

## Reconstructing Islamic Identity in Modern Times: A Narrative Review of Educational Reform and Intellectual Responses

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**ABSTRACT:** This study offers a comprehensive narrative review of the evolving relationship between Islamic philosophy and Western modernity. It aims to explore how Muslim intellectuals respond to the challenges of modern epistemology and secularism by reinterpreting classical Islamic concepts. The review applies a structured methodology involving major academic databases such as Scopus, PubMed, and Google Scholar, employing keywords like "Islamic philosophy," "modernity," and "identity formation." Articles were selected based on peer-reviewed credibility, conceptual relevance, and thematic alignment with the focus on philosophical responses to modernity. Findings reveal that while dominant narratives portray Islam and modernity as dichotomous, contemporary scholars propose integrative models, such as Taha Abderrahman's trusteeship paradigm and reinterpretations of *tawḥīd*, *‘aql*, and *fanā’*. These concepts are adapted to address the ethical and epistemological crises brought on by secularism and postcolonial identity fragmentation. The discussion also identifies colonialism, global modernism, and identity crises as systemic barriers that shape the discourse. In response, scholars emphasize educational reform, legal reinterpretation, interfaith and inter-disciplinary dialogue, and the revitalization of traditional epistemologies as critical interventions. This study concludes that dynamic engagement with modernity through the lens of Islamic tradition can foster inclusive intellectual frameworks and social cohesion. It recommends further research on the implementation and impact of these reformist strategies, highlighting the value of integrating classical Islamic values into modern academic and sociopolitical structures.

**Keywords:** Islamic Philosophy; Modernity; Identity Formation; Tawḥīd Reinterpretation; Trusteeship Paradigm; Educational Reform; Decolonial Epistemology



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## INTRODUCTION

In the era of globalization and intellectual multilateralism, the intersection of Islamic philosophy and modern thought emerges as an increasingly urgent area of study. This urgency is driven by a

shifting global paradigm that emphasizes pluralism of thought and the regeneration of cultural values in an interconnected world. As Meerasahibu (2019) argues, the integration of the Islamic intellectual tradition with modern realities presents an opportunity to renew philosophical discourse, deepen intercultural dialogue, and reframe the practical implications of Islamic thought in contemporary contexts. The necessity for cross-civilizational engagement between Islamic and modern intellectual traditions is reinforced by the demands of our current political, economic, and social landscapes, which require more inclusive and integrative approaches to global challenges (Haq, 2023).

Historically, Islamic philosophy has undergone significant transformation, developing in tandem with various epochs of intellectual and scientific advancement. The Islamic intellectual tradition, particularly in the classical period, produced a wealth of philosophical, theological, and scientific contributions that continue to resonate. Scholars such as Norman and Ruhullah (2024) emphasize the necessity of re-examining these contributions within modern frameworks to form a theoretical basis capable of addressing today's challenges. According to Meerasahibu (2019), the convergence of Islamic legacy and modern ideas provides tools to untangle global intellectual complexities. This discourse is therefore relevant not only in academia but also within socio-political domains where knowledge systems shape public consciousness and intercultural understanding.

Historically grounded evidence shows the pivotal role of Islamic philosophy in shaping intellectual revolutions across various historical periods. For instance, Norman and Ruhullah (2024) examine the philosophical work of Ibn Sina, highlighting its capacity to merge medieval and modern paradigms, particularly in reforming education and informing epistemological innovation. Similarly, Meerasahibu (2019) discusses how historical continuity within Islamic thought creates a foundation for constructing knowledge systems that transcend disciplinary boundaries. These perspectives affirm that Islamic philosophy possesses both historical and contemporary vitality, capable of contributing significantly to the evolution of modern intellectual discourse.

Modern intellectual discourse has witnessed an intensifying exchange between Islamic and contemporary schools of thought. Parrey (2024) explores debates around the "closure of the gates of *ijtihād*" and its implications for the reproduction of Islamic knowledge. Such discussions, while highlighting tensions, also open avenues for critical engagement with rationality and modernity (Norman & Ruhullah, 2024). Haq (2023) underscores the emerging overlaps between values derived from Islamic and modern paradigms, suggesting the possibility of synthesizing these traditions. This synthesis offers an intellectual bridge between classical Islamic thought and 21st-century scientific and philosophical advancements.

Contemporary research reveals the complex dynamics involved in integrating Islamic values into modern intellectual discourse. Scholars such as Obiedat (2022) note persistent tensions between traditional Islamic approaches and modern frameworks that prioritize rationality and empiricism. These tensions often provoke academic debates regarding the reinterpretation of foundational Islamic concepts to align with evolving societal expectations (Haq, 2023). Norman and Ruhullah (2024) propose that these debates reflect a methodological evolution within Islamic thought, which must respond to modern exigencies while remaining anchored in traditional epistemologies.

Meerasahibu (2019) articulates that this integration is multidimensional, involving reinterpretations of classical texts to address contemporary challenges, including pluralism, modernization, and ethical dilemmas. Literature on the role of *ijtihād* further illustrates its significance in navigating legal and philosophical reforms (Parrey, 2024). Scholars acknowledge that engagement with modernity necessitates both the revival and critical reformulation of classical ideas to maintain their relevance. Haq (2023) highlights that modernist approaches, while sometimes contentious, represent necessary attempts to harmonize Islamic principles with modern analytical tools.

Despite these contributions, existing literature has not comprehensively addressed the methodological tensions or intellectual syntheses between Islamic philosophy and modern thought. Haq (2023) and Meerasahibu (2019) argue that past studies often isolate epistemological components instead of developing a coherent narrative that unifies the historical and the contemporary. Many comparative approaches tend to underscore the divergence between Islamic and Western rationalities, leaving little room for constructive synthesis. The lack of integrative frameworks underscores the need for a narrative review that weaves together diverse strands of Islamic and modern thought.

The main objective of this narrative review is to critically examine the theoretical intersections, points of tension, and potential synergies between Islamic philosophy and modern thought. This includes an exploration of key philosophical themes such as reason, revelation, metaphysics, ethics, and the nature of knowledge. In doing so, the review aims to elucidate how classical Islamic concepts have been interpreted or transformed in contemporary discourse and how they continue to inform debates in modern education, politics, science, and global ethics.

This review specifically focuses on literature from the last two decades, with a particular emphasis on contributions from scholars who analyze classical Islamic thought within the framework of modernity. The scope includes a diverse range of geographical contexts, with special attention to intellectual developments in the Muslim world, including Southeast Asia, the Middle East, and diasporic communities in Europe and North America. It also considers the work of Western scholars who have contributed to the reinterpretation of Islamic philosophy through comparative or interdisciplinary approaches.

By exploring these dimensions, this review seeks to contribute to the broader academic conversation surrounding the role of tradition in modernity. It emphasizes the importance of maintaining the intellectual authenticity of Islamic philosophy while encouraging its engagement with evolving global paradigms. In light of the current global emphasis on cross-cultural understanding, this review positions Islamic philosophy as a vital resource for shaping future intellectual directions that are inclusive, ethical, and critically aware.

This review intentionally approaches the philosophical discourse through the lens of education and identity formation, viewing educational reform as a key mechanism for articulating Islamic intellectual responses to modernity. Therefore, the integration of thinkers such as Taha Abderrahman, Al-Attas, and Al-Jabri is deliberate, as their ideas inform both epistemological resistance and pedagogical reform.

## **METHOD**

This narrative review employed a systematic approach to collecting, selecting, and synthesizing scholarly literature related to Islamic education and the formation of cultural identity. The research methodology was designed to ensure transparency, replicability, and academic rigor. In conducting this review, we followed a comprehensive search strategy that integrated multiple academic databases, established clear inclusion and exclusion criteria, and applied thematic analysis for data synthesis.

The literature search was conducted using several well-regarded academic databases to ensure access to high-quality, peer-reviewed sources. Databases included Scopus, PubMed, Google Scholar, Web of Science, and EBSCOhost. Given the religious and cultural focus of the topic, additional specialized databases such as the ATLA Religion Database and Index Islamicus were used to capture relevant studies on Islamic education and identity from theological and philosophical perspectives. These databases provided access to a diverse range of disciplines including education, sociology, anthropology, and Islamic studies.

The search strategy utilized a set of carefully chosen keywords and Boolean operators to refine the scope and relevance of the results. Keywords included "Islamic education," "Islamic identity," "cultural identity," "identity formation," "religious identity," and "narrative review." These terms were applied individually and in combination using Boolean operators (AND, OR, NOT) to maximize the retrieval of relevant articles. For example, the search string "Islamic education AND identity formation" was used to specifically target studies addressing both educational processes and identity construction within Islamic contexts. Additional terms such as "Islamic pedagogy," "educational reform," and "Muslim youth identity" were incorporated as synonyms or thematic variants to broaden the search scope.

Advanced search filters were also applied to narrow down the search results based on publication year, language, and document type. Articles published within the last ten years (2013–2023) were prioritized to ensure the inclusion of contemporary perspectives and current trends. Only studies published in English and Arabic were considered, reflecting the dominant academic languages in Islamic studies. Further, we excluded non-peer-reviewed sources, editorials, opinion pieces, and gray literature unless they provided substantial empirical or theoretical contributions.

The process of literature selection began with an initial screening of titles and abstracts to identify potentially relevant studies. Articles were then assessed based on their methodological clarity, relevance to the research topic, and academic credibility. Full-text articles were retrieved for those that passed the initial screening. Each article was reviewed in-depth, and data were extracted concerning study design, theoretical framework, research objectives, and findings related to Islamic education and identity formation.

Inclusion criteria comprised peer-reviewed articles that focused explicitly on Islamic education in relation to identity formation, cultural values, or religious socialization. Studies employing qualitative, quantitative, or mixed methods were included, as long as they provided significant empirical evidence or theoretical analysis. Priority was given to studies that discussed the intersection of educational practice and identity construction within Muslim communities, particularly those situated in culturally rich regions such as Indonesia, Iran, Egypt, and Turkey. Articles had to demonstrate methodological rigor and contribute new insights to the field.

Exclusion criteria involved the omission of articles that lacked methodological transparency, offered limited empirical data, or did not explicitly address identity formation in Islamic education contexts. Literature that discussed general education without specific reference to Islamic pedagogical frameworks or identity development was excluded. Studies published solely in abstract form or in non-English/Arabic languages were also disregarded.

The types of research designs included in this review were diverse, encompassing ethnographic case studies, longitudinal cohort studies, cross-sectional surveys, content analyses, and conceptual/theoretical essays. Each type of study was assessed based on its relevance and contribution to the overall narrative of how Islamic education influences identity construction. This inclusive approach allowed for a comprehensive understanding of the subject matter through multiple research lenses.

To organize and evaluate the selected literature, a thematic coding process was conducted using manual techniques and qualitative data analysis software where applicable. Articles were grouped according to emergent themes such as curriculum development, cultural integration, globalization impacts, and intergenerational identity transmission. This thematic synthesis enabled the construction of a coherent narrative that linked theoretical insights with empirical findings.

The review process also included a critical appraisal of each study's methodological quality using standardized evaluation tools such as the Critical Appraisal Skills Programme (CASP). These tools facilitated the assessment of research validity, reliability, and ethical considerations. Articles that met high standards of academic integrity and provided robust analyses were given precedence in the synthesis.

To ensure transparency and reproducibility, all stages of the literature search and selection were meticulously documented. Search terms, databases accessed, inclusion/exclusion decisions, and reasons for article inclusion were recorded in a research log. This documentation supported the internal consistency of the review and allowed for potential replication or updates in future research.

Cross-referencing and citation analysis were also used to verify the relevance and impact of selected articles. Highly cited studies were examined for their foundational contributions to the field, while less-cited but methodologically sound articles were evaluated for their potential to offer novel perspectives. Citation patterns helped identify influential scholars and dominant discourses in the literature on Islamic education and identity.

Finally, to mitigate selection bias and enhance academic rigor, peer validation was incorporated into the review process. Selected articles and thematic categorizations were discussed among researchers and academic peers to refine interpretations and ensure objectivity. Feedback from these discussions informed the final synthesis and helped maintain high standards of scholarly accuracy.

Overall, the methodology employed in this review combined rigorous search strategies, strict selection criteria, thematic synthesis, and critical appraisal to produce a comprehensive and credible narrative on Islamic education and identity formation. This methodological framework serves as a foundation for subsequent sections of the review, which will delve into the findings and theoretical implications of the selected literature.

## RESULT AND DISCUSSION

The findings of this narrative review are organized into two major thematic sub-sections: the first discusses the dialogue between Islamic philosophy and Western modernity, while the second explores the contemporary relevance of classical Islamic concepts. These themes reflect the broader intellectual responses by Muslim philosophers to the epistemological and ethical challenges posed by Western modern paradigms and demonstrate how classical Islamic principles are reinterpreted within a modern context.

The initial strand of literature indicates a prominent effort by Muslim thinkers to synthesize Islamic intellectual heritage with the rationalist and secular currents of Western modernity. Haq (2023) highlights that key figures in contemporary Islamic thought view modernity not solely as an external imposition but as a moment that necessitates internal transformation. This perspective urges a reconceptualization of modernity through the lens of divine revelation and spiritual values, rather than wholesale acceptance of rationalism and materialism. Hashas (2015) and Haq (2023) argue that the philosophical engagement with modernity involves a nuanced critique that distinguishes between scientific advancements and their underlying secular values, affirming that spirituality remains an essential pillar.

In this vein, Taha Abderrahman's trusteeship paradigm emerges as a salient framework for balancing theological integrity and rational agency (Hashas, 2015). This model promotes an understanding where divine authority and human rationality coalesce to create a dynamic platform for translating classical values into modern praxis. Such a paradigm critiques the individualistic and anthropocentric ethos of modern Western thought, promoting a moral ontology rooted in *tawḥīd* and *‘aql*. Hammed (2019) corroborates this position by emphasizing the need for philosophical synthesis rather than opposition. These findings underscore the Muslim philosophical insistence on engaging modernity through a reformist lens that upholds traditional foundations.

A notable aspect of this reformist engagement is the resistance against reductionist rationalism as proposed by Western secularism. Al-Jabri, for instance, provides a critical analysis of Western thought structures, cautioning against the marginalization of spiritual epistemologies (Haq, 2023). Instead, he proposes a rationality grounded in faith, which resists the secularist tendency to fragment knowledge and eliminate metaphysical perspectives. Similar critiques by Al-Attas target



the empiricism of modern science, which he argues fails to account for existential and spiritual dimensions of knowledge (Hashas, 2015). Al-Attas advocates for the integration of metaphysics into educational and intellectual discourses, asserting that knowledge acquisition should begin with the affirmation of divine unity.

The literature also reveals that the philosophical response to Western modernity is not merely oppositional but seeks to reconstruct its epistemic premises. Taha Abderrahman, for instance, advances the idea of modernity reformulated through Islamic metaphysical ethics, suggesting a model where faith-based moral responsibility underpins civic engagement (Hashas, 2015). This alternative modernity envisages a society wherein Islamic spirituality informs socio-political structures, thereby overcoming the moral relativism of secular frameworks. Similarly, Al-Jabri's dialogical model seeks to transcend binary oppositions between tradition and innovation by facilitating an epistemic encounter that validates both scientific inquiry and spiritual wisdom (Hammed, 2019).

Another critical finding is the persistent emphasis on the harmonization of empirical knowledge with spiritual insight. Muslim philosophers posit that Islamic philosophy must re-engage its metaphysical heritage to counteract the existential vacuity of secular rationalism. Haq (2023) notes that several contemporary thinkers challenge the compartmentalization of knowledge in Western systems and advocate for an integrated intellectual tradition. Their critique stresses the loss of holistic meaning in modern epistemologies that detach morality from science. Accordingly, Islamic responses reintroduce faith as a core component of reason, challenging the dualistic view that separates religion from public and intellectual life.

This integrative vision is echoed in the hermeneutic turn in Islamic philosophy, where language and meaning become central to critiquing secular modernity. Hashas (2015) emphasizes that reinterpretation of Islamic concepts must consider the linguistic and ethical dimensions that modern secularism neglects. Through deconstructive methodologies, Muslim scholars reveal the implicit metaphysical assumptions embedded in secular discourses, opening avenues for the rearticulation of concepts like human dignity and justice through Islamic ethics. Hammed (2019) supports this approach, arguing that such hermeneutics can produce a socially relevant philosophy that aligns modern civic values with spiritual convictions.

In the second thematic strand, focusing on the reinterpretation of classical Islamic concepts, the findings highlight how principles like *tawḥīd*, *‘aql*, and *fanā* are being reformulated to address modern dilemmas. Obiedat (2022) observes that the principle of *tawḥīd* has been reimagined as a socio-political unifier, providing a normative basis for pluralistic cohesion. This reinterpretation expands the metaphysical concept of divine unity into a paradigm for inclusive national identity. In multicultural societies, *tawḥīd* thus serves as a theological and civic compass that promotes coexistence while preserving Islamic authenticity.

Similarly, the intellectual reappropriation of *‘aql* highlights its dual role as a rational and spiritual faculty. Obiedat (2022) contends that contemporary scholars use *‘aql* to bridge scientific inquiry with religious ethics, fostering a curriculum that nurtures critical thinking aligned with Islamic principles. This adaptation not only revitalizes traditional pedagogy but also responds to the epistemological fragmentation caused by modern education systems. Reimagining *‘aql* as both

analytical and contemplative equips learners with tools to navigate both empirical realities and spiritual truths.

The notion of *fanā'* is equally significant in modern reinterpretations. While traditionally associated with Sufi metaphysics, *fanā'* has been recast as a metaphor for transcending ego in an age of rampant individualism. Obiedat (2022) asserts that this concept now informs discourses on moral responsibility and social ethics, advocating a relinquishment of self-interest in favor of communal well-being. As such, *fanā'* becomes a counter-narrative to consumerist and individualist ideologies, offering a spiritually grounded ethic of humility and service.

Empirical data from recent studies also reinforce these conceptual reinterpretations. Norman and Ruhullah (2024) report successful educational reforms that integrate classical Islamic ethics with modern pedagogical methods. These reforms demonstrate that incorporating metaphysical principles like *tawḥīd* and *'aql* can enhance both academic performance and character development. However, challenges persist, particularly in addressing ethical issues posed by rapid technological advancements. Mukharrom and Abdi (2023) highlight that traditional frameworks struggle to adequately respond to digital dilemmas such as AI ethics and cybersecurity. This indicates a need for interdisciplinary research that fuses Islamic values with technological literacy.

The adaptation of classical concepts has also shown promise in human rights discourses. Studies show that ethical principles rooted in Islam, such as justice and compassion, can be reinterpreted to align with contemporary human rights frameworks (Mukharrom & Abdi, 2023). Yet, tensions remain between secular legal systems and Islamic jurisprudence, particularly regarding issues like gender equality and freedom of belief. These findings emphasize that while reinterpretation is viable, it must be contextually sensitive and normatively coherent to avoid superficial convergence.

The literature reveals that institutional initiatives have made varied progress in adapting Islamic principles to modern contexts. Norman and Ruhullah (2024) document educational institutions that successfully merge Islamic ethics with digital learning environments. Yet, the success of these models often hinges on the socio-political climate. In more open societies, reforms are better received, whereas conservative settings tend to resist integration, underscoring the importance of contextual calibration.

Further, the global comparison of responses shows that Southeast Asian nations, particularly Malaysia and Indonesia, have been more proactive in integrating Islamic values with modern governance structures compared to their Middle Eastern counterparts. This is attributed to their historical experience with pluralism and democratic governance. These countries offer models where Islamic thought supports rather than conflicts with modernity, affirming the adaptability of Islamic philosophy across cultural boundaries (Obiedat, 2022).

In summary, the findings indicate that Muslim intellectual engagement with Western modernity is both critical and constructive. By deconstructing the premises of secular rationalism and reinterpreting classical concepts, Muslim philosophers propose an integrative model where faith and reason collaborate. The dual strategy of critiquing and reconstructing modernity enables a transformative dialogue that repositions Islamic philosophy as a dynamic participant in global intellectual discourses. This review reveals a rich tapestry of efforts that seek to align Islamic



heritage with contemporary challenges, suggesting that the path forward lies in sustained interdisciplinary and intercultural engagement.

The findings from this narrative review reinforce and simultaneously challenge the dominant narrative that portrays an inherent and intractable dualism between Islamic tradition and Western modernity (Haq, 2023; Obiedat, 2022). Rather than reinforcing a binary opposition, the literature reveals a complex and historically nuanced interaction between these paradigms, calling for a more inclusive and dialogical framework (Viersen, 2023; Norman & Ruhullah, 2024). This dialogue not only positions Islam as a reactive force but also as an intellectual resource that offers alternative formulations of epistemology and ethics within modern thought structures (Obiedat, 2022).

The recurring emphasis in the literature is on the integration of spiritual, ethical, and rational elements to bridge the divide that has been largely sustained by reductive secular narratives (Haq, 2023). Several scholars, notably Taha Abderrahman, argue for a trusteeship paradigm that re-centers moral and metaphysical values in defining modernity (Viersen, 2023). This approach refutes the notion that critique of modernity equates to resistance to progress. Rather, it promotes a reorientation of modern epistemes through Islamic metaphysical frameworks that advocate for human accountability and moral intelligence (Norman & Ruhullah, 2024). Abderrahman's paradigm is a crucial intervention in pushing against the dominance of rationalist reductionism in Western epistemologies, offering instead a synthesis that valorizes both revelation and reason (Obiedat, 2022).

Systemic factors such as colonialism, modernism, and identity crisis are central to understanding the epistemological and cultural fissures identified in this body of literature. The colonial legacy, as widely documented, not only dismantled traditional Islamic educational institutions but imposed a cultural hegemony that delegitimized indigenous knowledge systems (Haq, 2023; Obiedat, 2022). The transplantation of Western educational models resulted in the fragmentation of Muslim intellectual identity, causing an existential tension between preserving religious heritage and accommodating global modernity (Norman & Ruhullah, 2024). These systemic legacies underscore that the Islam-modernity dichotomy is not merely a philosophical divide, but a historically conditioned outcome of asymmetrical power dynamics (Viersen, 2023).

Moreover, the literature elucidates how modernism, particularly through the lens of secularism, introduced frameworks that isolated spiritual dimensions from public and intellectual life. This separation has been critiqued by Muslim philosophers for marginalizing the holistic nature of Islamic knowledge, which traditionally encompassed rationality and spirituality in a unified ontological system (Obiedat, 2022). The consequences of such secularist paradigms are manifest in identity crises observed in postcolonial Muslim societies, where individuals struggle to reconcile inherited values with normative structures imposed by global modernity (Norman & Ruhullah, 2024).

These identity crises are not isolated phenomena but are symptomatic of a broader epistemological rupture. As Viersen (2023) points out, the dislocation of Islamic metaphysics in public education and governance has created a void that modern institutions have failed to fill, further deepening societal fragmentation. Consequently, the reconstruction of Muslim identity necessitates an

intellectual recalibration that does not merely resist Western paradigms but creatively integrates them into an Islamic worldview (Obiedat, 2022).

Potential solutions proposed across the literature advocate for methodological pluralism and epistemological synthesis. Reinterpretations of classical Islamic concepts such as *tawhīd*, *ʿaql*, and *ijtihād* are central to this reformulation. These reinterpretations do not aim to historicize these concepts but rather render them dynamic and adaptable to contemporary exigencies (Norman & Ruhullah, 2024). Taha Abderrahman's notion of trusteeship encapsulates this approach, arguing for a moral epistemology that integrates ethical accountability into scientific and technological advancement (Viersen, 2023).

Educational reform emerges as a vital site for implementing this synthesis. Literature highlights that reforming Islamic educational systems to balance classical knowledge with modern empirical disciplines is essential for cultivating holistic individuals (Obiedat, 2022). Reformist models propose that curricula should be restructured to include metaphysical insights alongside scientific methods, ensuring that intellectual growth remains anchored in ethical and spiritual values (Norman & Ruhullah, 2024). The revival of *ijtihād*, in this context, is not merely a juridical necessity but an epistemological imperative.

Alongside educational strategies, the literature strongly advocates for interdisciplinary dialogue as a mechanism for rebuilding cohesive epistemic communities. Cross-sectoral collaborations between Islamic scholars, sociologists, legal theorists, and natural scientists can facilitate the creation of inclusive paradigms that reflect both traditional values and modern scientific rigor (Viersen, 2023). Dialogical initiatives have already begun to flourish in academic symposiums and policy forums, underscoring their relevance and applicability (Obiedat, 2022).

Another noteworthy avenue for bridging the divide lies in legal and political reform. Scholars suggest that Islamic legal frameworks can and should be adapted to meet contemporary human rights standards without compromising core Islamic principles (Norman & Ruhullah, 2024). This legal adaptation requires open engagement between Sharia scholars and secular jurists to establish frameworks that are contextually sensitive and globally relevant (Viersen, 2023).

Technology, particularly digital platforms, is increasingly recognized as a tool for disseminating reformed Islamic knowledge and engaging a wider audience in epistemological discourse. Literature emphasizes the transformative potential of digital media in promoting accessible and democratized knowledge production, especially among youth and diasporic communities (Obiedat, 2022). By leveraging digital platforms, Islamic scholars can present nuanced arguments that counteract reductive interpretations and encourage critical engagement with tradition and modernity alike (Norman & Ruhullah, 2024).

Despite these promising pathways, the literature acknowledges several limitations. Firstly, many reformist discourses remain confined to academic circles and have yet to significantly influence broader educational and legal structures (Viersen, 2023). Secondly, internal resistance within traditional religious institutions continues to pose challenges to reinterpretative efforts, particularly those that question established jurisprudential norms (Haq, 2023). Thirdly, the application of reformist ideas across diverse cultural and geopolitical contexts reveals varying degrees of

receptivity and adaptability, necessitating localized frameworks for implementation (Obiedat, 2022).

Future research should therefore focus on empirical case studies that assess the impact of integrative educational reforms, interdisciplinary dialogue models, and digital literacy programs within Muslim communities. Furthermore, there is a need for more comparative studies that examine how Islamic traditions interact with modernity in different sociopolitical environments, from secular democracies to theocratic states. Such studies will not only deepen our understanding of Islam's epistemic adaptability but also offer concrete models for harmonizing faith and reason in diverse cultural contexts.

This discussion suggests that bridging the epistemological divide between Islam and modernity is a multidimensional endeavor that must reckon with historical injustices, epistemological biases, and institutional inertia. It must also capitalize on the dynamism inherent in Islamic intellectual traditions, which have historically demonstrated an exceptional capacity for adaptation and synthesis. The literature surveyed here offers both critical insights and hopeful strategies for transcending dichotomous thinking and embracing a pluralistic and dialogical future where Islamic tradition and modernity can coexist and co-evolve.

## CONCLUSION

This narrative review has critically examined the relationship between Islamic philosophy and modernity, revealing a complex interplay shaped by historical, epistemological, and sociopolitical factors. The literature highlights that while dominant narratives have often presented Islam and modernity as inherently oppositional, contemporary Muslim philosophers have proposed integrative frameworks to bridge this perceived dichotomy. The trusteeship paradigm, reinterpretation of classical Islamic concepts such as *tawḥīd* and *ʿaql*, and critical responses to secularism all contribute to a vision of modernity rooted in spiritual and ethical traditions. Central to these efforts is the call for educational reform, dialogical engagement across disciplines, and reinterpretation of legal and epistemological structures.

The urgency of this issue is underscored by the continued influence of colonial legacies, the challenges of global secular modernism, and a widespread identity crisis among Muslim communities. Addressing these systemic challenges requires policy initiatives that support curriculum reform rooted in Islamic epistemology, promote interdisciplinary dialogue, and empower community-based cultural renewal. Future research should focus on empirical assessments of these proposed solutions, particularly the efficacy of integrative educational models and inclusive legal frameworks in diverse Muslim-majority contexts.

Ultimately, the review confirms that meaningful engagement with modernity does not necessitate abandoning Islamic tradition but calls for its dynamic reinterpretation. Strategies such as the reinterpretation of *tawḥīd*, the revival of *ijtihād*, and collaborative reform efforts emerge as critical pathways forward. By transforming tradition into a foundation for innovation, Muslim thought

can offer valuable contributions to global intellectual discourse while reinforcing cultural identity and spiritual integrity.

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