

The Influence of Orientalist Thought on the Paradigm of Modern Islamic Education: A Critical Study from Edward Said's Perspective

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Abstract: Motivated by an epistemological crisis in modern Islamic education caused by secular and positivist Orientalist thought, this research examines how this paradigm shapes educational perspectives, systems, and curricula. Using qualitative analysis of relevant literature, the study identifies three key channels of Orientalist influence: curriculum design, academic language, and the criteria for scientific legitimacy. The research also highlights the counter-paradigm offered by Muslim intellectuals such as Syed M. Naquib al-Attas, Ismail Raji al-Faruqi, and Seyyed Hossein Nasr, who advocate for an educational foundation based on *tawhidi* epistemology. The study ultimately calls for a fundamental reorientation of Islamic education away from imitation and toward an emancipatory system that integrates Divine revelation with human intellect and empirical experience.

Keywords: *Orientalism; Islamic Education; Educational Paradigm; Edward Said.*

Abstrak: Didorong oleh krisis epistemologis dalam pendidikan Islam modern yang dipicu oleh pemikiran orientalis sekuler dan positivis, penelitian ini mengkaji bagaimana paradigma ini membentuk perspektif, sistem, dan kurikulum pendidikan. Dengan menggunakan

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analisis kualitatif terhadap literatur yang relevan, penelitian ini mengidentifikasi tiga saluran utama pengaruh orientalis: desain kurikulum, bahasa akademis, dan kriteria legitimasi ilmiah. Penelitian ini juga menyoroti kontra-paradigma yang ditawarkan oleh para intelektual Muslim seperti Syed M. Naquib al-Attas, Ismail Raji al-Faruqi, dan Seyyed Hossein Nasr, yang menganjurkan fondasi pendidikan berdasarkan epistemologi tauhid. Penelitian ini pada akhirnya menyerukan reorientasi fundamental pendidikan Islam, menjauh dari imitasi dan menuju sistem emansipatoris yang mengintegrasikan wahyu ilahi dengan intelek manusia dan pengalaman empiris.

Kata Kunci: *Orientalisme, Pendidikan Islam, Paradigma Pendidikan, Edward Said.*

Introduction

Islamic education is a key pillar in the formation of Muslim civilization. It plays a role not only in the transmission of knowledge but also in the inheritance of values and character formation based on the principle of monotheism. However, the reality of modern Islamic education reveals quite complex epistemological and paradigmatic problems.¹ On the one hand, Islamic education strives to appear modern, scientific, and adaptive to global developments. Still, on the other hand, this modernization is often not accompanied by a critical awareness of scientific paradigms adopted from the West. As a result, Islamic education loses its philosophical direction and tends to become trapped in a dualism between Islamic values and secular rationality.²

This phenomenon cannot be separated from the influence of Orientalist thought, which has long shaped Western perceptions of Islam and its educational institutions. Since the 18th century, Orientalism has developed as an academic tradition that seeks to understand the Eastern world, including Islam, through a Western lens. Orientalist studies such as those by Snouck Hurgronje (1857-1936),³ Ignac Goldziher (1850-1921), and David S. Margoliouth (1858-1940) often portray Islamic education as a static, traditional system lacking rationality.⁴ This view

¹ A Rahman and O Khalid, "The Impact of Orientalism on Modern Islamic Thought," *Al-Awan*, 2024; J B Surbakti and MMAM Johari, "Paradigm Shift in Orientalism (A Study of the Thoughts of Contemporary Orientalist Figures)," *Palita: Journal of Social ...*, 2025.

² Petek Onur, "Paradigms, Approaches, Issues, Challenges," ... *Discourses on Women and Islam in Turkey: A Critical ...*, 2024, 41–108, https://doi.org/10.1007/978-3-031-50875-2_2; L Iftikhar and S Sadia, "Edward Said and Orientalism: A Critical Analysis of Western Scholars and Writers," *Jihat-Ul-Islam*, 2025.

³ Harda Armayanto et al., "Snouck Hurgronje and the Tradition of Orientalism in Indonesia," *Tasfiah: Jurnal Pemikiran Islam* 7, no. 2 (August 29, 2023): 263–87, <https://doi.org/10.21111/tasfiah.v7i2.10384>.

⁴ Rashid Iqbal, Hafiz Muhammad Naeem, and Mohd Roslan Bin Mohd Nor, "Dual Heritage of Western Islamic Scholarship: Qur'anic Influence on Orientalism and Postcolonial Studies, and

later became the basis for the assumption that progress in the Islamic world could only be achieved through adopting Western educational models, which were considered more "modern."

This issue becomes increasingly relevant as Islamic educational institutions in Indonesia such as *madrasah*, modern Islamic boarding schools (*pesantren*), and Islamic universities strive to adapt to global academic standards. Curriculum modernization, the adoption of Western educational theories, and shifts in research orientation are clear examples of how orientalist discourse has transformed into a tangible epistemological influence within the Islamic education system.⁵ This situation indicates a field problem in the form of an epistemological crisis, where Islamic education loses its foundation in monotheistic values as its scientific foundation due to its over-reliance on Western frameworks.

Theoretically, criticism of Orientalism was first sharply voiced by Edward Said in his work, *Orientalism* (1978). Said asserted that Orientalism was not a neutral scientific study, but rather an ideological construct that positioned the West as the center of knowledge (the knower) and the East as the passive object (the known).⁶ In the context of education, this power relationship is reflected in how the West defines Islamic education as an inferior entity that requires the intervention of modernity. Said's thinking opens up a new analytical space, highlighting that Islamic education faces not only the challenges of modernization but also the colonization of knowledge (epistemic colonialism).

Several previous studies have examined Orientalism from various perspectives, but most have focused on theological and political aspects. For example, Ibrahim Alamu and Emmanuel Olaolu Ololade (2025)⁷ study examines

Trends in Academic Journals," *AlBayan* 23, no. 1 (2025): 50–72, <https://doi.org/10.1163/22321969-20250166>.

⁵ Fadil Elmenfi, "Reorienting Edward Said's Orientalism: Multiple Perspectives," *International Journal of English Language Studies* (researchgate.net, 2023), <https://doi.org/10.32996/ijels.2023.5.1.7>.

⁶ Badarussyamsi, "Reframing Occidentalism: Purpose, Construction of Scientific Paradigms, and Reconstruction of Post-Orientalism Knowledge," *Journal of Islamic Thought and Civilization* 13, no. 1 (2023): 59–74, <https://doi.org/10.32350/jitc.131.05>.

⁷ Ibrahim Alamu and Emmanuel Olaolu Ololade, "Orientalism Revisited: A Critique of Western Discourses of Non-Western Development through the Post-Colonial, Subaltern and Marxist Frames," *Radinka Journal of Science and Systematic Literature Review* 3, no. 1 (2025): 590–99, <https://doi.org/10.56778/rjslr.v3i1.466>.

Edward Said's critique of the representation of Islam in Western literature, while Su'Aidi (2025)⁸ study discusses the impact of Orientalism on the image of Islam in Western media. In the context of education, Lubis (2025)⁹ study highlights the influence of Orientalism on the formation of the Islamic curriculum in Egypt. Still, this study has not yet addressed the paradigmatic aspects of modern Islamic education in depth. Thus, there remains a research gap in examining the influence of Orientalist thought on the paradigm of Islamic education through Edward Said's theoretical framework.

This research aims to fill this gap by offering a new perspective that positions Orientalism not merely as a historical discourse but as an epistemological force still at work in the modern Islamic education system. Using a descriptive qualitative approach based on Edward Said's critical analysis, this research seeks to uncover how Orientalist thought influences the construction of knowledge and the paradigm of contemporary Islamic education, and how decolonial critique can provide an alternative, more independent and civilized epistemology of Islamic education.

The novelty of this research lies in its analytical approach, which combines the theory of Orientalist criticism with the phenomenon of contemporary Islamic education. While previous studies tended to highlight Orientalism from a political and cultural perspective, this study highlights its epistemological dimension, namely, how the power of Western knowledge operates subtly within the structure and curriculum of modern Islamic education. Therefore, the results of this study are expected to provide a conceptual contribution to the effort to build an Islamic education paradigm free from Orientalist hegemony and grounded in authentic Islamic epistemology.

Discussion

Historical Traces of Orientalism in Islamic Education

⁸ Su'Aidi, Masdar Hilmy, and Haekal Al Asyari, "Orientalist Influence and Its Decline in Indonesian Islamic Studies: Tracing Intellectual and Institutional Transformations," *Al-Risalah: Forum Kajian Hukum Dan Sosial Kemasyarakatan* 25, no. 1 (2025): 173–87, <https://doi.org/10.30631/alrisalah.v25i1.1936>.

⁹ Muhammad Jihad Azni Lubis and Fahmi Randa Siregar, "The Role of Orientalists in The Quran and Hadith: Liberalization and Hermeneutics," *JOSTEM: Journal of Strategy and Transformation in Educational Management* 2, no. 1 (2025): 31–37.

Orientalism as a scientific discipline emerged in the 18th and 19th centuries, coinciding with European colonial expansion into the Islamic world. It served as an instrument of knowledge for understanding, organizing, and controlling Eastern territories.¹⁰ As Edward Said argued in *Orientalism* (1978), the Orientalist project was not simply a neutral academic endeavor, but a system of representation that reproduced the superiority of the West over the East. In the Islamic context, Orientalism created the image of Islam as a static, irrational religion, and opposed to modernity.

Figures such as William Muir (1819-1905), Ignac Goldziher (1850-1921), and Snouck Hurgronje (1857-1936) played a significant role in shaping academic perceptions of Islam. Muir, for example, in his *Life of Mahomet* (1861), portrayed the Prophet Muhammad as an opportunistic political figure, not a bearer of Divine revelation. Goldziher considered the hadith to be a later social construction, not the authentic sayings of the Prophet.¹¹ Meanwhile, Hurgronje, a longtime resident of Mecca, argued that Islamic boarding schools (*pesantren*) and *madrasah* (Islamic schools) in the Dutch East Indies were fertile grounds for fanaticism and resistance to modernity.

These orientalist images not only influenced colonial policy but also shaped the direction of subsequent Islamic education reform. The Dutch colonial government, for example, established secular-oriented public schools and teacher training colleges while marginalizing traditional Islamic educational institutions. As a result, the Islamic education system lost its strategic position within the social structure and was often deemed irrelevant to the nation's progress.

Tabel 1. Historical Traces of Orientalism in the Field of Islamic Education.

Period	Incident
11–13th Century AD	Initial encounter: Translation of the Qur'an and the study of Arabic and Islamic teachings in Europe
18th century	The emergence of orientalism as a systematic study of the Islamic and Eastern worlds by the West

¹⁰ Sofian Hadi, Dedy Irawan, Iwan Harwansyah, "Membaca Ulang Orientalisme: Akar Historis dan Respons Intelektual Muslim", *Journal of Islamic and Occidental Studies*, 03(01), 93-94. <https://doi.org/10.21111/jios.v3i1.61>.

¹¹ Ioana Constantin-Bercean, "(De)Constructing the 'Otherness': A Debate on Edward Said's Legacy," *Dialogue and Universalism* 34, no. 2 (2024): 209–21, <https://doi.org/10.5840/du202434228>.

Late 19th – early 20th century	Important orientalists such as Ignac Goldziher and Joseph Schacht studied Islamic law.
The impact of orientalism	Positive: Development of Islamic literature; Negative: Ideological bias and reductionism
Mid-20th century – now	Muslim Response: The development of Islamology and interdisciplinary Islamic studies as a critique.

This historical trail confirms that Orientalism operates not only in the academic realm but also in the realm of educational practice. Through biased and domination-oriented knowledge construction, Orientalism sows the seeds of intellectual inferiority among Muslims. Islamic education often develops not as an autonomous and reflective system, but as an adaptive effort to the secular and positivist Western educational paradigm.¹²

The Influence of Orientalist Thought on the Paradigm of Modern Islamic Education

Orientalist thought has had a major influence on the paradigm of modern Islamic education, both positively and negatively. Historically, orientalism is a Western study of Eastern cultures and religions, including Islam, which was originally based on political, economic, and ideological motives, but later developed into a scientific discipline, although it still contains certain biases.¹³ On the positive side, orientalism has enriched Islamic literature through the translation of Arabic manuscripts into Western languages, thus opening up opportunities for a broader and deeper study of Islam. In addition, orientalist contributions to the development of Islamic science and philosophy have broadened academic horizons and encouraged dialogue between cultures and religions.¹⁴ However, on the negative side, orientalism has also led to stereotypes

¹² A Amirshojai and H Mollanazar, “Re-Narration and Identity Construction: Frame-Oriented Approach (90s Translation of Orientalism Concepts and Edward Said Identity in Iran: Paratext in Focus),” *Journal of Language and Translation*, 2024.

¹³ Diah Safitri, Syamsul Mawardi Marna, and Ahmad Syaifuddin Amin, “Metodologi Pembacaan Kritis Atas Kajian Orientalis Terhadap Hadis,” *Madinah: Jurnal Studi Islam* 10, no. 1 (2023): 11–29, <https://doi.org/10.58518/madinah.v10i1.1495>.

¹⁴ Ahmad Rizqi Fadlilah, “Tinjauan Kritis Kerangka Kerja Pengkajian Filsafat Islam: Analisis Buku History of Philosophy in Islam Karya T.J. De Boer,” *Journal of Islamic and Occidental Studies*, 01(02), 150. <https://doi.org/10.21111/jios.v1i2.32>.

that view Islam as inferior, often influenced by colonial interests, and resulted in unobjective interpretations of Islamic teachings and its central figures.¹⁵

In the context of Islamic education, the influence of orientalism can be seen in the development of curricula and methodologies that sometimes adopt a more secular and scientific Western approach, thus posing challenges in maintaining Islamic authenticity. Some negative aspects such as interpretive injustice and lack of contextual understanding need to be addressed so that the paradigm of Islamic education can further strengthen its Islamic identity and integrity. However, on the other hand, positive influences such as the strengthening of literature and scientific studies on Islam remain a valuable legacy that must continue to be developed with a critical and balanced approach. Overall, the influence of orientalist thought on the modern Islamic education paradigm is very complex. Although it brings benefits in the enrichment of knowledge, it also requires critical scrutiny so as not to cause distortions and stereotypes that can damage the image and identity of Islam in the midst of the times. Increased awareness of the motives and interpretations of orientalists is important in developing an independent Islamic education paradigm with integrity.¹⁶

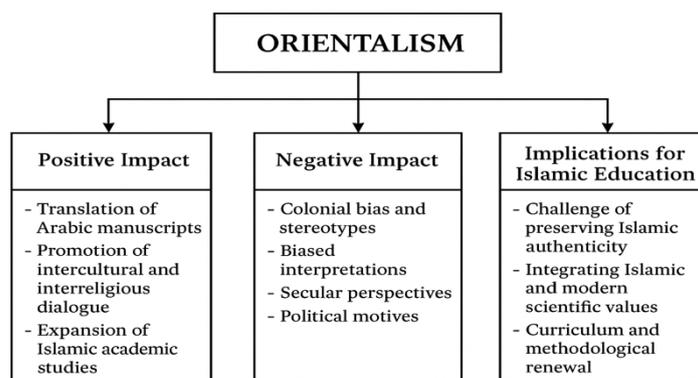


Figure 1. The Influence of Orientalism on Islamic Education.

Orientalism left a profound epistemological legacy in modern Islamic education. Epistemologically, Orientalism introduced a sharp dichotomy between religious and secular knowledge. The modern Western perspective,

¹⁵ Evayatun Nimah, "Pengaruh Orientalisme Dalam Pendidikan Islam Di Indonesia," *Tabuah* 25, no. 1 (2022): 21–26, <https://doi.org/10.37108/tabuah.v25i1.615>.

¹⁶ Indra Wahyuddin and Syamsu Syauqani, "Orientalisme Dalam Kajian Hadis: Telaah Historis, Ruang Lingkup, Dan Pemikiran Kaum Orientalis Terhadap Tradisi Hadis Nabi," *Jurnal Ilmu Hadis* Vol. 5, no. No. 02 (2025): hlm. 190.

rooted in Cartesian rationalism and empiricism, places revelation outside the realm of science. This view subsequently influenced the thinking of most modern Islamic educational institutions, where religious knowledge is treated as a moral and spiritual domain. In contrast, general knowledge is considered rational and scientific.

As a result, many modern Islamic institutions, including Islamic universities, have adopted faculty structures that separate theology from the social and natural sciences. The curriculum has become structurally secular, although it still uses Islamic symbols. This phenomenon is a clear example of the internalization of Orientalist epistemology, where Western paradigms have become the unwitting scientific benchmark. Furthermore, in the field of research methodology, Orientalism influences the way Islamic educational research is conducted. Empirical-positivistic methods are considered the only valid scientific standard. In fact, a normative and integrative approach that combines rationality with spiritual values is characteristic of Islamic epistemology and contains moral strength. This dominance of Western methodology has left Islamic educational science devoid of values and ethical orientation.

Institutionally, many Islamic educational institutions attempt to emulate the Western university model. Their semester system, credit system, accreditation standards, and even quality assurance models all refer to Euro-American systems. This process demonstrates how Orientalist hegemony has permeated the administrative and operational structures of Islamic education. Madrasahs, which once functioned as institutions for producing Islamic scholars, have now shifted to public schools with minimal religious content.¹⁷ The curriculum is designed to meet the demands of the workplace, rather than to develop civilized individuals. This is where Islamic education loses its identity, caught between the desire for modernity and the need to remain Islamic.¹⁸

Edward Said's Perspective: Orientalism as the Hegemony of Knowledge

¹⁷ Muhammad Hisyam Syafii et al., "Revealing Annemarie Schimmel's Interpretation of The Sufi Texts Through Gadamer's Philosophical Hermeneutic Analysis," *Afkaruna: Indonesian Interdisciplinary Journal of Islamic Studies* 20, no. 2 (2024), <https://doi.org/10.18196/afkaruna.v20i2.23900>.

¹⁸ Badruzzaman M. Yunus, "Decolonizing Tafsir: A Critical Reassessment of Orientalist Methodologies in Contemporary Qur'anic Studies," *Journal of Qu'anic and Hadith Studies*, 2025.

Edward Said asserted that Orientalism is a form of power that operates through knowledge (power-knowledge relations). In Said's view, the West not only controlled the East through weapons and economics, but also through definitions, narratives, and categories of knowledge that framed how the East was understood.

Table 2. Channels of Orientalist Hegemony in the World of Islamic Education.

No.	Hegemony Channel	Description	Impact on Islamic Education
1	Curriculum	Islamic education curricula are often based on Western educational theories without epistemological reflection. Concepts such as "efficiency," "competence," and "learning outcomes" are applied without any adaptation to Islamic values.	This has resulted in a reduction in the meaning of Islamic education, which should be oriented towards the formation of a perfect human being. Education has become instrumental, oriented towards market output, rather than the development of morality and spirituality.
2	Language and Terminology	Academic terms such as learning process, teacher performance, and student achievement are adopted without considering original Islamic concepts such as <i>ta'dib</i> , <i>tazkiyah</i> , and <i>tarbiyah</i> .	The seemingly neutral scientific language actually carries an anthropocentric ideology, placing humans at the center of knowledge and ignoring the divine dimension. This has resulted in a shift in values and a crisis of meaning in Islamic educational practice.
3	Standards of Scientific Legitimacy	The modern academic world is measured by Western standards such as Scopus indexing, impact factor, and citation count.	Scientific paradigms based on Islamic values are often considered less "scientific," leading to epistemological dependence and academic inferiority to Western knowledge systems.

Through these three channels, orientalism instills a subtle yet profound epistemological hegemony. Modern Islamic education, unwittingly, becomes an arena for the reproduction of Orientalist discourse. Said wrote: "To know such a thing is to dominate it, to have authority over it." This means that whoever determines what constitutes "knowledge" holds power. Therefore, as long as Islamic education remains dependent on Western definitions of knowledge, it

will remain under epistemological hegemony. This reality shows that Islamic education remains within a framework of epistemological imitation, where the West often determines scientific standards and orientations.¹⁹ Therefore, a reorientation of the paradigm of Islamic education is needed toward a more emancipatory position not merely reactive, but constructive and rooted in Islamic values. This transformation requires reconstruction in three fundamental dimensions: epistemology, curriculum, and educational practice. This reorientation is outlined in the following table:

Table 3. Reorientation of the Islamic Education Paradigm: From Imitation to Emancipation

No.	Transformation Dimension	Description of Changes	Implications for Islamic Education
1	Epistemological Reconstruction	Reaffirming the monotheistic source of knowledge by integrating revelation, reason, and empirical experience. Educational research is not only oriented toward empirical data but also considers values, meaning, and moral orientation.	Encouraging the emergence of a balanced Islamic scientific paradigm that combines rational, spiritual, and empirical aspects. Education becomes a means of <i>tazkiyah al-nafs</i> (self-fulfillment) and ' <i>ilmiyah worship</i> ,' not merely an economic instrument.
2	Curriculum Reformulation	The curriculum is prepared based on the Islamic worldview. The main focus is directed at the formation of adab and spiritual awareness. The teacher plays the role of <i>murabbi</i> who instills meaning and sincerity in learning.	Producing students who are civilized, have character, and have noble morals. There is an integration between ' <i>ilm</i> (knowledge), ' <i>amal</i> (action), and <i>akhlaq</i> (morality) in the learning process.
3	Revitalization of Educational Practices	Educational practice is directed at decolonizing Western educational theory through critical adaptation and meaningful reinterpretation. Theories such as constructivism can be contextualized with the concepts of <i>ijtihad</i> and <i>tazkiyah</i> .	Building critical awareness and epistemological independence in Islamic education. Education becomes a space for intellectual liberation that remains rooted in the values of monotheism and Qur'anic humanism.

From the two tables above, the transformation of Islamic education requires a paradigm shift from mere consumers of Western knowledge to

¹⁹ Rizka Auliyah and Difa'ul Husna, "Islam in World Perspectives," *Researchgate.Net*, 2021.

producers of knowledge based on Islamic values. This reorientation addresses not only structural aspects but also the ontological and axiological dimensions of knowledge itself. Thus, it is hoped that Islamic education will no longer be an object of Orientalist hegemony but rather an active subject in the global arena of knowledge.²⁰

Muslim Intellectual Responses to Orientalist Hegemony

Criticism of Orientalism gave rise to a wave of intellectual awareness in the Islamic world, especially since the 1970s. Several important figures who were pioneers of decolonial thought in Islam include Syed Muhammad Naquib al-Attas (1931-now), Ismail Raji al-Faruqi (1921-1986), and Seyyed Hossein Nasr (1933-now).

Al-Attas emphasized that the primary crisis facing Muslims is the *loss of adab* (the loss of the ability to position knowledge and values properly). In his view, Islamic education must be directed toward producing civilized individuals, not merely skilled ones. Al-Attas's concept of *ta'dib* (religious order) represents a synthesis of intellectuality and spirituality. He rejected the secular education system that separates knowledge from morality. Al-Attas also proposed the concept of the Islamization of knowledge, not as a rejection of Western science, but as a process of purifying knowledge from elements of secular philosophy. Thus, Islamization is not a process of formalizing religion in knowledge, but rather a restructuring of the meaning and purpose of knowledge to align with the Islamic worldview.

Al-Faruqi emphasized the importance of *tawhidi* epistemology the view that all branches of knowledge must be integrated within the framework of monotheism. He rejected the dichotomy between religious and worldly knowledge.²¹ For him, all knowledge originates from God and is intended for the benefit of humanity. Islamic education trapped in a dichotomous system will not be able to produce complete human beings. His project of the Islamization of knowledge aims to build an integrative and transformative educational system.

²⁰ N Ruby and M N Ullah, "Process of Paradigm Shift in Determining Modes of Orientalist's Confrontations in Sirah Writing: An Analytical Study," *Al-Amir Research Journal for Islamic Studies*, 2023.

²¹ Mohamed Seedat, "Signifying Islamic Psychology as a Paradigm: A Decolonial Move," *European Psychologist* 26, no. 2 (2021): 131–41, <https://doi.org/10.1027/1016-9040/a000408>.

In this context, orientalism is seen not only as a challenge but also as an opportunity to revitalize forgotten Islamic epistemology.²²

Nasr offers a metaphysical approach called sacred science. According to him, the crisis in modern education is rooted in a crisis of spirituality. Knowledge has lost its sanctity because humans have placed themselves at the center of the universe. Islamic education must restore the position of knowledge as a path to God. Thus, education is not merely a process of transferring knowledge, but also a journey toward spiritual perfection.

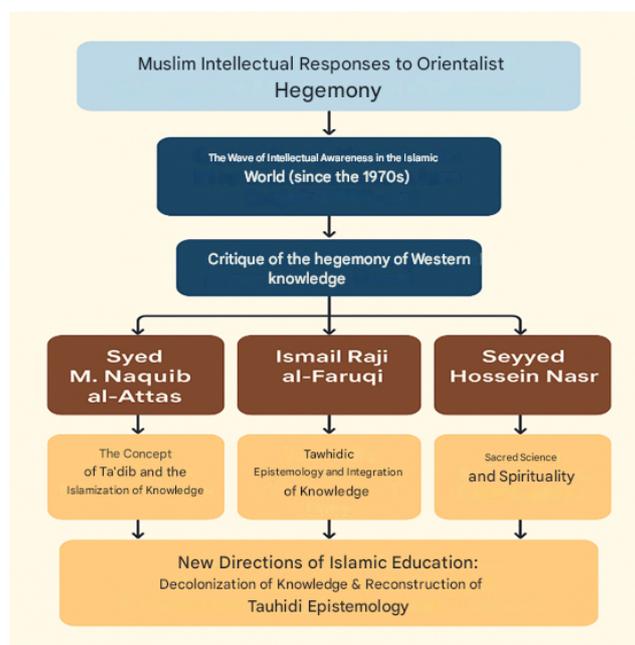


Figure 2. Muslim Intellectual Responses to Orientalist Hegemony.

Conclusion

The results of this study indicate that Orientalism has a significant influence on the formation of the modern Islamic educational paradigm, both in terms of epistemology, curriculum, and educational practice. Through the hegemonic construction of Western knowledge, Islamic education has unconsciously undergone a process of epistemological subordination. This is evident in the adoption of Western educational theories and methodologies without reflecting on the Islamic values that should serve as its philosophical foundation. The Islamic education curriculum has thus become pragmatic,

²² Md Mahmudul Hasan, "The Inseparability of Postcolonial Studies from Palestine: Reflections on Edward Said," *Asiatic* 18, no. 1 (2024): 1–17, <https://doi.org/10.31436/asiatic.v18i1.3208>.

fragmented, and lacking spiritual direction. At the same time, the legitimacy of knowledge is measured by Western standards such as Scopus indexing and impact factors, rather than by the usefulness of knowledge within the framework of monotheism.

The main conclusion of this study is that Orientalism functions not only as an academic study but also as an instrument of power-knowledge, influencing how Muslims understand and construct their educational systems. Modern Islamic education, in many respects, remains in the shadow of Orientalism through three main channels: curriculum, language and terminology, and standards of scientific legitimacy. As a result, Islamic education loses its epistemological autonomy and tends to imitate Western systems without affirming its own Islamic identity.

However, the analysis also shows significant efforts by Muslim intellectuals to resist and reconstruct the influence of Orientalism. The thoughts of Syed Muhammad Naquib al-Attas on the concept of *ta'dib* and the Islamization of knowledge, Ismail Raji al-Faruqi on *tawhidi* epistemology, and Seyyed Hossein Nasr on sacred science represent the decolonial movement of Islamic intellectuals that seeks to restore the position of knowledge as a path to God. All three emphasize that Islamic education must not stop at the stage of imitation but must move towards an emancipatory paradigm that is liberating and epistemologically sovereign.

Thus, the answer to the main problem of this research is to reorient the paradigm of Islamic education from a system focused on the hegemony of Western knowledge to one based on the epistemology of monotheism. This reorientation can be done through three main strategies: (i) reconstruction of the epistemology of Islamic education to be based on the integration of revelation, reason, and empirical experience; (ii) reformulation of the curriculum that places *adab* and spirituality as the core of learning; and (iii) revitalization of educational practices that dare to decolonize Western educational theory through contextual and meaningful reinterpretation. Islamic education based on the paradigm of monotheism will produce a generation of knowledgeable, civilized, critical, and cultured people. This generation is not only able to compete in the global arena, but also able to maintain the integrity of Islamic values as the moral and spiritual source of human civilization.[]

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