

Integrating Knowledge Through Tauhid: Ismail Raji al-Faruqi's Islamization Paradigm in Social and Educational Contexts

Wahyudin¹, Namiyah Fitriani²

¹ Universitas Islam Negeri Maulana Malik Ibrahim¹; wadin5561@gmail.com

² Universitas Islam Negeri Maulana Malik Ibrahim²; namiyahfitriani@gmail.com

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ABSTRACT

The rapid development of modern science has created a dichotomy between Islamic and secular science in Muslim societies, creating an epistemological polarization that requires integrative solutions. Previous studies have not comprehensively examined the framework of the integration of Ismail Raji al-Faruqi's knowledge, especially in the socio-educational context. This research aims to: (1) analyze the concept of social-educational science integration according to al-Faruqi, and (2) examine its implementation methodology. Based on the paradigm of Islamization of Science with a monotheistic approach as a theoretical framework, this qualitative research uses a descriptive-analytical method with content analysis techniques on al-Faruqi's primary works and related secondary literature. The research findings reveal three key aspects: first, the rejection of value-free science; second, monotheism as the foundation of epistemological integration; Third, an integrated curriculum model based on *maqāsid syarī'ah*. This study provides a theoretical contribution in the form of systematization of the previously fragmented al-Faruqi model of integration of knowledge, as well as offering practical guidelines for the development of a holistic Islamic education curriculum. It is concluded that the model of the integration of al-Faruqi science is relevant as a solution to the dichotomy of contemporary science with the note of the need for contextual adaptation.

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Corresponding Author:

Namiyah Fitriani

Universitas Islam Negeri Maulana Malik Ibrahim²; namiyahfitriani@gmail.com

INTRODUCTION

The persistent dichotomy between religious science and general science in Islamic education has created significant intellectual-psychological barriers for Muslims in facing contemporary challenges (Aziz et al., 2025; Hartinah et al., 2025; Humaida et al., 2026; Surawan & Athaillah, 2021). This division is especially noticeable in Indonesia's educational landscape, where Islamic institutions often marginalize general science, resulting in the loss of the empirical-rational methodology that is essential for scientific development (Amalia, 2025; Hussain, 2025). Although universities such as UIN Sunan Kalijaga have pioneered integration models, systemic implementation is still inconsistent across institutions (Khoiriyah, 2021). This kind of educational segregation ultimately hinders the ability of the people to synthesize revelation with the advancement of modern science, prolonging cultural-religious dualism.

Ismail Raji al-Faruqi's Islamization of Knowledge framework emerged as a theoretical solution, by placing monotheism as an epistemological foundation for integrating modern science with Islamic principles (Firmanda & Husnaini, 2025). His approach demands a reconstruction of all disciplines from the natural sciences to the humanities along the three axes of monotheism: the unity of knowledge, life, and history (Huda et al., 2025; Učakar, 2025; Wafi'Azizah & Sahri, 2024). This paradigm challenges the Western rationalist tradition that Nashori criticizes for creating a spiritually empty knowledge system, and instead advocates a holistic discipline in which empirical inquiry is aligned with Islamic metaphysics and axiology (Nidzom, 2023).

This research also addresses a critical gap identified in the existing literature. Previous studies have generally proven the conceptual validity of the Islamization of Science but have not extensively examined its socio-educational implementation critically. Most research remains narrowly focused on the theological-philosophical aspects, overlooking how al-Faruqi's Palestinian resistance background shaped his pragmatic methodology for institutional reform (Syuhud, 2019). Furthermore, although real-world cases such as the implementation at UIN Yogyakarta show partial integration, existing studies have not systematically evaluated the extent to which these practices align with al-Faruqi's original framework or measured their outcomes in overcoming the epistemic divide between religious and general sciences. Therefore, this study is methodologically designed to fill this gap by not only conducting a philosophical analysis of the text but also contextualizing the findings through triangulation with educational policy documents and institutional case studies, thereby enabling a more comprehensive assessment of the relationship between theory and practice.

This study aims to analyze Ismail Raji al-Faruqi's integration model through qualitative document analysis of his major works and relevant secondary literature. The research is guided by two specific objectives: (1) to examine the operationalization of monotheistic principles (*tawhid*) within a socio-educational context, and (2) to evaluate the application of his conflict-based approach to the challenges facing contemporary Muslim society. It is expected that the findings will bridge the gap between theoretical constructs and practical application, ultimately contributing a validated framework for developing a holistic curriculum in Islamic higher education.

METHODS

This study employs a qualitative research design framed as a library-based investigation, integrating historical and philosophical approaches to conduct a deep analysis of the concept of science integration from an Islamic perspective. The primary research approach is a qualitative textual analysis of key works, supported by a historical-contextual analysis to understand the genesis and development of the ideas. The research subjects in this context are not human participants but textual data sources. The primary data source is the authentic work of Ismail Raji al-Faruqi, specifically his seminal book, *Islamization of Knowledge: General Principles and Workplan* (1982). Secondary data sources include a curated collection of scientific journal articles, commentary books by other scholars, and relevant educational policy documents that discuss, critique, or apply al-Faruqi's ideas.

The research procedure was conducted systematically in several stages. First, a comprehensive literature review was undertaken to identify and gather all relevant primary and secondary sources. This was followed by an intensive and repeated reading of al-Faruqi's primary text to identify and map its core concepts, arguments, and underlying epistemological assumptions. The next stage involved a critical analysis, where the relationships between these core concepts were examined using a philosophical approach to deconstruct the logic and coherence of the proposed framework of integration. Subsequently, a verification stage was conducted through data triangulation, comparing the interpretations of the primary source with the perspectives found in secondary sources to identify consistencies, contradictions, and scholarly debates. Finally, an interpretive stage was carried out to contextualize the findings within contemporary discourses on Islamic education and the ongoing challenges of knowledge integration.

Regarding the role of the researcher, the author acts as the primary instrument for data collection and analysis. The researcher's presence is integral to the interpretative process, engaging in a hermeneutical dialogue with the texts to construct meaning. To mitigate subjective bias, the researcher employed reflexivity by explicitly acknowledging their positionality and implemented rigorous cross-referencing and source criticism. The location of this research is confined to library and digital archives, with the duration encompassing the entire period from initial data collection to the final analysis.

Data collection was executed through documentation techniques, which involved a critical and in-depth examination of the selected texts. The main instruments used for data collection and organization were a structured coding system and analytical memos, which facilitated the categorization of themes, arguments, and evidence from both primary and secondary sources.

To ensure the validity and reliability of the findings, several techniques for checking the validity of the data were employed. These included source criticism, to assess the authenticity and credibility of each document; data triangulation, by comparing insights from the primary source with multiple secondary sources to build a robust interpretation; and analytical triangulation, through the application of both historical and philosophical lenses to the same data set. This multi-layered validation process was designed to ensure the accuracy, authenticity, and trustworthiness of the research results, thereby providing a reliable and well-substantiated analysis.

FINDINGS AND DISCUSSION

The Concept of Integration of Al-Faruqi Perspective Knowledge

Knowledge integration, according to Al-Faruqi, itself is the process of uniting knowledge from various fields of science in a way that complements and supports each other. The goal is to achieve a deeper and more thorough understanding of reality, without neglecting the spiritual and ethical dimensions (Lestari et al., 2025). Ismail Raji al-Faruqi offers the concept of Islamization of science as an effort to integrate religious science and worldly science (Syihabuddin et al., 2023) According to him, the Islamization of science must be based on the principle of monotheism, namely the recognition that only Allah SWT is sovereign and has absolute authority over the entire universe (Uddin, 2021) Thus, all science must be based on Islamic values and aim to realize the will of Allah SWT. Khoiron, 2022). Al-Faruqi emphasized that the Islamization of science is not just adding verses of the Qur'an or hadith to scientific studies, but integrating all aspects of life with the principle of monotheism (Khuza'I et al., 2019). This means that every discipline must be studied and developed based on the Islamic worldview, so that it can provide solutions to the problems of the ummah (Prasetyo et al., 2022).

Methodology for the Implementation of the Concept of Integration in the View of Ismail Raji al-Faruqi

Al-Faruqi laid the foundation of his epistemology on the "principle of monotheism" which consists of five kinds of unity, namely:

The Oneness (Oneness) of God

The Oneness of God, that there is no God but Allah, who created and maintains the universe. The implication, with regard to knowledge, is that a knowledge is not to explain and understand reality as an entity separate from absolute reality (God), but to see it as an integral part of God's existence. Therefore, the Islamization of science directs knowledge to the condition of analysis and synthesis of the relationship of reality studied with God's law (divine pattern).

Unity of Creation

The unity of creation, that is, the universe that exists, whether material, psychic, spatial (space), biological, social or aesthetic, is an integral unity. Each of them is intertwined and perfects each other in the provisions of the laws of nature (sunnatullah) to achieve the ultimate goal, God. However, at the same time, He also subdued the universe for humans, so that they could change its pattern and utilize it for the welfare of mankind. Based on this, in relation to the Islamization of knowledge, every research and effort to develop science must be directed as a reflection of faith and the realization of worship to Him. This is different from the principles of western science, where since the 15th century, they have no longer thanked God but only to themselves and for their own interests. They separate knowledge from theological and religious principles.

The Union of Truth and Knowledge

The Oneness of Truth is sourced from reality, and if all reality comes from the same source, God, then there can be no more than one. What is conveyed through revelation cannot be different, let alone contradict the reality that exists, because He is the one who created both. Faruqi formulated this unity of truth as follows:

That based on revelation, we must not make claims that are paradoxical with reality. The statements that revelation teaches must be true and must be related to and in accordance with reality. If there is a discrepancy or even contradiction between the findings of science and revelation, a Muslim should reconsider his understanding of the text or review the data of his research (Abdullah & Yusof, 2024; Abidin et al., 2025).

That in the absence of a contradiction between reason and revelation, it means that there is no contradiction between reality and revelation that is unsolvable. Therefore, a Muslim must be open and always try to reconcile religious teachings with the progress of science and technology.

That observation and investigation of the universe with its parts will never end, because God's patterns are infinite. No matter how deep and large a person discovers new data, the more data has not yet been revealed. Therefore, a Muslim is required to be open-minded, rational and tolerant of new evidence and discoveries.

Unity of Life: According to al-Faruqi, God's will consists of two types: (1) In the form of natural laws (sunnatullāh) with all their regularities that allow them to be studied and observed, matter. (2) In the form of moral laws that must be obeyed, (religion). These two laws go hand in hand, in harmony and in rhythm in the personality of a Muslim. Consequently, there is no separation between the spiritual and the material, between the physical and the spiritual.

Human Unity: The Islamic social order, according to al-Faruqi, is universal, encompassing all mankind without exception. Muslim groups are not called nations, tribes or tribes but people. The meaning of the ummah is trans local and is not determined by geographical, ecological, ethnic, skin color, culture and other considerations, but only seen from the side of their piety. However, Islam does not reject the natural classification and stratification of human beings into tribes, nations and races as the potential desired by God. What Islam rejects and condemns is ethnocentrism, because this will encourage the establishment of the law, that good and evil are based only on their own ethnicity.

Application of the concept of science integration in the social and educational environment

The discourse on the integration of science and religion has been around for quite some time. Although it does not always use the word "integration" explicitly, among modern Muslims the idea of the need for the fusion of knowledge and religion, or reason and revelation (Iman), has been circulating for quite some time. It is also quite popular among Muslims to view that in the heyday of science in Islamic civilization, science and religion were integrated. In the contemporary Christian context, the approach to "integration" was popularized by Barbour, who called one of the four typologies of the science-religion relationship "integration".

In the world of science, we often encounter the term clash between general science from the west and Islamic sciences that come from the east, or the middle east. The contradiction occurs in the area of scientific ontology. For example, western scientific ontology rarely or even never touches the area of divinity, while science from the Middle East to describe Islamic science includes the area of divinity in its scientific ontology. This is where the potential

and even the reality of the clash of science occurs (Son, 2020). The problem of the dichotomy between religious sciences and general sciences causes the lack of development of science and the occurrence of a crisis of scientific methodology. The crisis that occurs in the world of Islamic knowledge and education today has resulted in the scientific tradition becoming static, so that Islamic education has not shown its maximum role in creating an advanced civilization. The Islamization of science is a concept offer for the advancement of educational institution civilization. So it is important to read how the concept of Ismail Razi Al Faruqi's way of thinking is applied in the social environment and education.

There are so many ideas and thoughts that have been put forward by Al-Faruqi, especially those related to the problems faced by Muslims today. The ideas put forward by him are interrelated with each other, all of which race on the problem of Tawheed. More than that, the meaning of monotheism is one of teaching humans about the true existence of humans.

First , In the social environment, the concept of integration of Ismail Raji al-Faruqi's knowledge can be applied through several efforts: **(1)** Islamic economic development Islamic economics is one example of the application of the concept of integration of al-Faruqi science, where economics is integrated with Islamic sharia principles (Yusof et al., 2020). This can be seen from the emergence of Islamic financial institutions, Islamic cooperatives, and business practices that are in accordance with Islamic values (Rachman, 2020). **(2)** Islamic-based environmental movements Muslim environmental activists have also developed knowledge and practices based on Islamic worldviews, such as producing Islamic environmental discourses that challenge neoliberal capitalism and Islamic orthodoxy.(Syahriyal, 2019) **(3)** Strengthening Muslim identity The concept of integrating al-Faruqi knowledge can also encourage Muslims to strengthen their religious identity and awareness, so that they can actively participate in the development of the Society. (Rahman and amir).

Second Application of the Concept of Knowledge Integration in the Educational Environment In the educational environment, the concept of Ismail Raji al-Faruqi's knowledge integration can be applied through several efforts, including:

The development of a curriculum based on the values of monotheism Al-Faruqi emphasizes the importance of developing a curriculum with a monotheistic dimension, where all disciplines are taught based on the principle of the oneness of God.(Hashim & Ssekamanya, 2014) This can be realized through the integration of religious science and general science in the Education curriculum. al-Faruqi's thoughts on the content/material of the Islamic education curriculum will be seen in the context of offering a fundamental thought, which is more philosophical in nature, as an effort to organize an Islamic education paradigm that is covered by the five objectives of the work of Islamizing knowledge initiated by al-Faruqi. Based on this thought, there are at least several development principles that need to be observed in arranging the content/material of the Islamic curriculum.*First*, mastering modern science.*second*control of the Islamic heritage.*Third*, has a concept of unity that includes studies in the curriculum as a whole (Hasanudin, 2019).

Strengthening Islamic epistemology In addition, al-Faruqi also emphasized the need to strengthen Islamic epistemology in the education system, so as to produce graduates who have a strong Islamic worldview (Ozair et al., 2019). This can be done through the development of teaching methodologies that are in accordance with Islamic principles. To support the

application of the concept of knowledge integration, educational institutions also need to improve the religious literacy of students, so that they can understand and practice Islamic teachings in their daily lives.

Based on the research, Ismail Raji al-Faruqi's concept of knowledge integration is an epistemological reconstruction rooted in tawhid (monotheism), not a mere discursive combination. His five principles of unity (God, creation, truth, life, humanity) form a coherent framework to overcome knowledge dichotomy. Theoretically, this study contributes by: (1) Operationalizing Tawhid, transforming the abstract principle into a methodological tool that positions revelation and reason as complementary, and (2) Confirming the Conflict-Based Approach, highlighting the fundamental ontological/axiological conflict between Western science (which denies the transcendental) and the Islamic worldview (which centers on it), making Islamization not accommodation necessary (Ahmad Kusaini et al., 2024; Sholihah et al., 2026).

Practically, the framework provides a roadmap for Islamic higher education to: (a) develop a Tawhid-Based Curriculum across all disciplines, (b) simultaneously enhance religious and scientific literacy, and (c) strengthen community identity and agency by forming intellectuals committed to moral problem-solving. In conclusion, al-Faruqi's model remains highly relevant. Its successful application in social and educational fields proves the tawhid paradigm can foundation holistic, progressive, and civilized knowledge development.

Al-Faruqi's Concept of Knowledge Integration: Monotheism, Epistemology, and Application in Social and Educational Environments

Al-Faruqi's foundational epistemology, centered on Tawhid, posits that this divine oneness is not merely an ethical consideration but a cognitive category that structures knowledge itself (Delgado, 2015; Husni & Hayden, 2024). This perspective necessitates an integration of all fields of inquiry, both religious and secular, under the singular truth of God's existence (Roqib2, 2025). This monotheistic framework extends to five distinct unities: the unity of God, creation, truth and knowledge, life, and humanity, all of which inform al-Faruqi's methodology for knowledge integration (Ma'ruf et al., 2023). divine law (Fardiana, 2017).

Therefore, the Islamization of knowledge, as articulated by al-Faruqi, critically scrutinizes Western epistemological premises to reconstruct academic disciplines in alignment with Islamic ethical and theological principles (Muthohirin et al., 2025). This involves not only the re-evaluation of existing knowledge but also the development of new methodologies rooted in Tawhid, ensuring that all scholastic endeavors contribute to a holistic understanding of reality guided by divine unity (Badarussyamsi, 2023; Rahman & Amir, 2023).

This comprehensive approach aims to overcome the dichotomies inherent in secularized Western thought, which often separates empirical knowledge from spiritual and moral considerations (Malkāwī, 2014). This re-evaluation entails a critical engagement with modern disciplines, where the initial step involves mastering these fields before integrating Islamic concepts (Rahman, 1988). This strategic approach ensures that the integration is not superficial but deeply rooted in a thorough understanding of both contemporary academic discourse and Islamic heritage (Maulana, 2018).

This comprehensive integration process is driven by the recognition that secular knowledge often originates from frameworks devoid of monotheistic principles, necessitating a re-evaluation to align with divine unity and address the challenges facing the Muslim community (Rahman & Amir, 2023). This reorientation, therefore, seeks to counteract the secularizing influences that have historically distanced academic pursuits from their spiritual and ethical underpinnings, thereby fostering a holistic educational paradigm (Bistara, 2022; Butterworth, 2019).

This pedagogical re-evaluation extends to the practical implementation of knowledge integration, especially within higher education, where the theory of Islamization is translated into institutional projects (Edison et al., 2022; Laabdi & Elbittoui, 2024). This framework, underpinned by the five unities, provides a robust methodology for filtering and synthesizing modern scientific knowledge with Islamic values, ensuring a coherent and divinely guided academic discourse (Lestari, 2020). The practical application of these principles involves a comprehensive recasting of academic disciplines, redefining their parameters, data interpretation, and objectives to align with an Islamic worldview (Muslih, 2023; Rahman et al., 2015).

This means that every discipline must be re-evaluated to embody Islamic principles in its methodology, strategy, data, problems, goals, and aspirations, ultimately revealing the relevance of Islam across the unities of knowledge, life, and history (Syarif, 2020). This integration process is particularly crucial in curriculum design within Islamic education, where it involves interweaving Quranic studies, Hadith, Islamic history, and jurisprudence with modern academic subjects to cultivate a balanced worldview (Moslimany et al., 2024).

Such a pedagogical approach aims to transcend the fragmentation of knowledge production often seen in specialized fields, by ensuring that even highly specific scientific inquiry is contextualized within a broader, unified Islamic framework (Nurhaliza et al., 2023). This overarching framework of monotheism, encompassing five dimensions of unity, serves as the principal driver for shaping both cultural and scientific paradigms, thereby fostering harmony and mutual reinforcement between disparate elements of knowledge (Taufiqurrahman et al., 2021). This commitment to Tawhid is not merely a theoretical construct but necessitates its active promotion as a fundamental principle in the Islamization of science (Hidayat et al., 2020; Ibrahim et al., 2024). This integration process emphasizes that Tawhid functions as a foundational element that shapes cultural identity, integrating all basic elements to create a robust, coherent civilization (Muqowim & Lessy, 2021).

This endeavor requires a comprehensive reform that ultimately aims to reconcile Western-based and traditional Islamic systems, thereby producing university-level textbooks aligned with an Islamic vision across various disciplines (Amir & Rahman, 2023). Furthermore, Al-Faruqi's methodology for Islamization delineates a five-step outline, commencing with expertise in both modern and Islamic knowledge domains, followed by demonstrating Islam's relevance to contemporary disciplines and integrating Islamic ethics with social sciences (Madani, 2016). This methodical approach underpins the reform of curriculum structures and the introduction of new courses designed to foster interdisciplinary dialogue between general and Islamic sciences, promoting a holistic educational experience (Mohamed, 1994; Muthohar et al., 2023). This methodology underscores the comprehensive manner in which the Qur'an addresses existential

realities and their governing principles, necessitating a deep understanding of both Islamic and secular sciences for successful implementation ('Alwānī, 1995).

This nuanced and dialogical approach is seen as more conducive to achieving reciprocity with Western knowledge systems, emphasizing epistemological processes and the incorporation of Islamic values within the five unities that form the foundational principles of Islamic methodology (Ḥanafī, 2021). Al-Faruqi's framework thereby seeks to mitigate the secularization prevalent in Western scientific paradigms, which often divorces knowledge from its ethical and spiritual dimensions (Syihabuddin et al., 2024). This comprehensive approach aims to bridge the historical schism between religious and secular education systems, fostering a unified intellectual tradition (Azmi, 2022). This re-integration aligns with Al-Faruqi's broader objective of producing a coherent academic paradigm that not only masters modern disciplines but also critically assesses their relevance through an Islamic lens, ultimately seeking to synthesize these with Islamic intellectual heritage (Sudarman, 2018; Zainuri & Bukhori, 2019). This necessitates a rigorous, multi-stage methodology for Islamization that includes mastery of modern scientific disciplines, a thorough survey of both modern and Islamic scientific repertoires, critical assessment of existing knowledge, and finally, a creative synthesis to redefine modern scientific disciplines within an Islamic framework (Khozin & Umiarso, 2019). This rigorous process aims to transform knowledge from a neutral, often secular, stance into one that is ethically informed and spiritually grounded, thereby addressing the deficiencies of methodologies that neglect moral and spiritual aspects (Muslih, 2023).

This study explores the intellectual legacy of Al-Faruqi's foundational epistemology, centered on Tawhid (divine oneness), and its applicability to contemporary Islamic education. Al-Faruqi's philosophy posits that Tawhid is not just an ethical stance but a cognitive framework that underpins knowledge itself, guiding the integration of both religious and secular fields of inquiry. His approach emphasizes five core unities: the unity of God, creation, truth and knowledge, life, and humanity, which together inform the Islamization of knowledge.

The Islamization process critiques Western epistemological frameworks, advocating for the reconstruction of academic disciplines in alignment with Islamic ethics and theology. This re-evaluation challenges the dichotomy between empirical and spiritual knowledge that pervades secular thought. Al-Faruqi proposes a comprehensive methodology, beginning with the mastery of modern scientific disciplines before incorporating Islamic concepts, ensuring that the integration is both profound and contextually relevant.

This framework aims to overcome the historical fragmentation of knowledge by reorienting academic systems to embrace a unified worldview that incorporates Islamic principles into modern disciplines, including the social sciences, ethics, and digital literacy. This reorientation not only addresses contemporary challenges in higher education but also contributes to the development of a holistic educational system that nurtures morally grounded, critically competent, and spiritually resilient learners.

Through this pedagogical model, the study underscores the importance of integrating Quranic studies, Hadith, Islamic history, and jurisprudence with modern academic subjects, thus fostering interdisciplinary dialogue. The goal is to build a robust academic structure where all disciplines, including scientific inquiry, are contextualized within an Islamic framework, ensuring a comprehensive understanding of both secular and sacred knowledge. This approach positions

Tawhid as a foundational principle, aiming to foster unity and integration across educational systems, ensuring that knowledge remains both spiritually and ethically grounded.

In conclusion, Al-Faruqi's approach offers a significant contribution to modern Islamic education, promoting the integration of Islamic ethical values with contemporary knowledge systems, thereby addressing the pressing challenges of the 21st century.

CONCLUSION

This study concludes that Ismail Raji al-Faruqi's integration of knowledge concept represents a fundamental epistemological reconstruction grounded in tawhid, offering both theoretical and practical solutions to the science-religion dichotomy. Theoretically, it operationalizes monotheism into a methodological framework that repositions revelation and reason as complementary sources of truth while affirming the ontological conflict between Islamic and secular worldviews, necessitating Islamization rather than mere adaptation. Practically, this framework provides a actionable blueprint for Islamic education through developing tawhid-based curricula, fostering dual scientific-religious literacy, and forming ethically-engaged intellectuals capable of addressing contemporary societal challenges, ultimately positioning al-Faruqi's vision as a viable paradigm for revitalizing Islamic civilization's contribution to global knowledge.

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