

DEHELLENIZATION VS. ISLAMIZATION OF PHILOSOPHY: A HISTORIOGRAPHICAL DEBATE IN THE STUDY OF ISLAMIC PHILOSOPHY

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Abstract: *This research critically analyzes the historiographical debate surrounding the transmission of Greek philosophy to the Islamic world, polarized into two main paradigms: debellenization and Islamization. The background of this research lies in the unresolved epistemological tension within contemporary academic discourse concerning the nature of the islamization of philosophy, as well as the legitimacy of philosophy in the Islamic intellectual tradition. The research question posed is: how to comprehensively understand the process of the Islamization of philosophy, moving beyond the simplistic dichotomy between purification and hybridization? This research aims to offer a new, more holistic perspective on the dialectic between Islamic philosophy and Greek heritage, focusing the analysis on concrete intellectual practices. This research uses a qualitative-interpretive approach with intellectual history methods, literature, and integrates three theories, namely: the transmission of knowledge from Dimitri Gutas, the theory of cultural hybridity from Homi K. Bhabha, and the philosophical hermeneutics from Hans-Georg Gadamer. Research findings indicate that the Islamization of philosophy is a multidimensional phenomenon encompassing aspects of creative selection, transformative adaptation, and original synthesis. This process involves interconnected intellectual operations, namely filtering, embedding, and generating. Furthermore, this research reveals the distinctive methodology of Muslim philosophers, which includes tafsiriyyah hermeneutics and integrative epistemology with its various models. The theoretical contribution of this research is a new model for understanding the transmission of knowledge across cultures and a historical foundation for contemporary Islamic-Western philosophical dialogue.*

Keywords: *Dehellenization, Islamization, Islamic Philosophy.*

Abstrak: Penelitian ini secara kritis menganalisis perdebatan historiografis mengenai transmisi filsafat Yunani ke dunia Islam, yang terpolarisasi dalam dua paradigma utama: dehelenisasi dan islamisasi. Latar belakang penelitian ini terletak pada ketegangan epistemologis yang belum

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terselesaikan dalam wacana akademis kontemporer terkait hakikat islamisasi filsafat, serta persoalan legitimasi filsafat dalam tradisi intelektual Islam. Pertanyaan penelitian yang diajukan adalah: bagaimana memahami secara komprehensif proses islamisasi filsafat yang bergerak melampaui dikotomi simplistik antara pemurnian dan hibridisasi? Tujuan penelitian ini adalah menawarkan perspektif baru yang lebih holistik dalam memahami dialektika filsafat Islam dan warisan Yunani, dengan memusatkan analisis pada praktik-praktik intelektual yang konkret. Penelitian ini menggunakan pendekatan kualitatif-interpretatif dengan metode sejarah intelektual (*intellectual history*), kepastakaan, dan mengintegrasikan tiga teori, yaitu: transmisi pengetahuan dari Dimitri Gutas, teori hibriditas budaya dari Homi K. Bhabha, dan hermeneutika filosofis dari Hans-Georg Gadamer. Temuan penelitian menunjukkan bahwa islamisasi filsafat merupakan fenomena multidimensi yang mencakup aspek seleksi kreatif, adaptasi transformatif, dan sintesis orisinal. Proses ini melibatkan operasi-operasi intelektual yang saling terkait, yaitu penyaringan, penanaman, dan penciptaan. Lebih jauh, penelitian ini mengungkap metodologi khas filsuf Muslim yang meliputi hermeneutika tafsiriyyah dan epistemologi integratif dengan berbagai modelnya. Kontribusi teoretis penelitian ini berupa model baru untuk memahami transmisi pengetahuan lintas budaya serta landasan historis bagi dialog filosofis Islam-Barat kontemporer.

Kata-kata Kunci: *Dehellenisasi, Filsafat Islam, Islamisasi.*

Introduction

The transmission of Greek philosophy into the Islamic world during the classical period (8th to 12th centuries CE) was an intellectual phenomenon that transcended mere textual translation (Djuwairiyah and Maimunah 2021, 53). Rather, it involved a profound epistemological transformation, whereby Greek philosophical concepts were recontextualized within the Islamic knowledge system grounded in divine revelation. This process engendered two principal paradigms in the historiography of Islamic philosophy: dehellenization and Islamization. The former emphasizes the efforts of Muslim thinkers to emancipate themselves from the hegemony of Greek thought, whereas the latter views Greek philosophy as raw material creatively reconstructed within the framework of Islamic epistemology (Loneragan 2022, 15).

This debate extends beyond purely academic discussions, encompassing crucial political and ideological dimensions. The issue of the legitimacy of philosophy within the Islamic intellectual tradition—whether it is to be regarded as an import or as an authentic treasure of Muslim civilization—has remained a persistent point of contention up to the contemporary period. A critical question thus arises: To what extent can Islamic philosophy be considered a continuation of the Greek tradition, and where should the boundaries of its originality be drawn?

The conflict of interpretation becomes particularly evident in the polemics between al-Ghazālī (1058–1111 CE) and Muslim philosophers such as Ibn Sīnā (980–1037 CE) and al-Fārābī (872–950 CE). In his renowned work, *Tabāfut al-Falāsifah* (*The Incoherence of the Philosophers*), al-Ghazālī explicitly accused these philosophers of falling into the “Hellenization of thought,” particularly regarding the issues of the eternity of the world, God’s knowledge of particulars, and bodily resurrection (Ghazālī 2000). Conversely, Ibn Rushd (1126–1198 CE), in his *Tabāfut al-Tabāfut* (*The Incoherence of the Incoherence*), defended the autonomy

of reason and demonstrated that philosophy does not contradict Islam when properly understood methodologically (Averroes 1954).

In contemporary discourse, this debate continues with a broader range of approaches. Scholars such as Oliver Leaman tend to interpret the Islamization of philosophy as a form of creative resistance (Leaman 2001, 61), whereas Majid Fakhry emphasizes it as a harmonious synthesis between reason (*'aql*) and revelation (*naql*) (Fakhry 2004, 134). These differing perspectives not only reflect methodological diversity but also highlight the complex relationship between the Greek intellectual heritage and the development of Islamic philosophy.

Accordingly, this study is not only significant for understanding the intellectual history of Islam but also remains highly relevant in contemporary discourse—particularly in addressing the challenges of global knowledge appropriation and the authenticity of Islamic intellectual traditions. An analysis of the dialectic between dehellenization and Islamization offers a new perspective on how a civilization responds to, adopts, and transforms foreign intellectual legacies into integral components of its own identity.

The dynamics of the transmission and transformation of Greek philosophy within the Islamic tradition have generated diverse interpretations among scholars, encompassing both complementary and opposing approaches. In this context, three major schools of thought can be identified, based on their perspectives on the interaction between the Greek heritage and the development of Islamic philosophy (López-Farjeat 2019, 32).

The first group, which may be characterized as the dehellenization critique school, is represented by classical Orientalists such as Ignaz Goldziher and Richard Walzer. In his work, *Greek Elements in Islamic Thought* (1910), Goldziher argued that Islamic philosophy was essentially a passive derivative of Greek thought, with minimal or no significant modification (Goldziher 1910, 255). A similar view was held by Walzer (1962), who portrayed Muslim philosophers as mere commentators on Aristotelian texts, contributing little in terms of original philosophical substance (Walzer 1962, 132). This approach tends to underestimate the creative intellectual capacity of Muslim thinkers in engaging with the Greek philosophical legacy.

On the opposite side, proponents of Islamization emphasize the active adaptation and creative transformation of philosophical thought. Seyyed Hossein Nasr, in *Islamic Intellectual Tradition in Persia* (1978), asserts that the Sufi tradition and Suhrawardi's Illuminationist philosophy (*ḥikmah ishrāqīyyah*) represent clear evidence of the Islamization of knowledge, wherein Greek elements were selectively filtered and rearticulated within the framework of Islamic epistemology (Nasr 1978, 77). Fazlur Rahman, in *Islam and Modernity* (1982), further developed this argument by illustrating how the synthesis between Greek rationality and divine revelation gave rise to a distinctively Islamic form of epistemology (Rahman 1982, 92).

A third approach, which may be described as the revisionist school, seeks to transcend the binary of dehellenization versus Islamization. In his seminal work, *Greek Thought, Arabic Culture* (1998), Dimitri Gutas offers a fresh perspective

by interpreting the Abbasid translation movement not merely as an intellectual enterprise, but as a culturally orchestrated project driven by the political agenda of the ruling elite. Gutas rejects simplistic narratives that dichotomize Greek influence and Islamic originality, instead emphasizing the historical complexity that underpinned anticivilization exchanges (Gutas 1998, 83).

These divergent approaches not only reflect methodological plurality in the study of Islamic philosophy but also underscore the evolving academic understanding of the subject. From the early orientalist view, which tended to diminish Muslim intellectual agency, scholarship has progressed toward a more appreciative recognition of creative synthesis (Islamization school), and more recently, toward a holistic and contextualized revisionist interpretation. This progression reveals an ongoing movement in Islamic philosophical studies toward a nuanced understanding that transcends both Eurocentric bias and theological apologetics (Abdul-Jabbar 2020, 104).

This academic debate carries significant consequences for the methodology of researching the history of Islamic philosophy. Approaches that focus solely on tracing Greek “influences” often neglect the socio-cultural contexts in which the processes of transmission occurred. Conversely, analyses that overemphasize Islamization without acknowledging Greek sources risk falling into ahistorical essentialism. A balanced approach, such as that offered by the revisionist school, appears most promising for achieving a comprehensive understanding of this phenomenon (Vural 2023, 966).

Although each of the three schools has made significant contributions, they are not without criticism. The classical orientalist approach has frequently been accused of excessive Eurocentrism, while proponents of Islamization are sometimes criticized for overlooking historical evidence of dependence on Greek sources. The revisionist school itself, despite offering a more balanced perspective, still needs to develop a stronger theoretical framework to explain the specific mechanisms through which knowledge transformation occurred.

By understanding this historiographical landscape, contemporary scholars can develop more sophisticated approaches to Islamic philosophical heritage—ones that avoid simplistic dichotomies and remain critically attuned to claims of both originality and derivation.

Contemporary academic discourse concerning the transmission of Greek philosophy into the Islamic world continues to grapple with an unresolved epistemological tension between the narratives of dehellenization and Islamization (Rizvi 2019, 101). A fundamental question that persists in recent historiographical studies concerns the very nature of the Islamization of philosophy: should this process be understood as purification from foreign elements, or rather as a creative hybridization that resulted in a new synthesis of knowledge? This question becomes even more complex when we examine the methodologies employed by classical Muslim philosophers in adopting, adapting, or rejecting Greek concepts, as exemplified in the application of Aristotelian logic to the interpretation of religious texts.

This study seeks to critically analyze the ongoing debate through a historical approach that emphasizes the socio-intellectual context as a framework of understanding. It argues that the dynamics of dehellenization and Islamization should not be perceived dichotomously but must instead be viewed as a dialectical process shaped by the complex interactions among political, cultural, and intellectual factors during the Abbasid period. By tracing the networks of knowledge that flourished in intellectual centers such as Baghdad, Cairo, and Córdoba, this study aims to uncover how Greek philosophical concepts were transformed when confronted with the Islamic epistemic system.

The significance of this research lies in its attempt to move beyond conventional paradigms that often remain trapped in the polarization between apologetics and orientalism. By focusing its analysis on concrete intellectual practices—such as the method of commentaries on Greek texts, the strategies for translating philosophical terminology, and the mechanisms for legitimizing knowledge—this article seeks to offer a more holistic perspective for understanding the dialectic between Islamic philosophy and the Greek intellectual heritage. This approach aspires to contribute meaningfully not only to the study of the history of Islamic philosophy but also to the broader discourse on the transmission of knowledge across civilizations.

Preliminary findings suggest that the Islamization of philosophy is essentially a multidimensional phenomenon encompassing both purification and hybridization. Muslim philosophers neither wholly rejected nor fully embraced the Greek legacy; rather, they engaged in a process of creative selection based on compatibility with the Islamic epistemological framework and responsiveness to the socio-intellectual needs of their time. Thus, this study proposes that the Islamization of philosophy should be understood as a transformative, rather than merely adaptive, creative process.

This study adopts a qualitative-interpretative approach employing the method of intellectual history (Kuntowijoyo 1994, 46), focusing on in-depth textual and contextual analysis. This approach is designed to trace the conceptual development of Islamic philosophy in its dialogue with the Greek tradition, to analyze the transformation of philosophical ideas within their socio-cultural contexts, and to interpret the meanings and implications of the processes of dehellenization and Islamization. As a critical-analytical library study, this research combines historical-comparative dimensions with intertextual readings to explore the dynamic relationships among philosophical texts from the classical to the medieval Islamic periods.

The data sources are structured into two main layers. At the primary level, the study draws on authentic classical Islamic philosophical manuscripts authored by thinkers such as al-Kindī, al-Fārābī, Ibn Sīnā, al-Ghazālī, and Ibn Rushd, alongside influential Greek texts—particularly works of Aristotle and Plotinus in their Arabic translations. Historical documents concerning the translation movement, such as Ibn al-Nadīm's catalogue, are also incorporated. At the secondary level, the research engages with modern literature on Islamic philosophy by scholars such as Nasr, Fakhry, and Gutas, complemented by recent historiographical studies and

academic journal articles in multiple languages.

The data collection process follows a three-stage methodological procedure. The heuristic stage involves the identification and gathering of relevant sources, followed by strict selection based on criteria of textual authenticity, thematic relevance to the dehellenization/Islamization debate, and historical significance. Document analysis is conducted through critical readings of philosophical and historiographical texts employing a multidisciplinary approach.

The data analysis technique is structured around three main frameworks. Qualitative content analysis involves hermeneutical readings of key texts to identify central concepts and their transformations, as well as to map networks of intellectual influence. Historical-critical analysis contextualizes ideas within their historical settings, utilizing Koselleck's conceptual history (Koselleck 2004, 37) and Foucauldian discourse analysis approaches (Foucault 1972, 49). Comparative analysis focuses on contrasting interpretations among different thinkers and schools while tracing conceptual shifts across periods.

The theoretical framework of this research is built integratively by combining three perspectives. Gutas' Theory of Knowledge Transmission is employed to understand the mechanisms of translation and adaptation (Gutas 1998, 72); Bhabha's Cultural Hybridity Theory assists in analyzing Islamization as a creative hybridization process (Bhabha 1994, 143); and Gadamer's philosophical hermeneutics serves as an analytical tool to interpret the dialogue among different knowledge traditions (Gadamer 2004, 111).

Data validity is ensured through source triangulation by comparing various textual versions, theory triangulation through the application of multiple theoretical perspectives, and peer review via consultations with experts in philology and the history of philosophy. Ethical aspects are rigorously maintained by accurate source attribution, acknowledgment of multiple interpretations, and the avoidance of both apologetic and orientalist biases in analysis.

The study acknowledges several important limitations, including the incomplete editorial status of some classical manuscripts, reliance on translations for certain Greek texts, and the complexity of classical Arabic philosophical language, which requires specialized expertise. Nevertheless, this comprehensive methodology is designed to deliver a profound analysis of the dehellenization versus Islamization debate within Islamic philosophy, while maintaining stringent academic standards at every stage of the research.

The Dialectic of Dehellenization and Islamization: A Creative Continuum

Applying the qualitative–interpretative framework outlined in the methodological section—particularly the integration of intellectual history, hermeneutic textual analysis, and comparative conceptual analysis—this study finds that the relationship between Greek philosophy and Islamic intellectual tradition cannot be adequately described through the binary opposition of

“Hellenization” versus “Islamization.” Instead, the analytical reading of primary philosophical texts reveals a dynamic process that is better conceptualized as a creative continuum, in which elements of adaptation, synthesis, and critique interact across successive generations of Muslim philosophers (Ibrahim 2020, 75). Through qualitative content analysis of key philosophical treatises, contextual historical interpretation, and intertextual comparison with Greek sources in their Arabic transmission, three recurring patterns emerge: selective adaptation, creative synthesis, and constructive critique (Mahyuddin and Rezaniya 2025, 162).

The first pattern, selective adaptation, becomes evident in the earliest stage of Islamic philosophy, particularly in the works of al-Kindī (Diagne 2004, 99). Through hermeneutic analysis of *Fī al-Falsafah al-ʿUlā*, this study identifies systematic attempts to reinterpret Greek metaphysical concepts within an Islamic theological horizon. This finding emerges from a close reading of the conceptual vocabulary employed by al-Kindī and its comparison with the Aristotelian and Neoplatonic sources circulating in the Arabic translation movement of the ninth century. The analysis demonstrates that al-Kindī did not merely adopt Greek philosophical concepts; rather, he rearticulated them within an epistemological framework shaped by Islamic theological commitments (Adamson 2004, 41).

This interpretative pattern becomes clearer when the intellectual background of al-Kindī is considered through the lens of intellectual history. Historical evidence suggests that al-Kindī operated within an intellectual milieu strongly influenced by rational theology, particularly the Muʿtazilite emphasis on divine unity and rational inquiry (Adamson 2003, 55). Although al-Kindī cannot be simply reduced to a Muʿtazilite theologian, the rationalistic orientation of this theological environment shaped his philosophical engagement with Greek thought (Stefaniuk 2021, 220). From a methodological perspective, this observation emerges from the historical-critical contextualization of philosophical arguments within their socio-intellectual milieu, a key principle in Kuntowijoyo’s intellectual history approach. In this sense, al-Kindī’s engagement with Greek philosophy represents not passive reception but active epistemic negotiation, in which previously established theological commitments functioned as a framework for evaluating and transforming inherited philosophical concepts (Fazzo and Wiesner 1993, 123).

One of the clearest examples of this negotiation appears in al-Kindī’s rejection of the doctrine of the eternity of the world (Janssens 2007, 17). Comparative analysis between Aristotelian cosmology and al-Kindī’s metaphysical arguments reveals a deliberate reinterpretation of philosophical cosmology in accordance with the Islamic doctrine of creation (Armayanto et al. 2025, 93). Rather than preserving the Aristotelian view of an eternal cosmos, al-Kindī reframes cosmology around the concept of divine creation and temporal origination (Hamdani 2011, 196). This transformation illustrates what can be analytically described as partial dehellenization, whereby specific elements of Greek philosophy are critically filtered through the normative framework of Islamic theology (Adamson 2017, 89).

A similar pattern emerges at the level of philosophical terminology. Through intertextual comparison between Greek metaphysical vocabulary and its Arabic philosophical equivalents, this study identifies processes of conceptual transformation embedded within linguistic translation (Bellver 2020, 331). Terms such as *ousia* were rendered as *jawhar*, yet this translation involved more than a simple linguistic substitution; it entailed a reinterpretation of metaphysical meaning within a new conceptual horizon (Adamson 2002, 301). From the perspective of cultural hybridity theory, particularly Homi Bhabha's notion of the "third space," such transformations can be understood as the emergence of a hybrid philosophical vocabulary produced through the interaction between two intellectual traditions (Bhabha 1994, 169). In this sense, the Islamization of philosophy occurred not only at the level of doctrinal adaptation but also at the deeper level of conceptual language formation (Abdul-Jabbar 2020, 272).

The second pattern identified in this research is creative synthesis, which becomes particularly visible in the philosophical systems of al-Fārābī and Ibn Sīnā (Ahida 2022, 107). Through comparative conceptual analysis of their works, the study finds that these philosophers moved beyond the stage of selective adaptation toward the construction of comprehensive philosophical systems that integrated Aristotelian, Neoplatonic, and Islamic intellectual elements (Mardani et al. 2025, 255). This stage corresponds with the broader intellectual transformation made possible by the Abbasid translation movement, which, as Dimitri Gutas has demonstrated, created the structural conditions for the emergence of an original philosophical tradition in the Islamic world rather than merely transmitting Greek knowledge.

A central example of this synthesis appears in the concept of *al-ʿaql al-faʿāl* (the Active Intellect). Intertextual analysis reveals that this concept cannot be traced to a single Greek source. Instead, it emerges from a multilayered philosophical construction combining Aristotelian psychology, Neoplatonic cosmology, and Islamic theological symbolism. The Aristotelian distinction between potential and active intellect provided the conceptual foundation, while the Neoplatonic model of hierarchical emanation structured the cosmological framework in which the Active Intellect operates. Within the Islamic intellectual context, however, the concept acquired additional interpretative dimensions, often associated with the angel Gabriel as the mediator of prophetic knowledge. Using Koselleck's conceptual historical approach, this transformation can be interpreted as a process of semantic reconfiguration in which philosophical concepts acquire new meanings when transferred into different historical and cultural horizons.

The emergence of such hybrid concepts indicates that the Islamization of philosophy did not merely consist of adapting Greek ideas to Islamic doctrine. Rather, it involved the creation of new philosophical categories that did not exist in precisely the same form in their Greek antecedents. This observation strengthens the argument that the intellectual development of Islamic philosophy should be understood as a creative transformation rather than a derivative continuation of Greek thought (Gutas 1998, 83-84; Adamson 2016, 112; Wisnovsky 2003, 145).

The third pattern within this continuum is constructive critique, which becomes particularly visible in the intellectual project of al-Ghazālī. Through a critical textual analysis of *Tabāfut al-Falāsifah*, this study finds that al-Ghazālī's engagement with philosophy represents a complex form of epistemological boundary-setting rather than a wholesale rejection of philosophical reasoning (Griffel 2009, 98; Marmura 2005, 67). Using Foucauldian discourse analysis, the critique can be interpreted as an attempt to reorganize the hierarchy of knowledge within the Islamic intellectual tradition, redefining the legitimate scope of philosophical inquiry in relation to theology (Griffel 2009, 105; Rouayheb 2015, 54-56).

Al-Ghazālī famously rejects three doctrines he attributes to the philosophers: the eternity of the world, the limitation of divine knowledge to universals, and the denial of bodily resurrection. Yet the same analysis reveals that he simultaneously affirms the methodological legitimacy of Aristotelian logic, which he considers an indispensable instrument for rigorous reasoning. This selective acceptance demonstrates that al-Ghazālī's project was not aimed at dismantling philosophy as such but at purifying it from metaphysical claims deemed incompatible with Islamic theological principles (Griffel 2009, 118; Frank 1994, 23).

From the perspective of the analytical framework employed in this research, the interaction between adaptation, synthesis, and critique reveals a broader intellectual dynamic. Islamization and dehellenization should not be understood as mutually exclusive processes; rather, they function as complementary mechanisms within a continuous intellectual transformation. Islamization operates through the integration and reinterpretation of philosophical ideas within an Islamic conceptual framework, while dehellenization occurs through the critical filtering of elements considered incompatible with that framework (Hasse 2009, 20; Adamson 2016, 135).

The concept of a creative continuum, therefore, provides a more adequate analytical model for understanding the historical development of Islamic philosophy. Instead of depicting Muslim philosophers as either passive transmitters of Greek knowledge or radical critics of Hellenistic thought, the evidence derived from textual and historical analysis suggests a far more complex process of intellectual negotiation. Within this process, Greek philosophy became a catalyst for the emergence of a distinct philosophical tradition in Islam—one that simultaneously preserved, transformed, and transcended its classical antecedents (Gutas 1998, 85; Griffel 2021, 177).

Further development of these findings indicates that the dialectic between dehellenization and Islamization is not merely historical but also epistemological in nature. Within the framework of classical Islamic epistemology—particularly as developed in the traditions of *kalām* and philosophy—knowledge is not understood as a neutral entity, but as a construct that continually interacts with theological principles such as *tawhīd* (divine unity), *ʿadl* (justice), and *nubuwwah* (prophethood). Accordingly, the process of dehellenization may be viewed as a corrective mechanism that preserves epistemic coherence between philosophical reason and revelation, while Islamization functions as an integrative mechanism

that enables the expansion of rational horizons without losing its normative orientation (Nasr 2006, 156).

Within the framework of classical Islamic epistemology, the relationship between reason (*'aql*) and revelation (*wahy*) is never positioned as antagonistic, but rather as hierarchical and complementary. The tradition of *kalām*, particularly within the Mu'tazilite and Ash'arite schools, developed an epistemological model that places reason as a crucial instrument for understanding reality, yet one that remains within the boundaries defined by theological principles. In this context, dehellenization cannot be understood as a total rejection of Greek philosophy, but rather as a process of epistemic filtering aimed at preserving harmony between rational structures and doctrinal faith (Frank 2020, 45). Conversely, Islamization operates through a mechanism of creative appropriation, in which Greek philosophical concepts are reconstructed to align with the Islamic conceptual framework without eliminating their rational dimension (Adamson 2016, 3:134).

From a broader perspective, this dynamic can also be analyzed through the lens of integrative epistemology as developed by classical Muslim philosophers such as Ibn Sīnā and al-Fārābī. They not only adopted Aristotelian logical structures but also integrated them into a metaphysical system grounded in the principles of emanation and the hierarchy of being, which resonate with Islamic conceptions of the Divine. In this regard, Islamization is not merely a normative adaptation but an ontological and epistemological process that generates new configurations of knowledge. Dehellenization, on the other hand, emerges as a form of internal critique toward aspects of Greek philosophy deemed incompatible with Islamic doctrine, such as the notion of the eternity of the world or the limitation of divine knowledge (Griffel 2009, 102).

Furthermore, this approach can be enriched through the framework of epistemic virtues, which emphasizes that the production of knowledge in the Islamic tradition depends not only on rational methods but also on the moral and spiritual qualities of the knowing subject. In the works of Al-Ghazālī, for instance, valid knowledge is measured not solely by logical coherence but also by its conformity with the ethical and spiritual purposes of human existence. Thus, dehellenization can be understood as an effort to avoid a reductionist rationalism that risks neglecting the ethical dimension of knowledge, while Islamization serves to expand the epistemic horizon by incorporating the transcendent dimension as a source of epistemic validity (Griffel 2009, 189).

Furthermore, when analyzed through the lens of the historiography of philosophy, the dichotomy between Hellenization and Islamization often appears as a modern construct shaped by orientalist paradigms that tend to view the Islamic intellectual tradition as derivative of Greek thought. This perspective has been challenged by several contemporary scholars who emphasize the autonomy and creativity of the Islamic philosophical tradition (Griffel 2021, 177). In this context, the concept of a "creative continuum" proposed by this study offers a more adequate analytical model, as it is capable of capturing the interactive dynamics of reception, transformation, and intellectual innovation simultaneously.

The historiographical development of this argument demonstrates that the narrative of “Hellenization” often rests on an assumption of linear intellectual history, in which Greek philosophy is positioned as the primary source and the Islamic tradition as a passive successor. Such an approach has been widely criticized, particularly by Dimitri Gutas, who emphasizes that the translation movement during the Abbasid period was not merely a transfer of knowledge, but part of a broader intellectual project involving selection, reinterpretation, and even resistance to Greek sources (Gutas 1998, 5). Accordingly, the historiography of Islamic philosophy needs to shift from a diffusionist paradigm toward an interactional paradigm that acknowledges the presence of complex intellectual negotiations.

In this context, the concept of *creative continuum* becomes crucial, as it bridges two extreme tendencies in the study of Islamic philosophy: reductionism, which views it as derivative of Greek thought, and essentialism, which regards it as entirely independent. Through this approach, the development of Islamic philosophy is understood as a continuous process involving three main dimensions: selective reception, creative transformation, and constructive critique. These three dimensions do not unfold linearly; rather, they are intertwined within a complex historical dynamic (Adamson 2016, 3:210).

This historiographical approach also aligns with the theory of conceptual history developed by Reinhart Koselleck, which emphasizes that philosophical concepts undergo shifts in meaning when they move from one historical context to another. In the case of Islamic philosophy, Greek concepts were not merely translated linguistically but also underwent profound semantic transformation. This indicates that Islamization occurs not only at the doctrinal level but also at the level of language and conceptual structure (Wang 2024, 82; Koselleck 2004, 66).

Thus, the dialectic between dehellenization and Islamization should be understood as a continuously evolving creative spectrum rather than as a static binary opposition. Within this spectrum, Islamic philosophy emerges as an intellectual tradition that not only inherits but also reconstructs and transcends the Greek legacy through its own epistemological and theological framework. This finding reinforces the argument that the development of Islamic philosophy is the result of a complex intellectual negotiation, in which reason and revelation are not placed in opposition, but are brought together in a productive and sustained synthesis.

This creative spectrum is not only relevant within the context of classical history but also carries significant implications for contemporary studies of Islamic philosophy. In the modern era, where interactions among intellectual traditions are increasingly intensive, the model of the *creative continuum* can be employed as an analytical framework to understand how the Islamic tradition responds to the challenges of modernity without losing its epistemological identity. Thus, the dialectic between dehellenization and Islamization does not end in the classical period; rather, it continues as a dynamic process shaping the evolution of Islamic

thought up to the present (Nasr 2006, 321).

Overall, the findings of this study affirm that Islamic philosophy constitutes a dialogical and transformative intellectual tradition. It is not merely a space where reason and revelation converge, but also an arena in which diverse intellectual traditions interact, negotiate, and mutually enrich one another. Within this framework, dehelleneization and Islamization are not opposing poles that negate each other; instead, they are two mechanisms that operate simultaneously in shaping a unique and enduring philosophical tradition.

The Socio-Intellectual Context as a Determining Factor

Furthermore, the study highlights the crucial role of the socio-intellectual context as a determining factor in the Islamization process of philosophy. Historical analysis reveals that the political dynamics of knowledge during the Abbasid era played a significant role. Translation documents examined in this study indicate that the grand project of the *Bayt al-Ḥikmah* (House of Wisdom) was not solely driven by intellectual curiosity but also by the political need for the caliphate's legitimacy (Algeriani and Mohadi 2017, 1306). Historical archival findings suggest that caliphal patronage prioritized the translation of certain texts, with logic receiving higher emphasis than metaphysics during the early periods.

Additionally, this research underscores the role of the diverse educational institutions across different regions of the caliphate. Manuscript data analysis reveals significant regional variations in intellectual tendencies: Baghdad was dominated by rationalist schools, Khurasan developed a synthesis between philosophy and Sufism, and Andalusia fostered a tradition of critical commentary on philosophical heritage (Algeriani and Mohadi 2019, 1300).

This study also identifies three key epistemological transformations that occurred during the Islamization of philosophy. *First*, there was a shift from cosmology to theology, wherein Aristotle's concept of causality was reinterpreted by al-Ghazālī as *'ādāt Allāh* (God's custom), emphasizing divine will and omnipotence (Ceylan 1995, 586). Furthermore, Ibn Sīnā's development of the concept of *wājib al-wujūd* (Necessary Existence) transformed Aristotelian metaphysics into a theological philosophy centered on the notion of God (Toroghi and Noghani 2024, 531).

Second, there was a transformation from philosophy (*philosophia*) to *falsafah*, as textual analysis indicates a semantic shift from the Greek-imported term *philosophia* toward the increasingly Islamicized concept of *ḥikmah* (wisdom). Manuscripts from the 10th century CE exhibit a significant rise in the use of the term *al-ḥikmah al-islāmiyyah* (Islamic wisdom) (Amir 2023, 5).

Third, there was an evolution from commentary to original systematization. A comparative study of Ibn Rushd's commentaries on Aristotle's works reveals a gradual development from the phase of exposition (*shurūḥ*), aimed at explaining texts, to a phase of critique (*naqd*), where alternative views were proposed, culminating in the construction (*binā'*) of his own systematic philosophical framework (Huda et al. 2023, 69).

The findings of this study offer a new perspective on understanding several

contemporary debates. The gathered data demonstrate that a linear narrative of “Greek influence” oversimplifies the complexity of knowledge transmission. Instead, this research proposes a “knowledge network model” which more accurately depicts the multidirectional and interactive processes involved. Furthermore, it emphasizes that the Islamization of philosophy was not a monolithic or static phenomenon, as essentialist views often suggest (Hassan et al. 2016, 1361). Rather, it was pluralistic—varying according to geographic, social, and intellectual contexts; evolutionary—developing over time in response to changing intellectual challenges; and reflective—actively engaging with its surrounding socio-intellectual milieu.

Thus, this study provides a more nuanced and comprehensive understanding of the complex dynamics underlying the historical interaction between Greek intellectual heritage and the development of Islamic thought.

Further development of these findings indicates that the socio-intellectual context functions not merely as a historical backdrop, but also as an epistemological determinant shaping the direction and character of the Islamization of philosophy. From the perspective of contemporary historiography, as argued by Dimitri Gutas, the translation movement during the Abbasid period should be understood as a structured cultural-political project, in which the transfer of Greek knowledge occurred through networks of patronage, institutions, and administrative needs of the state (Gutas 1998, 83). Thus, the process of the Islamization of philosophy cannot be separated from the configurations of power that regulate the production and distribution of knowledge.

Moreover, this approach aligns with the theory of “knowledge circulation” in global intellectual history, which emphasizes that knowledge does not move linearly from one civilization to another, but rather through processes of adaptation, negotiation, and transformation within specific local contexts (El-Rouayheb 2015, 54). In this regard, the Islamic world functioned not merely as a recipient but as an active site of epistemic production, where Greek concepts were restructured within the framework of Islamic epistemology. This reinforces the argument that Islamization is a creative process shaped by social, political, and cultural dynamics (Sulaiman 1989, 88).

Within the framework of classical Islamic epistemology, this transformation can also be understood through the relationship between *‘aql* (reason) and *wahy* (revelation). The tradition of *kalām*, particularly in the thought of the Mu‘tazilites and the Ash‘arites, provided the conceptual foundation for integrating rationality within a theological framework. The Mu‘tazilites, with their emphasis on rationalism, opened space for the acceptance of Aristotelian logic as an analytical tool, while the Ash‘arites, as developed by al-Ghazālī, affirmed the supremacy of revelation without rejecting the function of reason (Thiele 2020, 301; Hoover 2020, 113). This dialectic demonstrates that the Islamization of philosophy was part of a broader effort to construct an integrative epistemology capable of bridging reason and revelation.

The transformation from cosmology to theology identified in this study also

reflects a paradigmatic shift in the structure of Islamic knowledge. Whereas in Greek philosophy cosmology constituted the core of metaphysical inquiry, in Islamic philosophy this focus shifted toward theology as the primary framework. This is evident in al-Ghazālī's reinterpretation of causality, which replaced Aristotelian determinism with the concept of *'ādat Allāh*, whereby causal relations are understood as divine habit, subject to change according to God's will (Muhtaroglu 2025, 634; Khamim, Hakim, and Afad 2021, 77). This shift indicates that Islamization was not merely a process of adaptation, but also a fundamental epistemological reorientation (Saif et al. 2020, 89).

Similarly, the terminological transformation from *philosophia* to *ḥikmah* reflects Islamization at the level of language and concepts (O'Reilly 2021, 131). As explained by Endress (1997), the translation of Greek philosophical terms into Arabic involved not only linguistic change, but also semantic adjustment in accordance with the Islamic intellectual tradition (Endress 2012, 29). The concept of *ḥikmah* does not merely refer to philosophical wisdom, but also carries a religious dimension associated with revelation and prophethood. Thus, this terminological shift reflects the integration of philosophy into the broader framework of Islamic epistemology.

The development from a tradition of commentary toward original systematization also demonstrates the level of intellectual maturity in the process of Islamization. Ibn Rushd, for instance, was not only a commentator on Aristotle but also a philosopher who developed his own system of thought. In his works, he not only explicated Greek texts but also critiqued and reconstructed philosophical arguments based on principles of rationality consistent with Islam (Huda et al. 2023, 43). This shows that Islamization did not end at the stage of interpretation but evolved into independent knowledge production.

In a broader context, the "knowledge network" model proposed in this study offers an alternative to linear historiographical approaches. This model emphasizes that the transmission of knowledge occurs through complex networks involving various actors, institutions, and social contexts. This approach is consistent with intellectual network theory in global history, which views knowledge as the product of multidimensional intercultural interactions (Erman 2022, 144). Accordingly, the Islamization of philosophy can be understood as the result of dynamic interactions among multiple factors, rather than as a one-directional process from Greece to Islam.

Furthermore, the plurality inherent in the process of Islamization indicates that no single model can fully explain the phenomenon. The regional variations identified in this study—between Baghdad, Khurasan, and al-Andalus—demonstrate that Islamization occurred in diverse forms shaped by local contexts (Delva 2017, 47). This aligns with the view that the Islamic intellectual tradition is pluralistic and open to multiple interpretations (Mahomed and Esack 2017, 239). Thus, Islamization should be understood as a flexible and contextual process, rather than as a uniform and homogeneous project.

Finally, these findings have significant implications for contemporary studies

on the relationship between civilization and knowledge. In an increasingly interconnected world, the historical experience of the Islamization of philosophy offers a model of how an intellectual tradition can engage with foreign knowledge without losing its identity. This process demonstrates that the integration of knowledge does not necessarily entail total assimilation but can instead produce a creative synthesis that enriches both traditions. Therefore, the study of the Islamization of philosophy is not only historically relevant but also contributes theoretically to understanding the dynamics of global knowledge exchange.

The Nature of Islamization

The findings of this research significantly revise conventional interpretations regarding the relationship between Greek philosophy and the Islamic intellectual tradition. Earlier historiographical narratives often framed this relationship within a simplistic dichotomy, portraying the Islamization of philosophy either as a process of purification from foreign influences or as a form of cultural hybridization in which Islamic thought merely absorbed Greek elements. However, the textual and contextual analyses conducted in this study demonstrate that such binary frameworks fail to capture the complex intellectual mechanisms involved in the transformation of philosophical knowledge within the Islamic civilization. Instead, Islamization should be understood as a multidimensional and dynamic process characterized by several interconnected intellectual operations (Adamson 2016, 72; Griffel 2021, 119).

This study identifies three principal operations that structure the Islamization of philosophy: filtering, embedding, and generating. These processes do not occur sequentially in a linear fashion but rather operate interactively within a broader epistemological transformation. Together, they illustrate how Muslim intellectuals engaged with Greek philosophy not merely as passive recipients but as active agents who evaluated, reinterpreted, and creatively reconstructed philosophical concepts within an Islamic framework (Gutas 1998, 26; Hasse 2007, 102).

The first operation, filtering, refers to the process of critical evaluation through which Muslim philosophers examined the compatibility of Greek philosophical doctrines with the normative principles of Islamic theology. Rather than adopting Greek philosophy wholesale, Muslim scholars selectively appropriated concepts that could be reconciled with the Islamic worldview while rejecting those considered incompatible with the doctrinal foundations of Islam (McGinnis 2004, 393).

This filtering mechanism reflects what may be described as epistemological gatekeeping, in which revelation (*wahy*) functions as a normative reference point for assessing the validity of philosophical claims. Within this framework, Greek philosophical doctrines were not accepted solely based on rational coherence but were evaluated in light of theological commitments such as divine unity (*tawhīd*), creation *ex nihilo*, and prophetic revelation (Christou 2010, 144).

A notable illustration of this filtering process can be observed in the philosophical debates surrounding cosmology. Aristotelian cosmology, which posited the eternity of the world, was critically examined and ultimately rejected by many

Muslim thinkers who upheld the Islamic doctrine of creation. Philosophers such as al-Kindī reformulated cosmological arguments in order to affirm the temporality of the universe while preserving the rational structure of philosophical reasoning. This demonstrates that the Islamization of philosophy involved a deliberate effort to align philosophical cosmology with theological principles without abandoning the analytical tools of philosophy itself (Gutas 1998, 110; Adamson 2007, 45; Wisnovsky 2003, 150).

From a theoretical perspective, this stage of filtering can also be interpreted through Gadamer's concept of the "fusion of horizons." According to Gadamer, understanding emerges from the interaction between different intellectual traditions, in which prior assumptions are both challenged and reconfigured through dialogue (Gadamer 2004, 305). In the context of Islamic philosophy, Greek concepts entered into a hermeneutical encounter with the Islamic epistemic horizon, leading to a selective transformation of philosophical ideas (Adamson 2016, 120).

The second operation identified in this research is embedding, which refers to the integration of selected philosophical ideas into the broader conceptual structure of Islamic intellectual discourse. Through this process, philosophical concepts that survived the filtering stage were not merely preserved in their original Greek form; instead, they were reinterpreted and repositioned within an Islamic epistemological system (Gutas 1998, 118; Adamson 2016, 123).

Embedding, therefore, involves a deeper level of intellectual transformation than simple adaptation. Once incorporated into the Islamic intellectual environment, philosophical ideas underwent semantic and conceptual shifts that aligned them with theological, linguistic, and cultural contexts specific to the Islamic civilization (Allebban 2026, 56).

One of the clearest manifestations of this embedding process can be seen in the transformation of philosophical terminology. Greek metaphysical concepts were translated into Arabic philosophical vocabulary, but these translations were not neutral linguistic substitutions. Terms such as *ousia*, *logos*, and *nous* were rendered as *jawhar*, *kalām*, and *'aql*, respectively, yet each of these Arabic terms carried theological and intellectual connotations shaped by the Islamic scholarly tradition (Endress and Kruk 1997, 45; Adamson 2002, 300).

This linguistic transformation reveals that the Islamization of philosophy occurred not only at the level of doctrinal content but also at the level of conceptual language formation. In this sense, translation itself functioned as a creative intellectual activity that reshaped philosophical meaning within a new semantic universe (Gutas 1998, 136).

The embedding process can also be interpreted through Homi Bhabha's theory of cultural hybridity, particularly the notion of the "third space." In Bhabha's framework, cultural interaction produces new hybrid forms that transcend the original boundaries of the interacting traditions (Bhabha 1994, 55). Similarly, when Greek philosophy entered the Islamic intellectual milieu, it generated a new conceptual space in which philosophical reasoning and Islamic theology interacted

to produce distinctive intellectual syntheses (Adamson 2016, 140).

The most significant dimension of Islamization identified in this study is generating, which highlights the capacity of Muslim philosophers to produce original philosophical concepts through critical engagement with inherited traditions. While filtering and embedding describe processes of evaluation and integration, generating refers to the creative intellectual activity through which entirely new philosophical ideas emerged (Griffel 2021, 170).

This stage demonstrates that Islamic philosophy should not be understood merely as an extension or preservation of Greek philosophy. Instead, the dialogue between Greek rationality and Islamic revelation produced philosophical innovations that had no direct precedent in the Greek tradition (Hasse 2009, 19; D. Gutas 1998, 151).

A prominent example of such creative generation is the development of Illuminationist philosophy (*ḥikmat al-ishrāq*) by Suhrawardī. While drawing upon elements of Neoplatonic cosmology, Suhrawardī introduced a metaphysical system centered on the concept of light (*nūr*) as the fundamental principle of existence. This cosmology integrated philosophical reasoning with mystical insight, thereby expanding the epistemological scope of philosophy beyond purely rational discourse (Griffel 2024, 146; Sinai 2015, 281).

Another example can be observed in the philosophical theology of Ibn Sīnā, particularly his formulation of the concept of *wājib al-wujūd* (Necessary Existence). Although influenced by Aristotelian metaphysics, Ibn Sīnā's argument for the Necessary Existent represents a significant transformation of Greek ontology. By grounding metaphysics in the concept of necessary being, Ibn Sīnā constructed a philosophical framework that simultaneously addressed theological concerns and philosophical questions about existence and causality (Bertolacci 2006, 345; Wisnovsky 2003, 57).

These examples illustrate that the Islamization of philosophy ultimately culminated in the creation of a distinct philosophical tradition. Rather than remaining dependent on Greek philosophical categories, Muslim philosophers developed new conceptual frameworks that reflected the intellectual priorities of Islamic civilization (Saruhan 2022, 70).

Another important finding of this research concerns the distinctive hermeneutical methodology employed by Muslim philosophers when engaging with philosophical knowledge. Unlike the purely speculative orientation of Greek philosophy, Islamic philosophy frequently integrated philosophical reasoning with scriptural interpretation (Calis 2022, 9).

In this context, Aristotelian logic was not merely adopted as a tool for philosophical argumentation but was also applied in the interpretation of religious texts. Philosophers such as al-Fārābī and Ibn Sīnā utilized logical analysis to clarify theological concepts and to articulate philosophical interpretations of revelation. This approach reflects a methodological synthesis in which philosophy and theology functioned as complementary modes of inquiry rather than competing intellectual disciplines (Abdeldeen 2024, 136).

Such hermeneutical practices demonstrate that the Islamization of philosophy involved not only the transformation of philosophical ideas but also the development of new methods for interpreting knowledge. Through these methods, philosophical reasoning became integrated into the broader epistemological structure of Islamic scholarship.

A further characteristic of the Islamization process identified in this study is the emergence of integrative epistemology, which seeks to reconcile the relationship between revelation (*wahy*) and reason (*'aql*). Rather than viewing these two sources of knowledge as mutually exclusive, Muslim philosophers developed various models to articulate their relationship (Rahman 1982, 23; Griffel 2021, 83; El-Rouayheb 2015, 79).

Three principal epistemological models can be identified. The first is the hierarchical model, represented by al-Ghazālī, in which revelation occupies a superior position while reason serves as an auxiliary instrument for understanding religious truths (Erman 2022, 66). The second is the coherence model, articulated most prominently by Ibn Rushd. According to this model, revelation and reason ultimately converge because both originate from the same divine source, and therefore cannot fundamentally contradict one another (Hasse 2009, 87).

The third is the transformative model, developed within the Illuminationist and Sufi traditions, particularly by Suhrawardī and later philosophers. In this model, knowledge is not limited to rational demonstration but also includes intuitive and experiential forms of understanding (Iskakuly et al. 2021, 59).

These epistemological models reveal the remarkable intellectual diversity of Islamic philosophy. They also demonstrate that Islamization was not a uniform or monolithic process but rather a plurality of intellectual strategies developed by different thinkers in response to their specific philosophical and theological contexts.

Taken together, the processes of filtering, embedding, and generating illustrate that Islamization is best understood as a transformative intellectual process rather than a simple act of adaptation or rejection. Greek philosophy functioned as an intellectual catalyst that stimulated philosophical reflection within the Islamic world, yet the resulting philosophical tradition developed its own conceptual identity (Adamson 2016; Hasse 2007).

This interpretation challenges earlier Eurocentric narratives that portrayed Islamic philosophy primarily as a vehicle for preserving Greek knowledge during the European Middle Ages. Instead, the historical evidence demonstrates that Muslim philosophers played an active role in reshaping philosophical discourse and contributing original insights to the global philosophical tradition texts (Zamzami et al. 2023, 164).

Furthermore, this understanding of Islamization offers a valuable theoretical framework for analyzing contemporary processes of knowledge integration. In a global intellectual environment characterized by increasing interaction among different knowledge systems, the historical experience of Islamic philosophy provides an instructive model for how civilizations can engage creatively with

external intellectual traditions while preserving their own epistemological foundations.

Thus, the Islamization of philosophy should be understood not merely as a historical phenomenon but as a methodological paradigm for cross-civilizational intellectual dialogue—one that emphasizes critical engagement, conceptual transformation, and creative synthesis.

The Islamization of philosophy is not merely a historical or epistemological phenomenon; it also carries significant methodological implications for the construction of knowledge. If, in the previous stage, it has been demonstrated that Islamization operates through processes of filtering, embedding, and generating, then the logical consequence of these processes is the emergence of an integrative methodological model. This model not only explains how foreign knowledge is adapted, but also how it is creatively transformed within the framework of Islamic epistemology (Shabana 2023, 680).

In this context, the Islamization of philosophy can be understood as a dialogical and transformative methodology of knowledge (Weller 2021, 25). It operates through the interaction between two epistemic horizons, namely the Greek rational tradition and the Islamic revelatory tradition (Gutas 2002, 5; Dallah 2010, 118). As emphasized by Gadamer, the process of understanding is never static but rather the result of a “fusion of horizons” in which two traditions meet and generate new meaning (Gadamer 2004, 305). In the case of Islamic philosophy, this encounter does not result in the subordination of one tradition to another, but rather in a creative synthesis that gives rise to a new paradigm (Griffel 2021; Moazami 2011, 70).

The first methodological implication of this process is the emergence of an integrative approach between *‘aql* (reason) and *wahy* (revelation). In classical Islamic epistemology, the relationship between the two is not positioned antagonistically but rather complementarily (R’boul 2021, 217; Surya et al. 2025, 16). Fazlur Rahman emphasizes that the integration of reason and revelation is a defining feature of the Islamic intellectual tradition, wherein revelation provides the normative framework, while reason functions as an analytical instrument for understanding reality (Rahman 1982, 23; Stefaniuk 2022, 67). This approach enables the development of a system of knowledge that is not only rational but also normatively and transcendentally grounded (Šadić 2021, 642).

Within the framework of *kalām*, this integration is clearly evident in the debates between the Mu‘tazilah and the Ash‘ariyyah. The Mu‘tazilah prioritize rationality as the primary tool for understanding revelation, whereas the Ash‘ariyyah emphasize the supremacy of revelation without negating the role of reason. Al-Ghazālī, as a representative of the Ash‘arite synthesis, successfully integrated Aristotelian logic into Islamic theology, thereby producing a more systematic epistemological approach (Surajiyo and Astanto 2025, 520). Thus, the Islamization of philosophy not only generates new concepts but also methods of thinking that combine rationality and spirituality (Miftahudin 2023, 110).

The second methodological implication is the formation of a philosophical

hermeneutical approach within the Islamic tradition (Seitakhmetova 2021, 77). Unlike Greek philosophy, which tends to be speculative, Islamic philosophy develops an interpretive approach that integrates revelatory texts with rational analysis. This is evident in the works of al-Fārābī and Ibn Sīnā, who employed logic as a tool for understanding religious texts (Stefaniuk 2022, 79; Akib 2025, 320). This approach demonstrates that Islamization involves not only the transformation of the content of knowledge but also the modes of understanding and interpretation.

From a hermeneutical perspective, this process can be understood as an effort to bridge text and context (Calis 2022, 22). Gadamer asserts that interpretation always involves a dialogue between tradition and contemporary situations (Gadamer 2004, 302). In Islamic philosophy, this dialogue occurs between revelatory texts and empirical reality, producing a dynamic and contextual understanding (Benevich 2025, 90). Thus, the Islamization of philosophy contributes to the development of flexible and adaptive interpretive methodologies.

The third methodological implication is the emergence of a transformative epistemological model that transcends disciplinary boundaries. As previously explained, the generating process in Islamization produces new concepts that are not only philosophical but also theological and mystical. Examples include Suhrawardī's philosophy of illumination, which combines rationality with intuition, and Ibn Sīnā's metaphysics, which integrates ontology with theology (Warno 2023, 340). This indicates that Islamization encourages the creation of interdisciplinary approaches that enrich the structure of knowledge.

In this regard, Homi Bhabha's theory of cultural hybridity provides a relevant conceptual framework. Bhabha argues that the interaction between two cultures produces a "third space," a new realm in which identities and meanings are creatively constructed (Bhabha 1994, 55). In Islamic philosophy, this space manifests as a synthesis between Greek philosophy and Islamic epistemology, resulting in a unique and autonomous intellectual tradition (Klinger 2025, 1420). Thus, Islamization can be understood as a productive process of epistemological hybridization.

Furthermore, these methodological implications are also related to the concept of knowledge networks discussed earlier. In this model, knowledge is not understood as a static entity but as the result of dynamic interactions among various actors and contexts. Peter Burke emphasizes that the history of knowledge should be understood as a process of circulation and transformation rather than mere linear transfer (Östling et al. 2018, 12). In this sense, the Islamization of philosophy serves as a concrete example of how knowledge can move across cultural boundaries and undergo transformation in the process.

Moreover, the methodological model resulting from Islamization remains relevant in contemporary contexts. In an era of globalization, where interactions among various systems of knowledge are increasingly intensive, the historical experience of Islamic philosophy offers an alternative paradigm for how knowledge integration can be carried out creatively and critically. Rather than adopting foreign knowledge uncritically, Islamization demonstrates that integration must

occur through processes of selection, reinterpretation, and innovation.

In the context of education and knowledge development, this model can serve as a foundation for the development of integrative curricula. Such an approach enables the integration of modern sciences with spiritual and ethical values, thereby producing a holistic educational system. This aligns with the view of Syed Muhammad Naquib al-Attas, who emphasizes the importance of the Islamization of knowledge as an effort to restore knowledge to its ultimate purpose, namely the pursuit of truth oriented toward God (Attas 1980, 33).

Nevertheless, it is important to note that this methodological model is not static. Like the process of Islamization itself, it continues to evolve and adapt to changing social and intellectual contexts. Therefore, the study of the Islamization of philosophy must be continuously pursued critically and reflectively, taking into account contemporary dynamics.

In conclusion, the Islamization of philosophy not only produces epistemological transformation but also gives rise to a methodological paradigm that is integrative, dialogical, and transformative. This paradigm is not only relevant for understanding the history of Islamic philosophy but also holds broad implications for the development of knowledge in the modern era. Through this approach, Islamic philosophy can be positioned as an intellectual tradition that is not only rooted in the past but also capable of making significant contributions to the future of global civilization.

Conclusion

This study affirms that the Islamization of philosophy is a complex phenomenon that transcends simplistic narratives of mere acceptance or rejection. The main findings demonstrate that Islamization is selective and transformative, involving multi-layered adaptations at the terminological, conceptual, and systemic levels. Furthermore, the socio-intellectual context plays a crucial role in shaping the character and direction of the Islamization process.

The implications of this research pave the way for further studies on the Islamization of other scientific and intellectual disciplines, the development of models for Islamizing contemporary science, and comparative inquiries into similar processes within other intellectual traditions. This study thus contributes to a deeper, more nuanced understanding of the dynamic interplay among revelation, reason, and philosophical heritage in the Islamic world.

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