

# Postmodern Epistemology and the Fragmentation of Fardhu ‘Ain Knowledge Among Contemporary Muslims: A Systematic Literature Review

Arieff Salleh Rosman<sup>\*,1,2</sup>; Fakhrol Irfan Ishak<sup>1</sup>; Akmaliza Abdullah<sup>1</sup>; Azhar Jaafar@Ramli<sup>3</sup>; Ahmad Luqman Zulkefli<sup>4</sup>

<sup>1</sup>Islamic Civilization Academy, Faculty of Social Sciences & Humanities, University Technology Malaysia

<sup>2</sup>Center of Research for Fiqh Science & Technology (CFIRST), University Technology Malaysia

<sup>3</sup>International Institute for Islamic Civilization (III-C), UCYP University Malaysia

<sup>4</sup> Research Assistant, Islamic Civilization Academy, Faculty of Social Sciences & Humanities, University Technology Malaysia

\* Corresponding Author

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## ABSTRACT

This article analyzes the relationship between the level of mastery of fardhu ‘ain knowledge (Aqidah, Fiqh, and Tasawwuf) among contemporary Muslims and the challenges posed by postmodern thought. Employing a qualitative research design through a systematic literature review, the study examines the direct impact of postmodern epistemological deconstruction on the intellectual structure and religious practice of the Muslim community. The findings indicate that postmodern thought, characterized by the rejection of absolute truth (meta-narratives), the adoption of relativism, and a paradigmatic shift toward anthropocentrism, has triggered a crisis of meaning, skepticism toward revelation, and the rejection of religious authority. At the same time, the level of Muslims’ mastery of fardhu ‘ain knowledge is found to be at a concerning stage, as it suffers from disciplinary fragmentation, remains largely theoretical and static, and is increasingly exposed to “digital taqlid” and forms of religiosity driven by social validation (performative piety). These weaknesses expose society to moral relativism, a spiritual crisis, and the normalization of lifestyles that conflict with Shariah principles, such as LGBTQ+ practices. In addressing these challenges, the study concludes that the teaching and transmission of fardhu ‘ain knowledge must be transformed through a holistic framework grounded in the Hadith of Jibril. The integration of Iman (Aqidah) as the foundation of worldview, Islam (Fiqh) as a system of law, and Ihsan (Tasawwuf) as an ethical compass is essential for constructing a resilient civilizational ecosystem. In conclusion, an integrated mastery of fardhu ‘ain constitutes a critical intellectual defense mechanism to ensure the sustainability of Islamic civilization and to safeguard it from the challenges of secular pragmatism and the crises of the 21st century.

**Keywords:** Fardhu ‘Ain, Postmodernism, Fiqh al-Watan, Ahl al-Sunnah wa al-Jama‘ah

## INTRODUCTION

The mastery of fardhu ‘ain knowledge, grounded in the framework of the Hadith of Jibril (which integrates Iman, Islam, and Ihsan), constitutes the primary epistemological foundation for building a balanced and sustainable civilization. In addressing the crises of postmodern thought and the fragmentation of knowledge, the Hadith of Jibril should not merely be regarded as a reference text for basic religious practices; rather, it functions as a “Civilizational Tree Chart of Islam” that provides a comprehensive framework for governance and civilizational sustainability (Muhammad et al., 2026).

Scholars such as Al-Ghazali classify knowledge into *fardhu 'ain* (essential religious knowledge obligatory upon every individual for spiritual well-being) and *fardhu kifayah* (communal worldly knowledge such as medicine, mathematics, and technology) (Af'idah et al., 2025; Prastowo & Daraini, 2024). In order to build a civilization that is both advanced and ethically grounded, *fardhu 'ain* must be mastered as a worldview that supplies values and moral foundations for the development of science and technology (*fardhu kifayah*) (Prastowo & Daraini, 2024). The separation between the two would result in a society that is materially advanced but spiritually impoverished.

Based on the Hadith of Jibril, the dimension of Iman establishes the ontological foundation and worldview rooted in *tawhid*. Mastery of *'aqidah* determines the hierarchy of ultimate truth, guides national development, and protects society from the threats of value relativism and the secularization of scientific knowledge (Muhammad et al., 2026). Without a strong foundation in *'aqidah*, human knowledge and civilizational power are prone to collapse into crises of meaning and destructive secular pragmatism.

The dimension of Islam in the Hadith of Jibril is translated into a normative system that shapes social institutions, legal structures, and governance. Mastery of *fiqh* ensures that civilization operates upon the principles of social justice, human rights, and public welfare through frameworks such as *Fiqh al-Watan* and *Maqasid al-Shariah* (Muhammad et al., 2026). Contextualized mastery of *fiqh* prevents society from falling into rigid legal formalism, instead generating public policies that are just and responsive.

The dimension of *Ihsan* represents the fruition of civilization, manifesting in *adab*, compassion, and holistic well-being. It functions as an axiological principle (ethical values) and an internal regulatory mechanism (*muraqabah*), ensuring that the implementation of law, political authority, and scientific innovation is carried out with integrity and ethical consciousness. Without the mastery of *Ihsan*, the application of technology and civilizational management risks producing bureaucratic injustice, corruption, and the manipulation of environmental sustainability (Muhammad et al., 2026).

The integration of these three elements of *fardhu 'ain* within the Hadith of Jibril forms a comprehensive civilizational ecosystem. It enables the Muslim community to operationalize the framework of *Siyasah Fiqh al-'Umran*, a model of governance that is sustainable, ethical, and balanced between material development (physical) and spiritual well-being (spiritual) (Muhammad et al., 2026; Prastowo & Daraini, 2024). This religio-cultural transformation demonstrates that progress in the digital era and modern civilization continues to require the foundational integration of knowledge and practice as taught through revelation (Muhammad et al., 2026).

However, when *fardhu 'ain* knowledge is neglected—compounded by the intensifying influence of external intellectual currents—the Muslim community faces increasing difficulty in constructing a sustainable civilization. This article is written to analyze the relationship between the level of mastery of *fardhu 'ain* knowledge and the challenges posed by postmodern thought toward contemporary Muslims through a systematic literature review approach. The research questions addressed in this article are: (1) What are the concepts and main characteristics of postmodern thought? (2) To what extent is the level of contemporary Muslims' mastery of *fardhu 'ain* knowledge (*Aqidah*, *Fiqh*, and *Tasawwuf*)? (3) What forms of challenges does postmodern thought pose to the structure of *Aqidah* and the intellectual framework of Muslims? (4) How does postmodern thought affect the understanding of *Fiqh* and the behavior (practice of *Shariah*) of Muslims? and (5) What are the implications of postmodern thought on spirituality (*Tasawwuf*) and the moral development of Muslims?

To address these research questions, this study adopts a qualitative research design centered on the method of a systematic literature review (SLR). This methodological approach is selected to facilitate the systematic collection, examination, and critical synthesis of existing scholarly literature in order to trace the relationship between the level of mastery of *fardhu 'ain* knowledge—comprising the disciplines of *Aqidah*, *Fiqh*, and *Tasawwuf*—and the complexity of challenges generated by postmodern thought frameworks among contemporary Muslims.

The researcher utilized the Google Scholar database to collect articles published between 2023 and 2026 that address the keywords: postmodernism, Islam, and *fardhu 'ain*. From the search conducted, a total of 37 articles were identified as relevant to the specified keywords.

Through this review, textual and discourse analyses are conducted thematically to uncover the direct effects of postmodern epistemological deconstruction, the rejection of absolute truth (meta-narratives), and the threat of value relativism on the intellectual structure, ritual practice, and spiritual dimension of the Muslim community. The literature review enables a critical examination of key issues such as the paradigm shift from theocentrism to anthropocentrism, hermeneutical crises in the interpretation of Shariah sources, as well as the emergence of new social and spiritual pathologies such as performative religiosity, digital imitation, and intellectual nihilism within the digital era.

Overall, this literature synthesis not only serves to identify epistemic and practical gaps in the mastery of fardhu 'ain knowledge, but also functions as a framework for constructing an analytical model that situates the epistemological integration grounded in the Hadith of Jibril (Iman, Islam, and Ihsan) as a holistic civilizational ecosystem. This is crucial for formulating intellectual resilience and ensuring the sustainability of the Islamic civilization in confronting the crises of meaning and secular pragmatism in the 21st century.

### **The Concept of Postmodernism**

Postmodernism emerged as a critical response to the project of modernity, which was founded upon rationalism, scientism, and secularism. It is generally defined as a cultural, intellectual, and philosophical movement that arose in the mid to late twentieth century as a reaction, critique, or rejection of the ideas of modernism (Ali, 2023; Firdaus, 2025; Jamil & Jamil, 2024). Because it spans multiple disciplines—such as literature, art, architecture, sociology, and philosophy—it functions as an umbrella term that is difficult to define in a fixed and absolute manner (Taylor, 2007).

Secularism, which developed rapidly since the Enlightenment in Europe, was built upon the separation of religion from the public sphere and the assertion of human reason as the primary source of truth. This intellectual trajectory is closely associated with thinkers such as Charles Taylor, who analyzed the transformation of Western secular thought (Taylor, 2007). Within this framework, reality is interpreted through instrumental rationality and empiricism, while religion is reduced to a private domain. However, the modern project eventually generated an internal crisis when its promises of progress, objectivity, and universal truth began to be questioned—particularly in the aftermath of the traumatic experiences of the twentieth century, such as world wars and the failure of modern ideologies (Harvey, 1989).

It is within this context that postmodernism emerged as an intellectual reaction to the failures of modernity. Thinkers such as Jean-François Lyotard defined postmodernism as an “incredulity toward metanarratives,” referring to a rejection of universal truth claims that underpin modernist projects (Lyotard, 1984). Postmodernism rejects the notion of a single, absolute, and objective system of knowledge; instead, it asserts that truth is relative, context-dependent, and shaped by language and power structures. In this regard, the thought of Michel Foucault is particularly significant, as he demonstrated that knowledge is always intertwined with power relations and is never neutral (Foucault, 1980).

Although postmodernism is often perceived as a rejection of modernity, the relationship between postmodernism and secularism is nearly dialectical rather than entirely antagonistic. Secularism lays the groundwork for postmodernism by first displacing the authority of revelation and religious tradition from the discourse of knowledge. Once truth is no longer grounded in revelation, it becomes open to human rationality; however, when rationality itself is subsequently questioned by postmodernism, a condition emerges in which no stable foundation for truth remains. In this sense, postmodernism may be understood as an advanced phase of secularism, wherein not only religion but also modern rationality itself undergoes deconstruction (Taylor, 2007; Smith, 2006).

The historical development of postmodernism demonstrates that it did not emerge abruptly, but rather evolved through several intellectual phases. In its early stage, postmodern elements can be traced in the works of Friedrich Nietzsche, who critiqued the notion of objective truth and asserted that “truth is an illusion that has been forgotten as an illusion” (Nietzsche, 1873). This idea was later expanded within the traditions of structuralism and post-structuralism in France, particularly through thinkers such as Jacques Derrida, who introduced the concept of deconstruction, an approach that exposes the instability of meaning within texts

(Derrida, 1976). By the 1970s and 1980s, postmodernism had developed into a broader movement encompassing philosophy, architecture, literature, and social theory, characterized by an emphasis on plurality, fragmentation, and the rejection of grand unifying structures (Harvey, 1989).

Nevertheless, postmodernism also carries profound implications for epistemology and ethics. By rejecting objective truth, it opens the door to pervasive relativism, in which all forms of knowledge are treated as equal without a clear hierarchy. In this context, Seyyed Hossein Nasr critiques both modern and postmodern thought as manifestations of a spiritual crisis arising from the separation of humanity from the sacred dimension (Nasr, 1989). Similarly, Syed Muhammad Naquib al-Attas argues that secularism and postmodernism ultimately lead to a “loss of adab,” that is, a confusion in recognizing truth and placing things in their proper order (al-Attas, 1993).

Therefore, the relationship between secularism and postmodernism may be understood as a continuum within intellectual history, beginning with the removal of the authority of revelation, followed by the exaltation of human reason, and ultimately culminating in the deconstruction of reason itself. Postmodernism is not merely a rejection of modernity, but also a logical outcome of secularism, which has severed the connection between humanity and transcendent sources of truth.

In such a condition, human beings are confronted with a profound crisis of meaning, where truth becomes relative, identity becomes fluid, and values become unstable. This synthesis demonstrates that, in order to understand the challenges of contemporary thought, postmodernism cannot be viewed in isolation from secularism; rather, it must be seen as a continuation that intensifies the epistemological and ontological implications of secularism itself.

The main characteristics of postmodernism may be summarized through the following core ideas:

### **1) Rejection of Absolute Truth and ‘Grand Narratives’ (Meta-narratives)**

The most fundamental feature of postmodernism is its skeptical, cynical stance and its rejection of the concepts of objective truth, absolute reality, and grand narratives that have historically dominated historiography, traditional institutions, and religion (Derrida, 1976; Baudrillard, 1994; Lyotard, 1984; Foucault, 1980; Akter, 2018; Firdaus, 2025; Zarkasyi et al., 2023). Thinkers such as Jacques Derrida, Jean Baudrillard, Jean-François Lyotard, and Michel Foucault argue that there is no universal truth; rather, truth and meaning are inherently unstable and heavily dependent on social and historical constructions (Derrida, 1976; Baudrillard, 1994; Lyotard, 1984; Foucault, 1980; Ahmad, 2023; Nordin, 2024).

### **2) Emphasis on Relativism and Pluralism**

Postmodernism is closely associated with relativism, namely the assertion that truth, cultural values, and moral principles are inherently relative and vary according to the interpretations of individuals or groups (Nordin, 2024; Zarkasyi et al., 2023). Thinkers such as Richard Rorty, Michel Foucault, and Jean Baudrillard emphasize that truth is not universal but constructed within particular social contexts (Rorty, 1979; Foucault, 1980; Baudrillard, 1994).

As a result, this perspective celebrates diversity (plurality), embraces differing viewpoints, and promotes a heterogeneous society in which each entity is considered to possess its own version of truth, with none regarded as inherently dominant (Kamil, 2024; Zarkasyi et al., 2023). As Foucault famously states, “Each society has its regime of truth...” (Foucault, 1980: 131).

### **3) Suspicion Toward Rationality and Power Hegemony**

Postmodernism rejects the absolute sovereignty of human reason (rationality), which was highly exalted during the Enlightenment and the era of modernism (Akter, 2018; Zarkasyi et al., 2023). This philosophical orientation is deeply sensitive to the ways in which knowledge and discourse are never neutral; rather, they are always

embedded within dynamics of power, ideology, hegemony, and structural domination (Derrida, 1976; Baudrillard, 1994; Lyotard, 1984; Foucault, 1980; Adiyono et al., 2024; Ali, 2023; Taylor, 2007).

Thinkers such as Michel Foucault emphasize that knowledge is inseparable from power relations, while Jacques Derrida highlights how texts and systems of meaning are inherently unstable and open to deconstruction. In this view, what is often presented as “objective truth” may in fact function as an instrument of domination shaped by particular interests and structures of authority.

#### **4) Deconstruction and the Dissolution of Authority (Fragmentation)**

From an analytical framework, postmodernism is driven by methods of deconstruction and discourse analysis aimed at dismantling any institution or text perceived to possess singular or absolute authority (Derrida, 1982; Baudrillard, 1994; Lyotard, 1984; Foucault, 1980; Akter, 2018; Nordin, 2024; Zarkasyi et al., 2023). Thinkers such as Jacques Derrida emphasize the instability of meaning, while Michel Foucault highlights how discourse is shaped by power relations.

Postmodern thought is characterized by a culture of fragmentation, in which meaning is dispersed and no longer anchored to a fixed center. The subject (author/authority) is effectively “de-centered” or “eliminated,” allowing texts—and even life itself—to be interpreted freely in a reader-centered and fluid manner (Akter, 2018; Jamil & Jamil, 2024). This idea is clearly articulated by Roland Gérard Barthes, who states, “The birth of the reader must be at the cost of the death of the Author.” (Barthes, 1977: 148).

In summary, postmodernism may be defined as an era and a philosophical orientation that is skeptical toward claims of absolute truth and modern rationality, while advocating the view that reality is relative, fragmented, constructed through power dynamics, and shaped by a multiplicity of subjective interpretations.

### **Mastery of Fardhu ‘Ain Knowledge and the Challenges of Postmodernism**

#### **1) Postmodern Challenges to the ‘Aqidah of the Muslim Ummah**

The contemporary discourse surrounding Islamic theology reveals a profound tension between postmodern ideologies and the mastery of Fardhu ‘Ain knowledge, particularly regarding the ‘aqidah (belief system) of the Muslim ummah. A synthesis of the literature indicates that postmodernism poses a severe epistemological and ontological threat by systematically deconstructing grand narratives and rejecting the existence of absolute truth (Kamil, 2024; Zarkasyi, 2024).

Scholars observe that postmodern frameworks substitute objective reality with relativism, viewing moral values and truths merely as constructs shaped by history, culture, and power dynamics (Rorty, 1979; Foucault, 1980; Baudrillard, 1994; Akter, 2018; Nordin, 2024). This relativistic paradigm fundamentally undermines the Islamic ‘aqidah, which is inherently rooted in the absolute certainty of divine revelation, thereby reducing religion to a subjective personal belief and breeding intellectual nihilism and spiritual crises (Nordin, 2024; Rasyid, 2024; Anam, 2025; Shaukat et al., 2024; Zarkasyi, 2024).

Ontologically, the literature highlights a dangerous paradigm shift from theocentrism to anthropocentrism, wherein empirical reasoning and human experience replace divine reality as the ultimate measure of existence (Foucault, 1970; Rorty, 1979; Muslih et al., 2023; Zarkasyi, 2024). Epitomized by Friedrich Nietzsche’s assertion of the “death of God” (Nietzsche, 1974: 181), this secular worldview directly opposes the core principle of tawhid, causing Muslims who adopt it to detach from metaphysical realities and interpret life solely through material logic (Gokce, 2024; Zarkasyi, 2024).

Consequently, this relativization naturally fosters an agenda of religious pluralism that equates all truth claims and rejects Islam’s exclusivity, pushing Muslim thought into theological compromise and a profound crisis of identity (Nordin, 2024; Zarkasyi et al., 2023; Muslih et al., 2023; Kamil, 2024).

A secondary, yet equally critical theme in the literature is the deconstruction of revelation through human-centered hermeneutics (Khalil & Khan, 2013; Rasyid, 2024). Influenced by postmodernism, certain thinkers attempt to redefine the Qur'an—traditionally revered as the absolute Kalamullah—as a mere "cultural and historical product" that is subject to human critique, an idea explicitly championed by figures like Nasr Hamid Abu Zayd (Abu Zayd, 2004; Ahmad, 2023; Muslih et al., 2023).

Similarly, arguments suggesting that religious knowledge is entirely human and mutable (Soroush, 2000) shift the authority of truth from the divine text directly to human intellect. This reader-centered approach renders the meanings of the Qur'an and Shariah rulings dangerously fluid, devoid of normative certainty, and perpetually open to skepticism (Ahmad, 2023; Rasyid, 2024).

The ummah's vulnerability to these postmodern challenges is deeply connected to systemic deficiencies in contemporary 'aqidah mastery, which scholars report is currently at a critical and fragile stage (Kasno et al., 2023; Darajat et al., 2025).

The literature identifies three major gaps in this educational framework:

First, there is a theoretical stagnation; 'aqidah is often taught through speculative, elitist paradigms focused on classical theological debates rather than being applied to urgent modern human concerns like social injustice, thereby stripping religion of its transformative social power (Kasno et al., 2023; Darajat et al., 2025).

Second, the rise of digital technology has spawned "digital taqlid," a phenomenon where Muslims passively consume algorithmically driven religious content without critical verification (tahqiq), resulting in a severe loss of epistemic agency and transferring the authority of truth to technological systems (Anam, 2025).

Third, scholars highlight a severe fragmentation of knowledge, where 'aqidah is isolated from fiqh (reduced to legal formalism), tasawwuf (relegated to private practice), and modern scientific disciplines (Muhammad et al., 2026; Harahap et al., 2025). This fragmentation prevents the construction of a cohesive worldview capable of sustaining civilizational development (Muhammad et al., 2026).

Ultimately, the synthesized literature emphasizes that to survive and counter the complexities of the postmodern era, the teaching of 'aqidah requires a radical paradigm shift. It must evolve beyond rigid dogmatism to function as an active moral compass and a robust "Epistemic Formation Technology," equipping the ummah with the intellectual agency required to navigate contemporary ideological threats (Anam, 2025; Darajat et al., 2025; Kasno et al., 2023).

## **2) The challenges of postmodernism to the understanding and practice of fiqh (Islamic Jurisprudence) among contemporary Muslims**

The contemporary landscape of Islamic jurisprudence (fiqh) is experiencing a profound epistemological and methodological crisis driven by postmodern deconstruction. A synthesis of the literature reveals that postmodern thinkers systematically critique the primary sources of Islamic law, positing that sacred texts are not absolute divine revelation but rather mutable "products of culture and history" (Abu Zayd, 2004; Soroush, 2000; Ahmad, 2023; Muslih et al., 2023).

This hermeneutical shift fosters a rejection of classical scholarly authority and established fiqh schools, framing their interpretations as archaic artifacts of 7th-century society, while advocating for a "new fiqh" dictated by modern social realities rather than conformity to sacred texts (naṣṣ) (Adiyono et al., 2024; Muslih et al., 2023).

Furthermore, the postmodern pillars of moral relativism and individualism fundamentally destabilize the normative certainty of sharī'ah. By denying objective truth, postmodernism trivializes the dichotomies of sin and reward, and ḥalāl and ḥarām, reducing fiqh to a matter of subjective personal belief rather than a binding system of life (Soroush, 2000; Abu Zayd, 2004; Nordin, 2024; Firdaus, 2025).

This relativism is frequently weaponized through Western discourses of feminism and human rights to deconstruct traditional rulings, famously leading to anomalous practices such as women serving as imams for male congregations (Wadud, 1999; Muslih et al., 2023; Kamil, 2024). Consequently, there is a desacralization of divine values that normalizes hedonistic and non-normative lifestyles—such as LGBTQ+ practices and casual sexual relations—in direct contradiction to Maqāṣid al-Sharī‘ah (Ali, 2023; Kamil, 2024).

This shift engenders broader social pathologies, including marital conflict, depression, and a loss of spiritual direction (Abitolkha & Dodi, 2023), alongside oppositional attitudes towards religious institutions and their fatwās, as seen in the normalization of prohibited practices like smoking and vaping among Muslim youth (Ali, 2023).

The literature also highlights the devastating intersection of postmodernism and digital technology on the practice of fiqh. The emergence of a postmodern "hyperreality"—where media spectacles supersede actual reality (Baudrillard, 1994; Debord, 1994; Firdaus, 2025)—has cultivated a cyberspace fraught with cyberbullying, performative displays, and the spread of misinformation, blatantly violating fiqh principles of public good (maṣlaḥah) and verification (tabayyun) (Rosyad, 2025).

More critically, this digital era has spawned "decentralized religious authority," wherein traditional scholarly transmission (sanad) is replaced by social media algorithms and digital popularity (Wahid, 2024). Consequently, Muslims increasingly rely on a culture of "self-authority," bypassing scholarly discipline to directly consult online sources, which results in highly subjective religious practices shaped more by visual perception than textual methodology (Wahid, 2024; Syafaq et al., 2024).

Ultimately, these postmodern pressures precipitate a "fragmented religiosity" and a profound "epistemic lag" within the ummah's mastery of fiqh (Abdullah et al., 2025; Faridah & Rizqi, 2025). Studies demonstrate that contemporary fiqh understanding has devolved into mere "legal compliance," where ritual rules are mechanically observed without grasping their underlying epistemological or maqāṣid dimensions (Robby et al., 2024). While personal rituals like prayer and fasting are maintained, the application of fiqh to modern socio-economic ethics, bioethics, and digital finance is largely abandoned due to educational unreadiness (Faridah & Rizqi, 2025; Abdullah et al., 2025).

In conclusion, postmodernism has fractured fiqh from a holistic, integrative system of life into isolated subfields, shifting its foundation from an authority-based epistemology rooted in revelation to a pluralistic, individualistic interpretation shaped by modern subjectivity (Syafaq et al., 2024; Abdullah et al., 2025).

### **3) The challenges of postmodernism to the understanding and practice of ethics (akhlaq) and Sufism (tasawwuf) among contemporary Muslims**

The contemporary discourse surrounding Islamic ethics (akhlaq) and spirituality (tasawwuf) reveals that postmodernism poses profound and complex challenges to the moral character of modern Muslims. A synthesis of the literature indicates that postmodernism's rejection of absolute truth and grand narratives systematically severs the vital connection between human beings and divine reality (Zarkasyi et al., 2023).

Consequently, individuals are plunged into an "existential illness" characterized by a severe spiritual alienation from God (Abitolkha & Dodi, 2023). Scholars emphasize that this disconnection breeds "intellectual nihilism," wherein life is stripped of its ultimate purpose, leading directly to widespread spiritual emptiness, profound isolation, and depression among contemporary Muslims (Ali et al., 2025; Anam, 2025; Jenuri et al., 2025).

A central theme in the literature is the destructive impact of moral relativism, which positions the individual as the ultimate measure of truth and renders ethical values entirely subjective and socially constructed (Nordin, 2024; Shaukat et al., 2024). This epistemological shift fundamentally erodes core Islamic ethical principles, particularly sincere intention (niyyah) and moral accountability (taklīf), by reducing ethics to mere secular rationalizations or pursuits of personal gratification rather than adherence to divine revelation (Ali et al., 2025; Muslih et al., 2023).

As a direct result, behaviors that explicitly violate the sharī‘ah—such as the consumption of prohibited substances or LGBTQ+ lifestyles—are increasingly normalized under the postmodern guises of human rights and individual freedom (Ali, 2023). Furthermore, the postmodern emphasis on materialism and hedonism severely erodes the spiritual dimension (rūh) of individuals, fostering an attitude of self-centered individualism that correlates with a rising incidence of crime, conflict, and the loss of proper conduct (adab) among the younger generation (Abitolkha & Dodi, 2023; Ali, 2023; Jamil, 2024; Nazarudin & Mukarom, 2026).

The literature also extensively examines the intersection of postmodern digital culture and spirituality, identifying a pervasive commodification of religion. In the digital age, religious values are frequently transformed into marketable goods, fracturing spiritual practices into expressions that are aesthetically appealing but inherently superficial (Isik, 2024; Wijaya et al., 2025).

This environment has birthed the phenomenon of "performative piety" or "Digital Sufism," where religious engagement on platforms like YouTube and WhatsApp is driven not by sincerity (ikhlas) toward Allah, but by a pursuit of social validation, popularity, and algorithmic engagement (likes and followers), closely mirroring the prohibited concept of riyā’ (showing off) (Rosyad, 2025; Wijaya et al., 2025).

Moreover, the hyperreality of social media weakens self-regulation, thereby facilitating unethical online behaviors such as cyberbullying, slander, and the blatant neglect of the Islamic principle of tabayyun (verification of information) (Firdaus, 2025; Rosyad, 2025).

Underpinning these ethical and behavioral crises is a systemic weakness in the ummah's mastery of tasawwuf. Scholars point out that the contemporary understanding of soul purification (tazkiyat al-nafs) and moral development (tarbiyah al-akhlāq) is alarmingly weak due to the dominance of secular and materialistic cultures that suppress transcendental consciousness (Arroisi & Hanifi, 2025; Ghazali et al., 2025).

This weakness is heavily reinforced by current Islamic education systems, which are disproportionately oriented toward cognitive and instrumental achievements, thereby marginalizing deep emotional and spiritual development (Af'idah et al., 2025; Jamil, 2024; Jenuri et al., 2025). Because tasawwuf is often taught merely as a theoretical and memorization-based subject devoid of practical contemporary application, it produces generations of Muslims who are intellectually capable but morally and spiritually fragile (Af'idah et al., 2025; Jenuri et al., 2025).

Despite these profound challenges, the synthesis reveals a paradoxical resurgence of interest in spirituality, conceptualized as "Neo-Sufism." Urban Muslim communities are increasingly returning to tasawwuf, viewing it not as a rigid ascetic practice, but as an essential "spiritual therapy" to counteract the spiritual void, resolve conflicts, and serve as a stabilizing moral compass amidst digital disruption (Abitolkha & Dodi, 2023; Rosyad, 2025).

Ultimately, the literature concludes that overcoming the postmodern crisis requires a radical educational transformation; tasawwuf must transcend marginal theoretical instruction and be holistically integrated into formal curricula—drawing on frameworks like that of Al-Ghazali—as a dynamic, transformative discipline capable of anchoring the moral character and emotional stability of Muslims in the 21st century (Af'idah et al., 2025; Jenuri et al., 2025).

### **Transformation of Fard ‘Ain Knowledge Based on the Hadith of Jibril as a Mechanism for Civilizational Defense**

The crisis of thought and the decline of civilization affecting the Muslim community in the modern and postmodern eras fundamentally stem from epistemological fragmentation, namely the separation between the disciplines of ‘aqidah (theology), fiqh (jurisprudence), and tasawwuf (ethics/spirituality), which are meant to form an integrated and cohesive whole (Muhammad et al., 2026).

Therefore, the teaching of fard ‘ain knowledge can no longer be delivered in a fragmented and mechanical manner. Instead, it must be transformed through the framework of the Islamic Civilization Tree Chart based on

the Hadith of Jibril, which integrates Iman (faith), Islam (practice), and Ihsan (spiritual excellence) as the foundation for building a sustainable civilizational ecosystem and an intellectual defense against the currents of postmodernism (Muhammad et al., 2026; Fani & Yahya, 2023).

The following is an in-depth synthesis related to the above statement:

### **1. Integration of Iman (‘Aqidah) as the Ontological Root and Worldview Foundation**

Within the framework of the Hadith of Jibril, the dimension of Iman represents the epistemological and ontological root that shapes the tawhidic worldview and establishes the hierarchy of absolute truth (Muhammad et al., 2026). The postmodern era persistently advances value relativism, pluralism of truth, and the rejection of religion as a grand narrative (Nordin, 2024; Zarkasyi et al., 2023).

Therefore, a firm grounding in the fundamentals of fard ‘ain creed (‘aqīdah) functions as an intellectual defense mechanism that safeguards the minds of Muslims from falling into the crisis of existential nihilism and the loss of “epistemic agency” (i.e., cognitive passivity, as seen in phenomena such as digitally mediated taqlid driven by artificial intelligence) (Anam, 2025).

Without this foundational root of faith, all development of knowledge and civilizational power risks descending into materialistic pragmatism and secular deviation (Muhammad et al., 2026; Muslih et al., 2023).

### **2. Islam (Fiqh) as a Legal, Normative, and Institutional System**

The dimension of Islam is realized through the discipline of fiqh, which functions as the “trunk” of civilization, regulating normative structures, legal justice, and the development of societal governance (Muhammad et al., 2026). The study of fiqh must be integrated with maqāsid (higher objectives of the law) and cannot be reduced to mere legal formalism or procedural compliance, as this would fail to achieve substantive justice (Ali et al., 2025; Muhammad et al., 2026).

When fiqh is mastered within a holistic framework, it becomes an active instrument of Siyāсах Fiqh al-Waṭān (jurisprudence of citizenship/statecraft), enabling responsive and just governance of the plural realities of modern society without compromising divine revelation (Muhammad et al., 2026; Munir & Nadeem, 2023).

### **3. Ihsan (Tasawuf) as the Ethical Compass and Axiological Sustainability**

The dimension of Ihsan completes this framework by positioning it as the “fruit” of civilization, radiating noble character (akhlaq), compassion (rahmah), and proper conduct (adab) (Muhammad et al., 2026). Tasawuf provides an inner transformative technology (tazkiyat al-nafs), along with spiritual regulation and self-surveillance (muraqabah and muhasabah), which integrates intellectual intelligence with spiritual maturity (Afidah et al., 2025; Rosyad, 2025).

In confronting postmodern challenges marked by hedonistic lifestyles, the illusion of cyberspace, and data exploitation (where technology is treated as a new “deity”), tasawuf functions as an ethical compass that restrains the lower self (nafs) (Rosyad, 2025; Wijaya et al., 2025). It ensures that adherence to the sharī‘ah and the development of scientific innovation are driven by sincere intention, grounded in the principle of humanity as God’s trustee, rather than for exploitative power interests (Ali et al., 2025; Muhammad et al., 2026).

### **4. Ultimate Objective: The Sustainability of Siyāсах Fiqh al-‘Umrān and the Insān Kāmil**

The synthesis arising from the hierarchical integration of Iman, Islam, and Ihsan culminates in a civilizational governance paradigm known as Siyāсах Fiqh al-‘Umrān—an Islamic civilization characterized by sustainability, ethical refinement, and a balanced harmony between material-physical development and spiritual well-being (Muhammad et al., 2026).

Through a comprehensive education of fard ‘ain knowledge, the educational system is capable of reshaping the student profile into the Insān Kāmil (the perfected human being), who possesses strong moral resilience to

withstand the cultural deconstruction of secularism, contributes proactively to humanity, and preserves the continuity of Islamic identity within the global civilizational arena (Af'idah et al., 2025; Subaidi et al., 2026).

## CONCLUSION

Based on the findings of the study, this article concludes that postmodern thought represents a logical continuation of secularism that poses a significant threat to the ontological and epistemological structure of the Muslim community. Through the ideas of rejecting absolute truth (meta-narratives), embracing relativism, and applying deconstruction to revelation, this intellectual framework has displaced religious authority and driven society toward a crisis of meaning, intellectual nihilism, and a lifestyle that marginalizes God (anthropocentrism).

The level of mastery of fardhu 'ain knowledge (Aqidah, Fiqh, and Tasawwuf) among contemporary Muslims is at a concerning stage due to the fragmentation of knowledge disciplines. These fields are often studied in isolation, in a static manner, and are more theory-oriented rather than being applied as solutions to modern challenges. This situation is further worsened by the digital era, which has given rise to phenomena such as "digital taqlid," weakened chains of scholarly transmission (sanad), rejection of classical scholarly authority, and religious practice driven by the pursuit of social validation (performative piety) rather than sincerity.

In facing these challenges, the teaching and mastery of fardhu 'ain knowledge can no longer be approached in a dogmatic or isolated manner. This article argues that Muslims must undergo a transformation by returning to the framework of the Hadith of Jibril, which holistically integrates the elements of Iman (Aqidah) as the foundation of worldview, Islam (Fiqh) as a system of law and social justice, and Ihsan (Tasawwuf) as an ethical and spiritual compass.

Therefore, the integration of these three core elements of fardhu 'ain must be established as a robust civilizational ecosystem framework. Without strong mastery of this core foundation, Muslims will not only be unable to confront postmodern deconstruction, but may also risk producing a civilization that is advanced in science and technology (materially) yet bankrupt and deteriorated in moral and spiritual dimensions. In conclusion, mastery of fardhu 'ain serves as the primary safeguard ensuring the sustainability of Islamic civilization remains intact amid the turbulence of the 21st century.

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