



Epistemological Crisis to Educational Reform: Reconstructing al-Faruqi's Islamization of Knowledge for Islamic Education

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Abstract

Contemporary Islamic education faces an epistemological crisis characterized by the dichotomy between religious and general knowledge, the dominance of the secular paradigm, and the weak integration of the value of tawhid into academic development. This crisis has led to the fragmentation of educational goals and a curriculum that is poorly aligned with the needs of the Muslim community. Most Islamic educational institutions, including those in Indonesia, adopt a positivist and secular approach to the learning process, which separates knowledge from religious values. This study employs a qualitative method using a content analysis approach. The analysis focuses on al-Faruqi's major works, such as *The Islamization of Knowledge*, and related secondary literature. The results indicate that the epistemological crisis in Islamic education stems from the dichotomy between knowledge and the dominance of the secular paradigm, and that Ismail Raji al-Faruqi's concept of the Islamization of Knowledge is epistemological in nature and can be reformulated into an applied framework through 12 practical steps. This reformulation yields a Tawhidic epistemological model that is implementable for the reform of the curriculum, objectives, and practices of contemporary Islamic education.

INTRODUCTION

Contemporary Islamic education faces an epistemological crisis characterized by the dichotomy between religious and general knowledge, the dominance of the secular paradigm, and the weak integration of the value of tawhid into academic development. This crisis has led to the fragmentation of educational goals and a curriculum that is poorly aligned with the needs of the Muslim community. Most Islamic educational institutions, including those in Indonesia, adopt a positivist and secular approach to the learning process, which separates knowledge from religious values. This has resulted in the secularization of knowledge, where knowledge is viewed as a self-contained entity with no connection to divine revelation or spiritual values. Several previous studies, such

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as Epistemology of Islamic Education: breaking western dominance over Islamic education, have criticized the application of the positivist paradigm in Islamic education, which neglects spiritual and moral dimensions (Makki, 2019). Furthermore, epistemology of philosophy and science from an Islamic Perspective reveals that Western epistemology, which is based on logic and scientific verification, often conflicts with the integrative approach taught in Islam (Daulay et al., 2023).

An epistemological crisis has arisen because Muslims have been led to accept Western knowledge without critical scrutiny, resulting in a dualism between Islamic tradition and the values of Western civilization. To address this confusion, al-Faruqi emphasizes that knowledge must be Islamized so that it aligns with the principle of tawhid and Islamic teachings (Khuza'i et al., 2019). In this context, Islamic Educational Epistemology in Indonesia as a Solution to contemporary challenges proposes that Islamic education needs to develop an epistemology that harmoniously accommodates both revelation and reason, while remaining relevant to the challenges of the times (Hapidin et al., 2022).

The Western conception of knowledge encompasses both explicit and implicit awareness, which includes factual data, theoretical concepts, practical knowledge, and the capacity to critically evaluate, synthesize, and apply this information in specific contexts, whereas knowledge in the Islamic tradition refers to a deep and multifaceted understanding acquired through learning and reflection, guided by divine revelation and the teachings of the Prophet Muhammad, peace be upon him (Khowaja, 2024). Thus, the fundamental difference between the Western and Islamic paradigms underscores the need for an integrative approach that harmonizes reason, experience, and revelation in the development of knowledge.

Isma'il Raji al-Faruqi's epistemological concepts: tawhid, instilling an Islamic worldview, the obligation to study Islamic culture, the Islamization of modern science, and the use of creative methods (Khuza'i et al., 2019). Furthermore, the Islamization of science is viewed as a form of scientific confirmation of Islam based on the five principles of Tawhid (monotheism), namely: the oneness of God, the oneness of the universe, the oneness of truth and the oneness of knowledge, the oneness of life, and the oneness of humanity with the conviction that the ultimate source of all sequences of goals, wills, and desires is God (Lestari, 2020). Ismail Raji al-Faruqi used this concept as a foundation to advance and replace the idea of the Islamization of knowledge in order to address the centuries-long backwardness of the Muslim community (Khoiron, 2022). In this regard, al-Faruqi's epistemological concept rooted in tawhid and the principle of the Islamization of knowledge serves as a strategic foundation for overcoming the underdevelopment of the Muslim community and building holistic and integrated knowledge.

Al-Faruqi's concept of the Islamization of knowledge remains relevant in addressing the challenges facing Islamic education today, particularly in responding to the secularization and fragmentation of knowledge. Research indicates that an integrative approach combining revelation and reason, as proposed by al-Faruqi, is effective in shaping a holistic epistemology consistent with Islamic values. For example, a study by Laabdi & Elbittoui, (2024) examines the shift from the Islamization of knowledge to the integration of knowledge, emphasizing the importance of an epistemological approach that unites various disciplines within an Islamic framework. Furthermore, Zaelani, (2015) research discusses the application of Islamization across various fields

of knowledge, demonstrating that this concept can be adapted to develop knowledge that aligns with Islamic principles. [Zaidi, \(2011\)](#) study also highlights the importance of knowledge reconstruction within the Islamic tradition, including al-Faruqi's contributions to shaping a new paradigm in Islamic education. Furthermore, [Lahmar, \(2020\)](#) emphasizes the need for a culture grounded in Islamic wisdom in education, which aligns with al-Faruqi's vision of education rooted in Islamic values.

The implementation of al-Faruqi's ideas in Islamic education can be seen in efforts to develop a curriculum that integrates general knowledge with Islamic values. [Ali, \(2023\)](#) research suggests that the contemporary Islamic revival offers an alternative to the crisis of modernity by emphasizing the importance of Islamic principles in life, including in the field of education. [Şahin, \(2018\)](#) study identifies critical issues in Islamic education studies, including the importance of epistemological reconstruction to address the challenges of modern education. Furthermore, the research by [Stimpson & Calvert, \(2021\)](#) analyzes educational principles in the Quran, which can serve as a foundation for designing an Islamic education system aligned with revelatory values. Thus, al-Faruqi's ideas provide a strong theoretical foundation for developing an integrative Islamic education system that is relevant to the challenges of our time.

Although there have been many studies on the Islamization of science, most of them focus on general theories or broad aspects of its implementation. However, there is a lack of in-depth analysis focusing on the model of Islamization developed by Ismail Raji al-Faruqi, particularly in the context of contemporary Islamic education. For example, the study by [Zainuddin et al., \(2025\)](#) compares al-Faruqi's thought with that of Al-Attas but does not focus on al-Faruqi's model of Islamization in detail. The study by [Amir et al., \(2015\)](#) discusses al-Faruqi's philosophy of education but does not examine the implementation of the Islamization model within the educational curriculum. Therefore, research is needed that specifically analyzes al-Faruqi's Islamization model in the context of Islamic education to fill this gap.

In addition to the lack of theoretical analysis, there is also a shortage of empirical studies examining the application of al-Faruqi's Islamization model in Islamic educational practice. For example, [Siddiqi, \(2011\)](#) study reflects on the priorities in the Islamization of knowledge but does not provide empirical evidence regarding the effectiveness of al-Faruqi's model. Therefore, an empirical study examining the application of al-Faruqi's Islamization model in the context of Islamic education is urgently needed to provide concrete evidence regarding its effectiveness and the challenges in its implementation.

Although there have been many studies on the Islamization of knowledge, most of the research remains normative-theoretical in nature or discusses implementation in general terms, without systematically reconstructing Ismail Raji al-Faruqi's model of the Islamization of knowledge into a framework applicable to contemporary Islamic education. This gap highlights a disconnect between al-Faruqi's epistemological ideas and the reality of Islamic educational practice, which continues to face the fragmentation of knowledge and the dominance of secular paradigms. Therefore, the novelty of this article lies in its effort to reformulate Ismail Raji al-Faruqi's model of the Islamization of knowledge into a systematic, visual, and practical conceptual framework, emphasizing implementation stages relevant to Islamic educational institutions. The implications of this research are expected to strengthen the development of epistemological theory in Islamic education, serve as a conceptual reference for curriculum reform and

integrative learning, and provide practical contributions to Islamic educational institutions in building a holistic, monotheistic, and responsive scholarly system capable of addressing contemporary challenges.

METHODS

This study employs a qualitative approach using content analysis. The choice of this method is based on the research objective, which is oriented toward an in-depth examination of Ismail Raji al-Faruqi's epistemological ideas regarding the Islamization of Science and their relevance to Islamic educational reform (Baroud et al., 2025; Engkizar et al., 2024, 2026; Khuza'i et al., 2019; Muslih et al., 2024; Zainuddin et al., 2025). Content analysis is considered appropriate because it allows the researcher to examine texts, identify conceptual patterns, and systematically reconstruct ideas.

The research data sources consist of primary sources namely al-Faruqi's major works, such as the book *The Islamization of Knowledge* and related articles as well as secondary sources, including books, journal articles, and previous studies that discuss al-Faruqi's thought or critiques of the model of the Islamization of Knowledge. Thus, the data used is textual and conceptual in nature, rather than empirical; consequently, it does not involve informants or respondents as in field research. The primary research instrument is a literature analysis sheet designed to record, classify, and categorize information from bibliographic sources. This instrument serves as a tool to structure the data according to the research themes, such as epistemology, methodology, objectives, and the implications for Islamic education.

The data analysis method employed is content analysis using a descriptive-analytical approach. The analysis process consists of three main stages: first, conceptual analysis, which involves identifying the core ideas of al-Faruqi's Islamization of Science, including its fundamental principles and epistemological framework; second, critical analysis, which involves assessing the limitations of implementing these ideas in the context of contemporary Islamic education by comparing theory and practice; third, conceptual reconstruction, which involves formulating a new, more relevant, and implementable framework for the Islamic education system (Al-Faruqi et al., 2021; Amir & Rahman, 2023; Engkizar et al., 2025; Muslih et al., 2024; Okenova et al., 2025; Putri et al., 2025).

To ensure the validity and reliability of the data, this study employs source triangulation that is, comparing information from various primary and secondary sources to ensure that the results of the analysis are more objective and academically sound. Using this method, the study aims to provide a comprehensive overview of the epistemological crisis facing Islamic education and to propose a reconstruction of al-Faruqi's ideas that can be applied to the reform of Islamic education.

RESULT AND DISCUSSION

The Core Concept of the Islamization of Science

The concept of the Islamization of science emerged as an intellectual response to the challenges of modernity and the dominance of Western epistemology in the Islamic world. According to research by (Toisuta et al., 2024), the concept of the Islamization of science essentially emerged as an intellectual response to the challenges of modernity and the dominance of Western thought in Muslim civilization. Its proponents identified a fundamental problem: dualism and dichotomy within the educational and scientific systems specifically, a sharp separation between religious sciences

(*naqliyyah*), considered traditional, and modern or secular sciences (*aqliyyah*), adopted from the West. This dichotomy not only led to the fragmentation of the educational curriculum but also weakened the value orientation and objectives of Islamic scholarship, thereby contributing to intellectual stagnation and the decline of the Muslim community in various fields. Thus, the problems facing Islamic education are structural and philosophical in nature, not merely technical or pedagogical.

The findings of this study reinforce the view that the crisis the movement to Islamize science seeks to address is epistemological in nature that is, it concerns the sources, nature, and orientation of knowledge. Majid & Aljunied, (2023) explain that thinkers such as Ismail Raji al-Faruqi and Syed Muhammad Naquib al-Attas consider modern science to be neither neutral nor value-free. Rather, it emerged from Western civilization, carrying with it secular values, concepts, and paradigms that even tend to be anti-religious or atheistic. Such science is deemed dangerous to the Islamic way of life (*din*), as its very source is severed from spiritual and moral dimensions. Conversely, modern science is understood to have emerged from the context of Western civilization, which carries secular and rationalistic paradigms and, in some aspects, tends to disregard the transcendent dimension. From this perspective, the adoption of Western science without epistemological critique has the potential to erode the spiritual and moral foundations of Islamic education, thereby deepening the crisis of the Muslim community's scholarly identity.

Based on these findings, the Islamization of science is positioned as a strategic effort to reformulate the structure of science so that it aligns with Islamic values. In the study by Khan & Donni, (2024), the primary goal of the Islamization of science is to integrate Islamic principles and values into all fields of science. This integration effort is certainly not a radical rejection; Majid & Aljunied, (2023) explain that the movement to Islamize science is not a total rejection of modern science, but rather an effort to de-Westernize the secular framework of thought and integrate it with Islamic teachings. This interpretation shows that the Islamization of science is dialogical and reconstructive in nature, not confrontational.

The philosophical foundation of this movement is an “epistemological revolution” rooted in the principle of Tawhid (the Oneness of God). According to research by Toisuta et al., (2024), Tawhid is understood not merely as a theological doctrine but as an epistemological foundation. This understanding rejects any contradiction between knowledge derived from reason (*aqliyyah*) and knowledge derived from revelation (*naqliyyah*). Majid & Aljunied, (2023) also note that within the tawhid paradigm, it must be believed that all scientific truth originates from a single source: Allah SWT. Thus, the Islamization of Science must be understood as part of the broader Islamic revivalist movement (Islamic revivalism/renaissance), whose ultimate goal is to restore Tawhid as the foundation of thought.

Al-Faruqi's Concept of the Islamization of Knowledge

The idea of the Islamization of Knowledge, as formulated by Ismail Raji Al-Faruqi, is a monumental intellectual project born out of an in-depth analysis of the condition of the contemporary Muslim community. In his book titled *The Islamization of knowledge*, Al-Faruqi identified that the root of the decline of Islamic civilization which he termed the “malaise of the Ummah” does not lie solely in political, military, or economic factors (Abusulayman, 1989). A study by Muslih et al., (2024) also elaborates on Al-Faruqi's point that all of these are merely symptoms of a more fundamental crisis namely, a crisis of thought and methodology. According to him, the Muslim community finds

itself at the bottom rung of world civilization, suffering defeat, colonization, and alienation because its system of thought has lost its vision and originality.

The crux of this intellectual crisis, as adapted from the ideas of (Abusulayman, 1989), lies in the education system itself. In Chapter II, "The Task," he writes: "The greatest challenge facing the Muslim community in the fifteenth century of the Hijri calendar is resolving the problems of education. There is no hope for a true revival of the Muslim community unless the educational system is reformed and all its weaknesses are corrected. In fact, the system needs to be completely restructured. The dualism that currently characterizes Muslim education which is divided between the Islamic system and the secular system must be completely eliminated. The two systems must be unified and integrated, and the new system that emerges from this must be imbued with the spirit of Islam and function as an integral part of its ideological program" (Zainuddin et al., 2025).

Regarding this quote, research by Istanto et al., (2025) explains that Al-Faruqi sharply criticized the dualism in education in the Muslim world namely, the separation between the traditional religious education system and the modern secular education system. Furthermore, in a study by (Hasbullah & Murad, 2018), Al-Faruqi argued that while the traditional system is capable of preserving Islamic heritage, it is often isolated from the challenges of the modern era, and its methodology is considered rigid. Meanwhile, the secular education system inherited from colonialism actually alienates the Muslim youth from their own heritage, spirit, and religion. This is reinforced in a study Majid & Aljunied, (2023) showing that modern educational institutions in the Muslim world have turned into laboratories where the consciousness of the younger generation is shaped into a caricature of the West.

Returning to his book, Al-Faruqi emphasizes that modern science adopted from the West is neither neutral nor value-free. He writes: "As a result, Muslim scholars and intellectuals seek to satisfy their intellectual needs through Western social sciences, without realizing that these disciplines were constructed by the West in accordance with its own conditions, objectives, and ideological vision. Consequently, these disciplines tend to reflect Western values, concepts, and beliefs that form the foundation for all behavior, activities, and social institutions in the Western world. Although these disciplines may be acceptable and aligned with Western objectives, in reality they often conflict with Islamic values and principles" (Abusulayman, 1989).

From this quote, it can be concluded that intellectual knowledge adopted without proper scrutiny will only distance a Muslim scholar's intellectualism from Islamic principles. Research Zacky & Moniruzzaman, (2024) also reveals that, according to al-Faruqi, modern knowledge adopted from the West is neither neutral nor value-free. These disciplines, particularly in the humanities and social sciences, emerged from Western civilization and inherently reflect secular values, concepts, and worldviews. A study by Majid & Aljunied, (2023) also makes the same point. The study notes that the frameworks, methodologies, and objectives of Western academic disciplines are built upon foundations that often contradict Islamic principles. For example, Western social sciences are frequently grounded in ethnicity or nationalism, which treat the nation as the highest unit of analysis. Fundamentally, this perspective clearly contradicts the principle of Islamic universalism. Accepting this knowledge without a critical stance is tantamount to importing an identity crisis into the Muslim community.

As the epistemological foundation of this reform project, Al-Faruqi establishes the principle of tawhid (the oneness of God) as the first principle

of Islam and of everything Islamic. Quoting from his book, he explains: “The Oneness of God (SWT) is the first principle of Islam and of everything that is Islamic.” Thus, His existence and activities serve as the primary constitutive and regulative principles for all knowledge. Similarly, Islamic knowledge views every object of knowledge as something that leads to a purpose willed by Allah (SWT), or serves another purpose also willed by Him. In this way, the hierarchy of causality in the universe is simultaneously a hierarchy of purposes, at the pinnacle of which stands the divine will, which necessitates the purpose of every creature, every chain of purposes, and the entire hierarchy itself (Abusulayman, 1989).

A study by Shogar, (2020) provides a more comprehensive explanation of Al-Faruqi’s perspective. For him, Tawhid is not merely a theological creed, but a methodological principle that serves as a framework for all knowledge. From this principle, Al-Faruqi derived subsidiary principles that must underpin every academic discipline. These five principles are discussed sequentially in Chapter IV: first principles of Islamic methodology (Abusulayman, 1989). First, the Oneness of God (tauhid): the belief that Allah is the sole source of all truth and knowledge. Second, the Unity of Creation: the world and all it contains are the creation of a single, unified Allah. Third, the unity of truth and knowledge: truth is singular and originates from Allah, whether derived from revelation or reason. Fourth, the unity of life: All aspects of human life must be in accordance with Allah’s will. Fifth, the unity of humanity: Islam views all human beings as equal before God.

It is these principles that, according to Al-Faruqi, must replace Western methodological categories within the structure of science (Majid & Aljunied, 2023). On this basis, Al-Faruqi defines the Islamization of Science not merely as an apologetic act of superimposing verses from the Quran onto Western theories. For him, Islamization is a systematic and rigorous intellectual process that requires redefining data, restructuring arguments and reasoning, evaluating conclusions, and realigning the objectives of each academic discipline to align with the Islamic vision. It is an effort to integrate modern knowledge into the Islamic heritage by eliminating, modifying, reinterpreting, and adapting its components in accordance with the Islamic worldview.

Thus, Al-Faruqi’s concept of the Islamization of knowledge is a call for a radical epistemological reform. It challenges Muslims to stop being passive consumers of knowledge from other civilizations and to begin acting as active and creative producers of knowledge. This project demands hard work, dual mastery, and a clear vision with tawhid as its compass. The goal is not to reject modernity, but rather to conquer it, reshape it, and direct it to serve divine purposes for the benefit of all humanity.

Al-Faruqi’s Model of Islamization

Ismail Raji al-Faruqi’s model of the Islamization of science is an intellectual project aimed at integrating Islamic values and teachings into modern science. Al-Faruqi observed that modern science, which originated in the West, has a secular bias; therefore, Muslims must Islamize it so that it aligns with tawhid (the oneness of God). According to Al-Faruqi, the fundamental solution to this crisis is epistemological in nature namely, restructuring the framework of modern science to align with the Islamic vision (Abusulayman, 1989). Al-Faruqi developed a work plan that was later expanded into 12 practical steps through the International Institute of Islamic Thought (IIIT). These stages are cited from a study by (Madani, 2016).

Phase I: Mastery of Disciplines. This consists of: First, Mastering the Modern Sciences: The first step is to study various modern disciplines in depth.

Muslim scholars are required to gain a deep understanding of the principles, methodologies, and achievements of each discipline. Second, survey of academic disciplines: reviewing and mapping the fields of modern scholarship that have been mastered. Stage II: Mastery of the Islamic Legacy. This consists of, first, Mastering the Islamic Heritage (Anthology): Scholars must study the legacy of Islamic scholarship in depth. Second, Analysis of the Islamic Heritage: The collected heritage is then analyzed in depth to understand the historical contributions of Muslim thinkers to issues within that academic discipline. Phase III: Critical assessment and creative synthesis. First, Determining the relevance of Islam: Connecting Islamic principles with modern academic disciplines. Second, Critical Assessment of Modern Science: Critiquing concepts in modern science that contradict Islam. [Muslih et al., \(2024\)](#) add that this step reveals the underlying secular and Western philosophical foundations.

Third, critical assessment of Islamic heritage: Not only modern science, but Islamic heritage is also critically evaluated. Fourth, Survey of the Muslim Community's Problems: Identifying the main issues faced by the Muslim community. Fifth, survey of humanitarian problems: Examining issues faced by humanity as a whole. Sixth, Creative Analysis and Synthesis: Synthesizing Islamic heritage and modern science to find solutions. According to a study ([Istanto et al., 2025](#)), the goal is to produce a new framework that aligns with the Islamic vision and is relevant to addressing contemporary challenges. Phase IV: Production and dissemination of new knowledge. This consists of: First, Reconstructing academic disciplines: Rewriting university textbooks to align with the Islamic vision. [Istanto et al., \(2025\)](#) add that these books are designed to replace or at least supplement existing standard textbooks. Second, Dissemination of integrated knowledge: Distributing new works that have been Islamized.

Although systematic, this work plan has not been without criticism. Louay Safi, for example, considers this 12-step plan "extremely burdensome and logistically difficult to achieve" ([Madani, 2016](#)). Al-Faruqi is seen as being overly confident that the structure of modern science can be accepted, provided it is reinterpreted through an Islamic lens. This contrasts with Al-Attas, who was more skeptical and emphasized de-Westernization. Some critics argue that Al-Faruqi leaned more toward the assimilation of Western science rather than creating an entirely new scientific framework drawn from Islamic sources ([Muslih, 2023](#)). Sharper criticism came from Ziauddin Sardar, who argued that Al-Faruqi's approach was too rigid, overly text-dependent, and risked isolating Muslims from contemporary scientific developments ([Istanto et al., 2025](#)). In response to various criticisms and internal challenges, the IoK project subsequently underwent a conceptual evolution, marked by a shift from the term "Islamization of knowledge" (*Islamat al-Ma'rifa*) to "integration of knowledge" (*al-Takāmul al-Ma'rifi*). This shift signifies an effort to move from an approach that was at times defensive to one that is more dialogical and synthetic ([Madani, 2016](#)).

Al-Faruqi's twelve-step process for the Islamization of knowledge through IIIT demonstrates that this project was designed as a phased epistemological strategy that integrates mastery of modern science, the Islamic tradition, critical evaluation, and creative synthesis to produce academic disciplines that are practical and relevant to contemporary Islamic education. Below, the author presents a diagram of Al-Faruqi's 12 practical steps through IIIT:

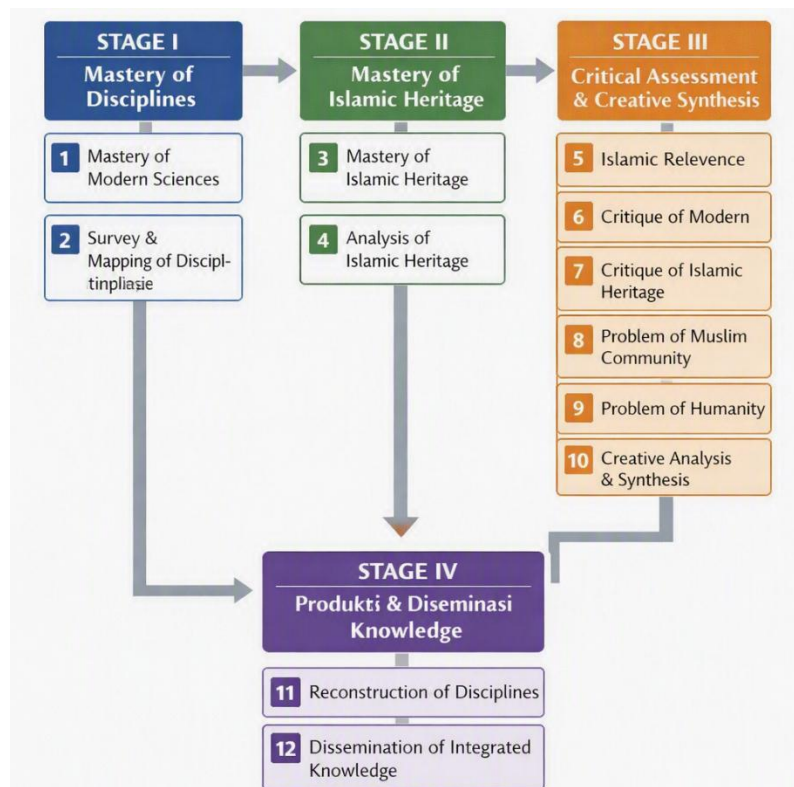


Fig 1. The Process of the Islamization of Knowledge by Ismail Raji Al-Faruqi (IIIT's 12 Practical Steps)

Reformulating Islamization as an Applied Epistemological Framework

Decades after his death, Ismail Raji Al-Faruqi's concept of the Islamization of knowledge remains highly relevant and continues to be a vibrant topic of discourse among Muslim intellectuals (Hasbullah & Murad, 2018). The most tangible evidence of his legacy is demonstrated by the study by Laabdi & Elbittoui, (2024) namely, the existence and development of the International Institute of Islamic Thought (IIIT), which has endured to this day, an institution he founded to realize his vision. The study by Zacky & Moniruzzaman, (2024) also confirms this. Academically, Al-Faruqi's thought continues to serve as a primary reference. In recent years alone, hundreds of scholarly articles have been published that directly discuss or cite his work, proving that his ideas remain a subject of ongoing and compelling scholarly inquiry. The influence of Al-Faruqi's project is particularly evident in the transformation of Islamic higher education institutions, especially in countries such as Indonesia. In a study (Toisuta et al., 2024), the "integration of knowledge" initiative promoted by State Islamic Religious Universities (PTKIN) is a direct response to the dichotomy of knowledge which Al-Faruqi identified as the primary issue. The establishment of science and technology faculties and the development of various integration models at State Islamic Universities (UIN) throughout Indonesia are concrete manifestations of the influence of his ideas, although they are often adapted to the local context of each institution.

Ultimately, the greatest relevance of Al-Faruqi's thought today may lie in his role as a catalyst for the ongoing debate on Islamic epistemology. A study by Zacky & Moniruzzaman, (2024) discusses his project, the Islamization of Knowledge (IOK), which has sparked the emergence of critical counter-intellectual discourses. More recent projects, such as Tariq Ramadan's Radical Reform and Jasser Auda's Maqasid Methodology, have emerged as both critical responses to and alternatives for the IOK framework. This dynamic

demonstrates that while Al-Faruqi's model may not be the final answer, his efforts have successfully laid the groundwork for a critical and ongoing reevaluation of the relationship between Islam and modern science.

Based on a critical analysis of Al-Faruqi's ideas, this study reformulates the Islamization of Knowledge into an applied epistemological framework that can be systematically implemented in the reform of Islamic education. This framework is designed to bridge the gap between philosophical concepts and the practical needs of education. The twelve practical steps for the Islamization of knowledge formulated by Ismail Raji Al-Faruqi through IIIT can be reformulated into an operational and implementable framework for Islamic education, as presented in the following table:

Table 1. Framework for the Applied Reformulation of Al-Faruqi's 12 Steps for the Islamization of Knowledge

No.	Foundations of al-Faruqi's 12 Practical Steps	Form of Applicative Reformulation	Implementation in Islamic Education
1	Mastery of modern sciences	Critical literacy of modern disciplines	Strengthening teachers'/lecturers' competencies in both general and religious sciences
2	Survey and mapping of modern disciplines	Analysis of epistemological structures and assumptions	Curriculum mapping for integration of religious and general sciences
3	Mastery of Islamic scholarly heritage	Revitalization of classical and contemporary Islamic sources	Enrichment of teaching materials based on Islamic <i>turāṡ</i>
4	Critical analysis of Islamic heritage	Contextualization of classical scholars' thought	Development of teaching materials relevant to contemporary challenges
5	Determination of Islamic relevance	Formulation of tawhid principles as the basis of knowledge	Establishment of holistic vision, mission, and objectives of Islamic education
6	Critical assessment of modern sciences	Deconstruction of secular and positivistic biases	Filtering curriculum content conflicting with Islamic values
7	Critical assessment of Islamic heritage	Non-dogmatic critical reading of tradition	Cultivation of critical academic culture and scientific <i>ijtihad</i>
8	Survey of Muslim community problems	Orientation of education toward community needs	Designing curricula responsive to socio-religious issues
9	Survey of universal human problems	Integration of global issues and Islamic values	Islamic education oriented toward humanity and global justice
10	Creative analysis and synthesis	Integration of revelation, reason,	Development of integrative and

		and empirical reality	contextual models	learning
11	Reconstruction of disciplines	Rewriting disciplines based on tawhid	Preparation of integrative education and modules	Islamic textbooks
12	Dissemination of integrated knowledge	Institutionalization of Islamized knowledge	Implementation in educational institutions, research, and Islamic education policy	

This applied framework emphasizes that the Islamization of knowledge does not stop at the normative-philosophical level, but serves as an operational guide for designing the objectives, curriculum, and learning practices of Islamic education.

CONCLUSION

This study affirms that Ismail Raji Al-Faruqi's concept of the Islamization of Knowledge can be reformulated into an epistemological framework that is both applicable and implementable. This reformulation serves as a conceptual foundation for the reform of Islamic education in responding to the contemporary epistemological crisis and strengthening the integration of knowledge, values, and educational praxis. This reformulation provides an epistemological basis for the development of an integrative curriculum, the establishment of holistic educational goals, and the strengthening of learning practices grounded in Islamic values. Thus, the Islamization of Science does not stop at the normative level but becomes a practical guide.

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Author contribution

Azlina: data curation, writing-original draft preparation and editing, conceptualization, methodology, **Abu Anwar:** validation, visualization, supervision, software.

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