The Renewal of Islamic Thought: Figures and Movements

[1]Anif Fadillah, [2]Nailal Izzah, [3]Rifgah Ulya, [4]Andi Widiantoro
[1]Universitas Islam Negeri Sultan Aji Muhammad Idris Samarinda, Indonesia
[2]Universitas Islam Negeri Sultan Aji Muhammad Idris Samarinda, Indonesia
[3]Universitas Islam Negeri Sultan Aji Muhammad Idris Samarinda, Indonesia
[4]Universitas Islam Negeri Sultan Aji Muhammad Idris Samarinda, Indonesia
[1]fadillahanif15@gmail.com, [2]nailalnailul99@gmail.com,[3]rifgahulyahulya@gmail.com,
[4]andiwidiantoro191@gmail.com

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Abstrak: Penelitian ini mengkaji pemikiran pembaruan tiga tokoh besar Islam modern, yaitu Muhammad Abduh, Fazlur Rahman, dan Ismail Raji al-Faruqi, yang berperan penting dalam membentuk arah intelektual Islam kontemporer. Menggunakan metode kualitatif dengan pendekatan studi kepustakaan, penelitian ini membandingkan gagasan ketiganya dalam perspektif teologis, hermeneutis, dan epistemologis. Hasil penelitian menunjukkan bahwa Abduh menekankan rasionalitas teologis dan reformasi pendidikan untuk membebaskan umat dari taklid; Rahman mengembangkan hermeneutika moral melalui teori *double movement* guna menafsirkan Al-Qur'an secara kontekstual; sedangkan al-Faruqi menggagas Islamisasi ilmu pengetahuan sebagai respons terhadap sekularisasi ilmu modern. Secara kolektif, pemikiran mereka membentuk paradigma pembaruan Islam yang integratif, berlandaskan rasionalitas, etika, dan kesatuan wahyu serta akal. Penelitian ini menyimpulkan bahwa warisan intelektual ketiga tokoh tersebut masih relevan dalam pembaharuan pendidikan Islam, rekonstruksi epistemologi keilmuan, dan penguatan etika sosial di era modern.

Kata kunci: pembaharuan Islam, rasionalitas, hermeneutika, Islamisasi ilmu, modernitas.

Abstract: This study examines the reformist ideas of three influential Muslim scholars Muhammad Abduh, Fazlur Rahman, and Ismail Raji al-Faruqi who shaped modern Islamic thought through rational, hermeneutical, and epistemological renewal. Using a qualitative library research method, the study compares their concepts within the broader context of Islamic reform. The findings reveal that Abduh emphasized rational theology and educational reform to liberate Muslims from dogmatism; Rahman advanced a moral hermeneutic through his *double movement* theory for contextual Qur'anic interpretation; and al-Faruqi introduced the *Islamization of Knowledge* as a response to secularism in modern science. Together, their ideas construct an integrative framework for Islamic modernity that harmonizes reason and revelation, ethics and knowledge. The study concludes that their intellectual legacies remain vital in shaping contemporary Islamic education, thought, and socio-intellectual transformation.

Keywords: *Islamic reform, rationalism, hermeneutics, Islamization of knowledge, modernity.*

INTRODUCTION

The renewal of Islamic thought is one of the important things in the history of the scientific development of the modern Islamic world. The movement emerged triggered by the breakthrough of thought carried out by colonialism, the decline of the people's thinking, and the entry of modern Western cultural hegemony into the Islamic system of thought. Since entering the 18th century AD, the entry of colonial power has influenced the socio-political order of the Muslim religious community and triggered the opening of a new awareness of revitalization in religious thought.[1] This is based on the weakening of the scientific spirit and critical power of Muslims due to the dominance of taqlid, so that an awareness of the importance of reviving Islam with a scientific, dynamic, and also contextual interpretation emerged.[2]

In addition, the concept of Western modernity was also presented provides a challenge to the renewal of Islamic thought, namely rationalism, secularism, and the advancement of science that makes religion separate from reason.[3] In such conditions, Islamic reformers have emerged who try to answer these challenges by exploring and reusing the authentic values of Islamic teachings, and also opening up a space for dialogue with modern civilization. The reform movement carried out by Islamic thinkers is not only seen as an attempt to revive old traditions, but also as an epistemological reformulation to make Islam relevant for all times.[4]

Muslim scholars as well as Western orientalists have done a lot of research on Islamic reformism, but their studies tend to be partial and fragmented. Muhammad Abduh who was a pioneer in the reform of modern Islamic thought. In his work Risalah al-Tauhid, he emphasized the importance of rationality and freedom of thought when understanding revelation, rejecting taqlid, and emphasizing the renewal of the education system in line with the spirit of Islamic rationality.[5] The thoughts brought by Muhammad Abduh not only religious, but also social, which places Islam again as a moral force for the advancement of Islamic society itself.[6]

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[1] Fazlur Rahman, *Islam and Modernity: Transformation of an Intellectual Tradition* (Chicago: University of Chicago Press, 1982).

[2] Muhammad Abduh, *Risalah Al-Tauhid* (Kairo: Dar al-Kitab al-Ilmiyyah, 1905).

[3] Alfina Hidayah and Hamdan Maghribi Maghribi, 'From Modernism to Neo-Modernism: A Religio-Political Context of Muhammad Abduh and Fazlur Rahman', *SHAHIH: Journal of Islamicate Multidisciplinary*, 7.2 (2022), 109–24 <https://doi.org/10.22515/shahih.v7i2.6066>.

[4] Kusmin Busyairi, 'Pembahasan Risalah Tauhid Karya Muhammad Abduh', *Al-Jami'ah: Journal of Islamic Studies*, 1983, 38–56 <https://aljamiah.or.id/index.php/AJIS/article/view/4206>.

[5] Muhammad Abduh, *The Theology Of Unity*, ed. by Ishaq Musa and Kenneth Cragg, 1st edn (London, 2021).

[6] Saifur Rahman, 'Konsep Takdir Menurut Muhammad Abduh (Telaah Kitab Risalah Al-Tauhid)', *IAIN Sunan Ampel Surabaya* (IAIN Sunan Ampel Surabaya, 2012).

Along with this, Fazlur Rahman emerged as a link between classical tradition and modern thought united through the theory of double movement. He emphasized that the text of the Qur'an must be understood through its historical context and drawn towards universal ethical principles and is expected to be applied to contemporary situations.[7] This approach brought by Fazlur Rahman provides space for Islam to live and always dialogue with the changing times.[8] On the other hand, Ismail Raji al-Faruqi continues the spirit that has been brought before by creating the concept of Islamization of Knowledge, which means the integration of revelation and modern science based on the principle of tawheed.[9] Al-Faruqi adds that the backwardness of Muslims is not only due to the factor of political colonialism, but also because of fragmentation epistemological that separates science from divine values.[10]

Based on the references that have been obtained, research on the three figures has been carried out quite a lot, only the research carried out discusses the three figures separately and descriptively. For example, Busyairi examines the rational theology developed by Muhammad Abduh without associating it with other reformisms. [11] Abdurrohim reviews the method of interpretation developed by Fazlur Rahman, but only goes so far as to associate it with the modernist tradition initiated by Muhammad Abduh.[12] In addition, Sri Hayati examines the Islamization of Knowledge developed by al-Faruqi without explaining its epistemological relationship with the thought of the predecessors.[13] Thus, there is still a conceptual gap for examine the common thread between the three figures in creating a rational, ethical, and contextual modern Islamic paradigm.

In contrast to previous research which focused more on the concept of each character's thinking without linking between the three. This research presents a comparative approach that places the three figures, namely Muhammad Abduh, Fazlur Rahman, and Ismail Raji al-Faruqi in one roof of intellectual evolution of Islamic thought reform. The novelty of this research lies in the effort to uncover the historical and

[7] Fazlur Rahman, *Major Themes of the Qur'an* (Chicago: University of Chicago Press, 1980).

[8] Abdurrohim;, 'Metodologi Tafsir Kontemporer Dalam Buku', *LP3M IAI Al-Qolam Jurnal Pusaka*, 8.1 (2020), 67–84.

[9] Ismail Raji al-Faruqi, 'English_Al_Tawhid_Its_Implication_for_Thought_and_Life', 1982, pp. 100–100.

[10] Ahmad Nabil Amir and Tasnim Abdul Rahman, 'Education in the Al-Faruqi's Perspective and Its Implementation in the Context of the Islamization of Knowledge', *Southeast Asian Journal of Islamic Education*, 5.1 (2023), 65–80 <https://doi.org/10.21093/sajie.v5i1.5475>.

[11] Busyairi.

[12] Abdurrohim;

[13] Sri Hariyati Lestari, 'Islamization of Knowledge of Ismail Raji Al-Faruqi in Typologies of Science and Religion', *TA'LIM : Jurnal Studi Pendidikan Islam*, 3.2 (2020), 128–40 <https://doi.org/10.52166/talim.v3i2.1998>.

epistemological connections of the three figures, starting from the theological rationalism of Muhammad Abduh, the contextual hermeneutics of Fazlur Rahman, and also the Integralism of Ismail Raji al-Faruqi. This approach also not only describes their ideas, but also interprets Islamic reformism as a civilization project whose orientation is focused on the rational, ethical and humanist paradigm of Islamic science. The main focus in this study begins from the phenomenon of stagnation experienced by Islam in the midst of modern social change, with the aim of obtaining a comprehensive understanding of the continuity and differences of thought between Muhammad Abduh, Fazlur Rahman, and Ismail Raji al-Faruqi in building a rational and contextual paradigm of Islamic reform.

With this approach, the research does not only aim to identify and examine the idea of renewing Islamic thought developed by Muhammad Abduh, Fazlur Rahman, and Ismail Raji al-Faruqi. But it also explores the historical and epistemological connections between the three figures, and shows the contribution of the three figures in building a paradigm of reform of rational, ethical and contextual Islamic thought, as a response to the challenges of modernity and the decline of Muslims. Thus, this research is expected to enrich the treasures of contemporary Islamic studies and can provide a conceptual basis for the development of Islamic reform that is adaptive to the changing times without losing its transcendent spirit.

RESEARCH METHOD

The research uses a qualitative approach that is library research and descriptive-narrative. This approach was chosen with the aim of gaining an understanding and interpretation related to the ideas contributed by the reformers of Islamic thought in their hidtorical and epistemological contexts, and does not focus on empirical datafield. M. Zed said that literature research aims to critically emulate and interpret various written sources in the hope of finding new contextual understandings.[14]

In this study, the researcher seeks to describe and narrate the dynamics of Islamic thought renewal through the works of Muhammad Abduh, Fazlur Rahman, and Ismail Raji al-Faruqi. The search is not only limited to the content of the text, but also to the social, political, and intellectual context that encourages the birth of these ideas.

[14] Dwi Saputri and others, 'Integrasi Strategi Pemasaran Jasa Pendidikan Dan Quality Assurance Dalam Meningkatkan Mutu Serta Daya Saing Lembaga Pendidikan Di Indonesia', 14 (2025), 283–303.

Therefore, the methods used are not only analytical, but also interpretive and also try to capture the intellectual spirit behind the text and the history of thought.[15]

The data sources in this study come from primary and secondary documents. The primary data source is in the form of original works of the three reformers of Islamic thought, namely Risalah al-Tauhid by Muhammad Abduh, Islam and Modernity by Fazlur Rahman, and Al-Tawhid: Its Implication For Thought and Life by Ismail Raji al-Faruqi. Meanwhile, the secondary data sources of this research are books, journals, and other scientific works that examine the thoughts of the three figures in depth.

The analysis in this study was carried out with a historical-philosophical and comparative-analytical approach. The historical approach in this study is used to describe the socio-political conditions of colonialism and modernity that shaped the direction of thought of these figures.[16] Meanwhile, a comparative and philosophical approach is used to trace the relationship between the ideas and epistemological connections of the three figures. In this context, the researcher seeks to explain that Muhammad Abduh's idea of rationality developed into the moral hermeneutics of Fazlur Rahman and then changed into an integrative paradigm of science initiated by Ismail Raji al-Faruqi.

In this study, data was collected through documentation studies and in-depth literature studies of works related to three figures, namely Muhammad Abduh, Fazlur Rahman, and Ismail Raji al-Faruqi. The research procedure is carried out narratively, starting from the exploration of the main ideas of the three characters, then continued with the depiction of their intellectuality, and ending with analysis comparative principles of rationality, ethics, and contextuality in their thinking.

The data analysis techniques in this study are content analysis and interpretive analysis in accordance with Krippendorff's theory, which is the process of reading, interpreting, and relating the text to the historical and social context that surrounds it.[17] This approach allows the researcher to be able to narrate the ideas of the characters in their entirety, not only as a collection of concepts, but as part of the intellectual historical movement of Modern Islam.

narrative to draw a common thread from the thoughts of the three figures in an effort to build a rational and contextual modern Islamic paradigm. Thus, the results of

[15] Hendrikus Maku, 'Jaringan Ulama Timur Tengah Dan Kepulauan Nusantara Abad XVII Dan XVIII, Akar Pembaruan Islam Indonesia: Masterpiece Dari Desain Penelitian Historis Dan Biografis', 2021, 167–86.

[16] Amir and Rahman.

[17] Klaus Krippendorff, 'Content Analysis; An Introduction to Its Methodology', *SAGE Publications, Inc.* (Thouasand Oaks: SAGE Publications, 2013).

this research are expected to enrich contemporary Islamic studies by showing the continuity of Islamic reformist ideas across generations.

DISCUSSION

The Historical Context and Social Background of Islamic Reform

The Political, Social, and Intellectual Conditions of the Islamic World Pre-Update

The emergence of reforms in the field of Islamic education included the existence of the socio-religious situation of Egyptian society at that time which was full of taqlid, bid'ah dankhurafat and static thinking. The cause of the backwardness of the Muslims of great concern is the loss of the intellectual tradition, which is essentially freedom of thought.[18] After the glorious period of the Umayyad and Abbasid Caliphate, when science developed rapidly and Islamic civilization became the center of world science, Muslims began to lose their direction and competitiveness. After the Europeans learned philosophy and science from Islamic scientists, they developed these sciences. Since then, Muslims no longer pay attention to these sciences and as Muslims have experienced setbacks in all aspects of life. This deteriorating situation has prompted scholars, scholars, and religious activists to rise up and come up with a reform movement as a solution. They realized that in order to restore the glory of Islam, the ummah must return to the main source of teachings, namely the Qur'an and Sunnah, and re-read the texts religious contextually and rationally. This reform was intended to cleanse the ummah from the influence of entrenched deviations, as well as to rebuild the spirit of science, work ethic, and socio-political responsibility in the life of the ummah.[19]

The impact of colonialism and modernity on religious thought

One of the things that caused the consciousness to rise in Muslims was colonialism or colonialism. Wanting to just move forward and having a feeling of envy doesn't seem to be too painful for Muslims. However, he had fallen down the stairs. Muslims who have experienced underdevelopment must be willingly colonized by the West. And this is a trigger in itself to carry out reforms. Colonialism, whatever form it takes, is clearly very detrimental to the colonial state. Political chaos, economic imbalances, damaged human resources due to the lack of optimal educational institutions, and so on.[20]

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[18] Nikmatul Maskuro, *Gerakan Pembaruan Dalam Islam* (Jakarta: Teras, 2017).

[19] Abdul Wahid, *Gerakan Pembaruan Islam: Dari Jamaluddin Al-Afghani Hingga Muhammad Abduh* (Yogyakarta: Pustaka Pelajar, 2007).

[20] Mustafa Surbakti, 'Masuknya Ide Pembaharuan Dan Pengaruhnya Terhadap Pendidikan Islam', *Jurnal Edukatif*, 1.2 (2023), 189–97.

Furthermore, colonialism also affects the way of thinking, outlook on life, and culture of Muslims. Through colonial education, mass media, and cultural assimilation policies, the West sought to change the mindset of the Muslim community to move away from Islamic traditions and instead accept modern Western values based on secularism, rationalism, and individualism. As a result, there is an inequality in the lives of Muslims, between those who begin to accept the Western mindset and consider it a symbol of progress, and those who still hold to Islamic traditions, but are often considered outdated or irrelevant to the times.[21]

On the one hand, Western domination does encourage some Muslims, especially the educated, to adopt modernity values such as science, technology, and education. But on the other hand, this domination also gave birth to a backlash in the form of a collective awareness of the importance of returning to the pure teachings of Islam as a form of resistance to colonialism. The reformers saw that the weakness of Muslims in the face of colonialism was not due to the teachings of Islam itself, but because the people had abandoned the true Islamic values.[22]

The birth of the idea of tajdid (renewal) and islah (reform)

The concept of Tajdid is also known as renewal. Technically it is defined as an update of the basic unit of each system of knowledge and intellectual system, which will reveal a theory, position, or one of the aspects of thought that is considered correct and straight. This concept arises as a result of psychological motives, thinking mechanisms, and mental orientation, in addition to demands, needs, and external environmental conditions. The concept of reform is one of the concepts that often reappears in contemporary Arab and Islamic thought, in addition to modern and Western thought two centuries ago, especially after the emergence of many concepts such as the concepts of reform, renaissance, revolution, change, etc., and many of these concepts have emerged and disappeared according to the prevailing social conditions and intellectual currents.[23]

Whereas islah or reform is basically the act of making changes in response to the The gap has a massive impact on the aspirations and desires of the community, but what happens on the ground is not the scenario that the community expects. The disillusionment with the paradoxical actualization of the system in various aspects,

[21] Azyumardi Azra, *Pembaharuan Dalam Islam: Sejarah Dan Perkembangannya Di Indonesia* (Jakarta: Rajawali Press, 1999).

[22] Fazlur Rahman, *Islam and Modernity: Transformation of an Intellectual Tradition*.

[23] Dilan Imam Adilan, 'Naskah 24 Tahun HIMA PERSIS (Edisi Script) -Merefleksikan Kiprah HIMA PERSIS Dalam Mengelola Sumber', 2021 <https://doi.org/10.13140/RG.2.2.26644.99204>.

often those relating to the leadership of a state, the system of state, the system of government, the system of organization.[24]

The changes required from the reforms are changes to the strategic and fundamental parts that affect many parts, the reform clearly does not require an overhaul as a whole.

Brief Biography Muhammad Abduh

Muhammad Abduh (1849 – 1905 AD) was one of the great Islamic figures and thinkers whose name is very famous as a figure of Islamic reform. He appeared in the midst of conflicting problems such as colonialism and backwardness. He was born in a situation where the Western world was intensively expanding into Islamic areas, including Egypt.[25] Muhammad Abduh was born in 1849 in the village of Mahallat Nashr, Sibrakhai region, Bukhairoh Province, Egypt. His father was named Abduh bin Hasan Khairullah, and his mother was Junainah, who had descendants up to Umar bin Khattab. He was raised in a religious peasant family, although both his parents had no formal education. Some sources say he was born before 1849 due to the unstable political conditions of the time. He died on July 11, 1905 in Alexandria of liver cancer, and was buried in Ufarat al-Muwajirin.

Context of Thought and Educational Background Fazlur Rahman

Fazlur Rahman Malik was born on September 21, 1919 in Hazara, Pakistan, into a family of traditional scholars who adhered to the Hanafi school. His father, Maulana Shihabuddin, was a scholar who educated him intensively in the classical Islamic tradition, including the memorization of the Qur'an, the study of hadith, fiqh, and Arabic from an early age, thus forming a strong foundation for understanding the sacred texts. Rahman continued his formal education at MAO College in Amritsar before moving to the University of Punjab, Lahore, where he earned a bachelor's degree in 1940 and a master's degree in Arabic studies in 1942, focusing on Islamic language and literature which strengthened his expertise in philology and theology.[26] Fazlur Rahman died on July 26, 1988 in Chicago, United States.

[24] Anggita Anggraini and Aulia Rachma Fajrin, 'Aspek Pembaharuan Dalam Islam'.

[25] Indah Muliati and others, 'Pemikiran Pendidikan Muhammad Abduh', *Jurnal Kawakib*, 1.1 (2020), 44–53 <https://doi.org/10.24036/kwkib.v1i1.12>.

[26] Abdullah Saeed, *Reading the Qur'an in the Twenty-First Century: A Contextualist Approach*, I (Oxford: Oxford University Press, 2013).

Ismail Raji al-Faruqi's Intellectual Background and Main Works

Ismail Raji al-Faruqi was born on January 1, 1921 in Jaffa, Palestine, to a Muslim family, with his father a qadhi (sharia judge) who instilled Islamic values from an early age. The Palestinian-Israeli conflict in his childhood shaped his commitment to Islamic and Arab identity, as well as his awareness of colonialism and the need for intellectual reform. After the Israeli occupation in 1948, he moved to Lebanon, studied at the American University in Beirut, and then to the United States, earning a bachelor's degree in philosophy at Indiana University in 1951 and a Ph.D. in 1952 with a dissertation on Christian ethics, which shows his early interest in comparative religious studies.[27] Ismail Raji al-Faruqi died on May 27, 1986 in Wyncote, Pennsylvania, United States.

The Reform Movement (Muhammad Abduh, Fazlur Rahman, and Ismail Raji Al-Faruqi) and Its Impact on the Islamic World

The Transformation of Muhammad Abduh's Thought in the Social and Education Movement

The renewal thought of Muhammad Abduh (1849-1905) marked an important point in the history of modern Islamic thought. He sees that the decline of Muslims is not only caused by external factors, but also because of the stagnant and non-adaptive education and religious understanding system to the changing times. Abduh emphasized that Islamic education must respond to social and scientific changes in a rational and contextual manner. [28] In Egypt, Abduh initiated educational reforms through Islamic-based institutions emphasizing the integration of religious science and rational science (science, logic, modern methodology). He rejected the sharp separation between "religion" and "world", and encouraged Islamic education to include intellectual and spiritual development.[29]

In social practice, Abduh's educational transformation had an impact on the social mobility of Muslims who accessed modern education and changed traditional mindsets to be more active and adaptive to changing times. This legacy is seen in the modern school curriculum and Islamic education movement in Indonesia that integrates science and religion. A study states that to face the challenges of globalization, Islamic education needs an alignment between the knowledge of the

[27] Ismail Raji Al-Faruqi, *Toward Islamic English* (Herndon: International Institute of Islamic Thought, 1986).

[28] Zulfa Ridhani Abwi Asmaul Afifah Irfindari, Aulia Anis AlJannah, 'Muhammad 'Abduh; Pendidikan; Pembaharuan.', 2021, 1306–12.

[29] Muhtolib Rahmawati, 'MELACAK JEJAK HERMENEUTIKA FAZLUR RAHMAN DALAM WACANA TEORI TAFSIR : PERSPEKTIF HISTORIS DAN EPISTEMOLOGIS', 2.1 (2024), 53–65.

world and the science of the hereafter that is in harmony with the teachings of the Prophet.[30]

Thus, Abduh's thought is not only a historical sketch, but is still very relevant in the 21st century. Muhammad Aabduh established the framework within which Islam and modernity, revelation and reason, education and social transformation could synergize. This transformation of thinking became the basis for modern Islamic social and educational movements, including in Indonesia, which continued to question how Muslims could progress without losing their moral identity and Islamic values.

The Relevance of Fazlur Rahman's Ideas in the Reform of Islamic Tafsir and Law

Fazlur Rahman (1919–1988) views that the understanding of the Qur'an cannot be separated from the social and historical context of the descent of revelation. He proposes a double movement method, which is a two-way movement of interpretation: first, understanding the meaning of the verse in its original context, and then articulating its universal value for modern life. This approach allows the interpretation of the Qur'an to remain dynamic and relevant to modern-day challenges such as plurality, democracy, and human rights.[31]

Rahman's concept of hermeneutics opens up new space for an interpretation of the Qur'an that is not rigid on the literality of the text, but oriented towards the moral and social purpose of revelation. By understanding the historical context, a mufasir does not just imitate the results of classical interpretation, but extracts ethical principles that can be applied to the contemporary problems of the people. This contextual approach places the Qur'an as an active source of moral inspiration in shaping modern Islamic societies.[32]

Rahman's approach has had a significant influence on the discourse of Islamic law reform in various Muslim countries. In Indonesia, this thinking has been widely adapted in efforts to contextualize family law, Islamic education, and social fatwas. Through rational and contextual approaches, Rahman's ideas help shift religious orientation from merely normative to transformative, so that Islamic law can be a means of social and moral empowerment of society.[33]

[30] Asmaul Afifah Irfindari, Aulia Anis AlJannah.

[31] Abd Rozaq, 'Qur ' Anic Hermeneutics and Its Applications by Fazlur Rahman', 1.2 (2023), 115–24.

[32] Muhammad Samiullah Syeda Asiya, 'Impact of the Contextual Approach on the Qur ' Anic Interpretations Impact of the Contextual Approach on the Qur ' Anic Interpretations', 2021.

[33] Latifah A.M & Sharifah Nayan, 'Ratio- Legal Fazlur Rahman's Hermeneutics and Its Influence on Sisters-in-Islam', VI (2021), 105–20.

Implementation of Ismail Raji al-Faruqi's Ideas through Global Intellectual Institutions

Isma'il Raji al-Faruqi emphasized that Muslims are experiencing an intellectual crisis because of the dominance of Western scientific paradigms that separate religious and secular sciences. In order to answer these conditions, he proposed the idea of Islamization of Knowledge as an effort to reconstruct knowledge to be based on the values of tauḥīd, integration, and humanity. This concept is explained in the article that the integration-interconnection between science and Islamic values is a condition for the scientific progress of Muslims.[34]

In the realm of higher education, al-Faruqi's thought encouraged the development of a curriculum that not only taught general science and religion separately but unified them within the framework of Islamic values. An in-depth review states that Islamic education in the contemporary era can use the al-Faruqi principle to cultivate graduates who are not only academically intelligent but also ethical and globally minded.[35]

Finally, al-Faruqi's legacy does not stop at theory but is evident in the practice through research and educational institutions or a global network of Muslim scientists. The implementation of his ideas shows that the renewal of Islamic thought can be carried out through the integration of institutions, education, and methodologies based on Islamic values without rejecting modern science. This transformation opened up opportunities for the Islamic community to become globally relevant producers of knowledge with a strong Islamic identity.[36]

The Collective Influence of the Three on Contemporary Islamic Education, Social, and Politics

The three thinkers Muhammad Abduh, Fazlur Rahman and Isma'il Raji al-Faruqi have collectively shaped the direction of Islamic renewal thought that influenced education, social and politics in the contemporary Muslim world. The combination of their visions resulted in a synergy between modern education, contextual interpretation, and the epistemology of the Islamization of science. For example, Abduh brought the idea of modernism education, Rahman focused on tafsir and ijtihad, and al-Faruqi promoted the reconstruction of science and institutions. Studies show that this

[34] Muhammad Syihabuddin, Kayan Manggala, and M Lutfi Mustofa, 'ISLAMIZATION OF KNOWLEDGE OF ISMAIL RAJI FARUQI : INTEGRATION-INTERCONNECTION TO THE CONTEXTUALIZATION OF INDONESIAN SCIENCE', 2023.

[35] Amir Sahidin, 'AN IN-DEPTH ANALYSIS OF AL FARUQI ' S THEORY OF ISLAMIZATION OF KNOWLEDGE : A PERSPECTIVE FROM THOMAS KUHN ' S PARADIGM SHIFT THEORY An In-Depth Analysis of …', XLVII.1.

[36] Syihabuddin, Manggala, and Mustofa.

reform thinking has an effect on how institutions in Muslim countries design the curriculum and social participation of the Muslim community.

In the realm of education, the legacy of the three is seen in the efforts to reform the Islamic school and college system that integrates religious and general science, as well as instilling the values of rationality, ethics and reason as part of faith. For example, modern schools and Islamic boarding schools that implement a disciplining curriculum are seen as manifestations of Abduh and al-Faruqi's approach.Local research indicates that the integration of science and religion helps produce graduates who are not only religiously devout but also able to face global challenges.[37]

In the political sphere, the influence of this idea of theological and epistemological renewal is also seen in how Muslims participate in public systems, policies and government. Rahman's thoughts on contextual interpretation and al-Faruqi's on the integration of knowledge have strengthened the argument that Islam can side with democracy, pluralism and modern research institutions without losing its Islamic identity. This is seen in the increased discourse about Muslim citizens being active, rather than passive, in the political process and public policy. The study article states that Islamic modernism and neo-modernism have direct implications for the political and social orientation of contemporary Muslims.[38]

Comparative Analysis of Thought and Relevance in the Contemporary Period

Comparison of the orientation of the three figures: theological, hermeneutical, and epistemological

Muhammad Abduh, Fazlur Rahman, and Isma'il Raji al-Faruqi are three figures of Islamic renewal with different but intersecting orientations of thought. Abduh stood out with his theological and moral-religious orientation, trying to uphold the rationality and morality of Islam in the face of the stagnation of the people's thinking. He believed that the decline of Muslims was caused by the confusion of thought and deviation from the rationality of revelation. This view is seen in his call to "open the door of ijtihad" and restore Islam to rational and universal principles. Meanwhile, Fazlur Rahman introduced a hermeneutical approach, namely the dynamic recitation of the Qur'an through the double movement method of back and forth between the text context and the modern social context. With this approach, he seeks to revive Islamic moral and social values so that they remain relevant in modern society. In contrast to the two, Isma'il Raji al-Faruqi emphasizes epistemological and philosophical approaches

[37] Dhimas Nur'afif Adji, 'INTEGRASI ILMU AGAMA DAN SAINS DALAM PEMIKIRAN MUHAMMAD ABDUH : RELEVANSINYA TERHADAP KURIKULUM PESANTREN MODERN DI INDONESIA Dhimas Nur ' Afif Adji', 1686.

[38] Alfina Hidayah, 'From Modernism to Neo-Modernism : A Religio-Political Context of Muhammad Abduh and Fazlur Rahman'.

through the idea of Islamization of science. He sees that the root of the crisis of Muslims lies in the secular system of science that separates science from the values of revelation. Therefore, he initiated the integration of all branches of science within the framework of monotheism, so that Islamic education is able to produce knowledgeable and civilized human beings. Azmi's study confirms that the difference in orientation of the three actually creates a complete model of Islamic reform: theological (Abduh), methodological (Rahman), and epistemological (al-Faruqi), each of which complements the needs of the times in a complementary way.[39]

Common ground: rationality, ethics, and the integration of revelation-reason

The three great thinkers Muhammad Abduh, Fazlur Rahman, and Isma'il Raji al-Faruqi have a fundamental common ground on the integration of revelation and reason, which is the basis of modern Islamic rationality. Abduh emphasized that reason should not be separated from faith, because both come from the same God. Rahman then expanded the idea with an ethical approach to interpretation, that rationality should be oriented towards social welfare and universal moral values. While al-Faruqi formulated this integration conceptually through the project of Islamization knowledge, by uniting all disciplines of knowledge under the principle of monotheism. They believe that Islamic education should be a means of reconstructing the intellect and the heart, so that science not only explains phenomena, but also upholds values.

Different Approaches to Modernity and Science

In the face of modernity and scientific progress, Abduh, Rahman, and al-Faruqi took different but complementary paths. Abduh began with educational and social moral reforms, emphasizing that the progress of Islam lies in the liberation of reason and the purification of teachings from superstition. Fazlur Rahman chose the hermeneutical path, by developing a double movement method to interpret revelation to remain relevant in the midst of changing times. Meanwhile, al-Faruqi took an epistemological-transformative path, trying to overhaul the paradigm of secular science into an Islamized science, where monotheism became the source of knowledge and morality. Rahman considers that al-Faruqi has succeeded in connecting theology and epistemology with the modern education system. He emphasized that modernity should not be faced with a defensive attitude, but with a creative strategy that places Islam as a source of value for the development of science and technology. The third thought shows that Islam has an internal capacity to dialogue with modernity without losing its identity. This approach has now become an inspiration for the formation of

[39] Syihabuddin, Manggala, and Mustofa.

integrative scientific paradigms in various contemporary Islamic educational institutions.[40]

The relevance of their ideas to today's Islamic challenges (globalization, secularism, value crisis)

These three thinkers offer a relevant conceptual framework for answering the challenges of globalization, secularism, and the value crisis. In the context of globalization, Abduh emphasized the importance of social morals and public ethics so that Muslims do not dissolve in modern materialism. Fazlur Rahman responded to secularism by developing a social interpretation that emphasized the balance between revelation and context, while al-Faruqi faced a crisis of values by building a paradigm of knowledge that rejected the dualism between science and religion. According to Anwar, the three provide concrete answers to the dilemma of modernity by proposed the integration of divine values into the contemporary social and educational system.[41] Moreover, their thinking affirmed that Islamic reform was not just a matter of doctrine, but of social and cultural transformation. By formulating Islam as a universal ethical system capable of dialogue with the progress of the times, they opened up space for a dynamic interpretation of Islam. In the Indonesian context, this paradigm encourages the birth of a curriculum based on Islamic values and character education in Islamic educational institutions, which combines rationality with spirituality.

CONCLUSION

The study confirms that the renewal of Islamic thought initiated by Muhammad Abduh, Fazlur Rahman, and Ismail Raji al-Faruqi made a great contribution to the revitalization of Islamic intellectuals in the modern era. The main advantage of this research is its ability to display the historical and epistemological connections between the three figures, thus giving birth to an integrative paradigm of Islamic renewal between revelation and reason, rationality and ethics, and science and faith. However, the limitation of this research lies in its nature that it still relies on literature analysis, so it has not touched the empirical dimension of the application of innovation ideas in the field. Nevertheless, the findings of this research can be applied in the development of the modern Islamic education curriculum, methodological interpretation reform, and the epistemological reconstruction of science oriented to the values of monotheism. In the future, further research can expand this study with an interdisciplinary approach

[40] Tasnim Abdul Rahman, 'Al- Faruqi ' s Fundamental Ideas and Philosophy of Education', 15.2 (2015), 235–47.

[41] Sahidin.

so that the renewal of Islamic thought can answer global challenges more comprehensively and applicatively.

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