

## Ziauddin Sardar's Civilizational Science Paradigm: Reconstructing the Integration of Islam and Contemporary Science

Khoirun Nisa<sup>1</sup>, Nadia Arrifqi<sup>2</sup>, Amanda Putri<sup>3</sup>, Helmi Syaifuddin<sup>4</sup>

<sup>1,2,4</sup>Maulana Malik Ibrahim State Islamic University Malang, Indonesia;

<sup>3</sup>Imam Bonjol State Islamic University Padang, Indonesia

Corresponding E-mail: khoirunnisa5864@gmail.com



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**Abstract:** *This essay is based on a paper titled Reinterpreting Sardar's idea of Civilizational Science as a means of reconciliation between Islam in this world science with Sometimes it is difficult to grasp what Sardar's paradigm means in the philosophy of science and how knowledge can be integrated across various fields in the Muslim the context. Hence, this paper aims to investigate how Sardar views the Islamic values' compatibility with modern scientific knowledge and what the implications of civilizational science on the philosophy of science as well as knowledge integration within the contemporary Muslim world can be social responsibility, human welfare (maṣlaḥah), and justice ('adl). It highlights in particular Sardar's view of science as not just factual accumulation, but as a civilizational task that requires ethically scrutiny on its Besides, the paper points out that his framework is able to handle the uncertainties, complexities, and changes characteristic of Postnormal Times. Finally, through Indonesian examples it explains that Islamic higher education is compatible with the ideals of the dual curriculum system. Civilizational Science is not only a criticism of modernist ideology but also a norm a basis for cultivating an eth i cal human ist ic future- oriented Islamic civilization.*

**Keywords:** Ziauddin Sardar; Civilizational Science; Islam and science; Integration of knowledge; Postnormal Times

**Abstrak:** *Artikel ini membahas pemikiran Ziauddin Sardar tentang paradigma Civilizational Science sebagai bentuk rekonstruksi integrasi antara Islam dan sains. Permasalahan utama yang diangkat adalah bagaimana Sardar merumuskan hubungan antara nilai-nilai Islam dan ilmu pengetahuan modern, serta sejauh mana relevansinya terhadap pengembangan filsafat ilmu dan integrasi keilmuan di dunia Muslim kontemporer. Penelitian ini menggunakan metode kualitatif dengan pendekatan studi pustaka (library research) melalui analisis karya-karya primer dan sekunder Sardar. Hasil penelitian menunjukkan bahwa Civilizational Science menawarkan model ilmu pengetahuan yang menyatukan dimensi epistemologis, aksiologis, dan futuristik. Sardar*

menegaskan bahwa ilmu harus berlandaskan pada nilai tauhid, kemaslahatan (maṣlaḥah), dan keadilan ('adl), sehingga menjadi sarana pembentukan masyarakat beradab. Paradigma ini juga menekankan pentingnya tanggung jawab sosial dan etika ilmuwan dalam menjawab tantangan era Postnormal Times yang penuh ketidakpastian dan kompleksitas. Dalam konteks pendidikan Islam, pemikiran Sardar relevan dengan model integrasi ilmu di berbagai universitas Islam di Indonesia yang menghubungkan ilmu agama dan ilmu umum dalam satu kesatuan nilai. Dengan demikian, Civilizational Science tidak hanya bersifat filosofis, tetapi juga memberikan kontribusi praktis bagi pembangunan ilmu pengetahuan dan peradaban Islam yang humanistik, etis, dan berorientasi masa depan.

**Kata Kunci:** *Ziauddin Sardar; Sains Peradaban; Islam dan Sains; Integrasi Ilmu Pengetahuan; Era Pascanormal*

## INTRODUCTION

The interplay between Islam and science plays a major role in modern discussions of the philosophy of science.<sup>1</sup> Topics relating religious truth as well as rationality with science and how they are compatible have popped up both in Western historical thought and contemporary thinking among Muslims.<sup>2</sup> As the positivist and largely secular forms of Western thought have prevailed, they are usually seen favoring or rather limiting sciences mainly to their empirical and technological applications. Such a reductionist approach hardly considers ethical and spiritual dimensions.<sup>3</sup> That brings one up to modern science that is mostly measured by its empirical successes with little to no account on moral or dignity-related issues.<sup>4</sup> Rapid technological development has, at the same time, generated or intensified new crises, including social inequality, environmental degradation, and widespread humanitarian suffering.<sup>5</sup> These conditions point to the need for an alternative scientific paradigm capable of bringing rational, spiritual, and moral dimensions into the production of knowledge.<sup>6</sup>

Against this background, Muslim thinkers have sought new ways of relating Islam and science so that scientific knowledge does not become detached from religious values.<sup>7</sup> Firdaus et al. (2025), in their study of Islamic philosophy and artificial intelligence, similarly argue that the integration of Islamic values with modern science is crucial to

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<sup>1</sup> Sukron Kamil, *Islam Dan Sains Modern* (Prenada Media, 2022), 5.

<sup>2</sup> Eva Dewi, Amril M, And Amin Maksum, "Rekonstruksi Epistemologi Di Era Postmodernisme: Studi Atas Gagasan Islamisasi Ilmu Menurut Ismail Raji Al-Faruqi," *Jurnal Teologi Islam* 1, No. 2 (June 2025): 77–84, <https://doi.org/10.63822/43v63g24>.

<sup>3</sup> La Ode Husen et al., *Dialog Epistemologi: Studi Komparatif Filsafat Ilmu Barat dan Islam* (Humanities Genius, 2025), 17.

<sup>4</sup> Rinta Ratnawati et al., *Filsafat Pengetahuan & Metodologi Ilmiah*, Penerbit Karya Bakti Makmur, January 1, 2025, 15, <https://www.neliti.com/publications/590864/>.

<sup>5</sup> Latipun and Nurul Zuriah, *PENDIDIKAN KONTEMPORER KAJIAN FILSAFAT DAN TEORI* (UMMPress, 2025), 208.

<sup>6</sup> Afiful Ikhwan, "Mengintegrasikan Wahyu Dan Akal Dalam Pendidikan Islam Kontemporer," *Chalim Journal Of Teaching And Learning* 4, No. 2 (2024): 128–40, <https://doi.org/10.31538/Cjotl.V4i2.2244>.

<sup>7</sup> Mudrik Al Farizi, "Alqur'an Dan Islamisasi Ilmu Pengetahuan: Analisi Filosofis Terhadap Integrasi Ilmu Agama Dan Sains," *Launul Ilmi: Jurnal Keislaman Dan Peradaban* 2, No. 2 Juni (December 2024): 1–20.

addressing the ethical and epistemological challenges posed by advanced technologies.<sup>8</sup> Earlier attempts at integration include Ismail Raji al-Faruqi's Islamization of Knowledge, which sought to establish an epistemology grounded in tawhīd,<sup>9</sup> and Seyyed Hossein Nasr's notion of sacred science, which aimed to restore the sacred dimension of knowledge.<sup>10</sup> Both approaches made substantial contributions to the reconstruction of Islamic epistemology.<sup>11</sup> Yet globalization, the increasingly multidisciplinary character of scholarship, and the rapid pace of social change require an approach that is both more comprehensive and more attentive to context.<sup>12</sup>

Ziauddin Sardar's concept of Civilizational Science responds to the limitations of these earlier paradigms. It goes beyond the integration of science and tawhīd by foregrounding the social and futures-oriented dimensions of knowledge.<sup>13</sup> Science is placed within an ethical and civilizational framework in which scientific activity must be directed toward human welfare, social justice, and ecological sustainability.<sup>14</sup> Sardar's paradigm, which is a critical analysis of the dominance of Western epistemology, is also a constructive one. It tries to create a vision and model of knowledge that are based on Qur'anic values and that are also aware and responsive to the changing historical circumstances.<sup>15</sup>

The Islamic epistemological tradition did not, in principle, separate revelation from rational inquiry. As Nasution (2020) notes, the relationship between *manṭiq* and *uṣūl al-fiqh* demonstrates that rationality in Islam has historically operated within a religious and normative horizon.<sup>16</sup> Reviving this epistemological consciousness is especially important amid the global crises of the postnormal era, marked by technological uncertainty, accelerating social change, and multidimensional complexity. Modern secular science has not, by itself, proved capable of resolving the humanitarian problems that accompany these developments. Sardar's thought is significant in this regard because

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<sup>8</sup> Qusthan A. H. Firdaus, Aktobi Ghazali, and Azzimma Siswoyo Alghifary, "Islamic Philosophy and Artificial Intelligence: Mapping the Terrain," *Aqlania: Jurnal Filsafat Dan Teologi Islam* 16, no. 1 (June 2025): 1–22, <https://doi.org/10.32678/aqlania.v16i1.1>.

<sup>9</sup> Ahmad Syaefudin, Julkifli Ali, And Erwina, "Konsep Islamisasi Ilmu Pengetahuan Perspektif Ismail Raji Al-Faruqi," *Muqaddimah: Journal Of Islamic Studies* 15, No. 5 (December 2024): 32–46, <https://doi.org/10.71247/Dybe3681>.

<sup>10</sup> Seyyed Hossein Nasr, *The Need for a Sacred Science* (SUNY Press, 1993), 129.

<sup>11</sup> Enden Siti Nur Fathonah Et Al., "Epistemologi Islam Dan Rekonstruksi Paradigma Ilmu Di Era Modern," *Pendas : Jurnal Ilmiah Pendidikan Dasar* 10, No. 03 (September 2025): 267–82, <https://doi.org/10.23969/Jp.V10i03.30435>.

<sup>12</sup> Afriandi Afriandi Et Al., "Integrasi Ilmu: Tantangan Kompleks Dalam Masyarakat Modern," *Teknos: Jurnal Pendidikan Dan Teknologi* 2, No. 2 (October 2024): 64–76, <https://doi.org/10.59638/Teknos.V1i2.280>.

<sup>13</sup> Bahosin Sihombing, Edi Yusrianto, And Arbi, "Konsep Islamisasi Ilmu Pengetahuan Menurut Ismail Raji Al Faruqi Dan Ziauddin Sardar: Penelitian," *Jurnal Pengabdian Masyarakat Dan Riset Pendidikan* 3, No. 4 (May 2025): 1942–51, <https://doi.org/10.31004/Jerkin.V3i4.708>.

<sup>14</sup> Alifia Khairullina And Siti Fathonah, "Rekonstruksi Pendidikan Sains Berbasis Nilai-Nilai Islam Untuk Penguatan Keadilan Sosial," *Didaktik : Jurnal Ilmiah Pgsd Stkip Subang* 10, No. 04 (December 2024): 234–50, <https://doi.org/10.36989/Didaktik.V10i04.5079>.

<sup>15</sup> Rahmat Hidayat And Syamsul Rijal, "Konstruksi Ilmu Dan Metodologi Pengetahuan Di Barat Serta Pengaruhnya Dalam Pendidikan Islam Di Indonesia," *Jumper: Journal Of Educational Multidisciplinary Research* 3, No. 1 (January 2024): 99–116, <https://doi.org/10.56921/Jumper.V3i1.177>.

<sup>16</sup> Hasan Bakti Nasution, *Hubungan Ilmu Manthiq (Logika) dengan Ushul Fiqh (Telaah Konsep Al-Qiyas)*, 11, no. 1 (2020).

it not only criticizes modern science but also supplies a foundation for an Islamic Science that is contextual, humanistic, and anticipatory.<sup>17</sup>

This study therefore addresses two questions. First, how does Ziauddin Sardar reconstruct the integration of Islam and science through the paradigm of Civilizational Science? Second, how relevant is this paradigm to the philosophy of science and the integration of knowledge in the contemporary Muslim world, particularly in Indonesia? These questions are examined through a close reading of Sardar's primary works and the secondary literature on his thought. The study aims to clarify the epistemological structure and civilizational vision of his project and to assess its contribution to a holistic, just, and distinctly Islamic paradigm of knowledge.

## RESEARCH METHOD

This study employs a qualitative approach based on library research. The method is appropriate because the inquiry concerns the analysis of concepts and the thought of a particular intellectual rather than the collection of empirical field data. Within the philosophy of science, qualitative analysis makes it possible to examine the meanings, values, and epistemological structures embedded in Ziauddin Sardar's work. The study also investigates the epistemological problems to which Sardar responds and situates his proposed integration of knowledge within the broader development of Islamic philosophy of science.

The materials consist of primary and secondary sources. The primary sources include Sardar's own writings, among them *Islamic Futures: The Shape of Ideas to Come*, *Reading the Qur'an: The Contemporary Relevance of the Sacred Text*, *Desperately Seeking Paradise: Journeys of a Sceptical Muslim*, *The Touch of Midas: Science, Values and Environment in Islam and the West*, "Welcome to Postnormal Times," "On the Nature of Time in Postnormal Times," and other works concerned with Civilizational Science. The secondary sources comprise books, journal articles, and previous studies of Sardar and of the broader relationship between Islam and science. These materials are used not merely to describe Sardar's position but also to compare it with the thought of other Muslim philosophers and intellectuals, including al-Farabi, Ibn Sina, Seyyed Hossein Nasr, Muhammad Iqbal, and Mohammed Arkoun. This comparative dimension locates Sardar more clearly within the discourse of Islamic philosophy of science.

The data were analyzed in three stages: data reduction, data presentation, and the drawing of conclusions.<sup>18</sup> During reduction, the study selected the ideas in Sardar's writings most directly related to the integration of Islam and science. The selected materials were then organized thematically to identify the philosophical foundations of his position, the epistemological problems he diagnoses, and the solutions proposed through Civilizational Science. The final stage formulated conceptual findings concerning the form taken by Sardar's reconstruction. Islamic philosophy of science serves as the analytical framework, treating knowledge not merely as a product of human rationality but as part of a value system grounded in revelation. Sardar's thought is accordingly assessed in relation to *tawhīd*, *maṣlaḥah*, and the civilizational purposes of

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<sup>17</sup> Asep Salahudin, *FILSAFAT ILMU: Menelusuri Jejak Integrasi Filsafat, Sains, dan Sufisme - Rajawali Pers* (PT. RajaGrafindo Persada, 2021), 13.

<sup>18</sup> Qomaruddin Qomaruddin and Halimah Sa'diyah, *Kajian Teoritis Tentang Teknik Analisis Data Dalam Penelitian Kualitatif: Perspektif Spradley, Miles Dan Huberman | Journal of Management, Accounting, and Administration*, n.d., accessed November 9, 2025, <https://pub.nuris.ac.id/journal/jomaa/article/view/93>.

knowledge in the Islamic intellectual tradition. This framework makes it possible to determine whether his ideas are compatible with, revise, or criticize earlier currents of Islamic thought on knowledge.

## RESULTS AND DISCUSSION

### RESULTS

#### **First Area of Inquiry: Reconstructing the Integration of Islam and Science in Ziauddin Sardar's Thought**

Ziauddin Sardar's thought emerged from his sustained engagement with both the Islamic tradition and Western modernity, an encounter that shaped him from an early age. Raised in a religious Pakistani family and educated in Britain, he observed at close range the development of modern science without what he regarded as an adequate moral and spiritual foundation.<sup>19</sup> Living between these intellectual worlds prompted his epistemological critique and his call to reconstruct the relationship between religion and scientific knowledge. In *Desperately Seeking Paradise* (2004), Sardar describes Muslim life in the modern world as a continuing negotiation "between faith and reason, revelation and reality."<sup>20</sup> He consequently rejects the claim that modern science is neutral, arguing that it frequently operates as an instrument of modern civilizational hegemony and marginalizes humane values.<sup>21</sup> This criticism converges with Seyyed Hossein Nasr's contention that modern science has lost its sacred dimension and become detached from a divine metaphysical foundation.

For Sardar, the crisis of modern civilization is rooted in its secular epistemological foundations.<sup>22</sup> Since the Enlightenment, Western science has largely proceeded from the assumption that truth is accessible through empirical observation and human reason alone. Positivism turned this assumption into a paradigm that excluded nonmaterial reality from the domain of legitimate scientific knowledge. Spiritual concerns were thereby pushed to the margins of public life and scientific epistemology, while science increasingly became the dominant source of epistemic legitimacy.<sup>23</sup> Sardar regards this development as an amputation of the human spiritual dimension and a source of the dehumanization of knowledge. Once deprived of ethical direction, knowledge risks becoming merely an instrument for mastering nature and controlling social life.<sup>24</sup> His critique resembles Muhammad Iqbal's rejection of any rigid separation between empiricism and religious experience within the structure of knowledge.

In response to this epistemological crisis, Sardar advances the idea of Islamic Science: a form of scientific inquiry constituted by Islamic values. Islam, in his view, possesses an epistemological framework in which revelation, reason, and empirical

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<sup>19</sup> Seyyed Hossein Nasr, *Islam, Sains, dan Muslim: Pergulatan Spiritualitas dan Rasionalitas* (IRCISOD, 2022), 108.

<sup>20</sup> Ziauddin Sardar, *Desperately Seeking Paradise: Journeys of a Sceptical Muslim* (London: Granta Books, 2004), 12.

<sup>21</sup> Mawar Fita Sari, Amril Amril, And Eva Dewi, "Integrasi Agama Dan Sains Dalam Perspektif Ziauddin Sardar," *Journal Sains Student Research* 2, No. 3 (May 2024): 352–61, <https://doi.org/10.61722/Jssr.V2i3.1395>.

<sup>22</sup> Dinar Dewi Kania, *Pemikiran Epistemologi* (Unida Gontor Press, 2022), 2.

<sup>23</sup> Priatna Agus Setiawan, "Positivisme Sebagai Era Baru Filsafat Dan Pengaruhnya Dalam Kajian Sosial Islam," *Al-Qalam: Jurnal Kajian Islam Dan Pendidikan* 16, No. 2 (December 2024): 330–41, <https://doi.org/10.47435/Al-Qalam.V16i2.3431>.

<sup>24</sup> Asep Salahudin, *FILSAFAT ILMU: Menelusuri Jejak Integrasi Filsafat, Sains, dan Sufisme - Rajawali Pers* (PT. RajaGrafindo Persada, 2021), 24.

experience work together within the unity of tawḥīd.<sup>25</sup> In *The Touch of Midas* (1984), he argues that science in Islam is never value-free; it must “serve the moral and spiritual well-being of humanity and the harmony of creation.”<sup>26</sup> Tawḥīd, understood as the unity of knowledge, provides the primary epistemological principle linking empirical reality to divine transcendence. Science cannot therefore be separated from morality, ethics, or responsibility before God and creation. Islamic Science is not a matter of attaching an Islamic label to an existing scientific system, but of developing a paradigm genuinely rooted in Qur’anic values.<sup>27</sup> In this respect, Sardar’s position recalls al-Farabi’s understanding of knowledge as a path toward human perfection and cosmic order.

Sardar also draws a clear distinction between al-Faruqi’s Islamization of Knowledge and his own conception of Islamic Science. Whereas al-Faruqi emphasizes the integration of modern disciplines within a framework of tawḥīd, Sardar calls for a more contextual approach grounded in the social realities of contemporary civilization.<sup>28</sup> In his judgment, the Islamization of knowledge may produce new academic structures without generating corresponding social transformation. This concern resembles Arkoun’s criticism of approaches that remain normative while neglecting the historical and social realities of the Muslim community. In *Islamic Futures* (1985), Sardar states that “science is not merely about facts, but about the values and visions that sustain civilization itself.”<sup>29</sup> He therefore moves toward Civilizational Science, a paradigm grounded in tawḥīd yet explicitly directed toward the formation of a civilized and just society.<sup>30</sup>

Civilizational Science synthesizes the epistemological and axiological dimensions of Islam. Sardar maintains that every form of science helps produce a civilization, just as every civilization generates its own system of knowledge.<sup>31</sup> Reconstructing knowledge in Islam consequently entails reconstructing the Muslim civilizational paradigm itself. Within this framework, knowledge is directed toward human emancipation and the formation of a just social order. The orientation is comparable to Ibn Khaldun’s social ethics, in which knowledge constitutes a foundation of societal development. Knowledge should liberate rather than oppress. Sardar therefore makes *maṣlaḥah* (human welfare) and ‘*adl* (justice) central axiological principles of Islamic science.

Alongside its value commitments, Sardar emphasizes the social character of scientific activity. He rejects the image of science as a neutral practice confined to the laboratory. Scientific work is always embedded in structures of power, systems of value, and particular interests, all of which shape its outcomes. This argument echoes Nasr’s

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<sup>25</sup> Ziauddin Sardar, *Islamic Futures: The Shape of Ideas to Come*, with Internet Archive (London; New York : Mansell, 1985), 15, <http://archive.org/details/islamicfuturessh0000sard>.

<sup>26</sup> Ziauddin Sardar, *The Touch of Midas: Science, Values and Environment in Islam and the West* (Manchester: Manchester University Press, 1984), 45.

<sup>27</sup> Nur Amaliyah Et Al., “Makna Filosofis Dan Saintifik Terkait Tauhid (Keesaan Tuhan),” *Hamalatul Qur’an : Jurnal Ilmu Ilmu Alqur’an* 5, No. 2 (November 2024): 525–36, <https://doi.org/10.37985/Hq.V5i2.287>.

<sup>28</sup> Muhammad Taufik And Muhammad Yasir, “Mengkritisi Konsep Islamisasi Ilmu Ismail Raji Al-Faruqi: Telaah Pemikiran Ziauddin Sardar,” *Jurnal Ushuluddin* 25, No. 2 (2017): 109.

<sup>29</sup> Sardar, *Islamic Futures*, 22.

<sup>30</sup> Aisyah Aisyah Et Al., “Islamic Education in Indonesia: Civilization and The Development of National Character,” *Tofedu: The Future of Education Journal* 4, No. 4 (April 2025): 992–1004, <https://doi.org/10.61445/Tofedu.V4i4.678>.

<sup>31</sup> Alifia Zuhriatul Alifa, Muhammad Isa Anshari, And Ahmad Barizi, “Epistemology of Islamic Integralism as a Solution to Building a Global Civilization,” *Al-Irfan: Journal of Arabic Literature and Islamic Studies* 6, No. 2 (2023): 293–317.

epistemological ethics, which directs knowledge toward the preservation of cosmic balance rather than exploitation. The moral responsibility of scientists is therefore indispensable. For Sardar, every claim to knowledge must be examined in ethical terms: does it promote benefit, or does it produce corruption and harm (*fasād*)? This principle resonates with Qur'an 2:11–12, which warns against causing corruption on earth while claiming to pursue reform.

Sardar's thought also possesses a pronounced anticipatory dimension. Through futures studies, he urges Muslims to move beyond idealizing past achievements and to prepare consciously for the future.<sup>32</sup> In *Islamic Futures: The Shape of Ideas to Come*, he argues that Muslim futures should be deliberately shaped by Islamic values rather than passively modeled on Western modernity. His approach treats human beings as active agents in the construction of the future, not as passive objects governed by technology and global markets.<sup>33</sup> This emphasis parallels Iqbal's conception of the human being as a creative vicegerent within history.

The Civilizational Science paradigm becomes more concrete in Sardar's account of Postnormal Times (PNT).<sup>34</sup> He describes the contemporary period as one of pervasive uncertainty, complexity, and rapid change. PNT challenges scientific explanations that reduce modern reality to simple or mechanistic models. At this point, Sardar's position converges with contemporary epistemologies that have also begun to move beyond positivism. He consequently calls for forms of inquiry that are adaptive and reflexive while remaining grounded in spiritual values. Through the concept of Postnormal Times, Sardar broadens the horizon of Islamic epistemology so that it can engage a global reality undergoing continuous and accelerated transformation.<sup>35</sup>

The originality of Sardar's contribution lies in the synthesis of Islamic epistemology, social ethics, and a vision of the future. He does not stop at criticizing Western science; he proposes an alternative model that can inform education, research, and public policy.<sup>36</sup> Civilizational Science is therefore not simply an abstract theory. It also offers practical direction for educational policy, research agendas, and the development of Muslim societies.

From this perspective, the integration of Islam and science is not merely an academic project but a civilizational agenda requiring the participation of Muslim society as a whole. Sardar calls upon Muslims to use knowledge to build a just society, deepen ecological awareness, and strengthen social responsibility. Islamic science, in this view, is not the possession of a narrow academic elite; it belongs to a collective Muslim ethos oriented toward becoming a *khayr ummah*—a community that brings benefit to the wider world.<sup>37</sup>

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<sup>32</sup> Laura Burney Nissen, *Anticipatory Social Work: Foresight Approaches and Tools for Social Imagining and Collective Praxis* (Oxford University Press, 2025), 18.

<sup>33</sup> Sardar, *Islamic Futures*, 20.

<sup>34</sup> Ziauddin Sardar, "Welcome to Postnormal Times," *Futures* 42, no. 5 (June 2010): 435–44, <https://doi.org/10.1016/j.futures.2009.11.028>.

<sup>35</sup> Ziauddin Sardar, "On the Nature of Time in Postnormal Times," *Journal of Futures Studies* 25, No. 4 (June 2021), [https://doi.org/10.6531/Jfs.202106\\_25\(4\).0002](https://doi.org/10.6531/Jfs.202106_25(4).0002).

<sup>36</sup> Ahmad Suryadi, *Filsafat Pendidikan Islam: Perspektif Tradisional dan Kontemporer* (CV Jejak (Jejak Publisher), 2024), 94.

<sup>37</sup> Muhammad Fadillah, Eva Dewi, And Muhammad Nasrullah, "Integrasi Agama Dan Sains Dalam Perspektif Ziauddin Sardar," *At-Tasyrih: Jurnal Pendidikan Dan Hukum Islam* 11, No. 1 (June 2025): 193–99, <https://doi.org/10.55849/Attasyrih.V11i1.292>.

## **Second Area of Inquiry: The Relevance of Civilizational Science to the Philosophy of Science and the Development of Knowledge in the Contemporary Muslim World**

Sardar's relevance to Islamic philosophy of science lies chiefly in his ability to connect the classical intellectual tradition with the challenges of modern science. His framework comprises three principal dimensions: epistemological, axiological, and futures-oriented.<sup>38</sup> Epistemologically, knowledge is grounded in *tawhīd* and Qur'anic values; axiologically, it is directed toward human welfare; and in its orientation to the future, it should enable Muslims to design sustainable futures. The interaction of these dimensions makes Sardar's paradigm more comprehensive than earlier models of knowledge integration. In *Muslim Futures* (1991), he argues that the Muslim future depends on "reclaiming knowledge as a collective moral enterprise that shapes a just civilization."<sup>39</sup>

Civilizational Science has direct practical implications for the contemporary Muslim world. In Islamic higher education, its spirit can be discerned in the attempts of several Indonesian State Islamic Universities (UIN) to integrate different fields of knowledge. Maulana Malik Ibrahim State Islamic University Malang employs the "Tree of Knowledge" model, according to which religious and general sciences emerge from the same root of *tawhīd*.<sup>40</sup> Sunan Kalijaga State Islamic University, by contrast, uses a "spider-web" model to represent the interconnection of disciplines.<sup>41</sup> Both models reflect the civilizational view of knowledge as a network of mutually related values rather than a collection of isolated domains.

Sardar's thought is also relevant to efforts to contextualize knowledge within the social realities of Muslim communities. In economics, for example, his critique of global capitalism converges with the growth of an Islamic economic discourse grounded in social justice.<sup>42</sup> In technology, his ethics of science can inform contemporary debates on digital privacy, artificial intelligence, and biotechnology. Technology, he insists, must not become a destructive power; it should strengthen human flourishing and preserve ecological balance.<sup>43</sup> His paradigm thus provides a moral foundation for public policy informed by Islamic values.

At the philosophical level, Sardar enlarges the scope of Islamic philosophy of science. He rejects the dichotomy between religious and secular knowledge and regards all knowledge as, in principle, a reflection of divine greatness.<sup>44</sup> This position reaffirms the unity of knowledge at the heart of classical Islamic philosophy. Unlike traditional approaches that may become static, however, Sardar stresses movement, critical reflection, and openness to change. Islamic philosophy of science, in his view, must engage global realities without surrendering its spiritual foundations.

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<sup>38</sup> Humaidi Humaidi, *Paradigma Sains Integratif al-Farabi: Pendasaran Filosofis bagi Relasi Sains, Filsafat, dan Agama* (Sadra Press, 2015), 27.

<sup>39</sup> Ziauddin Sardar, *Muslim Futures: A Study of Possibilities* (London: Mansell Publishing, 1991), 77.

<sup>40</sup> Ahmad Auza Arzaki, *Kontribusi islam terhadap ilmu pengetahuan: Dari tradisi ke peradaban global*, 2025, 15.

<sup>41</sup> Eka Safitri And Anang Silahuddin, "Intergrasi Interkoneksi Dalam Studi Keislaman Uin Sunan Kalijaga Yogyakarta," *Misbahul Ulum (Jurnal Institusi)* 7, No. 1 (June 2025): 46–67, <https://doi.org/10.70688/Misbahululum.V7i1.488>.

<sup>42</sup> Budhy Munawar-Rachman, *Pemikiran Islam Nurcholish Madjid* (Prodi S2 Studi Agama-Agama UIN Sunan Gunung Djati Bandung, 2022), 6.

<sup>43</sup> Feri Sulianta, *FILSAFAT INFORMATIKA* (Feri Sulianta, 2024), 39.

<sup>44</sup> Adian Husaini, *Filsafat Ilmu: Perspektif Barat & Islam* (Gema Insani, 2020), 231.



Sardar's contribution is also methodological. He argues that ethical and spiritual considerations should be incorporated into scientific methodology.<sup>45</sup> Research must take account of its effects on human beings and the environment, a requirement of particular urgency in technologically advanced fields where moral questions are often treated as secondary. The integration of ethics and method is thus a defining feature of the Islamic science he proposes. In "On the Nature of Time in Postnormal Times" (2021), Sardar maintains that scientific inquiry requires "moral imagination and foresight" so that knowledge does more than explain the world: it should also help guide the future.<sup>46</sup>

Beyond its epistemological and methodological significance, Sardar's paradigm has a social and cultural dimension. Science does not develop in a vacuum; it requires a supportive cultural ecosystem.<sup>47</sup> Building Islamic science therefore also means cultivating a society that values knowledge, dialogue, and justice. In Indonesia, this orientation is compatible with religious moderation, which seeks a balance among spirituality, rationality, and humanity.

The work of Amin Abdullah and Mulyadhi Kartanegara further demonstrates the relevance of Sardar's thought in Indonesia. Through the idea of integration-interconnection, Amin Abdullah emphasizes the need for methodological bridges between the religious and social sciences,<sup>48</sup> while Mulyadhi Kartanegara's holistic integration restores Islamic philosophy as a foundation for all branches of knowledge. Their projects show that Sardar's ideas need not remain a foreign theoretical import; they can be adapted and developed in response to local academic needs.

Sardar's project nevertheless faces significant challenges, particularly in academic settings still dominated by positivist assumptions. Many scientists remain skeptical of the claim that religious values can serve as a foundation for scientific development.<sup>49</sup> Criticism also comes from conservative circles that regard Sardar's approach as overly liberal because it opens new interpretive possibilities in relation to revelation. Yet his willingness to bring modern rationality into conversation with Islamic values is precisely one of the strengths of his work: it offers an alternative amid the global crisis of knowledge.

The enduring relevance of Civilizational Science lies in its capacity to revive Islam's role as a civilizational force. By locating science within the sphere of moral responsibility, Sardar enables Muslims to participate actively in shaping a more just global future. His paradigm changes not only how knowledge is understood but also how a person of faith inhabits a rapidly changing world. In this connection, Sardar (2011)

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<sup>45</sup> Rian Hidayat, "Harmonisasi Pengetahuan: Menelusuri Interaksi Islam Dan Filsafat Dalam Pengembangan Ilmu Pengetahuan: Menelusuri Interaksi Islam Dan Filsafat Dalam Pengembangan Ilmu Pengetahuan," *El-Fikr: Jurnal Aqidah Dan Filsafat Islam* 5, No. 1 (June 2024): 37–53, <https://doi.org/10.19109/El-Fikr.V5i1.21680>.

<sup>46</sup> Ziauddin Sardar, "On the Nature of Time in Postnormal Times," *Journal of Futures Studies* 25, no. 4 (2021): 5–14, [https://doi.org/10.6531/JFS.202106\\_25\(4\).0002](https://doi.org/10.6531/JFS.202106_25(4).0002).

<sup>47</sup> Waston Waston, *Kenapa Ilmu Gagal Memanusiakan Manusia? Kritik terhadap Positivisme* (Muhammadiyah University Press, 2025), 134.

<sup>48</sup> Siswanto Siswanto, "Perspektif Amin Abdullah Tentang Integrasi-Interkoneksi Dalam Kajian Islam," *Teosofi: Jurnal Tasawuf Dan Pemikiran Islam* 3, No. 2 (December 2013): 376–409, <https://doi.org/10.15642/Teosofi.2013.3.2.376-409>.

<sup>49</sup> Mudrik Al Farizi, "Rekonstruksi Paradigma: Mengintegrasikan Ilmu Pengetahuan, Teknologi Dan Agama Dalam Konteks Islam," *Launul Ilmi: Jurnal Keislaman Dan Peradaban* 1, No. 2 Juni (December 2023): 51–70.

argues that the Qur'an requires Muslims to read reality with moral awareness, since "knowledge is an act of worship when pursued for justice and compassion."<sup>50</sup>

## DISCUSSION

The findings indicate that Civilizational Science constitutes a holistic reconstruction of Islamic epistemology by integrating epistemological, axiological, and anticipatory dimensions. A conceptual analysis of Sardar's work shows that knowledge is not merely an instrument for describing reality; it is also an ethical means of building a civilized and just society. The analysis maps the relationship among Islamic Science, Civilizational Science, and Postnormal Times, while situating these concepts within classical and contemporary debates on the integration of knowledge.

Sardar's principal contribution is his synthesis of *tawhīd*, *maṣlaḥah*, and 'adl within scientific practice. Unlike al-Faruqi's Islamization of Knowledge, Civilizational Science places greater emphasis on the social, ethical, and futures-oriented dimensions of inquiry. It also insists that science is always socially situated and carries moral responsibilities toward the communities affected by it. Civilizational Science is thus not only a theoretical framework but also a practical roadmap for the development of knowledge and society.

Within Islamic philosophy of science, Sardar's paradigm reinforces the unity of knowledge while emphasizing dynamism, critical reflection, and adaptation to global change. The analysis suggests that religious and general sciences can be integrated without abandoning their spiritual foundations. This has important implications for Islamic higher education in Indonesia. The Tree of Knowledge at Maulana Malik Ibrahim State Islamic University and the spider-web model at Sunan Kalijaga State Islamic University illustrate the practical relevance of such an integrative orientation.

The paradigm also carries methodological and social implications. Ethical, social, and environmental considerations must be incorporated into scientific research rather than added after the fact. Sardar's Islamic science therefore offers practical guidance for curricula, research agendas, and public policy grounded in Islamic values, particularly in the contemporary Muslim world.

Implementing Civilizational Science, however, remains difficult. Positivist paradigms question the legitimacy of religious norms within science, while some conservative voices regard Sardar's approach as excessively interpretive. The viability of his framework consequently depends on an academic ecosystem that is dialogical and adaptive and that sustains a productive balance between moral commitments and the continuing development of modern knowledge.

Taken together, the conceptual findings identify two major contributions of Civilizational Science. First, it broadens Islamic philosophy of science through a holistic and futures-oriented paradigm. Second, it offers practical guidance for integrating knowledge in Muslim societies, especially in Indonesia. The paradigm not only addresses the globalization of science but also reasserts Islam's potential to function as an ethical, humane, and visionary civilizational force.

## CONCLUSION

This study has shown that Ziauddin Sardar's Civilizational Science reconstructs

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<sup>50</sup> Ziauddin Sardar, *Reading the Qur'an: The Contemporary Relevance of the Sacred Text* (Oxford: Oxford University Press, 2011), 18.

the relationship between Islam and science as an integrated and value-laden enterprise. By combining epistemological, axiological, and futures-oriented concerns, Sardar treats scientific knowledge not simply as a means of understanding reality but also as a vehicle for moral responsibility, ethical judgment, and social transformation. Knowledge should advance human welfare (maṣlaḥah) and justice (‘adl), thereby contributing to a genuinely civilized form of life.

Civilizational Science is also highly relevant to the development of philosophy of science and intellectual life in contemporary Muslim societies. It strengthens the principle of the unity of knowledge by relating religious and general sciences within a shared framework of value. In Indonesia, this orientation appears in the integrative models developed by several State Islamic Universities, where different fields of knowledge are understood as complementary and rooted in tawḥīd.

More fundamentally, Sardar’s integration of knowledge is not merely an academic exercise; it is a civilizational program requiring moral and social commitment. His paradigm seeks to bridge modern science and the Islamic tradition while opening a path toward forms of knowledge that are more humane and accountable. Its implementation nonetheless faces resistance from positivist positions that reject religious normativity in science and from conservative approaches that restrict the possibility of renewed interpretation.

The study is limited to conceptual analysis and library research and does not include empirical investigation or an implementation-based case study. Further research could therefore examine the paradigm empirically, compare its application across Islamic universities, or assess its effects on education and the social life of Muslim communities. Sardar’s work ultimately creates new possibilities for an Islamic knowledge tradition that remains rooted in spiritual values while engaging the future. Civilizational Science is not simply a philosophical discourse; it is a civilizational vision in which knowledge becomes a force for emancipation, justice, and the common good of humanity.

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