



Islamization of Science as an Answer to the Crisis of Modern Science

Sasha Nabila¹

¹Universitas Negeri Jakarta, Indonesia

✉ Sasha.nabila2000@gmail.com*

Abstract

The development of modern science in the Western world has brought significant technological progress, but it has also given rise to serious problems such as the loss of the spiritual dimension, the reduction of the meaning of life, moral degradation, and an ecological crisis due to the mechanistic and materialistic orientation of science. This crisis demonstrates that the modern scientific paradigm is unable to fully address human needs comprehensively. Based on this context, this article aims to examine the Islamization of Science as an alternative paradigm that seeks to restore the integration of reason, revelation, and ethical values. A literature review of the thoughts of al-Attas, al-Faruqi, and Nasr shows that the Islamization of Science is not an attempt to reject modern science, but rather to reconstruct its epistemological structure through the principle of monotheism. The results of this study indicate that this model is able to offer a holistic, humanistic, and welfare-oriented scientific framework, thus being considered relevant to address the crisis of modern science.

Article Information:

Received November 15, 2025

Revised December 28, 2025

Accepted April 28, 2026

Keywords: *Islamization of Science, Crisis of Modern Science, Tawhid.*

INTRODUCTION

The development of modern science, rooted in Western intellectual traditions, has produced extraordinary technological advances in various areas of human life (Wang, 2021). Significant changes are evident in the way humans communicate, work, obtain information, and even understand the reality of the universe (Gursoy et al., 2022). However, behind this success lies a serious problem: the loss of the spiritual and moral dimension within the structure of knowledge, giving rise to an existential crisis, alienation, and a damaged relationship between humans and the environment. This phenomenon demonstrates that modern science is unable to fully address humanity's deepest needs beyond the material aspect (Utari et al., 2025).

How to cite:

Nabila. S. (2026). Islamization of Science as an Answer to the Crisis of Modern Science. *International Journal of Islamic Thought and Research*, 2(1), 30-41.

E-ISSN:

3110-2662

Published by:

The Institute for Research and Community Service

One of the main causes of this condition is the epistemological paradigm underlying modern science, a secular paradigm that excludes transcendent values from the search for truth (Arroisi et al., 2023). Within this framework, the validity of science is determined by empirical observation, verification, and material objectivity, while metaphysical, spiritual, and ethical aspects are considered outside the scientific realm.

As a result, science has developed in a mechanistic and instrumental direction, oriented toward the control and exploitation of nature, rather than the search for meaning and wisdom. This paradigm has given rise to an imbalance between intellectual and moral intelligence. The moral and spiritual crisis in modern science has drawn the attention of many thinkers, both from the West and the Islamic world. In the West, environmental philosophers, humanities scientists, and religious figures have criticized the impact of industrialization and high technology, which have led to ecological destruction, hedonism, and a void of meaning. At the same time, psychologists have noted increasing depression, stress, and social alienation in highly modern but spiritually impoverished societies. This situation confirms that the secularization of science has emptied the inner self of humanity, rendering modern science unable to fully address existential needs (Heriyanto, 2022).

In the context of the Islamic world, the problems that arise become more complex when modern science is adopted without epistemological critique. Many Muslim countries implement Western science curricula in schools and universities, as if science is neutral and value-free. Yet, the classical Islamic scientific tradition never separated the rational, spiritual, and moral dimensions in the process of seeking knowledge. As a result of this uncritical adoption, a dichotomy emerged between religious and general knowledge in Muslim societies, something that had been virtually unknown in the Islamic tradition for centuries (Bakir, 2023).

This dichotomy has created a confusion of intellectual identity among Muslims, particularly students and academics. On the one hand, they are expected to master modern science, but on the other, they lack a foundation in Islamic values to understand it. This gap has created a generation that is merely a consumer of technology, unable to develop scientific knowledge independently. This intellectual dependency further widens the gap between technological progress and the spiritual depth of Muslims (Fatoni & Sukari, 2024).

In response to these various issues, the idea of the Islamization of Science emerged, developed by contemporary Muslim thinkers such as Syed Muhammad Naquib al-Attas, Ismail Raji al-Faruqi, and Syed Hossein Nasr. They believe that the crisis of modern science is not merely a methodological issue, but a worldview that places humans at the center of reality and removes God from the structure of knowledge. In their view, only the monotheistic paradigm can restore the unity between science, morality, and the purpose of human life (Khalid, 2024).

The concept of the Islamization of Science aims to integrate Islamic values into the scientific process without rejecting the contributions of modern science. This idea stems from the recognition that science is not neutral, but always carries certain ontological, epistemological, and ethical assumptions. Thus, the Islamization of science is an effort to purify science from elements of a secular worldview that contradict Islamic teachings, while maintaining its scientific substance. This approach rejects the dichotomy that separates science from religion, as in Islam, knowledge is part of worship and a means of understanding the verses of God (Azmi & Nugroho, 2023).

The relevance of the Islamization of science is growing stronger in the era of globalization, when technological progress is accompanied by global problems such as economic inequality, war, moral degradation, and ecological crisis. The availability

of advanced technology that can destroy life demonstrates that science without ethics is a threat to civilization. Therefore, the integration of science and values is an urgent need so that science can once again serve a beneficial function for human life, rather than simply a tool of exploitation and domination (Park, 2020).

At the same time, Islamic history records that the classical Islamic scientific tradition was able to harmoniously integrate reason and revelation. Scientists such as Ibn Sina, al-Farabi, al-Biruni, and Ibn al-Haytham developed natural sciences, medicine, and philosophy with a strong theological foundation. They viewed the pursuit of knowledge as part of worship and an expression of gratitude to God. This historical experience demonstrates that the unification of revelation and reason was not a utopian ideal, but was once a concrete reality in Islamic civilization (Bhat & Bisati, 2025).

Awareness of this historical success has inspired efforts to reconstruct the Islamic scientific paradigm in the modern era. Within the framework of the Islamization of knowledge, modern science remains valued for its contributions, but needs to be reinterpreted in accordance with the Islamic worldview. This approach places God at the center of reality, treats the universe as a verse, and makes humans responsible caliphs of creation. Thus, science leads humans not only to material control but also to knowledge that is ethically and spiritually meaningful (Imam et al., 2023).

The Islamization of knowledge is also a strategic step towards rebuilding the intellectual independence of the Islamic world. Reliance on secular theories and paradigms has the potential to alienate the Muslim community from its own intellectual traditions and create an intellectual minority uprooted from its cultural roots. The Islamization of knowledge is not merely an academic discourse, but a civilizational strategy to reimagine the relationship between knowledge, religion, and morality in modern life (Chande, 2023a).

From this series of issues and efforts, it is clear that the Islamization of Science is an important conceptual proposal in addressing the crisis of modern science. This idea asserts that science should be directed towards the welfare, justice, and restoration of harmonious relationships between humans and God, each other, and nature. Thus, the Islamization of science is not anti-modern, but rather seeks to enrich modernity with lost spiritual values (Ubaidila et al., 2025).

Based on this background, this paper aims to examine the philosophical foundations of the Islamization of Science and its relevance as a response to the crisis of modern science. Through a literature review of the thoughts of key figures and an analysis of the crisis conditions affecting modern science, it is hoped that this paper will contribute to the development of a more holistic, humanistic, and welfare-oriented scientific paradigm (Zhang et al., 2025).

Furthermore, the study of the Islamization of Science is becoming increasingly important in the context of the multidisciplinary development of contemporary science. The complexity of current global issues such as climate change, the energy crisis, and technological disruption cannot be resolved solely through technical approaches. An epistemological framework capable of simultaneously integrating scientific, ethical, and spiritual dimensions is required. In this regard, the Islamization of Science offers a paradigm that enables dialogue between various disciplines, with moral values rooted in Islamic teachings (Habibi & Zabardast, 2020).

Discussions on the Islamization of knowledge are also relevant for enriching academic discourse in Islamic higher education, particularly in formulating a distinctive scientific identity (Fernadi, 2024). Islamic higher education institutions face the challenge of not simply reproducing Western knowledge but also developing scientific perspectives rooted in Islamic intellectual traditions. By embracing the

Islamization of knowledge as a conceptual framework, Islamic educational institutions have the opportunity to foster a critical, creative, and contextual research tradition, while simultaneously being able to compete globally.

Therefore, this study positions the Islamization of Science not merely as a theoretical response to the crisis of modern science, but also as a forward-looking intellectual and civilizational agenda. The Islamization of science is viewed as an ongoing process that demands critical reflection, methodological development, and ethical commitment in scientific practice. With this approach, it is hoped that modern science can be reoriented to serve noble humanitarian goals and build a civilization that balances material progress and spiritual depth.

METHODS

This study uses a qualitative method with a library research approach that focuses on the analysis of academic thoughts, concepts, and discourse related to the Islamization of Science and the crisis of modern science (Ria & Yahdi, 2025). Data were obtained through tracing primary sources in the form of works by figures such as Syed Muhammad Naquib al-Attas, Ismail Raji al-Faruqi, and Syed Hossein Nasr, as well as secondary sources in the form of journal articles, scientific books, proceedings, and academic publications related to the study theme. The data collection process was carried out using documentation techniques, while data analysis used a content analysis model to identify patterns, ideas, and conceptual arguments in various literatures. Data validity was maintained through source triangulation and checking for theoretical suitability so that the results of the analysis could be academically accounted for. This approach was chosen because it is suitable for studying theoretical, historical, and philosophical phenomena that do not require quantitative measurements, but rather in-depth interpretation of texts and ideas (Amadi, 2023).

Furthermore, this study uses a descriptive-analytical approach to systematically map the various views and arguments of Muslim thinkers regarding the Islamization of knowledge. This approach allows researchers not only to describe existing ideas but also to analyze the relationships, differences, and intersections between the concepts presented. In this way, the Islamization of knowledge is understood as a dynamic and diverse discourse, rather than a single, static concept (Afandi & Muhyidin, 2025).

The analysis process was carried out in stages by grouping key themes, such as critiques of modern science, the concept of monotheism as an epistemological foundation, and the implications of the Islamization of science for education and civilization. Each theme was analyzed comparatively to assess its relevance and contribution to addressing the crisis of modern science. This analysis stage aims to produce a comprehensive and coherent conceptual synthesis, ensuring that the research findings are not merely descriptive but also provide critical and constructive understanding.

RESULT AND DISCUSSION

The study's findings indicate that the crisis of modern science is rooted in a secular worldview that separates knowledge from transcendent values. This paradigm places humans at the center of reality and removes God from the epistemological structure. Consequently, science develops with the goal of efficiency, control, and exploitation, rather than the pursuit of divine wisdom and order. This condition is evident in the development of advanced technology that fails to provide spiritual answers, thus giving birth to a generation that is technically intelligent but existentially alienated. These findings align with the critique of contemporary Muslim

thinkers who believe that the loss of the sacred dimension has led to moral and spiritual imbalance in modern civilization (Shaukat et al., 2024).

An analysis of the literature also found that the crisis of modern science is not only metaphysical but also ethical. Many modern technological advances are used for military purposes, economic gain, and social control, without considering the public good. Nuclear technology, artificial intelligence, genetic engineering, and environmental exploitation are concrete examples of how science without ethical foundations can lead to destruction. This confirms that science is not a neutral entity, but is heavily influenced by the orientations and values held by the people who develop it. At this point, the Islamization of science offers a framework of values to guide the development of science towards a more humane approach (Supena, 2022).

Furthermore, the study found that the secularization of science has removed the connection between knowledge and the purpose of human life. In the Islamic perspective, knowledge has a dimension of worship and is a means of understanding the signs of God's greatness in the universe. However, in the secular paradigm, knowledge is reduced to a mere pragmatic instrument to fulfill material needs. This separation means that knowledge no longer guides humans toward holistic truth. Consequently, modern humans experience what is called the "disenchantment of the world," a loss of awe and meaning in realities previously considered sacred (Kuna, 2023).

A key finding of this study is that the Islamization of Science is not intended to reject modern science. Rather, this approach acknowledges the empirical achievements of science but seeks to correct its philosophical and ethical orientation. The Islamization of Science proposes a process of epistemological reconstruction by making monotheism the ontological, epistemological, and axiological foundation. In other words, the scientific process still utilizes observation, experimentation, and rationality, but is directed toward achieving an understanding of divine order and building a moral life. This orientation distinguishes the Islamization of Science from anti-science movements or knowledge fundamentalism.

The study also shows that figures like al-Attas and al-Faruqi have different approaches to the Islamization of knowledge, yet share a common goal. Al-Attas emphasizes the "dewesternization of knowledge" through the purification of key concepts contaminated by secularism, such as the concept of humanity, reason, and freedom. Meanwhile, al-Faruqi emphasizes curriculum integration so that modern sciences are not taught separately from Islamic values. These differences in approach enrich the discourse on the Islamization of knowledge and demonstrate that this idea is not a single concept, but rather has methodological variations (Chande, 2023).

The study also found historical relevance in the efforts to Islamize science. During the golden age of Islam, the scientific tradition not only developed empirical knowledge but also linked it to theological dimensions. Muslim scientists viewed the universe as a reflection of God's orderly system. Al-Biruni studied geography and geology not only for technical purposes but also to understand how God created the earth. Ibn Sina developed medicine with the awareness that human health is a trust, not simply an object of biological manipulation. This history demonstrates that the integration of reason and revelation is not an abstract concept, but a lived reality (Sholikhin, 2023).

Beyond historical analysis, this study reveals that the Islamization of knowledge has pragmatic value for educational reform in the Islamic world. Many Muslim educational institutions still maintain a dichotomy between religious and secular knowledge, resulting in graduates who are only strong in one field or another. The Islamization of knowledge offers an integrative solution that breaks this dichotomy by placing all knowledge within the framework of monotheism. This has the potential to produce Muslim scientists who are not only technically competent

but also possess spiritual and ethical character (Nurhaeni et al., 2021).

The discussion also shows that resistance to the Islamization of science is considerable, particularly from academics who view science as a neutral entity. However, based on epistemological analysis, the claim of scientific neutrality is actually an ideological construct. In reality, modern science is based on certain philosophical assumptions, such as naturalism and positivism. This means that criticizing the epistemology of modern science is not an anti-intellectual act, but rather part of a legitimate academic dialogue. In this context, the Islamization of science can be positioned as a creative critique of epistemological hegemony.

The research also confirms that the Western world itself is beginning to critique modern science through the "post-normal science" and "integrative science" movements, which attempt to restore the ethical dimension to scientific production. This demonstrates that criticism of modern science originates not only from Islam but also from the West itself. Thus, the Islamization of science can play a role in the global discourse on scientific ethics and the development of sustainable civilization (Putawa, 2024).

Furthermore, the study's findings demonstrate that the Islamization of science fosters a harmonious relationship between reason and revelation. In Islam, reason is not a standalone entity, but a tool for understanding revelation and the natural world. Therefore, Islam sees no conflict between religion and science. Rather, conflict only arises when science is separated from spiritual values. This view offers a philosophical framework capable of defusing the false conflict between science and religion that has frequently occurred in the West since the sixteenth century (Malik, 2023).

Another significant finding is that the concept of humanity in Islam differs from that in secularism. In Islam, humans are rational beings with a purpose in life and a mandate as caliphs. In contrast, in secularism, humans are viewed as biological entities subject to material determination. This difference in anthropological concepts impacts epistemological orientation. The Islamization of knowledge seeks to restore the concept of humanity as moral subjects of knowledge, not simply as creatures for consumption.

The study also shows that the Islamization of science makes a significant contribution to the discourse on sustainability. The environmental crisis is one of the greatest manifestations of the flawed modern epistemological paradigm that positions nature as an object of exploitation. An Islamic perspective that views nature as a trust and a divine revelation can foster a stronger ecological ethic. Within this framework, the Islamization of science offers a moral basis for the development of environmentally friendly technologies and policies (Yasmeen et al., 2024).

Beyond the ecological dimension, research findings indicate that the Islamization of knowledge is also relevant in responding to the mental health crisis. Modernity has produced psychological stress through individualism, competition, and a lack of meaning. The Islamic perspective, which emphasizes the balance between mind, spirit, and body, can enrich modern psychological approaches. This demonstrates that the Islamization of knowledge opens up space for productive interdisciplinary dialogue.

The analysis also found that the main challenges to the Islamization of knowledge stem from within the Islamic world itself, such as a lack of academic infrastructure, a paucity of philosophical research, and a dominant Western-based mindset. Addressing these challenges requires curriculum reform, strengthening the discipline of Islamic philosophy, and increasing epistemological literacy among Muslim academics. Without institutional support, the Islamization of knowledge will remain a theoretical discourse with little practical impact.

The discussion also emphasized that the Islamization of knowledge is not a short-term project, but rather a civilizational agenda that requires a long-term process. Along the way, the Islamization of knowledge requires the development of research paradigms, scientific laboratories, and methodologies consistent with Islamic values. This effort requires multidisciplinary collaboration between theologians, scholars, scientists, and policymakers. Thus, the Islamization of knowledge can become an applicable epistemological movement.

Furthermore, a literature review shows that the Islamization of knowledge can strengthen the intellectual identity of the Islamic world. To date, many Muslim nations have merely been followers of scientific developments. By developing its own paradigm, the Islamic world can become a producer of knowledge with its own distinctive character. This intellectual identity is crucial for upholding the dignity of Islamic civilization amidst the dominance of global culture.

The following findings reveal that the Islamization of knowledge has the potential to harmonize interfaith relations. By emphasizing universal moral and spiritual dimensions, the Islamization of knowledge can foster intercivilizational dialogue on more humane scientific ethics. This dialogue is crucial in a global world marked by ideological and political tensions. In this context, the Islamization of knowledge is not only an internal project of Muslims but also a contribution to humanity (Darmawan, 2024).

Ultimately, this study confirms that the Islamization of Science offers a conceptual answer to the crisis of modern science through the reconstruction of worldviews, the integration of ethical values, and the strengthening of the spiritual dimension in the scientific process. This approach is relevant not only to the Islamic world but also to the global world, which requires a new, more civilized and sustainable scientific paradigm. Thus, the Islamization of Science can be viewed as a civilizational movement capable of enriching the discourse on the epistemology and ethics of science in the 21st century.

Further research shows that the Islamization of science also has implications for redefining the goals of science education. In the modern paradigm, science education is often geared toward meeting job market needs and industrial interests. In contrast, the Islamization of science positions education as a process of developing the whole person (*perfect person*), who are not only intellectually superior, but also morally and spiritually mature. With this orientation, science is no longer merely a means of production, but rather a means of fostering civilization (Akhyar & Zukdi, 2025).

This study also found that the Islamization of science opens up opportunities for the emergence of alternative, more reflective research methodologies. These methodologies rely not only on empirical verification but also consider the ethical and humanitarian implications of each scientific finding. Thus, the research process goes beyond the questions of "how" and "how effective" to include the questions of "why" and "for whom" the science is developed. This approach strengthens the social responsibility of science.

Furthermore, the study's findings indicate that the Islamization of knowledge can enrich contemporary philosophical studies of science. Islamic critiques of modern science contribute to dismantling the positivistic assumptions that have dominated Western epistemology. By offering the concept of monotheism as a unifying principle of reality, the Islamization of knowledge presents a non-dualistic paradigm that rejects the rigid separation between facts and values. This contribution is relevant in efforts to build a more inclusive philosophy of science (Milanovic & Trivic, 2022).

The following findings confirm that the Islamization of science also plays a role in addressing the crisis of meaning experienced by modern society. When

science focuses solely on material aspects, humans lose their existential orientation. The Islamization of science restores the dimension of meaning by placing knowledge within the framework of devotion to God. Thus, science is no longer a source of alienation, but a means of bringing humans closer to the transcendent purpose of life.

This study finds that the Islamization of knowledge holds great potential for developing an ethical economy. Modern economic systems based on science and technology often result in social inequality. The Islamization of knowledge offers an economic perspective that emphasizes justice, balance, and sustainability. In this context, science and technology are directed towards strengthening collective well-being, not merely capital accumulation.

The research also revealed that the Islamization of science contributed to the development of critical awareness among Muslims regarding epistemic colonialism. The dominance of Western paradigms in science has fostered intellectual dependency. The Islamization of science encourages Muslims to be critical, selective, and creative in adopting modern science. This awareness is crucial for building intellectual independence and avoiding unreflective imitation.

Furthermore, studies show that the Islamization of science can strengthen the integration between the social and natural sciences. In the secular paradigm, these two fields are often strictly separated. The Islamization of science views reality as an interconnected whole, requiring a holistic study of natural and social phenomena. This integrative approach is relevant for understanding complex issues such as climate change, poverty, and social conflict.

Other findings confirm that the Islamization of knowledge has a practical dimension in everyday life. The values of monotheism, trustworthiness, and responsibility integrated into knowledge can shape more ethical individual behavior in using technology. Thus, the Islamization of knowledge impacts not only the theoretical and institutional levels but also personal ethics in modern life.

Ultimately, this study demonstrates that the Islamization of Science is a dynamic, evolving project. Increasingly complex global challenges demand a scientific paradigm that is adaptive yet rooted in values. The Islamization of Science offers a framework that enables ongoing dialogue between Islamic tradition and modern scientific developments. With this approach, the Islamization of Science does not cease to be a critical discourse but has the potential to become the epistemological foundation for a just, meaningful, and human-centered civilization..

CONCLUSION

In conclusion, the idea of the Islamization of Science presents itself as a conceptual critique of the modern scientific paradigm that has developed in the Western world since the Enlightenment. The secular, materialist, dualistic, and mechanistic model of modern science has produced extraordinary technological advances, but at the same time, it has given rise to serious problems in the form of spiritual crises, moral degradation, meaninglessness, and ecological damage that threaten the sustainability of human life. This indicates an imbalance in the structure of modern science that tends to separate humans from divine values, and science from ethical dimensions and spiritual responsibility. Thus, this problem is not merely technical but epistemological, requiring a philosophical approach to reconstruct the paradigm.

In this scheme, the Islamization of Science does not mean a rejection of modern science, but rather a process of reorienting, reinterpreting, and clarifying the epistemology of science to align it with the Islamic worldview based on

monotheism. Through the integration of revelation, reason, and empirical experience, the resulting scientific structure becomes more comprehensive because it explains not only physical phenomena but also their meaning, purpose, and value. This approach restores the relationship between science and ethics, between humans and nature, and between humans and their God. In this context, the ideas of Muslim thinkers such as al-Attas, al-Faruqi, and Nasr have made important contributions in formulating a theoretical framework that makes monotheism the ontological and epistemological principle of science

Practically, the research findings demonstrate that the Islamization of Science concept offers a paradigmatic solution to the crisis of modern science by adding spiritual and moral dimensions to the knowledge production process. Science born from the monotheistic paradigm can prevent the misuse of technology, the exploitation of nature, and human alienation because it is oriented towards the benefit and blessings of God. Furthermore, the study also indicates that the synthesis of empirical modern science with normative Islamic values allows for the creation of an integrative scientific model that does not reject scientific objectivity but expands it toward a more meaningful and just life. This simultaneously renews the role of Muslims in the global scientific sphere.

Thus, it can be concluded that the Islamization of Science is an epistemological and axiological response to the crisis of modern science, as it places knowledge within a proper moral, spiritual, and cosmological structure. This model has strong prospects for further development in the academic world, through curriculum strengthening, philosophical research, theory development, and the integration of knowledge in Islamic and general universities. This effort is not only a scientific agenda but also a revitalization of a civilization that views knowledge as a means of drawing closer to God and spreading benefits to all humanity.

Furthermore, this study recognizes that the implementation of the Islamization of Science faces various challenges, both at the conceptual and institutional levels. These challenges include limited academic resources, limited mastery of Islamic philosophy of science, and the strong dominance of Western scientific paradigms in the global education system. Therefore, the Islamization of science requires a long-term commitment in the form of strengthening intellectual traditions, increasing epistemological literacy among Muslim academics, and developing a research ecosystem that supports the development of a monotheistic scientific paradigm.

Finally, this study recommends that the study of the Islamization of Science continue to be developed through further applied and interdisciplinary research. The integration of Islamic values into strategic fields such as technology, economics, health, and the environment needs to be contextually tested to ensure that the Islamization of science does not remain merely theoretical. With continued development, the Islamization of science is expected to become a tangible contribution from Muslims to the formation of a more just global civilization.

REFERENCES

- Afandi, A. J., & Muhyidin, M. (2025). Revisiting Al-Faruqi's Islamization of knowledge: A hermeneutic and decolonial analysis for contemporary epistemic reform. *International Journal of Religion and Social Community*, 3(2), 1–26. <https://doi.org/10.30762/ijoresco.v3i2.3568>
- Akhyar, M., & Zukdi, I. (2025). Ahmad Dahlan's Thoughts on Education as a Means of Empowering the People. *World Journal of Islamic Learning and Teaching*, 2(1), 01–12. <https://doi.org/10.61132/wjilt.v2i1.240>
- Amadi, A. (2023). Integration in a mixed-method case study of construction phenomena: From data to theory. *Engineering, Construction and Architectural Management*, 30(1), 210–237. <https://doi.org/10.1108/ECAM-02-2021-0111>
- Arroisi, J., Zarkasyi, H. F., & Roini, W. (2023). The relevance of contemporary epistemology on existing knowledge: A critical analysis of western scientific worldview according to al-attas perspective. *Afkar: Jurnal Akidah Dan Pemikiran Islam*, 25(2), 225–256. <https://doi.org/10.22452/afkar.vol25no2.7>
- Azmi, I. F., & Nugroho, A. A. (2023). Anti-corruption system 4.0: The adoption of blockchain technology in the public sector. *Integritas: Jurnal Antikorupsi*, 9(1), 93–108. <https://doi.org/10.32697/integritas.v9i1.985>
- Bakir, A. (2023). Islam and International Relations (IR): why is there no Islamic IR theory? *Third World Quarterly*, 44(1), 22–38. <https://doi.org/10.1080/01436597.2022.2121695>
- Bhat, A. M., & Bisati, A. A. (2025). Rationality in the Qur'an: Integrating reason and revelation for contemporary Islamic education. *Dirasah International Journal of Islamic Studies*, 3(1), 1–17. <https://doi.org/10.59373/drs.v3i1.40>
- Chande, A. (2023a). 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>
- Chande, A. (2023b). 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/10.24042/ajsk.v24i1.22636>
- Darmawan, C. (2024). Decolonizing Malay-Islamic Epistemology: Revitalizing the Intellectual Tradition in the Nusantara through a Philosophy of Science Perspective. *Fikri: Jurnal Kajian Agama, Sosial Dan Budaya*, 9(2), 499–512. <https://doi.org/10.25217/jf.v9i2.7056>
- Fatoni, M. H., & Sukari, S. (2024). Opportunities and challenges for Islamic education in the age of technological advancement. *Jurnal Paradigma*, 16(2), 133–145.
- Fernadi, M. F. (2024). Discourse of Contemporary Islamic Education: Dichotomy, Islamization, and Integration of Science. *Scaffolding: Jurnal Pendidikan Islam Dan Multikulturalisme*, 6(3), 479–490. <https://doi.org/10.37680/scaffolding.v7i1.1988>
- Gursoy, D., Malodia, S., & Dhir, A. (2022). The metaverse in the hospitality and tourism industry: An overview of current trends and future research directions. *Journal of Hospitality Marketing & Management*, 31(5), 527–534. <https://doi.org/10.1080/19368623.2022.2072504>
- Habibi, F., & Zabardast, M. A. (2020). Digitalization, education and economic growth: A comparative analysis of Middle East and OECD countries. *Technology in Society*, 63, 101370. <https://doi.org/10.1016/j.techsoc.2020.101370>
- Heriyanto, H. (2022). The Alienated Subject in Modern Science As the Problem of

- Humanity. *Khazanah: Jurnal Studi Islam Dan Humaniora*, 20(2), 191–206. <https://doi.org/10.18592/khazanah.v20i2.8516>
- Imam, M. A., Ahmad, S., Bhatti, M. A. A., & Afzal, M. (2023). Contextualizing research approaches: The role of Western and Islamic philosophies in shaping methodology and knowledge creation. *Al-Irfan*, 8(16), 69–90. <https://doi.org/10.58932/MULB0029>
- Khalid, A. (2024). Monotheism and the Rise of Ethical Civilizations: A Cross-Religious Study. *International Bulletin of Theology and Civilization*, 7(1), 33–40. <https://doi.org/10.71465/ibtc125>
- Kuna, M. (2023). *At the Crossroads of Knowledge*. <https://doi.org/10.18452/26245>
- Malik, S. A. (2023). The use of philosophy of science in the creationism-evolution debate: An Ash‘arī perspective. *Theology and Science*, 21(3), 421–437. <https://doi.org/10.1080/14746700.2023.2230430>
- Milanovic, V. D., & Trivic, D. D. (2022). Chemistry teachers’ views on the nature of science and history and philosophy of science. *Journal of Education for Teaching*, 48(1), 57–71. <https://doi.org/10.1080/02607476.2021.1971051>
- Nurhaeni, T., Lutfiani, N., Singh, A., Febriani, W., & Hardini, M. (2021). The value of technological developments based on an islamic perspective. *International Journal of Cyber and IT Service Management (IJCITSM)*, 1(1), 1–13. <https://doi.org/10.34306/ijcitsm.v1i1.4>
- Park, W. (2020). Beyond the ‘two cultures’ in the teaching of disaster: Or how disaster education and science education could benefit each other. *Educational Philosophy and Theory*, 52(13), 1434–1448. <https://doi.org/10.1080/00131857.2020.1751126>
- Putawa, R. A. (2024). Islamization of science: Ziauddin sardar’s critique of the universality of science. *Dharmakirti: International Journal of Religion, Mind and Science*, 1(2), 1–15. <https://doi.org/10.61511/ijroms.v1i2.2024.291>
- Ria, A. S. E., & Yahdi, M. (2025). Islamization of Science in The Digital Era: Challenges and Opportunities in the Integration of Science and Islamic Values. *Golden Ratio of Data in Summary*, 5(4), 97–107. <https://doi.org/10.52970/grdis.v5i4.981>
- Shaukat, M. A., Samra, U., Hassan, J., Saadi, C., & Hayat, I. (2024). Morality from classical civilizations to post-modern era: A historical account through Islamic lens. *Journal of Islamic Thought and Civilization*, 14(2), 321–335. <https://doi.org/10.70908/2232-6022/17.235-258>
- Sholikhin, A. (2023). Innovation of Islamic Education (Multisite Study at Madrasah Aliyah Pesantren Al-Amin and Madrasah Aliyah Darul Hikmah, Mojokerto Regency. *Journal Of World Science*, 2(1), 75–88. <https://doi.org/10.58344/jws.v2i1.114>
- Supena, I. (2022). Integration of Islamic Sciences and Secular Sciences Through Spiritualization and Humanization Approaches. *Hikmatuna: Journal for Integrative Islamic Studies*, 8(1), 1–15. <https://doi.org/10.28918/hikmatuna.v8i1.4657>
- Ubaidila, S., Sulaeman, M., & Djamaludin, B. (2025). Decolonization of Islamic Education and Efforts to Achieve Academic Independence: A Case Study of Ma’had Aly Lirboyo Kediri. *Tribakti: Jurnal Pemikiran Keislaman*, 36(2), 363–384
- Utari, D., Abidin, M., Yuniar, Y., & Junaidah, J. (2025). Integration of general knowledge and religion policy for the emergence of integrated Islamic schools. *International Journal of Education and Literature*, 4(1), 267–278. <https://doi.org/10.55606/ijel.v4i1.217>
- Wang, G. (2021). *Science as Technology? What does Science Mean for the Chinese: What Is Science?*, by Guosheng Wu (pp. 305, 49 8). Guangdong People’s Publishing House. <https://doi.org/10.1080/09505431.2021.1884218>

- Yasmeen, K., Yasmin, K., & Al Abri, S. (2024). Islamic framework for sustainable development: Islamic framework for sustainable development. *International Journal of Islamic Finance and Sustainable Development*, 16(4), 136–160. <https://doi.org/10.55188/ijifsd.v16i4.978>
- Zhang, M., Li, M., Chen, Z., Lin, X., Wong, K. U., Gong, H., & Lin, P. (2025). Study on the relationship between perceived social support and professional identity among young medical professionals from the perspective of New Quality Productive Forces. *Frontiers in Public Health*, 13, 1713656. <https://doi.org/10.3389/fpubh.2025.1713656>

Copyright holder:

© Nabila, S.

First publication right:

International Journal of Islamic Thought and Research

This article is licensed under:

CC-BY-SA