

The Urgency of Philosophy of Science in the Development of Islamic Thought Paradigms in the Modern Era

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Abstract

Philosophy of science has a strategic role in building a paradigm of Islamic religious thought that is based on monotheism, critical, and relevant to the challenges of the modern era. In the midst of the development of science, the advancement of digital technology, and the strengthening of globalization and multiculturalism, Islamic Thought is required not only to transmit religious doctrines but also to foster students' scientific thinking skills, morality, and social sensitivity. This research aims to analyze the urgency of philosophy of science in the development of the Islamic Thought paradigm in the modern era, especially related to the epistemological, ontological, and axiological foundations of Islamic thought. The research uses a qualitative approach with a literature study method. Data were collected through a search of relevant literature, then analyzed using content analysis and thematic analysis to identify key themes about the philosophy of science and its implications for Islamic Thought. The results of the study show that philosophy of science provides a framework to organize the scientific way of thinking in Islamic Thought so that it is more argumentative and rational without relinquishing the basis of monotheism, reaffirming the purpose of Islamic thought as a complete process of humanization (*ta'dib*), covering intellectual, moral, spiritual, and social dimensions, and directing the development of Islamic Thought to be responsive to global changes through the integration of Islamic values with digital literacy: multicultural attitude and civic responsibility. Thus, the internalization of the philosophy of science in the development of the Islamic Thought paradigm is urgent so that Islamic Thought can produce human beings with character, critical thinking, and adaptability to the dynamics of the times.

Keywords: philosophy of science; paradigm of Islamic Religious Thought; modern era; multicultural; digital literacy

1. Introduction

The development of digital technology has changed the way students learn religion. Islamic Thought no longer only takes place in the classroom, but also through various digital platforms such as *e-learning*, social media, and learning applications. The digital era offers great opportunities to expand the reach of da'wah and religious thought, but also presents challenges such as digital literacy gaps, misuse of technology, and exposure to content contrary to Islamic values. Therefore, Islamic Thought needs to transform by creatively leveraging technology while fostering students' critical skills and media ethics.¹

The philosophy of Islamic thought affirms that thought is not just a schooling activity, but a process of humanization that develops human beings as a whole in

¹ Faizah Nurrahma, Muhammad Fahmi, and Fathur Rohman, "Transformation of Islamic Religious Thought in the Digital Era: Building a Generation of Technologically Literate Muslims," *AICLeMa* 1 (2024): 210–22, <https://proceedings.uinsa.ac.id/index.php/AICLeMa/article/view/2936>.

their social center; therefore, it needs a strong foundation of values so as not to lose its direction.² In the framework of Islam, monotheism is positioned as a foundation that guides the perspective of human beings, knowledge, and the purpose of life, so that thought is directed to the formation of character and moral integrity.³ However, the development of science and the dynamics of modern society have given birth to new problems, including theological problems and differences in interpretation that have the potential to give rise to social fragmentation if not managed through critical reason and dialogue ethics.⁴ In line with that, the study of multicultural thinking in the context of Islamic thought emphasizes the importance of respect for diversity as a prerequisite for peaceful coexistence.⁵ From this, it appears that the philosophy of science (and the philosophy of thought) is needed not as a theoretical complement, but as a tool for organizing the orientation, validity of knowledge, and ethical responsibility of thought.

This research aims to analyze the urgency of philosophy of science in the development of the paradigm in the modern era, especially in answering (a) the challenges of globalization and digitalization that affect the way of learning and understanding religion, (b) scientific-theological dynamics that require the ability to think critically but remain civilized, and (c) the need for thinking that is sensitive to the plurality of Indonesian society.⁶ Operationally, this study seeks to show how the ontological, epistemological, and axiological dimensions of philosophy of science can be translated into principles of curriculum development, learning strategies, and orientation of evaluation to be more relevant and have an impact on the formation of morals, digital literacy, and students' dialogue skills.⁷

The philosophy of science provides a framework that allows the Islamic Thought paradigm to move from a mere "material transfer" to a "formation of a way of thinking and way of life" that is rooted in monotheism, but responsive to the changing times.⁸ Without a philosophical foundation, Islamic Thought risks being trapped in normative-ritualistic routines, less sensitive to real problems in the digital space, and weak in fostering media ethics and dialogue culture in pluralistic societies. On the contrary, with a strong philosophical foundation, Islamic Thought can organize the relationship between revelation and reason proportionately, clarify the standard of truth of religious knowledge, and affirm the orientation of values (axiology) of thought to face new challenges, including the presence of generative technologies that demand ethical governance, privacy protection, and strengthening information literacy. Thus, the philosophy of science is not only relevant but strategic as the basis for the renewal of the Islamic Thought paradigm in the modern era.

² Afifuddin, "Actualizing the Philosophical Foundations of Islamic Thought in the Millennial Era," *Dirasat Islamiah* 2, no. 2 (2021): 89–106.

³ Azyumardi Azra, *Islamic Thought: Tradition and Modernization in the Midst of the Challenges of the Third Millennium* (Jakarta: Prenada Media, 2019).

⁴ Afifuddin and Ismail Ishak, "The Philosophical Foundations of Islamic Thought: A Typological Construction of Islamic Thought in the Modern Era," *Al-Musannif* 4, no. 2 (2023): 119–134.

⁵ Ani Rindiani, Dewi Fitriani, Uus Ruswandi, and Mohamad Erihadiana, "The Development of Multicultural Thought: Background, Its Foundations in Islamic and National Thought," *Al-Karim: Journal of Islamic Thought, Psychology, and Studies* 6, no. II (2021): 53–73.

⁶ Abd. Aziz, *Philosophy of Islamic Thought* (Yogyakarta: Teras, 2009).

⁷ uhairini A. G. and A. Ghofir, *Methodology for Learning Islamic Religious Thought* (Yogyakarta: UIN Press, 2004).

⁸ Arif, *Transformative Islamic Thought* (Yogyakarta: LKIS Pelangi Aksara, 2008).

2. Literature Review

2.1. Epistemological Framework for Scientific Development

In the study of thought, the philosophy of science is used to "examine the foundations" of knowledge: what makes a scientific claim valid, how science develops, and what limits need to be realized when applied to social problems—including religious thought. At this point, the philosophy of science helps researchers and educators distinguish between knowledge that is truly supported by strong arguments/methods and knowledge that only seems convincing because of habits, authorities, or trends. Alan F. Chalmers, for example, points out that science is not as simple as "gathering facts and then concluding theories"; Methods, assumptions, and ways of reading evidence always work, so they need to be critically examined.⁹ This perspective is important so that the renewal of Islamic Religious Thought does not stop at the level of slogans, but touches on a mature scientific way of thinking.

The philosophy of science is also relevant because it tests the standard of scientific explanation: why one theory is considered better than another, and when a theory is worth defending. Karl Popper proposed the idea of falsifiability—that scientific claims should be open to testing and potentially refuted by data, not simply perpetually justified.¹⁰ In the context of research thinking and curriculum development at Islamic Thought, this principle encourages a culture of evidence-based evaluation: the learning program is not enough to be "considered successful" because it suits the tastes of the institution, but must be tested through indicators, data, and honest methodological reflection.

In addition, the way science moves in history also affects how thought views change. Thomas S. Kuhn introduced the concept of paradigm and paradigm shift, that the development of science often occurs through a stable period of "normal science", then is shaken by anomalies and crises until a new framework is born.¹¹ This provides an important lesson for Islamic Thought in the modern era: paradigm shifts don't necessarily mean abandoning tradition, but understanding when old frameworks need to be expanded, revised, or re-laid in a more contextual way. With Kuhn's lens, the Islamic Thought update can be read as an effort to respond to the anomalies of the times, for example, changes in learning behavior due to technology, while maintaining the core values that are the goals of thought.

Thus, the philosophy of science helps the development of Islamic Thought on two levels at once: (1) the epistemic level (clarifying how to acquire and validate knowledge), and (2) the strategic level (understanding the dynamics of change and building responsible reform). This framework makes Islamic Thought better prepared to face the demands of modern academics without losing its ethical and spiritual compass because renewal is carried out through reflection, not reaction.

2.2. The Philosophical Foundations of Islamic Thought

The philosophical foundation of Islamic thought is generally based on the worldview of monotheism: the unity of life orientation that places knowledge,

⁹ Chalmers, A. F. (2013). *What Is This Thing Called Science* (4th ed.). University of Queensland Press.

¹⁰ Popper, K. (1959/2002). *The Logic of Scientific Discovery* (2nd ed.). Routledge.

¹¹ Kuhn, T. S. (1962/2012). *The Structure of Scientific Revolutions*. University of Chicago Press.

charity, and morals in one direction of values. In the literature of contemporary Islamic thought, Syed Muhammad Naquib al-Attas emphasizes that the essence of thought is not only the transmission of knowledge, but the formation of civilized human beings (*ta'dib*)—that is, the process of placing something precisely in the order of meaning, so that knowledge does not lose its ethical and spiritual dimensions.¹² This emphasis is especially relevant in the modern era when thinking slips easily into mere competition of cognitive achievement and technical skills, while character building is often considered an additional affair.

From the point of view of scientific development, the literature also underlines the need to integrate Islamic values with modern knowledge structures. Ismail Raji al-Faruqi (through the idea of Islamization of Knowledge) spoke of the need for a "framework reconstruction" so that modern knowledge does not stand value-neutral, but can be understood and directed by consistent and critical Islamic principles.¹³ In Islamic Thought, this means that curriculum and learning do not stop at strengthening symbols and rituals, but also build a way of thinking that can engage in dialogue with science, social issues, technology, and humanitarian issues, without losing its theological identity.

In the Indonesian context, the challenge of modernizing Islamic thought is also often discussed as a matter of quality, social relevance, and competitiveness—but it is still oriented towards the formation of the whole human being. Azyumardi Azra places Islamic thought as a strategic institution to prepare superior human resources while being rooted in Islamic devotion and values, so that modernization is not synonymous with secularization, but rather a renewal that "educates" and "humanizes."¹⁴ This perspective is in line with the needs of Islamic Thought today: maintaining the continuity of tradition while strengthening adaptive capacity for social change.

Finally, a strong philosophical foundation will have a direct impact on practice. When the concept of thought goals, the definition of the "ideal human", and the direction of values are solidly formulated, Islamic Thought is easier to determine the right learning method, evaluation, and design. On the contrary, without a philosophical framework, Islamic Thought is prone to becoming a normative subject that runs regularly but lacks the character and critical power of students. Therefore, the literature emphasizes that Islamic philosophy of thought is not just a discourse, but a framework to maintain consistency between values, knowledge, and actions of thought.

2.3. Transformation of Thinking in the Global Era

The global and digital era has brought major changes to the way of learning, the pattern of knowledge authority, and the socio-cultural challenges of students. The transformation of Islamic Thought in this situation is not only a matter of "following technology," but also of rearranging the paradigm so that Islamic values can be present as an ethical orientation in the midst of information flows, identity polarization, and lifestyle changes. In the literature on multicultural thinking, James

¹² Al-Attas, S. M. N. (1980). *The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education*. ABIM.

¹³ Al-Faruqi, I. R., & AbuSulayman, A. H. (1981). *Islamization of Knowledge: General Principles and Work Plan*. International Institute of Islamic Thought (IIIT).

¹⁴ Azra, A. (2014). *Islamic Thought: Tradition and Modernization in the Midst of the Challenges of the Third Millennium* (Cet. 2). Medium Pregnancy.

A. Banks and Cherry A. McGee Banks explain that multicultural thinking is not a small addition, but rather a process of school reform to be able to work fairly and effectively in diverse learning spaces—including issues of race, social class, language, and culture.¹⁵ For Islamic Thought, this means that religious thinking needs to teach mature religion: principled, while respecting humanity and diversity.

In Indonesia, socio-cultural diversity is a reality that greatly determines the quality of life of the nation. H.A.R. Tilaar sees multiculturalism as a future challenge that demands a transformation of national thinking—not only at the level of teaching materials, but also in the way thought institutions manage differences, build justice, and form citizens who can live in a pluralistic society.¹⁶ Within the framework of Islamic Thought, it reinforces the need for learning that is not reactive to differences but proactively builds an ethics of dialogue, empathy, and social responsibility.

In terms of political and cultural theory, Bhikhu Parekh emphasized that multiculturalism demands a more reflective point of view: a pluralistic society is not sufficiently managed with "minimal tolerance", but rather requires a serious understanding of different values and identities to create a just and humane coexistence.¹⁷ If Islamic Thought takes this approach, then religious learning can avoid the extreme pitfalls: becoming exclusive (self-locking) or liquid without principles (loss of identity). Islamic Thought can actually appear as a firm but civilized thought.

At the global level, many international institutions encourage thinking that builds cognitive, socio-emotional, and behavioral dimensions to live peacefully in an interconnected world. UNESCO, for example, emphasizes the importance of Global Citizenship Education to build knowledge, values, and attitudes that enable learners to contribute to an inclusive, just, and peaceful world, while still being adaptable to local contexts.¹⁸ This is in line with the agenda of modern Islamic Thought: strengthening morals and social responsibility, while building critical literacy so that students can sort information, maintain diversity, and maintain spiritual integrity in the midst of the complexity of the times.

3. Method

3.1 Type and Scope of Research

This research uses a qualitative approach with a library research design to critically examine the idea of "the urgency of philosophy of science" in the development of the paradigm of Islamic Religious Thought in the modern era through relevant scientific sources.¹⁹ The scope of the study is focused on (a) the concept and function of philosophy of science in scientific development, (b) the philosophical foothold of Islamic Thought (goals, values, and direction of thought),

¹⁵ Banks, J. A., & Banks, C. A. M. (Eds.). (2020). *Multicultural Education: Issues and Perspectives* (10th ed.). Wiley.

¹⁶ Tilaar, H. A. R. (2004). *Multiculturalism: Future Global Challenges in the Transformation of National Thinking*. Fat.

¹⁷ Parekh, B. (2000). *Rethinking Multiculturalism: Cultural Diversity and Political Theory*. Macmillan.

¹⁸ UNESCO. (2015). *Global Citizenship Education: Topics and Learning Objectives*. UNESCO.

¹⁹ Sugiyono. (2019). *Quantitative, qualitative, and R&D research methods*. Bandung: Alfabeta. (General references to design, purposeful selection of sources/data, and research work logic).

and (c) the dynamics of paradigm change in Islamic Thought in the context of globalization and modernity; all of which are read as a construction of thought that needs to be interpreted and synthesized scientifically. This approach is in line with the principles of qualitative research that emphasize the meaning, interpretation, and in-depth understanding of texts/concepts, as well as the rules of literature research that require precision in selecting, reading, and processing sources systematically.²⁰

3.2 Research participants

Because the research is literature, "participant" is understood as an analysis unit in the form of scientific documents: methodological and theoretical books, journal articles, and other credible academic references (primary and secondary) related to the philosophy of science and the Islamic Thought paradigm. The selection of sources was carried out by purposive sampling, which was deliberately determined based on the following criteria: relevance to the focus of the study, author/publisher authority, traceability of bibliographic data, and conceptual contribution to the theme. Furthermore, the sources are grouped according to themes (philosophy of science, foundations of Islamic Thought, paradigm transformation) to facilitate argument mapping and synthesis.²¹ This practice is in line with qualitative research guidelines that emphasize the selection of sources/information to ensure that the data studied really "answers" the formulation of the problem, as well as the principles of literature studies that require strong and accountable reference selection.²²

3.3 Research instruments

The main instrument of this research is the researcher as a key instrument, because the process of collecting and interpreting data takes place through the researcher's analytical sensitivity in reading, assessing, and compiling the meaning of scientific texts. To maintain order and consistency, auxiliary instruments are used in the form of (a) document review sheets (recording the identity of sources, objectives, key concepts, and main findings/arguments), (b) synthesis matrix (comparing positions between sources), and (c) thematic coding sheets (keywords, categories, and subcategories) so that the analysis process can be tracked and retested. This pattern is in line with the explanation of qualitative methodology that humans/researchers are the main instruments supported by systematic recording devices, as well as research procedures that emphasize the importance of data documentation so that analysis is not haphazard.²³

3.4 Research procedure

The research procedure is carried out through stages: (1) formulating research focuses and questions, (2) tracing and collecting relevant sources (books and articles), (3) selecting sources based on quality and relevance criteria, (4)

²⁰ Moleong, L. J. (2022). *Qualitative research methodology* (Revised edition). Bandung: Remaja Rosdakarya. (Affirming the researcher as a key instrument and the importance of in-depth reading/interpretation).

²¹ Zed, M. (2008). *Literature research method*. Jakarta: Yayasan Obor Indonesia. (Systematic guide to literature research: searching, selection, recording, and processing of sources).

²² Arikunto, S. (2006). *Research procedure: A practical approach* (Revised edition VI). Jakarta: Rineka Cipta. (Reference to the steps of the research procedure and the importance of data documentation).

²³ Bungin, B. (2022). *Qualitative research data analysis*. Depok: Rajawali Press. (Reference to qualitative data analysis strategies and data-based meaning extraction principles).

reading critically and making notes/extracting main ideas, (5) grouping sources into study themes, (6) conducting initial coding and compiling a comparison matrix, and (7) compiling a conceptual synthesis as a result of the discussion. The flow follows the practice of literature research that emphasizes systematic work (searching–selection–reading–recording–processing) so that the literature review is not just a summary, but a scientific reconstruction that is complete, as well as in line with research procedures that place work steps as "maps" to maintain the consistency of the scientific process.²⁴

3.5 Data analysis

The collected data were analyzed using content analysis and thematic analysis. Content analysis is carried out by identifying key concepts, main arguments, and the characters' thought positions in the literature studied. Furthermore, thematic analysis is used to group findings into major themes, such as: (1) philosophy of science as an epistemological framework; (2) the philosophical foundation of Islamic thought; and (3) the implications of philosophy of science on the development of the Islamic Thought paradigm in the modern era.

Through this process, textual data is transformed into systematic conceptual findings. The final stage of analysis is to critically interpret these themes and relate them to the formulation of the problem and the purpose of the research, so that a complete picture of the urgency of philosophy of science in the development of the Islamic Thought paradigm in the modern era is obtained.

4. Results

Philosophy as a view of life is a value system that functions as a benchmark for the value system of truth. For example, Americans believe that the philosophy of democracy and freedom is the underlying view of life of the American nation. With this, they strive to implement a democratic and liberal life in the life of the nation and state.²⁵ Muslims who make the Qur'an their way of life, then they also strive to manifest the values of truth contained in the Qur'an. The term commonly used for this is that philosophy becomes a way of life in the life of a person, or even a nation or country. The way philosophy works in Islamic thought provides more alternatives to solving various kinds of problems faced by Islamic thought, and provides direction for the development of Islamic thought, which includes:

- a. First of all, philosophy will point out the problems facing Islamic thought, as a result of deep thought, and seek to understand the problems.
- b. Philosophy can provide a certain view of human beings (according to Islam). The view of human nature is related to the purpose of thought according to Islam. Philosophy of thought can play a role in describing the general goals of Islamic thought, in the form of specific operational goals. And this operational goal plays a role in directing the movement and activities of the implementation of thoughts.
- c. Philosophy, with its analysis of human nature, concludes that humans have the potential for innate qualities that must be grown and developed.
- d. Philosophy, in its analysis of the problems of Islamic thought today that it faces,

²⁴ Sugiyono. (2019). *Quantitative, qualitative and R&D research methods*. Bandung: Alfabeta. (General references to design, purposeful selection of sources/data, and research work logic).

²⁵ Suryatni, Luh. "The philosophy of Pancasila and the philosophy of law as the basis of the rule of morals." *Scientific Journal of Aerospace Law* 6.2 (2016).

will be able to provide information on whether the process of Islamic thought that has been going on so far can achieve the ideal goal of Islamic thought or not, can formulate where its weaknesses lie, and thus can provide alternative improvements and developments.²⁶

Islamic thought is thus a process of developing human potential based on the Islamic *manhaj*, namely the Qur'an and the Sunnah of the Prophet, which can lead humans to personal perfection. Three things are the focus of Islamic thought: first, the thought efforts made are based on the balanced development of human potential, both in the form of physical and spiritual potential. The second thought effort is carried out based on the Islamic *manhaj*, namely the Qur'an and hadith. While the third is that the efforts made by an educator are ultimately oriented to shape the Muslim personality as expected.²⁷

As stated in the Qur'an regarding the philosophy of Islamic religious thought, namely in Surah Al-Alaq, verses 1-5:

اقرأ باسم ربك الذي خلق
الإنسان من علق
اقرأ وربك الأكرم
الذي علم بالقلم
علم الإنسان ما لم يعلم
العلق ١-٥

Meaning: "Recite the name of your Lord, Who created. He has created man from a clot of blood. Read, and your Lord is the Exalted, who teaches (man) with the pen; He teaches man what he does not know."

The verses of the Qur'an, namely QS. Al-'Alaq (96): 1-5, strongly support the urgency of Islamic philosophy of thought. The commandment "Iqra'" which means "read" and "understand," emphasizes the importance of the search for knowledge, literacy, and critical thinking as the core of thought. The emphasis is on reading "in the name of your Lord" QS. Al-'Alaq (96): 1 places *monotheism* (the oneness of God) as the fundamental foundation of the entire thought process. This means that science must not be separated from spiritual and moral values, but must be integrated to form a balanced individual, whether intellectually, morally, or spiritually.

The principles contained in these verses encourage Muslims to continue to learn and adapt to the times, including in the face of contemporary challenges such as digital literacy, while still adhering to the guidance of revelation to ensure that technological advances and knowledge are used wisely and ethically.

5. Discussion

5.1 The Urgency of Islamic Philosophy of Thought

In the discourse of Islamic thought, various questions often arise as follows: Is there Islamic thought and also Islamic philosophy of thought? If it does, can it be scientifically accounted for? Or does it only come from the science of thought or philosophy of thought in general, and then justification is sought in Islam? In addition, books on Islamic thought and philosophy of Islamic thought that are circulated among students and used as a reference in lectures at the Faculty/Department of Education sometimes still confuse students. It is admitted that so far there has been confusion in understanding what Islamic philosophy of thought is and what Islamic thought is. When we read philosophy of thought books,

²⁶ Alief Nurhayati Sutrisno, A Study of the Philosophy of Thought (Yogyakarta: Depublish, 2014), 8.

²⁷ Mahmud Arif, Transformative Islamic Thought (Yogyakarta: Lkis, 2008), 115.

it turns out that they not only talk about the philosophy of Islamic thought, but also discuss the science of Islamic thought, even Islamic thought techniques, so that the plot of each discipline is not so clear and is still vague. Among philosophers in general, it is stated that philosophy of thought is seen as a systematic discussion of problems of thought at the philosophical level, that is, investigating a problem of thought until it is reduced to the subject matter of metaphysics, epistemology, ethics, logic, aesthetics, or a combination of all of them.²⁸

Islamic philosophy of thought is based on several principles, beliefs, and premises that are built from the philosophical thinking system and, in turn, are used as guidelines or guidance in the field of Islamic thought. The problems faced by Islamic thought today are indeed recognized as starting points for philosophical problems. Experts have highlighted the world of thought that is developing today, both in Islamic thought in particular and in general thought, that the implementation of such thinking does not depart from a solid or unbuilt philosophical foundation, thus implicating ambiguity and uncertainty in the direction and course of the implementation of thought itself.²⁹

Fazlurrahman, as quoted by Amin Abdullah, explained that philosophy is an intellectual tool that is constantly needed. Therefore, it must be allowed to develop naturally, both for the development of philosophy itself and for the development of other scientific disciplines. This is understandable because philosophy instills habits and trains the mind to be analytically critical and able to produce fresh ideas needed, so that it becomes a very important intellectual tool for other sciences, including religion and theology. The existence of philosophy that will ultimately give birth to ideas or ideas needed by a discipline becomes something that can lead humans to the right path if philosophy is used as a rational, healthy, and solution-oriented method of thinking for human life in facing various life problems.³⁰

The importance of Islamic philosophy in science has been described in the explanation above, so the urgency of Islamic philosophy for this modern era for Muslims is to awaken the spirit of science in the community. Therefore, scholars in the world need to reconsider the urgency of Islamic philosophy in the development of the modern world. Then, the approach to understanding Islam in the modern world can also be done with a philosophical approach. By using a philosophical approach, a person will be able to find out the meaning or wisdom of all the events he goes through. Nevertheless, this philosophical approach is also very influential on developments in this modern world. With this approach, a person will be able to pour out his Islamic sciences properly and correctly, as well as improve morals and ethics in every person, so that there is no inequality between social life and the afterlife. Because of the importance of this philosophical approach, humans will be able to use the ability of reason and heart to understand various fields other than the field of religion, such as Islamic philosophy of law, philosophy of history, philosophy of economics, philosophy of culture, and so on.

²⁸ Afifuddin, and Ismail Ishak. "The philosophical foundations of Islamic thought: The typological construction of Islamic thought in the modern era." *Al-Musannif* 4.2 (2022): 119-134.

²⁹ Abd Aziz, *Philosophy of Islamic Thought* (Yogyakarta: Teras, 2009), 10

³⁰ Alief Nurhayati Sutrisno, *A Study of the Philosophy of Thought* (Yogyakarta: Depublish, 2014), 8.

5.2 The Urgency of the Development of the Islamic Religious Thought Paradigm

Paradigm is "a way of view, frame of thought, values, or way of solving a problem (in a certain field, including in the field of development, reform, or in thought) that is embraced by a society at a certain time".³¹ Meanwhile, according to Joel Arthur Barker, as revealed by Azyumardi Azra, "A paradigm is a set of rules and provisions, both written and unwritten, that serve to first create or determine boundaries. Second, explain how to behave within these boundaries to become a successful person."³²

The paradigm does not have to be static, but rather it must be dynamic, especially regarding thinking that is very closely related to various aspects of people's lives that are constantly changing and developing, especially in the era of globalization. According to Harefa, the paradigm change is carried out in two ways, namely: a. inside out, which is done consciously and voluntarily. Paradigm change is carried out through the process of learning, thinking, expanding horizons, increasing experience, and so on. Through the core pattern, a person's paradigm becomes developed and dynamic. b. Outside in, which is more coercive in nature, where a person changes or shifts their paradigm to avoid various forms of abnormalities and other deviations. In this context, the era of globalization has dragged the paradigm of thinking and learning towards something new.³³ The paradigm change in this thinking was compiled by Surakhmad in Islamic Thought, which is oriented from the past to the future.

1. A shift from thinking that prioritizes the values of aristocratic feudal cultural life to thinking that prioritizes democratic cultural values.
2. A shift in thinking that favors the interests of the ruler over the interests of the community.
3. A centralised thought shift to community power-based management of thought.
4. A shift from a mindset that prioritizes uniformity to a mindset that values diversity.
5. Switching from a management pattern that fosters community dependence to a management pattern that prioritizes independence.
6. The transition from thinking that is submissive to the style of entrepreneurs to thinking that makes people aware.
7. The transition of the methodology of value conformist thinking to thinking with the methodology of science development and the use of science and technology.
8. A change of thinking is the implementation of an obligation to make people aware of the importance of thinking.

³¹ Rohani, M. Pd I., et al. "Educator Professionalism in the Global Era in the View of Islamic Religious Thought." *An Najah (Journal of Islamic and Social Religious Thought)* 2.3 (2023): 46-61.

³² Azra, Islamic Thought, Tradition and Modernization in the Midst of the Challenges of the Third Millennium, 52

³³ Azra, Islamic Thought, Tradition and Modernization in the Midst of the Challenges of the Third Millennium., 54.

9. The shift of the orientation of thought from the angle of political interests to the orientation of change and progress.
10. A change in conformistic thinking attitude to a motivating, creative, and innovative educator.
11. A shift from a closed, isolationistic thought pattern to an open and flexible mindset.
12. A shift from traditional culinary patterns and programs to contextual curricular patterns and programs. The framework for change offered by Surakhmad shows the complexity of the paradigm of thinking that should be carried out in the world of thought to face the global era and globalization.³⁴

Islamic religious thought in the era of globalization is an opportunity to fill the moral and spiritual void of modern human beings on the one hand, as a challenge when faced with various crises and reforms. The era of globalization, with all its elements, has given birth to various new paradigms in Islamic thought through various components of thought, so that Islamic thought can provide the right answers to various challenges according to the times. Therefore, Islamic religious thinking requires reliable and quality human resources, through professional educators who have a high work ethic and commitment, strong system-based management and infrastructure, adequate resources, and superior standards. With earnest efforts and the development of various learning models and the use of technology, Islamic religious thought will remain in its existence and can turn challenges into opportunities.

6. Conclusion

Philosophy of science has a very important role in the development of the paradigm of Islamic Religious Thought in the modern era. The philosophy of science helps have a more organized frame of mind: concepts become clearer, arguments are stronger, and the way to assess learning success does not stop at assumptions, but can be scientifically accounted for. Thus, Islamic Thought not only runs as normative learning, but also becomes a space for fostering critical reasoning and mature religious attitudes. Furthermore, the renewal of Islamic Thought will be more appropriate if it remains based on the philosophical foundation of Islam, especially monotheism and the formation of adab, while being responsive to contemporary realities such as globalization, technological developments, and social pluralism. In essence, Islamic Thought needs to maintain the identity of values and goals, but its learning and development strategies must be contextual to be relevant to the needs of students. In this way, Islamic Thought does not become rigid, but it also does not lose the direction of the values on which it is based.

Suggestions that can be given by researchers are that the development of Islamic Thought, both at the curriculum level and in learning practices, emphasizes reflective and systematic evaluation. Learning objectives need to be formulated clearly, materials are arranged in a directed manner, methods are adjusted to the characteristics of students, and assessments are made more measurable. In addition, strengthening teachers' competence in methodological literacy and the appropriate use of learning technology also needs to be improved so that Islamic

³⁴ Azra, *Islamic Thought, Tradition and Modernization in the Midst of the Challenges of the Third Millennium*, 54–55.

Thought learning is more effective and meaningful.

The next research recommendation is directed to empirical studies that examine the application of the philosophy of science framework in the practice of Islamic Thought in schools or madrasas. Qualitative research based on case studies can be used to map implementation processes, constraints, and strategies, while a mixed approach can measure its impact on indicators such as critical literacy, religious moderation, and social morals. In addition, comparative research between institutions or between regions is also important to see the variation in needs and models of Islamic Thought paradigm renewal according to the local socio-cultural context.

7. References

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