

Islamization and The Crisis Of Educational Dualism (Revisiting al-Faruqi's Thought in the Context of Contemporary Muslim Societies)

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ABSTRACT

The crisis of educational dualism based on the distinction of religious and secular sciences is one of the most urgent problems in the context of modern Islamic education. This problem leads to the epistemological division in Muslim communities and contributes to poor integration of ethical, religious, and scientific components in the process of educating students. This paper seeks to explore the ideas of Ismail Raji al-Faruqi on Islamization and integration of knowledge with the purpose of solving the problem of educational dualism. To conduct this study, the authors used a qualitative research design with the application of descriptive and contextual approaches. The data was gathered by means of documentation, including major works of al-Faruqi and related to Islamic educational reforms. The results demonstrate that educational dualism emerges as a result of colonial and secular educational traditions in separating religion and science. As a solution to the problem of educational dualism, al-Faruqi offers *tawhīd* as a basis of knowledge that brings together all spheres, including religion, science, ethics, and others.

1. INTRODUCTION

Islam, as a *hanif* religion, teaches its followers the importance of knowledge. According to Islam, the concept of knowledge does not only encompass the physical aspects, but also the metaphysical ones. Knowledge must also possess objectivity, meaning it can be accepted by many and is not influenced by individual thinking. Broadly speaking, Islam classifies knowledge into two types: *fardhu 'ain* and *fardhu kifayah*. In Islam, the sources of knowledge are the Qur'an, Hadith, reason ('aql), and intuition (qalb), which together form a holistic epistemological framework (Azfaruddin, Rasyid, Mauludiyah, & Mustofa, 2024). Within this classification, knowledge can be categorized as *fardhu 'ain* or *fardhu kifayah* based on individual obligations and those that concern society in their acquisition of knowledge. The golden age of Islamic thought was attained during the time of the Abbasids, which is known as the Golden Age of Islam, whereby religion and rational sciences were integrated (Wahyuni, 2018). However, the integrative approach to knowledge has declined over the years, especially since the 14th century. Following the interaction between Islamic civilization and Western modernity in the 19th and 20th centuries, Muslim societies began to emulate the Western knowledge model without questioning the assumptions behind it (Bistara, 2021). The colonization of Muslim nations led to the neglecting of Islamic theories of knowledge and the creation of a split system between religious and secular sciences (Maarif, 2019; Rachman, 2020). Effects of this change have been far-reaching indeed. Since modern science, which is characterized by rationality and positivism, does not recognize

metaphysical aspects of knowledge or its relation to religion, it leads to a knowledge crisis in Muslim societies (Arifuddin, 2015). This epistemological crisis can be seen clearly in terms of the existence of educational dualism.

This matter has been explored by many scholars from various angles. Earlier literature has stressed the historical background of educational dualism and the impact of Western secular theories on Islamic educational systems. According to Muslih (2023), for instance, it is crucial to construct all sciences on Islamic foundations, and Junaedi et al. (2023) argue that the concept of *tawhīd* must be central to reforming the educational system. Likewise, Saleh (2023) argues that it is vital to incorporate *tawhīd* into curriculum to foster morally and intellectually sound individuals. Other studies, such as Ningrum & Zuhriyah (2023) and Faisal & Siswanto (2022), center their discussion on the importance of incorporating Islamic values into modern science and nullifying secular influences. Furthermore, Fadliah (2022) elaborates on al-Faruqi's model of knowledge unity, and Hasanudin (2019) considers the philosophy and institution of Islamic education reform. Other eminent scholars from the Muslim world have also played a pivotal role in developing the debate surrounding knowledge integration. For example, Syed Muhammad Naquib al-Attas stresses on the Islamization of education and highlights the significance of incorporating the concept of *adab* for bringing about integration of knowledge and values (Al-Attas, 1978), while Seyyed Hossein Nasr advocates the restoration of metaphysical and spiritual aspects in the modern understanding of science (Nasr, 2010). All of these studies reveal that there is a growing academic interest in the debate on the conflict between religion and science. Despite all the abundance of the literature available, however, there is still a large gap that needs to be filled. *Firstly*, most of the available literature tends to concentrate either on theoretical aspects of Islamization or general criticism of secularization, and does not provide a systematic analysis of the dualism crisis in connection with its current institutional setting. *Secondly*, very few works have paid attention to a practical application of al-Faruqi's model in the sphere of higher education, specifically in predominantly Muslim states like Indonesia and Malaysia. Comparisons between al-Faruqi and al-Attas or al-Nasr remain insufficiently developed as well. Given the above-discussed gap, this study intends to examine the problem of educational dualism by using the conceptual framework proposed by Ismail Raji al-Faruqi, specifically his theory on the Islamization and integration of knowledge. In this regard, the objectives of the study include: *First*, investigating the philosophical framework underlying the epistemology of al-Faruqi as a unifying framework of knowledge based on the doctrine of *tawhīd*; *Second*, investigating the applicability of such epistemology in solving the dichotomous nature of religious and secular sciences in Islamic education today; and *Third*, discussing its possible use in higher education institutions in Muslim countries, including Indonesia and Malaysia, in comparison to the views of al-Attas and Nasr. Therefore, it is anticipated that this research will not only add to the body of literature regarding the Islamization of knowledge, but it will also provide a practical framework for addressing educational dualism and establishing a more integrative and holistic model of Islamic education in today's world.

2. METHODS

The current study adopts a qualitative methodology where the researcher uses a descriptive-analytical approach with the application of the contextual approach. The reason why the qualitative approach is used in this study is because the researcher wishes to interpret and analyze the views and ideas of Ismail Raji al-Faruqi concerning the Islamization and integration of knowledge. The use of the descriptive-analytical approach allows the researcher to not only describe but also critically evaluate the ideas of Ismail Raji al-Faruqi in relation to the education duality problem. The central

focus of the research is the philosophy of Ismail Raji al-Faruqi on the Islamization of knowledge, integration of epistemology, and the philosophy of *tawhīd* as the basis of Islamic education. The research specifically concentrates on the view of al-Faruqi about the crisis of dualism in education, which distinguishes between religious and secular sciences in modern Muslim education systems. The objects studied in this paper are the main books and publications of Al-Faruqi on the theme of Islamic education and integration of knowledge, such as “Islamization of Knowledge: General Principles and Work Plan,” articles, conference presentations, and scientific works devoted to his pedagogical theory. Moreover, this research will study the realization of Al-Faruqi’s ideas in some Islamic universities, namely International Islamic University Malaysia, International Institute of Islamic Thought, UIN Syarif Hidayatullah Jakarta, and UIN Sunan Kalijaga Yogyakarta. The current study adopts the method of documentary analysis for data gathering. Data have been gathered through both primary and secondary sources. The former is comprised of writings made by al-Faruqi, which are in the form of books, journal articles, speeches, and seminar papers concerning the topic of Islamization and unification of knowledge. Meanwhile, the latter source of data is represented by supplementary literature found in the form of academic journals, books, dissertations, conference proceedings, and other electronic sources covering educational dichotomy and Islamic epistemology.

The process of documentation was carried out through the identification, classification, and evaluation of literature related to the concepts of educational dualism, *tawhīd*-based epistemology, and curriculum integration in Islamic education. Moreover, institutional documents and curriculum of selected Islamic universities were also analyzed to provide insights into the application of al-Faruqi’s educational philosophy. The gathered information was analyzed utilizing the qualitative descriptive method via several steps. The first step involved the process of data reduction whereby the researcher chose pertinent data that related to themes of education dualism, Islamization of knowledge, and epistemological integration. Secondly, the data were arranged systematically based on different conceptual categories including *tawhīd*, knowledge integration, curriculum change, and institution transformation. Thirdly, interpretive analysis was used to gain an insight into al-Faruqi’s philosophy of education. Fourthly, the study formulated conclusions linking al-Faruqi’s theory with the current issues confronting Islamic educational institutions. The current study has adopted a context-oriented approach for evaluating the application of al-Faruqi’s ideas in contemporary Islamic educational establishments. The International Islamic University Malaysia represents an excellent example where integration of religion and modern science is achieved through inter-disciplinary curriculum design whereby various scientific subjects are taught in combination with Islamic ethics. In Indonesia, Islamic universities including UIN Syarif Hidayatullah Jakarta and UIN Sunan Kalijaga Yogyakarta have restructured themselves with integration of Islamic knowledge and sciences. The major issue addressed in this research is the ‘crisis of educational dualism’, an issue identified by al-Faruqi due to the existence of secular and colonial systems of education, which divide religion from science. In religious education, there is lack of emphasis on scientific reasoning, while secular education pays little attention to spirituality and ethics. Thus, the Muslim society suffers from epistemological fragmentation. Moreover, this research analyzes how the division between religion and science manifests itself in the form of curriculum organization, educational institutions, and societal attitudes. In most Islamic educational institutions, traditional sciences like *tafsir* and *fiqh* are often taught separately from contemporary scientific subjects, and modern sciences are also usually isolated from the ethics of Islam. In terms of institutions, *pesantrens* and *madrasahs* concentrate on traditional Islamic practices (*turāth*), but modern institutions follow secular education models. This phenomenon tends to perpetuate the divide between religion and sciences in Islamic communities. In this context, al-Faruqi's idea of knowledge integration through the concept of *tawhīd* becomes extremely significant. The significance of the concept of *tawhīd* is not limited to theology alone but

extends to epistemology as well, since *tawhīd* helps in integrating revelation, reasoning, ethics, and scientific studies into one system of knowledge. From this viewpoint, al-Faruqi introduces a holistic and integrated model of education that can resolve the crisis of dualism in education today.



Diagram 1. Research Procedure.

3. RESULTS AND DISCUSSION

3.1 The Crisis of Educational Dualism

One of the main conclusions that can be drawn from the analysis of this issue is the fact that the problem of dualism in the realm of education in Muslim countries is not only a problem that has to do with institutions, but an epistemological one which is based on the split in knowledge between religion and science. Indeed, according to al-Faruqi (Ismail Raji' Al-Faruqi, 1982), the educational system in the Muslim world suffers from serious dichotomy between Islamic and modern secular education and produces generations of people who have intellectual and spiritual confusion. The results obtained in this research indicate that the concept of dual education became prevalent as a consequence of colonial influence and Westernization of Muslim communities in terms of adopting secular systems of education. Traditional educational establishments like *pesantren* and *madrasahs* concentrate more on the acquisition of religious knowledge including *fiqh*, *tafsir*, and *hadith* than on scientific rationalism and modern disciplines. On the contrary, modern educational systems prefer sciences and technology over spirituality and ethics (Ismail Raji' Al-Faruqi, 1982). In view of the above-stated facts, the education system is able to produce an individual, who will be educated either in religious matters but not science. The results of this study provide strong support for the earlier research carried out by Muslih (2023), Junaedi et al. (2023), and Saleh (2023), which highlight the importance of incorporating *tawhīd* in the educative process. This study also provides validation to the hypothesis advanced by Abdullah (2007) about the emergence of epistemological disintegration in modern Islamic education. Nevertheless, contrary to other earlier studies which have focused on the idea of educational dualism from a normative perspective, this study clearly shows how the crisis occurs philosophically as well as at the level of curriculum and institutions. In addition, this study verifies the significance of al-Faruqi's epistemology in bridging educational divisions. Al-Faruqi sees *tawhīd* not only as a theology but also as an epistemology that can reconcile revelation with reason, religion with science, and ethics with scientific research. The results support the study by Fadliah (2022) on al-Faruqi's unity of knowledge, yet further extend it through the examination of modern Islamic education systems in Indonesia and Malaysia. Also, it has been observed that the concept of educational dualism is deeply entrenched in many Muslim-dominated societies, such as Indonesia. This is because *pesantren* and *madrasah* continue to be viewed as schools that specialize

exclusively in the realm of rituals and spirituality, while modern education facilities serve as institutions dedicated to scientific and professional excellence (Zuhdi, 2014). Such a situation only aggravates the identity problem among Muslims. Hence, the conclusion reached by this research is that the problem of dualism in education cannot be resolved through mere curriculum changes or the incorporation of religious subjects in an integrative manner. Rather, it needs to be tackled by means of a thorough epistemological restructuring rooted in *tawhīd*, where all aspects of spirituality, ethics, reason, and science are addressed at once. It is here that the results of this research add support to the views of al-Faruqi regarding educational reforms in Islam.

3.2 The Dichotomy of Religion and Science in Contemporary Islamic Education

Another important finding of this research is that the dichotomy between religion and science continues to shape the structure and orientation of contemporary Islamic education. The above divide is also demonstrated in the division of religious sciences (*‘ulūm al-dīn*) from modern sciences in terms of education curriculum, pedagogies, and structures. Normative teaching of religious sciences like *tafsīr*, *ḥadīth*, *fiqh*, and *‘aqīdah* takes place, but the empirical approach to modern sciences including physics, biology, economics, and sociology lacks the necessary ethical dimension (Azra, 2012). According to this research, the separation is crucial in the development of divided Muslim identities. Students who go through religious schools are likely to have a deep devotion to their faith without proper scientific and technological skills, while students from secular educational institutions excel scientifically but fail to have an Islamic ethical approach. The results of this research prove previous claims made in researches conducted by Ningrum and Zuhriyah (2023), and Faisal and Siswanto (2022), which state that the separation reduces the impact of Islamic education on current issues. On the other hand, this study contributes to previous research in showing how the opposition between religion and science not only exists within the educational curriculum, but also within institutional context and societal perceptions. *Pesantren* and *madrasah* institutions are considered “traditional”, whereas public universities represent modernity and professional success. These opposing images of institutions reinforce the notion that religion and science have nothing to do with each other. In this regard, the findings of this study establish the applicability of al-Faruqi’s integrative paradigm underpinning *tawhīd*. Al-Faruqi argues that revelations and scientific research stem from the same divine origin and, consequently, religion and science are not incompatible (Ismail Raji Al-Faruqi, 2000). The results further validate the theoretical approaches of al-Attas (Al-Attas, 1978), which underscore the importance of integrating knowledge and *adab*, as well as Nasr Nasr (2010), which focus on the reinstatement of metaphysical elements in modern science.

Yet, what must be noted here is that this paper also shows that there is another significant difference between the methods of al-Faruqi and other Islamization models. Where al-Attas lays stress on *adab* and moral development, and Nasr criticizes modern science from the perspective of metaphysics and spirituality, al-Faruqi proposes a more pragmatic approach to solve the issue of education dualism in contemporary higher education institutions by integrating the process into curriculum design. The results of this research show practical examples of the use of knowledge integration within the realm of Islamic higher educational institutions. The International Islamic University of Malaysia practices the integration of Islamic values in modern disciplines by taking courses like “Islamic Worldview” and “Ethics from Islamic Perspective” (Daud, 1998). Likewise, UIN Syarif Hidayatullah of Jakarta and UIN Sunan Kalijaga of Yogyakarta have changed their paradigms of institutions through knowledge integration of Islamic studies with the natural and social sciences. This conclusion confirms previous research on curriculum integration in Islamic institutions of higher learning; however, unlike those works, the present study shows that mere transformation of the institution itself is not enough. There are certain problems that have yet to be

tackled, such as opposition on the part of secularized faculty members, lack of skilled personnel able to implement integrated curriculum, and absence of any evaluation system. Consequently, this study indicates that knowledge integration proposed by al-Faruqi continues to be highly pertinent in solving the present crisis in Islamic education. In addition to confirming earlier findings on the Islamization of knowledge, the results also reinforce the position that the epistemology based on *tawhīd* could provide both the practical and philosophical basis for the reformation of Islamic education. Moreover, by offering a contextual analysis of the phenomenon of educational dualism, the current study contributes to the body of knowledge regarding contemporary Islamic education.

Table 2. Al-Faruqi’s Thought on Responses the Dichotomy of Religion and Science in Contemporary Islamic Education

Aspect	Description	Implications	Al-Faruqi’s Response
Historical Background	Informed by colonialism and modernity, producing division between revelation and reason, sacred and profane realms	Emergence of dualistic worldview in Islamic education	Reintegrate knowledge based on <i>tawhīd</i> as a unified epistemological foundation
Curriculum Structure	Clear division between religious sciences (<i>tafsīr, ḥadīth, fiqh, ‘aqīdah</i>) and secular sciences (physics, biology, economics)	Lack of integration between spiritual values and scientific inquiry	Reform curriculum to integrate religious and modern disciplines holistically
Pedagogical Approach	Religious sciences taught normatively-textually; modern sciences taught empirically without ethical-religious grounding	Produces partial understanding of knowledge (either purely spiritual or purely scientific)	Combine revelation and reason in teaching methodologies
Graduate Outcomes	Graduates are either spiritually devout but scientifically weak, or scientifically competent but ethically disconnected	Emergence of fragmented Muslim generation	Develop balanced individuals: faithful, knowledgeable, and ethically grounded
Institutional Perception	<i>Pesantren</i> and <i>madrrasah</i> seen as traditional; general institutions seen as modern but lacking Islamic values	Creates gap between “religious” and “modern” education paths	Convert institutions into unifying hubs of knowledge
Epistemological Crisis	Division results in cognitive and spiritual crisis of identity (epistemological disintegration)	Lack of creativity and analytical abilities in solving modern issues	Develop concept of <i>tawhīd</i> as epistemological harmony of all knowledge resources
Concept of <i>Tawhīd</i>	Unity of God as theological and epistemological tenet; both revelation and nature emanate from God	Resolves dualism in the relationship between religion and science	Apply <i>tawhīd</i> as basis for the synthesis of knowledge

Educational Reform	Call for curriculum reforms to harmonize Islamic and modern sciences	Existing structure incapable of nurturing well-rounded Islamic intellectuals	Propose curriculum synthesis between <i>āyāt qauliyyah</i> and <i>āyāt kauniyyah</i>
Ultimate Goal	The harmonization of religious and rational sciences in the process of education	The overcoming of dualism and identity crisis	The creation of holistic, innovative, and spiritual Muslims

4. CONCLUSION

The problem of educational dualism, in which religion is considered separate from the natural sciences, persists even in the modern world of Islamic education. The core idea proposed by al-Faruqi as a remedy for this phenomenon is the concept of the Islamization of knowledge and the synthesis of epistemology based on *tawhīd*. According to the views of al-Faruqi, there is no distinction between earthly wisdom and wisdom about the afterlife; all types of knowledge should be aligned with divine standards and objectives. The key findings of this paper suggest that the perspective offered by al-Faruqi is not just about introducing a curriculum or symbolic inclusion. According to al-Faruqi, the Islamization of knowledge involves reforms in curriculum development, character building of educators, and transformation of institutional educational philosophy. In the context of Muslim-majority countries such as Indonesia and Malaysia, the implementation of al-Faruqi’s ideas provides a framework for developing an integrative curriculum capable of bridging the tradition of Islamic sciences with modern scientific approaches. Nevertheless, the concrete implementation of this vision still requires further study. Future research may be directed toward empirical investigations of how the integration of knowledge is practiced in Islamic higher education institutions, including evaluations of the effectiveness of *tawhīd*-based integrative curriculum at the university level. Moreover, a critical comparison between the approaches of al-Faruqi, al-Attas, and Nasr in conceptualizing knowledge integration is also worth exploring to enrich the discourse on the Islamization of knowledge and the development of a sustainable and contextual Islamic education system

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