involves the formation of an integrative curricular culture. A curriculum does not merely exist within documents; it also resides within the culture of an educational institution. Therefore, the reconstruction of the Islamic educational curriculum must be realized through an academic culture that emphasizes honesty, proper conduct in discussions, scholarly responsibility, the acknowledgment of sources, ethical use of technology, and a commitment to the common good. This curricular culture is essential to ensure that Islamic values are not only taught but also experienced by students throughout their daily academic lives (Bistara, 2021; Maky & Khojir, 2021; Suraiya, 2024).

D. Synthesis Model for the Reconstruction of Islamic Education Curricula

Based on a literature review, the reconstruction of an Islamic education curriculum—grounded in al-Faruqi's concept of the Islamization of Knowledge—can be formulated into the following synthesis model.

Curriculum dimensions	**Main Problem**	**The Foundation for the Islamization of Knowledge**	**Form of Reconstruction**	**Practical Implications**
Paradigm	The dichotomy between religious studies and secular studies	Tawhid as a unified body of knowledge	Curriculum based on the epistemology of monotheism	Teacher training on the relationship between religion, science, and technology
Purpose	An orientation that is overly cognitive and pragmatic	Knowledge for the common good	The objectives encompass faith, knowledge, character (adab), digital literacy, and social responsibility.	Learning outcomes encompass spiritual, social, intellectual, and digital aspects.
Material	Religious and general subject matter	A creative synthesis of modern science and the Islamic intellectual heritage	Integrative material on religion, science, and technology	Thematic modules on digital ethics, science, the environment, and Islamic values
Learning	Normative and less contextual learning	Knowledge is connected to the reality of life	Learning based on cases, projects, reflection, and dialogue	Analysis of hoaxes, AI ethics, social media etiquette, and digital *dakwah* (Islamic

				outreach) projects
Assessment	Assessment dominated by rote memorization	Knowledge as an act and a responsibility	Authentic and reflective assessment	Portfolio, Islamic digital projects, case studies, reflection on values
Teaching materials	Verses/hadiths are often displayed symbolically.	Rearrangement	Critical, contextual teaching materials	A book/module containing concepts, cases, reflections, and digital activities
Educator	Integrative competence is not yet evenly distributed	Educators as agents of knowledge and values	Strengthening of epistemological, pedagogical, digital, and moral competencies	Workshop on an integrative curriculum and Islamic digital literacy
Academic Culture	Digital ethics and academic honesty are weak	The unity of knowledge, life, and humanity	A culture of civility, verification, anti-plagiarism, and digital responsibility	Digital code of ethics, the practice of citing sources, and etiquette in media engagement

This model demonstrates that the reconstruction of Islamic educational curricula—based on the Islamization of Knowledge—cannot stop at mere administrative integration. Such reconstruction must encompass paradigms, objectives, subject matter, instructional processes, assessment, teaching materials, educators, and academic culture. Consequently, al-Faruqi's Islamization of Knowledge can serve as an operational framework for developing an Islamic educational curriculum that is integrative, critical, and relevant to the digital era (Al-Faruqi, 1982; Lestari, 2020; Syihabuddin, 2023).

The primary contribution of this article is the formulation of al-Faruqi's "Islamization of Knowledge" as a framework for reconstructing Islamic educational curricula in Indonesia within the digital era. This reconstruction rests upon three principles: first, a *tawhidic* (monotheistic) epistemology as the foundation for understanding science and technology; second, the integration of religion, science, and technology as the structural basis for the curriculum; and third, Islamic digital literacy as the actualization of values within the digital sphere. These three principles can serve as a foundation for Islamic educational institutions to develop curricula that are not only adaptive to digitalization but also critical toward its negative impacts (Daulay & Salminawati, 2022; Nugraha, 2020; Suraiya, 2024).

CONCLUSION

The epistemological construction of Ismail Raji al-Faruqi's concept of the Islamization of Knowledge is rooted in the paradigm of *tawhid* (the oneness of God). *Tawhid* is understood not merely as a theological doctrine, but also as an epistemological principle that unifies the sources of knowledge, the methods of inquiry, the objectives of knowledge, and the orientation toward its application. Through the principles of the unity of God, the unity of the universe, the unity of truth and knowledge, the unity of life, and the unity of humanity, al-Faruqi proposes a scholarly framework that rejects the dichotomy between religious studies and secular (general) sciences.

The actualization of al-Faruqi's concept of the Islamization of Knowledge within the reconstruction of Islamic educational curricula in Indonesia—in the current digital era—can be achieved through the strengthening of a *tawhidic* (monotheistic) epistemology, the

integration of religious, scientific, and technological curricula, the development of teaching materials grounded in the Islamization of Knowledge, the implementation of contextual and reflective learning, the use of value-based authentic assessment, the enhancement of educator competencies, and the cultivation of an Islamic digital literacy culture. Thus, the Islamization of Knowledge is not merely the addition of religious symbols to modern science; rather, it is an epistemological and pedagogical project aimed at constructing an Islamic educational curriculum that is integrative, critical, transformative, and oriented toward the common good (*maslahah*).

A limitation of this article lies in its use of a narrative literature review methodology; consequently, the findings are conceptual in nature and do not empirically test the implementation of al-Faruqi's concept of the "Islamization of Knowledge" within specific Islamic educational institutions. Therefore, future research is encouraged to examine the implementation of curriculum reconstruction—based on the Islamization of Knowledge—in *madrasahs*, *pesantrens* (Islamic boarding schools), Islamic schools, or Islamic higher education institutions through field research.

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