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A Purificative-Integrative Model of Islamic Educational Epistemology: Synthesizing al-Attas and al-Faruqi

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Abstract

Contemporary Islamic education faces epistemological tensions concerning knowledge, values, and educational purposes. This study constructs a conceptual model through a critical synthesis of Syed Muhammad Naquib al-Attas and Ismail Raji al-Faruqi. It uses a qualitative library-research design centered on five primary works. The texts are categorized, compared, and synthesized, with Muhammad Abid al-Jabiri's bayani, burhani, and irfani distinctions used as a qualified heuristic. Al-Attas emphasizes meaning, the Islamic worldview, the hierarchy of knowledge, and adab. Al-Faruqi emphasizes tawhid, disciplinary reconstruction, and institutional reform. The analysis interprets these emphases as potentially complementary while retaining their differences. It proposes the Purificative-Integrative Islamic Educational Epistemology model (EPIPI, from the Indonesian Epistemologi Pendidikan Islam Purifikatif Integratif). Its six pillars connect tawhid, worldview, conceptual critique, knowledge sources, adab and disciplinary reconstruction, and the formation of persons of adab capable of social contribution. The contribution lies in linking these pillars to five analytical dimensions, tracing selected components to primary texts, and specifying questions and evidence for educational review. These features extend earlier syntheses without claiming priority for combining the two thinkers. EPIPI remains a proposed framework for future audit-instrument development; its measurement properties and educational effectiveness are untested. The model offers a basis for examining curriculum, pedagogy, research, and academic culture, subject to expert review and empirical validation.

Keywords: Adab; de-Westernization; Epistemology; Islamic education; Knowledge integration

Introduction

A recurring concern in Islamic educational thought is how knowledge, values, and educational purposes are related. Questions about curricula and institutional reform therefore also involve epistemology: What counts as knowledge? What authorizes a knowledge claim? Which methods can justify it? What purposes should guide its teaching and use? Al-Attas and al-Faruqi address these questions through different accounts of the crisis of knowledge and educational dualism (Al-Attas, 1993; Al-Faruqi, 1992). Their critiques concern assumptions that detach facts from values, restrict legitimate knowledge to reason and sense experience, or identify educational success primarily with economic productivity. These are philosophical diagnoses, rather than

institution-wide findings established by the present study. Examining them requires attention to the relationship among revelation, reason, empirical experience, spiritual understanding, and educational responsibility.

In this article, de-Westernization denotes a critical examination of secular worldview assumptions within concepts and disciplines, followed by their assessment and reconstruction within an Islamic framework. The geographical origin of a theory is not a sufficient reason to accept or reject it. Modern disciplines contain both revisable empirical findings and philosophical assumptions about persons, reality, progress, happiness, and society. These require different forms of examination. Debates on Islamic epistemology also contain internal disagreements, rather than a single opposition between Islam and science (Fouz Mohamed Zacky & Moniruzzaman, 2024). The relevant questions concern a claim's assumptions, methods, evidential support, ethical implications, and compatibility with the aims of Islamic education.

Syed Muhammad Naquib al-Attas diagnoses the crisis of knowledge through confused meanings and the loss of adab. His account relates knowing to the reception and apprehension of meaning. Education should cultivate recognition of the proper places of God, the self, knowledge, society, and nature, together with conduct appropriate to that recognition. He uses ta'dib to explain this relationship between knowledge and action (Al-Attas, 1999). A person of adab, in this article, means someone whose understanding and conduct reflect this ordering; the expression is not a ranking of cultures as civilized or uncivilized. De-Westernization accordingly concerns language, concepts, the knowing subject, and the Islamic worldview (Al-Attas, 1993). Ahmed examines ta'dib as an indigenous educational philosophy, while Hidayatullah and Arif explain the metaphysical basis of al-Attas's ethics (Ahmed, 2018; Hidayatullah & Arif, 2022).

Ismail Raji al-Faruqi addresses educational dualism and the separation of the Islamic intellectual legacy from modern disciplines through a more programmatic proposal. Tawhid provides an organizing principle for reality, truth, human responsibility, and intellectual activity (Al-Faruqi, 1992). His work plan calls for mastery of modern disciplines and the Islamic legacy, critical evaluation, creative synthesis, and the production and dissemination of reconstructed scholarship (Al-Faruqi, 1982). This demands more than adding scriptural references to existing disciplinary content. Muslih et al. interpret the proposal through the idea of a paradigm shift (Mohammad Muslih et al., 2024). Ratna revisits its theoretical foundations, criticisms, and contemporary implications (Sofia Ratna Awaliyah, 2025). These studies support examining the relationship between philosophical orientation and the procedures through which disciplines are reconstructed.

Comparative scholarship has already explored the relationship between the two thinkers. Hashim and Rossidy examine their concepts, philosophical foundations, methods, and possible reconciliation (Hashim & Rossidy, 2000). Amir et al. and Amir and Rahman discuss al-Faruqi's educational proposals (Amir et al., 2015; Amir & Rahman, 2023). Huringiin and Azfathir and Fadillah et al. examine al-Attas's de-Westernization and understanding of knowledge (Fadillah et al., 2023; Huringiin & Azfathir, 2018). Indonesian studies address institutional realization, secularism, and educational applications (Bistara, 2022; Huringiin, 2021, 2022; Sapri et al., 2022), while interdisciplinary integration remains an active concern (Hosaini & Akhyak, 2014). Most directly, Zainuddin et al. combine al-Attas's philosophical and ethical orientation with al-Faruqi's practical methodology and discuss curricula, faculty development, research, and institutional improvement (Zainuddin et al., 2025). A synthesis of these thinkers, or a general connection between adab and reform, is therefore not by itself a new contribution.

The present study develops a more specific analytical architecture. It links the nature,

sources, methods, and justification of knowledge to named model components, then relates those components to proposed documentary questions for educational review. Its additional contribution consists of three connected features: a qualified cross-framework mapping of epistemological emphases; an explicit relationship between five analytical dimensions and six substantive pillars; and examples tracing primary-text arguments through coding and comparison to model components. These features make the authors' synthesis open to inspection and revision. They do not establish that earlier models lacked philosophical depth, ethical aims, or evaluation. The novelty claim is limited to the particular architecture developed here and its relationship to the comparative studies examined, rather than a claim to the first integrative model or to superior educational outcomes.

Muhammad Abid al-Jabiri's distinctions between bayani, burhani, and irfani provide a comparative heuristic ('Abid Al-Jabiri, 1991; Ridwan, 2016). Bayani directs attention to language, textual interpretation, and transmitted authority. Burhani concerns demonstrative reasoning; irfani concerns forms of inward or gnoseological knowing. The compatibility lies in asking how different accounts authorize and justify knowledge, rather than assuming that the thinkers share the same intellectual project. Al-Jabiri's categories emerged from a historical critique of Arab reason. Al-Attas's metaphysical account of intuition and al-Faruqi's disciplinary program address different questions. Neither thinker is treated as having adopted al-Jabiri's terminology or categories.

Two limits govern the mapping. First, the study does not import al-Jabiri's evaluation of the three systems into its normative synthesis. In particular, his critical treatment of irfani traditions is not equated with al-Attas's account of disciplined spiritual understanding. Second, coding rational argument and empirical inquiry under a burhani-related heading is a functional extension, not a claim that all such inquiry constitutes Aristotelian demonstration. A passage may involve more than one mode. The mapping identifies emphases within the selected works, not fixed identities or proven intellectual lineages. Primary-text interpretation takes precedence when the heuristic would obscure a thinker's argument.

This study develops EPIPI through a critical synthesis of al-Attas and al-Faruqi. It addresses three questions: How do the selected works configure the nature, sources, methods, and justification of knowledge? Where do the thinkers converge and differ? How can selected relationships be formulated into a model for examining Islamic education? The synthesis works on two fronts: the critical formation of the knowing subject and the reconstruction of disciplines and educational systems. Their relationship is an analytical proposal, not an uncontested agreement between the thinkers. EPIPI is intended as a framework for future audit-instrument development and conceptual review, with no claim that its effectiveness has been demonstrated.

The study's significance lies in connecting educational philosophy with inspectable academic decisions. Worldview claims can be examined alongside course aims, the justification of methods, research ethics, and evidence of academic practice. Conversely, curricular and institutional decisions can be questioned in relation to their conception of knowledge and educational purpose. Such questions may support curriculum developers, educators, and researchers. Their usefulness as a common framework across institutions, however, remains a matter for subsequent validation.

Method

This study uses a qualitative library-research design. Its primary corpus consists of selected writings by al-Attas and al-Faruqi on knowledge, education, de-Westernization, tawhid, and

disciplinary reconstruction. The analytical focus is the structure of Islamic educational epistemology and the defensibility of selected relationships between their proposals. A textual design is appropriate because the study constructs and examines conceptual relationships. It does not observe institutional implementation or measure educational effects.

Five works form the focal primary corpus. For al-Attas, *Islam and Secularism* supplies the diagnosis of the crisis of knowledge and the de-Westernization argument; *Prolegomena to the Metaphysics of Islam* develops the worldview and metaphysical relationships; and *The Concept of Education in Islam* explains knowledge, adab, educational aims, and the ordering of individually and collectively obligatory knowledge. For al-Faruqi, *Islamization of Knowledge: General Principles and Workplan* supplies the disciplinary program, while *Al-Tawhid: Its Implications for Thought and Life* supplies its organizing theological and philosophical principles. Together, these works cover the four domains used in the comparison: the nature of knowledge, its sources, methods of knowing, and justification of truth claims.

This is a question-specific corpus, not an exhaustive representation of either thinker's intellectual development. Al-Attas's separate *Islam and the Philosophy of Science* need not be counted as an additional focal text because the corresponding argument is included in *Prolegomena*. Al-Faruqi's broader cultural writings, including the coauthored *Cultural Atlas of Islam*, fall outside this focused comparison. These boundaries do not imply that every other work was systematically screened or that the selected books exhaust the thinkers' contributions. Conclusions about relative emphases are confined to the stated corpus.

Secondary literature was selected purposively for direct discussion of the focal concepts, comparisons and critiques of the two thinkers, methodological guidance, or documented knowledge-integration paradigms. Purely biographical accounts, repeated tertiary summaries, and pedagogical studies without a clear epistemological contribution were outside the revised article's focus. Foundational criticism was retained alongside recent scholarship. The revised bibliography contains 37 cited works: five focal primary texts, al-Jabiri's analytical work, and 31 contextual, methodological, or institutional sources. These are counts of cited sources, not counts of search results or screened records.

Textual analysis proceeded through four stages. First, relevant passages were located under the four epistemological domains and the associated educational aims. Second, passages were read in their argumentative context to identify key terms and the claims they supported. Third, units of meaning were assigned descriptive codes, such as conceptual purification, recognition and action, authority, method, disciplinary critique, and institutional reconstruction. Fourth, the units were displayed in a comparative matrix. The same questions were applied to both thinkers. Coding distinguished what a source stated from what the authors inferred for the proposed model.

Analysis adapted the processes of condensation, display, and conclusion drawing and verification described by Miles et al. (Miles et al., 2014). Condensation retained the context necessary to interpret a passage. Display organized agreements, differences, and tensions. Al-Jabiri's categories then served as sensitizing concepts: bayani-related codes concerned textual authority and linguistic interpretation; burhani-related codes concerned explicit reasoning and disciplined inquiry; and irfani-related codes concerned inward understanding and spiritual formation. Multiple coding was permitted. Category labels did not establish the validity of a claim; its warrant was assessed through the source's argument and the kind of question being addressed.

Constructive synthesis first identified shared commitments, including tawhid, the

authority of revelation, and the rejection of educational fragmentation. It then considered whether differences could perform related functions without erasing incompatible assumptions. Finally, selected relationships were organized into five analytical dimensions: foundations, sources, processes, outcomes, and evaluative functions. These dimensions are questions used to analyze the model; the six pillars are its substantive components. Their relationship is explained in Table 3. Inclusion required primary-text support, consistency with the stated foundation, and an identifiable function. Table 1 gives two examples of the source-to-model reasoning. The proposed review questions are the authors' operational extensions, rather than instruments supplied by either thinker.

Table 1. Examples of reasoning from primary texts to model components

Primary-text argument	Descriptive code	Comparative interpretation	Model component and proposed question
Al-Attas (1999, pp. 19–20) relates recognition of proper places to acknowledgement through action.	Meaning and responsible action	Read alongside al-Faruqi's scholarly work plan, knowing and producing a scholarly result are examined together with conduct.	P5: adab and reconstruction. What evidence distinguishes argument quality from citation and research responsibility?
Al-Attas (1999, pp. 39–41) relates fard ayn and fard kifayah to the university; al-Faruqi (1982, workplan) connects disciplinary mastery, the Islamic legacy, and critical synthesis.	Foundational orientation and disciplinary inquiry	The authors relate vertical educational orientation to critical engagement across disciplines while retaining different methods of justification.	P4 and P5. How are foundational aims connected to course rationales, and how does each discipline justify its claims?

Note. Paraphrases of primary arguments and the authors' interpretive extensions. These examples do not report measured implementation or constitute a complete coding archive.

Trustworthiness rests on traceable textual reasoning, comparable categories, engagement with supporting and critical scholarship, and consistency between the analysis and its conclusions. The examples in Table 1 make selected interpretive steps inspectable, but they do not constitute a complete coding archive or an independent coding-reliability test. Interpretations remain open to competing readings and to broader primary corpora. The absence of the original search log limits retrieval reproducibility. Most importantly, the study offers a conceptual construction: it supplies no implementation data, validated measurement instrument, or evidence of causal educational effects.

Result

Al-Attas's Epistemological Structure

In the selected works, al-Attas relates knowledge to meaning within an Islamic worldview. Reality, the human person, religion, justice, and happiness are connected rather than treated as independent definitions (Al-Attas, 1995). The knowing subject must apprehend relationships and appropriate places within the order of existence. Revelation provides the highest normative orientation, while reason, the senses, truthful reports, and intuition have distinct roles and conditions. This ordering does not make all claims equally accessible to all methods. In this study's interpretation, questions of truth therefore require attention both to appropriate evidential procedures and to the metaphysical commitments within which the claim is made.

Adab links understanding to action. Al-Attas distinguishes recognition of proper places from acknowledgement expressed through conduct (Al-Attas, 1999). His account of fard ayn and fard kifayah relates the religious sciences to rational, intellectual, and philosophical knowledge within a conception of the university (Al-Attas, 1999). This is an educational arrangement, not merely a statement of personal piety. Bakar provides a broader account of the classification of knowledge in Islamic philosophies of science (Bakar, 1992). The present analysis consequently reads al-Attas's conceptual purification and formation of the subject alongside his concern with the organization of knowledge.

The heuristic mapping identifies bayani-related features in the appeal to revelation, language, and authoritative interpretation, and irfani-related features in the treatment of intuition and spiritual formation. Rational conceptual analysis remains integral. The shorthand bayani-irfani therefore describes a relative emphasis in this corpus, rather than excluding rational inquiry or reducing al-Attas's metaphysics to al-Jabiri's category of gnosis. The authors infer that his detailed relationship between meaning and conduct supplies a useful foundation for examining epistemic responsibility (Al-Attas, 1999; Hidayatullah & Arif, 2022). A further implementation question is how those principles should inform specific research protocols and evaluative rubrics. This is a need for additional operational development, not a claim that al-Attas overlooked institutions: his university schema and the realization of ISTAC provide contrary evidence (Al-Attas, 1999; Huringiin, 2021).

Al-Faruqi's Epistemological Structure

Al-Faruqi organizes his epistemological proposal around tawhid and the unity of truth. In *Al-Tawhid*, divine unity is connected with intellectual and human responsibility (Al-Faruqi, 1992). In the work plan, mastery of disciplines and the Islamic legacy precedes critical synthesis and reconstruction (Al-Faruqi, 1982). Revelation supplies normative orientation, while reason and investigation are indispensable to the examination of creation and human affairs. Historical study and the intellectual legacy provide material for critical engagement, rather than an automatic warrant for every inherited arrangement. This combination requires attention to both the quality of a disciplinary claim and the purposes for which knowledge is developed.

The work plan specifies tasks including the survey and mastery of modern disciplines, examination of the Islamic legacy, assessment of relevance, critical evaluation, creative synthesis, and the preparation and dissemination of scholarly materials (Al-Faruqi, 1982). Thus, disciplinary reconstruction reaches assumptions, questions, methods, and educational products. It cannot be inferred from the coexistence of religious and general courses alone. Amir et al. and Amir and Rahman discuss the educational dimensions of this proposal (Amir et al., 2015; Amir & Rahman, 2023). Muslih et al. examine its paradigmatic implications, while Ratna considers criticisms and contemporary reinterpretations (Mohammad Muslih et al., 2024; Sofia Ratna Awaliyah, 2025). These accounts provide contexts for interpreting the work plan, rather than evidence that an institution implementing it has achieved a particular outcome.

The mapping identifies a bayani-related commitment to revelation and a burhani-related emphasis on explicit reasoning, disciplinary knowledge, and systematic inquiry. The phrase bayani-burhani denotes this relative orientation. The selected works give less elaboration to intuition as a distinct mode of knowing than the al-Attas corpus; this does not establish that al-Faruqi rejected spirituality. His account of tawhid and human responsibility also prevents a fair reading of his project as merely technocratic (Al-Faruqi, 1992). The authors infer a risk only when implementation treats completion of curricular steps as sufficient evidence of

transformation. That possible reduction is an implementation hypothesis, not a defect established in al-Faruqi's own position. Pairing documented disciplinary reconstruction with evidence of scholarly responsibility is the synthesis proposed here. Table 2 summarizes the selected emphases and the authors' proposed synthesis.

Table 2. Epistemological emphases and the proposed EPIPI synthesis

Dimension	Al-Attas	Al-Faruqi	Proposed EPIPI synthesis
Root of crisis	Confused meanings and loss of adab	Educational dualism and fragmented knowledge	Related problems of meaning and educational organization
Foundation	Tawhid and the Islamic worldview	Tawhid and the unity of truth	A tawhidic orientation and an explicit worldview
Sources	Revelation, reason, senses, truthful reports, and intuition	Revelation, reason, investigation, history, and intellectual legacy	Sources ordered by authority and the question addressed
Method	Conceptual purification and formation through adab	Critical synthesis and disciplinary reconstruction	Related review of concepts, subjects, and disciplines
Organization	Relations between fard ayn and fard kifayah	Relations between disciplines and the Islamic legacy	Vertical orientation and disciplinary relationships
Aim	Formation of persons of adab	Formation of responsible persons and renewal of the ummah	Formation through adab and intended public contribution
Heuristic mapping	Bayani-irfani emphasis with rational analysis	Bayani-burhani emphasis with less elaboration of intuition	Attention to textual, rational, and reflective warrants

Note. Authors' interpretation of Al-Attas (1993, 1995, 1999) and Al-Faruqi (1982, 1992), using Al-Jabiri (1991) heuristically. Relative emphases are confined to the selected corpus.

Formulating EPIPI

Purificative describes the critical examination of concepts, purposes, and orientations in relation to an Islamic worldview. Integrative describes an ordered relationship among knowledge sources, the formation of the subject, and disciplinary activity. The model distinguishes normative authority from the procedure appropriate to a particular claim. Revelation orients questions of obligation and purpose; linguistic interpretation and scholarly debate govern the examination of textual meanings; reasoning examines consistency; and empirical inquiry supports claims about observable processes. Reflective or intuitive understanding may inform personal discernment, but it does not independently verify a publicly asserted empirical claim. Historical study and qualified scholarly authority assist inquiry while remaining open to examination.

EPIPI contains six pillars. P1 is tawhid as the orienting commitment concerning reality, truth, and responsibility. P2 is the Islamic worldview as an articulated relationship among God, persons, nature, knowledge, and educational purposes. P3 is de-Westernization of consciousness, understood as reasoned conceptual critique. P4 is the integration of sources with attention to their authority, scope, and appropriate warrant. P5 connects adab with the critical reconstruction of disciplines. P6 expresses the intended outcome: persons of adab capable of responsible intellectual and social contribution. Calling this an agent-of-civilization orientation describes an educational aspiration, not an observed graduate effect.

The five analytical dimensions and six pillars answer different questions. Foundations encompass P1 and P2; sources primarily concern P4; processes relate P3 and P5; and outcomes are expressed by P6. The evaluative dimension asks what documentary evidence could examine the relations among all six pillars. It is a function applied across the model, not a seventh pillar. A pillar can inform more than one dimension: for example, P5 concerns both a process of inquiry and a criterion for examining scholarly conduct. Table 3 makes this relationship explicit.

Table 3. Relationship between five analytical dimensions and six pillars

Analytical dimension	Principal pillar relationship	Function	Possible documentary evidence
Foundations	P1 tawhid and P2 worldview	Articulating reality, responsibility, and educational purposes	Program aims and graduate attributes with explicit disciplinary rationales
Sources	P4 integration of sources	Distinguishing authority, scope, and warrant	Tasks or protocols explaining which method justifies each kind of claim
Processes	P3 conceptual critique and P5 adab and reconstruction	Examining assumptions and connecting inquiry with conduct	Concept reviews, revised syllabi, research rationales, and scholarly-practice records
Outcomes	P6 persons of adab and intended contribution	Specifying aspirations for formation and public responsibility	Assessed work, reflective evidence, community projects, and graduate follow-up
Evaluative functions	Across P1–P6	Examining alignment and informing revision	Cross-checks among stated aims, academic practice, and outcomes; contextual validation before scoring

Note. Authors' construction. The dimensions are analytical functions; the pillars are substantive components. The evidence examples are candidates for validation.

Figure 1 presents the proposed sequence and its feedback relationship. Articulated foundations inform conceptual review, which guides the choice and examination of knowledge sources. Adab and disciplinary reconstruction then inform curriculum, teaching, research, assessment, and academic culture

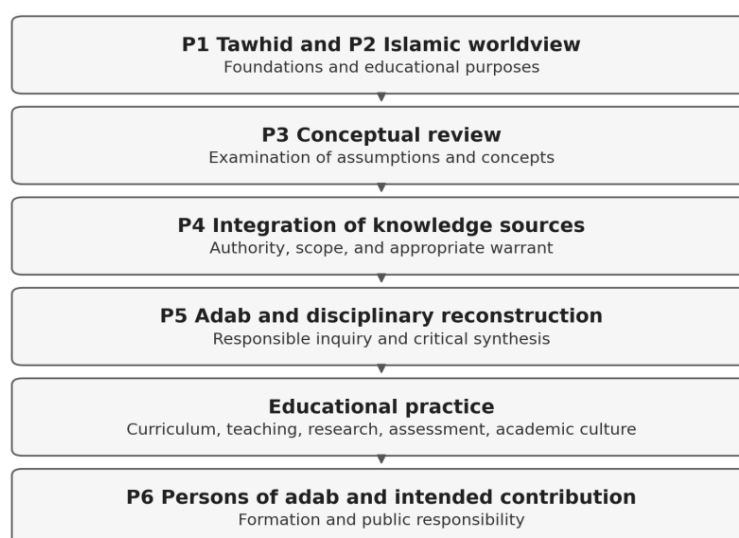


Figure 1. Proposed sequence and feedback in EPIPI

The intended educational outcome concerns both responsible formation and public contribution. Evidence from educational practice may prompt reconsideration of concepts, methods, or aims. The arrows represent conceptual dependencies and proposed review relationships; they are not statistically tested causal paths or a fixed chronology applicable to every institution.

Proposed Educational Review Functions

EPIPI provides questions for future educational review, rather than a ready-to-use audit instrument. It may be applied to an institution's stated integration paradigm after its concepts, indicators, and procedures have been validated. A review would ask how educational aims, knowledge sources, methods, scholarly conduct, and intended outcomes relate. It would also distinguish formal statements of commitment from evidence in academic practice. The model does not itself supply validated scores, decision thresholds, or a basis for ranking institutions.

At the curricular level, possible evidence includes the relationship between common foundational learning and disciplinary aims, documented examination of key concepts, and explanations of how different kinds of claims are justified. In teaching, tasks may be examined for appropriate textual interpretation, reasoning, investigation, and reflection. In research, relevant records include problem rationales, methodological decisions, transparent data practices, and consideration of public benefit. Assessment may examine both the quality of an argument and responsible scholarly conduct through distinguishable criteria. At the institutional level, the alignment of vision, mentoring, research priorities, and actual academic practice becomes a question for inquiry. These are proposed documentary domains, not validated indicators or findings about existing institutions.

Conceptual Propositions and Possible Evidence

Proposition 1. A coherent educational orientation requires an articulated relationship between tawhid, worldview, and disciplinary aims. Possible evidence includes graduate attributes, course rationales, and students' reasoned explanations of educational purposes. The proposition defines a relationship to examine; it does not predict that a stronger stated commitment necessarily produces better outcomes.

Proposition 2. Conceptual critique requires identifying an assumption, explaining its implications, and justifying any proposed reconstruction. Evidence could include annotated analyses of disciplinary concepts and comparisons of alternative explanations. The appearance of Islamic terminology alone would not substantiate this proposition.

Proposition 3. Integration requires a defensible relationship between the type of question, the sources consulted, and the method of justification. A textual claim requires interpretive competence; an empirical claim requires publicly examinable evidence and appropriate methods. Reflective understanding can inform deliberation without substituting for empirical verification. Possible evidence includes research protocols and assignments that distinguish these kinds of warrant.

Proposition 4. Adab and scholarly reconstruction should be examined together while retaining distinct evidence for each. Citation accuracy, openness to correction, transparent data practices, and disciplined disagreement concern scholarly conduct. The quality of a reconstructed argument or curriculum requires separate examination. A morally responsible intention cannot establish the correctness of a theory, just as a technically accomplished product does not establish responsible conduct.

Proposition 5. Educational purposes may connect personal formation with responsible

public contribution. Suitable evidence might include evaluated community projects, research outputs, reflective accounts, and graduate follow-up. Such evidence would require contextual interpretation and cannot be inferred from a model's title or an institution's declared mission. These five propositions group related pillars for investigation; their number is not a competing count of the model's six components.

The propositions specify conceptual commitments and candidates for inquiry. Documentary case studies and mixed-method pilots could examine whether the proposed links are intelligible and observable. Claims about change over time would require longitudinal evidence. Causal claims about an intervention would require a defensible comparative design and attention to alternative explanations. Persistent disconnection between the proposed components and observed practice would be grounds to revise the model or its operational interpretation. No causal relationship is established by the present textual analysis.

Discussion

The analysis proposes a relationship between the formation of the knowing subject and the reconstruction of disciplinary practice. This relationship should not be read as a division in which al-Attas concerns individuals only and al-Faruqi concerns institutions only. Both connect intellectual activity with educational and communal responsibility. Their selected works nevertheless elaborate different routes and emphases. EPIPI uses these differences to formulate questions about who knows, how a claim is warranted, how a discipline is organized, and the purposes for which knowledge is used. This is the authors' synthesis, which must remain answerable to the primary texts and to alternative interpretations.

Hashim and Rossidy already examine possible reconciliation between the thinkers (Hashim & Rossidy, 2000). Ahmed highlights the educational significance of ta'dib (Ahmed, 2018), and Muslih et al. analyze the reconstruction of a knowledge paradigm (Mohammad Muslih et al., 2024). The present contribution is narrower than a new discovery of complementarity. Table 1 exposes selected interpretive steps; Table 2 qualifies the epistemological mapping; and Table 3 shows how foundations, sources, processes, outcomes, and review functions relate to the six pillars. Together, these make the proposed synthesis more explicit and contestable.

Zainuddin et al. already connect philosophical formation with curricular and institutional activity, including improvement and educational responsibility (Zainuddin et al., 2025). EPIPI builds on that concern. Its additional specification links named components to an explicit dimensional crosswalk, a bounded use of al-Jabiri's distinctions, and questions requiring identifiable evidence. For example, a declaration that revelation guides a program leads to the further question of how the program distinguishes a normative claim from an empirical finding and documents the method appropriate to each. This architecture is proposed for future validation. It neither establishes first priority for its individual concepts nor demonstrates an advantage over previous integration models.

The cross-framework mapping also exposes tensions. Treating textual authority as sufficient for every question could obscure the need for empirical examination; treating empirical methods as sufficient for every question could leave normative purposes unexamined. Inward understanding requires care because a personal experience is not automatically a public warrant. EPIPI addresses these issues through the scope of a claim and the method appropriate to it, rather than by assigning equal evidential status to three labels. This use of the categories is an adaptation for comparative analysis. It does not reproduce al-Jabiri's historical account or

resolve all disagreements between his evaluation of irfani knowledge and al-Attas's metaphysics ('Abid Al-Jabiri, 1991; Ridwan, 2016).

Criticism remains necessary to the proposed synthesis. Rahman questions how responsibility in knowing should be understood within an Islamization project (Rahman, 1988). Sardar insists on examining the shaping of Muslim intellectual futures (Sardar, 1985), while Tibi raises questions about the cultural and political claims of de-Westernization (Tibi, 1995). These concerns caution against treating a religious designation as a sufficient justification for accepting a theory. EPIPI accordingly requires a reasoned account of the assumption under review, evidence appropriate to the claim, and explicit consideration of educational and ethical purposes. The geographic identity of a researcher supplies none of these by itself. The synthesis must also remain open to internal disagreement about interpretation, hierarchy, and institutional power.

For curriculum development, the framework requires more than attaching verses or hadith to existing disciplinary content. In economics, proposed review questions concern the conception of persons, ownership, justice, and welfare alongside the evidence supporting a specific explanation. In psychology, questions about the soul, freedom, health, and happiness must be distinguished from empirical claims about behavior. In education, the conception of the learner, the teacher's authority, assessment, and educational purposes requires examination. Malkawi offers a related discussion of epistemological integration (Malkawi, 2014), while Kalin distinguishes different orientations within Muslim engagements with science (Kalin, 2005). These references illuminate the problem; the operational relationships specified by EPIPI remain the authors' proposal.

Existing university paradigms already address philosophical and educational integration. The tree of knowledge, spider-web, integrated twin towers, wahdatul ulum, and unity of sciences should therefore not be reduced to administrative metaphors. Table 4 compares their stated orientations with the kinds of additional documentary questions EPIPI would pose. The comparison concerns conceptual functions, not observed institutional performance. Its final column indicates an analytical application of EPIPI, not an assertion that the corresponding question is absent from an existing paradigm.

Table 4. Stated integration orientations and proposed EPIPI review questions

Paradigm and context	Stated orientation	Complementary question proposed by EPIPI
Tree of knowledge UIN Maulana Malik Ibrahim Malang	Relating foundational learning, Islamic sources, disciplinary branches, and educational formation	How do foundational aims inform disciplinary concepts and methods, and where is this relationship documented?
Spider-web integration and interconnection UIN Sunan Kalijaga	Dialogue among Islamic, natural, social, and cultural knowledge through interconnected inquiry	How does a shared task distinguish textual interpretation, empirical evidence, and reflection, while relating their warrants?
Integrated twin towers UIN Sunan Ampel	Connecting Islamic and other disciplinary fields through multidisciplinary integration	How does an interdisciplinary program justify its connections and assess scholarly responsibility alongside disciplinary competence?
Wahdatul ulum UIN Sumatera Utara	Knowledge integration through transdisciplinary and collaborative research	How are each contributor's claims and methods justified, and how are normative aims connected to the documented research process?

Unity of sciences UIN Walisongo	Humanization of Islamic sciences, spiritualization of modern sciences, and revitalization of local wisdom	How are value orientation, empirical inquiry, and local understanding examined without treating one kind of claim as proof of another?
EPIPI Proposed conceptual framework	Relating foundations, sources, processes, outcomes, and review functions through six pillars	Can the components be defined and interpreted consistently, and can the proposed judgments be validated before audit use?

Note. The comparison neither audits institutional performance nor asserts that the proposed questions are absent from existing paradigms.

At the pedagogical level, teaching strategies are relevant when they enable the distinctions specified by the model. For example, a collaborative inquiry task can ask learners to separate a normative premise, a textual interpretation, and a finding supported by observation, then justify how the three relate. Assessment can examine argument quality and citation responsibility as distinct criteria. This example illustrates a possible translation of epistemology into pedagogy; it is not evidence that a particular teaching technique improves adab.

Institutional implications require the same caution. Adoption of the term EPIPI does not establish an institution's success, and institutions using other paradigms may already satisfy many of its proposed criteria. Its intended usefulness lies in providing a common set of questions through which relationships among aims, sources, methods, and academic conduct can be examined. Wan Daud discusses the university's strategic role in Islamization and de-Westernization (Wan Daud, 2021), while Husni and Hayden revisit ta'dib within civilizational discourse (Husni & Hayden, 2024). These accounts support examining intellectual formation in an institutional setting, but they do not validate EPIPI or establish comparative effectiveness.

The study has four main limitations. The selected corpus does not represent every phase of either thinker's work. The al-Jabiri mapping is a qualified adaptation that could obscure differences if treated as a complete taxonomy. The literature review is purposive, and the absence of the initial search log limits retrieval reproducibility. Finally, there are no data on how educators, learners, researchers, or institutional leaders understand and use the proposed model. Concepts such as adab and public contribution also require interpretations sensitive to institutional type and educational level.

Validation should proceed in stages. First, specialists in Islamic philosophy, education, disciplinary inquiry, and measurement should review the definitions, compatibility, and boundaries of the six pillars. Their disagreements and resulting revisions should be documented. Second, candidate indicators and rubrics should be developed with explicit evidence requirements and then examined for content relevance and comprehensibility through practitioner review and cognitive interviews. The present questions are starting points for that work, not an already validated item pool.

Third, purposively selected pilots across madrasahs, pesantren, Islamic schools, and universities should examine feasibility and contextual meaning through document analysis, observation, interviews, and sample assessment tasks. More than one trained assessor should examine the same materials. Agreement may be assessed with measures appropriate to ordinal ratings or continuous scores, while qualitative disagreements reveal ambiguous criteria. Fourth, validity evidence should examine whether the interpretations and uses of the resulting judgments are defensible, including relationships with other relevant evidence and possible unintended consequences. If reflective scales are developed, their internal structure and reliability require testing; a formative profile of distinct pillars should not be judged by internal consistency alone. Thresholds and institutional rankings should await evidence supporting those

uses.

Only after these stages could a defined version be considered for audit use in a specified context. Educational effectiveness is a separate question requiring longitudinal or comparative evaluation. An intervention study would need to specify what changed, how implementation was documented, and which alternative explanations were considered. This roadmap distinguishes construct validation, reliable assessment, and evidence of educational effects.

EPIPI can be examined through three inspectable criteria. A conceptual criterion asks whether a program identifies and justifies disciplinary assumptions. A methodological criterion asks whether claims are supported through procedures suited to their objects. A formative criterion asks whether responsible conduct is addressed alongside the quality of intellectual products. Relevant records include annotated syllabi, method rationales, separately specified assessment criteria, mentoring, and responses to scholarly correction. Exhortation to good character alone would not satisfy the first two criteria. Completion of curricular procedures alone would not establish the third. This is an analytical distinction, not a moral ranking of institutions or a verified claim about the results of either thinker's program.

Integration does not require methodological uniformity. Natural sciences require methods suitable for observable phenomena; textual studies require linguistic and interpretive competence; and spiritual formation involves practice and guidance. The unity proposed here concerns educational orientation and responsibility, while warrant remains sensitive to the kind of claim. This distinction preserves disciplinary examination and makes disagreements discussable. It also prevents an appeal to a single source from bypassing the evidence required by another domain.

Exploratory development may begin with voluntary review of a program's aims, selected syllabi, research rationales, and academic practices, accompanied by practitioner discussion. Such work can reveal whether the proposed questions are understandable and useful before formal scoring is attempted. Subsequent pilots should record both enabling conditions and failures of implementation. The model and its operational definitions should then be revised in response to evidence. An institution-wide audit remains a future application, rather than an activity justified solely by the present conceptual study.

Conclusion

Within the selected corpus, al-Attas and al-Faruqi share a commitment to tawhid while elaborating different epistemological and educational emphases. Al-Attas develops conceptual purification, meaning, the ordering of knowledge, and formation through adab. Al-Faruqi develops a tawhidic account of knowledge and a program of disciplinary and institutional reconstruction. The qualified al-Jabiri mapping identifies bayani-irfani-related and bayani-burhani-related emphases, respectively, without defining either thinker through a closed classification. The authors interpret selected differences as potentially complementary. This is the result of the present analytical synthesis, not an uncontested identity between the thinkers or proof that their projects are fully compatible.

EPIPI organizes this proposal into six pillars and relates them to five analytical dimensions. Its specific contribution is the explicit architecture connecting primary-text reasoning, comparative interpretation, model components, and proposed evidence for educational review. It extends earlier syntheses and can be placed in dialogue with established knowledge-integration paradigms. The resulting questions may guide inquiry into curriculum, pedagogy, research, assessment, and academic culture, without establishing the superiority of one

institutional model.

Because this is a library-based study, EPIPI remains a proposed framework for future audit-instrument development. Neither its measurement properties nor its educational effectiveness has been tested. Expert construct review, indicator development, contextual pilots, and evidence supporting reliable and valid interpretations are required before audit use. Longitudinal or comparative research would be needed to assess educational effects. The present contribution is therefore a traceable conceptual proposal whose interpretation and application remain open to further criticism and validation.

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