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The Crisis and Reconstruction of Islamic Educational Thought: A Philosophical Analysis of Knowledge, Identity, and Modernity

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Abstract

Objective: This research aims to critically analyze the crisis and reconstruction of Islamic educational thought through a philosophical study of the concepts of knowledge, identity, and modernity. The main focus is to understand the philosophical basis that underlies Islamic education in the midst of contemporary knowledge changes. **Theoretical framework:** The theoretical framework rests on the relationship between revelation, ratio, ethical formation, and social transformation in the Islamic educational tradition. This framework is used to analyze the tension between Islamic epistemology and the paradigm of modern knowledge. **Literature review:** The literature review covers the classical Islamic educational tradition as well as contemporary intellectual debates on the relationship between revelation, reason, and modern knowledge systems. The literature is used to identify epistemological crises, identity issues, and challenges of modernity in Islamic education. **Method:** The research uses a philosophical inquiry approach by philosophically analyzing the classical Islamic educational tradition and contemporary thought. This approach is used to critically examine the foundation of knowledge, educational goals, and human development in the context of modernity. **Results:** The results of the analysis show that the crisis of Islamic education is related to the tension between inherited epistemological traditions and modern paradigms that tend to separate scientific rationality from spiritual and ethical dimensions. The reconstruction of Islamic education requires an integrative epistemological framework. **Implications:** The findings imply that Islamic educational reform needs to be directed not only at the modernization of institutions or curricula, but also at the philosophical reconstruction of human knowledge and development. Education needs to integrate knowledge, ethical formation, and Muslim identity in the face of contemporary reality. **Novelty:** The novelty of the article lies in the placement of the crisis of Islamic education as a philosophical and epistemological problem, not merely an institutional or pedagogical problem. The article offers the idea of reconstructing Islamic education through the integration of modern knowledge with the philosophical foundation of Islam.

Keywords: islamic educational thought, modernity, muslim identity, philosophy of education, knowledge

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INTRODUCTION

Education has always occupied a central position within Islamic intellectual history because it represents a fundamental process through which human beings develop knowledge, morality, and awareness of their relationship with the Creator, society, and the universe [1], [2]. From the emergence of Islamic civilization [3], [4], education was not limited to the transmission of information but was understood as a comprehensive process of human formation (ta'dib), intellectual cultivation, and ethical development [5], [6]. Classical Muslim scholars viewed knowledge as inseparable from moral responsibility because the acquisition of knowledge was directed toward the cultivation of human excellence and the realization of ethical purposes [7]–[9]. Consequently, Islamic educational thought historically developed within an epistemological framework that integrated spiritual, intellectual, and social dimensions of human existence [10], [11].

However, contemporary Islamic education operates within a significantly different intellectual environment shaped by modernity, globalization [12], technological transformation, and changing conceptions of knowledge. The expansion of modern educational institutions has introduced new forms of knowledge production [13], [14], scientific specialization, and pedagogical models that have transformed the organization and objectives of education [15]. While these developments have provided opportunities for Islamic educational institutions to engage with contemporary challenges [16]–[18], they have also generated philosophical tensions concerning the relationship between religious knowledge and modern scientific knowledge. Several scholars argue that many Muslim educational systems experience intellectual fragmentation because modern educational structures frequently separate religious disciplines from scientific and professional fields, resulting in a divided conception of knowledge [19], [20].

The crisis of Islamic education, therefore, cannot be reduced merely to issues of institutional management, curriculum development, or technological adaptation. At a deeper level, the crisis concerns fundamental philosophical questions: What constitutes valid knowledge? What is the purpose of educating human beings? What kind of identity should Islamic education cultivate in the modern world? These questions indicate that educational reform requires not only technical improvement but also critical reflection on the epistemological and philosophical assumptions underlying educational practices. As Sahin argues, contemporary Islamic education requires critical engagement with both Islamic intellectual traditions and modern educational theories to develop approaches that are intellectually relevant and spiritually meaningful.

One significant dimension of this crisis relates to the transformation of knowledge systems under modernity. Modern epistemology has generally emphasized rational inquiry, empirical verification, and scientific objectivity as primary foundations of knowledge. While these developments have significantly contributed to human advancement, some Muslim intellectuals have questioned the consequences of adopting modern epistemological assumptions without critical examination. Al-Attas argues that modern knowledge systems often contain philosophical assumptions concerning human beings, reality, and values that differ from Islamic metaphysical perspectives. From this viewpoint, the challenge facing Islamic education is not the rejection of modern knowledge itself but the need to critically examine its underlying assumptions and integrate beneficial forms of knowledge within an Islamic worldview.

Another important dimension concerns the relationship between education and Muslim identity formation. Education does not merely produce individuals with intellectual competencies but also shapes values, worldviews, and social identities [21]. Within Islamic educational philosophy, the ultimate aim of education has traditionally been associated with the cultivation of morally responsible human beings who possess intellectual excellence and spiritual awareness. However, contemporary educational systems increasingly emphasize economic productivity, professional competitiveness, and individual achievement. This

transformation raises questions regarding whether Islamic education can maintain its ethical and spiritual objectives while participating actively in modern knowledge economies.

The relationship between Islamic education and modernity has consequently become one of the most significant debates within contemporary Muslim intellectual discourse. Responses toward modernity among Muslim thinkers have varied considerably. Some approaches emphasize preservation of classical traditions and express concerns regarding the influence of secular modern values, while other approaches advocate greater integration with contemporary knowledge systems. Fazlur Rahman, for example, argues that Islamic intellectual renewal requires a critical engagement with both classical Islamic heritage and contemporary realities. According to this perspective, meaningful reform cannot be achieved through either complete rejection of modernity or uncritical adoption of Western educational models [22].

Despite extensive discussions regarding Islamic educational reform, existing scholarship often examines specific dimensions such as curriculum development, institutional transformation, or pedagogical innovation. Less attention has been given to the philosophical reconstruction of Islamic educational thought as a comprehensive intellectual project addressing the interconnected issues of knowledge, identity, and modernity. This article addresses this gap by examining the Islamic educational crisis from a philosophical perspective and proposing a conceptual reconstruction based on epistemological integration [23], [24].

This article argues that the crisis of Islamic educational thought is fundamentally an epistemological and philosophical crisis rather than merely an institutional problem. The reconstruction of Islamic education requires a renewed understanding of knowledge that integrates revelation, reason, empirical inquiry, and ethical responsibility. Such reconstruction does not seek to isolate Islamic education from modern intellectual developments but rather to establish a critical dialogue between Islamic traditions and contemporary knowledge systems.

Based on this argument, this article addresses three main questions:

1. How has the relationship between knowledge, identity, and education contributed to the contemporary crisis of Islamic educational thought?
2. What philosophical tensions emerge between Islamic epistemology and modern knowledge paradigms?
3. How can Islamic educational thought be reconstructed to respond to contemporary challenges while maintaining its philosophical foundations?

Through philosophical analysis, this article contributes to broader discussions on Islamic education by conceptualizing educational reform as a process of intellectual reconstruction. Rather than viewing modernization as the replacement of traditional Islamic frameworks, this study proposes that the future of Islamic education depends on the ability to develop an integrative epistemology capable of connecting spiritual foundations, intellectual inquiry, and contemporary human experiences.

LITERATURE REVIEW

Knowledge, Epistemology, and the Islamic Intellectual Tradition

Islamic scholarship has long treated knowledge (*ilm*) as inseparable from ethical and spiritual purpose. Al-Ghazali situates knowledge within a hierarchy that subordinates instrumental learning to the cultivation of the soul, arguing that knowledge divorced from moral transformation fails to fulfil its religious function. Ibn Khaldun extends this classical inheritance by treating education as embedded within civilizational processes, showing how

intellectual formation both shapes and is shaped by the structure of society. Twentieth-century reformist thought sharpened this inheritance into an explicit critique of modern epistemology: Al-Attas argues that the uncritical absorption of secular Western metaphysical assumptions into Muslim thought has produced a "loss of adab"—a disordering of knowledge that severs facts from values. Al-Faruqi similarly diagnoses the crisis of Muslim intellectual life as one of epistemological dualism, in which religious and modern scientific knowledge occupy separate, non-communicating tracks, and proposes the Islamization of knowledge as an integrative response.

These works converge on knowledge fragmentation as a central conceptual problem, yet they differ on the appropriate response: Al-Faruqi calls for the reinterpretation of modern disciplines from within an Islamic epistemic framework, whereas Al-Attas emphasizes a prior restoration of a metaphysically grounded ontology of knowledge, from which curricular reform should follow rather than precede.

Education, Identity, and the Purpose of Human Formation

A second body of literature examines how Islamic education constructs human purpose and identity. Al-Attas's concept of *ta'dib* frames education as the inculcation of *adab*—a right disposition toward knowledge, self, and God—positioning ethical formation, rather than skill acquisition, as education's primary end. Halstead situates this within comparative educational philosophy, arguing that the Islamic emphasis on *tawhid* (unity) and ultimate accountability produces a holistic conception of the person that resists the fragmentation of secular curricula into discrete, value-neutral subjects [25]. Hashim documents how this philosophical commitment collides with the practical dualism of many Muslim-majority education systems, where religious and secular streams operate under different epistemic assumptions and unequal institutional status [26].

This literature suggests that identity formation is not incidental to curriculum design but constitutes its philosophical core, and that the empirical dualism observed in many institutions reflects unresolved epistemological questions rather than merely administrative inertia.

Modernity, Reform, and the Tradition–Modernity Debate

A third strand of literature theorizes the relationship between Islamic tradition and modernity. Rahman rejects both uncritical traditionalism and wholesale Westernization, proposing instead a hermeneutical "double movement" that reads foundational texts within their ethical-legal trajectory so that Islamic thought can respond to contemporary circumstances without abandoning its normative sources. Nasr is more circumspect toward modernity, treating many of its epistemological premises as incompatible with a sacred cosmology and calling for the preservation of traditional metaphysics against secularizing pressure. Waghid brings these debates into contemporary educational theory, arguing for a pedagogy of encounter in which Islamic education engages critically and democratically with plural, modern knowledge traditions rather than retreating into apologetics or assimilation [27]. Sahin synthesizes this discourse for an educational-studies audience, arguing that contemporary Islamic education requires simultaneous critical engagement with the internal diversity of the Islamic tradition and with Western liberal-secular educational paradigms, rather than treating either as monolithic [28].

METHODOLOGY

Research Design

This article employs a philosophical inquiry approach—a qualitative, non-empirical design suited to examining the conceptual and normative foundations of educational practice

rather than its observable outcomes [29]. Because the central concern of this study is how Islamic education understands the nature of knowledge, human purpose, and the relationship between tradition and modernity, philosophical inquiry is more appropriate than quantitative or field-based qualitative methods, which presuppose rather than interrogate these foundational categories.

Data Sources and Corpus

The corpus analyzed in this article comprises three categories of text, selected purposively for their influence and centrality within debates on Islamic epistemology and education. The first category consists of classical primary sources, particularly Al-Ghazali's *Book of Knowledge* and Ibn Khaldun's *Muqaddimah*, which articulate the classical relationship between knowledge, ethics, and social formation. The second category consists of twentieth-century reformist and revivalist texts, including Al-Attas, Al-Faruqi, Rahman, and Nasr, which articulate the principal contemporary positions on the relationship between Islamic epistemology and modernity. The third category consists of contemporary comparative and philosophical scholarship on Islamic education, including Halstead, Hashim, Waghid, and Sahin, which situates these debates within present-day educational theory and practice [30], [31]. Purposive selection, rather than exhaustive bibliometric sampling, is appropriate for philosophical inquiry, which prioritizes conceptual depth and argumentative representativeness over statistical coverage.

Analytical Procedure

The analysis proceeds through three interconnected philosophical methods. First, conceptual analysis examines the meanings and relationships among the central concepts of the study—knowledge (*'ilm*), human nature (*fitrah*), education (*tarbiyah* and *ta'dib*), identity, and modernity—clarifying how these concepts are used, and sometimes conflated, across the corpus. Second, a hermeneutical approach interprets the major intellectual contributions of the selected scholars as responses to particular historical and social contexts, treating Islamic educational ideas as evolving intellectual traditions rather than static doctrines. Third, critical philosophical analysis evaluates the tensions and points of convergence between Islamic epistemological assumptions and modern educational frameworks, without treating tradition and modernity as mutually exclusive categories. These three methods are applied iteratively: conceptual analysis identifies the key terms of the debate, hermeneutical analysis situates each author's position within its intellectual context, and critical analysis synthesizes these positions into the integrative framework presented in the Results and Discussion.

Trustworthiness and Limitations

Rigour in philosophical inquiry is established through argumentative coherence, transparency of interpretation, and triangulation across classical, reformist, and contemporary sources representing divergent positions (compare, for instance, the more accommodative stance of Rahman, with the more cautionary stance of Nasr) [32], [33]. This design has clear limitations. As an interpretive rather than empirical study, its findings are propositional and argumentative rather than statistically generalizable; they describe a conceptual landscape and propose a framework rather than measuring the prevalence of particular beliefs or practices among Muslim educators or institutions. The purposive selection of texts, while representative of major positions in the field, cannot capture the full diversity of contemporary Muslim educational thought across regions and traditions. Empirical studies—surveys, interviews, or institutional case studies—would be a valuable complement to the philosophical framework proposed here.

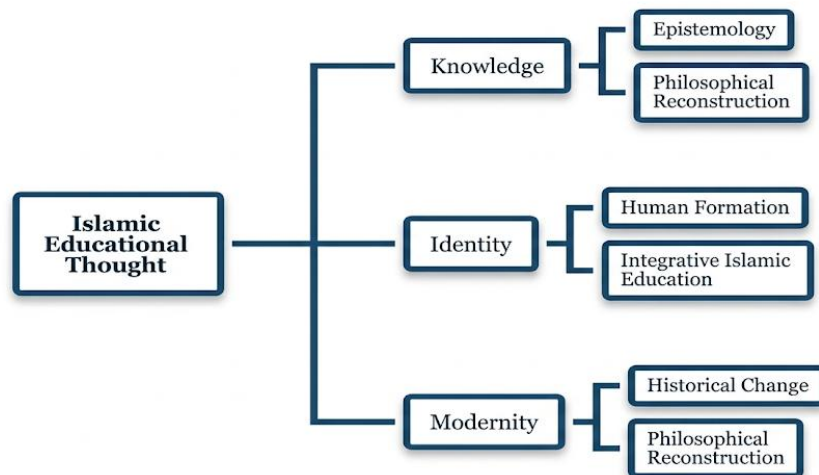


Figure 1. Philosophical Analytical Framework of Islamic Educational Thought

This conceptual diagram outlines the structural framework of Islamic educational thought across three interconnected primary pillars: Knowledge, Identity, and Modernity. The Knowledge pillar centers on foundational epistemological inquiry alongside philosophical reconstruction aimed at harmonizing traditional Islamic scholarly paradigms with contemporary empirical science. The Identity pillar emphasizes the holistic process of human formation and the implementation of integrative Islamic education, where core spiritual values seamlessly merge with modern academic disciplines to nurture well-rounded, morally upright individuals.

Meanwhile, the Modernity pillar addresses the dynamic realities of historical change and the ongoing necessity for philosophical reconstruction. This dimension requires Islamic educational thought to remain responsive to evolving societal shifts without sacrificing its authentic spiritual roots or foundational faith principles. Overall, this visual representation demonstrates that renewing Islamic education demands a genuinely comprehensive approach. By interlinking epistemology, character development, and active engagement with modern progress, Islamic educational thought can effectively address complex global challenges in a critical, rational, and transformative manner. Through such systematic reform, educational institutions can produce highly competent graduates who remain firmly grounded in their unique Islamic identity.

RESULTS AND DISCUSSION

The Fragmentation of Knowledge as the Core of the Crisis

Consistent with Al-Attas and Al-Faruqi, the analysis finds that the most fundamental crisis within contemporary Islamic educational thought concerns the fragmentation of knowledge rather than institutional deficiency. Historically, Islamic intellectual traditions developed within an integrated conception of knowledge in which religious sciences, philosophical inquiry, natural sciences, and ethical reflection were interconnected. The emergence of modern educational systems introduced disciplinary specialization and scientific rationality as dominant organizing principles; while this has contributed to scientific advancement, it has also encouraged the separation of religious from scientific and professional knowledge, producing the dualistic structure documented empirically by Hashim [34]. The present analysis extends Al-Attas's diagnosis by showing that this dualism is reproduced at the level of educational purpose, not only curriculum structure: institutions may formally integrate religious and scientific subjects while still evaluating knowledge primarily according to economic utility, leaving the underlying epistemological imbalance unresolved [35].

Revelation and Reason: Toward a Complementary Epistemology

The analysis further finds that the tension between revelation and reason, though long debated, need not be framed as an opposition. Al-Ghazali already positioned reason as necessary but insufficient for moral perfection, requiring completion through revealed guidance. Rahman's hermeneutical double movement operationalizes this complementarity for contemporary conditions, allowing reasoned, contextual interpretation of revealed sources rather than either their literalist application or their wholesale replacement by secular rationality [36]–[38]. This suggests that the crisis of Islamic education is not a choice between revelation and reason, but a failure to institutionalize their complementarity: educational structures rarely provide learners with the interpretive tools—akin to Rahman's hermeneutics—needed to relate revealed and empirical knowledge coherently.

Reconsidering the Purpose of Education

A third finding concerns educational purpose. Where modern education frequently defines success through employability and measurable competencies, the Islamic concept of *ta'dib* defines the educated person as one who has internalized *adab*—right conduct grounded in recognition of one's place within a divinely ordered reality. Read alongside Halstead's comparative analysis, this suggests that the crisis of purpose in Islamic education is a crisis of competing ends: an instrumental end (competencies, productivity) has come to overshadow, without formally replacing, a formative end (character, accountability) [39]–[41]. The coexistence of these two, unreconciled ends—rather than the dominance of either alone—best explains why many Islamic educational institutions report a persistent gap between stated philosophical aims and actual practice.

Identity Formation: Rootedness and Openness

Building on Hashim's account of educational dualism and Waghid's pedagogy of encounter, the analysis proposes that Islamic educational identity is best understood through the complementary qualities of *rootedness* and *openness* [42]–[44]. Rootedness denotes a secure grounding in Islamic intellectual and ethical tradition; openness denotes the capacity to engage critically and confidently with plural, modern knowledge traditions. These qualities are frequently, and mistakenly, treated as competing priorities—reinforcing tradition is assumed to require insulation from modern knowledge, while engaging modern knowledge is assumed to dilute tradition. Waghid's pedagogy of encounter suggests, to the contrary, that critical engagement with plurality can itself be a means of consolidating tradition, provided learners possess the interpretive resources described [45], [46].

Beyond the Tradition–Modernity Dichotomy

The comparison between Rahman (1982) and Nasr (1987) illustrates that Muslim intellectual responses to modernity occupy a spectrum rather than two poles. Nasr's (1987) traditionalism treats modern epistemology as largely incommensurable with a sacred cosmology and prioritizes the preservation of metaphysical continuity, while Rahman's (1982) modernism treats modern circumstances as legitimate occasions for reinterpreting tradition. Sahin (2018) argues that contemporary Islamic education need not adjudicate this debate in the abstract but should instead engage critically with both the internal diversity of Islamic thought and the plurality of modern educational paradigms [47], [48]. The present analysis supports this conclusion: framing modernity as a single, undifferentiated challenge—to be either resisted or adopted wholesale—obscures the more productive question of which specific modern assumptions are compatible with an Islamic epistemology and which require critical revision.

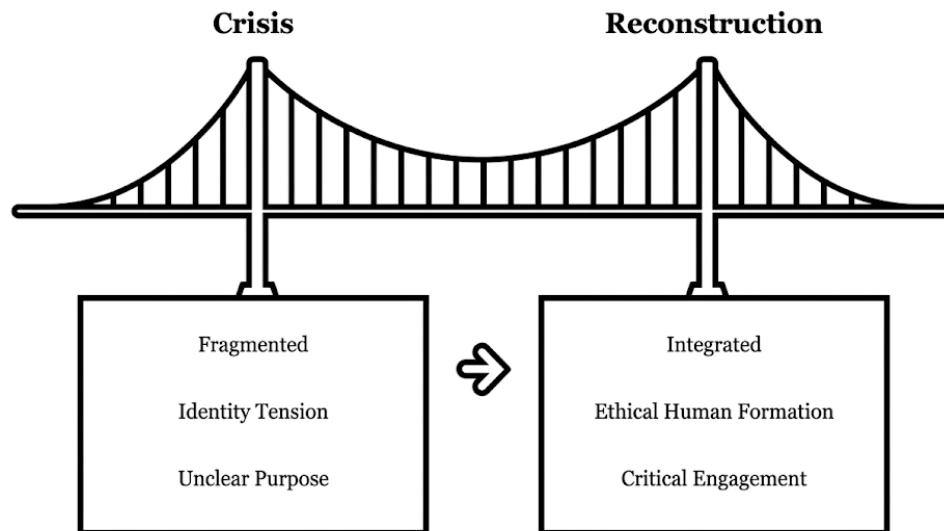


Figure 2. Educational Transformation from Crisis to Reconstruction

This conceptual diagram illustrates the transformational journey of Islamic educational thought from a state of crisis toward philosophical reconstruction, visually symbolized by a sturdy suspension bridge. The bridge represents a crucial intellectual conduit connecting past historical dilemmas with future strategic solutions. On the left side, the crisis pillar encompasses three major structural challenges: a fragmented knowledge system, identity tension arising from the conflict between local tradition and modernity, and an unclear overarching educational purpose. This deep intellectual divide reflects the problematic dichotomy between religious and secular disciplines, which frequently creates confusion among young Muslim learners.

Conversely, a central transition arrow directs focus toward the reconstruction pillar on the right, which offers an empowering new philosophical foundation. This reformative vision rests upon three primary constructive pillars: holistic knowledge integration, ethical human formation, and critical engagement with modern scientific developments. Through this unified paradigm, Islamic education is no longer viewed in isolation, but rather as a dynamic vehicle for cultivating moral character capable of responding adaptively to contemporary challenges. Overall, this visual framework underscores the vital necessity of an intellectual bridge to cross the divide of epistemological disintegration, ensuring Islamic education remains relevant, substantive, and progressive.

Toward an Integrative Framework

Synthesizing the findings above, this article proposes an Integrative Islamic Educational Framework composed of four interconnected dimensions: (1) epistemological integration, linking revelation, reason, and empirical inquiry as complementary rather than competing sources of knowledge (Al-Attas, 1995; Rahman, 1982); (2) purposive reorientation, situating competency development within, rather than as a replacement for, ethical and spiritual formation [49], [50]; (3) identity formation through rootedness and openness, cultivating learners capable of confident engagement with plural knowledge traditions [51], [52]; and (4) critical, non-dichotomous engagement with modernity, treating specific modern assumptions on their individual merits rather than modernity as an undifferentiated whole [53], [54].

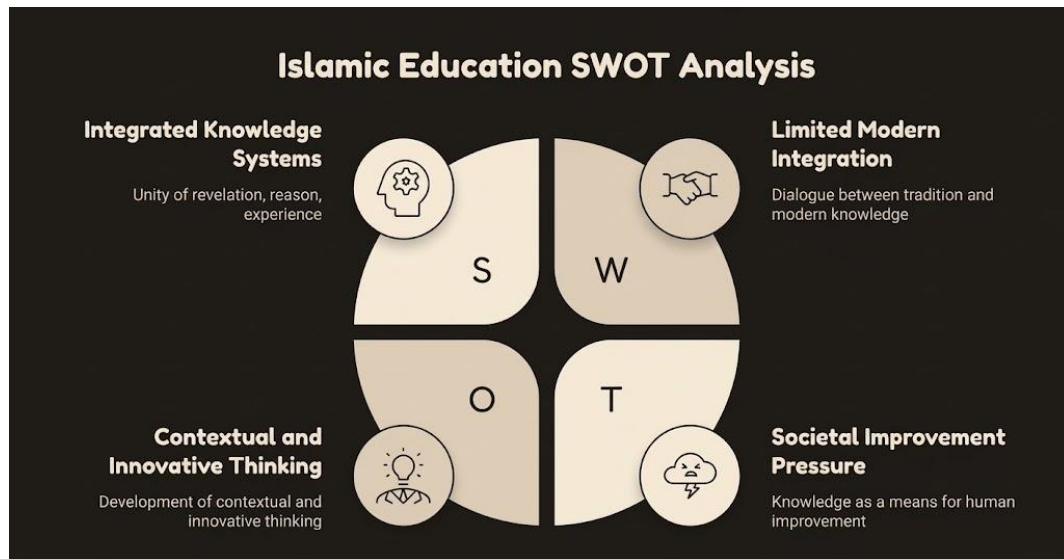


Figure 3. Integrative Islamic Educational Framework of Four Interconnected Dimensions

This diagram illustrates a SWOT analysis for Islamic education, categorizing its core dimensions into four strategic quadrants. Strengths highlight integrated knowledge systems that unify divine revelation, reason, and empirical experience. Weaknesses identify limited modern integration, stressing the need for stronger dialogue between traditional Islamic scholarship and contemporary knowledge. Opportunities emphasize the development of contextual and innovative thinking to address evolving real-world challenges effectively. Threats point to societal improvement pressure, where knowledge must serve as a viable tool for human advancement. Together, these elements offer a comprehensive framework for evaluating Islamic education's current state and guiding its philosophical reconstruction toward modern relevance.

This framework indicates that the reconstruction of Islamic educational thought is a philosophical rather than merely administrative project. Institutional reform, curriculum redesign, and pedagogical innovation are necessary but insufficient; without a prior reconstruction of the epistemological and purposive assumptions identified above, such reforms risk reproducing the fragmentation they are intended to resolve.

The crisis of Islamic educational thought is fundamentally an epistemological and philosophical crisis, rather than merely an administrative, managerial, or institutional issue. The emergence of modern educational systems emphasizing disciplinary specialization and scientific rationality frequently separates religious sciences from empirical science and professional disciplines. This separation triggers epistemological dualism and intellectual fragmentation that threaten the holistic understanding of the Muslim community. As a result, modern educational institutions tend to reduce learning orientation to mere economic competency and instrumental efficiency, thereby sidelining character formation, ethics, and human spirituality.

To address this fundamental crisis, a comprehensive philosophical reconstruction is essential to reunite the core foundations of Islamic educational thought. This research proposes an integrative epistemological framework that harmonizes revelation, reason, and empirical observation as complementary and mutually reinforcing sources of knowledge. Grounded in the intellectual heritage of classical and contemporary thinkers such as Al-Ghazali, Syed Muhammad Naquib Al-Attas, Ismail Raji Al-Faruqi, and Fazlur Rahman, this study reorients the primary purpose of education. The concept of *ta'dib* is reaffirmed as the foundational pillar for shaping well-rounded, wise individuals who possess high moral consciousness before the Creator and their social environment.

In responding to modernity, this article explicitly rejects extreme dichotomous approaches, whether rigid traditionalist rejection or uncritical acceptance of modernism. Cultivating a strong Muslim identity requires a harmonious synthesis of deep rootedness in Islamic intellectual and spiritual traditions alongside critical openness in engaging with modern science and civilizational dynamics. Through the integration of SWOT analysis and a philosophical transformation model, modernity is viewed not as a threat, but as a space for critical dialogue to perform relevant reinterpretations. In conclusion, the reform of Islamic education must shift from knowledge fragmentation toward holistic integration, from pragmatic instrumental goals toward the ethical formation of the whole human being, and from defensive responses toward transformative, sustainable, and tangible intellectual engagement.

CONCLUSION

The crisis of Islamic educational thought represents a profound philosophical challenge concerning knowledge, identity, and modernity. This article has argued that contemporary difficulties in Islamic education cannot be understood solely through institutional, administrative, or technological perspectives. The deeper challenge concerns epistemological fragmentation, uncertainty regarding educational purpose, and tensions between inherited intellectual traditions and modern knowledge systems. The reconstruction of Islamic educational thought requires a renewed philosophical orientation that recognizes knowledge as an integrated reality involving intellectual inquiry, ethical responsibility, and spiritual awareness. Islamic education should move beyond the separation between religious and scientific knowledge by developing an epistemological framework that enables meaningful interaction between revelation, reason, and empirical understanding. Furthermore, Islamic education must reconsider its role in shaping human identity. Education should not merely prepare individuals for economic participation but should cultivate intellectually capable, ethically responsible, and socially engaged human beings. The purpose of education extends beyond competency development toward the formation of individuals who understand the relationship between knowledge, values, and human responsibility. The relationship between Islamic education and modernity should therefore be approached through critical engagement rather than rejection or imitation. Modern knowledge provides valuable intellectual resources, but its philosophical assumptions require careful examination within Islamic perspectives. Through this process, Islamic education can preserve its intellectual identity while contributing meaningfully to contemporary educational discourse. Ultimately, the reconstruction of Islamic educational thought requires a movement from fragmented knowledge toward integration, from instrumental education toward human formation, and from defensive responses toward constructive intellectual engagement. Islamic education in the modern era should not be understood as a system struggling to preserve the past but as a living intellectual tradition capable of generating new responses to evolving human challenges.

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Author Contribution

JK conceptualized the study and wrote the initial draft. NE conducted the philosophical literature review on modernity and identity. QR performed critical theoretical revisions and approved the final version.

Conflicts of Interest

The authors declare that they have no known competing financial interests or personal relationships that could have appeared to influence the academic research or findings presented in this paper.

Use of Artificial Intelligence (AI)

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