

INTEGRATION OF CRITICAL REASON IN ISLAMIC CIVILIZATION: A SOLUTION TO THE STAGNATION OF MODERN ISLAMIC EDUCATION

Naufal Hidayatullah¹; Mohammad Subhi Ibrahim²

^{1,2}Universitas Paramadina, Indonesia

¹Corresponding E-mail: naufal.hidayatullah@students.paramadina.ac.id

Abstract

Modern Islamic education now faces a serious challenge in the form of intellectual stagnation caused by the dichotomy of science and the dominance of taqlid culture. The stagnation of modern Islamic education is a real consequence of the neglect of critical reason. This research aims to formulate a model of critical reasoning integration as a solution to this intellectual confusion. Using a qualitative method of literature study with a philosophical-pedagogical approach, data was analyzed through the Miles and Huberman model which includes condensation, data presentation and conclusion drawn. The results of the study formulated an Integrative-Dialectical Epistemology Model that works through a cycle of deconstruction and then reconstruction of turats material. The contribution of this paper lies in the synthesis between classical Islamic epistemology and modern critical pedagogy that places critical reason not as a threat to faith, but rather as a strengthening of religious commitment through argumentative and philosophical understanding. Conceptually, this model can affect the repositioning of Muslims from consumers to knowledge producers. The systemic impact is the realization of a generation that is not only ritually pious, but also socially transformative and innovative in the global era.

Keywords: Critical Reasoning; Epistemology; Educational Stagnation; Islamic Education; IDE Model

A. Introduction

Globally, educational institutions in various parts of the world are competing to integrate critical reason into the curriculum to conduct intellectual navigation in the midst of the complexity of social problems. The transformation of global education in the 21st century mandates a paradigm reorientation, which shifts from *teacher-centered* towards an interactive, reflective and digital-integration-based pedagogical approach. Technological advances open up new opportunities to create collaborative and discovery-based learning environments, which encourage conceptual understanding in fostering critical thinking skills in the era of technological disruption (Balulu et al., 2026).

Interestingly, the global demand for critical reason is actually not new in the Islamic intellectual tradition. Islam in the classical era, especially during the time of the Abbasid Empire, was achieved through a dialectical tradition that was very fluid between revelation and reason (*aql*). Critical reason in Islam is seen as a theological mandate in attaining degrees *Ulil Albab*, where critical thinking is positioned as an intellectual worship that strengthens faith. Islamic thought, which is rooted in the teachings of the Qur'an and

Hadith, motivates its people to use reason and reason in understanding the world. Quoting from the verses in the Surat *Al-Isra* verse 36 with the meaning "*And do not follow what you do not know*". The description of this verse shows how crucial it is to have deep knowledge and understanding before making an overview. In the Tafseer of Ibn Kathir, for example, Qatadah said, "Do not say that I see, when you do not see, I hear but you do not hear, I know but you do not know. For indeed Allah will ask you all these things" indeed Allah forbids saying things only based on prejudices, estimates or illusions and delusions (Katsir, 2008). Therefore, critical thinking in the context of Ibn Kathir's Tafseer is not just an intellectual ability, but also a moral obligation for every Muslim. Islam emphasizes the importance of using reason and reasoning in understanding something, be it ideas, points of view, decisions taken and even the meaning of life accompanied by the use of reason.

In the perspective of Islamic educational philosophy, the purpose of education itself is the formation of the whole human being (*Insan Kamil*). Figures such as Syed Naquib Al-Attas and Fazlur Rahman emphasized that Islamic education should not be trapped in a scientific dichotomy. According to Syed Naquib Al-Attas, the main problem lies in the weakness of methodology and the loss of manners in Muslims (Rushd & Ali, 2025). In looking at the orientation of Islamic and modern education, there is a convergence of thought between Ibn Khaldun and John Dewey. Ibn Khaldun who emphasized the practical-functional aspects of a science, the premise of John Dewey who said that education is based on concrete experience; both of which meet in an abstract teaching model towards a pedagogical approach that is highly contextual in constructing critical reasoning (Pratiwi et al., 2026).

Islam can be understood as a rational religion. As a religion that prioritizes rationality and scientific approach, Islam always prepares the basics of its teachings that are in line with scientific standards that can be accounted for through reason, both in the context of sharia and in various other regulations. However, the reality of modern Islamic education today actually shows a contradictory phenomenon. There is a worrying intellectual stagnation due to the dogmatic mechanistic learning method.

On the other hand, the challenges faced by modern society, such as the spread of false information and social polarization, increasingly urge us to develop critical thinking skills. According to research carried out by *Stanford History Education Group* (2016) About 80% of students are unable to distinguish between information about news articles and sponsored content (Stanford History Education Group et al., 2016). This explains that without adequate critical thinking skills, individuals and society will be vulnerable to information manipulation. Misinformation, disinformation and distortion should be prevented by us as individual society, no longer trapped by unnecessary information manipulation, not providing the slightest benefit and being able to analyze the information collected in today's information technology civilization. A culture of critical thinking is an urgent need in the midst of a dynamic global reality, in the face of this dynamic change, the main priority of educational institutions is focused on developing critical thinking

competencies and methodological capacity to understand effective ways of learning (Mahtum et al., 2023).

Several previous studies have extensively discussed the urgency of critical thinking in Islamic education by adopting western critical pedagogy. There is still a gap in the literature that formulates a systematic model of critical reasoning integration. This gap between historical ideals and contemporary reality is the fundamental problem. So far, efforts to improve Islamic education have only touched on administrative and facility aspects but rarely touched the root of the problem, namely thinking methodology. Using a historical-analytical approach, this paper seeks to develop a model of educational reconstruction that can be called a prophetic-integrative model of critical inquiry. This is in line with the method developed by Rosnani Hashim with *Hikmah Pedagogy* and Yusef Waghid through the concept of *Deliberative Engagement*.

This paper aims to fill this gap by formulating a model of integration of critical reason that originates from the Islamic intellectual tradition as a solution to the stagnation that occurs. By integrating critical reasoning into classroom practice, it is hoped to create an ecosystem of learning that is spiritually pious yet intellectually sharp.

B. Method

This paper is a qualitative research of the type of library research using philosophical-pedagogical approach. The focus of the research is directed at efforts to formulate a model of the integration of critical reason in Islamic education as a solution to the stagnation of civilization. The primary data sources in this study include fundamental works such as the thoughts of Fazlur Rahman, Abed Al-jabiri and supported by secondary data from reputable scientific journals including SINTA, Garuda, Google Scholar as a comprehensive and high-quality standard. The data analysis carried out refers to the Miles and Huberman model which includes 3 flows. First, data condensation, in which the authors select, simplifies data from various literature into categories of large themes such as, educational stagnation, critical reasoning and Islamic civilization. Second, the presentation of data, the author organizes the data (which is done through analytical-systematic descriptions) into a narrative conceptual matrix that maps the relationship between the epistemological and methodological dimensions in order to build the structure of the Integrative-Dialectical Epistemology model. Third, the drawing of conclusions, in which the author conducts a final synthesis to formulate the implications and impact of the proposed model on modern Islamic education (Sugiyono, 2019).

C. Finding and Discussion

In his article *Islamic Contribution to the Development of Modern Science*, Nurcholish Madjid wrote;

"The characteristic of the latest civilization is technology. This technology, in turn, is underpinned by a cognitive system based on empiricism and this is what we mean by modern science. In addition to empiricism, which is very prominent, modern science is also different from classical science because of its attitude that is always forward-looking, so that science does not stop at a frontier".

Cak Nur in his view sees a paradigm shift in thinking, he emphasizes that technology is only a "fruit" while the "root" is a cognitive system. Cak Nur sees that modern science has a "disturbing" nature in a positive sense; He never felt like he was at the finish line. Fundamentally, what Cak Nur conveyed is the spirit of critical reasoning. Critical thinking skills are variables that cannot be directly predicted like physical variables, because critical thinking is an active and skilled intellectual process in conceptualizing, applying, analyzing, synthesizing and evaluating information collected or produced from observation, experience, reflection, reasoning or communication as a guide for a belief and action (Nurjaman, 2020). In the context of Islam, critical thinking has strong roots in the rich Muslim intellectual tradition, which includes the thought of figures such as Al-Ghazali and Ibn Rushd (*Averroes*).

In the report on *World Economic Forum* in October 2020 with the title *The Future of Jobs Report* It is mentioned that "The top skills and skill groups which employers see as rising in prominence in the lead up to 2025 include groups such as critical thinking and analysis as well as problem-solving, and skills in self-management such as active learning, resilience, stress tolerance and flexibility" (Forum, 2020). Critical and analytical thinking skills occupy a high-ranking position on the list of skills needed in the future job market.

A study conducted by Tiara et al with the title *The Role Of Character Education In Forming Ethical And Responsible Students* shows that schools that integrate character education with critical thinking produce better students in terms of ethics and social responsibility (Ramadhani et al., 2024). As studies on critical thinking are carried out, it is a form of manifestation of the hope to integrate this reasoning activity taught since sitting in school. The management of character education should be formed and made a commitment of school partners as something that must be achieved and efforts to overcome today's education problems – especially education in Indonesia today, no longer a teacher acts rashly or anything like that to students/students.

The golden age of Islamic civilization, which lasted from the 8th to the 14th centuries, was a very significant period in the history of science and technology. Muslim scientists not only translated the classics of other civilizations, but also conducted critical analysis and experiments that resulted in new discoveries. For example, Al-Khawarizmi, a Muslim mathematician known as the "Father of Algebra" because of his work entitled "*Al-Kitab Al-Mukhtasar fi Hisab Al-Jabr wal Muqabala*" which is the basis for the development of modern algebra (Nasr, 2006). In addition, scientists such as Ibn Al-Haytham, who is known for his discovery of the principles of optics and the development of scientific methods, showed how the Islamic scientific tradition not only passed on knowledge but also created new knowledge (Rashed, 2012). Critical thinking is already present to fill the voids of reason, but the problem is that in the context of today's civilization, a massive number of people today are unaware and tend to think about things that relatively do not give them space to think based solely on "Acceptance". For example, how few individuals in today's society can grow from the experience of resilience.

Referring to the journal article formulated by Aminurrashid Ahmad Dahari et al. "*However, there are some complex challenges in implementing critical thinking, especially among*

Islamic Education. Factors of traditional teacher-centered Islamic teaching, teacher readiness, knowledge and values, and thinking tendencies (O'hare, 2004) need to be overcome holistically" (Dahari et al., 2019). What this means is that there are several complex challenges in applying critical thinking, especially in Islamic Education. Factors of traditional Islamic teaching centered on teachers, teacher readiness, knowledge and values, and thinking tendencies. This is a challenge for teachers whose position is as a guide for their students. Therefore, it is important to find an approach that is in line with Islamic values and the needs of society.

Diagnosis of Modern Islamic Education Problems

The root of the stagnation of Islamic education today can be seen in the scientific dichotomy that separates religious science from general science. This separation that occurred is an epistemological crisis experienced by Muslims today, because the problems faced now are not only curriculum problems. Islamic education today tends to isolate itself (close itself), this results in Islamic education institutions only producing graduates who are smart in religious science but stutter/latah in responding to the challenges of the times. Furthermore, rational sciences are excluded from the education curriculum, because they are considered less important and can interfere with traditional sciences (religion). Conditions like this make the learning process no longer run dialogically, there is no longer a debate about concepts and theories that result in graduates of Islamic educational institutions/institutions being blunt until now (Sutrisno & Suyatno, 2015). Islamic education should have "*Unique selling point*" Ideally, critical reason dies because religious science is only studied textually without dialogue with empirical reality.

The fundamental challenge in contemporary Islamic educational discourse is the tendency to fragment between the cognitive and affective domains in the learning process. Many institutions are stuck in a pragmatic orientation that prioritizes quantitative academic achievement, creating a gap between intellectual ability and spiritual maturity that should go hand in hand (Malintang et al., 2025).

The stagnation of Islamic education today is not fate, but the accumulation of the neglect of reason (rational). The challenge faced by Islamic education today is the significant impact of existing globalization, which is unbalanced in integrating the 3 main dimensions of Islamic education itself, namely spirituality (*Ruhiyah*), intellectual (*Aqliyah*) and physical (*Jasadiyah*) (Dede Arif Rahman Nurhakim et al., 2025). The penetration of global culture through the flow of globalization is a challenge for Islamic education, the dominance of popular cultural values and practices from outside the Islamic tradition affects the landscape of Islamic education, this has implications for the way in which Islam is taught, understood and interpreted in academic spaces (Saputra et al., 2024). In academic discourse, commenting on the "root of stagnation" requires self-criticism rather than blaming external factors. The elements that are the root of the stagnation of modern Islamic education are;

- Commodification of Education

There is a technocratic tendency that causes the educational function to be narrowed only in the aspect of meeting industrial needs. This results in the dimension of education only being used as an instrument of work needs – the formation of character, morality and social concern is marginalized by market orientation alone (Chandra & Ulum, 2025). A condition that ignores education threatens and encourages the marginalization of science, the limitation of critical thinking skills and the denial of ethical sensitivity (social sensitivity).

- Taqlid Cultural Hegemony (following without critical power)

Narrative about *Taqlid* has become a trigger for the stagnation of modern Islamic education, as a result of which the fundamental role of education in internalizing values, ethics and social responsibility has been neglected. This stagnation occurs when educational institutions glorify the "products of thought" of the past rather than the "thought process" itself. Muhammad Abduh with his opinion that diseases (*Taqlid*) among others, the root comes from the gap of Muslims in their understanding of Islamic teachings/religious literacy which is a direct impact of the ineffective educational process (Usman & Umar, 2021). Behavior *Taqlid* This shifts the culture *ijtihad* (independent research), often the classics and thoughts of past figures are used as the final indisputable truth, not as a partner of intellectual dialogue. This taqlid behavior kills the critical reasoning power of students who are educated only to memorize definitions rather than discuss the essence. Critical reason is seen as a systematic threat to the establishment of doctrine, moreover without the integration of critical reason, Islamic education is only a "guardian of the museum" of the past and not a driver of the future.

- Authoritarian Teacher-Student Relationship Patterns

Our Islamic education often considers teachers as the only key to truth and students are only objects that hold truth information. Classrooms in Islamic education now lack a culture of debate, intellectual discussion or challenging research. In the end, this pattern makes students vulnerable to their critical reasoning becoming dull, eliminating the response to freedom of thought and the cognitive aspect is not formed. Teachers as education practitioners are expected not only to teach students subjects in the curriculum but also to foster critical thinking in students. However, to foster critical thinking among students, it is important for teachers themselves to think critically. Expectations between students, teachers and society create a cycle that prioritizes exam preparation over substantive learning. When students become consumers of knowledge, the overall goal shifts toward compliance, limiting students' capacity to gain authentic learning (Amina G., 2025). Teachers must know strategies to manipulate the transfer of thoughts to foster students' critical reasoning, it is important to structure a dialogue between teachers and students to encourage thinking rather than generating answers.

The author argues that expecting the progress of society from an education system that does not want to change is nonsense/impossible. Therefore, education should adapt by training students' critical reasoning so that they dare to question old beliefs that may no longer be relevant. However, there are gaps in the educational model that emphasize more on procedural aspects and ignore the urgency of cognitive conflict. Regarding cognitive conflict or the "importance of confusion" that confusion is not a sign of failure, but rather a sign that the brain is developing. We no longer just focus on boring technical details, but start trying to understand the basic principles behind them. If education only provides what is already known and what is easy to agree on, then there will be no meaningful cognitive progress, no abstraction—a stage when one not only knows "what" is being learned but understands the "why" and "how" of the concept in depth.

The accumulation of the above problems is ultimately triggered by the stagnation of research productivity in the Islamic education environment. Low enthusiasm for conducting research and investigation is the main problem (Wahyuni et al., 2025). This tendency is due to the weakness of Islamic education to contextualize theory and only repetition of classical narratives, without strengthening critical reasoning in the curriculum, now Islamic education is experiencing a degradation of civilizational competitiveness. Without the reintegration of critical reason as a philosophical foundation, efforts to build a structured Islamic civilization will only become a discourse without real implications.

Towards Progressive Islamic Education: A Conceptual Model of Critical Reason Integration

Islamic education should now emphasize the importance of *Value-based education* As an innovation in the context of the modern world, critical thinking should no longer be an additional goal but the main goal of education. Conceptually, critical reasoning includes the disposition and ability to analyze, synthesize, evaluate and apply concepts to real life. Critical reason should be seen as something meaningful and a blessing, because it is in accordance with the intellectual and moral goals of Islamic education (Juhji et al., 2024). The conceptual model offered in this paper tries to break the chain of impasse by positioning critical reason as the main element to revive intellectual passion in classrooms. Adopting Fazlur Rahman's thinking about '*Double Movement*', This process of integration is carried out through two systematic steps: first, conducting a historical deconstruction of classical thought in order to understand its main moral message; Second, reconstructing these principles into the current curriculum. For example, in discussing the concept of leadership in Islam, critical reason is used to dissect the sociopolitical background of the past, and then synthesize it with the theory of democracy or modern governance. Thus, this component of the model explicitly leads students to be critical-creative subjects.

This paper offers an Integrative-Dialectical Epistemology model. A model that works like a dialectical cycle: it takes on the richness of Islamic tradition (*Turats*) as raw materials and then processed with a Burhani (rational-demonstrative) reasoning filter. In practice, students are not only invited to memorize the law but are encouraged to ask

"why" and "how" the law works in today's sociological space. In the process, how this model works can be by using the Socratic method (Amina G., 2025). In which learners are confronted with the contradictions between tradition and modernity and are asked to formulate logical and data-driven arguments. Systematically, this model consists of 3 main components: the deconstruction of old mindsets, the integration of religious science with modern science and the reconstruction of new solutions. The implication is that the curriculum is no longer compiled as a list of materials that must be memorized but as a *Problem-based learning* that demands a sharp analysis. As Abed Al-Jabiri (2011) in *The Formation of Arab Reason*, the stagnation of Islamic civilization occurs when reason ceases to be a critical instrument and only becomes a servant of the text.

The ultimate goal of this model is to synthesize, which is to reformulate a fresh understanding of religion. For example, Andrew Wright's argument in *Critical Religious Education*, quality religious education is an education that is able to equip students with the ability to perform critical literacy of claims of truth in the public sphere. The model developed from the thoughts of the above figures is aimed at providing a solid intellectual navigation tool and becoming a real solution, when Islamic education is able to produce graduates who are no longer just memorizers of postulates but have an attitude of resilience that is able to articulate these values as a solution to universal humanitarian problems.

Synthesis: Formulating Critical Reason with Religious Commitment

The synergy between critical reason and religious commitment is not intended to hinder the intellectual scope, but rather to place rationality above the foundation of prophetic ethics. Rational entities (*Al-Aql*) is not autonomous-liberal as in the Western tradition but functions as an instrument oriented towards a holistic understanding of the verses of God, leading to a dialectical process of searching for truth without negating the authority of revelation which is absolute. Awil Hashi's emphasis in his writings highlights the Qur'an as an important framework that demonstrates the harmonious interaction between rational analysis and emotional resonance;

"The Quranic perspective on critical thinking presents a rich and multifaceted approach that significantly enriches contemporary conceptions of critical thinking. The Qur'an encourages not only the analytical and logical dimensions of critical thinking but also emphasizes ethical, spiritual, and reflective thinking. For instance, the Quran urges believers to engage in metacognitive thinking, as evidenced by the verse that invites individuals to carefully consider the Quran itself, highlighting the absence of contradictions as a sign of divine origin, "Do they not then reflect on the Quran? Had it been from anyone other than Allah, they would certainly have found in it many inconsistencies" (Hashi, 2024).

According to the above information, the Qur'an offers a richer approach. Critical thinking in this regard does not only rely on the brain (logic), but also involves ethics (morality), spirituality (relationship with God) and reflection (contemplation). So, a person is considered capable of critical thinking not because he is good at arguing but because he

can weigh whether his thinking ability is in harmony with the essential truth. Next the interesting point mentioned is metacognitive, which means the ability to "think about the way we think" or keep an eye on our own way of thinking. The Qur'an with its message challenges its readers to find contradictions or contradictions in it – if no contradiction is found, then that is the proof that the message comes from God. The Qur'an encourages man to be a meticulous, reflective and intellectually honest observer.

The Qur'an's encouragement of intellectual activity is the basis for the integration of ethical critical reason in Islamic education. Islamic fundamental values such as honesty and justice with its role as "*Regulative Principles*" which ensures that students' critical thinking process remains based on objectivity and truth-based. This combination of the concept of critical thinking with prophetic ethics simultaneously strengthens the dimensions of spirituality and intellectual acumen (Harni & Amaluddin, 2025). Epistemologically, the balance of critical reason with religious commitment can be achieved by harmonizing between reason. *Burhani, Bayani, Irfani and Tajribi*. Critical reasoning with its role is able to analyze the validity of arguments and historical context while religious commitment as a filter and guardian so that the "thought process" remains in the corridor *Maqashid Syariah*. Islamic education is projected to produce individuals who have analytical acumen at the same time *intellectual humility* (Intellectual Shattered).

The transformation of Islamic education initiated by the Prophet Muhammad SAW focuses on reconstructing the mentality and paradigm of society towards the formation of *Learning Society*. A shift in the mindset of society towards a scientific culture that appreciates the values of knowledge. The call of the Qur'an consistently encourages the activity of "contemplating" cosmic phenomena (nature) as an entrance to the mastery of science. This paradigm emphasizes that knowledge is positioned as the main element in worship. In addition to the spiritual dimension, knowledge is also the main foundation in the development of human civilization which is continuous in nature "*Sustainable Civilization*" (Uyuni & Adnan, 2020).

Abdurrahman Wahid or who is often called Gus Dur emphasized the urgency of rationality-religion as an epistemic framework that allows the dialectic of religious texts to occur with social reality. In Gus Dur's perspective, Islamic education is directed as an integrative and transformative system by combining critical reason with plurality ethics. Education is no longer seen narrowly as an academic formality but as a reconciliation of critical reason, appreciation of diversity and advocacy for social justice. The synergy between rationality, spirituality and intellectual openness is the main pillar in countering the complexity of modernity's disruption (Chandra & Ulum, 2025). Furthermore, Islamic education cannot even stop at the doctrine of "believing without asking" because the Qur'an as its own guideline repeatedly leads people to think (*afala ta'qilun, afala tatafakkarun*). Religious commitments built on critical reason will be much stronger because they serve as a protection from logical deviations and radical tendencies, using the principle of *Tabayyun* (information verification) then every time adopting a claim of truth will be accustomed to prioritizing comprehensive analysis. Thus, Islamic education is able

to create individuals who not only have religious commitment but also their religious understanding is maintained in a healthy corridor of rationality.

In line with Muhammad Abduh with the formulation of his educational goals that optimize intellectual (intellect) and spiritual (soul) potential, integrating cognitive and affective dimensions in a balanced manner. Abduh sees that with a balanced management between the cognitive and affective dimensions, it will create a strong foundation of character to achieve parity (equality) in the dominance of global culture (Usman & Umar, 2021). If an analogy is made, critical reason is a wing to fly to explore science and global civilization, while religious commitment is an anchor that remains grounded in Islamic identity and morality. Thus, the synergy between critical reason and religious commitment creates a healthy intellectual ecosystem. Therefore, questions should not be considered as defiance and doubt should not be condemned as heresy, but rather seen as a dialectical process that manifests itself in socio-intellectual behavior.

Implications and Impacts of Integration on Civilization

The implications of implementing this model go beyond just improving the curriculum; It touches on the roots of the restructuring of civilization. Epistemologically, the Integrative-Dialectical Epistemology model collapses the dichotomy of knowledge that has been isolating Muslims in the dualism of thought between 'religious science' and 'general science'. The Integrative-Dialectical Epistemology Model is a paradigm leap; from a repetitive mindset to transformative creativity that is rooted in revelation and oriented towards the public good. The history of Islam is a history of synthesis, often there is tension between groups that are too rigid on texts (textualists) and groups that are considered too free to use logic (rationalists). However, it was from this "intellectual friction" that great works such as *Ihya Ulumuddin* by Al-Ghazali were born. This spirit of synthesis has become very relevant again, as modern Islamic education is challenged to not only produce graduates who are good at reading classics, but also fluent in digital literacy, modern science and global ethics.

Gus Dur enriched the discourse of integration in the framework of Indonesia, according to him the integration of Islamic education must contain a social-humanistic dimension that is relevant to socio-politics in Indonesia (Wahid, 2001). Education is no longer viewed narrowly as a formal academic process, but rather as a social transformation with the aim of eliminating systemic inequality (injustice). The implication is that the development of epistemology in Islamic education cannot be separated from the integration of social justice values, which makes education a laboratory for the struggle of humanity at the practical level.

The most basic impact of the integration of critical reason in Islamic education is the shift in the status of the ummah from consumers to knowledge producers. Stagnation makes the Islamic world a passive adopter of technology and theory, without critical reason, Islamic education will only produce individuals who are ritually pious but impotent in civilization. By reviving critical reasoning based on inquiry (*ijtihad*), critical Islamic education is able to criticize the destructive direction of scientific progress; offer

development alternatives; able to deconstruct and reconstruct scientific theories according to needs.

Furthermore, the integration of critical reason functions as an instrument of civilization's resilience to radicalism and disinformation. A developed civilization requires social stability based on sound public reason. When Islamic education emphasizes the ability to verify (*tabayyun*) and deep analysis, society will not be easily exposed to extreme narratives or manipulative claims of single truth. Furthermore, this integration allows Islam to once again offer ethical leadership at the global level. Currently, the world is facing a moral crisis amid advances in artificial intelligence (AI), the climate crisis and extreme inequality. Islamic civilization equipped with critical reason and religious commitment can present solutions on the basis of *Maqashid Syariah* as an option for scientific progress that is dry from human values. In other words, the impact of civilization was the birth of "Civilized Science".

In the end, the integration of critical reason will put an end to the "Romanticism of the past" that has encompassed the Islamic world. Muslims no longer just look back to praise Ibn Sina's greatness; Al-Khawarizmi; Al-Farabi; Al-Biruni, but rather moved forward to become the "New Ibn Sina" in the digital era. If this critical reason has permeated the curriculum massively, then the rise of Islamic civilization is no longer an illusion but a measurable sociological reality for universal humanity.

D. Conclusion

The integration of critical reason in Islamic education is not an attempt at secularization, but an effort to restore the stagnant "spirit" of Islamic civilization. This paper concludes that the stagnation of modern Islamic education is based on a sharp scientific dichotomy, the hegemony of taqlid culture and authoritarian learning patterns. This article tries to contribute in the form of a synthesis between classical Islamic epistemology and modern critical pedagogy. The Integrative-Dialectical Epistemology model offers a conceptual framework that places critical reason not as a threat to one's faith, but rather an epistemological filter that strengthens educational *ijtihad*. Practically, this model has implications for the need to restructure the curriculum and pedagogy in Islamic educational institutions. The main implication is that the role of educators shifts from a single authority of truth (monologue) then the Islamic education curriculum must begin to adopt an interdisciplinary approach that connects theology to global issues.

However, this article has some limitations. First, this paper is still theoretical-conceptual (*library research*) so empirical validation in the field is needed to see the application of this critical reasoning model. Second, this paper has not comprehensively touched on the view of critical reason as a threat to traditional authority. Third, the scope of discussion of this paper is too broad for "Modern Islamic Education" so it has not been able to provide specific curriculum guidelines for each level of education. Therefore, the next paper is recommended to explore case studies (*action research*) to formulate a practical model of learning based on critical reason. In addition, further dialogue between Islamic

education policy holders to develop a curriculum framework that is able to guide the ratio to revelation in a systematic manner.

E. Bibliography

- Amina G., K. (2025). Rethinking Education: The Role of Critical Thinking in Schools. *Newport International Journal Of Current Issues In Arts And Management (NIJCIAM)*, 6(1), 112–120. <https://doi.org/10.59298/NIJCIAM/2025/6.1.112120>
- Balulu, N., Isnawati, I., Supriyadi, S., Jatmiko, B., Ahmad, Z., Limatahu, I., Takda, A., Education, P., Program, S., Khairun, U., Indonesia, U. P., Musamus, U., Surabaya, U. N., Khairun, U., & Oleo, U. H. (2026). *Critical Thinking Development in Physics Education Through the Implementation of the BW-ExPort Model at Madrasah Aliyah*. 12(1), 35–47. <https://doi.org/https://doi.org/10.15575/jpi.v12i1.49792>
- Chandra, W., & Ulum, M. B. (2025). Epistemologi Integratif Abdurrahman Wahid sebagai Solusi Fragmentasi Pendidikan Islam Modern. *Journal Humanika*, 32(2), 195–218. <https://doi.org/https://doi.org/10.14710/humanika.v32i2.78168>
- Dahari, A. A., Suhid, A., Fakhruddin, F., Dahari, A. A., & Suhid, A. (2019). Implementation Critical Thinking in Teaching Islamic Education. *International Journal of Academic Research in Progressive Education & Development*, 8(4), 805–823. <https://doi.org/10.6007/IJARPED/v8-i4/6756>
- Dede Arif Rahman Nurhakim, Opik Taupik Kurahman, & Dadan Rusmana. (2025). The Role of Islamic Education in Shaping a Generation of Character. *LECTURES: Journal of Islamic and Education Studies*, 4(3), 321–328. <https://doi.org/10.58355/lectures.v4i3.136>
- Forum, W. E. (2020). *The Future of Jobs Report 2020* (Issue October). <https://www.weforum.org/publications/the-future-of-jobs-report-2020/>
- Harni, K., & Amaluddin, A. (2025). Pendidikan Agama Islam dan Pengembangan Critical Thinking pada Siswa Sekolah Menengah. *Journal of Humanities, Social Sciences, and Education*, 1(1), 79–89. <https://doi.org/10.64690/jhuse.v1i1.200>
- Hashi, A. (2024). Revisiting Critical Thinking Through Quranic Lens. *Al-Burhān: Journal Of Qur'ān And Sunnah Studies*, 8(1), 22–41. <https://doi.org/10.31436/alburhn.v8i1.340>
- Juhji, J., Rismawati, N., & Nuangchalerm, P. (2024). Enhancing Students' Critical Thinking Skills in Madrasah Ibtidaiyah through Problem-Solving Learning. *MUDARRISA: Jurnal Kajian Pendidikan Islam*, 16(2), 181–203. <https://doi.org/10.18326/mudarrisa.v16i2.1612>
- Katsir, I. (2008). *Shahih Tafsir Ibnu Katsir* (A. A. S. H. Bashri (ed.)). Pustaka Ibnu Katsir.
- Mahtum, R., Pribadi, M. H. P., Magfiroh, A. Z., Sunardi, S., & Lestari, N. D. S. (2023). Analysis Of Advanced Mathematics Books Based On Pancasila Profile On Critical Reasoning Dimensions. *Pedagogik: Jurnal Pendidikan*, 10(2), 135–150. <https://doi.org/10.33650/pjp.v10i2.6378>
- Malintang, J., Anwar, H., Sumiarti, S., Tri Wibowo, W., & Iffah, I. (2025). Building a Rabbani Generation: Integration of Knowledge and Morals in Islamic Education. *At-Tarbawi: Jurnal Pendidikan, Sosial Dan Kebudayaan*, 12(1), 136–149.

<https://doi.org/10.32505/tarbawi.v12i1.11073>

- Nasr, S. H. (2006). *Islamic Philosophy from Its Origin to the Present: Philosophy in the Land of Prophecy*. State University of New York Press.
- Nurjaman, A. (2020). *Peningkatan Kemampuan Berpikir Kritis Dalam Pembelajaran Pendidikan Agama Islam Melalui Implementasi Desain Pembelajaran "Assure"* (Khana (ed.); 1st ed.). Penerbit Adab (CV. Adanu Abimata).
- Pratiwi, R., Hidayat, F., & Siswadi, S. (2026). Bridging East and West: A Comparative Study of Pragmatism of Ibn Khaldun and John Dewey in the Philosophy of Education. *J-PAI: Jurnal Pendidikan Agama Islam*, 12(1), 98-114. <https://doi.org/10.18860/jpai.v12i1.37893>
- Ramadhani, T., Widiyanta, D., Sumayana, Y., Santoso, R. Y., Agustin, P. D., & Al-Amin. (2024). The Role Of Character Education In Forming Ethical And Responsible Students. *IJGIE (International Journal of Graduate of Islamic Education)*, 5(2), 110-124. <https://doi.org/10.37567/ijgie.v5i2.3064>
- Rashed, R. (2012). *Ibn al-Haytham and Analytical Mathematics: Methodology and Scientific Research in Islam*. Springer (1st ed.). Routledge. <https://doi.org/https://doi.org/10.4324/9780203084342>
- Rushd, D. I., & Ali, M. (2025). Progressive Muslim Intellectual as The Basic Concepts of New Paradigm on Integration Islam and Science Education. *J-PAI: Jurnal Pendidikan Agama Islam*, 12(1), 34-44. <https://doi.org/10.18860/jpai.v12i1.35273>
- Saputra, D., Sahara, I., Febriani, S., & Romadhan, R. (2024). Contemporary Islamic Educational Thought; Aligning Traditions with Global Changes. *International Journal of Innovative Research in Multidisciplinary Education*, 03(06), 1166-1171. <https://doi.org/10.58806/ijirme.2024.v3i6n33>
- Stanford History Education Group, Wineburg, S., McGrew, S., Breakstone, J., & Ortega, T. (2016). Evaluating Information: The Cornerstone of Civic Online Reasoning. In *Stanford Digital Repository*. <http://purl.stanford.edu/fv751yt5934>
- Sugiyono, S. (2019). *Metode Penelitian Kuantitatif Kualitatif dan R&D* (S. Sutopo (ed.)). Alfabeta.
- Sutrisno, S., & Suyatno, S. (2015). *Pendidikan Islam di Era Peradaban Modern*. Prenada Media Group.
- Usman, A. M., & Umar, M. (2021). Modernisasi Pendidikan Islam; Telaah Pemikiran Muhammad Abduh. *Jurnal Ilmiah Iqra'*, 15(2), 237. <https://doi.org/10.30984/jii.v15i2.1599>
- Uyuni, B., & Adnan, M. (2020). The Challenge of Islamic Education in 21st Century. *SALAM: Jurnal Sosial dan Budaya Syar-I*, 7(11), 1101-1120. <https://doi.org/10.15408/sjsbs.v7i12.18291>
- Wahid, A. (2001). *Pergulatan Negara, Agama dan Kebudayaan* (T. Desantara (ed.)). DESANTARA.
- Wahyuni, A. D., Umar, M. A., & Sibawaihi, S. (2025). Strategies Of Islamic Educational Institutions In Building Global Awareness. *Jurnal Asy-Syukriyyah*, 26(1), 111-126. <https://doi.org/10.36769/asy.v26i1.895>