

Reconstructing Curriculum Epistemology through the *Tawhidic* Worldview: A Conceptual Framework Based on Syed Muhammad Naquib al-Attas

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Abstract

This study aims to reconstruct the epistemological foundation of curriculum design through the tawhidic worldview based on the thought of Syed Muhammad Naquib al-Attas. The study is grounded in the argument that the crisis of contemporary education is not merely pedagogical but fundamentally epistemological, reflected in the dominance of secular and fragmented paradigms that separate knowledge from ethical, spiritual, and metaphysical foundations. Using a qualitative approach through a literature review method, this study analyzes primary and secondary sources related to tawhidic worldview, Islamic epistemology, curriculum theory, and contemporary discourses on knowledge integration. The analysis is conducted through conceptual and epistemological reconstruction to identify the foundational structure of knowledge within the tawhidic framework and its implications for curriculum development. The findings reveal that the tawhidic worldview offers an integrated epistemological system grounded in the unity of reality (tawhid), the integration of revelation (*naql*), reason (*'aql*), and spiritual intuition (*dhawq*), as well as the centrality of adab as the ultimate aim of education. Based on these findings, the study proposes a Tawhidic Curriculum Model consisting of interconnected ontological, epistemological, and axiological dimensions that collectively shape curriculum structure, pedagogy, assessment, and educational outcomes. The model emphasizes vertical, horizontal, and transcendental integration to overcome the dichotomy between religious and modern sciences while fostering holistic human development (*insan kamil*). This study contributes theoretically by extending al-Attas's concept of ta'dib into a more systematic and operational framework for curriculum reconstruction and contributes practically by offering a conceptual direction for developing integrative, value-oriented, and transformative Islamic education in contemporary contexts.

Keywords: Tawhidic worldview, curriculum design, epistemology, Syed Muhammad Naquib al-Attas, Islamic education.

INTRODUCTION

Over the past few decades, global educational discourse has increasingly confronted fundamental questions regarding the direction and meaning of knowledge in modern education. On the one hand, contemporary education has significantly advanced science, technology, and professional development. On the other hand, modern education has also faced criticism for its perceived failure to address the increasingly complex ethical, spiritual, and humanitarian challenges within global society. Knowledge tends to be understood within a utilitarian framework as an instrument of productivity, efficiency, and market demands, while the moral dimension and existential meaning of human life are increasingly marginalized within formal educational orientation (Biesta, 2011; Sassi, 2021). Under such

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Received: March 11, 2026; Revised: May 24, 2026; Accepted: Juny 3, 2026

conditions, education is no longer viewed as a holistic process of human formation, but rather as a mechanism for producing competencies and human capital.

This condition is closely related to the modern paradigm of knowledge, which positions empirical rationality as the primary source of scientific legitimacy. In educational practice, this paradigm shapes an organization of knowledge that tends to be fragmentary, in which knowledge is separated from ethical considerations, spirituality, and the transcendent purposes of human life (Hashemi, 2009; Khasawneh et al., 2022). Various critiques of modern education have developed within the traditions of critical educational philosophy, decoloniality of knowledge, and critiques of educational instrumentalism (Apple, 2004; Ruth & Janowitch, 2014). Nevertheless, many of these approaches still operate within the foundational assumptions of modern epistemology and have not fully addressed the ontological questions concerning the nature of knowledge, reality, and the ultimate purpose of education.

From this perspective, the crisis of education cannot merely be understood as a technical or institutional problem, but rather as a reflection of a deeper disorientation concerning the meaning and purpose of knowledge itself (Siregar et al., 2025). Within the Islamic intellectual tradition, the problems of modern education are understood not merely as a pedagogical crisis, but as a crisis rooted in the disorder of the structure of knowledge. Al-Attas (1995) refers to this condition as the *loss of adab*, namely the loss of humanity's ability to place knowledge, reality, and the self in their proper order due to misconceptions regarding the true nature of knowledge. According to al-Attas, the dominance of secular epistemology has separated knowledge from revelation and eliminated the spiritual and ethical dimensions of the educational process (Al-Attas, 1993). Consequently, education has lost its transcendent orientation and has been reduced to a system primarily directed toward economic and administrative functions.

Within the Islamic tradition, knowledge is not understood as an entity separated from the moral and spiritual dimensions of human existence. The principle of *tawhid* positions revelation (*naql*), rationality (*'aql*), and spiritual intuition (*dhawq*) within an integral relationship that forms the unity of knowledge (Al-Attas, 1980). Therefore, the process of knowing is not merely associated with intellectual activity, but also with the formation of human ethical and spiritual consciousness. Education in Islam does not end with the transfer of information or the mastery of technical skills; rather, it is directed toward the cultivation of *adab*, intellectual integrity, and humanity's ontological awareness of God, society, and the universe. Within this framework, the curriculum is not merely understood as a collection of subjects, but as a representation of a particular metaphysical vision and organization of knowledge.

Although the discourse on the integration of knowledge and the Islamization of knowledge has developed extensively within contemporary Islamic education, curriculum practices in many Muslim institutions still reflect the dominance of a fragmentary modern educational logic (Susilawati et al., 2026). Islamic values are generally integrated through the addition of religious subjects or the insertion of normative symbols into learning materials. Such approaches tend to position Islam as an ethical complement to an already established modern educational structure, rather than as an intellectual foundation that determines educational orientation, the organization of knowledge, and the pedagogical logic of the curriculum itself (Muassomah et al., 2025). Hanif et al. (2024) show that Islamic education in Indonesia has transformed from the tradition of *tafaqquh fiddin* toward the integration of applied sciences, vocational skills, and professional competencies, indicating the need for an epistemological framework that can balance religious values with contemporary knowledge

and practical skills. Consequently, the dichotomy between religious sciences and secular sciences continues to persist despite the development of various integration discourses.

Yet, despite the growing discourse on Islamization and knowledge integration, the foundational problem of curriculum formation itself remains insufficiently examined. Several previous studies have indeed discussed Islamic epistemology from various perspectives. Nurhadi and Lubis (2019) emphasized the relationship between revelation and reason within the structure of Islamic knowledge, while Sassi (2020) examined the historical development of epistemology within the Muslim intellectual tradition. The study by Saffari (2023) focused more specifically on critiques of Western secular epistemological assumptions, whereas Traore (2019) related Islamic epistemology to social and educational contexts. Meanwhile, Muchlasin et al. (2021) discussed the integration of Islamic values into educational curricula. However, these studies generally fall into two main tendencies. First, philosophical discourses that remain limited to the conceptual elaboration of Islamic epistemology. Second, integrative approaches that are still confined to the level of curriculum content and have not addressed the organization of educational knowledge in a more fundamental manner.

Accordingly, the issue that remains insufficiently elaborated within contemporary Islamic educational studies is not merely how to integrate Islamic values into the curriculum, but rather how the *tawhidic worldview* functions as an epistemological architecture that shapes the organization of knowledge, the hierarchy of sciences, educational orientation, and the pedagogical logic of the curriculum. The relationship between worldview, the structure of knowledge, educational orientation, and curriculum formation still tends to remain fragmented within contemporary Islamic educational discourse. Many studies on knowledge integration have not systematically explained how the *tawhidic worldview* can be reformulated into a philosophical foundation for the design of Islamic educational curricula.

In this context, the thought of Syed Muhammad Naquib al-Attas becomes particularly significant because it offers an epistemological formulation that is not merely normative-theological, but also provides a metaphysical framework concerning the relationship between reality, knowledge, *adab*, and the purpose of education. Unlike approaches that merely emphasize the ethical integration of Islamic values into modern education, al-Attas situates education within the metaphysical structure of *tawhid*, which views knowledge as part of humanity's ontological and spiritual order. Therefore, his thought is not only relevant to the discourse on the Islamization of knowledge, but also important for efforts to reorient the philosophical foundations of contemporary Islamic educational curricula.

This study is situated within the field of Islamic philosophy of education and curriculum epistemology, particularly those discussions concerning the relationship between the structure of knowledge, educational orientation, and human formation in modern Islamic education. Based on this background, the study seeks to answer the following question: how can the *tawhidic worldview* of Syed Muhammad Naquib al-Attas serve as a philosophical foundation for reconstructing the design of contemporary Islamic educational curricula?

This study aims to develop a conceptual framework concerning the relationship between the *tawhidic worldview*, the hierarchy of knowledge, educational orientation, and curriculum structure. The primary contribution of this study does not merely lie in the discourse on the integration of Islam and education, but rather in the effort to reconfigure the intellectual logic of the curriculum through the relationship between *tawhid*, the organization of knowledge, and the cultivation of *adab* within Islamic education.

Considering that the issues examined in this study are related to the structure of knowledge, worldview, and the philosophical foundations of curriculum, the research is not directed toward empirical measurement of educational implementation, but rather toward a

conceptual reconstruction of the intellectual foundations of Islamic education. Therefore, this study employs a philosophical-conceptual approach to examine the relationship between the *tawhidic worldview*, the organization of knowledge, and curriculum design within the thought of Syed Muhammad Naquib al-Attas.

This study employs a qualitative conceptual research approach with a philosophical-hermeneutical orientation. The conceptual approach was selected because the research focuses on analyzing intellectual foundations, interpreting philosophical ideas, and developing a theoretical framework for the design of Islamic educational curricula, rather than testing empirical relationships between variables (Biesta, 2011). Academically, this study is situated within the fields of Islamic philosophy of education and curriculum epistemology, particularly those concerned with the relationship between the organization of knowledge, educational orientation, and human formation within contemporary Islamic education (Aktan, 2018).

The thought of Syed Muhammad Naquib al-Attas was selected because it offers a systematic formulation of Islamic epistemology through the concepts of worldview, *adab*, and the hierarchy of knowledge. Unlike value-integration approaches that are supplementary in nature, al-Attas positions the structure of knowledge as the core foundation of Islamic educational formation (Al-Attas, 1980). Thus, his thought is considered relevant for constructing a philosophical foundation for the reorientation of Islamic educational curricula.

The sources of data in this study consist of both primary and secondary materials. The primary sources include the major works of Syed Muhammad Naquib al-Attas, namely *The Concept of Education in Islam* (1980), *Islam and Secularism* (1993), and *Prolegomena to the Metaphysics of Islam* (1995), which provide the foundational framework for the tawhidic worldview and Islamic epistemology.

The secondary sources comprise peer-reviewed journal articles, scholarly books, and academic proceedings related to Islamic epistemology, philosophy of education, curriculum theory, Islamization of knowledge, and the tawhidic worldview. The literature was primarily collected from internationally recognized academic databases, including Scopus and Web of Science (WoS), to ensure scholarly credibility, academic rigor, and conceptual relevance. In addition, Google Scholar was utilized as a complementary search engine to identify relevant interdisciplinary literature, trace citation networks, and locate influential works that may not yet be indexed in Scopus or WoS. This approach enabled broader coverage and strengthened the comprehensiveness of the literature review (Snyder, 2019).

The literature collection process was conducted using a Systematic Literature Review (SLR) procedure as a systematic technique for identifying, selecting, and evaluating academic sources. However, within this study, the SLR was not employed as the primary research method, but rather as a procedure to enhance transparency and rigor in the collection of conceptual literature (Xiao & Watson, 2017). The literature search was conducted through the Scopus and Web of Science databases using combinations of keywords such as *Islamic epistemology*, *tawhidic worldview*, *curriculum epistemology*, *Islamic philosophy of education*, *Syed Muhammad Naquib al-Attas*, *knowledge hierarchy*, and *Islamization of knowledge*.

The initial search process yielded 739 publications. Subsequently, a gradual screening process was conducted through duplicate elimination, abstract evaluation, conceptual relevance assessment, and alignment with the research focus. The selected literature was limited to peer-reviewed English-language articles published between 2010 and 2025, as well as several classical works possessing fundamental theoretical significance for Islamic epistemology and philosophy of education. Following the screening process, 26 publications were selected as the primary sources of analysis because they were considered

to provide the most relevant theoretical contributions to the development of the study's conceptual framework.

This study applied theoretical sampling, namely the selection of literature based on its conceptual contribution to the relationship between worldview, the organization of knowledge, and curriculum design. Therefore, articles that were general descriptive works, normative-popular discussions, or lacking direct relevance to curriculum epistemology were excluded from the analysis process in order to maintain the philosophical depth and conceptual coherence of the study.

The analysis stage was conducted through four interrelated processes. First, thematic-conceptual analysis was employed to identify major themes within the literature, such as the *tawhidic worldview*, *adab*, the hierarchy of knowledge, the integration of revelation and rationality, and the orientation of Islamic education (Braun & Clarke, 2021). Second, philosophical analysis was used to examine the ontological, epistemological, and axiological assumptions within the thought of Syed Muhammad Naquib al-Attas.

Third, this study employed a philosophical hermeneutical approach within the Gadamerian tradition to understand the conceptual relationship between the *tawhidic worldview* and the problems of modern education. This approach enabled an in-depth interpretation of the philosophical meaning of the texts and the intellectual contexts that shaped them (Gadamer, 2004). The final stage involved conceptual reconstruction, namely the process of reformulating the principles of *tawhidic epistemology* into a conceptual framework for the design of contemporary Islamic educational curricula.

The conceptual framework generated in this study consists of: (1) the foundation of the *tawhidic worldview*; (2) the organization and hierarchy of knowledge; (3) the integration of revelation and rationality; (4) an *adab*-based educational orientation; and (5) the curriculum logic of contemporary Islamic education.

To maintain interpretive validity, this study employed intertextual validation and conceptual coherence evaluation through the comparison of various academic interpretations of the thought of Syed Muhammad Naquib al-Attas and contemporary Islamic educational discourse. Consistency of interpretation was also maintained through comparative reading and conceptual synthesis across the literature. This study does not aim to test the empirical implementation of curricula, but rather to construct a philosophical foundation that may serve as a conceptual basis for the further development of Islamic educational curriculum studies in future research.

RESULTS AND DISCUSSION

A close reading of the major works of Syed Muhammad Naquib al-Attas demonstrates that his discussions on worldview, knowledge, *adab*, and the Islamization of knowledge are not isolated philosophical reflections, but rather components of an interconnected epistemological project. Throughout his writings, al-Attas consistently situates knowledge within a *tawhidic* metaphysical orientation that integrates the rational, empirical, ethical, and spiritual dimensions of reality. Within this framework, knowledge cannot be separated from questions of truth, the purpose of human existence, and moral order. Consequently, education is not merely directed toward intellectual mastery or technical competence, but also toward the cultivation of *adab* and the proper ordering of knowledge within human consciousness.

For al-Attas, the Islamic worldview cannot be reduced merely to a sociocultural perspective or historical consciousness. Rather, it constitutes a comprehensive vision of

reality encompassing both *al-dunyā* (the worldly life) and *al-ākhirah* (the hereafter). Accordingly, reality is understood not solely through empirical observation, but through the integration of revelation, reason, and spiritual intuition. From this perspective, the crisis of modern education is not merely pedagogical or institutional in nature, but fundamentally epistemological. The fragmentation of knowledge, the separation between ethics and science, and the marginalization of metaphysical truth are viewed as consequences of a secular epistemology that disconnects education from transcendent meaning.

Within this intellectual orientation, Syed Muhammad Naquib al-Attas conceptualizes education as a process of *ta'dīb*, namely the cultivation of *adab* through the recognition of the hierarchy of knowledge and the proper positioning of human beings within the order of existence. This perspective implies that curriculum formation cannot merely focus on the organization of subject matter or the mastery of skills, but must reflect a coherent structure of knowledge grounded in *tawhidic* principles.

Table 1. Epistemological Foundations in the Works of Syed Muhammad Naquib al-Attas

| Work | Epistemological Orientation | Implications for Curriculum Reconstruction |
|--|---|---|
| <i>Islam and Secularism</i> | Critique of secular epistemology and epistemic disorder | The curriculum must be grounded in a <i>tawhidic worldview</i> , rather than secular-neutral assumptions |
| <i>Prolegomena to the Metaphysics of Islam</i> | Unity of reality and integration of physical-metaphysical knowledge | The curriculum must integrate rational, empirical, and spiritual dimensions into a unified whole |
| <i>The Concept of Education in Islam</i> | <i>Adab</i> as the foundation of education | Education must guide learners toward the development of ethical and spiritual consciousness |
| <i>Islam and the Philosophy of Science</i> | Reinterpretation and Islamization of modern scientific knowledge | Modern disciplines require epistemological reorientation within the framework of the Islamic worldview |
| <i>A Treatise for the Muslims</i> | Crisis of knowledge and the loss of <i>adab</i> | Educational systems need to resolve epistemological disorder through the reorganization of the hierarchy of knowledge |
| <i>On Justice and the Nature of Man</i> | Hierarchy of knowledge and existential order | The curriculum must reflect the ontological hierarchy of knowledge and the nature of the human being |

Source : Al-Attas (1980, 1993, 1995a)

Overall, these works demonstrate that the reconstruction of Islamic education cannot be achieved merely through the insertion of religious values into the structure of the modern curriculum (Nasrudin et al., 2025). Rather, Syed Muhammad Naquib al-Attas proposes a more fundamental reconfiguration of the intellectual foundations that shape education itself. Knowledge is positioned not as value-neutral information, but as a means for cultivating justice, moral order, and spiritual consciousness. Consequently, curriculum epistemology must move beyond the fragmented organization of disciplines toward a coherent structure of knowledge rooted in the principle of *tawhid*.

To strengthen the analysis of al-Attas's epistemological orientation, this study also synthesizes various previous studies discussing Islamic epistemology, knowledge integration, worldview theory, and contemporary Islamic education. Despite employing diverse approaches, these studies reveal several recurring themes concerning the relationship between *tawhid*, knowledge, and educational formation.

Table 2. Thematic Synthesis of Previous Studies on Islamic Epistemology and Curriculum

| Thematic Focus | Main Argument | Key References | Remaining Limitations |
|---|--|---|---|
| Integration of revelation and reason | Knowledge in Islam must integrate <i>naql</i> and <i>'aql</i> as complementary sources of truth | (Azid et al., 2021; Muchlasin et al., 2021; Nurhadi & Lubis, 2019) | Still predominantly conceptual and not yet translated into curriculum structure |
| <i>Tawhidic worldview</i> and educational orientation | Worldview shapes educational goals, the organization of knowledge, and human formation | (Al-Attas, 1995b; Boyle, 2019; Brahim et al., 2022; Sassi, 2020, 2021a; Wilkinson, 2021a) | Limited explanation of how worldview functions as a curriculum architecture |
| Critique of secular epistemology | Modern secular education causes fragmentation of knowledge and marginalization of spiritual dimensions | (Mohamed et al., 2025; Saffari, 2023b; Wilkinson, 2021a) | Critiques remain at the level of philosophical diagnosis without systematic curriculum reconstruction |
| Integration of Islamic values into the curriculum | Current integration models still largely employ value-insertion approaches | (Abdullah et al., 2024; Husna et al., 2023; Masturin et al., 2022; Muliati et al., 2025; Nurhidayati & Adriyanto, 2022) | Integration remains partial and lacks epistemological coherence |
| Holistic education based on <i>adab</i> | Education must integrate intellectual, ethical, and spiritual dimensions | (Ahmed, 2018; Traore, 2019; Zakariya, 2019) | Holistic education is still frequently discussed normatively without an operational curriculum logic |
| <i>Tawhidi</i> methodological framework | <i>Tawhid</i> serves as a unifying framework across disciplines | (Choudhury, 2018, 2023; Shamsaei & Shah, 2022) | Limited discussion on pedagogical and curricular operationalization |
| Contemporary implementation challenges | The implementation of <i>tawhid</i> -based curricula faces institutional and | (Junaedi et al., 2025; Karwadi et al., 2025) | Studies focus more on implementation than on epistemological foundations |

pedagogical
obstacles

The synthesis above demonstrates that contemporary studies have made significant contributions to the discourse on Islamic epistemology, knowledge integration, and *tawhid*-based education. Previous studies have successfully emphasized the importance of worldview, the unity of knowledge, and the integration between revelation and rationality within Islamic educational thought. Nevertheless, most studies still operate either at the level of philosophical abstraction (Mohamed et al., 2025; Saffari, 2023b; Wilkinson, 2021) or within forms of curriculum integration that remain partial in nature (Abdullah et al., 2024; Husna et al., 2023; Masturin et al., 2022; Muliati et al., 2025; Nurhidayati & Adriyanto, 2022).

More specifically, many studies discuss Islamic epistemology as a normative-conceptual discourse without systematically reconstructing the intellectual structure that organizes curriculum formation itself (Ahmed, 2018; Traore, 2019; Zakariya, 2019). On the other hand, studies on curriculum integration tend to focus on the insertion of values into educational content, pedagogy, or institutional identity (Choudhury, 2018, 2023; Shamsaei & Shah, 2022), while the more fundamental epistemological organization of knowledge remains relatively underexplored (Junaedi et al., 2025; Karwadi et al., 2025). Consequently, the relationship between worldview, the hierarchy of knowledge, educational objectives, and curriculum logic continues to remain fragmented within contemporary Islamic educational discourse.

From this perspective, the primary issue is not merely how to integrate Islamic values into educational content, but rather how to reconfigure the epistemological foundations that shape the construction of the curriculum itself. Accordingly, the findings of this study indicate that the *tawhidic worldview* in the thought of Syed Muhammad Naquib al-Attas functions not only as a theological orientation, but also as an epistemological architecture that determines the organization of knowledge, educational objectives, pedagogical orientation, and moral formation.

Thus, the synthesis of primary and secondary sources in this study provides a conceptual foundation for reconstructing curriculum epistemology through the interrelationship between worldview, the hierarchy of knowledge, the integration of revelation and reason, and *adab*-based educational formation. These findings subsequently serve as the basis for further discussion regarding the reconstruction of curriculum structure, pedagogical logic, and educational objectives within the context of contemporary Islamic education.

Tawhidic Epistemology as the Foundation for Curriculum Reconstruction

The findings of this study indicate that the crisis within contemporary educational curricula is not merely pedagogical in nature, but fundamentally rooted in epistemological problems (Choudhury, 2023). The dominance of secular paradigms has produced a fragmented structure of knowledge in which academic disciplines develop within frameworks detached from their metaphysical orientation and moral purpose (Al-Attas, 1995b; Sassi, 2020). This condition corresponds closely with Syed Muhammad Naquib al-Attas's concept of the *confusion of knowledge*, namely an epistemic disorder that emerges when knowledge loses its connection to truth, meaning, and *adab*.

Tawhid emerges as a fundamental epistemological principle capable of restoring the unity of knowledge. Numerous studies have emphasized that *tawhid* is not merely associated with theological doctrine, but also functions as the ontological, epistemological, and

axiological foundation of the entire structure of knowledge (Choudhury, 2021; Sassi, 2021a). Knowledge is therefore understood as an integrated unity intrinsically connected to divine reality, in which the rational, empirical, ethical, and spiritual dimensions are not positioned as separate or opposing domains (Al-Attas, 1980).

The concept of *tawhid* should be understood as a meta-epistemological framework that governs the classification, orientation, and purpose of knowledge. Curriculum reconstruction cannot be limited to the mere incorporation of religious values into learning materials; rather, it must address the epistemological foundations that shape the entire structure of the curriculum itself. This argument resonates with Wilkinson (2021), who asserts that every system of knowledge is ultimately shaped by a particular worldview. Curriculum organization, therefore, cannot be separated from the worldview upon which it is founded.

Tawhid as an epistemic core rejects the secular paradigm of knowledge that regards science as value-neutral and detached from spiritual purpose. *Tawhidic epistemology*, by contrast, positions knowledge as inherently linked to moral responsibility and social well-being (Choudhury, 2021; Traore, 2019). Education within this framework is no longer understood merely as a technocratic instrument for producing competencies, but rather as a transformative process of human formation oriented toward justice, ethics, and spiritual consciousness.

The transformative dimension of *tawhidic epistemology* is clearly reflected in the thought of Syed Muhammad Naquib al-Attas. His work does not merely criticize the dominance of modern Western epistemology, but also proposes a reconceptualization of knowledge within the framework of an Islamic worldview rooted in revelation and *adab* (Al-Attas, 1993, 1995b). Islamic education is therefore positioned not as a passive recipient of external paradigms, but as a system of knowledge possessing intellectual autonomy and the capacity to engage critically with the development of modern science and scholarship (Alazmi & Bush, 2024).

The principle of the *unity of knowledge* constitutes the central foundation sustaining this paradigm. Within *tawhidic epistemology*, all branches of knowledge are understood as interconnected within the cosmic order grounded in *tawhid* (Choudhury et al., 2006). The plurality of academic disciplines is consequently understood not as fragmentation, but as part of a mutually complementary structure of knowledge. Knowledge is thereby conceptualized as a relational and integrative process rather than a mere accumulation of isolated facts.

Curriculum reconstruction must therefore be directed toward the development of an integrated structure of knowledge oriented toward transcendence. Vertical integration connects revelation with contemporary scientific knowledge; horizontal integration bridges disciplinary boundaries; while transcendental integration links learning processes with moral and spiritual formation (Azid et al., 2021; Muliati et al., 2025; Rassool, 2020). The curriculum, through these forms of integration, functions not merely as an organization of academic subjects, but as an epistemological system aimed at forming the *insan kamil*—a human being who is intellectually, ethically, and spiritually balanced.

Previous studies have largely remained confined to philosophical and conceptual discussions and have not sufficiently operationalized *tawhidic epistemology* into a systematic curriculum design. A more applicable and comprehensive reconstruction is therefore required in order to translate the *tawhidic worldview* into curriculum structures, pedagogical strategies, and contextualized learning orientations within contemporary Islamic education.

Reintegration of 'Aql, Naql, and Dhawq in the Learning Process

The findings of this study demonstrate that the reconstruction of curriculum epistemology within a *tawhidic* framework requires the reintegration of sources of knowledge that have long been separated within modern education, namely revelation (*naql*), reason (*'aql*), and spiritual intuition (*dhawq*). Within the Islamic perspective, knowledge is not acquired solely through rational-empirical processes, but also through the guidance of revelation and the purification of the human inner self. The learning process, therefore, cannot be reduced to a merely technical cognitive activity, but must instead be understood as a holistic process of human formation encompassing intellectual, moral, and spiritual dimensions (Saffari, 2023b; Sassi, 2020).

The tawhidic framework conceptualizes knowledge as an integrated unity. Reason functions as the faculty through which reality is analyzed and understood; revelation provides orientation toward truth and ultimate purpose; while *dhawq*, or spiritual intuition, enables human beings to perceive deeper meanings through spiritual purification and inner clarity (Alsuhaymi & Atallah, 2025). This integration between rational inquiry and religious orientation is also reflected in the Indonesian Islamic intellectual tradition, as shown in Basyūnī 'Imrān's method of standardising the determination of the Qamariyah month through *hisab* within Islamic legal and ritual contexts (Herlambang et al., 2024). Educational processes are consequently directed not only toward the mastery of information, but also toward the cultivation of ethical and spiritual consciousness among learners. The interrelationship between *'ilm*, *akhlaq*, and *ruhaniyyah* thus constitutes the foundational basis of tawhid-oriented education (Choudhury et al., 2006).

Contemporary studies indicate that the integration of knowledge within Islamic education remains largely partial in practice. Integration is frequently carried out through the insertion of religious values into modern subjects without transforming the underlying epistemological structure itself (Masturin et al., 2022; Nurhidayati & Adriyanto, 2022). The relationship between knowledge, ethics, and spirituality consequently remains fragmented. Husna et al. (2023) further emphasize that many integration models still lack a coherent epistemological framework, resulting in the persistence of dualism between religious sciences and secular sciences.

The *tawhidic* perspective requires a paradigm shift in education from the mere transmission of knowledge toward the broader process of human formation. Education must move beyond the exclusive development of intellectual capacities and instead harmoniously integrate the dimensions of reason (*'aql*), the heart (*qalb*), and the soul (*ruh*) (Alkouatli, 2022; Hussain, 2015). The *qalb* occupies a central position within this framework because it serves not only as the center of emotion, but also as the source of moral and spiritual consciousness. Knowledge acquires true value when it transforms the learner, nurtures piety, and cultivates social responsibility (Hashim, 2005).

Tawhidic pedagogy cannot therefore be constructed solely through instructional and mechanistic teaching methods. Reflective, spiritual, and transformative approaches are required through practices such as *tadabbur*, *tazkiyah al-nafs*, and forms of learning oriented toward worship (*ibadah*) (Rahmat & Yahya, 2022). These practices position learning as a means of harmonizing human consciousness with divine guidance. Learning processes consequently produce not only academic competence, but also moral sensitivity and spiritual depth.

Contemporary studies further demonstrate that tawhidic pedagogy must be relational and contextual in nature. This contextual orientation is relevant to Indonesian Muslim society, where Islamic norms may interact harmoniously with local cultural structures without eliminating either religious or cultural identity (Shuhufi & Purkon, 2023). Faith-based collaborative learning models and transformative instructional designs illustrate that the

integration of spiritual, social, and intellectual dimensions can be effectively implemented within modern educational contexts (Karwadi et al., 2025; Lahmar, 2020). Spirituality within this approach is not treated as an additional subject matter, but rather as a lived experience integrated into pedagogical interactions and learning culture.

The secular educational paradigm generally positions spirituality as a supplementary aspect of human development. Tawhidic epistemology, by contrast, situates spirituality as the ontological core of human formation. Education is directed toward nurturing individuals who possess God-consciousness (*muhasabah*), intentional orientation (*niyyah*), and moral responsibility within social life (Maknunah & Muis, 2023; Rassool, 2020). Educational objectives therefore extend beyond individual achievement toward the formation of individuals capable of embodying justice, public welfare (*maslahah*), and social transformation (*islah*) within society (Alam, 2020). In the context of Islamic higher education, *maqāsid*-oriented approaches also support religious moderation and the formation of peaceful academic cultures, thereby reinforcing the social-transformative orientation of Islamic education (Arake et al., 2021).

Learners within this framework are positioned as both *'abd Allah* and *khalifat Allah*—human beings endowed not only with intellectual capacities, but also with moral and social responsibilities toward their surrounding environment (Alazmi & Bush, 2024; Ruhullah & Ushama, 2024). The reconstruction of curriculum epistemology consequently requires a shift from additive models of integration toward transformative models. *Tawhid* must function as the organizing principle of the curriculum that connects educational objectives, learning processes, instructional content, and evaluation systems within a unified epistemological framework.

The reintegration of *'aql*, *naql*, and *dhawq* therefore represents not merely a pedagogical adjustment, but part of a comprehensive project of epistemological reconstruction within Islamic education. This paradigm rejects the reductionism of modern education that separates knowledge from values and spirituality, while offering a holistic, relational, and transformative model of learning oriented toward the formation of the *insan kamil*—a human being who is intellectually balanced, morally mature, and spiritually conscious.

The Centrality of Adab and Holistic Human Development

The findings of this study demonstrate that the reconstruction of curriculum epistemology within a *tawhidic* framework ultimately converges on the centrality of *adab* as the highest objective of education. In the thought of Syed Muhammad Naquib al-Attas, *adab* is not merely understood as courteous behavior or moral instruction in a narrow sense, but rather as an epistemological condition that reflects the recognition and proper placement of things according to the order of existence. *Adab*, therefore, represents the integration of the intellectual, moral, and spiritual dimensions of the human being (Ahmed, 2018; Al-Attas, 1980; Mohamed et al., 2025).

Education from this perspective cannot be reduced solely to the transfer of knowledge or the achievement of academic outcomes. Zakariya (2019) emphasizes that knowledge must culminate in ethical and spiritual transformation rather than merely cognitive success. The contemporary educational crisis, characterized by the fragmentation of knowledge, value neutrality, and instrumentalist orientation, fundamentally reflects a crisis of *adab* (Mohamed et al., 2025). The separation between knowledge and values has produced what Syed Muhammad Naquib al-Attas describes as the *confusion of knowledge*, namely an

epistemological disorder that results in the loss of direction, meaning, and educational purpose.

The findings of this study reinforce this perspective by demonstrating that modern curriculum practices tend to prioritize cognitive achievement, while moral and spiritual dimensions are treated as supplementary aspects. Education consequently loses its orientation toward holistic human formation. The absence of a coherent epistemological foundation generates not only intellectual disintegration, but also weakens character formation and the moral responsibility of learners.

Syed Muhammad Naquib al-Attas conceptualizes education as *ta'dīb*, namely the cultivation of *adab* through the integration of knowledge, action, and human existence. Education is not merely *ta'lim* (the transmission of knowledge) nor *tarbiyah* (the development of potential), but rather a process of self-transformation that shapes human beings according to the hierarchy of knowledge and the reality of their existence. Knowledge (*'ilm*) within this framework cannot be separated from action (*'amal*), because true knowledge must give rise to ethical conduct and spiritual consciousness.

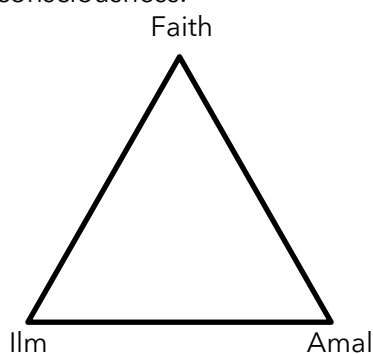


Figure 3. The Concept of Integration of Faith, 'Ilm, Amal

Source: (Al-Attas, 1980)

The figure 3 illustrates that faith (*iman*) serves as the foundational element linking knowledge (*'ilm*) and action (*'amal*) within an integrated unity. Knowledge does not terminate at theoretical understanding, but must be manifested through actions grounded in divine values. The reconstruction of curriculum epistemology must therefore position *adab* as an intrinsic outcome of the entire educational process rather than as an additional element separated from the structure of knowledge itself (Mohamed et al., 2025).

The findings of this study further demonstrate that the realization of *adab* is closely connected to the concept of holistic human development. Human beings, in the perspective of Syed Muhammad Naquib al-Attas, are not merely rational creatures, but multidimensional entities composed of reason (*'aql*), the self (*nafs*), and the heart (*qalb*) (Rassool, 2023). These dimensions possess interconnected roles in both the process of knowing and the formation of human existence. The integration of intellectual, ethical, and spiritual dimensions reflects the unity of knowledge embedded within the *tawhidic worldview* (Sassi, 2021).

The formation of the *insan kamil* can therefore only be achieved when education successfully harmonizes all of these dimensions within a coherent epistemological framework. The findings of this study indicate that curriculum reconstruction cannot be oriented solely toward cognitive learning outcomes, but must also integrate moral formation, spiritual consciousness, and social responsibility (Arif, 2019; Syukri et al., 2023). Educational success should no longer be measured exclusively through intellectual mastery, but through learners' ability to embody ethical values, integrity, and God-consciousness within social life (Abdullah et al., 2024).

The centrality of *adab* also implies the necessity of reorganizing the hierarchy of knowledge within the curriculum. Syed Muhammad Naquib al-Attas asserts that not all forms of knowledge possess the same ontological status; knowledge must be arranged according to its level of significance and orientation toward truth (Muchlasin et al., 2021). Revealed knowledge occupies a foundational position within this framework and serves to guide rational and empirical sciences. Modern curriculum structures, however, frequently neglect this hierarchy, thereby producing epistemological imbalance and value disorientation. The reconstruction of curriculum epistemology must therefore restore the proper order of knowledge so that the entire educational process remains directed toward truth and ethical purpose (Shamsaei & Shah, 2022).

The pedagogical integration of *adab* requires a shift from outcome-based education toward transformative and value-oriented learning. Instructional methods cannot merely transmit cognitive knowledge, but must also cultivate ethical reflection, spiritual development, and the moral engagement of learners. Educational evaluation must similarly extend beyond academic measurement by considering character development, integrity, and social responsibility. Slamet (2025) demonstrates that classical Islamic moral education methods, including exemplary conduct, habituation, advice, stories, dialogue, encouragement, and discipline, remain relevant to contemporary Islamic education because they support character formation and the integration of knowledge with ethical behavior. *Adab* within this context functions simultaneously as both the foundation and evaluative standard of education (Mohamed et al., 2025).

This study critically extends the thought of Syed Muhammad Naquib al-Attas by demonstrating that *adab* is not only relevant as a normative philosophical concept, but can also be operationalized within curriculum design. The placement of *adab* within the ontological, epistemological, and axiological dimensions of the curriculum enables education to be reconstructed into a coherent system integrating knowledge, ethics, and spirituality (Muchlasin et al., 2021).

The centrality of *adab* consequently reorients the purpose of education from the mere accumulation of knowledge toward the formation of human beings who are intellectually balanced, morally mature, and spiritually profound. The reconstruction of curriculum epistemology based on the perspective of Syed Muhammad Naquib al-Attas ultimately offers a holistic and transformative model of education one that cultivates not only intellectual excellence, but also ethical integrity and God-consciousness.

Toward a Conceptual Model of Tawhid-Based Curriculum

The findings of this study indicate that the primary problem of contemporary Islamic education is not merely related to the dichotomy between religious and secular sciences, but is fundamentally rooted in an epistemological crisis that has severed the relationship between knowledge, values, and the purpose of education. Many modern educational practices construct curricula upon secular paradigms that separate intellectual dimensions from spiritual and moral dimensions (Sassi, 2020). Education consequently becomes oriented toward technocratic achievement, instrumental competence, and labor-market demands rather than toward holistic human formation. Such conditions demonstrate that the educational crisis is essentially a crisis of worldview—a crisis concerning how human beings understand reality, knowledge, and the purpose of their existence (Al-Attas, 1995b; Sassi, 2020).

The *tawhidic* paradigm offers an epistemological reconstruction that is both fundamental and transformative. It is not merely understood as a theological concept, but as an ontological principle affirming the unity of reality, the unity of knowledge, and the unity of human purpose. Within the perspective of Syed Muhammad Naquib al-Attas, the curriculum is not simply a collection of subjects or an administrative educational framework, but rather a representation of the worldview that shapes how human beings understand knowledge, truth, and their own existence. A *tawhid*-based curriculum therefore cannot be reduced to symbolic integration between Qur'anic verses and modern science, as is frequently found in contemporary Islamic educational practices. Curriculum reconstruction must begin with a transformation of the epistemological paradigm underlying the entire educational process, encompassing the conception of knowledge, educational objectives, instructional design, and evaluation systems.

The findings of this study reveal a significant shift within contemporary Islamic educational discourse. Earlier phases of knowledge integration largely employed additive approaches through the insertion of religious values into general subjects. Current tendencies, however, increasingly move toward more substantive and systemic forms of epistemological integration. This shift emerges as a response to critiques of modern education, which is often regarded as incapable of establishing meaningful connections between intellectuality, morality, and spirituality. The *tawhidic* paradigm consequently appears as an effort to reconstruct the relationship between knowledge, *adab*, and the ethical objectives of education.

Contemporary discourse further reveals the presence of epistemological controversies within modern Islamic education. Some approaches continue to maintain dualistic paradigms separating religious and secular sciences (Mohamed et al., 2025; Saffari, 2023; Wilkinson, 2021), while others seek to develop the integration of knowledge based on an Islamic worldview. The tension between secular-positivistic paradigms and the *tawhidic* paradigm has become one of the central issues in the reconstruction of contemporary Islamic education. *Tawhidic epistemology* functions not only as a critique of the dominance of modern Western epistemology, but also as an alternative educational paradigm that situates knowledge within its interconnectedness with revelation, *adab*, and human moral responsibility.

The findings of this study also indicate the emergence of new trends in the development of global Islamic education. Recent studies increasingly emphasize the importance of holistic education, spiritual pedagogy, ethical learning, character development, and knowledge integration grounded in an Islamic worldview. Such tendencies demonstrate that Islamic education is moving toward a paradigm that is more integrative, humanistic, and transformative. The *tawhidic curriculum model* consequently becomes highly relevant as a conceptual framework capable of addressing contemporary global challenges such as moral crisis, identity disorientation, educational dehumanization, fragmentation of knowledge, and ecological destruction (El-Mubarak & Hassan, 2021; Zainuddin et al., 2025).

This study proposes a *Tawhidic Curriculum Model* as a conceptual framework that positions *tawhid* as the epistemological center of Islamic education. The model is constructed upon the interrelationship of ontological, epistemological, and axiological dimensions, which are subsequently operationalized within curriculum design, pedagogical strategies, evaluation systems, and educational outcomes. The proposed framework does not remain confined to philosophical abstraction, but seeks to provide an operational structure applicable to the development of contemporary Islamic education.

Table 3. Conceptual Framework of the Tawhidic Curriculum Model

| Dimension | Core Principle | Curriculum Manifestation | Outcome Orientation |
|----------------------|---|---|--|
| Ontological | Unity of reality (<i>tawhid</i>) | Knowledge is understood as an integrated unity originating from Allah and connected to the order of the cosmos | God-consciousness and existential interconnectedness |
| Epistemological | Integration of <i>naql</i> , <i>'aql</i> , and <i>dhawq</i> | Integration of revelation, rationality, critical reflection, and spiritual experience within learning processes | Integrative and reflective thinking capacities |
| Axiological | <i>Adab</i> , <i>hikmah</i> , and <i>'amal</i> | Cultivation of ethics, wisdom, social responsibility, and spirituality | Character formation and moral integrity |
| Curriculum Design | Vertical and horizontal integration | Integration of religious sciences, social sciences, humanities, and natural sciences within the framework of an Islamic worldview | Coherent and non-dichotomous knowledge structure |
| Pedagogy | Reflective-transformative learning | <i>Tadabbur</i> , <i>tazkiyah</i> , critical dialogue, contextual learning, and value-based collaborative learning | Moral and spiritual consciousness within social praxis |
| Assessment | Holistic evaluation | Cognitive, affective, spiritual, reflective, and social-behavioral assessment | Self-transformation and social responsibility |
| Educational Outcomes | Formation of the <i>insan kamil</i> | Integration of intellectuality, spirituality, morality, and social leadership | Human beings who are intellectually, ethically, and spiritually balanced |

Table 3 demonstrates that *tawhid* is not positioned as an isolated instructional subject, but rather as the epistemological principle organizing the entire educational system. The ontological dimension conceptualizes reality as an integrated unity originating from Allah and interconnected within the cosmic order. Knowledge, consequently, is not regarded as value-neutral, but always possesses moral and spiritual orientation. This perspective differs fundamentally from modern educational paradigms that tend to be positivistic and reductionistic by separating knowledge from transcendent meaning and ethical responsibility.

The epistemological dimension of this model positions the integration of *naql*, *'aql*, and *dhawq* as the foundation of the learning process (Sassi, 2020). Revelation functions as

the source of orientation and meaning; reason serves to understand and develop knowledge through rational-critical inquiry; while *dhawq*, or spiritual intuition, enables human beings to perceive dimensions of wisdom and deeper meaning through spiritual purification (Rassool, 2020). Educational processes consequently produce not only cognitive abilities but also reflective and spiritual consciousness among learners.

The axiological dimension directs education toward the cultivation of *adab*, *hikmah*, and *'amal*. Knowledge does not end in conceptual mastery but must be manifested in ethical action, social responsibility, and God-consciousness. Educational success is therefore no longer measured solely through academic achievement but also through learners' capacity to embody moral integrity and social well-being in real-life contexts.

This model is operationalized through vertical and horizontal integration within curriculum design. Vertical integration connects revelation with the development of contemporary knowledge, while horizontal integration bridges relationships among academic disciplines to prevent fragmented intellectual development (Rassool, 2020). Such an approach enables religious sciences, natural sciences, humanities, and social sciences to function as mutually complementary components within an integrated epistemological structure grounded in the Islamic worldview. The resulting curriculum structure is therefore coherent and integrative rather than dichotomous.

The pedagogical level of the Tawhidic Curriculum Model emphasizes reflective, dialogical, and transformative learning. Education is understood as a process of human formation rather than merely the transfer of information. Learning strategies are directed toward integrating intellectuality, spirituality, and social praxis (Moslimany et al., 2024) through approaches such as *tadabbur*, *tazkiyah al-nafs*, contextual learning, value-based collaborative learning, and problem-based learning oriented toward ethical solutions to social issues. Learners are therefore expected not only to understand knowledge theoretically but also to internalize values and apply them in concrete actions (Nurhadi & Lubis, 2019; Sassi, 2021).

The evaluation dimension within this model offers a more holistic assessment approach. According to Abdullah et al. (2024), educational success has often been narrowly measured through academic achievement and technical competence. The Tawhidic paradigm positions educational evaluation as a process that encompasses the development of *adab*, moral integrity, spiritual consciousness, reflective capacity, and social responsibility. Evaluation consequently shifts from merely assessment of learning toward assessment for moral and spiritual transformation (Lafrarchi, 2020). Education within this framework becomes a process of self-transformation rather than merely academic certification.

Figure 2 illustrates the conceptual flow of the *Tawhidic Curriculum Model* developed in this study. The figure demonstrates that *tawhid* functions as the ontological and epistemological foundation integrating revelation, rationality, and spirituality throughout the entire educational system. Curriculum design, pedagogical strategies, evaluation systems, and educational orientations emerge from this foundation and ultimately converge upon the formation of the *insan kamil* as the primary objective of Islamic education.

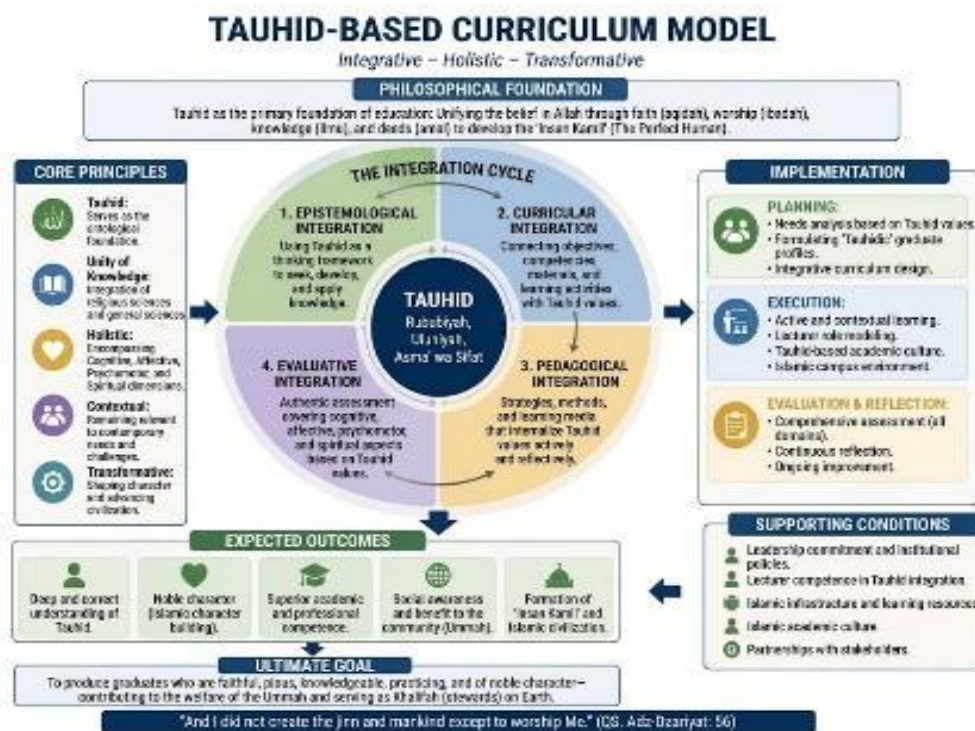


Figure 2. Tauhid Based Curriculum Model

The theoretical contribution of this study lies in its effort to expand Syed Muhammad Naquib al-Attas's concept of *ta'dīb* into a more systematic and applicable curriculum model. Existing discourses on knowledge integration frequently remain at the normative level without offering clear operational models. This study positions *tawhid* not merely as a theological concept, but as an epistemological paradigm capable of organizing the structure of knowledge, curriculum design, pedagogy, evaluation, and educational orientation in an integral manner. The policy implications of this study are highly significant for the development of Islamic education, particularly within Islamic higher education institutions. Educational institutions need to reorient curriculum policies from symbolic integration models toward substantive epistemological integration. Curriculum development also requires interdisciplinary collaboration to ensure that knowledge integration does not remain merely administrative (Junevicius et al., 2021). Strengthening the capacity of lecturers and teachers in Islamic epistemology becomes essential for the consistent implementation of the tawhidic paradigm within educational practice. Educational evaluation systems likewise require reconstruction so that they focus not only on academic achievement, but also on the cultivation of character, adab, and spirituality among learners.

This model also possesses strong relevance as a response to contemporary global challenges such as moral crisis, extremism, identity disorientation, educational dehumanization, and ecological destruction (Andri Nirwana et al., 2024; Tolchah & Mu'ammara, 2019; Zainuddin et al., 2025). The tawhidic paradigm offers an educational approach emphasizing balance in the relationship between human beings, God, fellow human beings, and the natural environment. Islamic education within this framework functions not merely as a means of knowledge transmission, but also as an instrument of social and civilizational transformation oriented toward justice, sustainability, and collective well-being (Nurhadi & Lubis, 2019).

Several limitations characterize this study. The research is conceptual and literature-based, and therefore has not empirically tested the implementation of the Tawhidic Curriculum Model within specific educational institutions. Discussions concerning implementation strategies also remain general and have not yet addressed technical aspects such as course design, evaluation instruments, operational indicators of adab, or the development of spiritual assessment tools. Most of the literature utilized is still dominated by the philosophical perspective of Syed Muhammad Naquib al-Attas and discussions of knowledge integration within the context of Islamic higher education, making it possible that alternative approaches have not been fully accommodated within this study. Future studies should be directed toward the development of implementative models and empirical examinations of the effectiveness of tawhidic curricula within educational practice. Further research may also explore the development of adab evaluation instruments, interdisciplinary learning models based on tawhid, the integration of the tawhidic paradigm within the digital transformation of Islamic education, and the formulation of national educational policies grounded in the Islamic worldview.

The Tawhidic Curriculum Model proposed in this study represents a paradigmatic shift from fragmented education toward education that is integral, transformative, and grounded in the Islamic worldview. This model not only strengthens the theoretical reconstruction of Islamic educational epistemology, but also provides conceptual and practical directions for the development of Islamic education that is more relevant, humanistic, and oriented toward the formation of the insan kamil amid contemporary global challenges.

CONCLUSION

This study demonstrates that the crisis of contemporary Islamic education is fundamentally epistemological rather than merely pedagogical, as secular educational paradigms have fragmented the relationship between knowledge, values, spirituality, and the ultimate purpose of education. Drawing upon the thought of Syed Muhammad Naquib al-Attas and contemporary scholarly discourse, this study argues that tawhidic epistemology provides a reconstructive foundation for curriculum development by positioning tawhid not only as a theological doctrine, but also as a worldview and meta-epistemological framework integrating ontological, epistemological, and axiological dimensions of education. Within this framework, revelation (naql), reason ('aql), and spiritual intuition (dhawq) are reintegrated into a coherent structure of learning oriented toward the formation of insan kamil through the cultivation of intellectual, moral, spiritual, and social consciousness. The study further proposes a Tawhidic Curriculum Model that reconstructs al-Attas's concept of ta'dib into a more systematic and operational curriculum framework by positioning tawhid as the organizing principle of curriculum objectives, pedagogy, assessment, and educational outcomes through vertical integration between revelation and contemporary knowledge, horizontal interdisciplinary integration, and transcendental integration linking learning with ethical and spiritual transformation. The originality of this study lies in extending existing discourses on the Islamization and integration of knowledge beyond normative formulations toward a more applicable epistemological model for curriculum reconstruction. The proposed framework also offers practical relevance for contemporary Islamic education in responding to moral crisis, educational dehumanization, identity fragmentation, and value disorientation through a more integrative, humanistic, and transformative educational orientation. Nevertheless, this study remains conceptual and literature-based and therefore requires further empirical investigation concerning curriculum operationalization, adab-

based assessment systems, interdisciplinary pedagogical strategies, and the implementation of tawhidic curriculum principles across contemporary Islamic educational institutions. Ultimately, the reconstruction of curriculum epistemology through a tawhidic framework should be understood not merely as a project of curriculum Islamization, but as an effort to re-establish Islamic education as an integrated system of knowledge oriented toward the formation of ethically grounded, spiritually conscious, and intellectually balanced human beings capable of contributing to both civilizational renewal and social transformation.

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