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Religion–Science Integration In Ismail Raji Al-Faruqi's Perspective: A Critical Literature Review On The Islamization Of Knowledge And Its Relevance For Contemporary Islamic Higher Education

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Abstract

This article examines the integration of religion and science in the thought of Ismail Raji Al-Faruqi through a critical literature review. The inquiry is grounded in a persistent problem in contemporary Islamic education: the separation of religious knowledge from modern scientific disciplines. For Al-Faruqi, that separation is not merely a curricular arrangement but an epistemological condition shaped by a secular modern worldview. The study draws on Al-Faruqi's primary works, especially Islamization of Knowledge: General Principles and Work Plan and Al-Tawhid: Its Implications for Thought and Life, alongside recent journal articles published between 2020 and 2025. The data were examined through thematic reduction, conceptual coding, comparative analysis, and critical synthesis. The review finds that Al-Faruqi's project rests on tawhid as an ontological, epistemological, and axiological foundation. Tawhid affirms the unity of God, creation, truth, knowledge, life, and humanity; therefore, knowledge cannot be treated as value-neutral when its aims, methods, and applications shape human life. The article further shows that the Islamization of knowledge is not a cosmetic attachment of religious texts to modern science, but a deeper reconstruction of scientific disciplines through mastery, critique, and creative synthesis. The article proposes a tawhidic-critical model for Islamic higher education, particularly in curriculum design, integrative teaching materials, lecturer development, and ethical responses to digital science and artificial intelligence.

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Keywords: Al-Faruqi; Islamic education; Islamization of knowledge; literature review; religion and science integration; tawhid

INTRODUCTION

The relationship between religion and science remains one of the most persistent epistemological issues in contemporary Islamic education. In the classical Islamic intellectual tradition, knowledge was not normally organized through a rigid separation between revelation, reason, and empirical observation. Jurisprudence, theology, philosophy, medicine, astronomy, mathematics, and ethics developed within a wider vision of reality in which knowledge was connected to truth, responsibility, and worship. The modern period, however, brought a different organization of knowledge. Colonial educational systems, secular universities, and imported disciplinary categories often separated religious learning from modern academic inquiry. The result was not simply a curricular problem but a deeper epistemological tension: Muslim learners were frequently trained to inhabit two intellectual worlds without a coherent theory of their relationship.

This tension became one of the central concerns of Ismail Raji Al-Faruqi. Through Islamization of Knowledge: General Principles and Work Plan and Al-Tawhid: Its Implications for Thought and Life, Al-Faruqi argued that the crisis of the Muslim world was not only political or economic but also intellectual. For him, knowledge could not be reduced to neutral technical expertise because every discipline carries assumptions about reality, the human person, value, and the purpose of life. Tawhid, therefore, was not merely a theological doctrine but an organizing principle for knowledge, culture, ethics, and civilization. In this sense, the integration of religion and science in Al-Faruqi's thought is inseparable from his wider project of reconstructing the aims and foundations of knowledge.

Recent scholarship has continued to revisit this project from several angles. Lestari (2020) places Al-Faruqi's Islamization of knowledge within typologies of science and religion and interprets it as a model of filtering, dialogue, and confirmation. Amir and Rahman (2023) emphasize its educational significance and its attempt to revive an inclusive tawhidic worldview. Syihabuddin et al. (2023) connect Al-Faruqi's thought with the Indonesian discourse of integration-interconnection, while Irham (2025) shows that Indonesian Islamic higher education has developed institutional models of integration that do not always adopt the term Islamization. At the same time, Chande (2023), Fitri (2025), and Muslih et al. (2024) indicate that the project remains contested because its philosophical ambition is larger than its methodological precision.

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The scholarly gap addressed in this article lies in the limited dialogue among these strands of research. Many studies describe Al-Faruqi's concepts, but fewer bring them into sustained conversation with recent debates on Islamic higher education, curriculum implementation, postcolonial knowledge production, and the ethics of contemporary science and technology. A literature review that merely summarizes Al-Faruqi would not be sufficient for publication in a competitive journal. What is needed is a critical synthesis that shows how his ideas are supported, corrected, limited, and recontextualized by contemporary scholarship.

Accordingly, this article aims to analyze religion–science integration in Al-Faruqi's perspective through a critical literature review. It asks: (1) how does tawhid function as the epistemological basis of integration in Al-Faruqi's thought? (2) how has recent scholarship interpreted and criticized the Islamization of knowledge? and (3) how can Al-Faruqi's framework be rearticulated for contemporary Islamic higher education? The article contributes theoretically by offering a tawhidic-critical model of integration and contributes practically by identifying implications for curriculum design, lecturer competence, research orientation, and ethical evaluation of emerging technologies.

RESEARCH METHODOLOGY

This study employs a critical narrative literature review. The design is appropriate because the purpose of the study is not to measure variables or test a statistical hypothesis, but to synthesize concepts, arguments, debates, and institutional implications across relevant scholarly sources. The approach follows the general understanding of literature review as a method for identifying, evaluating, and integrating existing knowledge in order to clarify conceptual development and future research directions (Snyder, 2019). Although the review is not a full systematic review, it adapts several transparent reporting principles from PRISMA 2020, especially in documenting source selection, inclusion criteria, and thematic synthesis (Page et al., 2021).

The primary sources are Al-Faruqi's major writings, particularly Islamization of Knowledge: General Principles and Work Plan and Al-Tawhid: Its Implications for Thought and Life. These texts were selected because they contain the clearest articulation of Al-Faruqi's epistemological and educational project. Secondary sources consist of journal articles, scholarly books, and policy-relevant academic documents discussing Al-Faruqi, Islamization of knowledge, integration of science and religion, Islamic higher education, and ethical knowledge production. Priority was given to studies published between 2020 and 2025, while older works were retained only when they function as foundational references or major critiques.

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The literature search focused on six clusters of keywords: “Ismail Raji Al-Faruqi,” “Islamization of knowledge,” “tawhid and epistemology,” “Islam and science integration,” “Islamic higher education,” and “integration of knowledge in Indonesian Islamic universities.” Sources were included when they directly addressed the topic, had identifiable authorship and publication metadata, and contributed to at least one of the analytical themes. Sources were excluded when they were popular opinion pieces, lacked bibliographic reliability, or only mentioned Al-Faruqi in passing.

Data analysis proceeded through thematic coding. The selected literature was first grouped according to its dominant focus: conceptual reconstruction, educational implementation, comparative Islamization discourse, institutional integration, critique, and contemporary relevance. The coded findings were then synthesized into results and interpreted in the discussion. In order to avoid a merely descriptive review, the discussion deliberately compares Al-Faruqi’s claims with recent studies, identifies areas of convergence and disagreement, and formulates a revised model of religion–science integration.

Table 1. Inclusion and exclusion criteria for the reviewed literature

	Inclusion criteria	Exclusion criteria
Theme	Directly discusses Al-Faruqi, Islamization of knowledge, tawhidic epistemology, science–religion integration, Islamic higher education, or related critiques.	Not directly related to Islamization of knowledge, religion–science integration, or Islamic epistemology.
Source type	Peer-reviewed journal articles, primary academic books, scholarly proceedings, reputable academic publishers, and relevant policy documents.	Popular blogs, non-academic essays, unsourced web pages, or texts without reliable bibliographic metadata.
Year	Secondary literature prioritized from 2020–2025; older works retained only as primary or foundational references.	Older secondary works that do not serve a conceptual or historical function in the analysis.

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Analytical value	Sources that contribute to conceptual clarification, comparison, critique, or educational implication.	Sources that only repeat general descriptions without adding analytical value.

RESULT AND DISCUSSION

Results

The review produced five major findings. First, Al-Faruqi's intellectual project emerged from the convergence of Islamic reform, Palestinian displacement, Western academic training, and a critique of secular modernity. Second, tawhid functions in his thought as an ontological, epistemological, and axiological principle rather than as a narrow doctrinal slogan. Third, the Islamization of knowledge is presented as a program of disciplinary reconstruction, not merely as the insertion of religious references into modern textbooks. Fourth, recent studies support the continuing relevance of Al-Faruqi's ideas but also reveal unresolved issues of methodology, institutional practice, and disciplinary application. Fifth, Indonesian Islamic higher education offers an important field for contextualizing his thought because it has developed multiple models of integration, some of which overlap with but do not fully identify themselves with the Islamization of knowledge.

Finding 1: Al-Faruqi's Intellectual Project Emerged from a Civilizational and Educational Crisis

Al-Faruqi's project cannot be separated from the political and intellectual conditions of the twentieth-century Muslim world. His Palestinian background, experience of displacement, and training in Western philosophy shaped a thinker who understood both the strengths and limits of modern academic knowledge. His later engagement with Islamic intellectual traditions and comparative religion gave his work a civilizational scope. The problem he diagnosed was not simply the lack of Muslim participation in modern science, but the absence of a unified Islamic framework capable of evaluating the assumptions and purposes of modern disciplines.

Recent studies confirm this reading. Chande interprets Islamization of knowledge as a response to global politics of knowledge production and the continuing struggle over who defines legitimate knowledge (Chande, 2023). Fitri similarly argues that Al-Faruqi's project should be understood within historical, postcolonial, and educational contexts rather than as an isolated theological slogan (Fitri, 2025). This means that the integration of religion and science in Al-Faruqi is not a decorative academic theme; it is part of a broader attempt to restore ethical and epistemological agency in Muslim scholarship.

Finding 2: Tawhid Functions as the Epistemological Foundation of Integration

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The most stable element in Al-Faruqi's thought is tawhid. In Al-Tawhid, he develops the concept as a principle of unity that embraces God, creation, truth, knowledge, life, and humanity. This move allows him to argue that knowledge cannot be fragmented into unrelated domains of religious truth and scientific fact. If reality is created by the One God, then inquiry into nature, society, and human life must remain connected to moral meaning and divine accountability.

The reviewed literature consistently recognizes this point. Lestari (2020) shows that Al-Faruqi's Islamization of knowledge is grounded in five tawhidic unities and can be read as a dialogue between science and religion. Amir and Rahman (2023) also describe tawhid as the critical methodology behind Al-Faruqi's educational vision. Qasim et al. (2025) go further by framing tawhid as the principle that organizes the production, validation, and application of knowledge. These studies converge on one point: tawhid in Al-Faruqi's thought is not a peripheral religious ornament but the epistemic center from which the integration of knowledge becomes intelligible.

Finding 3: Islamization of Knowledge Is a Program of Reconstruction, Not Symbolic Religious Labeling

Al-Faruqi's Islamization of knowledge is often misunderstood as an attempt to add Qur'anic verses or Islamic terminology to modern disciplines. The primary texts suggest a more demanding agenda. His twelve-step work plan begins with mastery of modern disciplines and Islamic heritage, moves toward critical assessment of both, and ends with creative synthesis and the production of new textbooks, curricula, and scholarly frameworks. This sequence shows that Islamization is not a rejection of modern science. It is a call to examine the worldview assumptions of disciplines and reconstruct them in light of tawhid, ethical responsibility, and the needs of the ummah and humanity.

Recent studies strengthen this interpretation. Sawaluddin et al. (2022) present Al-Faruqi's idea as an effort to reconstruct science so that it is not detached from Islamic values. Syihabuddin et al. (2023) connect this reconstruction to integration-interconnection in Indonesian scholarship, emphasizing that different disciplines can be brought into relation without erasing their distinct methods. Suraiya highlights the philosophical foundation of the project and shows that the Islamization of sciences must be read as a philosophical and epistemological effort rather than as a slogan for religious identity (Suraiya, 2024).

Finding 4: Recent Scholarship Reveals Both Relevance and Unresolved Tensions

The most important contribution of recent studies is that they prevent a one-sided reading of Al-Faruqi. Supportive studies emphasize his relevance for Islamic education, curriculum reform,

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intellectual renewal, and moral orientation in knowledge. Critical studies, however, point to ambiguities in method, risks of ideological reduction, and difficulties in translating tawhid into specific disciplinary procedures. This tension should not be treated as a reason to discard Al-Faruqi's project. Rather, it indicates that the project remains intellectually alive because it still generates debate.

Fitri (2025) explicitly argues that the Islamization of knowledge remains relevant when reinterpreted as a plural, dialogical, interdisciplinary, and ethically responsive framework. Muslih et al. (2024) read Al-Faruqi through Kuhn's idea of paradigm shift and suggest that the project aims to transform not only content but also the structure of knowledge. Meanwhile, Chande (2023) warns that Islamization must be understood within the politics of knowledge production and not reduced to institutional branding. Together, these studies show that Al-Faruqi's framework is useful, but only if it is critically developed rather than repeated formulaically.

Finding 5: Indonesian Islamic Higher Education Provides a Crucial Context of Application

The Indonesian context is important because Islamic higher education has already experimented with several models of integration. These include integration-interconnection, the tree of knowledge, twin towers, and open integration. Such models show that the question is no longer whether religion and science should be integrated, but how integration can be designed, taught, researched, and institutionally sustained.

Irham (2025) finds that UIN Syarif Hidayatullah Jakarta formally rejects the language of Islamization of science while developing an open integration model that combines religious and general sciences through themes, references, philosophical foundations, and interdisciplinary approaches. Fitriyawany et al. (2022), studying PTKIN in Aceh, show that lecturers and students expect the integration of Islamic values in science learning, but implementation depends on lecturer competence, curriculum design, and institutional support. These findings are crucial because they move the discussion from theory to practice. They also show that Al-Faruqi's framework must be translated into workable institutional strategies if it is to influence contemporary education.

Table 2. Expanded synthesis of selected studies published between 2020 and 2025

Study	Focus and method	Key contribution to this review	Remaining gap or limitation
Lestari (2020)	Descriptive analysis of Al-Faruqi in	Positions Islamization as filtering, dialogue, and confirmation	Limited discussion of curriculum implementation and

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	typologies of science and religion.	grounded in tawhidic unity.	contemporary digital challenges.
Sawaluddin et al. (2022)	Literature study on the Islamization of science and its consequences.	Shows Islamization as reconstruction of science so that it is not detached from Islamic values.	Needs clearer indicators for disciplinary and institutional application.
Fitriyawany et al. (2022)	Qualitative study of Islamic values in science learning at PTKIN Aceh.	Demonstrates the gap between expectation and implementation in Islamic higher education.	Focused on local implementation; does not directly theorize Al-Faruqi.
Jannah (2022)	Library study of Al-Attas' Islamization process and Islamic science.	Useful for comparing Al-Faruqi's institutional emphasis with Al-Attas' concern for worldview and adab.	Limited direct comparison with Al-Faruqi.
Amir & Rahman (2023)	Library research on Al-Faruqi's educational thought.	Highlights Al-Faruqi's tawhidic, rational, and universal educational outlook.	More descriptive than critical in discussing institutional obstacles.
Chande (2023)	Conceptual analysis of global knowledge production and Islamization.	Places Islamization within secular modernity and global politics of knowledge.	Does not provide a curriculum model for Islamic universities.
Syihabuddin et al. (2023)	Literature review linking Al-Faruqi with Indonesian	Connects Islamization with contextualized	Still requires stronger critique of implementation and disciplinary methods.

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	integration-interconnection.	Indonesian science integration.	
Suraiya (2024)	Philosophical review of Al-Faruqi's Islamization of sciences.	Clarifies the philosophical grounding of the Islamization project.	Less attention to recent institutional practice.
Hasanah et al. (2024)	Critical study comparing Al-Faruqi and Al-Attas.	Shows the need to read Islamization through multiple Muslim epistemological projects.	Further operationalization for higher education is needed.
Muslih et al. (2024)	Analysis of Al-Faruqi using Kuhn's paradigm shift theory.	Frames Islamization as a proposed transformation of disciplinary paradigms.	Paradigm language remains abstract without institutional indicators.
Irham (2025)	Field study of science–religion integration policy at UIN Jakarta.	Shows open integration that combines religious and general sciences without adopting the term Islamization.	Focuses on one institution, though conceptually significant.
Fitri (2025)	Critical library review of Al-Faruqi's foundations, debates, and relevance.	Argues for a plural, dialogical, interdisciplinary, and ethical reinterpretation of Islamization.	Requires further linking to specific disciplines and technology ethics.
Qasim et al. (2025)	Library study on Al-Faruqi's epistemology of Islamization.	Emphasizes tawhid as the basis of production, validation, and	Needs deeper engagement with contemporary

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		application of knowledge.	philosophy of science.
Nuryanti et al. (2025)	Literature study on the urgency of Islamization for contemporary social phenomena.	Confirms relevance of Al-Faruqi for Islamic education and social challenges.	Implementation is discussed broadly and needs sharper institutional design.

The expanded literature matrix shows that Al-Faruqi's thought is no longer discussed only as a historical idea. It is now linked to curriculum integration, higher education policy, postcolonial knowledge production, the Al-Attas debate, institutional implementation, and the ethical demands of contemporary science. At the same time, the matrix also shows a recurring gap: most studies agree on the value of tawhidic integration, but fewer explain how this value becomes a disciplinary method, a measurable curriculum design, or a sustainable institutional practice.

DISCUSSION

The findings above indicate that the strength of Al-Faruqi's project lies in its capacity to place modern knowledge under moral and epistemological scrutiny. Its weakness lies in the difficulty of translating a comprehensive worldview into concrete disciplinary procedures. For that reason, the discussion below does not simply repeat the results. It relates them to recent research and evaluates how far Al-Faruqi's framework remains useful for contemporary Islamic higher education.

Al-Faruqi and Recent Typologies of Religion–Science Integration

Lestari's (2020) reading is helpful because it avoids reducing Al-Faruqi to a conflict model between religion and science. By placing his thought within filtering, dialogue, and confirmation, Lestari shows that Islamization is neither anti-science nor a simple acceptance of modern science. It functions as a critical filter because it examines secular assumptions; it functions as dialogue because it places revelation and reason in conversation; and it functions as confirmation because scientific inquiry is interpreted within a tawhidic worldview. This interpretation supports the present review's finding that Al-Faruqi's project is best understood as reconstruction rather than rejection.

However, this typological reading needs to be strengthened by later studies. Syihabuddin et al. (2023) show that in the Indonesian context the language of integration-interconnection may

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be more productive than a rigid use of Islamization. Their study suggests that integration does not require one discipline to dominate another. Instead, disciplines can be brought into relation through shared ethical orientation, conceptual dialogue, and contextual relevance. This nuance is important because Al-Faruqi's project can be misunderstood if Islamization is treated as the replacement of modern disciplines by religious discourse. A more convincing reading is that tawhid reorients the aim and value of knowledge while still respecting the methodological integrity of different fields.

Amir and Rahman (2023) strengthen this point from the perspective of education. They interpret Al-Faruqi's contribution as a universal Islamic worldview with a rational and reformist spirit. Their argument supports the claim that Al-Faruqi is not a nostalgic traditionalist who simply wishes to return to the past. His project is modern in the sense that it engages disciplines, institutions, textbooks, and research systems. Yet it is also critical of modernity because it refuses to accept secular knowledge as metaphysically neutral. The present review therefore reads Al-Faruqi as a reformist-integrative thinker whose thought must be applied through critical institutional work rather than symbolic religious language.

From Tawhidic Worldview to Curriculum Practice

The literature suggests that tawhid is widely accepted as the philosophical basis of Al-Faruqi's thought, but its curricular translation remains difficult. Qasim et al. (2025) argue that tawhid structures the production, validation, and application of knowledge. This is a strong theoretical claim, but Islamic universities still need to ask how such structuring appears in syllabus design, assessment, research supervision, and graduate competencies. Without this step, tawhid may remain a powerful principle but a weak pedagogical tool.

The implementation studies help expose this gap. Fitriyawany et al. (2022) show that lecturers and students in PTKIN Aceh consider the integration of Islamic values into science learning important, yet implementation requires institutional readiness, lecturer competence, and appropriate learning resources. Their finding aligns with this review's claim that Al-Faruqi's project cannot be carried by philosophy alone. It must be supported by teaching materials, interdisciplinary training, and assessment instruments that can evaluate whether students are actually developing integrative reasoning rather than merely memorizing religious references.

Irham's (2025) field study of UIN Syarif Hidayatullah Jakarta offers an even sharper lesson. The institution develops integration of knowledge while officially rejecting the term Islamization of science. This finding complicates a straightforward Al-Faruqian reading. It shows that Islamic higher education may pursue the substance of integration without adopting Al-Faruqi's

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vocabulary. The practical implication is that scholars should not measure the success of Al-Faruqi's legacy only by the use of the word Islamization. A more meaningful indicator is whether Islamic universities develop curricula, research cultures, and academic policies that connect religious, scientific, social, and ethical inquiry in a coherent way.

Taken together, these studies suggest that the integration of religion and science should be operationalized through at least four curriculum strategies. First, courses should include epistemological mapping so that students understand the assumptions behind their disciplines. Second, lecturers should guide students to compare modern disciplinary concepts with Islamic intellectual resources in an academically responsible manner. Third, research projects should require ethical reflection, not only technical problem solving. Fourth, institutions should support interdisciplinary teams rather than expecting individual lecturers to master every field alone.

The Al-Faruqi–Al-Attas Debate and the Problem of Depth

The comparison between Al-Faruqi and Al-Attas is important because it reveals different emphases within the broader Islamization discourse. Jannah explains that Al-Attas' Islamization is deeply concerned with worldview, adab, and the removal of secular elements from the mind and language of the Muslim (Jannah, 2022). Hasanah et al. also show that the two thinkers should be read critically rather than collapsed into one position (Hasanah et al., 2024). Al-Faruqi is more programmatic and institutional, while Al-Attas is more metaphysical, linguistic, and anthropological.

This distinction helps identify a weakness in Al-Faruqi's model. Because Al-Faruqi gives strong attention to disciplines, textbooks, and institutions, his project sometimes appears to assume that curriculum reform will produce epistemological transformation. Al-Attas would likely respond that reform must begin more deeply with the human subject: the scholar's adab, worldview, and intellectual discipline. This critique should not be treated as a rejection of Al-Faruqi. Rather, it corrects a possible imbalance. Institutional reform without inner intellectual and ethical formation may become bureaucratic; inner formation without institutional reform may remain private and ineffective.

Therefore, a stronger model of religion–science integration should combine both concerns. From Al-Faruqi, it should retain the need to reconstruct disciplines and institutions. From Al-Attas, it should retain the need to form the knowing subject. In practical terms, Islamic higher education should not only revise course titles or insert Islamic content into scientific subjects. It should also cultivate scholarly virtues such as intellectual humility, justice in interpretation, ethical responsibility, and disciplined engagement with both revelation and

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empirical evidence.

Critiques of Methodological Ambiguity and the Need for Disciplinary Translation

One of the strongest critiques of Al-Faruqi concerns methodological ambiguity. His twelve-step plan is ambitious, but it does not fully explain how tawhid changes the actual methods of physics, biology, economics, psychology, sociology, or computer science. Dzilo had already observed that the philosophical implications of Islamization remain difficult and contested. More recent works continue this concern (Dzilo, 2012). Fitri (2025) notes that the project remains debated because of methodological ambiguity and institutional barriers. Chande (2023) similarly warns that Islamization must face the realities of knowledge production, power, and institutional authority.

Muslih et al. (2024) offer a useful response by reading Al-Faruqi through Kuhn's paradigm shift theory. This interpretation is valuable because it shows that Al-Faruqi was not merely changing the content of knowledge but attempting to reorient the paradigm within which knowledge is produced. Yet the paradigm-shift reading also raises a further question: what counts as evidence that a discipline has actually undergone Islamization? A discipline cannot be declared integrated simply because it includes Islamic terminology. It must show changes in research questions, ethical priorities, assumptions about the human person, interpretation of data, and consequences for society.

In this respect, Al-Faruqi's project requires disciplinary translation. In economics, tawhidic integration may influence assumptions about human welfare, justice, ownership, and moral limits of markets. In psychology, it may shape concepts of the self, spirituality, mental health, and human flourishing. In education, it may affect curriculum aims, teacher identity, and moral formation. In artificial intelligence, it may require evaluation of bias, dignity, accountability, and social harm. Such translation does not mean replacing scientific methods with religious assertions. It means making explicit the ethical and metaphysical assumptions that already shape research, then evaluating them through Islamic principles and public reason.

Institutional Integration in Indonesia: Beyond Slogans

The Indonesian case illustrates the difference between integrative slogans and integrative practice. Many Islamic universities use metaphors of integration, but the real test lies in curriculum structure, research collaboration, publication culture, lecturer competence, and institutional governance. Irham (2025) identifies an open integration pattern at UIN Jakarta that

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combines religious and general sciences through thematic, referential, philosophical, and interdisciplinary forms. This model is significant because it suggests that integration is an evolving institutional practice rather than a single finished doctrine.

Syihabuddin et al. (2023) similarly argue that Al-Faruqi's thought can be contextualized through Indonesian integration-interconnection. Their finding is useful, but it should be pushed further. Integration-interconnection should not remain a metaphor. It needs research protocols, course-level learning outcomes, interdisciplinary supervision models, and quality assurance indicators. Fitriyawany et al. (2022) show that implementation depends heavily on lecturers. This means that integration policy must be supported by professional development. A lecturer trained only in one disciplinary tradition may struggle to guide students toward serious integrative inquiry.

For journals indexed at Sinta 3 or higher, this point is especially important. A publishable article should not merely celebrate integration as an ideal. It must show awareness of the practical and methodological problems that previous studies have identified. The present review therefore argues that Al-Faruqi's framework should be used as a critical resource, not as a ready-made solution. It provides the epistemological direction, but Indonesian Islamic higher education must develop the operational instruments.

Relevance in the Digital Age and the Ethics of Artificial Intelligence

Al-Faruqi did not write in the age of artificial intelligence, big data, and algorithmic governance. Nevertheless, his concern about the moral orientation of knowledge remains relevant. UNESCO's Recommendation on the Ethics of Artificial Intelligence emphasizes human dignity, transparency, fairness, and human oversight as central ethical principles (UNESCO, 2022). These concerns resonate with Al-Faruqi's claim that knowledge must serve moral responsibility rather than mere technical power. The connection should not be overstated: UNESCO's framework is not an Islamic document, and Al-Faruqi's tawhidic epistemology is not a technical AI policy. Yet both challenge the idea that knowledge and technology are ethically neutral.

Fitri (2025) is helpful here because it argues that Islamization remains relevant when reinterpreted as an ethical-epistemic framework that is plural, dialogical, interdisciplinary, and responsive to digital transformation. This interpretation prevents a simplistic application of Al-Faruqi to AI. The task is not to label AI as Islamic or un-Islamic in a general way. The task is to ask how Islamic epistemology can contribute to questions of algorithmic justice, data bias, human agency, educational integrity, and the protection of dignity. A tawhidic-critical model can contribute by insisting that technological innovation must be judged not only by efficiency but

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also by truthfulness, justice, responsibility, and benefit.

In Islamic education, this means that AI should not be adopted merely because it is modern or efficient. It should be evaluated pedagogically and ethically. Does it improve understanding or encourage dependency? Does it support academic honesty or weaken it? Does it respect human dignity, privacy, and intellectual growth? Does it help students connect knowledge with moral responsibility? These questions show the continuing relevance of Al-Faruqi's epistemological concern. His project becomes most useful when it is extended critically to new forms of knowledge production.

Toward a Tawhidic-Critical Model of Integration

Based on the literature, this article proposes a tawhidic-critical model of religion–science integration. The term tawhidic indicates that knowledge is grounded in the unity of God, creation, truth, value, and human responsibility. The term critical indicates that this unity must be pursued through careful scholarship, methodological clarity, historical awareness, and openness to critique. Without tawhid, integration may lose its Islamic epistemological center. Without critique, integration may become ideological, superficial, or academically weak.

The model has five components. First, ontological orientation: reality is understood as created, ordered, meaningful, and open to inquiry. Second, epistemological plurality: revelation, reason, empirical observation, interpretation, and scholarly tradition are treated as interacting sources of understanding. Third, axiological accountability: knowledge is evaluated according to truth, justice, benefit, and human dignity. Fourth, disciplinary translation: each field must identify how tawhidic values reshape its assumptions, questions, and ethical implications without abolishing its methods. Fifth, institutional embodiment: integration must be reflected in curriculum, research, lecturer development, and quality assurance.

This model refines Al-Faruqi rather than replacing him. It retains his central insight that the crisis of knowledge is moral and epistemological, not merely technical. It also accepts the criticisms raised by recent scholarship: the need for methodological clarity, the risk of superficial Islamization, and the importance of institutional feasibility. In that sense, Al-Faruqi's project remains unfinished but productive. Its unfinished character is not simply a weakness; it is an invitation for Islamic higher education to continue the work with greater academic rigor.

CONCLUSION

This critical literature review has shown that religion–science integration in Ismail Raji Al-

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Faruqi's thought is centered on tawhid as an ontological, epistemological, and axiological principle. Tawhid allows Al-Faruqi to reject the dichotomy between religious and modern knowledge while also refusing the claim that modern disciplines are wholly value-free. In his view, knowledge must be connected to truth, ethics, human responsibility, and the worship of God.

The review also shows that recent scholarship supports the continuing relevance of Al-Faruqi while identifying important limitations. Lestari, Amir and Rahman, Syihabuddin et al., and Qasim et al. strengthen the tawhidic and educational reading of Al-Faruqi. Chande, Fitri, Muslih et al., and Dzilo sharpen the critique by highlighting methodological ambiguity, global knowledge politics, and the need for paradigm-level transformation. Irham and Fitriyawany et al. demonstrate that Indonesian Islamic higher education provides a real field of application, but also reveals practical obstacles such as lecturer competence, curriculum design, and institutional sustainability.

The main contribution of this article is the formulation of a tawhidic-critical model of integration. This model keeps Al-Faruqi's tawhidic center while adding the need for critical dialogue with contemporary scholarship, disciplinary translation, and institutional implementation. The model is relevant not only for traditional debates on religion and science but also for emerging issues such as artificial intelligence, digital knowledge production, and ethical higher education.

The limitation of this study is that it remains a literature review and does not include field data from Islamic universities, lecturers, or students. Future research should test the tawhidic-critical model through curriculum analysis, interviews with lecturers, classroom observation, or comparative studies across PTKIN. Further studies may also examine how the model applies to specific disciplines such as science education, economics, psychology, environmental studies, or artificial intelligence ethics.

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