

https://doi.org/10.24035/ijit.29.2026.354			
Received:	29 December 2025	Accepted:	30 April 2026
Revised:	15 February 2026	Published:	15 June 2026
Volume:	29 (June)	Pages:	87-96
To cite: Ibrahim Majdi Mohamad Kamil. 2026. Strengthening usuluddin in responding to Postmodernism and Post-normal challenges. <i>International Journal of Islamic Thought</i> . Vol. 29 (June): 87-96.			

Strengthening Usuluddin in Responding to Postmodernism and Post-Normal Challenges

IBRAHIM MAJDI MOHAMAD KAMIL¹

ABSTRACT

This article examines the reinforcement of Usuluddin in addressing epistemological challenges posed by postmodernism and the post-normal era. Postmodernism, marked by skepticism toward meta-narratives and the relativization of truth, undermines the unity of meaning and the hierarchical structure of knowledge central to Islamic thought. Meanwhile, the post-normal condition introduces radical uncertainty, conflicting values, and non-linear change, demanding adaptive yet principled responses. Using a qualitative approach through philosophical and documentary analysis, this study engages classical sources (kalam, tawhid traditions) and contemporary thinkers (Lyotard, Foucault, Sardar, al-Attas, Nasr). Existing studies on Usuluddin often remain doctrinal and may not integrate responses to post-normal complexity and technological ethics. This article addresses this gap by proposing a structured approach to rearticulate Usuluddin as a dynamic epistemic system. The findings indicate that strengthening Usuluddin requires more than preserving tradition, it contributes by outlining a threefold strategy which are purifying tawhidic epistemology, expanding the Islamic worldview to contemporary domains such as artificial intelligence, digital media, and ecology, and restructuring methodology and knowledge governance. This normative framework enables Muslim societies to navigate uncertainty and fragmentation while maintaining fidelity to revelation and ethical principles.

Keywords:

Epistemology, Islamic worldview, postmodernism, post-normal era, Usuluddin.

Introduction

Usuluddin represents the core of Islamic intellectual tradition, encompassing the principles of creed, tawhid, and worldview grounded in divine revelation. Historically, Usuluddin has safeguarded the unity of meaning and the integrity of faith against various challenges, from classical theological debates to the influence of foreign philosophies. However, contemporary challenges are far more complex and profound. Postmodernism, with its relativization of truth and deconstruction of meaning, and the post-normal era, characterized by radical uncertainty and non-linear change, threaten the epistemological foundations and methodological coherence

¹IBRAHIM MAJDI MOHAMAD KAMIL, Ph. D. Senior Lecturer, School of Humanities, Universiti Sains Malaysia, 11800 USM, Pulau Pinang, MALAYSIA. Email: ibrahimmajdi@usm.my [ORCID iD: 0000-0003-0804-8909].

of Usuluddin. Despite extensive scholarship on Usuluddin, most studies remain focused on doctrinal preservation and historical debates, leaving a gap in addressing how the discipline can respond to epistemic fragmentation and complexity in contemporary contexts. This gap is critical because post-normality demands methodological renewal and practical frameworks, not merely critique.

In this context, strengthening Usuluddin is not merely about preserving tradition, it requires a systematic reconfiguration of its intellectual framework to ensure relevance and resilience. This study asks how can Usuluddin be rearticulated to withstand epistemological challenges posed by postmodernism and post-normality while remaining faithful to its tawhidic foundations? To get the answers, the article will focus on three objectives. The objectives are threefold: (i) to analyze the nature of these challenges, (ii) to evaluate their implications for Usuluddin, and (iii) to propose strategic measures for reinforcement through epistemological purification, worldview expansion, and methodological restructuring.

Classical Foundations of Usuluddin

Within Islamic intellectual history, Usuluddin denotes the foundational principles of religion. *Usul* means roots or fundamentals, and *al-din* means religion. in contrast to *furu` al-din* (subsidiary matters). It systematizes core doctrines of creed and tawhid and has been expressed under cognate labels such as *`ilm al-kalam*, *`ilm al-tawhid*, and *al-fiqh al-akbar* (Harahap & Nasution 2003). The rise of *`ilm al-kalam* under the Abbasids especially during the reign of al-Ma'mun marked a pivotal turn toward rational theological disputation, often centered on divine attributes and the nature of the Quranic kalam (al-Ahwani 1970). Foundational Sunni schools crystallized through the contributions of Abu al-Ḥasan al-Ash`ari and Abu Mansur al-Maturidi, whose syntheses established the parameters of orthodoxy for Ahl al-Sunnah wa-l-Jama`ah (Harahap & Nasution 2003). In sum, the classical literature anchors Usuluddin in revealed sources while legitimizing reasoned discourse to defend doctrine. This legacy provides an indispensable reference point for contemporary efforts to re-articulate creed amid shifting epistemic terrains (Harahap & Nasution 2003; al-Ahwani 1970).

Modern scholarship often uses "Islamic theology" as a functional equivalent to Usuluddin, though the term originates outside Islamic tradition. Jongeneel (1998) defines theology as a systematic representation of belief in God across traditions including Judaism, Christianity, and Islam suggesting convergence with Usuluddin's objectives. Yet Usuluddin in the contemporary sense exceeds doctrinal catalogues by encompassing worldview and epistemology, dimensions necessary to address civilizational, ethical, and scientific questions (Harahap & Nasution 2003).

Modern And Postmodern Challenges

Twentieth-century debates shifted Islamic thought from internal polemics to encounters with Western philosophical paradigms. Postmodernism's skepticism toward meta-narratives and its critique of universal truth claims destabilize any unitary doctrinal outlook (Lyotard, 1984). Foucault's notion of power/knowledge reframes truth as contingent upon discursive regimes, reducing epistemology to sociopolitical constructs (Foucault, 1972). These frameworks challenge Usuluddin not by direct refutation of creed but by eroding the conditions under which truth claims are legitimized. However, Western epistemology fails beyond moral critique because its rejection of metaphysical absolutes produces ontological instability and ethical relativism. By privileging contingency and subjectivity, postmodern thought cannot sustain coherent norms for science, governance, or morality. This vacuum fosters hyper-fragmentation, where authority is replaced by popularity and truth by virality, a conditions amplified by algorithmic culture (Pariser, 2011; Sunstein, 2017).

The post-normal condition compounds this crisis with radical uncertainty, conflicting values, and non-linear dynamics (Funtowicz & Ravetz, 1993; Sardar, 2010). While post-normal science acknowledges complexity, its solutions remain procedural, lacking a normative anchor.

Islamic epistemology, by contrast, offers a principled framework rooted in tawhid, integrating revelation, reason, and ethics to navigate uncertainty without collapsing into relativism.

AI, Digital Media, and Ecology

Artificial Intelligence (AI) introduces profound epistemic and ethical challenges for Islamic thought. Most contemporary AI systems optimize probabilistic prediction and pattern recognition without intrinsic moral accountability (Floridi et al., 2018; Jobin, Ienca, & Vayena, 2019). Within a tawhidic epistemology, truth cannot be collapsed into predictive accuracy or computational efficiency, it must correspond to divine norms and uphold human dignity requiring that agency be attributed to human decision-makers, not to AI artefacts (al-Attas, 1995; Nasr, 1996). In this sense, AI is a tool subject to moral intention and responsibility (*niyyah* and *amanah*), and its deployment should be governed by *maqasid al-shari'ah* (preservation of life, intellect, lineage, property, and faith) as the higher objectives of the law (Auda, 2008; Kamali, 2008).

Ethical evaluation must extend beyond technical compliance to interrogate bias, transparency, explainability, and societal impact. Empirical studies show significant accuracy disparities across demographic groups in computer vision, highlighting the risks of algorithmic bias (Buolamwini & Gebru, 2018). Moreover, data extraction and surveillance platforms normalize informational asymmetries and power concentration that contravene Islamic conceptions of justice (*adl*) and trust (*amanah*) (Crawford, 2021; Zuboff, 2019). From a tawhidic vantage, AI governance should embed accountability structures and precautionary principles aligned with post-normal risk ethics (Funtowicz & Ravetz, 1993; Sardar, 2010), ensuring that technological progress does not erode communal well-being or moral responsibility.

Practically, Usuluddin can contribute by embedding AI ethics modules that connect *maqasid*, *tawhid*, and contemporary tech governance (Auda, 2008; Floridi et al., 2018), training scholars to engage with data ethics, interpretability, and risk assessment (Jobin et al., 2019; IEEE, 2019). And transdisciplinary collaboration with co-designing AI systems with technologists to incorporate value-sensitive design consistent with Islamic ethical commitments (Floridi et al., 2018; IEEE, 2019).

In the hyperreal ecology of digital platforms, virality increasingly substitutes for validity, and popularity eclipses authority (Baudrillard, 1994). Algorithmic personalization creates filter bubbles and echo chambers that amplify bias, polarize discourse, and fragment communal norms (Pariser, 2011; Sunstein, 2017). A *tawhidic* worldview reasserts the distinction between sign (*ayah*) and reality, resisting the collapse of meaning into simulacra and re-centering ethical discernment in communicative practices (Nasr, 1996). Practical strategies include media-religious literacy grounded in *amr bi-l-ma'ruf wa-nahy 'an al-munkar*, institutional fact-checking with transparent epistemic standards, and community-based knowledge stewardship that privileges credibility over engagement metrics (Sardar, 2010; Pariser, 2011; Iriawan, et al. 2026).

Environmental crises expose limitations of secular paradigms in fusing scientific practice with moral responsibility. Islamic thought reframes nature as signs (*ayat*) and trust (*amanah*), thereby obliging custodianship (*khilafah*) rather than exploitation (Nasr, 1996). Translating this into practice requires curricular and policy integration: embedding ecological ethics within Usuluddin programs, adopting precautionary and intergenerational justice principles in environmental decision-making, and aligning sustainability metrics with *maqasid* (Auda, 2008; Sardar, 2015). In post-normal contexts of uncertainty and non-linearity, such a normative anchor helps counter technocratic reductionism and supports resilient governance (Funtowicz & Ravetz, 1993; Sardar, 2010).

Islamic Responses and Epistemological Renewal

Muslim scholarship counters materialism and scientism through tawhidic epistemology. Al-Attas (1995) articulates a metaphysical structure that orders knowledge hierarchically and warns against “confusion of knowledge” caused by secular presuppositions. Nasr (1996) emphasizes the sacred order of nature, advocating integration of science within ethical and metaphysical horizons. These approaches do not merely critique Western thought, they provide ontological stability and moral coherence absent in secular paradigms. Reformists such as al-Afghani, Abduh, and Iqbal sought to harmonize revelation with rationality and scientific progress, framing renewal as civilizational agency rather than defensive apologetics (Abdul Hamid, 1996). Their trajectory underscores a methodological imperative, Islamic thought must engage modern complexity while preserving metaphysical foundations.

Despite these contributions, gaps persist. Existing studies often remain doctrinal or historical, under-integrating contemporary domains such as artificial intelligence (AI), digital media, and ecological ethics into a *tawhidic* worldview. Few operationalize responses within curricular and governance structures where post-normal uncertainty must be managed. Practical guidelines for translating *tawhidic* principles into decision frameworks for education and policy remain limited. This article addresses these gaps by proposing an integrated framework that combines epistemological purification, worldview expansion, and methodological restructuring to ensure resilience against relativism and indeterminacy.

Methodology

This study employs a qualitative research design integrating philosophical and documentary analysis. Philosophical analysis is used to explore fundamental concepts such as tawhid, epistemology, and the Islamic worldview within the context of postmodern and post-normal challenges. Documentary analysis involves a purposive review of classical sources, including works by al-Attas, Nasr, and the kalam tradition, alongside contemporary thinkers such as Lyotard, Foucault, Sardar, and Funtowicz & Ravetz. These sources were selected based on their relevance to the research objectives and thematic significance.

The analysis proceeds through a thematic approach that unfolds in three interrelated stages. First, a descriptive stage maps the internal and external challenges confronting Usuluddin, particularly those arising from relativism and epistemic fragmentation. Second, an analytical stage evaluates the impact of postmodern and post-normal paradigms on the epistemological foundations and methodological coherence of Usuluddin. Finally, a normative synthesis stage formulates strategic responses aimed at reinforcing the discipline through the purification of *tawhidic* epistemology, the expansion of the Islamic worldview to contemporary domains such as artificial intelligence, digital media, and ecology, and the restructuring of methodological and curricular frameworks. This integrated approach ensures that the study remains anchored in Islamic intellectual principles while engaging critically with global philosophical and scientific discourses.

The study applies a comparative method by systematically Islamic epistemology rooted in tawhid, fiqh, and tasawuf with secular frameworks such as postmodern relativism and post-normal science. This comparison identifies convergences including recognition of complexity and divergences between metaphysical grounding and epistemic pluralism to expose methodological gaps and opportunities for renewal. Meanwhile thematic synthesis is employed to integrate insights across sources into coherent themes. The synthesis proceeds iteratively extracting key concepts, clustering them into thematic categories, and rearticulating them into the proposed theme. This ensures that normative recommendations are grounded in a structured interpretive process.

Internal and External Challenges

The analysis reveals two major categories of challenges confronting Usuluddin: internal crises within Muslim societies and external pressures from dominant global ideologies. One of the

most pressing internal challenges is the erosion of self-awareness among Muslims, particularly the younger generation. As El-Muhammady (1998) observes, the security and success of Islam depend on the community's ability to recognize its responsibility and uphold its intellectual and spiritual heritage. This requires a deep understanding of Islam and the capacity to address contemporary problems through its principles. The prevailing "identity crisis" has fostered an unhealthy environment in which Muslims fail to appreciate their role as bearers of divine trust. Closely related is the challenge of attaining a sound comprehension of Islam as al-din, a comprehensive way of life encompassing both material and spiritual dimensions. The Qur'anic injunctions affirm that Islam is the only acceptable religion before God (Ali `Imran: 19, 85) and command believers to enter Islam wholly (al-Baqarah: 208). Partial or selective adherence undermines the holistic nature of Islamic teachings and weakens the epistemic foundations of Usuluddin. These internal weaknesses demand not only intellectual clarity but also practical commitment to living and disseminating Islamic values in a rapidly changing world.

Externally, Muslims face the pervasive influence of Western ideologies such as secularism, liberalism, and modernism, which are often promoted as universal solutions to cultural, social, and political issues without reference to revelation. These currents aim to marginalize Islam from public life, confining it to private ritual while displacing its normative authority in governance and knowledge systems (al-Bahi, 1972). The process of Westernization, reinforced by academic institutions and orientalist discourses, has entrenched philosophical paradigms alien to Islamic metaphysics. Among these, materialism stands out as a dominant worldview that elevates sensory experience and empirical verification as the sole criteria of truth. While this approach has driven technological progress, it has simultaneously eroded moral and spiritual values, fostering a relativistic ethic that regards morality as contingent upon scientific advancement. Consequently, human beings assume quasi-divine authority, claiming mastery over life through technology while neglecting the ethical and metaphysical dimensions of existence.

The historical trajectory of materialism, manifested in capitalist and socialist forms, demonstrates its failure to secure genuine human flourishing. The devastation of two world wars underscores that technological sophistication does not guarantee moral progress. Instead, materialist ideologies have precipitated social fragmentation, ethical decay, and existential insecurity (al-Bahi, 1972). As Ab Majid (1996) notes, contemporary Muslim societies often resort to Western political models such as liberal democracy and nationalism, yet these frameworks cannot resolve the deeper spiritual and civilizational crises. The substitution of Islamic identity with narrow ethnic or national identities further exacerbates disunity and vulnerability to external domination. Cultural penetration through entertainment and mass media compounds these challenges, diverting intellectual energies from constructive scholarship to trivial pursuits. The cumulative effect is a weakening of epistemic confidence, social cohesion, and moral resilience, conditions that threaten the vitality of Usuluddin as a guiding discipline for Muslim civilization. These internal and external challenges form the analytical basis for why Usuluddin requires methodological renewal rather than rhetorical critique. The erosion of epistemic confidence and the dominance of secular paradigms demand a structured framework that operationalizes *tawhidic* principles for contemporary governance and knowledge systems.

Historical and Contemporary Epistemic Challenges

The collapse of Baghdad and the Crusades marked the beginning of a long trajectory of external domination culminating in Western colonialism. From the eleventh to the nineteenth centuries, colonial powers which are Spain, Portugal, the Netherlands, Britain, France, and later the United States extended their reach across Muslim lands through political conquest and economic exploitation. This domination dismantled Islamic governance structures, replacing them with secular legal systems and subordinating traditional rulers as mere proxies. Economically, colonial regimes reconfigured Muslim societies into resource extraction zones and captive markets, while culturally, they pursued systematic strategies of intellectual subversion through

orientalist scholarship and secular education designed to erode Islamic identity and implant Western values (Ab Majid, n.d.).

Modernism compounded these disruptions by elevating the ideal of progress and portraying religion as an obstacle to rationality and emancipation. Emerging from the scientific revolution between the sixteenth and seventeenth centuries, modernist thought institutionalized empiricism, relativism, liberalism, and ultimately positivism. These currents not only marginalized metaphysical inquiry but also advanced an ideology of absolute autonomy, often intertwined with orientalist agendas and missionary projects. Far from being neutral, orientalist discourse functioned as an epistemic instrument to distort Islamic teachings and legitimize colonial hegemony (Ab Majid, n.d.).

Contemporary challenges extend beyond modernist secularism to the destabilizing effects of postmodernism and the post-normal condition. Postmodernism is characterized by incredulity toward meta-narratives, fragmentation of meaning, and the privileging of subjective experience (Lyotard, 1984). It undermines traditional structures of meaning by dissolving value into the play of signs and relativizing truth claims. In the hyperreal ecology of digital media, truth is increasingly measured by virality rather than validity, authority is displaced by popularity, and communal norms disintegrate under algorithmic “filter bubbles” that amplify bias and polarization (Baudrillard, 1994; Pariser, 2011; Sunstein, 2017).

The post-normal era introduces an additional layer of complexity marked by radical uncertainty, conflicting values, and non-linear dynamics. In science and policy domains, this condition demands recognition of the limits of evidence, high stakes, and systemic interconnectivity, necessitating extended peer communities and transdisciplinary judgment (Funtowicz & Ravetz, 1993; Sardar, 2010, 2015). Sardar conceptualizes post-normality as a zone of ambiguity, paradox, and recurrent shocks where predictive models routinely fail, requiring frameworks that combine internal coherence with practical resilience. For Usuluddin, these developments challenge not only doctrinal content but also methodological adequacy, compelling a rearticulation of tawhidic unity in a landscape that contests meaning and destabilizes epistemic hierarchies (Lyotard, 1984; Funtowicz & Ravetz, 1993).

Islamic Responses and Epistemological Imperatives

Muhammad Uthman El-Muhammady underscores the gravity of these challenges, warning against pseudo-spiritual movements and distorted Sufi practices that promise instant mystical success while eroding authentic Islamic norms (El-Muhammady, 2004.). His critique of Foucault’s conflation of knowledge and power rejects the insinuation that theological constructs are mere instruments of domination. In Islamic thought, knowledge occupies a divinely ordained hierarchy spanning theological, prophetic, and metaphysical domains validated through revelation and scholarly consensus. This hierarchy safeguards epistemic integrity against relativist claims that dissolve truth into power relations. For El-Muhammady, postmodern suspicion toward metaphysics constitutes an epistemic affront to divine reality, whereas Islamic epistemology integrates theoretical wisdom (*hikmah nazariyyah*) and practical wisdom (*hikmah `amaliyyah*) within a unified vision of truth anchored in tawhid. This synthesis affirms that authentic knowledge is not conjectural but grounded in shahadah, a mode of witnessing that fuses cognition and praxis under the sovereignty of God.

Consequently, the postmodern denial of ontological and epistemological absolutes stands in stark contrast to the Islamic commitment to metaphysical permanence and normative order. The relativization of truth and the fetishization of contingency threaten to erode the very foundations of creed unless countered by a robust tawhidic framework that restores coherence, hierarchy, and purpose to the pursuit of knowledge. This insight reinforces the need for a strategic rearticulation of Usuluddin not as a new theology but as an operational epistemic system capable of guiding decision-making under uncertainty and complexity.

Postmodernism And Post-Normality as Epistemological Challenges

Postmodernism is not merely a cultural phenomenon but an epistemological framework that contests the foundations of the Islamic worldview. Its skepticism toward meta-narratives (Lyotard, 1984) rejects universal truth claims, whereas Islamic creed rests on tawhid, which presupposes unity of meaning and a hierarchical order of knowledge. When truth is relativized to context and subjectivity, revelation as an absolute source of truth becomes vulnerable to deconstruction. The fragmentation of meaning and the proliferation of simulacra (Baudrillard, 1994) erode traditional structures of signification, reducing religion to one narrative among many.

This epistemic disruption is amplified by the hyperreal ecology of digital media and algorithmic culture, where truth is measured by virality rather than validity, authority is displaced by popularity, and moral communities disintegrate under the influence of “filter bubbles” that reinforce bias and polarization (Pariser, 2011). Such dynamics demand media literacy and ethical governance as integral components of Usuluddin’s renewal, ensuring that authority is not surrendered to popularity and that moral discourse retains formative power. The post-normal condition adds another layer of complexity, characterized by radical uncertainty, value conflicts, and non-linear change (Funtowicz & Ravetz, 1993; Sardar, 2010). In this context, predictive models falter, and decision-making requires frameworks that combine internal coherence with practical resilience. For Usuluddin, this means operationalizing tawhid as an epistemological architecture that organizes meaning and guides ethical action in fluid, contested environments particularly in domains such as AI ethics, digital governance, and ecological stewardship.

Strategic Imperatives for Reinforcing Usuluddin

The findings underscore that postmodernism and post-normality pose not only philosophical challenges but an epistemic crisis demanding proactive responses. Strengthening Usuluddin requires a shift from defensive apologetics to constructive engagement through three interrelated strategies:

Tawhid as a Normative Meta-Narrative

Tawhid must be reinstated as the overarching framework that integrates revealed and rational sciences, ensuring coherence without negating contextual diversity. This meta-narrative provides the foundation for evaluating emerging technologies and socio-cultural trends, positioning revelation as the normative compass while allowing rational and empirical inquiry to function within ethical bounds.

Hierarchical and Integrative Methodology

Methodological renewal should synthesize the *bayani* (textual-linguistic), *burhani* (rational-analytical), and *irfani* (spiritual-intuitive) approaches in a structured manner. This layered integration is critical for addressing AI ethics, algorithmic bias, and ecological crises, enabling scholars to translate normative principles into operational analyses and policy recommendations.

Ethical Knowledge Governance and Media Literacy

In an algorithm driven culture, safeguarding epistemic integrity requires robust knowledge governance. This includes establishing evaluative communities for high-stakes domains such as AI and biotechnology, guided by fiqh-based norms and precautionary principles. Concurrently, media-religious literacy programs should counteract hyperreality and filter bubbles, restoring communal norms anchored in *amr bi-l-ma'ruf wa-nahy 'an al-munkar*.

Applications: AI, Digital Media, and Ecology

The challenges of post-normal times become most visible in areas such as artificial intelligence, digital media, and environmental governance. AI introduces uncertainty and ethical risks, including bias and lack of accountability, which cannot be solved by simple harm-avoidance checklists (Floridi, Cowls, King, & Taddeo, 2018; Jobin, Ienca, & Vayena, 2019). Evidence of algorithmic bias shows the need for clear principles in data validation and fairness (Buolamwini & Gebru, 2018). Through the *Tawhidic* epistemology, Usuluddin can guide AI governance by ensuring epistemic reliability, ethical alignment with fiqh norms, and purposiveness toward *ihsan* and public interest.

Similarly, digital media reshapes authority and truth, replacing scholarly verification with popularity and virality, creating “filter bubbles” that fragment communities (Pariser, 2011; Sunstein, 2017). *Tawhidic* epistemology offers practical steps such as media literacy programs, institutional content standards, and ethical guidelines to restore communal norms and protect moral discourse.

Environmental crises also demand a shift from value-neutral technocracy to a worldview that treats nature as a sacred trust (Nasr, 1996; Sardar, 2015). *Tawhidic* epistemology can operationalize this by promoting precautionary principles, consultative decision-making, and policies rooted in stewardship and intergenerational justice. These applications show that the study does not create a new theology but rearticulates classical Usuluddin into a strategic framework for contemporary challenges.

Toward A Resilient Epistemic Framework

The reinforcement of Usuluddin in postmodern and post-normal contexts must culminate in the *Tawhidic* epistemology, a rearticulation of classical principles into actionable criteria for epistemic reliability, ethical alignment, and purposiveness. This framework enables principled adaptability through *ijtihad* that combines textual evidence, rational analysis, and empirical data, supported by consultative mechanisms (*shura*) and precautionary principles for high-risk decisions. In AI ethics, truth must correspond to divine norms and fairness principles. Meanwhile in digital culture, authority must be distinguished from popularity through curated knowledge ecosystems; and in ecological discourse, nature must be reclaimed as a sign (*ayah*) and trust (*amanah*), shifting human engagement from exploitation to custodianship. Ultimately, the challenge is to transform Usuluddin from a defensive posture into a proactive epistemic system that navigates complexity without sacrificing coherence. By integrating normative principles with methodological innovation and ethical governance, Usuluddin can serve as a resilient guide for Muslim societies confronting uncertainty, fragmentation, and moral volatility in the twenty-first century.

Conclusion

Strengthening Usuluddin in the face of postmodernism and the post-normal condition is not a cosmetic exercise but a fundamental reconfiguration of its epistemic core. This process begins with the purification of *tawhidic* epistemology, followed by the expansion of the Islamic worldview to address contemporary challenges, and the restructuring of methodology, curriculum, and knowledge governance to ensure responsiveness to global complexities. Anchored in these principles, Usuluddin safeguards the unity of meaning in a world prone to fragmentation, upholds the hierarchy of knowledge amid relativistic currents, and provides normative adaptability in an era of radical uncertainty.

The classical traditions of kalam, tawhid, and creed are not abandoned, rather they are revitalized as dynamic frameworks guiding reason, technology, and society toward ordered, ethical, and purpose driven ends. This trajectory positions Usuluddin not merely as a defensive bastion but as a proactive epistemic system capable of engaging modernity and complexity without compromising its metaphysical foundations. By integrating revelation with rationality,

science, and universal human concerns, Usuluddin emerges as a resilient guide for constructing epistemic and social stability in a world marked by volatility and moral ambiguity.

This study demonstrates how tawhidic epistemology can be rearticulated to address postmodern and post-normal challenges by providing a coherent basis for evaluating knowledge, guiding ethical decision-making, and engaging contemporary domains such as artificial intelligence, digital media, and ecological ethics. Further studies should explore practical applications of tawhidic epistemology in curriculum development, policy frameworks, and governance models. Empirical research can assess its effectiveness in shaping ethical standards for technology and sustainability, while interdisciplinary dialogue can enhance its relevance in global knowledge systems.

Acknowledgement

This article is part of a research project funded under the Universiti Sains Malaysia Short-Term Research Grant. The author gratefully acknowledges the support of Universiti Sains Malaysia through the Short-Term Research Grant, Project No.: R501-LR-RND002-0000001708-0000.

Conflict of Interest Statement

The author declares that there is no conflict of interest regarding the publication of this article.

Authors' Contributions Statement

Conceptualization, analysis, and writing of the manuscript were carried out by the author. The author also undertook revisions and ensured compliance with journal guidelines. No external contributors were involved in the preparation of this article.

Ethics Statement

This study did not involve human participants, personal data, or experimental interventions. It is based on scholarly document analysis and adheres to academic integrity principles and the guidelines of the Committee on Publication Ethics (COPE).

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