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Reconstructing the Paradigm of Knowledge Integration in Islamic Education: A Critical Examination of Adian Husaini's Epistemological Thought

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ABSTRACT

This article aims to reconstruct the paradigm of knowledge integration in Islamic education through a critical examination of Adian Husaini's epistemological thought. The study is motivated by the persistent challenges of the secularization of knowledge, educational dichotomy, disciplinary fragmentation, and the moral and spiritual crises that continue to characterize contemporary Islamic education. Within this context, Adian Husaini's thought is particularly relevant because it offers a critique of the secular paradigm of knowledge and positions the Islamic worldview as the foundation for reconstructing the epistemology of Islamic education. This research employs a qualitative approach using a library research design. Data were collected from Adian Husaini's works, literature on the philosophy of Islamic education, reputable journal articles, and recent studies on knowledge integration and the Islamization of knowledge. Data analysis was conducted through a critical-hermeneutic approach and epistemological discourse analysis.

The findings reveal that Adian Husaini not only rejects the dichotomy between religious and secular sciences but also proposes a tawhid-based paradigm of knowledge integration that positions revelation as the ontological, epistemological, and axiological foundation of knowledge. Knowledge integration is understood not merely as the incorporation of religious elements into the curriculum or as a form of religious symbolism, but rather as a reconstruction of a scientific worldview that integrates revelation, reason, empirical experience, intuition, adab, and the civilizational goals of Islam. The novelty of this study lies in its effort to reconstruct knowledge integration as an epistemological project rooted in the Islamic worldview, adab, and the paradigm of tawhid within Adian Husaini's intellectual framework, rather than viewing it solely as curricular or institutional integration. This article argues that the paradigm of knowledge integration developed by Adian Husaini holds significant relevance for the advancement of contemporary Islamic education, particularly in addressing the challenges of secularization, digital transformation, knowledge relativism, and the global moral crisis.

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1. INTRODUCTION

The development of twenty-first-century technology, such as the Fourth Industrial Revolution, artificial intelligence, and the digitalisation of knowledge, has brought significant changes to education and social life. However, these developments have also generated moral crises, the degradation of spirituality, and the weakening of ethics. UNESCO (2023) states that global education continues to focus more on economic competence than on character formation and spirituality. In Indonesia, the Ministry of Education, Culture, Research, and Technology (Kemendikbudristek, 2023) has also recorded persistent problems related to academic integrity and violence within educational environments. In addition, the results of PISA 2022 indicate that Indonesian students' literacy and critical thinking skills remain low. This condition shows that technological progress does not necessarily produce civilised human beings. (Ampuni, Kautsari, Maharani, Kuswardani, & Buwono, 2019)

In Islamic education, these problems point to a crisis in the paradigm of knowledge. Modern education often separates knowledge from religious and moral values, so that knowledge is viewed primarily as an economic instrument. In contrast, Islamic education should integrate knowledge, faith, reason, and adab into a unified whole.

This crisis is reflected in the persistent dichotomy between religious and secular sciences. Many Islamic educational institutions continue to operate within secular educational frameworks, resulting in the perception that religious knowledge is separate from general or modern scientific knowledge. Consequently, this division has contributed to an identity crisis within Islamic education, as its foundational mission to integrate faith, knowledge, and moral values becomes increasingly fragmented (Sutiono & Ridho, 2023). Data from the Ministry of Religious Affairs of the Republic of Indonesia (2022) also indicate that the integration of curricula between Islamic studies and modern science remains a significant challenge. According to Syed Muhammad Naquib al-Attas, the fundamental problem of modern education lies in the loss of adab, which results from the corruption of the epistemological foundations of knowledge. This epistemological disorder has led to the separation of knowledge from its moral and spiritual dimensions, thereby undermining the true purpose of education and contributing to broader social and ethical crises (M. I. Author), Bambang, & Wekke, 2025).

Studies on knowledge integration in Islamic education have emphasized the integration–interconnection paradigm as a framework for developing Islamic higher education (Sebagai, Satu, & Guna, 2025). Research on knowledge integration from historical and educational policy perspectives has shown that the integration of religion and science within Islamic higher education institutions remains predominantly symbolic rather than epistemological. Moreover, the dominance of secular paradigms in modern Islamic education has contributed to a growing spiritual crisis, reflected in the weakening of moral and transcendental orientations in educational processes (Multidisiplin, Hasanah, & Hasibuan, 2025).

Nevertheless, existing scholarship has primarily concentrated on curricular and institutional dimensions of knowledge integration, with insufficient attention given to the epistemological foundations underlying the dichotomy between religious and secular sciences. Furthermore, studies on Adian Husaini's intellectual contributions remain largely limited to the themes of the Islamization of knowledge and general critiques of secularism. Accordingly, this study aims to explore Adian

Husaini's epistemological thought as a basis for reconstructing the paradigm of knowledge integration within contemporary Islamic education.

This study seeks to reconstruct the paradigm of knowledge integration through a critical examination of Adian Husaini's thought, particularly his conception of the Islamic worldview, his critique of the secularization of knowledge, and his tawhidic epistemological framework. It argues that knowledge integration extends beyond the mere unification of curricula and entails a fundamental transformation in the understanding of knowledge, human nature, and the ultimate aims of education. By doing so, this study is expected to provide theoretical, practical, and policy contributions to the development of Islamic education that is firmly rooted in knowledge, adab, spirituality, and the broader objectives of Islamic civilization

Literature Review

Conceptual Foundations of Knowledge Integration, Islamic Epistemology, and Worldview-Based Education

Knowledge integration in Islamic education should not be understood simply as the combination of religious and secular subjects within the curriculum. Rather, from an epistemological standpoint, it constitutes a comprehensive effort to reconstruct the worldview of knowledge, including its ontological foundations, sources of knowledge, criteria of truth, and the ultimate aims of education (Mardatillah, Gumilang, Wahyudi, Rawanita, & Muhammad, 2025). Modern educational paradigms frequently conceive of knowledge primarily in terms of rational inquiry and empirical observation, while marginalizing revelation and spiritual values as legitimate sources of knowledge. This tendency has contributed to the secularization of knowledge, whereby knowledge is divorced from its moral foundations and spiritual responsibilities(Hayadin Hayadin Author), Niam, Munawiroh, & Lukens-Bull, 2025). Contemporary Islamic education should be viewed as a dynamic arena in which Islamic values, secular modernity, and modern conceptions of humanity interact and negotiate with one another. Within this context, knowledge integration serves as a critical response to modern educational paradigms that tend to prioritize economic utility and human productivity over moral, spiritual, and civilizational development (Chande, 2023).

Within the Islamic educational tradition, the concept of ʿilm encompasses a broader understanding of knowledge than the concept of science in the positivist tradition. Knowledge is not derived solely from empirical observation but also from revelation, reason, intuition, historical experience, and moral wisdom. Consequently, the dichotomy between religious and secular sciences is not inherent to Islamic epistemology; rather, it emerged as a result of the secularization and modernization of educational systems. The development of modern Islamic education has passed through colonial, postcolonial, and Islamization phases, generating ongoing tensions between Islamic tradition and modernity. Consequently, initiatives aimed at integrating knowledge have frequently remained at the institutional and curricular levels, without adequately addressing the deeper epistemological transformation required for a genuinely integrated educational paradigm.(Chande, 2023).

Adian Husaini's thought is particularly relevant to this study because he argues that the crisis of Islamic education is not merely a curricular issue but, more fundamentally, a crisis of worldview. According to Husaini, knowledge is never value-neutral, as it is always shaped by a particular worldview. Modern Western knowledge carries secular values and assumptions that are not necessarily compatible with the Islamic worldview. This perspective closely aligns with the ideas of Syed Muhammad Naquib al-Attas, who regards adab, the Islamic worldview, and the Islamization of knowledge as the foundational pillars of Islamic education. The Islamic worldview serves as an epistemological foundation that integrates revelation, reason, experience, and intuition within the framework of tawhid (the oneness of God). Therefore, knowledge integration cannot be achieved merely by incorporating Qur'anic verses into science instruction; rather, it requires a fundamental transformation in the way knowledge is understood, so that it is aligned with the values of tawhid, adab, and the objectives of Islamic education (Ahmed & Chowdhury, 2024).

Grand Theoretical Framework: The Islamic Worldview and the Islamization of Knowledge

The theoretical framework of this study is grounded in Syed Muhammad Naquib al-Attas's concepts of the Islamic worldview and the Islamization of knowledge, which continue to receive considerable attention in contemporary Islamic education research, particularly in studies conducted between 2018 and 2023. The study also engages with the intellectual contributions of Ismail Raji al-Faruqi and Adian Husaini. Within this framework, the Islamic worldview is conceived as a comprehensive vision of reality that places God as the ultimate center of existence and understands knowledge as a pathway to truth and human flourishing (Multidisiplin et al., 2025). This theoretical perspective is highly relevant to the present study, as it approaches knowledge integration not simply as a matter of educational policy or institutional reform, but as a fundamental epistemological issue concerning the sources, structure, validity, and ultimate purposes of knowledge.

Contemporary scholarship on al-Attas (2019–2024) argues that the crisis of Islamic education is fundamentally rooted in the loss of adab, which refers to the inability to recognize and position knowledge according to its proper moral, intellectual, and spiritual order. Therefore, knowledge should remain intrinsically linked to revelation and adab within the educational process, ensuring that learning contributes not only to intellectual development but also to ethical and spiritual formation (Multidisiplin et al., 2025).

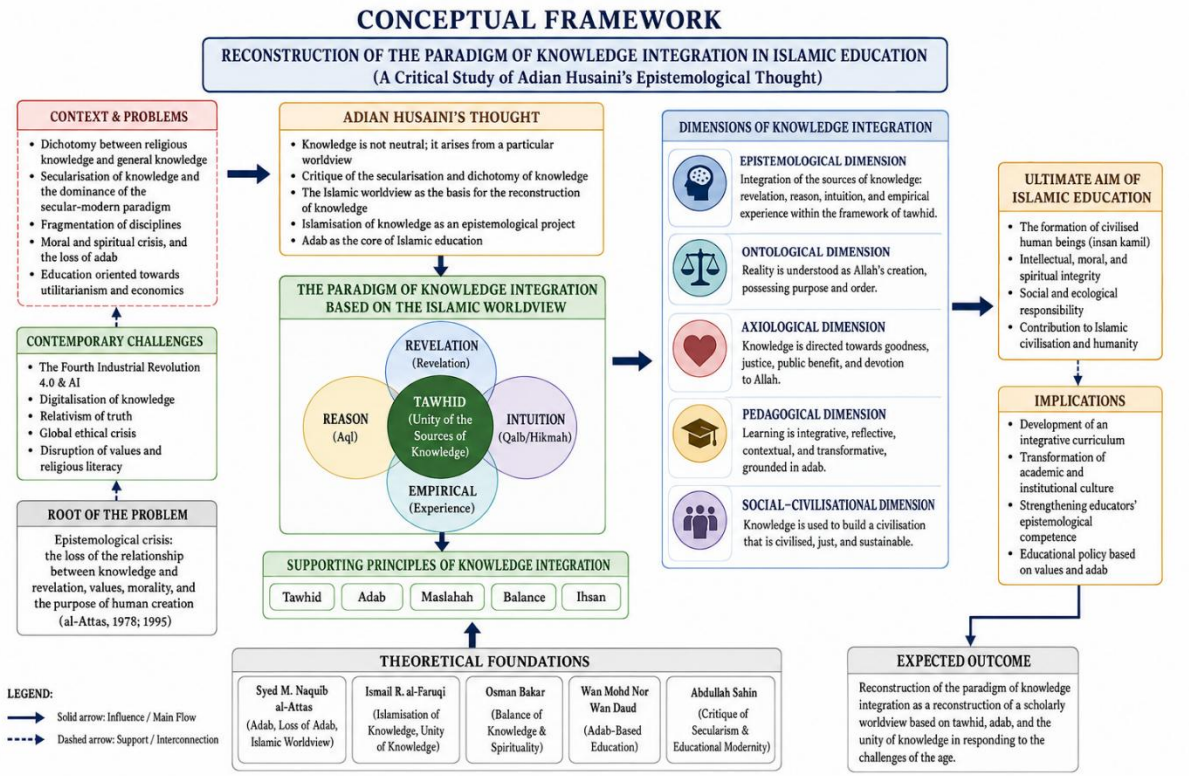
Recent studies (2018–2023) have interpreted al-Attas's theory of the Islamization of knowledge as an intellectual project aimed at emancipating knowledge from secular influences and reorienting it toward the Islamic worldview. In contrast, al-Faruqi's approach has largely been developed through efforts to reconstruct educational curricula and integrate modern academic disciplines within a tawhidic framework. Adian Husaini's intellectual perspective is more closely associated with al-Attas's paradigm, as it regards the Islamic worldview, the critique of the secularization of knowledge, and adab as the foundational pillars of Islamic education (Al-Furqon et al., 2025).

This theoretical framework has remained highly relevant to developments in Islamic education during the last decade, as knowledge integration is increasingly understood not merely as the unification of religious and secular disciplines, but as the harmonization of the ontological, epistemological, and axiological dimensions of knowledge. From an Islamic perspective, knowledge originates from revelation, reason, experience, and intuition, which function as complementary sources within a unified epistemological framework. The ultimate objective of this integrated conception of knowledge is the formation of morally and intellectually cultivated individuals and the advancement of a civilization founded upon divine values and ethical principles.

Accordingly, Adian Husaini's intellectual framework should be understood not merely as a critique of Western educational thought, but also as a constructive effort to reconstruct Islamic education through an integrative, spiritually grounded, and epistemologically coherent paradigm that remains relevant to the challenges of contemporary education.

Conceptual Framework

The conceptual framework of this study is grounded in five interrelated concepts: the secularization of knowledge, the educational dichotomy, the Islamic worldview, knowledge integration, and the notion of civilized education (ta'dīb-oriented education). The secularization of knowledge is understood as a process through which knowledge becomes detached from revelation and spiritual values, resulting in a dichotomous separation between religious and secular sciences. Such a condition contributes to the fragmentation of knowledge, the crisis of identity in Islamic education, and the erosion of moral and ethical orientations within educational practices (Safarudin, Zulfamanna, Zulmuqim, & Zalnur, 2022). Within contemporary Islamic educational discourse, the dichotomy of knowledge is widely recognized as one of the principal obstacles to the development of an educational system that effectively integrates intellectual, moral, and spiritual dimensions into a coherent and holistic framework(Sutiono & Ridho, 2023)



Within the framework of this study, the Islamic worldview serves as the conceptual and epistemological foundation for understanding knowledge integration. The paradigm of knowledge integration is conceived as an effort to harmonize multiple sources of knowledge—including revelation, reason, empirical experience, and intuition—within a tawhidic framework. This perspective stands in contrast to the positivist paradigm, which confines the criteria of truth primarily to empirical reality and observable phenomena. Islamic epistemology, by contrast, views revelation, reason, experience, and intuition as complementary and mutually reinforcing sources of knowledge that together contribute to the formation of a holistic and meaningful understanding of reality (Mardatillah et al., 2025). Accordingly, the objective of knowledge integration is to foster a harmonious balance between the advancement of knowledge and the moral and spiritual responsibilities of human beings. In this way, educational development is expected to contribute not only to intellectual progress but also to the cultivation of ethical character and spiritual consciousness.

Accordingly, the interrelationship among the core concepts of this study may be summarized as follows: the secularization of knowledge generates the educational dichotomy; the educational dichotomy contributes to intellectual fragmentation and an epistemological crisis; the Islamic worldview provides the foundation for reconstructing the paradigm of knowledge; knowledge integration serves as an epistemological response to these challenges; and civilized education (ta'dīb-oriented education) represents the ultimate objective of the educational process. Within this conceptual framework, Islamic education is expected to nurture individuals who embody intellectual excellence, moral integrity, spiritual consciousness, and social responsibility in a balanced and integrated manner. Such individuals are envisioned as capable of contributing to the advancement of a civilization founded upon the principles and values of tawhid (Wahidi, Afwadzi, Syafril, & Rahman, 2025).

State of the Art dan Posisi Penelitian

Recent scholarship on knowledge integration in Islamic education has identified several prominent trends. First, much of the existing literature has concentrated on institutional transformation, particularly the conversion of Islamic Institutes (Institut Agama Islam Negeri—IAIN)

into State Islamic Universities (Universitas Islam Negeri—UIN), the development of integrative curricula, and reforms in Islamic higher education policy. Within Indonesian State Islamic Universities, the integration of science and religion has generally been implemented through the institutional and curricular convergence of religious and secular disciplines. Nevertheless, these initiatives have not consistently been framed within the epistemological project of the Islamization of knowledge (Munajah, 2022). Second, contemporary scholarship in Islamic education has increasingly directed its attention toward the challenges associated with digitalization, artificial intelligence (AI), and the growing ethical crisis within educational systems. UNESCO has likewise underscored that, despite the substantial benefits offered by technological innovation and AI, these developments may generate ethical dilemmas and contribute to the erosion of humanistic values when not guided by a coherent moral and normative framework.(Achruh, Rapi, Rusdi, & Idris, 2024). Third, contemporary discussions in Islamic epistemology increasingly highlight the centrality of the Islamic worldview as the foundational framework of education, thereby ensuring that knowledge integration extends beyond symbolic or institutional forms and is grounded in a coherent epistemological foundation (Husna, Mahfuds, & Uthman, 2023).

Nevertheless, the existing body of literature remains subject to several limitations. A considerable number of studies on knowledge integration have concentrated on curricular reforms and educational policies without sufficiently addressing their relationship to the broader critique of the secularization of knowledge. Conversely, scholarship on the Islamization of knowledge has generally remained at the philosophical and theoretical levels, with limited engagement with contemporary educational challenges, including digital transformation, moral and ethical crises, and issues related to religious literacy (Hayadin Hayadin Author) et al., 2025). Religious literacy in Indonesia continues to encounter substantial challenges, particularly in navigating the tension between exclusive theological orientations and the practical demands of life within a pluralistic society. Consequently, there remains a need for more comprehensive scholarship that systematically links Islamic epistemology, knowledge integration, and the contemporary challenges facing modern education. Such an approach is essential for developing an educational paradigm that is both intellectually coherent and socially relevant (Supriyadi et al., 2025).

This research is positioned within the domains of Islamic educational philosophy, Islamic epistemology, and the critique of the secularization of modern knowledge. The novelty of the study lies in its attempt to reconstruct the paradigm of knowledge integration through a critical engagement with Adian Husaini's intellectual framework. Rather than portraying Adian Husaini solely as a critic of secularism, this study presents him as a contemporary Islamic educational thinker who advances a paradigm rooted in the Islamic worldview, tawhid, and adab. In addition, the study situates Husaini's thought within a broader intellectual discourse by engaging with the ideas of Syed Muhammad Naquib al-Attas, Ismail Raji al-Faruqi, Abdullah Sahin, and contemporary scholarship on knowledge integration in Indonesia. Consequently, knowledge integration is understood not merely as the integration of curricula or educational institutions, but as a comprehensive reconstruction of the epistemological worldview that underlies the production, organization, and purpose of knowledge.

2. METHODS

This research adopts a qualitative approach with a library research design and is grounded in a critical-hermeneutic paradigm to examine Adian Husaini's epistemological perspectives on knowledge integration in Islamic education. The qualitative approach was chosen because the study is primarily concerned with the interpretation of meanings, concepts, and philosophical constructions embedded within the notions of the Islamic worldview, the Islamization of knowledge, and adab as foundational principles of Islamic education. The critical perspective is employed to investigate the impact of the secularization of knowledge on contemporary educational systems, whereas the hermeneutic approach facilitates a comprehensive interpretation of the conceptual structure,

intellectual foundations, and epistemological assumptions underlying Adian Husaini's thought.(Al-Furqon et al., 2025).

The data sources for this study comprise both primary and secondary materials. The primary sources consist of Adian Husaini's principal works, particularly.Islamic Education: Forming Individuals of Character and Adab and The Islamization of Knowledge. These works were selected because they provide a comprehensive exposition of Husaini's views on the Islamic worldview, the Islamization of knowledge, adab, and the epistemological foundations of Islamic education (Syaputra, Mohtarom, Yusuf, & Kirom, 2024). The secondary sources consisted of peer-reviewed journal articles, scholarly works on the philosophy of Islamic education, and contemporary studies on knowledge integration, Islamic epistemology, and Islamic education published between 2018 and 2025. These sources were selected to provide a comprehensive understanding of recent scholarly developments and debates concerning the epistemological foundations, theoretical frameworks, and practical implementation of knowledge integration within contemporary Islamic education (Husni Husni Author) & Hayden, 2024).

The data were analyzed using thematic content analysis and critical interpretive methods. The analytical procedures included the identification of major epistemological themes, the interpretation of key concepts within Adian Husaini's intellectual framework, and a comparative examination of his ideas alongside the perspectives of Syed Muhammad Naquib al-Attas and Ismail Raji al-Faruqi on the Islamic worldview and the Islamization of knowledge. Through this process, the study sought to uncover the underlying epistemological assumptions, conceptual relationships, and educational implications embedded in Husaini's thought (Al-Furqon et al., 2025). The results of the analysis were subsequently synthesized to develop a conceptual construction of a knowledge integration paradigm relevant to the advancement of contemporary Islamic education. To enhance the credibility and trustworthiness of the research, data interpretation was carried out through source triangulation and critical dialogue with relevant contemporary academic literature. This process enabled the validation of interpretations and ensured that the findings were situated within broader scholarly discussions on Islamic epistemology, knowledge integration, and contemporary educational challenges

3. FINDINGS AND DISCUSSION

A. Critique of Secular Epistemology and the Emergence of the Knowledge Dichotomy)

The findings reveal that Adian Husaini's epistemological perspective is rooted in a critical assessment of modern education, which he argues is characterized by a crisis of knowledge, the secularization of educational systems, and the erosion of transcendental orientations. According to Husaini, Western modernity has produced a secular, anthropocentric, and ostensibly value-neutral paradigm of knowledge that detaches intellectual inquiry from divine values and moral foundations. As a consequence, knowledge is increasingly understood as an instrument of material progress and human utility rather than as a means of attaining truth, ethical refinement, and spiritual fulfillment (Husaini, Haq, & Jiménez, 2022). The dichotomy between religious and secular sciences is not intrinsic to Islamic epistemology; rather, it emerged as a consequence of educational modernization shaped by Western intellectual colonialism. Consequently, religious knowledge has often been relegated to the private and spiritual domain, while secular knowledge is perceived as a value-neutral sphere governed primarily by rational and empirical modes of inquiry.Adian Husaini's critique of the secularization of knowledge is closely aligned with the concept of the Islamic worldview, particularly as articulated by Syed Muhammad Naquib al-Attas. Within this framework, knowledge is never genuinely value-neutral, since it is inevitably informed by a particular worldview and set of underlying assumptions. Therefore, the dominance of Western epistemology within Islamic education should be understood not merely as a methodological issue but as a deeper challenge concerning the understanding of reality, truth, human existence, and the ultimate aims of education. The findings further reveal that contemporary Islamic education is facing a spiritual crisis, largely because it prioritizes instrumental rationality, economic utility, and measurable productivity over the cultivation of moral character, spiritual consciousness, and ethical responsibility.

The findings further reveal that the dichotomy of knowledge continues to persist within contemporary Islamic education in Indonesia. In many Islamic higher education institutions, initiatives aimed at integrating knowledge remain largely administrative, institutional, and symbolic. Such efforts are commonly manifested through the restructuring of academic faculties, the incorporation of religious terminology into institutional frameworks, or the addition of Qur'anic references to scientific subjects. Nevertheless, these initiatives have not sufficiently addressed the deeper epistemological transformation required to overcome the separation between religious and secular modes of knowledge. As a result, knowledge integration frequently operates at the curricular and organizational levels rather than serving as a comprehensive reconstruction of the underlying worldview and epistemological foundations of education (Fajri, Hamdani, & Rizal, 2025). These findings support Adian Husaini's contention that the central challenge facing Islamic education is not simply a lack of technological advancement, but the erosion of the *tawhidic* orientation that should underpin the pursuit and organization of knowledge. From this perspective, the secularization of knowledge is intrinsically linked to broader moral and spiritual crises, manifested in the decline of *adab*, the weakening of ethical consciousness, and the diminishing civilizational vision of modern educational systems. Consequently, the crisis of Islamic education should be understood not only as an institutional or pedagogical problem, but also as a profound epistemological and civilizational challenge.

B. The Islamic Worldview as the Epistemological Foundation of Knowledge Integration

The findings further demonstrate that the Islamic worldview serves as the fundamental basis for knowledge integration in Adian Husaini's epistemological framework. The Islamic worldview is conceived as a comprehensive vision of reality grounded in revelation, with *tawhid* functioning as the central organizing principle for understanding human existence, knowledge, nature, and the cosmos. Within this framework, knowledge integration is not understood as the mere aggregation of religious and secular disciplines; rather, it entails the reconstruction of an epistemological paradigm that harmonizes revelation, reason, empirical experience, and spiritual intuition within a unified conception of reality. In this respect, Husaini explicitly challenges the positivist paradigm, which confines the sources of truth primarily to empirical observation and sensory experience.

Within Adian Husaini's intellectual framework, the Islamic worldview functions as the foundational basis for knowledge integration. Revelation, reason, empirical experience, and intuition are brought together within a unified *tawhidic* paradigm that provides coherence to the sources and purposes of knowledge. Accordingly, knowledge integration should not be understood merely as the integration of educational curricula; rather, it entails the reconstruction of the underlying worldview through which knowledge is conceptualized, organized, and directed toward the broader aims of Islamic education. (Husna et al., 2023).

In Adian Husaini's perspective, knowledge is not merely a means of explaining material phenomena; it also functions as a guide for human beings to attain a deeper awareness of God and to contribute to the cultivation of a morally grounded and civilized civilization. Thus, the purpose of knowledge extends beyond intellectual inquiry and practical utility to encompass spiritual development, ethical formation, and civilizational advancement. (Falah & Hasiolan, 2025). Accordingly, education should not be oriented merely toward producing individuals capable of competing in the global market. Instead, it should seek to cultivate civilized persons who possess moral awareness, spiritual consciousness, and a strong sense of social responsibility. Within this perspective, educational success cannot be evaluated solely on the basis of academic performance or economic productivity; it must also be assessed in terms of the development of *adab*, ethical character, and moral integrity among learners. Such an orientation reflects the broader objective of Islamic education, namely the formation of individuals who contribute positively to both society and civilization.(Syaputra et al., 2024).

The findings further reveal that, within Adian Husaini's epistemological framework, revelation and reason are not conceived as competing or contradictory sources of knowledge; rather, they function as complementary and mutually reinforcing means of understanding reality. Revelation serves as the

normative foundation that provides guidance regarding the ultimate purpose and meaning of human existence, whereas reason plays a crucial role in comprehending, developing, and applying knowledge within human life and society. In addition, empirical experience and intuition are also recognized as legitimate sources of knowledge within Islamic epistemology, insofar as they operate within and remain consistent with the *tawhidic* framework. This integrated epistemological model reflects the holistic nature of Islamic knowledge, in which multiple sources of knowing are harmonized within a unified worldview (Zacky & Moniruzzaman, 2023). Accordingly, knowledge integration is conceived as an effort to construct a unified epistemological framework that brings together diverse sources of knowledge while harmoniously integrating intellectual, spiritual, and moral dimensions. Through this integration, knowledge is understood not merely as an instrument of intellectual advancement, but as a means of fostering ethical development, spiritual awareness, and holistic human flourishing (Adawiah, Ambarawati, Marfuah, Hidayat, & Fauzi, 2023).

C. Adab as the Central Foundation for the Reconstruction of Islamic Education

The concept of *adab* occupies a pivotal position within Adian Husaini's educational paradigm. In this context, *adab* extends far beyond the notion of courtesy or proper conduct; it refers to the capacity to recognize and place things in their rightful order according to their moral, intellectual, and ontological significance. Within the educational process, *adab* functions as the foundational principle governing how knowledge is acquired, understood, internalized, and translated into practice. The loss of *adab* is therefore viewed as one of the fundamental causes of the contemporary educational crisis, as modern educational systems increasingly prioritize the transmission of technical and instrumental knowledge while neglecting the cultivation of spiritual character, ethical consciousness, and moral responsibility.

Within this paradigm, Islamic education is oriented toward the formation of individuals who embody adab, moral integrity, spiritual consciousness, and social responsibility. The findings further suggest that knowledge integration provides a crucial framework for responding to contemporary educational challenges, including the secularization of knowledge, moral and ethical crises, digital transformation, and the rapid advancement of artificial intelligence. By reconnecting intellectual development with moral and spiritual formation, this paradigm offers a holistic educational approach capable of addressing the complex demands of contemporary society while remaining grounded in the principles of tawhid (Kurniawan, Rohmaniah, & Saputra, 2025).

From Adian Husaini's perspective, the reconstruction of Islamic education should begin with the transformation of teachers, curricula, and academic culture through the cultivation of *adab* as a foundational educational principle. In this framework, educators are expected not only to transmit knowledge but also to serve as moral and intellectual exemplars, while curricula and academic environments should be designed to nurture ethical character, spiritual consciousness, and intellectual integrity (Mamat, 2023). Within this framework, teachers are not merely transmitters of information; rather, they function as moral exemplars and key agents in shaping the worldview of learners. Similarly, the curriculum of Islamic education should be grounded in a *tawhidic* paradigm that integrates scientific knowledge with divine values, ethical principles, and a broader civilizational vision. Consequently, knowledge integration extends beyond curricular reform and encompasses the transformation of epistemological foundations, pedagogical practices, and the culture of educational institutions. Such transformation is essential for fostering an educational environment that promotes intellectual excellence, moral integrity, spiritual consciousness, and social responsibility.

Islam (The findings of this study demonstrate that *adab* functions not only as the ultimate objective of education but also as the foundational principle that guides and informs the entire educational process. Within Adian Husaini's perspective, educational success cannot be assessed solely in terms of the acquisition and mastery of knowledge. Rather, it is reflected in the capacity of learners to employ knowledge responsibly, ethically, and in accordance with the moral values and normative principles of Islam. In this regard, knowledge attains its true significance only when it contributes to the development of moral character, spiritual maturity, and social responsibility (Fatihna & Syauqillah,

2024). Accordingly, the cultivation of *adab* constitutes the foundational basis for the development of character, leadership, and social responsibility required for the advancement of a morally grounded and civilized society. This perspective underscores that knowledge integration and *adab* are intrinsically interconnected and cannot be separated within the framework of Islamic education. In this regard, the integration of knowledge acquires its full meaning only when it is accompanied by the cultivation of *adab*, ensuring that intellectual development remains aligned with moral integrity, spiritual consciousness, and the broader objectives of Islamic civilization (Hasbiyallah, Sina, & Hasanah, 2025).

D. Knowledge Integration as a Response to the Challenges of Artificial Intelligence and Digital Transformation

In the contemporary era, Adian Husaini's paradigm of knowledge integration offers a relevant framework for addressing the challenges associated with artificial intelligence, the digital transformation of knowledge, cultural globalization, identity crises, and moral decline. Within this context, Islamic education is required not only to respond to technological advancements but also to ensure that such developments remain guided by ethical principles and spiritual values. Accordingly, the integration of knowledge becomes essential for reconciling technological innovation with moral responsibility, thereby enabling individuals to engage critically and responsibly with the complexities of contemporary society (Faruqi, Ropitasari, & Lutfi, 2025). Within this framework, knowledge integration positions human beings not merely as economic actors or instruments of productivity, but as *khalifah* (vicegerents) entrusted with responsibilities toward God, humanity, and the natural environment. This perspective broadens the purpose of education beyond economic utility by emphasizing ethical accountability, spiritual consciousness, and social responsibility. Nevertheless, the practical implementation of this paradigm faces considerable challenges, as contemporary educational systems remain deeply influenced by bureaucratic governance, the commercialization of education, and globally standardized models of assessment and performance. These conditions often limit efforts to integrate moral, spiritual, and civilizational dimensions into educational practice (Pendidikan et al., 2024). Therefore, knowledge integration cannot be achieved merely through religious symbolism; rather, it requires a comprehensive reconstruction of the educational worldview.

Discussion

The findings of this study reveal that Adian Husaini's intellectual framework constitutes a critical response to modern education, which he perceives as excessively secularized and predominantly oriented toward human rationality. These findings are consistent with Syed Muhammad Naquib al-Attas's (1978) theory of the *loss of adab*, which identifies the erosion of proper ethical and spiritual order as the fundamental source of the contemporary educational crisis. According to al-Attas, the crisis of education is not simply a consequence of insufficient knowledge acquisition; rather, it stems from the disconnection of knowledge from revelation, moral values, and the spiritual objectives that give meaning and direction to human life. Consequently, education becomes increasingly focused on technical competence and material achievement while neglecting the cultivation of ethical character and spiritual consciousness (Al-Furqon et al., 2025). Therefore, Adian Husaini positions the Islamic worldview as the foundation of *tawhid*-based knowledge integration.

He findings of this study further support the perspectives of Osman Bakar (1991) and Wan Mohd Nor Wan Daud (1998), both of whom underscore the necessity of maintaining a harmonious relationship between knowledge and spirituality within the educational process. From this perspective, the integration of knowledge is directed toward the formation of civilized individuals who embody moral integrity, spiritual consciousness, and social responsibility. Consequently, knowledge integration should not be reduced to the mere incorporation of religious and secular subjects within a curriculum; rather, it should be understood as a comprehensive reconstruction of the epistemological foundations of Islamic education. Such reconstruction seeks to restore the unity of knowledge by reconnecting intellectual inquiry with ethical values, spiritual purpose, and the broader objectives of Islamic civilization.

Nevertheless, Adian Husaini's intellectual perspective adopts a more critical stance toward Western modernity than Amin Abdullah's (2006) integration–interconnection paradigm. Whereas Amin Abdullah advocates a constructive dialogue and mutual engagement between religious sciences and modern disciplines, Husaini identifies Western secularism as one of the principal causes of the epistemological and educational crisis facing the Muslim world. Consequently, his approach extends beyond integration and incorporates a purificatory dimension aimed at liberating knowledge from secular assumptions and restoring it to the framework of the Islamic worldview. In this sense, knowledge integration is conceived not only as a process of intellectual synthesis but also as an effort to reestablish the spiritual, moral, and epistemological foundations of Islamic education.

Theoretically, this study demonstrates that the Islamic worldview is not merely a religious identity, but also serves as the foundation for determining the aims of education and the conception of the ideal human being. Modern education often views human beings primarily from economic and biological perspectives, whereas Islam regards human beings as holistic entities encompassing spiritual, moral, intellectual, and social dimensions. Therefore, the integration of knowledge is directed toward the formation of civilized individuals rather than merely producing graduates who are prepared for the labor market (Kurniawan et al., 2025).

On the other hand, this study highlights the limitations of existing approaches to knowledge integration that remain predominantly symbolic and superficial. In many Islamic educational institutions, efforts toward integration are often confined to the inclusion of Qur'anic verses within scientific subjects without addressing the deeper epistemological assumptions that shape the production and organization of knowledge. This finding reinforces Sholeh's (2022) argument that the implementation of knowledge integration in Indonesian Islamic higher education continues to encounter both conceptual and practical obstacles. Consequently, meaningful knowledge integration requires more than curricular modification or symbolic religious representation; it necessitates a comprehensive transformation of the educational worldview, academic culture, and institutional orientation. Such a transformation is essential if knowledge integration is to function as a genuine epistemological reconstruction rather than merely an administrative or symbolic initiative (M. I. Author) et al., 2025).

On the other hand, this study critiques the implementation of knowledge integration that remains largely symbolic in many Islamic educational institutions. Efforts at integration are often limited to the incorporation of Qur'anic verses into science-related subjects without fundamentally transforming the underlying paradigm of knowledge. This finding supports Sholeh's (2022) assertion that knowledge integration in Indonesian Islamic higher education continues to face both conceptual and practical challenges. Therefore, knowledge integration should be pursued through the transformation of worldview, academic culture, and educational orientation, rather than through symbolic measures alone (Irham, 2025).

From a social perspective, knowledge integration plays a crucial role in cultivating Muslim communities characterized by ethical conduct, humanistic values, and spiritual consciousness. At the policy level, governments and educational institutions should position ethics, spirituality, and character development as foundational pillars of educational reform and development. From a practical standpoint, teachers and lecturers are expected to serve not merely as providers of knowledge, but also as moral exemplars and intellectual mentors who guide learners in integrating intellectual growth with ethical responsibility and spiritual maturity. Such an approach is essential for nurturing individuals capable of contributing positively to society while remaining grounded in the values and objectives of Islamic civilization (Yusri, Ananta, Handayani, & Haura, 2023). in the era of digital transformation and the rapid advancement of artificial intelligence, the paradigm of knowledge integration has become increasingly relevant as a means of reconciling technological progress with human moral responsibility. While emerging technologies offer unprecedented opportunities for innovation, efficiency, and access to knowledge, they also raise significant ethical, social, and spiritual challenges. Within this context, the integration of knowledge provides a holistic framework that ensures technological development

remains guided by ethical principles, spiritual values, and a broader commitment to human well-being (Raman, Kowalski, Achuthan, Iyer, & Nedungadi, 2025)

The findings of this study demonstrate that Adian Husaini's intellectual framework exhibits a strong affinity with the thought of Syed Muhammad Naquib al-Attas, particularly in identifying the secularization of knowledge and the loss of *adab* as the fundamental causes of the contemporary educational crisis (Al-Attas, 1995; Wan Daud, 2020). Nevertheless, Husaini advances this perspective by placing greater emphasis on the reconstruction of the Islamic worldview as the epistemological foundation for knowledge integration in addressing the challenges of contemporary education. From Husaini's perspective, the restoration of an Islamic worldview is essential not only for overcoming the dichotomy between religious and secular knowledge but also for ensuring that educational development remains grounded in *tawhid*, moral values, and civilizational objectives (Laabdi & Elbittioui, 2024).

Conversely, Adian Husaini's intellectual perspective differs from the integration–interconnection approach proposed by Amin Abdullah. Whereas the integration–interconnection paradigm advocates dialogue, interaction, and mutual enrichment between religious sciences and modern disciplines, Husaini emphasizes the necessity of reconstructing the paradigm of knowledge on the basis of *tawhid* and the Islamic worldview. In his view, the fundamental challenge confronting Islamic education is not simply the establishment of interdisciplinary connections, but the restoration of an epistemological framework that is firmly rooted in Islamic metaphysical, moral, and spiritual foundations. Consequently, knowledge integration is understood not merely as a process of bridging disciplinary boundaries, but as an effort to reorient the entire structure of knowledge toward the principles and objectives of Islam (Laabdi & Elbittioui, 2024). This distinction highlights the diversity of intellectual approaches to the development of knowledge integration in Indonesia. It also demonstrates that efforts to overcome the dichotomy of knowledge within Islamic education have evolved through different epistemological orientations, each offering distinct strategies for reconciling religious traditions with the demands of contemporary knowledge and educational development.

Despite providing a robust epistemological foundation, the implementation of the knowledge integration paradigm continues to encounter significant challenges. Contemporary educational systems are increasingly influenced by global standardization, labor market demands, and the rapid pace of technological advancement. These factors often encourage educational institutions to prioritize measurable performance, employability, and economic competitiveness, thereby limiting opportunities for the cultivation of moral, spiritual, and civilizational dimensions of education. As a result, efforts to implement knowledge integration frequently face structural and institutional constraints that extend beyond the level of curriculum design (Chande, 2023). Consequently, the successful implementation of knowledge integration requires the support of curricula, academic culture, and educational policies that are capable of bridging epistemological ideals with educational practice. Such support is essential to ensure that the principles of knowledge integration are not confined to theoretical discourse, but are effectively translated into teaching practices, institutional structures, and educational outcomes. In this way, the epistemological vision of Islamic education can be meaningfully aligned with the practical realities and challenges of contemporary educational systems.

The novelty of this study resides in its effort to reconstruct knowledge integration not merely as a matter of curricular or institutional integration, as commonly emphasized in previous scholarship. Instead, it conceptualizes knowledge integration as an epistemological project aimed at reconstructing the underlying worldview, sources of knowledge, and educational objectives within the framework of Islamic thought. By shifting the focus from structural and organizational reforms to epistemological transformation, this study offers a distinctive contribution to contemporary discussions on Islamic education and the integration of knowledge (Laabdi & Elbittioui, 2024). Rather, it is conceived as an epistemological reconstruction rooted in the Islamic worldview, *adab*, and the *tawhidic* paradigm articulated in Adian Husaini's thought. Through this approach, knowledge integration is positioned as a civilizational project that seeks to connect the intellectual, moral, spiritual, and social dimensions of

contemporary Islamic education. By emphasizing the unity of knowledge within the framework of *tawhid*, this paradigm offers a comprehensive foundation for addressing the epistemological, ethical, and educational challenges faced by Muslim societies in the modern era.

4. CONCLUSION

This study demonstrates that the central challenge confronting contemporary Islamic education is not merely related to institutional limitations, the quality of human resources, or technological development, but rather to an epistemological crisis arising from the dominance of the secular-modern paradigm of knowledge. Through a critical examination of Adian Husaini's thought, this study reveals that knowledge integration should not be reduced to the mere combination of religious and secular disciplines. Instead, it should be understood as a process of reconstructing the worldview of knowledge based on *tawhid*, *adab*, and the unity of knowledge. Within this framework, revelation, reason, intuition, and empirical experience are integrated into a coherent epistemological system that ensures knowledge remains connected to moral values, spiritual purposes, and the broader objectives of Islamic civilization.

This study further reveals that the Islamic worldview and *adab* constitute the fundamental pillars of knowledge integration in Adian Husaini's educational thought. The Islamic worldview provides the conceptual and epistemological framework through which knowledge and the aims of education are understood, while *adab* functions as the moral and ethical principle governing the acquisition, application, and dissemination of knowledge. Accordingly, the purpose of Islamic education extends beyond the development of academic competence to encompass the cultivation of spiritual consciousness, social responsibility, and moral integrity. These findings not only reinforce Syed Muhammad Naquib al-Attas's (1995) theory of the Islamization of knowledge but also advance contemporary discussions on knowledge integration by shifting the focus from curriculum-based integration toward the reconstruction of the epistemological foundations of education.

The novelty of this study lies in its effort to reconstruct the paradigm of knowledge integration through an epistemological approach to Adian Husaini's thought within the context of modern education. Unlike previous studies that have primarily emphasized administrative and institutional dimensions, this study conceptualizes knowledge integration as both an epistemological and a civilizational project concerned with the relationship between knowledge, morality, spirituality, and the future of Islamic education. By foregrounding the Islamic worldview, *adab*, and the *tawhidic* paradigm as foundational elements of educational reconstruction, this study contributes to a deeper understanding of knowledge integration as a comprehensive framework for addressing contemporary educational challenges.

From a theoretical perspective, this study contributes to the development of Islamic educational philosophy and contemporary Islamic epistemology by demonstrating that the crisis of modern education originates in a paradigm of knowledge that disconnects intellectual inquiry from spiritual values and moral purpose. From a practical perspective, the findings provide a foundation for the development of a more integrative model of Islamic education oriented toward the cultivation of civilized individuals who embody moral integrity, spiritual consciousness, and social responsibility. In addition, this study offers important implications for educational institutions, governments, and policymakers in designing educational systems that prioritize not only technological competence and economic productivity but also ethical values, spirituality, and civilizational responsibility. Consequently, the paradigm of knowledge integration articulated in Adian Husaini's thought may serve as a viable alternative for the reconstruction of Islamic education, offering a holistic, humanistic, and *tawhidic* framework capable of addressing the intellectual, moral, and spiritual challenges of contemporary society.

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