Journal of Mathematics Instruction, Social Research and Opinion
Vol. 5, No. 3, September 2026, pp. 2493 – 2507, https://doi.org/10.58421/misro.v5i3.2155
ISSN 2962-7842

Addressing the Epistemological Crisis of Islamic Education Through the Islamization of Knowledge

Sarjuni[1], Agus Irfan[2], Saefrudin[3], Samsudin[4], Ulfiyah[5]
[1,2,4]Universitas Islam Sultan Agung, Semarang, Jawa Tengah, Indonesia
[3]Universitas Islam Darul Ulum, Lamongan, Jawa Timur, Indonesia
[5]Universitas Islam Bunga Bangsa Cirebon, Jawa Barat, Indonesia

Article Info

Article history:

Received 2026-09-17
Revised 2026-09-29
Accepted 2026-10-07

Keywords:

Adab
Digitalization
Epistemological crisis
Islamic education
Knowledge integration
Religious authority

ABSTRACT

Digitalization has transformed how Islamic knowledge is accessed, produced, and circulated, creating new challenges for Islamic education. The resulting epistemological crisis refers to the interconnected fragmentation of knowledge, reconfiguration of religious authority, and persistent dichotomy between religious and general knowledge, while digital environments intensify the need for reliable epistemic criteria and ethical guidance. This study examines how digitalization affects the epistemological foundations and authority of Islamic education and develops a conceptual framework for its reconstruction. A qualitative normative-philosophical design was employed through library research. Relevant literature was identified, screened, thematically classified, and critically synthesized using hermeneutical reading and conceptual analysis. The analysis indicates that digitalization does not inherently undermine Islamic education but changes the conditions of knowledge access and authority. Revelation, reason, and empirical knowledge require constructive integration, while *adab* provides an ethical-epistemic orientation for responsible knowledge use. The study proposes a five-dimensional reconstructive framework comprising access, verification, contextualization, ethical formation through *adab*, and knowledge integration within an Islamic worldview. The framework provides a conceptual basis for responding to digital epistemological challenges, although it remains conceptually derived and requires empirical validation.

This is an open-access article under the CC BY-SA license.

Corresponding Author:

Sarjuni
Universitas Islam Sultan Agung, Semarang, Indonesia
Email: sarjuni@unissula.ac.id

1. INTRODUCTION

Digitalization has transformed how knowledge is produced, circulated, accessed, and evaluated. In Islamic education, this transformation creates opportunities for broader access to learning resources while simultaneously raising questions about how learners distinguish

authoritative knowledge from information of uncertain validity. Research on the digital transformation of knowledge orders shows that digital environments can alter the organization of epistemic authority, making visibility, circulation, and platform dynamics increasingly relevant to what is recognized as knowledge [1]. Recent scholarship on Islamic education similarly indicates that digital transformation is not merely a change in instructional tools; it affects curriculum, teacher roles, learning practices, and the preservation of educational values [2], [3]. This transformation is also reflected in the changing relationship between digitalization and the epistemology of Islamic education, particularly in how knowledge is selected, validated, and transmitted in digital environments [4].

In this study, an epistemological crisis refers to a condition in which the criteria, sources, processes, and authorities used to establish the validity of knowledge become uncertain, contested, or disconnected from the purposes of Islamic education. This issue is especially important because Islamic education traditionally links knowledge with truth, ethical responsibility, and the formation of the learner. Studies of Islamic educational epistemology describe knowledge as involving revelation, reason, and empirical engagement rather than a simple opposition between religious and scientific knowledge [5], [6]. Thus, the epistemological problem concerns not only access to information but also how knowledge is justified, interpreted, transmitted, and integrated within an Islamic conception of human purpose. Educational reform that concentrates exclusively on technology or curriculum delivery may therefore overlook the epistemic foundations that determine how learners evaluate and use knowledge.

The digital environment also changes the configuration of religious authority. Contemporary studies of digital religious authority in Indonesia show that online visibility, platform affordances, audience engagement, and algorithmic ranking can influence who becomes recognized as an authoritative religious voice [7], [8]. Research on digital Islamic media further describes a movement from institutionally mediated authority toward more fragmented and participatory forms of authority [9]. In contrast, studies of Qur'anic interpretation and digital fatwas show how platform logic can affect the circulation and reception of religious knowledge [10], [11]. This development represents a crisis of authority rather than necessarily an epistemological crisis itself: the former concerns changes in who is recognized as an authoritative source, whereas the latter concerns the criteria by which knowledge is regarded as valid. These developments do not necessarily eliminate traditional authority, but they create a more complex environment in which teachers, scholars, institutions, influencers, and digital platforms interact.

Within Islamic education, the challenge is therefore to preserve the ethical and epistemic functions of learning while responding constructively to digital change. Research on Islamic education in the digital era identifies both benefits and constraints, including broader accessibility, flexible learning, digital literacy needs, infrastructure disparities, and changes in pedagogical practice [12]–[16]. Digital literacy has consequently become relevant not only as a technical competence but also as a capacity to access, evaluate, interpret, and use digital information responsibly [17]. Technology-based approaches to Islamic religious education further demonstrate the increasing integration of digital tools into

learning practices [18]. These developments indicate that digital literacy should be distinguished from an epistemological crisis: digital literacy concerns learners' competencies in navigating digital information, whereas an epistemological crisis concerns the foundations used to determine whether knowledge is trustworthy, justified, and meaningful. In Islamic educational settings, these competencies can be connected with the classical concern for the reliability of knowledge transmission and the moral formation of learners.

The conceptual tradition of ta'dib provides an important entry point for addressing this relationship between knowledge and ethical formation. Scholarship on Islamic educational philosophy emphasizes the interconnectedness of knowledge, discipline, ethics, and the proper formation of the learner [19]. The concept of ta'dib consequently positions education not merely as the transfer of information but as a process of cultivating appropriate recognition, conduct, and responsibility in relation to knowledge [20]. This perspective also highlights the distinction between an epistemological crisis and a moral crisis: an epistemological crisis concerns the foundations and validation of knowledge, whereas a moral crisis concerns how knowledge is oriented toward appropriate conduct and responsibility. The loss or weakening of adab may therefore indicate a disconnection between knowledge, purpose, authority, and action rather than simply a decline in manners.

Another important strand is the Islamization of knowledge project associated particularly with Isma'il Raji al-Faruqi and Syed Muhammad Naquib al-Attas. Scholarship on Islamic epistemology examines the relationship between knowledge and knowing within Islamic intellectual traditions [21]. Research on knowledge integration further emphasizes the need to connect different forms of knowledge within an appropriate intellectual and educational framework [22], while methodological discussions explore how Islamic sources of knowledge can inform research and educational inquiry [23]. The epistemological distinction among bayani, 'irfani, and burhani approaches further demonstrates that Islamic knowledge construction involves different modes of textual, experiential, and rational engagement [24]. The Islamization of knowledge project is therefore not adequately represented as simply adding religious content to existing disciplines. Rather, it raises questions about the assumptions, aims, concepts, values, and ethical consequences that shape knowledge production and educational practice. Within this framework, the integration of revelation and reason becomes a conceptual response to fragmented approaches to knowledge rather than a rejection of empirical or rational inquiry.

Existing studies have generated substantial discussions of digital transformation, Islamic epistemology, religious authority, digital literacy, adab, and knowledge integration, but these dimensions are often examined separately. The present study connects these dimensions by examining how digital transformation can intensify existing epistemological tensions in Islamic education and how the Islamization of knowledge framework can be used to interpret these tensions [25]. The novelty of this study lies in bringing epistemic authority, adab, and the integration of revelation and reason into a single normative-philosophical framework for understanding Islamic education in the digital environment. The study does not claim that digital technology itself causes moral or epistemological decline; instead, it examines how specific digital practices may reshape authority, knowledge validation, and

educational relationships, and how Islamic educational principles can respond to these changes [5].

Accordingly, this study addresses the following research question: How does digital transformation reshape epistemic authority and knowledge validation in Islamic education, and how can the Islamization of knowledge framework provide a conceptual basis for responding to these epistemological challenges?.

2. METHOD

2.1. Research Design

This study employed a qualitative normative-philosophical design using library research as its primary research strategy. This approach was selected because the research question concerns the meaning, foundations, and normative orientation of Islamic education rather than the statistical measurement of a population. The study focused on conceptual interpretation and critical synthesis of scholarly literature rather than empirical observation or measurement. Library research was used to identify, examine, and synthesize relevant scholarly works concerning Islamic education, epistemology, digital transformation, religious authority, and knowledge integration. The documentary literature constituted the primary data source, while philosophical interpretation was used to establish conceptual relationships among the identified themes.

2.2. Data Sources and Selection Procedure

The source-selection process involved four stages: identification, screening, conceptual classification, and synthesis. Sources were identified through scholarly journal databases and publisher platforms using combinations of the terms Islamic education, Islamic epistemology, digital transformation, religious authority, knowledge integration, and Islamization of knowledge. The search focused on peer-reviewed scholarly publications that directly addressed at least one of the conceptual dimensions examined in the study.

Sources were included when they: (1) addressed Islamic education, Islamic epistemology, digital transformation, religious authority, adab, or knowledge integration; (2) provided substantive conceptual, theoretical, or analytical discussion relevant to the research question; and (3) were published in scholarly journals or recognized academic publications. Sources were excluded when they were unrelated to the research focus, duplicated another publication, or provided only general descriptive information without substantive relevance to the conceptual analysis. Because this study is a normative-philosophical library study rather than a systematic review or meta-analysis, the selection process was designed to establish conceptual relevance rather than to estimate the prevalence or effect size of findings across studies.

2.3. Data Collection and Analytical Procedure

The selected literature was examined through three interconnected analytical stages: hermeneutical reading, thematic coding, and critical conceptual synthesis.

The first analytical stage was hermeneutical reading. Key concepts such as knowledge, authority, adab, revelation, reason, and Islamization were interpreted within the

intellectual and educational contexts in which they were discussed. The analysis did not treat individual statements as isolated claims; instead, it examined how the concepts relate to broader assumptions about the purpose of education. Particular attention was given to the relationships among sources of knowledge, criteria of validity, educational purposes, and the formation of learners. This procedure is consistent with scholarship that understands Islamic educational epistemology as involving multiple sources and modes of knowing, including rational, dialogical, critical, and revelatory dimensions [5], [6].

The second stage was thematic coding. Relevant passages and arguments were classified according to five analytical themes: (1) digital transformation of knowledge practices; (2) fragmentation and reconfiguration of religious authority; (3) epistemological foundations of Islamic education; (4) adab and ethical formation; and (5) Islamization and integration of knowledge. The themes were initially derived from the research questions and conceptual framework, while their specific categories were refined during the reading and comparison of the selected literature. This process allowed recurring concepts, arguments, and conceptual tensions to be identified across different sources.

The third stage involved critical conceptual synthesis, in which similarities, differences, and conceptual relationships among the themes were examined. Rather than applying a formal critical discourse analysis framework, the study used critical conceptual analysis to examine how the literature constructs ideas of authority, legitimacy, knowledge, and educational purpose in digital contexts. The analysis therefore considered how changes in digital platforms and educational practices may reshape the recognition of authority and the validation of knowledge, while avoiding the assumption that digital technology itself produces an epistemological or moral crisis. The hermeneutical stage provided contextual interpretation of concepts, the thematic stage organized recurring conceptual patterns, and the critical synthesis stage examined relationships, tensions, and implications among those concepts.

2.4. Trustworthiness of the Analysis

The trustworthiness of the qualitative analysis was supported through conceptual consistency, source comparison, and interpretive cross-checking. Conceptual claims were examined across multiple sources rather than being derived from a single publication. Differences in terminology and interpretation were retained during the synthesis and were compared in relation to the conceptual framework of the study. This procedure was intended to reduce dependence on isolated arguments and to ensure that the final interpretation was grounded in the broader body of literature examined.

2.5. Ethical Considerations

This study did not involve human participants, personal data, interviews, surveys, or experimental procedures. Therefore, informed consent, participant anonymity, and confidentiality procedures were not applicable. The study relied exclusively on publicly available scholarly literature and followed principles of responsible academic use of published sources, including accurate attribution and citation.

3. RESULTS AND DISCUSSION

3.1. Digitalization and the Changing Structure of Knowledge

The thematic analysis identified five interconnected dimensions of the epistemological challenge in Islamic education: changes in knowledge practices, fragmentation of religious authority, epistemological foundations, ethical formation through adab, and reconstruction of knowledge through an Islamic worldview. The synthesis further indicates that these dimensions are not isolated. Changes in digital knowledge practices influence the visibility of authority, the criteria used to evaluate knowledge, the role of adab, and the way Islamic education integrates revelation, reason, and empirical knowledge.

The literature indicates that digitalization has transformed the conditions under which knowledge is encountered. Learners can now move rapidly among formal educational materials, religious websites, social media posts, video lectures, discussion forums, and algorithmically recommended content. This expansion can increase access, but greater access to information does not necessarily establish epistemic validity. Research on digital knowledge orders emphasizes that the architecture of digital environments can influence how information becomes visible, repeated, and socially recognized [1]. Within Islamic education, this creates a practical question: how can learners distinguish the abundance of available information from knowledge that has been critically examined and appropriately contextualized?

Recent studies of Islamic education describe digital transformation as a mixed process. Digital tools can support accessibility, flexibility, engagement, and new instructional practices, yet institutions may also face unequal infrastructure, insufficient teacher digital competence, and difficulties in integrating technology without weakening educational values [2], [12]–[16]. The literature therefore indicates that the educational value of digitalization depends not simply on the availability of technology but on how technology is incorporated into pedagogical, institutional, and ethical frameworks. A digital learning environment can therefore be educationally productive when technology is subordinated to pedagogical and ethical purposes. The issue is not whether Islamic education should use digital technology, but how digital technology should be governed by educational objectives.

Digitalization also changes the temporal structure of learning. Short-form content and rapid information retrieval encourage immediate consumption, whereas classical educational traditions frequently emphasize repetition, dialogue, guidance, contextual interpretation, and sustained intellectual formation. The analysis does not establish a simple opposition between traditional and digital learning. Instead, it identifies a tension between rapid information consumption and the slower processes of verification, reflection, and contextual interpretation. The central concern is whether digital practices allow sufficient space for verification, reflection, contextualization, and ethical guidance. Studies of digital literacy in Islamic education suggest that students need competencies that include critical engagement with online information rather than merely technical ability to operate digital platforms [13], [14], [19], [27].

The first thematic finding is therefore that digitalization has changed the conditions of knowledge access and recognition without automatically changing the standards by which knowledge should be regarded as valid. Digital abundance can expand learning

opportunities, but it also increases the importance of epistemic criteria. This finding establishes the connection between digital transformation and the broader epistemological problem examined in the subsequent sections.

3.2. Fragmentation of Religious Authority in Digital Spaces

One of the clearest epistemological consequences of digitalization is the diversification of religious authority. Traditional Islamic education has historically relied on teachers, scholars, institutions, texts, and chains of transmission to organize the credibility of knowledge. Digital environments do not necessarily remove these structures, but they place them alongside new forms of visibility and audience-based recognition. Hidayatullah describes digital religious authority as increasingly influenced by digital expertise, online visibility, self-presentation, and algorithmic reputation [7]. This indicates a transformation in the mechanisms through which authority becomes publicly visible and socially recognized rather than the complete disappearance of traditional authority.

Research in Indonesia similarly documents the fragmentation and reconfiguration of religious authority in social media environments [8], [9], [28]. Digital platforms can facilitate the circulation of religious teachings beyond institutional boundaries and allow audiences to participate in interpretation and evaluation. Such participation can broaden access to religious discourse, but it can also create situations in which popularity, visibility, or audience engagement may be treated as indicators of authority without necessarily demonstrating scholarly competence. Studies of Qur'anic interpretation, digital fatwas, and social-media religious communication show that platform-mediated circulation can alter how religious knowledge is produced, presented, and received [10], [11].

The thematic synthesis therefore identifies a relationship between platform visibility and epistemic authority. The educational implication is not that online religious content should be rejected. A more defensible implication is that Islamic education needs stronger mechanisms for source evaluation and contextual interpretation. Students should be taught to ask who produced a claim, what evidence is provided, how the claim relates to recognized sources, whether the interpretation is consistent with its context, and whether alternative scholarly views exist. These practices connect contemporary digital literacy with the longstanding Islamic concern for verification and responsible transmission of knowledge.

The changing authority structure also affects the teacher's role. The teacher is no longer the only immediate gateway to information, but this does not make the teacher irrelevant. Instead, the teacher's role can shift toward contextualization, verification, dialogue, and ethical guidance. Contemporary work on digital Islamic education emphasizes that meaningful transformation requires institutional support and teacher competence rather than technology adoption alone [3], [15]. The findings consequently suggest a transformation of the teacher's function from being primarily an information gatekeeper toward serving as an epistemic and ethical mediator who helps learners evaluate, contextualize, and responsibly use information.

This distinction is important because a crisis of authority should not automatically be equated with an epistemological crisis. The former concerns changes in the recognition and distribution of authority, whereas the latter concerns the criteria used to establish the

validity and justification of knowledge. Digitalization can intensify both conditions, but they represent analytically distinct problems.

3.3. Epistemological Foundations of Islamic Education

The epistemological problem in Islamic education concerns the relationship among sources, methods, truth, and educational purpose. Fauzi and Chirzin identify Islamic epistemology as encompassing approaches associated with bayani, irfani, and burhani, while emphasizing rational, intuitive, dialogical, comparative, critical, and reflective dimensions in Islamic education [5]. Tiara and Danu similarly argue that Islamic educational epistemology requires a stronger connection between transcendental principles and empirical realities [6]. These perspectives indicate that Islamic epistemology cannot be reduced either to textual transmission alone or to rational and empirical inquiry alone.

The digital era makes this epistemological pluralism particularly significant. Online information can contain textual claims, empirical claims, opinions, interpretations, and persuasive narratives within the same interface. Without epistemic criteria, the learner may treat all forms of content as equivalent. The analysis identifies the weakening or absence of explicit criteria for evaluating knowledge as a central epistemological tension in digital Islamic education. An Islamic educational response therefore requires an explicit account of why some knowledge claims are stronger than others and how different sources should be related rather than collapsed into one undifferentiated stream.

Knowledge integration provides one possible response to this problem. Scholarship on integration argues that the relationship between Islamic knowledge and contemporary disciplines should not be framed only as a competition between religious and secular systems [23], [24]. The challenge is to establish a coherent framework in which revelation provides normative orientation while reason, observation, and disciplined inquiry contribute to understanding the created world. Recent discussions of Islamic epistemology continue to emphasize the need to reconnect revelation, reason, and empirical knowledge in contemporary education [25], [22].

The synthesis suggests that knowledge integration should be understood as a relationship among distinct modes of knowing rather than as the elimination of their differences. Such integration should not be confused with the claim that every scientific proposition must be directly derived from scripture. The more defensible educational principle is that scientific inquiry and technological practice can be evaluated within an ethical and worldview framework. This distinction is important because it allows Islamic education to engage modern knowledge without either uncritically adopting every philosophical assumption associated with it or rejecting legitimate empirical findings. The resulting epistemological orientation is therefore both normatively grounded and intellectually open.

The findings also distinguish epistemological crisis from digital literacy problems. Digital literacy concerns the capacity to access, evaluate, interpret, and use digital information, whereas an epistemological crisis concerns the deeper foundations by which knowledge claims are justified and recognized as valid. Digital literacy can therefore

function as one educational response to an epistemological challenge, but the two concepts should not be treated as synonymous.

3.4. Adab as an Ethical-Epistemic Principle

The concept of adab provides a bridge between epistemology and educational ethics. In the al-Attasian tradition, education is associated with the recognition of the proper place of things and the cultivation of disciplined action. Ahmed's analysis of al-Attas's theory of ta'dib presents Islamic education as an indigenous educational philosophy in which ethical formation and knowledge are inseparable [20]. Recent conceptual studies similarly frame ta'dib as an important component of learner formation rather than as a peripheral matter of classroom behavior [21].

The literature therefore positions adab as an ethical-epistemic principle because it concerns not only how learners behave but also how they position themselves toward knowledge, authority, and responsibility. In the digital environment, adab can be operationalized as a set of dispositions governing how learners search, interpret, share, and apply information. A learner with digital competence but without epistemic discipline may circulate unverified religious claims, remove statements from context, or prioritize emotionally persuasive content. Conversely, a learner trained to verify sources, acknowledge uncertainty, respect scholarly disagreement, and consider the consequences of communication demonstrates an ethical dimension of digital literacy.

This interpretation also changes the way educational outcomes are understood. Success cannot be measured only by information retrieval or technological fluency. Islamic education can reasonably evaluate whether students demonstrate responsible source use, respectful dialogue, intellectual humility, and awareness of the ethical consequences of knowledge. The connection between knowledge and character is consistent with research emphasizing the role of Islamic education in ethical digital citizenship [19] and with broader discussions of holistic Islamic educational philosophy [20], [26].

The analysis consequently identifies adab as a mediating principle connecting epistemic competence with ethical action. The contemporary challenge is therefore not to reproduce historical educational forms exactly, but to preserve the principles that gave those forms educational meaning. Teacher-student interaction, scholarly guidance, reflective reading, and ethical discipline can be reconfigured within digital environments. Digital platforms may support these principles when they are deliberately designed around verification, dialogue, contextualization, and responsible participation.

This finding also clarifies the distinction between epistemological and moral concerns. An epistemological crisis concerns uncertainty or contestation regarding the foundations and validity of knowledge, whereas a moral crisis concerns the orientation of knowledge and action toward ethical responsibility. Adab provides a conceptual connection between the two without reducing one to the other.

3.5. Islamization of Knowledge as a Framework for Reconstruction

Islamization of knowledge offers a conceptual response to the fragmentation of knowledge by asking how disciplines, educational objectives, and intellectual practices can be situated within an Islamic worldview. Contemporary studies of knowledge integration continue to identify the dichotomy between religious and general knowledge as a persistent challenge in Islamic education [23], [28]–[31], [32], [33]. The synthesis of these studies indicates that the continuing relevance of the Islamization project lies not simply in adding religious content to modern disciplines, but in reconsidering the assumptions, purposes, values, and ethical consequences underlying knowledge production.

Al-Faruqi's project emphasized the reconstruction of knowledge through a tawhidic orientation, while al-Attas placed strong emphasis on the purification and clarification of key concepts and the restoration of proper educational aims. Contemporary scholarship continues to interpret these traditions in relation to educational reform and epistemological reconstruction [23], [32], [33]. Their shared concern can be understood as a response to fragmentation that occurs when knowledge is separated from a unifying worldview and when educational institutions prioritize technical outcomes without sufficient attention to moral and spiritual formation.

In the digital era, this framework can be translated into four connected educational functions. First, Islamic education should cultivate source literacy so that learners can distinguish authoritative, contextualized scholarship from unsupported digital claims. Second, it should develop critical reasoning so that learners can evaluate arguments rather than repeat information. Third, it should strengthen adab so that knowledge is used responsibly. Fourth, it should maintain an integrative worldview in which revelation and reason are related without collapsing their distinct functions. These four functions synthesize the epistemological and ethical dimensions identified across the literature [3], [12], [22].

Islamization of knowledge should also be distinguished from a rejection of modern science. The framework is better understood as an attempt to examine the philosophical assumptions, purposes, values, and social consequences surrounding knowledge. In this sense, Islamization can provide a critical ethical orientation for science and technology rather than a substitute for empirical inquiry. This interpretation is particularly relevant to digital education because it permits the use of technological tools while maintaining critical attention to platform practices that may conflict with educational goals, including uncritical personalization, excessive competition for attention, and the rapid circulation of decontextualized claims.

The framework also has curricular implications. Islamic education curricula can integrate digital verification activities, source comparison, reflective discussion, and ethical case analysis. Students can be asked to compare a social-media religious claim with a scholarly source, identify the evidence used, examine the context, and articulate why a particular interpretation is more defensible. Such activities transform digital literacy from a predominantly technical competence into an epistemological and ethical practice. Research on contemporary Islamic education reform and digital learning supports the need for curricula that combine technological competence with ethical and intellectual formation [12], [14], [15].

The findings therefore suggest that Islamization of knowledge can function as a reconstructive framework rather than merely as a historical intellectual program. Its relevance to the digital context lies in providing a basis for connecting knowledge validation, critical reasoning, ethical responsibility, and educational purpose.

3.6. A Reconstructive Framework for Islamic Education in the Digital Era

The synthesis of the literature suggests that the epistemological challenge of Islamic education in the digital era can be represented through five mutually reinforcing dimensions: access, verification, contextualization, ethical formation, and integration. Access refers to the ability to reach diverse knowledge resources. Verification concerns the assessment of source credibility and evidentiary support. Contextualization requires learners to understand claims within their textual, historical, disciplinary, and social settings. Ethical formation connects knowledge with adab and responsibility. Integration places these processes within a coherent Islamic worldview.

The five dimensions should be understood as interdependent principles rather than rigid sequential stages. Access provides the initial encounter with diverse knowledge resources, but verification determines whether the information can be regarded as sufficiently credible. Contextualization clarifies meaning and relevance, while ethical formation guides responsible use. Integration connects these processes to the broader purposes and worldview of Islamic education. The proposed framework therefore represents a reinforcing relationship among the five dimensions rather than a linear instructional procedure.

This framework avoids two extremes. The first is technological determinism, which assumes that digitalization automatically improves education because it increases access. The second is technological rejection, which treats digital media as inherently incompatible with Islamic educational traditions. Current research instead suggests that the educational consequences of digital transformation depend on how technologies are embedded in curriculum, pedagogy, institutional policy, and teacher practice [2], [3], [12].

The framework also recognizes that authority is relational. A teacher may possess disciplinary and religious expertise, while digital platforms possess computational mechanisms that determine visibility and recommendation. Students participate through their own choices, peer networks, and interpretive practices. The synthesis therefore indicates that contemporary educational authority is distributed across several interacting levels rather than located exclusively in teachers or digital platforms. Educational institutions therefore need to cultivate a layered form of authority in which scholarly expertise, institutional responsibility, transparent evidence, and learner criticality reinforce one another. Research on contemporary digital religious authority supports the need to understand authority as changing rather than simply disappearing [7]–[11], [29], [30].

At the institutional level, the framework implies that digital transformation should be accompanied by policies on source evaluation, teacher development, student digital ethics, and the responsible use of emerging technologies. Recent research on artificial intelligence and Islamic religious education further indicates that digital transformation now extends beyond conventional online learning to algorithmic and generative systems [31].

The epistemological question consequently extends to automated systems: when artificial intelligence generates, ranks, summarizes, or recommends religious information, educational institutions require explicit criteria for validation, attribution, contextualization, and responsible use.

The proposed framework remains conceptual and should be tested empirically. Future research can examine how students apply source-verification criteria, how teachers mediate digital religious information, and how curricula incorporating adab and epistemic literacy influence learners' reasoning. Comparative studies across schools, madrasahs, and higher education institutions could also determine how institutional context shapes the relationship between digitalization and Islamic epistemology. The principal contribution of the framework is therefore conceptual: it connects access, verification, contextualization, ethical formation, and integration as interdependent dimensions for reconstructing Islamic education under digital conditions.

Overall, the results indicate that the epistemological challenge of Islamic education in the digital era is not reducible to technological change, declining authority, moral problems, or insufficient digital literacy alone. Rather, the literature reveals an interconnected problem involving how knowledge is accessed, validated, contextualized, transmitted, ethically used, and integrated within an Islamic worldview. The proposed framework responds to this interconnectedness by positioning digital competence, epistemic verification, contextual interpretation, adab, and knowledge integration as mutually reinforcing dimensions of Islamic educational reconstruction.

4. CONCLUSION

This study examined how digitalization reshapes knowledge practices, religious authority, and the epistemological foundations of Islamic education, while also considering the role of ethical formation. The findings indicate that the central challenge is not the use of digital technology itself, but the changing conditions under which knowledge is accessed, validated, interpreted, and transmitted. Digitalization can expand access to knowledge and diversify religious authority, while simultaneously increasing the need for explicit criteria of verification, contextualization, and responsible knowledge use.

Conceptually, the study contributes a reconstructive framework comprising five interdependent dimensions: access, verification, contextualization, ethical formation through adab, and knowledge integration within an Islamic worldview. The framework connects changes in digital knowledge practices with the transformation of religious authority and epistemological foundations, while positioning ethical formation as an essential component of responsible digital learning. It therefore provides a conceptual basis for understanding how Islamic education can engage digital transformation without treating technology as inherently harmful or inherently beneficial.

The main limitation is the conceptual nature of the study, which relies on normative-philosophical analysis and literature synthesis rather than empirical observation or measurement of educational outcomes. Accordingly, the proposed framework should not yet be interpreted as an empirically validated model. Future research should test its dimensions and relationships across different educational contexts, including schools, madrasahs, and

higher education institutions, and examine how teachers and learners apply verification, contextualization, adab, and knowledge integration in actual digital learning practices. Such empirical testing can further assess the framework's explanatory and practical value for the reconstruction of Islamic education in the digital era.

ACKNOWLEDGEMENTS

The authors express their appreciation to the institutions and colleagues who supported the development of this study. The authors also acknowledge the scholarly works and research communities that have contributed to ongoing discussions of Islamic education, epistemology, digital transformation, and knowledge integration.

REFERENCES

[1] C. Neuberger, A. Bartsch, R. Fröhlich, T. Hanitzsch, C. Reinemann, and J. Schindler, "The digital transformation of knowledge order: A model for the analysis of the epistemic crisis," *Ann. Int. Commun. Assoc.*, vol. 47, no. 2, pp. 180–201, 2023, doi: 10.1080/23808985.2023.2169950.

[2] F. L. Rifa'i, F. U. Al Mubarok, M. N. R. Maksum, and T. A. Mustofa, "From Mimbar to Mouse: Adapting Islamic Education to the Digital Age," *Iseedu: J. Islamic Educ. Thoughts Pract.*, vol. 8, no. 1, pp. 1–9, 2025, doi: 10.23917/iseedu.v8i1.8700.

[3] M. Maftuhah, K. Khoeron, U. Rosidah, R. Richway, M. Rahmayanti, T. Tobroni, and F. Faridi, "Islamic Education Institutional Reform: An Analysis of Challenges and Opportunities in the Digitalization Era," *AL-ISHLAH: J. Pendidikan*, vol. 17, no. 3, pp. 4149–4157, 2025, doi: 10.35445/alishlah.v17i3.6657.

[4] P. Adona, J. Junaidi, Niimmasubhani, and D. Sospita, "The Discourse of Digital Transformation and the Epistemology of Islamic Education," *Fitrah: J. Studi Pendidikan*, vol. 17, no. 1, pp. 64–73, 2026, doi: 10.47625/fitrah.v17i1.1331.

[5] M. R. Fauzi and M. Chirzin, "Epistemology of Islamic Education in the Qur'an and Its Urgency in the Development of Islamic Education," *Nadwa: J. Pendidikan Islam*, vol. 17, no. 1, 2023, doi: 10.21580/nw.2023.17.1.15069.

[6] H. Tiara and D. Danu, "Epistemology of Islamic Education: Criticism and Alternative Solutions," *Heutagogia: J. Islamic Educ.*, vol. 3, no. 1, pp. 109–119, 2023, doi: 10.14421/hjie.2023.31-09.

[7] R. Hidayatullah, "Otoritas Keagamaan Digital: Pembentukan Otoritas Islam Baru di Ruang Digital," *Ushuluna: J. Ilmu Ushuluddin*, vol. 10, no. 2, pp. 1–16, 2024, doi: 10.15408/ushuluna.v10i02.42831.

[8] A. R. Ramadhan and A. F. N. Fuad, "Religious Authority in Islamic Law: A Debate on Conservative and Progressive Methods," *Afkaruna: Indonesian Interdisciplinary J. Islamic Stud.*, vol. 19, no. 1, pp. 19–34, 2023, doi: 10.18196/afkaruna.v19i1.18507.

[9] A. R. Hannan and A. F. Mursyidi, "Social Media and the Fragmentation of Religious Authority among Muslims in Contemporary Indonesia," *Digital Muslim Rev.*, vol. 1, no. 2, pp. 84–104, 2023, doi: 10.32678/dmr.v1i2.10.

[10] M. Asriadi, E. Komarudin, and J. A. Rohmana, "From Sanad to Algorithm: Digital Qur'anic Interpretation and the Reconfiguration of Religious Authority in Indonesia," *Al Furqan: J. Ilmu Al Quran dan Tafsir*, vol. 8, no. 2, 2025, doi: 10.58518/alfurqan.v8i2.4452.

[11] A. K. Kasdi, U. Farida, M. Huda, A. F. A. Rahman, and A. Dakhoir, "Fatwa and Religious Authority: Islamic Law, Social Media Ethics and Digital Age," *Al-Ahkam: J. Ilmu Syari'ah dan Hukum*, vol. 11, no. 1, 2026, doi: 10.22515/alahkam.v11i1.10755.

[12] Z. Zahraini, A. Akib, R. Rosidin, and O. Sulaeman, "Islamic Education Reform in the Digital Age: Challenges and Opportunities for a Modern Curriculum," *J. Noesantara Islamic Studies*, vol. 2, no. 1, 2025, doi: 10.70177/jnis.v2i1.1841.

[13] M. Muhsin, Umayyatun, N. Maliki, and A. Hikmatan, "Modernizing Islamic Education Curriculum to Align with the Digital Age: A Holistic Approach," *Eduprof: Islamic Education Journal*, vol. 8, no. 1, pp. 87–102, 2026, doi: 10.47453/eduprof.v8i1.443.

[14] A. A. Putra and I. T. Yunianika, "Rethinking Islamic Education in the Digital Age: Toward a

Philosophical Framework for Cyber-Based Distance Learning," *Alhamra J. Studi Islam*, vol. 6, no. 1, 2025, doi: 10.30595/ajsi.v6i1.26670.

[15] A. Mukarromah, A. H. A. R., and U. Manshur, "Digital Transformation in Islamic Religious Education: Trend or Necessity in the Post-Pandemic Era," *Indonesian J. Education Social Studies*, vol. 4, no. 1, pp. 85–99, 2025, doi: 10.33650/ijess.v4i1.7084.

[16] S. Sugiyarti and M. I. Anshory, "Pendidikan Islam di Era Digital," *TSAQOFAH*, vol. 4, no. 1, pp. 779–786, 2024, doi: 10.58578/tsaqofah.v4i1.2571.

[17] E. Suhilmiati, I. M. Hanika, N. R. Hardiyanti, A. Jejen, and A. Sutiapermana, "The Role of Digital Literacy in Islamic Religious Education Learning in the Technology Era at MAN 3 Banyuwangi," *Int. J. Educational Research Excellence*, vol. 3, no. 1, 2024, doi: 10.55299/ijere.v3i1.832.

[18] S. Suaidi, F. Faridi, and S. Sunarto, "Technology-Based Digitalization of Islamic Religious Education: Digitalisasi Pembelajaran Pendidikan Agama Islam Berbasis Teknologi," *Halaqa: Islamic Education Journal*, vol. 9, no. 2, 2025, doi: 10.21070/halaqa.v9i2.1734.

[19] B. A. Pranoto and B. Haryanto, "Shaping Ethical Digital Citizens through Islamic Education," *Indonesian J. Islamic Studies*, vol. 12, no. 4, 2024, doi: 10.21070/ijis.v12i4.1740.

[20] F. Ahmed, "An Exploration of Naquib Al-Attas' Theory of Islamic Education as Ta'dīb as an 'Indigenous' Educational Philosophy," *Educational Philosophy and Theory*, vol. 50, no. 8, pp. 786–794, 2018, doi: 10.1080/00131857.2016.1247685.

[21] R. Silaturahim, S. Nasution, and Zarkasih, "Adab of Learning in Kitāb al-ʿIlm of Ṣaḥīḥ al-Bukhārī: A Ḥadīth-Based Conceptual Model for Islamic Education," *Al-Hayat: J. Islamic Education*, vol. 9, no. 4, 2025, doi: 10.35723/ajie.v9i4.307.

[22] H. F. Zarkasyi, "Knowledge and Knowing in Islam: A Comparative Study between Nursi and al-Attas," *GJAT*, vol. 8, no. 1, pp. 31–41, 2018.

[23] B. Ghalia and B. Hossen, "Integration of Knowledge: A Time Befitting Step," *AL-ABQARI: J. Islamic Social Sciences Humanities*, vol. 19, pp. 1–21, 2019.

[24] W. Gul, "Strategy: Can a Research Methodology Be Proposed from Islamic Sources of Knowledge?," *Int. Bus. Res.*, vol. 12, no. 7, 2019, doi: 10.5539/ibr.v12n7p83.

[25] W. Hadikusuma, "Epistemologi Bayani, Irfani dan Burhani Al-Jabiri dan Relevansinya Bagi Studi Agama Untuk Resolusi Konflik dan Peacebuilding," *J. Ilmiah Syi'ar*, vol. 18, no. 1, 2018, doi: 10.29300/SYR.V18I1.1510.

[26] T. Lovat, "Gifted Education and Islamic Educational Philosophy: A Neat Convergence," *Gifted Education International*, vol. 39, no. 1, pp. 47–60, 2023, doi: 10.1177/02614294221125555.

[27] N. H. Machfudzoh, N. Umayrah, and Z. A. Ahmad, "The epistemology of Islamic education in the post-truth era: The challenge of verifying truth in digital learning," *Tawazun: J. Pendidikan Islam*, vol. 19, no. 2, 2026, doi: 10.32832/tawazun.v19i2.23653.

[28] A. Al-Aqsha, D. A. Saputri, and I. Makruf, "Fragmentation of Religious Authority in Digital Media Content: An Epistemological Challenge for Islamic Religious Education Learning," *Mozaic: Islamic Studies Journal*, vol. 5, no. 1, 2026, doi: 10.35719/mozaic.v5i01.2616.

[29] A. Rachman, T. Saumantri, and T. Hidayatulloh, "Transformation of religious authority in the digital era: A post-normal times analysis by Ziauddin Sardar on the phenomenon of social media da'wah," *J. Ilmu Dakwah*, vol. 45, no. 1, pp. 107–122, 2025, doi: 10.21580/jid.v45.1.25644.

[30] R. Lohlker and S. H. Wahid, "The Transformation of Islamic Religious Authority," *Religions*, vol. 17, no. 4, Art. no. 493, 2026, doi: 10.3390/rel17040493.

[31] E. S. Faridah, W. N. P. Fitriana, I. Djuanda, E. Laelasari, and S. P. Sayekti, "Digital Transformation of Islamic Religious Education in the AI Era: Strategies, Governance, and a Multi-Level Framework," *J. Pendidikan Islam*, 2026, doi: 10.14421/jpi.2026.151.185-194.

[32] A. Azlina and A. Anwar, "Epistemological Crisis to Educational Reform: Reconstructing al-Faruqi's Islamization of Knowledge for Islamic Education," *International J. Multidisciplinary Research Higher Education*, vol. 9, no. 4, pp. 1349–1362, 2026, doi: 10.24036/ijmurhica.v9i4.524.

[33] A. Sutisna, M. Asy'ari, and M. Shobahiya, "Bumi Kotak: Krisis Epistemologi Islam Rekonstruksi Paradigma Pendidikan Islam di Era Disorientasi Pengetahuan," *Iseedu: J. Islamic Educational Thoughts*

Practices, vol. 9, no. 2, 2025, doi: 10.23917/iseedu.v9i2.15099.