RELEVANCE OF MOHAMMED ARKOUN'S THOUGHT IN RECONSTRUCTING CONTEMPORARY ISLAMIC EDUCATION

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Article Information

ABSTRACT

•*This study aims to explore the application of Mohammed Arkoun's critical thought in transforming contemporary Islamic education, with a specific focus on Indonesia. Arkoun's Applied Islamology presents a multidisciplinary epistemological framework, integrating historical-critical analysis, hermeneutics, and deconstruction of traditional Islamic discourses. The study addresses the challenges posed by globalization, pluralism, and moral crises in education, and explores how Arkoun's ideas can counteract rigid and dogmatic pedagogies by promoting critical reasoning, ethical awareness, and dialogical openness. Using a qualitative-descriptive method and literature-based analysis, the study examines Arkoun's major works and related academic sources to understand the relevance and applicability of his thought to the Indonesian context. The findings indicate that Arkoun's approach can provide a foundational framework for developing an inclusive, humanistic, and contextually relevant Islamic education system. However, the study also identifies challenges such as institutional conservatism, limited epistemic literacy among educators, and the lack of curriculum integration. To overcome these barriers, the study suggests strategies including teacher training in critical pedagogies, curriculum reform, and policy support for progressive educational models. Ultimately, Arkoun's thought has the potential to drive the transformation of Islamic education into a space that fosters intellectual liberation, ethical reflection, and the promotion of pluralistic and democratic values.*

INTRODUCTION

In the era of globalization, characterized by advances in information technology, economic integration, and increasingly complex and multicultural social dynamics, education systems around the world are facing growing and multidimensional challenges (Ariya & Ismail, 2025). Education is no longer merely an instrument for producing individuals who excel in cognitive and academic aspects, but also plays a crucial role in shaping individuals with moral integrity, social awareness, reflective spirituality, and the ability to live within diverse sets of values and cultures. However, the reality shows that many educational systems, both in developed and developing countries, are still trapped in mechanistic and reductionist approaches. The success of education is often measured only by quantitative achievements such as exam scores, graduation rates, or institutional rankings, overlooking the philosophical and humanistic aspects that should serve as the foundation for the educational process.

This crisis of values, moral degradation, and the increasing intolerance and horizontal conflicts in society are indicators of the failure of education systems to cultivate well-rounded character development and inclusive collective awareness (Siregar & Hasibuan, 2024). This phenomenon reveals that an education system that neglects ethical and reflective approaches risks producing a generation that, although intellectually intelligent, is weak in ethical and spiritual aspects. In this context, there is an urgent need to introduce a new educational approach—one that not only accommodates the development of scientific knowledge but also emphasizes the integration of humanistic values, pluralism, and critical reasoning within the education system (Utomo et al., 2023).

A contemporary thinker who offers a conceptual foundation for this need is Mohammed Arkoun, an Algerian intellectual known for his project of reformulating the approach to Islamic studies through the concept of Applied Islamology (Zulkarnain, 2023). Arkoun critiques traditional ways of thinking that are often dogmatic and resistant to criticism. He proposes the integration of modern scientific methods, such as the historical-critical approach, hermeneutics, semiotics, and anthropology, into Islamic studies, especially in understanding religious texts. For Arkoun, religious texts cannot be fully understood without considering the historical, cultural, and political contexts surrounding them. In this way, revelation is seen not as a static, ahistorical text, but as a dynamic and evolving construction of meaning.

The concept of "Islamic reasoning" or reasoned Islam becomes a central idea in Arkoun's thought. Through this concept, he emphasizes that reason and rationality are essential tools for understanding both religion and life (Budi, 2022). In Arkoun's view, education should not be a mere process of reproducing tradition, but rather an intellectual space that fosters dialogue between texts and contexts, between tradition and modernity, and between faith and science. He rejects the dichotomy that separates religious knowledge from general science, advocating for integrative, multidisciplinary, and socially responsive education.

In the context of Islamic education in Indonesia, a country known for its cultural, ethnic, and religious diversity, Arkoun's ideas are highly relevant. The Islamic education system in Indonesia is still predominantly normative-scriptural, lacking openness to critical scientific approaches. The curriculum remains focused on memorization and textual mastery, while the development of critical reasoning, ethical reflection, and contextual understanding of religious texts has not been prioritized. This results in an Islamic education system that produces graduates who may be ritualistically devout but may lack the critical thinking and social awareness required to address the complex challenges of modern life.

Arkoun's thought offers an alternative approach to break through these existing educational patterns (Rahmi, 2024). Through Applied Islamology, Islamic education can evolve into a transformative space that not only transmits knowledge but also encourages students to critically and contextually reassess religious teachings. For instance, this approach can be applied in practice by encouraging students to question the meanings of classical texts, and to view them in the context of modern issues such as globalization, religious pluralism, and social justice. In this way, students are not merely passive recipients of knowledge, but active participants in interpreting and applying religious teachings in ways that respond to contemporary realities.

This model is crucial in counteracting the growing tendencies of exclusivism, radicalism, and intolerance, particularly among younger generations, including in educational environments (Kustiadi, 2023). For example, in Indonesia, many educational institutions are facing challenges with radical ideologies gaining ground among students. By adopting Arkoun's approach, Islamic education can create a space where students are encouraged to engage with religious texts critically, thereby fostering an environment that values pluralism, tolerance, and dialogue.

Furthermore, Arkoun's thought emphasizes the importance of pluralism as a fundamental value in education. He rejects the claim to exclusive truth in religious interpretations and stresses the

need for an "epistemology of suspicion" to critically examine the dominant narratives in Islamic knowledge, which are often hegemonic (Taufiq et al., 2021). In this sense, Arkoun does not just propose a new methodology for studying Islam, but also aims to deconstruct the epistemic power structures that hinder alternative thinking. This deconstruction opens up space for education that encourages freedom of thought, diversity of opinions, and respect for differences (Nurafifiah et al., 2023).

The implementation of Arkoun's thought in Indonesian Islamic education calls for a curriculum reform that incorporates a transdisciplinary approach, integrating philosophy, history, sociology, and theology (Rizki et al., 2023). For example, in the study of Qur'anic exegesis, Arkoun's historical-critical approach can be applied by understanding the social-political context in which the verses were revealed, the dynamics of Arab society at that time, and the development of interpretations by Islamic scholars throughout history. This approach enables students to not only understand the literal meaning of the text but also to internalize the humanistic and justice values embedded in it within its historical and cultural context.

In this context, the role of educators must also transform. Teachers should no longer be seen as the sole authorities who deliver dogma unilaterally, but as facilitators who create a dialogical space, stimulate curiosity, and guide students in the process of critical and reflective meaning-making (Pantan, 2022). This transformation is crucial for Islamic education to shape a generation that is not only knowledgeable but also possesses strong moral character, a spirit of tolerance, and the ability to respond wisely to the dynamics of the times.

Thus, education should not be viewed merely as a means of reproducing normative knowledge, but as a tool for intellectual and social liberation. By integrating Arkoun's ideas, the hope is that Islamic education in Indonesia can produce a generation that excels not only academically but also possesses historical awareness, critical thinking skills, and a commitment to universal human values. Education, in this vision, becomes a true agent of transformation, not merely a formal institution, but a space for the development of a civilization that advocates justice, freedom of thought, and respect for diversity.

METHODS

This study employs a descriptive qualitative approach with a library research method. The choice of this approach is based on the need to deeply explore Mohammed Arkoun's thought and his contributions to the reconstruction of contemporary Islamic education. A qualitative approach is suitable for analyzing Arkoun's ideas in relation to the existing literature, allowing for the interpretation of the meaning and relevance of his work within the context of Islamic education.

Data was collected through a systematic review of primary sources, including Arkoun's original works such as Rethinking Islam (2002) and The Unthought in Contemporary Islamic Thought (2010). These texts were chosen because they provide foundational insights into Arkoun's critical approach to Islamic thought, epistemology, and rationality. Secondary sources, including peer-reviewed journal articles, books on contemporary Islamic studies, dissertations, and previous research, were also reviewed to provide a broader context and deepen the analysis of Arkoun's ideas in the current landscape of Islamic education.

Data analysis was carried out using content analysis, which involves identifying and categorizing key themes from the selected texts (Arif et al, 2022; Rosyidah, 2022). This approach ensures that the analysis remains focused on Arkoun's thought and its relevance to the challenges faced by Islamic education in Indonesia. The validity of the findings was ensured through source triangulation, combining multiple perspectives from primary and secondary sources. This methodology aims to provide a comprehensive and contextual understanding of how Arkoun's

thought can contribute to the development of a more humanistic and critical framework for Islamic education.

RESULTS AND DISCUSSION
Mohammed Arkoun's Thought Background

Mohammed Arkoun stands as one of the leading figures in contemporary Islamic thought, particularly in the realms of Islamic epistemology and the methodology of Islamic studies. His intellectual journey is rooted in his concern for the intellectual stagnation that plagues the Islamic world, where the dominance of orthodoxy and a literal, textual approach to religious texts particularly the Qur'an has led to the freezing of intellectual engagement and rationality within Islam (Scarpati, 2023). This intellectual stagnation is what Arkoun sought to address through his critique of traditional Islamic discourse, which he argues has stifled rationality and critical thinking, trapping the Muslim world in a loop of dogmatism and ideological rigidity (Randa & Putra, 2022).

Arkoun's early life in Algeria, during the period of French colonialism, deeply influenced his thought. He personally experienced identity conflicts and cultural encounters that shaped his intellectual focus on the importance of interdisciplinary and critical approaches to understanding religion, culture, and society. This is evident in his introduction of *Applied Islamology*, a method that aims to reconstruct Islamic studies through contemporary social sciences and humanities methodologies, offering a way to engage with Islamic texts beyond doctrinal constraints (Baedhowi, 2018). By focusing on the historical, political, and cultural contexts in which these texts were written, Arkoun's approach challenges the view of religious texts as frozen in time, instead recognizing them as dynamic and evolving with human history.

Arkoun critiques the apologetic reading of the Qur'an, which for him has been more concerned with defending Islam than engaging with it critically. He advocates for reading the Qur'an not only as a sacred text but as a socio-cultural phenomenon, whose meanings continue to evolve and interact with the world (Felsenthal & Agbaria, 2023). This is where hermeneutics and deconstruction play key roles in Arkoun's methodology: they uncover hidden dimensions of texts, obscured by centuries of political and religious dominance. In this regard, Arkoun's thought presents a critical effort to reinstate reason and intellectual dialogue, which he believes should form the bedrock of modern Islamic education and civilization-building (Ibda, 2020; Manshur, 2023).

Theories Underpinning Arkoun's Thought

At the heart of Arkoun's intellectual project is the transformation of Islamic epistemology, aiming to develop a more humanistic, inclusive, and contextual approach to Islamic education. Arkoun's idea of *Applied Islamology* stands as a crucial element in this transformation. He critiques the dominance of logocentrism in Islamic discourse, where a singular, fixed interpretation of religious texts dominates, effectively silencing alternative readings and interpretations. This view, he argues, has resulted in Islamic education that is dogmatic, exclusionary, and disconnected from contemporary realities (Baedhowi, 2017; Dzukroni, 2022).

Arkoun challenges traditional Islamic exegesis, which, he claims, has been too narrowly focused on historical and normative readings of religious texts. By adhering to this limited framework, Islamic education neglects the diversity of interpretations and ignores the socio-historical context in which the texts were produced (Randa & Putra, 2022; Hasib, 2017). Arkoun argues that the entrenched focus on doctrinal purity in Islamic education results in the loss of critical thinking and the failure to address the pressing issues of contemporary society (Fayssal & Derras, 2024). In contrast, Arkoun advocates for a re-reading of religious texts through a multidisciplinary lens, integrating critical historical analysis, social anthropology, semiotics, and hermeneutics tools that allow for a more open and reflective approach to understanding Islam (Scarpati, 2023; Baedhowi, 2018).

Arkoun also introduces the concept of the "forgotten history," which refers to parts of Islamic history that were either ignored or actively suppressed because they were deemed incompatible with orthodoxy. This concept directly challenges the official narratives produced by traditional Islamic institutions, opening space for alternative histories and interpretations that can enrich the discourse on Islam (Scarpati, 2022). Through *Applied Islamology*, Arkoun seeks to break away from the closed and static discourse that has traditionally defined Islamic thought, creating a new space for intellectual growth and diversity in Islamic education.

Relevance to Islamic Education in Indonesia

The relevance of Arkoun's thought to Islamic education in Indonesia is profound, especially considering the ongoing challenges within the national education system. Indonesia's Islamic education system remains predominantly conservative, focusing heavily on ritual formalism and doctrinal memorization, rather than fostering critical thinking, pluralism, and contextual understanding of religious teachings. Arkoun's approach offers a strategic epistemological breakthrough by introducing a method of interpretation that transcends the rigid, textual reading of religious texts.

For example, in many Indonesian madrasahs and pesantren, religious concepts such as jihad, caliphate, and the obligation to enjoin good and forbid evil are often taught in ways that fail to account for Indonesia's pluralistic and democratic context. Arkoun's methodology, which emphasizes the historical and socio-political contexts of religious texts, offers a more nuanced and contextually relevant interpretation of these concepts. His *Applied Islamology* encourages students to engage with these teachings not as immutable truths but as dynamic concepts that need to be understood and applied in the light of contemporary society. This allows for a more progressive and flexible approach to interpreting Islamic teachings, particularly in navigating the complexities of modern social, political, and cultural landscapes (Scarpati, 2023).

In Indonesia, where religious education often exists in a tension-filled environment marked by religious plurality and the rise of intolerant ideologies, Arkoun's thought is particularly relevant. His emphasis on epistemic pluralism—rejecting any claim to a singular, absolute interpretation of religious truths—presents a vital counter to the increasingly dominant extremist narratives that sometimes find their way into Islamic educational settings (Taufiq et al., 2021). Arkoun's critical approach fosters an open dialogue, allowing for a broader understanding of Islam that incorporates diversity in interpretation, encouraging tolerance and the acceptance of other viewpoints within the educational environment (Felsenthal & Agbaria, 2023). By moving beyond rigid interpretations, Arkoun's ideas can help build a more inclusive and peaceful educational atmosphere that aligns with Indonesia's multicultural ethos.

Moreover, the interdisciplinary nature of Arkoun's thought provides a robust framework for reforming the curriculum in Indonesia. Currently, there is a sharp divide between religious and general knowledge in Indonesian Islamic schools, which creates intellectual fragmentation. This separation hinders students from understanding the interconnectedness of knowledge and its relevance to contemporary life. Arkoun's rejection of this dichotomy aligns with the need to integrate critical history, sociology, semiotics, and other social sciences into the Islamic education curriculum. This integration would promote a more holistic approach to Islamic studies that encourages students to engage with religious knowledge not only as a set of rules to be memorized but as a living tradition that must be continuously interpreted in response to societal needs (Randa & Putra, 2022). By bridging these gaps between religious and general knowledge, Arkoun's approach would help cultivate a generation of critical thinkers capable of addressing the social, economic, and political challenges of the modern world.

Arkoun's criticism of the normative-historical approach to Islamic education aligns with the necessity of contextualizing Islamic teachings in a rapidly changing global environment. The

traditional system often teaches religious concepts in a way that isolates them from the realities and challenges of contemporary society. By applying Arkoun's framework, educators can begin to teach students to see Islamic teachings as adaptable and open to interpretation, shaped by the context in which they are applied. This approach promotes a deeper understanding of how Islamic principles can offer solutions to contemporary issues such as social justice, economic inequality, and environmental sustainability (Hasib, 2017).

In addition to the curriculum reform, Arkoun's emphasis on developing critical thinking skills is another essential component of his thought that aligns with the needs of Indonesian Islamic education. Too often, Islamic education focuses solely on memorization and regurgitation of religious texts, with little opportunity for students to question or critically assess the material. Arkoun's thought, however, urges educators to create spaces where students can engage in intellectual discourse, critique traditional teachings, and consider new ways of understanding Islamic knowledge. Such an approach is essential in fostering a generation that is not only knowledgeable in religious matters but also capable of navigating the complexities of modern, pluralistic societies (Baedhowi, 2017).

For example, Arkoun's critique of the dogmatic teaching of religious texts in many Islamic schools could be translated into practical reforms in the classroom. Teachers could be trained to facilitate discussions that encourage students to analyze religious texts critically, considering not only their theological significance but also their socio-political implications. In this way, students would not only learn the content of the texts but also develop the ability to apply Islamic teachings to contemporary challenges, thereby producing a generation of Muslims who are intellectually equipped and morally guided (Zahratana & Khovivah, 2022).

Additionally, the integration of Arkoun's *Applied Islamology* into the curriculum would help shift the focus of Islamic education from passive learning to active engagement. Students would be encouraged to ask critical questions, engage with their religious heritage in a dynamic way, and understand the ongoing relevance of Islam in their lives. This would also help combat the rise of radicalism, as students would be better equipped to question extremist ideologies and engage in healthy debates about religious and social issues (Utomo et al., 2023). Arkoun's emphasis on *epistemology of suspicion*—the need to critically examine dominant narratives—provides a critical tool in this process, encouraging students to question not only the external world but also the internal frameworks of religious interpretation that shape their understanding of Islam (Felsenthal & Agbaria, 2023).

Arkoun's thought also offers a framework for the development of ethical education within Islamic institutions. His emphasis on humanism and the centrality of ethical reasoning in understanding Islam aligns with the growing demand for character education in Islamic schools. By incorporating Arkoun's ideas into Islamic education, educators can help shape a generation of students who not only understand the intellectual and theological aspects of Islam but also embody its ethical teachings, contributing to a society that values justice, compassion, and social responsibility (Surianto & Junaidi, 2024, Arif et al, 2022).

Ultimately, Arkoun's ideas hold immense potential for reshaping Islamic education in Indonesia into a more inclusive, critical, and contextually relevant system. His *Applied Islamology* approach provides the intellectual tools needed to bridge the gap between traditional religious education and the demands of a pluralistic, modern society. By incorporating Arkoun's ideas, Indonesian Islamic education can produce a generation of critical thinkers who are not only academically proficient but also ethically grounded, socially conscious, and equipped to engage with the challenges of a diverse and rapidly changing world.

Empirical Applications of Arkoun's Thought in Indonesian Education

While Arkoun's ideas remain largely theoretical, there are emerging examples in Indonesia where his thoughts are beginning to be integrated into Islamic education. One notable case is the incorporation of *Applied Islamology* into the curriculum of several Islamic universities, such as UIN Sunan Kalijaga and UIN Syarif Hidayatullah. These institutions have started to experiment with integrating interdisciplinary studies into Islamic education, offering courses that encourage students to engage critically with Islamic texts and history. In these contexts, students are taught to apply methods of historical criticism, semiotics, and hermeneutics to understand Islamic texts in a more contextual manner, thus promoting critical thinking and reflection (UIN Syarif Hidayatullah, 2023).

At UIN Sunan Kalijaga, for instance, several professors have introduced Islamic philosophy and theology through a comparative lens, incorporating elements of social sciences, anthropology, and even literary theory into the curriculum. This approach aligns with Arkoun's vision of integrating diverse disciplinary perspectives to gain a richer and more comprehensive understanding of religious texts (UIN Sunan Kalijaga, 2023). By encouraging students to read the Qur'an and Hadith not just as sacred texts but as cultural and social phenomena, students are equipped with tools to analyze these texts in their historical, political, and socio-cultural contexts. This approach challenges the traditional, literal readings that have often been prevalent in Indonesian Islamic education and fosters a more critical and reflective engagement with religious teachings (Irham, 2025; Arif et al, 2024;2025).

The incorporation of Arkoun's methods into the curriculum is a significant step forward, as it addresses the limitations of traditional Islamic education that often emphasizes rote memorization and doctrinal conformity. By promoting critical thinking and interdisciplinary approaches, these programs aim to produce graduates who are not only knowledgeable in religious matters but also capable of engaging with contemporary issues in a thoughtful and informed manner. This shift is particularly important in the context of Indonesia, where religious education plays a crucial role in shaping the moral and intellectual development of the younger generation (McGill University, 2023).

Moreover, the integration of Arkoun's thought into Islamic education in Indonesia reflects a broader trend towards reform and modernization within the country's higher education system. As Indonesian universities strive to meet the challenges of globalization and the demands of a rapidly changing world, there is a growing recognition of the need to adapt educational practices to foster critical thinking, creativity, and interdisciplinary collaboration. The adoption of Arkoun's *Applied Islamology* serves as an example of how Islamic educational institutions can innovate and evolve while remaining rooted in their religious traditions (Mustofa et al, 2024).

While these developments are promising, it is important to note that the integration of Arkoun's ideas into Islamic education in Indonesia is still in its early stages. Challenges remain, including resistance from conservative elements within the academic community and the broader society, as well as the need for further curriculum development and faculty training. Nevertheless, the initiatives at UIN Sunan Kalijaga and UIN Syarif Hidayatullah demonstrate a commitment to reform and a willingness to engage with new ideas in the pursuit of a more dynamic and responsive Islamic education system (UIN Syarif Hidayatullah, 2023).

In conclusion, the empirical applications of Arkoun's thought in Indonesian Islamic education illustrate the potential for integrating critical and interdisciplinary approaches into religious studies. By embracing Arkoun's *Applied Islamology*, Indonesian universities are taking important steps towards transforming Islamic education into a more inclusive, reflective, and contextually relevant field of study. These efforts not only enhance the quality of education but also contribute to the development of a generation of Muslims who are well-equipped to navigate the complexities of the modern world (Irham, 2025).

Challenges in Implementation

Despite these initial successes, the implementation of Arkoun's thought in Indonesian Islamic education faces several significant challenges. One of the most prominent barriers is the resistance from conservative religious institutions that view critical approaches to Islamic texts as a threat to religious purity. Many Islamic educators remain committed to the traditional, text-based approach to religious studies, which limits the acceptance of Arkoun's more dynamic, interdisciplinary methodology.

Additionally, there are structural challenges in the national education system, where Islamic studies are still largely segregated from general education. This division makes it difficult to implement transdisciplinary approaches, as many educators lack the training to bridge these gaps. The lack of academic literacy in critical theory, especially in Islamic institutions, further exacerbates this issue (Zahratana & Khovivah, 2022; Huda et al, 2024). Furthermore, there are concerns about the "secularization" of Islamic studies when integrating Western critical methodologies such as post-structuralism and semiotics, which are sometimes viewed as incompatible with Islamic values (Karoui, 2023).

In conclusion, Mohammed Arkoun's epistemological approach provides a new paradigm for Islamic education in Indonesia. His thought challenges the orthodoxy and rigidity that have long dominated the Islamic education system and offers a more humanistic, inclusive, and reflective framework. Although challenges remain in terms of institutional resistance, cultural barriers, and the integration of new methodologies, the initial successes of Arkoun's approach in some Indonesian universities indicate that his ideas have significant potential for transforming Islamic education. By promoting critical thinking, interdisciplinary approaches, and pluralism, Arkoun's thought can help build a more just, reflective, and inclusive educational system in Indonesia, one that is better equipped to address the challenges of modernity and diversity.

CONCLUSION

Mohammed Arkoun's thought provides a crucial framework for the reformulation of contemporary Islamic education, particularly within the diverse and complex context of Indonesia. Through his Applied Islamology approach, Arkoun highlights the need for critical reasoning, historical-critical methods, and hermeneutics to understand Islamic teachings in a more contextual, humanistic, and inclusive way. His ideas offer a significant alternative to the existing scriptural, dogmatic, and exclusionary models that dominate much of Islamic education today. The research findings suggest that integrating Arkoun's thought could lead to a transformative shift in the Islamic education system, fostering a more dialogical and inclusive approach that prioritizes justice, critical thinking, and universal human values. However, the challenges in implementing Arkoun's ideas structural, epistemological, and cultural cannot be overlooked. To overcome these, strategic steps must be taken, including curriculum revisions, teacher training, and advocacy for progressive educational policies. Policymakers and educators should collaborate to incorporate interdisciplinary approaches and promote a more open, critical, and reflective education system. By doing so, Arkoun's thought could reshape Islamic education into a dynamic force capable of producing a generation that is not only academically competent but also ethically aware, critical, and equipped to engage with the diversity of the modern world.

The theoretical implication of this study indicates that Mohammed Arkoun's thought, particularly through the Applied Islamology approach, can serve as a strong conceptual foundation for reformulating a more inclusive, critical, and contextual paradigm of contemporary Islamic education. The strength of this research lies in its attempt to integrate the ideas of a modern Muslim philosopher into the diverse context of Islamic education in Indonesia, offering a progressive alternative to the dominant conservative and textualist models. However, this study has limitations in

its implementation aspect, as it does not yet empirically explore how Arkoun's ideas can be concretely applied in educational institutions. Therefore, future research is recommended to conduct field studies that explore the responses of education practitioners to Arkoun's ideas and to test the effectiveness of instructional models inspired by his approach within the context of madrasahs or Islamic boarding schools. An interdisciplinary approach that combines religious studies, philosophy, and pedagogy also needs to be developed to strengthen the epistemological foundation of Islamic education reform.

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