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Islamization of Knowledge from the Perspective of Islamic Educational Philosophy

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ABSTRACT

Background: The development of modern science, which tends to be oriented toward secularism, has led to a separation between science and religion within the educational system. This condition has encouraged the emergence of the concept of the Islamization of knowledge as an effort to integrate Islamic values into various scientific disciplines. **Objective:** This study examines the Islamization of knowledge from the perspective of Islamic educational philosophy, including its meaning, historical background, objectives, implementation strategies, and implications for Islamic education. **Method:** This study employed a descriptive qualitative approach using content analysis and a philosophical approach. The data were obtained from various secondary sources, including books, scientific journal articles, previous studies, and relevant Islamic sources. **Results:** The findings indicate that the Islamization of knowledge is an effort to place knowledge on the foundation of tauhid by integrating revelation and reason to reduce the dichotomy between religious and general sciences. The implementation of the Islamization of knowledge is carried out through the integration of Islamic values into the curriculum, the learning process, and student character building. **Conclusion:** The Islamization of knowledge plays an important role in developing holistic, moral, and civilised Islamic education that integrates intellectual, spiritual, and ethical dimensions. **Contribution:** This study contributes to strengthening the discourse on Islamic educational philosophy by integrating an analysis of the concept of the Islamization of knowledge in the modern era.

1. INTRODUCTION

The development of science in the current global era has shown rapid progress, along with technological advancement and the flow of globalisation. Various scientific fields continue to experience changes and innovations that have a significant impact on human life (Saiful, 2023). However, such developments do not always align with Islamic values because most modern sciences have developed within a secular paradigm that separates science from religion. This condition raises concerns about the direction of scientific development, which often neglects moral and spiritual values. As a result, science has become more oriented toward material aspects and rationality without adequately considering ethical and divine dimensions (Supriyono, 2022). Therefore, an approach is needed that integrates scientific knowledge with Islamic values, ensuring that the development of science continues to provide comprehensive benefits for humanity (Setiawan & Sudrajat, 2018).

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From the perspective of Islamic educational philosophy, knowledge is not viewed as value-free (Badri, 2022). Knowledge is closely related to values, morality, and the worldview underlying it. Islamic educational philosophy maintains that the sources of knowledge are derived not only from reason and empirical experience, but also from revelation, which serves as the primary guidance for human life (Bahrudin et al., 2025; Hasib, 2016). Thus, the integration of revelation and reason becomes an essential foundation for the development of knowledge in Islam. Knowledge is directed not only toward fulfilling worldly needs but also toward shaping individuals who are faithful, moral, and socially and environmentally responsible (Rohmaniyyah & Susanti, 2024).

The concept of the Islamization of knowledge emerged as one effort to address these issues. The Islamization of knowledge does not merely mean attaching Islamic labels to scientific disciplines, but rather represents a fundamental process of reconstructing scientific paradigms in accordance with Islamic teachings (Ruchhima, 2019). From this perspective, knowledge is understood as neither neutral but as influenced by the values and worldviews underlying it (Mahmudin et al., 2021). Therefore, knowledge must be directed in line with the principles of tauhid in Islam (Aritonang, 2024). The Islamization of knowledge aims to integrate intellectual, spiritual, and moral dimensions, enabling knowledge to be applied wisely and responsibly for the benefit of humanity.

Historically, the idea of the Islamization of knowledge emerged as a response to the dominance of modern Western science, which tends to be secular in orientation (Firzatullah et al., 2026). The development of modern science often neglects spiritual aspects, resulting in a dichotomy between science and religion within the educational system (Setiawan, 2019). This condition drew criticism from Muslim scholars, who argued that knowledge should not be value-free but rather grounded in Islamic teachings (Setiawan & Sudrajat, 2018). Such criticism reflects the intellectual concern of Muslims regarding the direction of modern scientific development, which is considered increasingly distant from divine and moral values.

In Islam, knowledge holds a highly important position. Knowledge is not only regarded as a means to understand worldly reality, but also as a path to knowing Allah SWT. This is emphasised in the Qur'an, Surah Al-Mujadalah, verse 11, which explains that Allah SWT elevates the ranks of those who possess faith and knowledge. The verse demonstrates that knowledge occupies a noble position in Islam, especially when accompanied by faith. Therefore, knowledge does not merely serve a practical function, but also possesses a strong spiritual dimension. This further confirms that the pursuit of knowledge in Islam is always aimed at drawing closer to Allah SWT.

In addition, the Prophet Muhammad SAW emphasised the importance of seeking knowledge for every Muslim. Seeking knowledge is regarded as an obligation, demonstrating that Islam strongly encourages the advancement of science and knowledge. However, the knowledge referred to is not value-free, but rather knowledge that provides benefits and brings goodness to human life (Suminar et al., 2020). Thus, knowledge in Islam is always associated with public benefit and human welfare. Therefore, the Islamization of knowledge becomes important to ensure that scientific development remains within the framework of Islamic teachings and does not result in moral or social destruction.

Within the context of Islamic education, the Islamization of knowledge plays a highly strategic role (Mudlofir, 2016). Education is not merely about the transfer of knowledge; it also shapes students' character and personality. If the knowledge taught is not aligned with Islamic values, educational objectives cannot be optimally achieved (Saputra, 2021). Therefore, Islamic education needs to integrate cognitive aspects with moral and spiritual values in order to produce generations who are intellectually capable while also possessing noble character (Maulana & Marfu'ah, 2023). The integration of science and religion has become a necessity in modern Islamic education.

Furthermore, the Islamization of knowledge is closely related to efforts to build an advanced and civilised Islamic civilisation (Fakhrurrazi et al., 2023). The progress of a civilisation is not measured solely by technological and economic development, but also by the moral quality of its society (Suyudi, 2020). In this context, knowledge aligned with Islamic values is expected to produce generations that are not only intellectually excellent but also possess strong moral values and a strong sense of social responsibility (Firdaus, 2025). Such generations are expected to face the challenges of globalisation without losing their Islamic identity and to contribute to building a more humane and sustainable civilisation.

Several researchers have conducted previous studies on the Islamization of knowledge. Setiawan & Sudrajat (2018) explained that the Islamization of knowledge is a response to the secularisation of modern Western science. Meanwhile, Aritonang (2024) emphasised the importance of integrating tauhid values into the development of knowledge. Other studies also indicate that the Islamization of knowledge is closely related to character formation and moral strengthening in Islamic education (Fibriani et al., 2020; Firzatullah et al., 2026; Syafawati & Nasiwan, 2022). However, most of these studies still focus on certain conceptual aspects and have not comprehensively discussed the Islamization of knowledge from the perspective of Islamic educational philosophy, particularly re-

garding its meaning, historical background, objectives, implementation strategies, and implications for Islamic education.

The implementation of the Islamization of knowledge continues to face various challenges, including the dominance of Western educational systems, limited understanding of the concept, and differing views among scholars. These conditions indicate that the Islamization of knowledge still requires deeper and more comprehensive studies (Setiawan & Sudrajat, 2018). In addition, concrete efforts from various stakeholders are necessary to implement this concept in education so that the Islamization of knowledge does not remain merely at the theoretical level.

This study aims to examine the Islamization of knowledge from the perspective of Islamic educational philosophy, including its meaning, historical background, objectives, implementation strategies, and implications for Islamic education. The novelty of this study lies in its effort to examine the Islamization of knowledge integratively through the perspective of Islamic educational philosophy, connecting conceptual, historical, implementational, and implicative aspects within a single systematic discussion. Therefore, this study is expected to provide a more comprehensive understanding of the importance of integrating science and religion in shaping knowledge development in the modern era.

2. METHOD

2.1 Research Design

This study employed a descriptive qualitative approach using content analysis and a philosophical approach. The qualitative approach was used because the study focused on gaining an in-depth understanding of the concept of the Islamization of knowledge from the perspective of Islamic educational philosophy, rather than on collecting numerical data. Meanwhile, the philosophical approach was applied to examine the ontological, epistemological, and axiological foundations of the concept of the Islamization of knowledge within Islamic education.

2.2 Data Sources

The data sources in this study were secondary. They obtained from various sources in the scientific literature, including books on Islamic educational philosophy, national and international journal articles, previous studies, and the works of scholars discussing the concept of the Islamization of knowledge, such as Syed Muhammad Naquib Al-Attas and Ismail Raji Al-Faruqi. In addition, this study used Islamic sources, such as the Qur'an and Hadith, relevant to discussions of knowledge and Islamic education.

2.3 Data Collection

Data collection was conducted through a documentation study by identifying, reading, understanding, and classifying various documents and literature related to the concept of the Islamization of knowledge from the perspective of Islamic educational philosophy. All data were selected purposively based on their relevance and credibility to the study's focus.

2.4 Data Analysis

The data were analysed using content analysis across several stages: data reduction, data classification, interpretation, and conclusion drawing. In the data reduction stage, the researcher selected information relevant to the study's focus. Subsequently, the data were categorised into several major themes, such as the meaning of the Islamization of knowledge, historical background, objectives, implementation strategies, and implications for Islamic education. The data were then analysed interpretatively using a philosophical approach to understand the relationship between knowledge and Islamic values from the perspective of Islamic educational philosophy.

2.5 Data Validity

To ensure data validity, this study employed source triangulation by comparing various information obtained from books, scientific journals, and previous studies. This technique was applied to enhance the validity and consistency of the data, thereby enabling the research findings to be academically justified. Through this approach, the study is expected to provide a comprehensive understanding of the concept of the Islamization of knowledge and its relevance to the development of Islamic education in the modern era.

3. RESULT AND DISCUSSION

3.1 Result

Based on the results of a content analysis of various literature on the Islamization of knowledge from the perspective of Islamic educational philosophy, it was found that the concept of the Islamization of knowledge represents an integrative effort to align the development of science with the values of tauhid and Islamic teachings. This concept emerged as a response to the modern-science paradigm, which tends to be secular and separates knowledge from spiritual and moral dimensions. From the perspective of Islamic education, knowledge is not merely an instrument for mastering technology and rationality, but also a means of developing morality, faith, and social responsibility.

The findings reveal that the Islamization of knowledge has several main focuses: restoring knowledge to the values of tauhid, integrating religious and general sciences, developing balanced individuals in both intellectual and spiritual aspects, and building a civilised Islamic civilisation. In addition, this concept emphasises the importance of holistic education so that students are not only academically competent but also possess strong character and moral values.

Table 1. Results of the Analysis of the Concept of the Islamization of Knowledge

No	Aspect of Analysis	Findings
1	Meaning of the Islamization of Knowledge	The Islamization of knowledge is a process of integrating Islamic values into scientific knowledge so that it aligns with the principles of tauhid and Islamic teachings.
2	Historical Background	It emerged as a response to the dominance of secular Western science that separates knowledge from religion.
3	Objectives of the Islamization of Knowledge	To restore knowledge to the values of tauhid, develop balanced individuals, and establish an advanced Islamic civilization.
4	Implementation	Implemented through the integration of Islamic values into curriculum, learning processes, and character development.
5	Educational Implications	Encourages holistic and integrative Islamic education oriented toward moral development.

Historically, the analysis shows that the Islamization of knowledge developed from the ideas of modern Muslim scholars such as Syed Muhammad Naquib Al-Attas and Ismail Raji Al-Faruqi, who criticised the dichotomy of knowledge in modern education. Both scholars emphasised that knowledge should be developed based on an Islamic worldview so that it does not lose its moral and spiritual dimensions. Therefore, the Islamization of knowledge does not aim to reject modern science, but rather to integrate scientific knowledge with Islamic values so that it can be utilised wisely and responsibly.

Furthermore, this study found that implementing the Islamization of knowledge in Islamic education can be carried out through several strategic steps, as outlined in the following table.

Table 2. Steps for the Implementation of the Islamization of Knowledge

No	Implementation Steps	Description
1	Identification of Secular Elements	Identifying scientific concepts or paradigms that are not aligned with Islamic values.
2	Integration of Islamic Values	Incorporating tauhid, ethics, and Islamic moral values into scientific disciplines.
3	Development of an Integrative Curriculum	Integrating religious and general sciences within the educational system.
4	Strengthening the Role of Educators	Enhancing teachers' and lecturers' competencies in implementing the Islamization of knowledge.
5	Character Development	Directing learning toward students' moral and spiritual development.

The findings also indicate that the Islamization of knowledge has significant implications for Islamic education, particularly in curriculum, teaching methods, and educational objectives. In terms of curriculum, the Islamization of knowledge promotes the integration of religious and general sciences, thereby reducing the dichotomy between the two in education. In the learning process, education is not merely focused on the transfer of knowledge but also

emphasises character building and the internalisation of Islamic values in daily life. The implications of the Islamization of knowledge for Islamic education are shown in the following table.

Table 3. Implications of the Islamization of Knowledge for Islamic Education

No	Educational Aspect	Implications
1	Curriculum	Integration of religious and general sciences in learning activities.
2	Teaching Methods	Learning emphasizes moral, spiritual, and character values.
3	Educational Objectives	Developing students who are intellectually capable, faithful, and morally upright.
4	Role of Educators	Teachers serve as educators as well as moral and spiritual mentors.
5	Civilization Development	Education is directed toward building a civilized society based on Islamic values.

The findings indicate that the Islamization of knowledge is highly relevant to the development of Islamic education in the modern era. The integration of scientific knowledge and Islamic values is expected to produce generations that are not only intellectually excellent but also morally aware, spiritually grounded, and socially responsible in responding to the challenges of globalisation and the advancement of modern science.

3.2. Discussion

3.2.1 Meaning of the Islamization of Knowledge

Based on this study's findings, the Islamization of knowledge is a systematic effort to integrate Islamic values into all aspects of scientific knowledge. This concept does not merely involve attaching Islamic labels to certain scientific disciplines, but rather entails rebuilding scientific paradigms to align with Islamic teachings and the values of tauhid. From the perspective of Islamic educational philosophy, knowledge is not viewed as neutral but as influenced by values, culture, and the particular worldviews underlying it (Fariqoini, 2025). Therefore, the Islamization of knowledge aims to restore knowledge to the foundation of tauhid so that the development of science remains connected to faith and morality.

The findings also indicate that the Islamization of knowledge emerged as a response to the development of modern science, which tends to be secular and separates religion from science. Such conditions have caused science to lose its spiritual dimension and become more oriented toward material aspects. In the Islamic perspective, knowledge is not only used to understand worldly realities but also serves as a means of drawing closer to Allah SWT and building a more meaningful life (Lusiana, 2025). This demonstrates that the Islamization of knowledge seeks to create a balance between rational and spiritual aspects in the development of science.
This concept aligns with the words of Allah SWT in QS. Al-Mujadilah verse 11:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا قِيلَ لَكُمۡ تَفَسَّحُواْ فِي ٱلۡمَجَٰلِسِ فَٱفۡسَحُواْ يَفۡسَحِ ٱللَّهُ لَكُمۡۖ وَإِذَا قِيلَ ٱنشُزُواْ فَٱنشُزُواْ يَرۡفَعِ ٱللَّهُ ٱلَّذِينَ ءَامَنُواْ مِنكُمۡ وَٱلَّذِينَ أُوتُواْ ٱلۡعِلۡمَ دَرَجَٰتٖۚ وَٱللَّهُ بِمَا تَعۡمَلُونَ خَبِيرٞ

Meaning: "Allah will raise those who have believed among you and those who were given knowledge by degrees" (QS. Al-Mujadilah: 11).

The verse indicates that knowledge holds a very noble position in Islam. Faith and knowledge are two interconnected elements that cannot be separated. Knowledge without faith may lead to the misuse of knowledge and moral crises, while faith without knowledge may result in backwardness and ignorance (Marlina et al., 2023). Therefore, the Islamization of knowledge is essential for building an educational system capable of integrating intellectual intelligence with students' spiritual and moral development.

Furthermore, the findings of this study indicate that the Islamization of knowledge also serves to guide its use so that it is not misused. The development of modern science and technology is often utilised for purposes that harm humanity, such as environmental exploitation, social inequality, and unethical misuse of technology (Hasbullah, 2025). These conditions demonstrate that scientific development without a moral foundation can produce widespread negative impacts. Through the Islamization of knowledge, science is expected to be utilised wisely, responsibly, and oriented toward human welfare.

In Islamic educational philosophy, knowledge is also viewed as a trust (amanah) that must be used for the common good. The application of knowledge should consider its impact on social life, the environment, and the sustainability of human existence. This approach positions knowledge as a means of balancing worldly progress and

spiritual well-being in the hereafter (Hafid, 2021). The integration of knowledge and Islamic values can also shape individuals who are wiser and possess noble character. Individuals who understand knowledge based on faith will be more careful in their actions and in applying their knowledge for the benefit of society. Thus, the Islamization of knowledge is not merely a theoretical concept but also a solution for building a more just, civilised, and sustainable civilisation (Firman et al., 2023).

3.2.2 Historical Background of the Islamization of Knowledge

The findings of this study indicate that historically, the Islamization of knowledge developed as a response to the dominance of the secular paradigm of modern Western science. Western scientific development emphasises rationality and empiricism but often neglects spiritual and moral aspects. This condition has resulted in a dichotomy between science and religion within the educational system (Firnanda & Husnaini, 2025). Consequently, knowledge has developed without a strong moral foundation, giving rise to various social problems and moral crises in modern life.

In fact, during the golden age of Islamic civilisation, knowledge developed harmoniously with religious values. Muslim scholars were able to integrate rational sciences and revelation, thereby fostering an advanced and civilised civilisation. Figures such as Ibn Sina and Al-Farabi demonstrated that science and religion can coexist in balance and complement one another (Arzaki et al., 2025). Knowledge was not only used to understand the universe but also served to strengthen faith in Allah SWT. This demonstrates that within the Islamic tradition, knowledge possesses strong spiritual and moral dimensions.

The influence of Western secularism later shifted the paradigm of knowledge by separating religion from science. This situation encouraged modern Muslim thinkers, such as Syed Muhammad Naquib Al-Attas and Ismail Raji Al-Faruqi, to develop the concept of the Islamization of knowledge as a solution to the dichotomy between science and religion. They emphasised that knowledge must be constructed based on an Islamic worldview so that it does not lose its direction and purpose. The Islamization of knowledge does not aim to reject modern science, but rather to integrate scientific knowledge with Islamic values so that scientific development continues to consider moral and spiritual dimensions (Zahra et al., 2025).

In addition, the findings also reveal that the Islamization of knowledge is closely related to efforts to revive the intellectual development of Muslims amid the challenges of globalisation and modernisation. Muslims are not only required to master scientific knowledge, but also to develop knowledge grounded in Islamic teachings. Thus, Muslims are expected not only to become consumers of Western knowledge but also producers of knowledge oriented toward human welfare (Hafid, 2021).

The Islamization of knowledge also contributes to developing a more holistic and integrative educational system. Education is not only focused on cognitive aspects, but also includes the development of students' character, morality, and spirituality. This is particularly important in addressing global challenges such as moral crises, social injustice, and environmental degradation, which are becoming increasingly complex (Aini et al., 2025). Therefore, the Islamization of knowledge serves as one of the strategic approaches for reconstructing the identity of Islamic education in the modern era.

3.2.3 Objectives of the Islamization of Knowledge

Based on the findings of this study, the Islamization of knowledge primarily aims to comprehensively integrate scientific knowledge with Islamic values. One of the main objectives of the Islamization of knowledge is to restore knowledge to the values of tauhid so that all scientific activities are understood as part of worship to Allah SWT. From this perspective, knowledge does not merely function for worldly interests, but also possesses spiritual and moral dimensions (Wahyuni et al., 2024).

Strengthening the values of tauhid in scientific development functions to prevent people from viewing knowledge as value-free. In the concept of the Islamization of knowledge, science is understood as something always connected to the values underlying it; therefore, it must be directed to align with Islamic teachings. Thus, knowledge serves not only as a means of understanding reality, but also as a medium for instilling the values of truth and goodness (Alfarizi, 2022). This is important to ensure that the development of knowledge does not lead to moral crises and deviations from its true purpose, but instead remains oriented toward human welfare.

Furthermore, the Islamization of knowledge aims to develop individuals who are balanced in intellectual, spiritual, and moral aspects. Education should not merely focus on intellectual intelligence, but also on the development of students' character and morality. Such balance is essential to prevent the misuse of knowledge and to

ensure that it continues to provide benefits for human life. Therefore, Islamic education needs to develop learning systems capable of integrating academic aspects with students' moral and spiritual development.

The Islamization of knowledge also aims to establish an advanced and civilized Islamic civilization. This is in line with the word of Allah SWT in QS. Adz-Dzariyat verse 56:

وَمَا خَلَقْتُ الْجِنَّ وَالْاِنْسَ اِلَّا لِيَعْبُدُوْنِ

Meaning: "And I did not create the jinn and mankind except to worship Me."

The verse indicates that all human activities, including the development of knowledge, must be oriented toward the worship of Allah SWT. Thus, scientific advancement should not only be measured by material and technological achievements, but also by the moral and spiritual quality of society. Therefore, the Islamization of knowledge serves as an important foundation for establishing a civilisation capable of balancing worldly progress with the goals of the hereafter (Wahyuni et al., 2024).

3.2.4 Steps in the Islamization of Knowledge

The findings of this study indicate that implementing the Islamization of knowledge can be achieved through several strategic steps. The first step is to identify secular elements in modern scientific knowledge that are inconsistent with Islamic values. This identification process is important so that Islamic education can filter out concepts that contradict Islamic teachings without rejecting modern science as a whole (Hafid, 2021).

The next step is integrating Islamic values into every scientific discipline, both in theoretical aspects and in learning practices. This integration includes incorporating the concepts of tauhid, Islamic ethics, and the Islamic worldview into the educational process (Fatma et al., 2023). Thus, learning does not focus solely on the transfer of knowledge but also on the internalisation of moral and spiritual values among students.

Furthermore, the development of an integrative curriculum is an important part of implementing the Islamization of knowledge. The curriculum needs to be designed holistically to avoid the separation between religious and general sciences. Curriculum integration aims to establish an educational system capable of comprehensively developing students' potential, both intellectually and morally (Zahroh & Iksal, 2024). In addition, improving the quality of educators is also essential because teachers and lecturers play a strategic role in effectively implementing the concept of the Islamization of knowledge (Azhari, 2024).

The implementation of the Islamization of knowledge also requires support from various stakeholders, including educational institutions, governments, and communities, to ensure the optimal and sustainable integration of science and Islamic values. Through such synergy, Islamic education is expected to produce generations who are intellectually excellent and possess strong moral and spiritual integrity in facing the challenges of modern development.

3.2.5 Implications of the Islamization of Knowledge for Islamic Education

The findings of this study indicate that the Islamization of knowledge has significant implications for the development of Islamic education, particularly in terms of curriculum, teaching methods, and educational objectives. In the curriculum, the Islamization of knowledge encourages the integration of religious and general sciences to reduce the dichotomy of knowledge within the educational system (Rusnawati et al., 2025). Such integration is important so that students develop a more comprehensive understanding of knowledge and do not separate academic aspects from spiritual values.

In terms of teaching methods, the Islamization of knowledge emphasises the importance of value-based learning that is not only oriented toward the transfer of knowledge but also toward the development of students' character and morality. Students are encouraged to understand knowledge while simultaneously practising Islamic values in their daily lives (Sehu et al., 2025). Therefore, Islamic education can produce generations who are not only intellectually capable but also possess strong moral character and social responsibility.

Meanwhile, regarding educational objectives, the Islamization of knowledge emphasises that Islamic education should aim to develop individuals who are faithful, pious, and morally upright. Education should not focus solely on academic achievement but also on shaping individuals who can use knowledge wisely and responsibly (Darwis et al., 2025). Therefore, the Islamization of knowledge is an important approach for strengthening the relevance of Islamic education amid the advancement of modern science and technology.

Thus, the integration of scientific knowledge and Islamic values is expected to produce generations who are intellectually excellent, possess noble character, and are capable of facing the challenges of globalisation without losing their Islamic identity and values.

4. IMPLICATIONS AND CONTRIBUTIONS

4.1 Research Imlications

This study implies that the development of Islamic education in the modern era requires an approach that integrates scientific knowledge with Islamic values in a balanced manner. Islamic education should be directed not only toward intellectual achievement but also toward strengthening students' moral and spiritual development and character, so that they can face the challenges of globalisation and technological advancement wisely. Therefore, Islamic educational institutions are required to establish a more holistic educational system by strengthening integrative curricula, fostering value-based learning, and developing an academic culture aligned with the principles of tauhid and the objectives of Islamic education.

4.2 Research Contributions

This study provides a theoretical contribution to the development of Islamic educational philosophy, particularly regarding the concept of the Islamization of knowledge as an integrative paradigm between science, religion, and human values. In addition, this study also offers practical contributions to the development of Islamic education through strengthening the concept of holistic, integrative, and tauhid-based education. The findings of this study are expected to serve as a reference for academics, educators, and educational institutions in designing curricula, learning processes, and academic cultures that integrate modern scientific knowledge with Islamic values in a relevant and sustainable manner.

5. LIMITATIONS AND DIRECTIONS FOR FUTURE RESEARCH DIRECTIONS

5.1 Limitations of the Study

This study has several limitations. First, the study employed only a qualitative approach based on literature review; therefore, the findings remain conceptual and are not yet supported by empirical data on the implementation of the Islamization of knowledge in Islamic educational institutions. Second, the scope of the study was limited to the general perspective of Islamic educational philosophy and did not specifically examine the implementation of the Islamization of knowledge in particular disciplines or educational levels. Third, the data sources were limited to the literature and the ideas of several major scholars on the Islamization of knowledge, so other perspectives may not have been fully accommodated.

5.2 Recommendations for Further Research Directions

Future studies are recommended to develop empirical research regarding the implementation of the Islamization of knowledge in educational practices at schools, madrasahs, and Islamic higher education institutions. In addition, future research may focus on integrating Islamic values into specific disciplines, such as science, technology, or the social sciences, to develop more applicable and context-specific implementation models. Further studies should also explore the influence of the Islamization of knowledge on character development, academic ethics, and students' readiness to face the challenges of technological advancement and the modern digital era.

6. CONCLUSION

Based on the discussion presented above, it can be concluded that the Islamization of knowledge is an important effort to integrate Islamic values into various scientific disciplines. The Islamization of knowledge is not only about transforming the concept of knowledge but also about shaping perspectives on knowledge so they align with Islamic teachings. Historically, this concept emerged as a response to the dominance of secular Western science, which separates knowledge from religion.

The Islamization of knowledge primarily aims to restore knowledge to the values of tauhid, to develop individuals who are balanced in their intellectual, spiritual, and moral aspects, and to establish an advanced Islamic civilisation. In its implementation, the Islamization of knowledge can be carried out through various strategies, such as identifying secular elements in science, integrating Islamic values, developing integrative curricula, and improving the quality of educators. This indicates that the Islamization of knowledge is not merely a theoretical concept but can also be practically implemented within the educational system.

Furthermore, the Islamization of knowledge has significant implications for Islamic education, particularly in terms of curriculum, teaching methods, and educational objectives. By integrating scientific knowledge and Islamic values, Islamic education is expected to produce generations who are not only intellectually excellent but also

possess strong faith and noble character. Therefore, the Islamization of knowledge represents one of the strategic approaches for addressing educational challenges in the modern era.

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Author Contribution Statement

All authors discussed the results, contributed to the final manuscript, and approved the final version for publication. Finta Nadya Miftah: Conceptualization, Design; Writing - Original Draft. Makhoraja Maulida: Methodology, Formal Analysis, Data curation. Putri Dzakira Br Pakpahan: Conceptualization, Writing - Review & Editing. Muhammad Syafullah: Conceptualization, Writing - Review & Editing

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Conflict of Interest Statement

The authors declare that they have no known competing financial interests or personal relationships that could have appeared to influence the work reported in this paper.

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