



Reconceptualizing Curriculum Integration through the Islamization of Knowledge in Islamic Secondary Education

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Abstract

Epistemological dualism separating general (*kauniyah*) and religious (*qauliyah*) knowledge remains an intellectual barrier to the advancement of Islamic education. This study aims to deconstruct and analyze the application of the Islamization of Knowledge as a philosophical foundation for curriculum integration in Islamic secondary education. This research employs a qualitative method with a content analysis approach to examine and synthesize the perspectives of Ismail Raji al-Faruqi and Syed Muhammad Naquib al-Attas within the context of contemporary curriculum models. The findings reveal that curriculum integration cannot be implemented through an additive approach, such as merely attaching religious texts to scientific subjects. Instead, it requires a reconstruction of the hierarchy of knowledge that places tawhid as the central epistemological foundation. At the practical level, this integration can be operationalized through the adoption of integrated and webbed curriculum models, as well as the “Spider Web” paradigm, which facilitates an interconnected dialogue between sacred texts and empirical realities. Furthermore, within the framework of the Merdeka Curriculum, this integration aligns with the Project for Strengthening the Pancasila Student Profile, enabling the internalization of Islamic values through a transdisciplinary approach to develop adaptive learners in the era of Society 5.0. Theoretically, this study affirms that the Islamization of Knowledge in curriculum design is a *conditio sine qua non* for nurturing *ulul albab* generations characterized by intellectual competence and spiritual integrity.

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INTRODUCTION

The emergence of the Society 5.0 era introduces new challenges to the global educational landscape, where advanced technologies such as Artificial Intelligence (AI) and the Internet of Things (IoT) require a balanced integration with humanistic and spiritual values (Engkizar et al., 2025; Shiroishi et al., 2018; Supriya et al., 2024). In this context, Islamic secondary education is expected to produce graduates who are not only technically competent but also ethically grounded. However, existing educational practices remain influenced by epistemological dualism, which separates

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scientific knowledge from religious knowledge. This dichotomy contributes to the fragmentation of students' intellectual perspectives, where religion is often perceived as limited to ritual practices rather than as an integrated framework for understanding scientific and social realities.

Previous studies have highlighted the persistence of this dichotomy and its implications for Islamic education. As a response, the concept of the Islamization of Knowledge, as proposed by Ismail Raji al-Faruqi and Syed Muhammad Naquib al-Attas, offers a philosophical foundation for reconstructing the relationship between religion and science (Ahmed, 2018; Islam, 2024; Tety & Mahasri, 2017). This approach emphasizes *tawhid* as the central epistemological principle, transforming knowledge from a value-free paradigm into a value-laden system. At the practical level, curriculum integration requires systematic models, such as the webbed model and the "Spider Web" paradigm, which enable an interconnected dialogue between sacred texts and empirical knowledge.

Despite these theoretical developments, there remains a lack of studies that systematically integrate the Islamization of Knowledge into contemporary curriculum design, particularly within the framework of current educational reforms. The implementation of the Merdeka Curriculum provides a strategic opportunity to address this gap through flexible and transdisciplinary learning approaches, including the Project for Strengthening the Pancasila Student Profile (Aries, 2023; Bayu et al., 2025; Hanifah et al., 2025).

Therefore, this study aims to analyze the application of the Islamization of Knowledge as a foundation for curriculum integration in Islamic secondary education. By synthesizing philosophical perspectives and contemporary curriculum models, this research seeks to propose a conceptual framework for developing learners characterized by intellectual competence, emotional maturity, and spiritual integrity.

Further studies emphasize that the challenge of curriculum integration in Islamic education is not merely technical but fundamentally epistemological. The persistence of a fragmented knowledge structure has been widely discussed, highlighting that many integration efforts remain superficial and fail to reconstruct the underlying philosophy of knowledge. Previous research indicates that the incorporation of religious values into general subjects often takes the form of symbolic or additive approaches rather than transformative integration (Fitri et al., 2024; Yusuf & Abbas, 2025). This condition reinforces the urgency of developing a more systematic and philosophically grounded framework that aligns with the principles of the Islamization of Knowledge.

In addition, several scholars have explored integrative models that enable a more dialogical relationship between revelation and empirical knowledge. The "Spider Web" paradigm, for instance, demonstrates how interconnected knowledge systems can be structured to bridge textual and contextual dimensions in Islamic education (Mizani et al., 2025; Sholehah, 2025). Moreover, the evolving educational landscape in Indonesia, particularly through the implementation of the Merdeka Curriculum, provides a relevant context for applying such integrative frameworks in practice (Taufiq & R, 2025). Nevertheless, there remains limited research that synthesizes these theoretical perspectives into a coherent model of curriculum integration grounded in the Islamization of Knowledge, especially at the level of Islamic secondary education (Basri & Abdullah, 2024).

METHODS

This study employs a qualitative research design with a content analysis approach to examine the integration of the Islamization of Knowledge in curriculum development. This approach is appropriate for analyzing conceptual and textual data,

particularly in exploring philosophical frameworks and educational models (Neuendorf, 2019; Özden, 2024; Pohontsch, 2019). The data sources consist of primary and secondary materials. Primary data include foundational works on the Islamization of Knowledge, particularly those of Ismail Raji al-Faruqi and Syed Muhammad Naquib al-Attas, as well as relevant curriculum documents (Alizadeh et al., 2021; Paddiana et al., 2021; Wiyono, 2016). Secondary data are obtained from scholarly books, peer-reviewed journal articles, and conference proceedings that discuss curriculum integration models and their implementation in Islamic education (MF, 2024; Rashed & Tamuri, 2022; Zainuddin, 2018).

Data were collected through document analysis, involving systematic identification, selection, and review of relevant literature. This process includes critical reading to identify key themes, patterns, and conceptual relationships between the Islamization of Knowledge and curriculum integration (Alfansyur & Mariyani, 2020; Wijaya, 2018). The data analysis was conducted using content analysis techniques combined with the interactive model of Miles, Huberman, and Saldaña, which includes data condensation, data display, and conclusion drawing. This analytical process enables a systematic synthesis of theoretical perspectives and supports the development of a conceptual framework for integrated curriculum design in Islamic secondary education (Daniel & Harland, 2018; Engkizar, Muslim, et al., 2025; Kara, 2023; MacLeod & van der Veen, 2020).

RESULT AND DISCUSSION

Genealogy of Epistemological Dichotomy: The Urgency of Reconstruction in Secondary Education

An in-depth analysis of Islamic education in Indonesia, particularly at the secondary level, reveals a persistent historical residue in the form of epistemological dichotomy. This issue is not merely a technical separation of subjects but reflects a fundamental divide between religious sciences, which are rooted in revelation, and general sciences, which are based on human reasoning. As noted by Yusuf & Abbas (2025), this dualism positions religious knowledge as sacred and normative, while general knowledge is perceived as dynamic yet value-free.

In educational practice, this dichotomy manifests in a fragmented curriculum structure. Students learn scientific subjects such as Physics and Biology in a mechanistic manner, often detached from spiritual meaning, while religious subjects are taught normatively without connection to contemporary scientific and social realities. This separation contributes to a lack of integrative understanding among learners.

The sociological and psychological implications of this condition are significant. Engkizar et al (2023); Fitri et al (2024); Sari et al (2023) highlight that such separation may lead to a “split personality,” where students either excel in science but lack ethical grounding, or demonstrate religious devotion without the capacity to engage with modern challenges. This condition is further reinforced by the legacy of secular educational frameworks that marginalize religion as a peripheral component rather than a foundational paradigm.

Therefore, the Islamization of Knowledge emerges as a necessary epistemological response. According to Ismail Raji al-Faruqi, this concept should not be reduced to superficial integration, such as merely attaching religious references to scientific content. Instead, it requires a comprehensive reconstruction of knowledge by embedding all disciplines within an Islamic worldview grounded in *tawhid*. In the context of secondary education, this involves restructuring curriculum content so that all knowledge becomes a means of understanding divine reality (Zacky & Moniruzzaman, 2024).

This reconstruction aims to restore revelation as the epistemological

foundation of all sciences. (Khairunnisa et al., 2023; Rahmat, 2024; Saniah, 2022) emphasize that such integration eliminates dichotomy by positioning scientific knowledge as *ayat kaunyah* and religious texts as *ayat qauliyah*, both of which are complementary. Consequently, Islamic secondary education is expected to produce graduates who are intellectually capable and morally guided.

Architecture of Integrative Curriculum: Synthesizing the Spider Web and Tree of Knowledge Models

The operationalization of the Islamization of Knowledge requires systematic and applicable models. Without a clear framework, integration efforts risk becoming superficial. Based on the literature, two major models are particularly relevant.

First, the Spider Web paradigm proposed by Julianto et al (2025) offers an interconnected approach to knowledge integration. This model positions the Qur'an and Sunnah at the center as ethical foundations, surrounded by layers of Islamic sciences, general sciences, and contemporary issues. This structure enables dynamic interaction across disciplines.

In practice, this model encourages teachers to move beyond isolated subject teaching. For example, biology lessons on reproduction can be connected to ethical discussions derived from religious texts and linked to broader social implications. Mizani et al (2025) argue that this approach facilitates a triadic dialogue between *hadarah al-nash* (textual tradition), *hadarah al-ilm* (empirical knowledge), and *hadarah al-falsafah* (philosophical reflection), resulting in a more holistic learning experience.

Second, the Tree of Knowledge model conceptualizes the curriculum as an organic system. The roots represent language and logical foundations, the trunk symbolizes the Qur'an and Sunnah as core principles, and the branches represent various scientific disciplines, while the fruits reflect moral and societal outcomes. This model emphasizes the importance of foundational competencies before advancing to more complex scientific knowledge.

Empirical findings from Islamic integrated school contexts demonstrate that strengthening Qur'anic mastery and character formation at early stages contributes to the development of graduates with strong integrity (Engkizar et al., 2019; Syafril et al., 2021). Thus, both models provide complementary frameworks for curriculum integration.

Implementation Strategies: Adapting Fogarty's Integration Models

To translate philosophical foundations into instructional practice, Fogarty's curriculum integration models provide practical guidance. Rashed & Tamuri (2022) identify three applicable models. The connected model integrates concepts within a single subject by linking academic content with Islamic values. For instance, economic lessons on banking can incorporate discussions on *riba* and ethical financial practices. The webbed model applies a thematic approach across subjects. A theme such as "water" can be explored from scientific, geographical, and religious perspectives, enabling students to understand its multidimensional significance.

The integrated model represents a higher level of integration in which subject boundaries are no longer rigid. Concepts such as justice can be examined across disciplines through collaborative teaching practices. These models require a transformation in the role of teachers, shifting from knowledge transmitters to curriculum designers. Collaboration among teachers becomes essential to ensure meaningful integration across disciplines. Empirical findings from Islamic integrated school settings indicate that successful implementation depends on teachers' ability to incorporate religious values consistently across all subjects.

Contextualization within the Merdeka Curriculum

The Merdeka Curriculum provides a strategic opportunity to implement integrative approaches. Its flexibility allows schools to design context-based curricula that incorporate Islamic values. Julianto et al. (2025); Rahmat (2024); Ratnawati et al

(2024) highlight that this curriculum emphasizes competency development and character formation.

The *Projek Penguatan Profil Pelajar Pancasila* (P5) serves as a key platform for integration. Brutu et al (2023) shows that P5 enables students to apply interdisciplinary knowledge in real-world contexts. For example, environmental themes can integrate scientific understanding with theological responsibility as *kehalifah fil ardh*. Furthermore, this approach promotes self-regulated learning, where students are motivated by both intellectual and spiritual goals. Shernoff (2013); Zajda (2021) note that integrating religious meaning into general subjects enhances students' learning motivation.

Responding to Society 5.0: From Digital Literacy to Spiritual Literacy

The emergence of Society 5.0 introduces new challenges in education, particularly in relation to technological disruption. (Taufiq & R, 2025) argue that the dominance of digital systems may lead to moral degradation if it is not balanced with strong spiritual values. In this context, the Islamization of Knowledge reorients digital literacy toward what can be described as spiritually grounded digital literacy. Students are not only equipped with technical competencies but are also guided to develop ethical awareness in the use of technology. For instance, learning in Information and Communication Technology can be integrated with Islamic ethical principles, such as critical verification of information (*tabayyun*) and responsible communication practices.

Fauzi et al (2023) emphasizes that scientific advancement without religious guidance may result in moral crises, while religious understanding without engagement with science risks becoming irrelevant in addressing contemporary challenges. Therefore, an integrative curriculum aims to develop individuals characterized by a balanced integration of intellectual capacity and spiritual awareness. This profile aligns with the concept of *ulul albab*, referring to individuals who are able to integrate reflective thinking and spiritual consciousness. Empirical evidence from Islamic secondary education institutions also supports the effectiveness of such integrative approaches in strengthening both academic achievement and moral character (Mahmudah et al., 2021).

Implementation Challenges: Institutional and Cultural Barriers

Despite its conceptual strength, curriculum integration faces several challenges, identify three major issues. First, teacher competency gaps remain significant. Many teachers are trained within dichotomous systems, limiting their ability to integrate disciplines. Collaborative teaching is proposed as a strategic solution. Second, limited integrative learning resources hinder implementation. Most textbooks are still based on either secular or religious paradigms, requiring teachers to develop their own materials. Third, cultural resistance persists among stakeholders. Some perceive Islamic schools as weak in science, while others fear the dilution of religious purity. Addressing this requires strengthening school culture and demonstrating balanced excellence in both academic and moral domains (Melati et al., 2024; Pratiwi et al., 2024; Ridwan, 2024; Sutisnawati et al., 2023).

CONCLUSION

The integration of general and religious knowledge through the Islamization of Knowledge in Islamic secondary education represents a strategic approach to addressing longstanding epistemological dualism. Philosophically, this integration repositions *tawhid* as the central foundation of knowledge, bridging the relationship between revealed and empirical sources of knowledge within a unified educational framework. At the methodological level, the adoption of integrative models, such as the Spider Web paradigm and Fogarty's curriculum integration models (webbed, connected, and integrated), provides practical mechanisms for overcoming

disciplinary fragmentation. These models enable a more holistic learning process by fostering connections across scientific, social, and religious domains.

Within the national education context, the Merdeka Curriculum offers a flexible framework that supports the implementation of integrative approaches, particularly through character-oriented programs that align with holistic learner development. Despite challenges related to teacher competency and resource limitations, collaborative strategies such as team teaching and the strengthening of school culture contribute significantly to successful implementation. This study contributes to the development of a conceptual framework for curriculum integration based on the Islamization of Knowledge, offering an alternative paradigm for Islamic secondary education. Such an approach is essential for preparing learners who are not only technologically competent in the era of Society 5.0 but also guided by strong ethical and spiritual values.

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