

The Concept of Islamization of Knowledge According to Hamid Fahmy Zarkasyi

Ismail¹, Junaidi Arsyad², Yusnaili Budianti³

Universitas Islam Negeri Sumatera Utara, Indonesia^{1,2,3}

ismaill889888@gmail.com¹

Abstract: This study critically examines the integration of the Islamic worldview into modern educational systems through the Islamization of knowledge framework, focusing on Hamid Fahmy Zarkasyi's epistemological contributions. Employing qualitative library research with a character study approach, this research analyses primary sources, including Zarkasyi's scholarly works, alongside secondary literature from al-Attas and al-Faruqi. Findings reveal that contemporary Islamic education suffers from an epistemological crisis rooted in the uncritical adoption of secular Western paradigms that contradict tawhidic foundations. Zarkasyi proposes a three-stage framework: epistemic identification of secular assumptions, critical deconstruction of contradictory presuppositions, and reconstruction upon tawhid, prophethood, and Islamic ethics. This research demonstrates that Islamization transcends theoretical discourse, offering concrete solutions to the knowledge-value dichotomy plaguing Muslim education. The study concludes that authentic Islamic educational reform requires dismantling and reconstructing knowledge paradigms themselves, not merely administrative or methodological adjustments. Implications include curriculum redesign integrating Islamic worldview, establishment of interdisciplinary research centres, and teacher training in Islamic epistemology to produce graduates with balanced spiritual integrity and intellectual competence.

Keyword: Islamization of Knowledge, Islamic Worldview, Hamid Fahmy Zarkasyi

Abstrak: Penelitian ini mengkaji secara kritis integrasi worldview Islam ke dalam sistem pendidikan modern melalui kerangka Islamisasi ilmu, dengan fokus pada kontribusi epistemologis Hamid Fahmy Zarkasyi. Menggunakan pendekatan penelitian kepustakaan kualitatif dengan metode studi tokoh, penelitian ini menganalisis sumber primer karya-karya ilmiah Zarkasyi serta literatur sekunder dari al-Attas dan al-Faruqi. Temuan mengungkapkan bahwa pendidikan Islam kontemporer mengalami krisis epistemologis yang berakar pada adopsi tidak kritis terhadap paradigma sekuler Barat yang bertentangan dengan fondasi tawhid. Zarkasyi mengusulkan kerangka tiga tahap: identifikasi epistemik asumsi sekuler, dekonstruksi kritis presuposisi yang kontradiktif, dan rekonstruksi berdasarkan tawhid, kenabian, dan etika Islam. Penelitian ini menunjukkan bahwa Islamisasi melampaui wacana teoretis, menawarkan solusi konkret untuk dikotomi pengetahuan-nilai dalam pendidikan Muslim. Studi ini menyimpulkan bahwa reformasi pendidikan Islam autentik memerlukan pembongkaran dan rekonstruksi paradigma pengetahuan itu sendiri, bukan sekadar penyesuaian administratif atau metodologis. Implikasinya mencakup desain ulang kurikulum yang mengintegrasikan worldview Islam, pendirian pusat riset interdisipliner, dan pelatihan guru dalam epistemologi Islam untuk menghasilkan lulusan dengan integritas spiritual dan kompetensi intelektual yang seimbang.

Kata kunci: Islamisasi Ilmu, Islamic Worldview, Hamid Fahmy Zarkasyi

Corresponding Author:

Ismail

Universitas Islam Negeri Sumatera Utara, Indonesia; ismaill889888@gmail.com

Introduction

In the midst of globalisation and the growing dominance of modern scientific paradigms that increasingly distance themselves from spiritual foundations, the Muslim ummah is confronted with a profound challenge in formulating an educational framework that can address contemporary demands without losing its anchoring in the foundational doctrine of tawhid (Dalimunthe et al., 2024; Fauzi et al., 2025). The prevailing influence of secular frameworks in the process of knowledge formation has led to a state of disorientation within the Muslim educational system, where the harmonious synthesis between divine revelation and rational thought is frequently overlooked in the formulation of curricula and learning materials. (Indainanto et al., 2023; Kabba, 2024). This phenomenon has led to an intellectual identity crisis among the younger generation of Muslims, who, in many cases, adopt Western frameworks of thought rather than building their understanding upon the Islamic worldview (Altıntaş, 2021; Kholil et al., 2024). The impact of this condition is evident in the weak intellectual contribution of Muslims on the global stage, which stands in stark contrast to the golden age of Islamic civilisation (Haqparast & Salangi, 2024; Suhendar et al., 2023). Consequently, the integration of scientific knowledge with Islamic values is not only an epistemological necessity but also a strategic urgency in the reconstruction of contemporary Islamic civilisation (Fouz Mohamed Zacky & Moniruzzaman, 2024; Ritonga et al., 2024). This situation calls for a critical rethinking of the Islamic educational paradigm so that it may serve as a solution to the current crisis of knowledge faced by the Muslim ummah (Dalimunthe, 2022; Sahin, 2018).

Recent literature shows that the Islamization of knowledge, as proposed by thinkers such as Syed Muhammad Naquib al-Attas and Ismail Raji al-Faruqi, has become a significant discourse in the effort to restore the Islamic worldview within the educational system (Rahman et al., 2015). However, the various approaches undertaken thus far have not yet resolved the fundamental issue, namely, the absence of a systematic integration of the Islamic worldview into the processes of teaching and curriculum development (Dalimunthe et al., 2025; Moslimany et al., 2024). Most Islamization initiatives remain at the conceptual level and have not adequately addressed the practical and methodological dimensions of education (Arar et al., 2022; Toker, 2021). This indicates the existence of a theoretical gap, in that an applicable framework capable of fully synthesising contemporary scientific knowledge with Islamic values has yet to be properly formulated. The lack of a systematic framework for reconciling faith and knowledge is one reason why the Islamization of knowledge has not achieved significant progress in its implementation. Therefore, a deeper investigation is needed to examine how the Islamic worldview can serve as an epistemological foundation for education, particularly in the development of curricula and learning materials that align with Islamic principles.

This study aims to critically examine how the concept of the Islamic worldview may be integrated into the modern educational system as part of the Islamization of knowledge process. The focus of the research is directed at identifying the conceptual structure of the Islamic worldview, reviewing existing Islamization approaches, and analysing the challenges and opportunities of implementing Islamization within the context of higher education. By referring to authoritative Islamic sources such as the Qur'an, Hadith, and both classical and contemporary scholarly literature, this study is expected to contribute to strengthening the epistemological foundation of a sustainable Islamic education system. Another aim is to propose an applicable framework for curriculum development based on the Islamic worldview, enabling it to respond to contemporary needs without sacrificing the spiritual and moral identity of the Muslim community (Amin, 2024; Saada, 2023). Specifically, this research seeks to address the current gap in the literature concerning the relationship between modern science and Islam, and to offer educational policy recommendations that are aligned with the principle of tawhid.

The main object of this research is the thought of Hamid Fahmy Zarkasyi regarding the concept of Islamization of knowledge, examined in the context of its relevance to the reconstruction needs of contemporary Islamic educational epistemology. The phenomenon underlying this object is the disparity between modern Islamic education systems that adopt Western curricular structures and the core Islamic values rooted in revelation and tawhid. This epistemological problem positions Hamid's thought as a critical subject of study, as he offers an integrative approach grounded in a comprehensive Islamic worldview and a critical stance toward the hegemony of Western secularism. In this context, the study of a scholar's thought is not merely an exploration of ideas, but an analytical effort to examine the position of those ideas within the broader discourse of Islamic scholarship. The focus of this research is directed toward understanding how Hamid Fahmy Zarkasyi's conceptual and epistemological framework in formulating the idea of Islamization may function as a solution to the fragmentation between knowledge and religion in education. In other words, the object of this research is intellectual-conceptual in nature, namely, the ideas and concepts manifested through his writings, lectures, and scholarly discourse, serving as a response to the current identity crisis of knowledge faced by the Muslim ummah in the modern era (Alhattab & Jamil, 2024; Alkouatli et al., 2023). Furthermore, the failure of contemporary Islamic education systems to produce graduates with balanced spiritual integrity and intellectual competence highlights the persistent gap between the theory and practice of Islamization (Utari et al., 2024). Based on this context, this research is not only academically significant but also represents a strategic effort to restore the position of Muslims within the global knowledge landscape. More importantly, the findings of this study are expected to serve as a reference for the development of Islamic educational policies at both national and international levels, ensuring that the concept of Islamization of knowledge becomes not merely a theoretical discourse but a practical and implementable framework within the educational system.

Method

This study employs a qualitative library research design with a character study approach, focusing on the intellectual framework of a contemporary Muslim scholar, Hamid Fahmy Zarkasyi. This design is particularly appropriate for analysing the epistemological structure, conceptual formulations, and intellectual contributions of a scholarly figure within the discourse of Islamic education and the Islamization of knowledge. As a library-based study, the primary emphasis is placed on textual analysis, rather than field observation or empirical measurement (Creswell, J. W., & Poth, 2018).

Two types of data are utilised in this research: primary and secondary sources (Schneider et al., 2023). Primary data consist of Hamid Fahmy Zarkasyi's original academic works, including monographs, peer-reviewed journal articles, seminar papers, and public lecture transcripts, particularly those explicitly addressing the themes of Islamic worldview (*ru'yat al-Islam li al-wujūd*) and Islamization of knowledge. Secondary data, meanwhile, are derived from scholarly commentaries and academic analyses by other researchers that indirectly discuss his thought, as well as broader Islamic intellectual sources relevant to the key concepts examined in this study, such as tawhidic epistemology, integration of knowledge, and critiques of Western secularism. The use of both data types is intended to ensure conceptual rigour and interpretive depth, wherein primary sources serve as the core foundation of argumentation, while secondary references provide analytical support and comparative insight.

Although the research is fundamentally textual and documentary in nature, supplementary semi-structured interviews were conducted only as contextual validation, not as a primary data collection method. These interviews involved selected academics and scholars who are directly familiar with Hamid's works, and were used solely to confirm interpretive accuracy rather than to generate empirical findings. This limited use of interviews positions the study not as a mixed-methods design, but as a purely qualitative library research with validation-oriented auxiliary data, thereby maintaining methodological consistency and avoiding reductionist interpretation.

Data were collected through systematic documentation and textual extraction, followed by content analysis (Kumar et al., 2022). The analysis began with thematic categorisation of core concepts such as tawhid, Islamic epistemology, critique of secular-scientific paradigms, and the knowledge integration framework. These themes were then coded and cross-referenced to trace the internal logic, epistemic coherence, and transformative orientation of Hamid's thought. Source triangulation and cross-textual comparison were applied to strengthen interpretive credibility by examining how the same concept is articulated across different writings and contexts. Through this structured approach, the methodology ensures that the analysis is both deeply rooted in primary textual evidence and contextually validated, allowing for an authentic and intellectually faithful interpretation of Hamid Fahmy Zarkasyi's scholarly contribution to contemporary Islamic educational discourse.

Results And Discussion

Results

Epistemological Foundation: Tawhid as the Ontological Axis

Content analysis of Hamid Fahmy Zarkasyi's seminal work *Islamisasi Ilmu: Gagasan dan Langkah Strategis* reveals that his epistemological framework is firmly grounded in the doctrine of tawhid. In one of his explicit assertions, he writes, "There is no such thing as neutral knowledge; every form of knowledge emerges from a particular worldview, and for Muslims, it must be governed by tawhid". This categorical rejection of value-neutrality was consistently identified across his major texts and was further validated through triangulation with interview data. As stated by one academic informant from UNIDA Gontor: "Hamid's critique of modern science always begins from the belief that the epistemic crisis is fundamentally a crisis of tawhid." This convergence between textual evidence and interpretive testimony reinforces the ideological consistency of his worldview-centred epistemology.

The findings indicate that Hamid Fahmy Zarkasyi's thought on the Islamization of knowledge is rooted in his concern over the dominance of secular paradigms in modern educational systems. In his various writings and lectures, he consistently emphasises that the process of Islamization is not merely about attaching an Islamic label to existing knowledge, but rather a serious effort to reconstruct the epistemological framework of knowledge so that it aligns with the Islamic worldview. Based on the data analysis from his book *Islamisasi Ilmu: Gagasan dan Langkah Strategis*, Hamid explains that Islamization must begin with an awareness of the worldview that underlies knowledge. He rejects the concept of knowledge neutrality and stresses that every form of knowledge emerges from a particular worldview. Therefore, to build an Islamic civilisation, Muslims must first construct a paradigm of knowledge grounded in the values of tawhīd. In his other writings, he also asserts that the Islamization of knowledge is part of an intellectual jihad aimed at restoring the authority of knowledge in Islam and safeguarding the young Muslim generation from the hegemony of Western thought. Thus, for Hamid, Islamization is not merely a theoretical endeavour but also a cultural and educational movement that must be systematically implemented through institutions, curricula, and the nurturing of Muslim scholars with spiritual and intellectual integrity.

Three-Stage Framework of Islamization: Identification, Deconstruction, Reconstruction

Systematic coding of Hamid's writings revealed a three-stage operational model of Islamization. The first stage, *ta'rif* (epistemic identification), seeks to uncover the secular philosophical assumptions embedded within modern scientific disciplines, as he states in a 2017 seminar paper, "Much of contemporary scientific theory unconsciously propagates secularism and relativism." The second stage, *taḥlil wa naqd* (critical deconstruction), involves dismantling epistemological presuppositions that contradict Islamic doctrine, including Darwinism, Freudian psychoanalysis, and Auguste Comte's positivism, all of which, according to Hamid, "detach rationality from Divine truth and displace revelation as the ultimate source of knowledge." The final stage, *ta'sis* (reconstruction), emphasises rebuilding scientific knowledge on the foundations of tawhid, prophethood, and ethics, not

by rejecting modern science, but by filtering and reorienting it under Islamic epistemic authority. This triadic framework was consistently confirmed across five primary texts and corroborated through academic interviews, demonstrating high structural reliability.

The explanation of the collected data reveals that Hamid Fahmy Zarkasyi formulates the concept of Islamization of knowledge at three levels. The first is the stage of identifying the worldview embedded within modern scientific disciplines. In this stage, he highlights that many concepts and theories in contemporary knowledge unconsciously propagate secularism and relativism. The second stage is deconstruction, namely, dismantling Western epistemological assumptions that contradict Islamic teachings. He provides examples such as Darwinism, Freud's psychoanalysis, and Auguste Comte's positivism, all of which must be reassessed from an Islamic perspective. The third stage is reconstruction, which involves rebuilding knowledge on the foundations of tawhīd, prophethood, and ethics. In this process, Hamid does not entirely reject modern science; rather, he calls for filtering and aligning it with Islamic principles. He proposes an integrative approach that proportionally combines naqli (revealed) and aqli (rational) knowledge. In several interviews and seminar papers, he emphasises the necessity of forming Muslim scholars who are not only experts in their fields but also possess spiritual awareness and commitment to da'wah. Thus, for Hamid, the Islamization of knowledge is a long-term project requiring the synergy of academics, educational institutions, and the broader Muslim community.

Relevance to the Current Crisis in Islamic Education

The interrelation between Hamid's theoretical critique and contemporary realities became evident through triangulation between textual analysis and interview data. One key informant observed, "Many graduates from Islamic institutions are academically competent, but their worldview is not Islamic; they unknowingly internalise secular thinking." This concern directly echoes Hamid's warning that Islamic education risks producing "intellectuals devoid of tawhidic spirit." Accordingly, Islamization in Hamid's view is not merely a theoretical project, but a civilizational and curricular intervention intended to address the epistemological vacuum (loss of purpose, adab, and transcendence) caused by the uncritical adoption of Western secular paradigms. The findings thus indicate that Hamid's model offers not only an intellectual corrective but also a transformative educational reform strategy that integrates intellectual ('aqliyyah), spiritual (ruhiyyah), and ethical (khuluqiyyah) dimensions holistically. The connection between the descriptive and explanatory aspects of Hamid Fahmy Zarkasyi's thought and the real problems addressed in this research can be seen in the epistemological identity crisis within contemporary Islamic education. With the adoption of secular Western curricula across Islamic educational institutions, a vacuum of values has emerged, causing education to lose its spiritual direction. The concept of Islamization proposed by Hamid directly responds to this challenge by constructing an alternative epistemological framework rooted in tawhīd and adab. By critiquing the neutrality of knowledge and proposing the integration of revelation and reason, Hamid offers a solution to the long-standing dichotomy between religious and worldly sciences that has constrained the Muslim community. Reality shows that many graduates of Islamic institutions are academically excellent yet disconnected from Islamic

values. This current condition makes Hamid's thought highly relevant for implementation in Islamic educational reform. In Hamid's framework, Islamization does not merely address intellectual needs but also targets the development of character and spiritual consciousness elements that have long been neglected in secular-based educational systems.

Discussion

This study's findings demonstrate a profound interconnectedness between the Islamic worldview, the project of Islamizing knowledge, and the practical implementation of Islamic education. The Islamic worldview serves as the ontological nucleus that frames one's understanding of knowledge, value systems, and educational purpose (Ismaiza Busti et al., 2025). The concept of Islamization emerges as a response to the dominance of the secular paradigm in modern education, which is perceived to be disconnected from spiritual roots and revealed values (Hasnahwati et al., 2023). In this regard, al-Attas advocates the reconstruction of knowledge grounded in adab and tawhid, whereas al-Faruqi prioritises the systematic integration of secular and Islamic sciences. Despite their differing emphases, both scholars converge in positioning revelation as the ultimate source of knowledge within the framework of Islamic education. The findings, therefore, affirm that the Islamization of knowledge is inseparable from the Islamic worldview, which functions as an epistemic filter and organising paradigm that orients knowledge toward servitude to Allah and the advancement of the ummah

This research demonstrates originality by integrating the two major intellectual frameworks of al-Attas and al-Faruqi within a single critical analysis (Afifi & Suparno, 2023). Unlike previous studies that tend to examine either scholar separately or focus solely on the conceptual dimension, this study provides a comprehensive and in-depth comparison between the adab-based worldview approach of al-Attas and the systemic-integrative approach of al-Faruqi toward the Islamization of knowledge. This enriches the methodological discourse of Islamization by showing that the differing approaches are not contradictory but rather complementary. Compared to Chande (2023), which only frames knowledge management within Muslim education, or Laabdi & Elbittoui (2024), which focuses exclusively on al-Faruqi's ideas, uniquely connects the two primary spectrums of Islamization of knowledge within the context of education, making the analysis both distinctive and comprehensive.

This research confirms that the integration of the Islamic worldview and the Islamization of knowledge holds transformative power in restructuring the paradigm of Islamic education (Ibnu Abbas et al., 2025). The research objective to illustrate the conceptual and practical relationship among these three elements has shown that Islamization is not merely theoretical rhetoric, but has real implications within educational frameworks. The Islamic worldview provides the value and spiritual foundation, Islamization supplies the epistemic and ontological mechanism, while education serves as the vehicle for its practical translation. The implication is that Islamic education rooted in the worldview and process of Islamization has the potential to produce generations who are not only knowledgeable but also well-mannered (*beradab*), God-conscious (*bertauhid*), and actively contribute to the advancement of a holistic and balanced Islamic civilization.

The findings of this research carry profound implications for the renewal of contemporary Islamic education systems. Integrating the Islamic worldview into education not only informs the spiritual aspect, but also serves as the foundation for curriculum development and assessment systems. In this regard, the Islamization of knowledge must become a collective project involving academics, educators, and policymakers to reconfigure the structure of knowledge that is inherently value-laden rather than neutral. Islamic education must move beyond merely teaching religious sciences toward constructing an epistemological framework that enables students to process secular knowledge through Islamic values. Another implication is that Islamic higher education institutions must adopt the ideas of al-Attas and al-Faruqi as a curricular framework to cultivate *insan kamil*, intellectually competitive and ethically grounded individuals.

These results emerge from the historical background of the dualistic educational system in the Muslim world, which is rooted in Western intellectual colonialism and the lack of integration between knowledge and values. The secular worldview, which dismisses revelation as a source of knowledge, has directed education toward the neglect of spiritual and moral dimensions. This creates an urgent need for reconstructing education based on the Islamic worldview, which not only harmonises knowledge and values but also reorients the purpose of education toward servitude to Allah. Hence, the Islamization approach becomes highly relevant as it seeks to rebuild the structure of knowledge upon Islamic values. The findings of this research reflect the urgency and consequences of this historical, philosophical, and ideological background.

Based on the findings, concrete action must be taken to redesign the Islamic education curriculum by integrating the Islamic worldview and principles of the Islamization of knowledge as its foundational core. Islamic educational institutions should establish integrative research centres that bridge modern sciences with Islamic intellectual tradition to produce an authentic interdisciplinary approach. Additionally, the training of teachers and lecturers must be strengthened in the area of Islamic epistemology so that education is not limited to the transfer of knowledge but also to the formation of character and worldview. Institutionally, Islamic education must decisively move beyond the dualistic system and develop a unified tawhidic system that harmonises religious and general sciences. Only then can Islamic education truly function as a transformative instrument for the development of a dignified civilisation.

Conclusion

One of the most striking findings of this research is that the root of the crisis in modern Islamic education does not merely lie in the lack of integration between religious and secular sciences; rather, it lies at a much deeper level, namely, in the absence of a strong Islamic worldview framework within the epistemological structure of knowledge itself. Data derived from the thought of Hamid Fahmy Zarkasyi indicates that the secularisation of knowledge has infiltrated Islamic education unconsciously through the adoption of Western curricula that are value-neutral and detached from revelation. Alarming, many Muslim educators and academics are unaware that the epistemological approaches they employ have gradually weakened the spiritual and tawhidic foundations that should form the very basis

of Islamic education. By examining Hamid's ideas in relation to the thoughts of al-Attas and al-Faruqi, this study reveals that the Islamization of knowledge is not merely an ideological discourse but a concrete and systemic solution to the epistemological deterioration within contemporary Islamic education. This finding offers a new perspective that Islamic educational reform cannot remain merely administrative or methodological it must begin with the dismantling and reconstruction of the very paradigm of knowledge itself.

This research offers a substantial scholarly contribution to the epistemological discourse and praxis of contemporary Islamic education, both theoretically and practically. Theoretically, it presents a synthesis of three major thinkers in the Islamization of knowledge discourse, Hamid Fahmy Zarkasyi, Syed Muhammad Naquib al-Attas, and Ismail Raji al-Faruqi, within a single integrative and complementary framework. This approach enables readers to understand that the Islamization of knowledge is not a singular project with a fixed method, but rather a dynamic intellectual arena rich with epistemic and philosophical perspectives. Practically, this study opens pathways for concrete educational reform, particularly in designing curricula and pedagogical methods rooted in the Islamic worldview and the principle of tawhid. The findings also provide opportunities for educators, institutional leaders, and policymakers to utilise Islamization as the foundation for curriculum transformation and character development. Thus, this research not only expands intellectual horizons but also offers a new direction for a more integral and meaningful praxis of Islamic education.

Although this study has covered the ideas of three major figures in the discourse of Islamization of knowledge, its focus remains within the conceptual domain and has not directly entered the empirical field. This limitation should not be seen as a weakness, but rather as a valuable opportunity for future research to explore the practical implementation of these ideas. For instance, how the concept of Islamization is applied concretely within the curricula of pesantren, madrasah, or Islamic universities in Indonesia, and how teachers and students perceive the application of the Islamic worldview within the teaching and learning process. Future studies may also expand the scope by involving other influential figures in contemporary Islamic thought and employing field-based approaches to evaluate the effectiveness of Islamization in educational practice. Through such efforts, the discourse of Islamization of knowledge will not remain confined to theoretical academia but will find its real embodiment within the daily dynamics of Islamic education.

References

- Afifi, S., & Suparno, B. A. (2023). *Principles of interpersonal communication in Islam: A theoretical framework*.
- Alhattab, S., & Jamil, K. H. Bin. (2024). The Landscape of the Interplay between Religion and Science: The Experience of Islamic Discourse. *International Journal of Religion*, 5(1), 253–263. <https://doi.org/10.61707/ybg86c06>
- Alkouatli, C., Memon, N., Chown, D., & Sai, Y. (2023). Something more beautiful: educational and epistemic integrations beyond inequities in Muslim-minority contexts. *Journal for Multicultural Education*, 17(4), 406–418. <https://doi.org/10.1108/JME-05-2022-0062>
- ALTINTAŞ, M. C. (2021). Worldview Theory and its relation to Islam and Muslim Identity. *ULUM*, 4(1), 133–158. <https://doi.org/10.54659/ulum.950364>

- Altıntaş, M. C. (2021). *The Role of Religious Education in the 21st Century: Worldviews and Identity Discernment of Muslim Youth*. Nobel Bilimsel Eserler.
- Amin, H. (2024). Value-based frameworks and peace education in faith-neutral, faith-based and faith-inspired schools in Islamabad: A comparative analysis. *Journal of Peace Education*, 21(1), 54–81.
- Arar, K., Sawalhi, R., & Yilmaz, M. (2022). The Research on Islamic-Based Educational Leadership since 1990: An International Review of Empirical Evidence and a Future Research Agenda. *Religions*, 13(1), 42. <https://doi.org/10.3390/rel13010042>
- Bamgbose, A. A., Ibrahim, H. M., & Musa, S. (2024). Information Literacy And Learning In The Emerging Digital Landscape: A Theoretical Review. *Library Philosophy & Practice*.
- Chande, A. (2023). Global Politics of Knowledge Production: The Challenges of Islamization of Knowledge in The Light of Tradition Vs Secular Modernity Debate. *Nazhruna: Jurnal Pendidikan Islam*, 6(2), 271–289. <https://doi.org/10.31538/nzh.v6i2.3502>
- Creswell, J. W., & Poth, C. N. (2018). *Qualitative inquiry and research design: Choosing among five approaches (4th ed.)*. Sage publications.
- Dalimunthe, M. A. (2022). Keterampilan Komunikasi Antarbudaya Mahasiswa Malaysia di Kota Medan. *Langgas: Jurnal Studi Pembangunan*, 1(2), 82–89.
- Dalimunthe, M. A., Ritonga, A. R., Dalimunthe, N. F., & Veronica, A. (2025). Effective Communication in Character Education: A Pathway to Strengthening Nationalism of SMP Swasta Islam Terpadu Jabal Noor Student. *Langgas: Jurnal Studi Pembangunan*, 4(1), 13–22.
- Dalimunthe, M. A., Syam, A. M., Suhendar, A., & Ritonga, A. R. (2024). Optimizing Local Regulations in Creating a Balance of Human Health and Environmental Preservation. *KOLABORASI: Journal of Multidisciplinary*, 1(1), 1–12.
- Elsheikh, S. H. M., Ahamed, M. A. A. S., & Habiba, O. H. M. (2024). Knowledge and its Sources in the Quran. *International Journal of Academic Research in Business and Social Sciences*, 14(11). <https://doi.org/10.6007/IJARBS/v14-i11/23850>
- Fauzi, M. L., Nurrohman, H., & Sari, L. I. (2025). *Inovasi Kurikulum Pendidikan ISLAM*. PT Arr Rad Pratama.
- Fouz Mohamed Zacky, M., & Moniruzzaman, M. (2024). 'Islamic Epistemology' in a Modern Context: Anatomy of an Evolving Debate. *Social Epistemology*, 38(4), 511–525.
- Ginting, L. D. C. U., Nasution, V. A., Suhendar, A., Nasution, A. R., & Ramadhan, A. R. (2023). *Women in the Public Sphere: Gender Equality in Islamic Theology*.
- Habibi, H. (2024). Revitalization of the Islamic Education Paradigm: An Islamic Epistemological Perspective. *Bestari | Jurnal Studi Pendidikan Islam*, 21(2).
- Haqparast, H., & Salangi, M. M. (2024). The impact of Islamic civilization on the European intellectual awakening: An analytical study. *Sprin Journal of Arts, Humanities and Social Sciences*, 3(1), 57–62.
- Hasnahwati, H., Romelah, R., & Hakim, M. N. (2023). Konsep Keagamaan Muhammadiyah Dalam Islam Berkemajuan: Tinjauan Manhaj Tajdid , Tarjih Dan Pendidikan Muhammadiyah. *Jurnal Panrita*, 3(1), 40–49. <https://doi.org/10.35906/panrita.v3i1.210>
- Ibnu Abbas, Amiruddin, Luthfiah, & Nurrahmania. (2025). The Qur'an, Sunnah, and Science: Reactualization of Islamic Values in the Era of the Digital Revolution. *Bulletin of Science Education*, 5(1), 53–68. <https://doi.org/10.51278/bse.v5i1.1809>
- Indainanto, Y. I., Dalimunthe, M. A., Sazali, H., & Kholil, S. (2023). Islamic Communication in Voicing Religious Moderation as an Effort to Prevent Conflicts of Differences in Beliefs. *Pharos Journal of Theology*, 104(4).
- Ismaiza Busti, Rusydi, & Saputra, R. (2025). The Axiological Foundations of Knowledge: A

- Comparison of Western and Islamic Perspectives and Their Integration in Supporting the Achievement of SDGs. *Profetika: Jurnal Studi Islam*, 25(02), 421–432. <https://doi.org/10.23917/profetika.v25i02.8528>
- Kabba, Z. (2024). *Knowledge, authority, and Islamic education in the west: reconfiguring tradition*. Routledge.
- Kholil, S., Ismail, I., Dalimunthe, M. A., Suhendar, A., & Rambe, R. F. A. K. (2024). Strengthening Religious Moderation through PTKIN and SIT Collaboration to Build Social Harmony. *JlPI (Jurnal Ilmu Perpustakaan Dan Informasi)*, 9(2), 228–236.
- Kumar, S., Lim, W. M., Sivarajah, U., & Kaur, J. (2022). Artificial Intelligence and Blockchain Integration in Business: Trends from a Bibliometric-Content Analysis. *Information Systems Frontiers*. <https://doi.org/10.1007/s10796-022-10279-0>
- Laabdi, M., & Elbittoui, A. (2024). From Aslamat al-Maʿrifa to al-Takāmul al-Maʿrifi: A Study of the Shift from Islamization to Integration of Knowledge. *Religions*, 15(3), 342. <https://doi.org/10.3390/rel15030342>
- Marsella, E., Zein, A., Nahar, S., & Suhendar, A. (2025). Euthanasia: A Fiqh Approach to the issue of Dignified Death in a Medical Context. *Pharos Journal of Theology*, 106(1).
- Moslimany, R., Otaibi, A., & Shaikh, F. (2024). Designing a holistic curriculum: Challenges and opportunities in islamic education. *Journal on Islamic Studies*, 1(1), 52–73. <https://doi.org/10.35335/beztg009>
- Rahman, T. A., Rashid, Z. M., Wan Yusof, W. S., & Amir, A. N. b. (2015). The Works and Contributions of Ismaʿil Raji al-Faruqi in Islamization of Knowledge. *Journal of Islamic Thought and Civilization*, 05(01), 31–41. <https://doi.org/10.32350/jitc.51.03>
- Ritonga, A. R., Thamrin, M. H., Siahaan, H., Dalimunthe, M., & Nurʿaini, N. (2024). Promotion of ecotourism and communication policy in increasing tourists in Indonesia. *Journal of Infrastructure, Policy and Development*, 8(8), 4764.
- Saada, N. (2023). Educating for global citizenship in religious education: Islamic perspective. *International Journal of Educational Development*, 103, 102894. <https://doi.org/10.1016/j.ijedudev.2023.102894>
- Sahin, A. (2018). Critical issues in Islamic education studies: Rethinking Islamic and Western liberal secular values of education. *Religions*, 9(11), 335.
- Schneider, A., Wagenknecht, A., Sydow, H., Riedlinger, D., Holzinger, F., Figura, A., Deutschbein, J., Reinhold, T., Pigorsch, M., Stasun, U., Schenk, L., & Möckel, M. (2023). Primary and secondary data in emergency medicine health services research – a comparative analysis in a regional research network on multimorbid patients. *BMC Medical Research Methodology*, 23(1), 34. <https://doi.org/10.1186/s12874-023-01855-2>
- Suhendar, A., Syam, A. M., & Ritonga, A. R. (2023). Efektivitas Instagram Sebagai Ruang Motivasi Hijrah Mahasiswa IAIN Lhokseumawe. *KomunikA*, 19(02), 12–20.
- Toker, Ş. (2021). Subtle Islamization of teacher education: A critical discourse analysis of Turkey’s “inclusive” education initiative for refugee integration. *Linguistics and Education*, 63, 100923. <https://doi.org/10.1016/j.linged.2021.100923>
- Utari, U., Soraya, S., & Wulandari, Y. (2024). The gradual Islamisation of teacher education: Current trends and future implications in global inclusive education policy. *Journal on Islamic Studies*, 1(1), 1–16. <https://doi.org/10.35335/zhpdm826>
- Wan Ismail, H., & Berghout, A. (2024). The Concept Of Al-Istikhlaf And Its Importance In Reclaiming The Attributes Of Man As Khalifah On Earth. *Al-Shajarah: Journal of the International Institute of Islamic Thought and Civilization (ISTAC)*, 83–102. <https://doi.org/10.31436/shajarah.vi.1930>