Revitalizing Islamic Education Through the Paradigm of Tawhid Ismail Raji Al-Faruqi

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Abstract. This study examines the revitalization of Islamic education through the concept of the Tawhid paradigm proposed by Ismail Raji al-Faruqi. Using a library research method, the study explores five principles of unity: God, creation, truth and knowledge, life, and humanity, as an integrative framework between revelation and reason. The findings indicate that the Tawhid paradigm serves as both an epistemological and axiological foundation for reconstructing Islamic education to overcome the dichotomy between religious and scientific knowledge. Through the Islamization of knowledge project, al-Faruqi proposes twelve strategic steps for educational reform, including mastery of modern sciences, reexamination of classical heritage, development of an integrative curriculum, and research methodologies based on divine revelation. This approach fosters learners who are balanced intellectually, spiritually, and morally. The revitalization of Islamic education based on the Tawhid paradigm aims to restore the unity of knowledge and faith, shaping a generation of ulul albab capable of integrating scientific rationality with ethical and spiritual awareness in facing the challenges of modernity.

Introduction

The development of modern science and technology has had a major impact on changing human mindsets and lifestyles. Advances in science and technology have simplified various aspects of life and improved well-being. However, these advances cannot be separated from the dominance of a secular paradigm that separates science and religion. This view places truth only in rational and empirical matters, while spiritual and moral values are often neglected (Junaedi and Wijaya, 2019). As a result, science has developed rapidly in material terms, but has lost its ethical and spiritual direction. In the history of Islamic civilization, science developed in an integrated manner between revelation and reason. Classical Muslim scientists such as Al-Farabi, Ibn Sina, and Al-Khawarizmi built science based on the principle of tawhid, which recognizes the unity between faith, reason, and action. They viewed the pursuit of knowledge as part of worship and devotion to Allah SWT (Bakar, 2008). This integration between religion and science gave birth to a superior Islamic civilization, both intellectually and spiritually.

However, since the colonial period, the Islamic education system has undergone a paradigm shift. Modern education introduced by the colonial powers emphasized rational empiricism, while Islamic education remained focused on religious knowledge (Yumnah, 2025). This situation has given rise to two separate education systems: secular education, which is oriented towards science and

technology without spiritual values, and Islamic education, which is limited to religious teaching without mastery of modern science. As a result, a generation of educated people has emerged who are intellectually intelligent but morally and spiritually weak. The phenomenon of this dichotomy of knowledge indicates a crisis of values in Islamic education (Kuntowijoyo, 2007).

Education should not only produce knowledgeable individuals, but also individuals who are faithful and have good character. In Islam, knowledge cannot be separated from faith. The Qur'an emphasizes this in Surah Al-'Alaq verses 1-5, which commands humans to read in the name of God. This verse contains the message that all scientific activities must be accompanied by spiritual awareness so that knowledge does not lose its divine orientation. Therefore, Islamic education needs to be revitalized through a paradigm that reunites religion and knowledge in a single set of values, namely tawhid. Ismail Raji al-Faruqi is one of the contemporary Muslim scholars who offers a solution to this crisis of dichotomy through the idea of the tawhid paradigm. According to him, tawhid is not only a theological principle, but also an epistemological and axiological basis for all branches of science (Khoiruddin, 2022). Through the project of Islamizing science, al-Faruqi seeks to restore the function of science so that it is based on divine values, so that Islamic education can produce individuals who are balanced in terms of intellectual, moral, and spiritual intelligence.

Based on a literature review conducted by Syaefudin, Erwin, and Ali (2024), it is evident that the study emphasizes that al-Faruqi's concept of Islamization of knowledge is a response to the dominance of Western epistemology, which separates the spiritual aspect from scientific knowledge. Meanwhile, research conducted by Rijal (2014) shows that al-Faruqi's concept of tauhid contains theocentric and anthropocentric dimensions that place humans as active subjects in interpreting divine values through scientific and social activities. Both studies show that the study of al-Faruqi's thought is still dominated by conceptual and philosophical approaches, while its practical and applicative aspects in Islamic education have not been widely explored. In fact, the values contained in al-Faruqi's tauhid paradigm, such as the unity of God, the unity of creation, the unity of truth and knowledge, the unity of life, and the unity of humanity, have great potential to be used as a framework for building integrative and transformative Islamic education.

Therefore, this study aims to fill this gap by revitalizing Islamic education through Ismail Raji al-Faruqi's paradigm of tawhid. This revitalization not only touches on the philosophical level, but also aims to restore the orientation of Islamic education so that it functions as a means of shaping knowledgeable and civilized individuals who are able to integrate rational knowledge and spiritual values. Thus, this study is expected to contribute to enriching the discourse on the development of tauhid-based Islamic education, as well as responding to the challenges of modernity and secularization that are increasingly eroding Islamic values in contemporary education.

Method

review approach. This approach was chosen because the focus of the study was on examining policy documents and scientific literature that were normative and conceptual in nature.

A literature review is a scientific activity that uses library materials as the main source for obtaining data and information relevant to the subject matter being

studied (Zed, 2018). This method was chosen because the focus of the research was on examining Ismail Raji al-Faruqi's conceptual ideas regarding the paradigm of tawhid and its relevance to efforts to revitalize Islamic education. In library research, the main sources used were published scientific works, both in the form of books, journal articles, and other scientific writings relevant to the research topic.

The steps in this literature study began with the collection of data from various literature discussing the concept of tawhid, Islamic educational philosophy, and the thoughts of Ismail Raji al-Faruqi. The primary sources in this study include al-Faruqi's work entitled Al-Tawhid: Its Implications for Thought and Life. The book was translated into Indonesian by Rahmani Astuti. Meanwhile, secondary sources include previous studies, books on Islamic educational philosophy, and academic articles that review al-Faruqi's thoughts from various perspectives on tauhid. After the data was collected, the next stage was data analysis. The analysis was carried out by describing, interpreting, and systematizing the ideas contained in the literature studied (Creswell, 2018). This analysis technique was used to find the meaning and relevance of the tauhid paradigm in the context of contemporary Islamic education. The data was analyzed in depth to gain a complete understanding of how the principle of tawhid according to al-Faruqi can be used as a philosophical basis for the integration of science and Islamic values in education. The results of the analysis were then critically interpreted to find the practical relevance of the tauhid paradigm to efforts to revitalize Islamic education, especially in the face of the challenges of modernization and secularization of science. This literature review approach helped researchers to examine and connect the thoughts of figures with the actual conditions of Islamic education without having to engage in field data collection.

Thus, this research method serves to trace, interpret, and reconstruct Ismail Raji al-Faruqi's ideas about the paradigm of tawhid conceptually, so that it can contribute to efforts to revitalize Islamic education to return to being oriented towards the values of tawhid and the integration of science and religion.

Results

Biography of Islamic Raji Al- Faruqi

Ismail Raji Al-Faruqi is known as a Muslim intellectual and is often referred to as Al-Faruqi. He was born in the city of Jaffa (a port city on the southern coast of Palestine before the area was occupied by Israel), Palestine, on January 1, 1921. He grew up in a respected and religious family. His father, Abd Al-Huda Al-Faruqi, was a judge and a prominent religious figure among Palestinian Islamic scholars. From an early age, Al-Faruqi received religious education directly from his father and the local mosque (Fajrudin, 2018). Al-Faruqi began his primary education at the College des Freres, Lebanon, from 1926 to 1936. He then continued his studies at the American University of Beirut, majoring in philosophy, until he earned his bachelor's degree (B.A.) in 1941. After graduating, he returned to his homeland and worked as a Palestinian government employee under the British mandate for four years, then was appointed governor of Galilee in 1945. However, he did not hold this position for long because in 1947 the province fell to Israel. This situation forced Al-Faruqi to emigrate and move to the United States in 1948 (Rusli, 2018). In 1949, Al-Faruqi continued his studies at Indiana University and obtained a Master of Arts (M.A.) degree in philosophy. Two years later, he pursued further education at Harvard University and earned a second Master of Arts degree in the same field, with a thesis titled On Justifying the Good: Metaphysics and Epistemology of Value. Then, in 1952, he returned to Indiana University and earned a doctorate (Ph.D.) in philosophy. Despite

having earned various academic degrees from renowned universities in the United States, Al-Faruqi was not satisfied with his intellectual achievements. A strong spiritual and intellectual drive led him to deepen his knowledge of Islam at Al-Azhar University in Cairo, Egypt, where he studied religion for four years (Mohammad, 2008). After studying at Al-Azhar University, Cairo, Al-Faruqi began his academic career at various international higher education institutions.

Al-Faruqi married an American woman in 1960 who later converted to Islam and changed her name to Lamya Al-Faruqi. Before her marriage, Lamya was known for her work in music and the arts. After becoming the wife of Al-Faruqi, who at that time was already known as an Islamic scholar and thinker, Lamya began to focus her attention on Islamic studies and continued her studies at McGill University, Canada. Her dedication to higher education led her to earn a doctorate (Ph.D.) from Syracuse University in 1974. Al-Faruqi and Lamya had five children (Farida, 2014). Al-Faruqi's academic career began in 1959, when he was appointed as a lecturer at McGill University, Montreal, Canada. At the university, Al-Faruqi taught and conducted research in the field of Islamic studies for approximately two years, while introducing a rational and contextual scientific approach to Islam to Western students. In 1961, Al-Faruqi moved to Pakistan and joined the Central Institute for Islamic Research in Karachi. At this institution, Al-Faruqi played an active role in the development of Islamic scientific research and was also involved in the publication of the scientific journal Islamic Studies. His tenure in Pakistan lasted until 1963, and this experience enriched his academic insight into understanding contemporary Muslim issues from a scientific and global perspective. After completing his assignment in Pakistan, Al-Faruqi returned to the United States in 1963 to teach at the University of Chicago, specifically in the Faculty of Religion. At this university, he expanded his studies in the fields of religious philosophy and Islamic civilization history, while also introducing an Islamic perspective into Western academic discourse. A year later, in 1964, he accepted an offer to become a distinguished professor at Syracuse University, New York (Fajrudin 2018).

In 1968, Al-Faruqi joined Temple University, Philadelphia, as a professor of Islamic studies and religious history. It was at this university that his academic career reached its peak. He founded the Center for Islamic Studies, which later became one of the most important institutions for the development of Islamic studies in North America. Under his leadership, the center became a forum for Muslim students and researchers from various countries to deepen their study of Islam within a modern scientific framework. In addition to teaching at Temple University, Al-Faruqi was also known as an active academic at the international level. He was a visiting lecturer at various universities around the world, including Mindanao City University (Philippines), Qom University (Iran), and several universities in Europe, the Middle East, South Asia, and Southeast Asia (Gumati & Ridwan, 2023). On various occasions, Al-Faruqi has given public lectures, seminars, and academic consultations on Islamic philosophy, ethics, and contemporary Islamic thought. In addition to his work in academia, Al-Faruqi was also involved in various scientific activities and international Islamic organizations. He co-founded a number of important institutions such as the Association of Muslim Social Scientists (AMSS), the Muslim Student Association (MSA), and the Islamic Society of North America (ISNA), which played a major role in developing Muslim intellectual networks in the West. In 1980, he founded the International Institute of Islamic Thought (IIIT) in Virginia, United States, which became a forum for Muslim scholars to develop Al-Faruqi's ideas on the Islamization of science (Riswanto, 2010).

Al-Faruqi also played an active role in the development of Islamic education in America by becoming the main designer of the curriculum for The American Islamic College in Chicago. He was also active in the American Academy of Religion (AAR) and served as chair of the steering committee for Islamic studies from 1976 to 1982 (Kahfi, 2025). In various academic forums, Al-Faruqi continued to strive to bring together Islamic intellectual traditions with modern science, as well as to bridge the dialogue between the Islamic and Western worlds through a rational, systematic, and inclusive approach. His dedication to the development of science and the revival of the Muslim community continued until the end of his life. Tragedy struck him and his family when a wave of terrorist attacks in Western Europe triggered riots in the United States in 1986. In this uncertain atmosphere, his intellectual journey ended tragically on May 27, 1986, when Al-Faruqi and his wife, Dr. Lamya al-Faruqi, were found dead at their residence in Cheltenham, Philadelphia. The tragedy caused deep sorrow for the Islamic world. Many parties linked the incident to Al-Faruqi's critical views on Zionism and Middle East political issues, particularly Palestine (Burhanuddin, 2018). As a tribute to his dedication, the Islamic Society of North America (ISNA) later established The Ismail and Lamya al-Faruqi Memorial Fund to provide scholarships for research and development in Islamic sciences in line with his vision of the Islamization of knowledge (Pinem, 2012).

The Word of Ismail Raji Al- Faruqi

Ismail Raji al-Faruqi is known as one of the most influential Muslim intellectuals of the 20th century. With his high scientific spirit and great curiosity, he succeeded in establishing himself as a respected modern Muslim thinker in the international scientific discourse. Al-Faruqi had an extraordinary ability to master various disciplines, such as ethics, sociology, art, culture, anthropology, politics, and theology (Haryanti & Amril, 2024). Al-Faruqi was a prolific scholar who wrote hundreds of articles and dozens of books throughout his life discussing fundamental issues in human life. One of Al-Faruqi's monumental works is the book Tauhid: Its Implications for Thought and Life (1982). In this book, Al-Faruqi emphasizes that tauhid is not only a verbal statement of faith, but also a basic principle that must inspire all aspects of human life. According to him, tauhid encompasses social, political, economic, and cultural dimensions, because the values of God's oneness must be reflected in the entire system of life. He rejected the view that separates religion and worldly life. Through this work, al-Faruqi emphasized that tauhid is the epistemological foundation for all disciplines of science. This is the main basis of all his thoughts, including his ideas on the Islamization of science. Al-Faruqi also wrote a book on Knowledge: General Principle and Workplan (1982). Although this book is relatively concise, it contains very influential ideas (Bachtiar, 2017).

Al-Faruqi is known as an expert in comparative religion. He wrote a number of works discussing the relationship between Islam, Christianity, and Judaism. One of his famous works is Christian Ethics, which its introducer, Stanley B. Frost, called an extraordinary work because of its high academic validity. Al-Faruqi also wrote a book on the Triolouge of Abrahamic Faiths, which discusses the relationship between the three major religions, namely Judaism, Christianity, and Islam. Another important work by al-Faruqi is Historical Atlas of the Region of the World, a book that maps the historical development and spread of major religions in the world. Through a historical and geographical approach, al-Faruqi sought to show the dynamics of interfaith relations and the contribution of each tradition to human civilization.

This work demonstrates his broad insight and analytical ability in linking religion to the socio-cultural context. Furthermore, in his work Urubah and Religion (1961), al-

Faruqi rejected the often biased views of Western Orientalists in understanding Semitic traditions. He introduced the concept of Urubah (Arabism) as a form of transcendental consciousness that is an integral part of the religious history of the Semitic peoples, including Jews, Christians, and Muslims. In al-Faruqi's view, the Semitic tradition is a continuous unity, in which Judaism is the initial phase, Christianity the second phase, and Islam the perfection (Iryana, 2021). Thus, he sought to assert the position of Islam as the pinnacle of monotheistic teachings that began with the previous prophets.

Al-Faruqi also wrote a number of other important books and articles, including: On Arabism (4 volumes, 1962); Islam and Modernity: Diatribe or Dialogue (1968); Islam and Modernity: Problem and Prospective (1968); Islamizing the Social Sciences (1979); Islam and Culture (1980); and The Role of Islam in Global Interreligious Dependence (Fajrudin, 2018). Most of his works discuss the issues of modernity, culture, and the importance of Islamizing the social sciences. He emphasized that awareness of tawhid must be the foundation for all intellectual and scientific activities so as not to lose their moral and spiritual direction. Al-Faruqi's last and monumental work is The Cultural Atlas of Islam, written with his wife Dr. Lois Lamya al-Faruqi. This book was published shortly after both of them passed away. This work comprehensively describes the map of Islamic civilization and culture from its early days to the Middle Ages. Through this book, al-Faruqi wanted to emphasize that Islamic civilization is the result of the spirit of tawhid that animates all aspects of Muslim life. According to him, the essence of Islamic civilization is Islam itself, and the essence of Islam is tawhid (Rusli, 2018). This work is an intellectual and spiritual reflection of al-Faruqi's entire intellectual journey, which places tawhid at the center of Islamic civilization.

The Paradigm of Tawhid in the Thought of Ismail Raji Al- Faruqi

One of the central ideas in Ismail Raji al-Faruqi's thinking is the paradigm of tawhid. He asserts that the core of all Islamic knowledge and culture stems from Islam itself, while the core of Islam lies in the principle of tawhid. Thus, tawhid becomes the main foundation for all scientific and cultural activities, because through tawhid, humans understand reality holistically within the framework of the oneness of God (Arifin, 2018).

Al-Faruqi's thinking does not stop at the theological level, but is operationalized by Al-Faruqi in the form of five dimensions of unity that explain how tawhid functions in life, science, and culture. The five dimensions include: the unity of God, the unity of creation, the unity of truth and knowledge, the unity of life, and the unity of humanity (Hakim, 2020). For more details, these will be discussed as follows: The first dimension, the unity of God, is emphasized by al-Faruqi as the belief that there is no God but Allah who created and sustains the entire universe. This oneness is not only the foundation of faith, but also the epistemological basis for all branches of science. Its implication for the field of science is that knowledge in Islam does not aim to merely understand reality separately from God, but to reveal the order and divine wisdom behind creation. Thus, every scientific endeavor must be understood as part of worship and recognition of Allah's laws that apply in nature.

The second dimension, the unity of creation, namely the entire universe, whether physical, psychological, biological, social, or aesthetic, is a unity that is interconnected and complements each other in the laws of nature (sunnatullah). Every element of creation has a harmonious function in the cosmic system that is directed towards the highest goal, which is to reach God. However, God has also subjugated the universe so that it can be utilized by humans. This means that humans are given the freedom to manage and change the patterns of nature as long as they

remain within the corridor of ethics and God's laws. From the perspective of Islamization of science, all scientific research and development should be carried out as a reflection of faith and a realization of worship to Allah. This view differs from the modern Western scientific paradigm, which since the 15th century has separated knowledge from theological principles and made it solely a means for human interests without any divine orientation.

The third dimension is truth and knowledge that originate from one reality, namely God. Because all realities come from the same source, truths cannot contradict each other. What God reveals must be in line with the reality of His creation. Therefore, revelation and science cannot be separated. Al-Faruqi explains that based on revelation, a Muslim must not make statements that contradict empirical reality, because the truth of revelation always corresponds to existing facts. If there is a difference between scientific findings and the content of revelation, then what needs to be reviewed is human understanding of the text of revelation or the interpretation of scientific data. The absence of contradictions between reason and revelation shows that any differences can certainly be resolved through reasoning and further research. Muslims are required to be open, rational, and tolerant of new findings, because God's laws are unlimited and always invite scientific exploration.

The fourth dimension is the unity of life. According to Al-Faruqi, God's will is manifested in two types of laws: first, the laws of nature (sunnatullah), which are fixed and observable; and second, moral or religious laws, which serve as guidelines for human behavior. These two laws cannot be separated because they go hand in hand and complement each other. In a Muslim, spirituality and materiality must be harmoniously integrated. There is no dichotomy between worldly and spiritual matters, between physical and spiritual aspects. Therefore, human life should reflect obedience to God in every aspect of activity. This principle is the basis for Islamic education to instill a balance between mastery of knowledge and character building, thereby creating a well-rounded Muslim personality.

The fifth dimension, the unity of humanity, means that all humans come from the same source, namely Allah SWT. Therefore, the social order in Islam is universal and knows no geographical, ethnic, or national boundaries. The term ummah in Islam refers to a transnational collective identity, where the measure of nobility is determined by piety, not by race or skin color. Although Islam recognizes the existence of tribal and national differences as God's will, these differences are not intended to cause discrimination, but rather for humans to get to know each other and work together. In relation to the Islamization of science, this principle emphasizes that the development of science must be aimed at the benefit of all humanity, not for the interests of certain groups or nations. Al-Faruqi rejected ethnocentric attitudes that judge truth based on the interests of one's own group, because this actually gives rise to inequality and social conflict.

The paradigm of tawhid formulated by Ismail Raji al-Faruqi was essentially born as a critique of the modern view that separates the spiritual and rational aspects, between religion and science. At that time, Muslims were in a weak condition, marked by intellectual, social, and spiritual decline, the spread of illiteracy, ignorance, and superstition (Zuhdiyah, 2016). Many ordinary Muslims were trapped in literalism and legalism, even becoming fanatically literalistic towards sharia, thus abandoning the sources of creativity and dynamic thinking (Taufiq, 2019). According to Al-Faruqi, this decline was not only caused by the influence of Western secularization, but also by the intellectual stagnation of Muslims who separated revelation and reason. The Islamic scientific world tends to reject renewal and only adheres to static fiqh studies, so that religious values are separated from the development of science (Yahya & Rosi,

2023). The crisis that has hit modern education is rooted in the loss of awareness of tawhid as a basis for thinking. The secular view that dominates the modern education system has given rise to a crisis of dichotomy, in which science develops without moral and religious direction, while religious education is often trapped in ritualism that is devoid of intellectual value. As a result, a generation has emerged that is academically intelligent but spiritually poor, as well as scholars who are knowledgeable about religion but alienated from scientific developments and social realities (Ahmad, 2015).

This paradigm of monotheism seeks to remove these barriers by emphasizing the unity between faith, knowledge, and action. Through the principle of the unity of God, all knowledge is returned to the same source, namely Allah SWT. With the unity of creation, all natural phenomena are seen as signs of divine greatness that can be studied through science. The principle of the unity of truth and knowledge affirms that there is no contradiction between revelation and reason; rather, the two complement each other in discovering the truth. The unity of life rejects the separation between worldly and spiritual matters, while the unity of humanity teaches that knowledge must be devoted to the benefit of all humankind. Thus, the paradigm of tawhid is not merely a theological concept, but also an epistemological foundation for the reconstruction of an integrative Islamic education system. Al-Faruqi emphasizes that the goal of Islamic education is not only to master knowledge, but to shape individuals who are aware of the integration between the spiritual, intellectual, and social dimensions. This means that education must produce individuals who are capable of scientific thinking without losing their awareness of tawhid, as well as worshiping without losing their social responsibility. Through the application of the tawhid paradigm, Islamic education is able to break free from the crisis of the dichotomy between science and religion that has long shackled the Islamic world. An education system based on tawhid will place knowledge as a means of serving God as well as an instrument for upholding justice, progress, and the welfare of humanity. Thus, the integration of knowledge and faith is not only an ideal goal but a real orientation in the curriculum, learning, and objectives of Islamic education.

Implications of the Tawhid Paradigm for Islamic Education

The paradigm of tawhid developed by Ismail Raji al-Faruqi does not merely remain a theological concept, but serves as an epistemological and axiological foundation for building a comprehensive Islamic education system. For Al-Faruqi, tawhid is not merely an acknowledgment of the oneness of Allah SWT, but a perspective that guides all human activities to be oriented towards divine values. In the context of education, tauhid must be the foundation that guides the direction of thinking, learning objectives, and even the pattern of interaction between educators and students. Education based on tauhid is expected to produce individuals who are not only intellectually intelligent, but also moral, faithful, and aware of their responsibilities as caliphs on earth (Amir & Rahman, 2022).

The main implication of the tauhid paradigm for Islamic education is the need for integration between knowledge and faith in all aspects of education. According to Al-Faruqi, knowledge cannot be separated from divine values, because all reality comes from one source, namely Allah SWT. Thus, every scientific activity in Islamic education must be directed towards revealing the greatness of Allah and strengthening human faith. The curriculum, learning methods, and educational evaluation must be built on the principle of unity between rational and spiritual knowledge. Education not only serves to enlighten the mind, but also to purify the soul and shape the morality of students (Haryanti & Amril, 2024). Islamic education based

on the tauhid paradigm requires a reformulation of the curriculum. So far, the education system has often been stuck in the dichotomy between religious and general knowledge, even though both are equally important for developing human potential as a whole. Through the tauhid approach, every subject, whether science, social studies, or religion, must be directed so that students understand that all knowledge is part of the signs of Allah's power (ayat kauniyah). For example, physics lessons should not only explain the laws of nature empirically, but also invite students to reflect on Allah's order and wisdom behind His creation. Thus, the learning process is no longer secular and mechanistic, but rather has the value of worship because it is oriented towards recognition of the Creator (Rahman, 2021).

The tauhid-based curriculum also has implications for the orientation of education. Islamic education should not stop at the transfer of knowledge, but must be oriented towards the transformation of values. This means that the success of education is not only measured by academic achievement, but also by the ability of students to display moral behavior that reflects their faith. Teachers play an important role in this process as moral role models (uswah hasanah) who instill spiritual values through their attitudes, words, and behavior. In Al-Faruqi's view, teachers are not only educators but also murabbi as figures who guide the intellectual and spiritual development of students (Putri, 2022).

The role of teachers in the tauhid paradigm has a very strategic dimension. An educator must not only master the subject matter, but also understand the philosophy of tauhid as the basis of science. Every teaching must be done with the intention of worship and the spirit of shaping the character of students so that they have a balance between reason and emotion, between knowledge and faith. Teachers become intermediaries of divine values in the world of education, instilling the understanding that seeking knowledge is part of serving Allah SWT. Through the example set by teachers, students will learn that useful knowledge is knowledge that leads to righteous deeds and mutual benefit (Mahendra, 2020). Beyond the individual level, the paradigm of tawhid also provides direction for the management of Islamic educational institutions. Islamic schools, madrasas, and universities need to build systems that reflect the unity between spirituality and intellectuality. Educational institutions should not imitate secular systems that negate religious values, but must develop educational models that combine scientific research with revelatory ethics. In this regard, Al-Faruqi emphasizes the importance of "Islamization of knowledge," which is the process of purifying and harmonizing knowledge with Islamic principles so that knowledge does not lose its moral dimension. Islamic educational institutions must become centers for the synthesis of knowledge, faith, and action that serve to produce Muslim scholars capable of providing solutions to humanitarian problems (Haris, 2023).

The paradigm of tawhid has implications for the ultimate goal of Islamic education. The goal of education is not only to produce individuals who are intellectually competitive, but also to shape human beings who are divinely conscious. The principle of unity of life in Al-Faruqi's thinking shows that all worldly activities essentially have value as worship if they are carried out in accordance with Allah's will. Therefore, education must foster the awareness that working, researching, and creating are part of spiritual devotion. Thus, Islamic education not only prepares students for life in this world but also for the hereafter (Azlan, 2021). In addition, the principle of human unity emphasizes that Islamic education must build social awareness and human responsibility. In Al-Faruqi's view, all humans are created from the same source and have the same goal, which is to worship Allah. Therefore, tauhid-based education must foster a spirit of brotherhood, tolerance, and social justice.

Education should not produce selfish humans, but must produce individuals who care about the welfare of the ummah. The tauhid paradigm thus teaches that knowledge must be devoted to improving human life and maintaining the balance of nature (Zainuddin et al., 2025).

Thus, the application of the tauhid paradigm in Islamic education brings about a fundamental paradigm shift. Education is no longer understood solely as a cognitive teaching process, but as a path to the formation of a whole human being oriented towards tauhid. Through the integration of faith, knowledge, and action, Islamic education can emerge from the crisis of dichotomy and produce a generation that is moral, creative, and socially minded. The tauhid paradigm offered by Al-Faruqi provides the philosophical foundation for efforts to reconstruct modern Islamic education in a more holistic, humanistic, and divine values-oriented manner.

Revitalizing Islamic Education Based on the Ideas of Ismail Raji Al- Faruqi

The revitalization of Islamic education is essentially a strategic agenda to renew the direction, structure, and orientation of the education system so that it returns to the principle of tawhid. Ismail Raji al-Faruqi believes that the weakness of the Islamic world does not lie in a lack of educational institutions, but rather in the deterioration of a scientific paradigm that is separated from divine values (Arqam, 2024).

The revitalization of Islamic education, therefore, is not only a matter of renewing teaching methodologies, but a comprehensive effort to reorganize the epistemological foundations and institutional orientation of education so that it is based on the principle of unity of knowledge. Through the grand project of Islamizing science, al-Faruqi offers twelve strategic steps that can be used as a framework for revitalizing the Islamic education system (Husaini, 2019). When transformed into the context of Indonesian education, these steps are not merely academic procedures, but managerial strategies and national policies. First, mastery of modern disciplines, so that Islamic institutions do not lag behind advances in science and technology. Second, a survey of classical Islamic disciplines, to find universal values that can form the basis for the integration of knowledge. Third, identification of actual problems facing the ummah, such as the secularization of education, weak spiritual literacy, and moral inequality in the digital world. Fourth, a critical analysis of the classical Islamic heritage, so that tradition does not become a burden, but a source of innovation. Fifth, an analysis of the modern scientific heritage, in order to eliminate materialistic and anthropocentric biases. Sixth, the determination of priority issues in Islamic education, such as curriculum digitization, scientific poverty, and the academic ethics crisis. Seventh, evaluation of the synthesis between two scientific traditions, namely Islamic science and Western science. Eighth, formulation of a contextual and solution-oriented approach to contemporary Islamic education. Ninth, reconstruction of the curriculum and institutional policies, so that they are not only oriented towards learning outcomes, but also values. Tenth, writing integrative textbooks and teaching materials that combine revelation, reason, and social reality. Eleventh, developing Islamic research methodologies so that research in Islamic institutions does not merely imitate secular models. Twelfth, disseminating new Islamic educational knowledge and practices, both through government policies and community movements (Subchi, 2024).

These steps emphasize that the revitalization of Islamic education must begin with institutional paradigm reform. Until now, many Islamic educational institutions have placed more emphasis on administration and accreditation than on epistemological renewal. In fact, as al-Faruqi emphasized, Islamic education should be the center for the development of Islamic values and culture that have an impact on social change (Rahman, 2023). Thus, revitalization is not sufficient at the curriculum

level but must also address management structures, academic culture, and institutional vision.

In the context of the Merdeka Curriculum, al-Faruqi's ideas provide a new direction for the development of a revelation-based curriculum. The Merdeka Curriculum emphasizes school autonomy, social projects, and interdisciplinary learning. However, it requires a strong spiritual foundation so that it does not fall into moral relativism. The paradigm of tawhid can fill this void by making divine values the core of every learning achievement (Yusuf, 2024). The Pancasila student profile project can be directed towards a tauhidic human profile project, namely students who recognize God through knowledge, work with the intention of worship, and contribute to the benefit of the people. In this case, al-Faruqi's concept of unity of life emphasizes that education must produce people who are able to connect worldly activities with spiritual awareness (Suhaimi, 2023). The revitalization of Islamic education must also strengthen the institutional ecosystem and scientific social networks. Islamic educational institutions, Islamic boarding schools, and Islamic universities need to collaborate to build an integrated knowledge system supported by state policies. One strategic step is the establishment of a National Center for the Integration of Science and Tawhid as a forum for research and innovation in revelation-based Islamic education. In addition, Islamic educational institutions need to strengthen cooperation with technological research institutions to enable productive dialogue between modern science and Islamic values (Darwis, 2024).

In the midst of the digital and globalization era, the paradigm of tawhid has an important corrective function for modern education, which tends to be pragmatic and utilitarian. Al-Faruqi asserts that the crisis in modern education is a crisis of meaning: science is developing rapidly but has lost its moral and spiritual direction (Omar, 2020). Therefore, the revitalization of Islamic education should not only be oriented towards competency output but must also restore the purpose of education to the formation of meaningful human beings. The digitization of Islamic education, if imbued with the values of tawhid, can be an effective means of expanding scientific da'wah, developing Qur'anic ethics-based e-learning, and fostering a culture of responsible research (Fauzi, 2024).

However, the application of the tawhid paradigm in educational institutions faces structural and ideological challenges. First, there is still a strong dichotomy in national education policy between madrasahs and public schools, which causes fragmentation of the value system. Second, educators have a low level of epistemological analysis of the relationship between religion and science. Third, there is a global challenge in the form of a free flow of information that often negates the moral dimension in science (Latifah, 2024). However, behind this, there are great opportunities: the increasing religious awareness of the younger generation, government policies that allow for curriculum autonomy, and technological advances that facilitate the integration of Islamic learning resources (Hakim, 2023).

The revitalization of Islamic education based on the ideas of Ismail Raji al-Faruqi is not merely an academic movement, but a civilizational project that aims to restore the function of science as a way of knowing Allah. The paradigm of tawhid must be used as the foundation in formulating the vision, curriculum, management, and national education policy. Only in this way will Islamic education be able to produce a generation of ulul albab who are not only intellectually superior but also moral guides in modern society (Sulaiman, 2021).

Conclusion

The paradigm of tawhid proposed by Ismail Raji al-Faruqi provides a strong philosophical and epistemological foundation for efforts to revitalize Islamic education. Tawhid, in al-Faruqi's view, is not merely a theological statement of faith, but a worldview that guides all aspects of life, including the education system. Through the five dimensions of tawhid, namely the unity of God, the unity of creation, the unity of truth and knowledge, the unity of life, and the unity of humanity, al-Faruqi emphasizes that knowledge and divine values cannot be separated. Islamic education must be directed towards the integration of faith, knowledge, and action, so as to produce knowledgeable people who are moral and responsible both spiritually and socially.

The revitalization of Islamic education offered by al-Faruqi is carried out through an Islamization of science project that contains twelve strategic steps. These steps lead to epistemological and institutional renewal in education based on the principle of the unity of knowledge. Its implementation includes curriculum reformulation, research methodology reconstruction, integrative teaching material development, and the formation of an academic culture that embodies the values of tawhid. In the contemporary context, the tawhid paradigm is highly relevant to the challenges of modern education, which tends to be secular and pragmatic. The revitalization of tawhid-based Islamic education requires every educational institution to make divine values the core of the entire teaching and learning process. Thus, Islamic education not only produces a generation that is intellectually intelligent, but also spiritually aware, socially minded, and oriented towards serving Allah SWT. This is the true direction of Islamic education that al-Faruqi envisioned: to shape ulul albab humans who combine the power of reason, faith, and action in building a just and meaningful civilization.

Recommendations

Based on the findings and discussions, it is recommended that Islamic educational institutions strengthen the integration between scientific knowledge and the values of tawhid throughout the entire learning process. Teachers and educators are expected to act not only as instructors but also as spiritual role models who instill faith and moral values in students' learning activities. The curriculum should be developed holistically by combining rational, moral, and spiritual dimensions so that learners possess divine consciousness in every scientific endeavor. Furthermore, future research is encouraged to explore the practical implementation of al-Faruqi's tawhidic paradigm in modern educational contexts both at the school and university levels in order to enrich the theoretical foundation and practical application of integrative and transformative Islamic education.

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