Volume: 10 Issues: 77 Special Issue [October, 2025] pp. 18 - 29
Journal of Islamic, Social, Economics and Development (JISED)
eISSN: 0128-1755
Journal website: www.academicinspired.com/jised
DOI: 10.55573/JISED.107702

RE-SACRALISING ARCHITECTURAL PEDAGOGY: A TAWHIDIC FRAMEWORK FOR THE DIGITAL AGE

Hailane Salam[1*]
Liyana Mahfuzah Mohd For[2],
Zalina Samadi [3],
Rashidah Jimi Sham[3]

[1] Centre of Studies for Architecture, Faculty of Built Environment, Universiti Teknologi MARA (UiTM) Puncak Alam Campus 42300 Selangor, Malaysia (hailane@uitm.edu.my)
[2] Centre of Studies for Architecture, Faculty of Built Environment, Universiti Teknologi MARA (UiTM) Puncak Alam Campus 42300 Selangor, Malaysia (liyana5636@uitm.edu.my)
[3] Centre of Studies for Architecture, Faculty of Built Environment, Universiti Teknologi MARA (UiTM) Puncak Alam Campus 42300 Selangor, Malaysia (zalin628@uitm.edu.my)
[4] Centre of Studies for Architecture, Faculty of Built Environment, Universiti Teknologi MARA (UiTM) Puncak Alam Campus 42300 Selangor, Malaysia (rashidahjs@uitm.edu.my)
*Corresponding author: hailane@uitm.edu.my

Article history
Received date : 25-8-2025
Revised date : 26-8-2025
Accepted date : 27-9-2025
Published date : 16-10-2025

To cite this document:
Salam, H., Mohd For, L. M., Samadi, Z. & Jimi Sham, R. (2025). Re-Sacralising architectural pedagogy: A Tawhidic Framework for the Digital Age. *Journal of Islamic, Social, Economics and Development (JISED),* 10 (77), 18 – 29.

Abstract: *Contemporary architectural education in Muslim societies often mirrors technocratic global models, emphasising technical production while neglecting spiritual and symbolic dimensions. This paper proposes a tawhidic pedagogical framework that reorients Islamic architectural education toward the Qur'anic principle of tawhid (Divine Unity) while adapting to digital and hybrid learning contexts. Drawing on the spiritual cosmology of traditional Malay architecture—particularly the Masjid Kampung Laut—the framework integrates ʿilm (knowledge), adab (discipline), and maʿrifah (spiritual insight) with digital tools such as virtual heritage walkthroughs, symbolic mapping, and reflective e-journals. Findings from case studies and digital classroom applications reveal that embedding digital pedagogy in a tawhidic worldview not only preserves sacred meaning but also fosters ethical, contemplative, and spiritually conscious design practice. By merging Islamic epistemology with digital innovation, this study contributes to the decolonisation of architectural education, sustains sacred heritage, and positions the digital classroom as a new mihrab—orienting learners toward the Divine through contemporary platforms.*

Keywords: *Tawhidic pedagogy, Islamic digital education, Malay architectural heritage, sacred space, symbolic learning, architectural ethics, decolonising education.*

Copyright © Academic Inspired Network - All rights reserved

This work is licensed under CC BY 4.0

Volume: 10 Issues: 77 Special Issue [October, 2025] pp. 18 - 29
Journal of Islamic, Social, Economics and Development (JISED)
eISSN: 0128-1755
Journal website: www.academicinspired.com/jised
DOI: 10.55573/JISED.107702

Introduction

The rapid digitalisation of education has reshaped how knowledge is transmitted and received, raising an urgent question for Islamic pedagogy: how can knowledge systems rooted in metaphysical, ethical, and symbolic traditions remain transformative within virtual and hybrid learning environments? In the context of architectural education in Muslim societies, the dominance of global technocratic paradigms has tended to privilege technical proficiency, design production, and visual culture, while sidelining the spiritual and philosophical dimensions that once defined Islamic approaches to knowledge (Ntshoe, 2020; Edison, Anwar, & Saidah, 2022). This narrowing of vision risks severing architecture from its sacred foundations and reducing students to technical operators rather than holistic thinkers.

This concern is particularly evident in the treatment of Malay architectural heritage in universities. Structures such as the Masjid Kampung Laut, long recognised as embodiments of Islamic cosmology, are often taught as cultural artefacts or stylistic references without sufficient attention to their metaphysical significance (Hanafi, Abdullah, & Ahmad Rashid, 2023; Said, 2012). Similarly, the Bugis Limas house embodies religious values and spiritual symbolism essential to identity formation, yet is frequently reduced to an ethnographic or decorative category in curricula (Mohd For et al., 2024). Such reductions undermine the integrative vision of Islamic architecture, where proportion, orientation, ornament, and light express *tawhid* (Divine Unity) and function as acts of *dhikr* (remembrance of God) (Nasr, 1987; Burckhardt, 1976).

At the same time, digital education presents both risks and opportunities. On the one hand, virtual platforms may detach learners from the contemplative depth of sacred traditions, reducing meaning to mere imagery. On the other hand, digital tools—such as immersive mosque walkthroughs, symbolic mapping platforms, and reflective e-journals—can provide accessible and engaging ways to recover the symbolic essence of Islamic architecture, if employed within a metaphysical framework (Elhefnawy & Mohammed, 2024; Iskandar et al., 2023).

This paper argues that a *tawhidic pedagogical framework* offers a coherent response to this challenge. Grounded in Qur'anic epistemology, the framework integrates '*ilm* (knowledge), *adab* (ethical discipline), and *maʿrifah* (spiritual insight) to cultivate *insan adabi*—virtuous human beings aligned with Divine order (al-Attas, 1978, 1980; Wan Daud, 1998; al-Haddad, 2003). By embedding reflective practices and symbolic interpretation into digital learning, it ensures that virtual platforms become vehicles for spiritual cultivation rather than mere content delivery (Ibrahim, Islam, Zohriah, & Azid, 2024; Memon, 2021).

In doing so, this study contributes to three ongoing discourses: (1) the decolonisation of education, by challenging secular-technocratic models; (2) the preservation of sacred heritage, by transmitting metaphysical meaning alongside architectural form; and (3) the renewal of Islamic pedagogy, by demonstrating how digital tools can be harnessed for ethical and spiritual formation. Specifically, the aim is to develop and test a digitally adaptable *Tawhidic Pedagogical Framework* that preserves sacred meaning while equipping students to critically engage with contemporary realities.

Copyright © Academic Inspired Network
- All rights reserved

This work is licensed under
CC BY 4.0

Volume: 10 Issues: 77 Special Issue [October, 2025] pp. 18 - 29
Journal of Islamic, Social, Economics and Development (JISED)
eISSN: 0128-1755
Journal website: www.academicinspired.com/jised
DOI: 10.55573/JISED.107702

Literature Review

Global Trends in Architectural Education

Architectural education in Muslim-majority contexts has been significantly influenced by globalised, technocratic paradigms that prioritise design production, technical proficiency, and visual culture. While these models equip students with practical competencies, they often marginalise the philosophical, symbolic, and spiritual dimensions that are integral to Islamic intellectual traditions (Ntshoe, 2020; Edison, Anwar, & Saidah, 2022). As a result, architectural pedagogy increasingly reproduces secularised approaches to space and form, creating a disconnect between inherited Islamic worldviews and contemporary digital learning environments. This widening gap underscores the need to reframe pedagogy so that architecture is understood not only as a technical discipline but also as a medium of ethical and metaphysical formation.

Symbolism and Metaphysics in Islamic Architecture

Islamic architecture has historically embodied metaphysical truths through symbolic expression. Scholars such as Nasr (1987), Burckhardt (1976), and Ardalan & Bakhtiar (1973) emphasise that architectural elements—geometry, orientation, light, and spatial hierarchy—manifest the worldview of *tawhid*, where unity, order, and transcendence converge in built form. Light, in particular, serves as a profound metaphor bridging the material and divine (Burckhardt, 1976; Iskandar et al., 2023). However, in contemporary pedagogy, these symbolic dimensions are often reduced to aesthetic spectacle, especially within digitally mediated heritage experiences that risk stripping forms of their spiritual roots (Nasser, 2022; Bahauddin, 2021).

Recent experiments with digital tools such as virtual mosque walkthroughs and annotated renderings highlight their potential to convey symbolic meaning (Elhefnawy & Mohammed, 2024). Yet, these tools remain effective only when anchored in metaphysical frameworks that guide interpretation. Otherwise, sacred architecture is reduced to visual data rather than spiritual knowledge. This gap calls for pedagogical strategies that embed *hikmah* (wisdom) and *ma'rifah* (spiritual insight) within digital learning.

Tawhidic Pedagogy and Islamic Epistemology

Tawhidic pedagogy offers an epistemic foundation for addressing these challenges by situating knowledge as *amanah* (divine trust) that integrates *ʿilm* (knowledge), *adab* (discipline), and *maʿrifah* (spiritual insight). Al-Attas (1995) and Wan Daud (1998) critique the fragmentation of modern education, advocating for an integrative epistemology groundedin *wahy* (revelation), *ʿaql* (intellect), and *kashf* (spiritual unveiling). Al-Haddad (2003) similarly emphasises sincerity, remembrance, and ethical self-discipline as foundations of learning.

In digital contexts, this paradigm requires shifting from information transfer to spiritually rooted engagement. Recent scholarship has highlighted the role of reflective practices—such as contemplative journaling, Qur'anic metaphor analysis, and symbolic decoding—in embedding *tazkiyah* (spiritual purification) within education (Putkonen & Poulter, 2023; Diah Arfani & Iskarim, 2023). Salam (2024) proposed a *Tawhidic* Design Studio model that integrates metaphysical principles with studio pedagogy, emphasising *ihsan* (excellence) and *adab* as central to ethical formation. Building on this, the present study extends *tawhidic* pedagogy into digital platforms, demonstrating its adaptability across learning environments.

Copyright © Academic Inspired Network
- All rights reserved

This work is licensed under
CC BY 4.0

Volume: 10 Issues: 77 Special Issue [October, 2025] pp. 18 - 29
Journal of Islamic, Social, Economics and Development (JISED)
eISSN: 0128-1755
Journal website: www.academicinspired.com/jised
DOI: 10.55573/JISED.107702

Malay Architectural Heritage in Pedagogy

Malay vernacular architecture further illustrates the need for a *tawhidic* approach. Forms such as the Masjid Kampung Laut and Bugis Limas houses embody Islamic cosmology and encode values of *fitrah* (primordial disposition), harmony with nature, and humility (Said, 2012; Mohd For et al., 2024; Utaberta & Spalie, 2011). Elements like *awan larat* motifs, floral carvings, and spatial sequencing symbolise metaphysical principles deeply embedded in Islamic culture, a sensibility echoed in contemporary analyses of Malaysian mosques that visualise the inwardness of sacred space (Salam & Nik Lukman, 2020).

Yet, within academic curricula, these traditions are often treated as decorative heritage or ethnic nostalgia, detached from their spiritual meanings (Yusof et al., 2021; Fatimah Hassin & Misni, 2022). Digital tools present opportunities to recover these symbolic layers. For example, Qur'anic overlays in virtual heritage tours of Masjid Kampung Laut can reveal thresholds, proportions, and light as manifestations of revelation (Hanafi, Abdullah, & Ahmad Rashid, 2023). When combined with reflective journaling and symbolic mapping, such tools allow students to encounter Malay architecture not only visually, but also spiritually and ethically.

Identified Gaps

The literature reveals three key gaps. First, while the symbolic richness of Islamic architecture is well documented, its effective transmission in digital learning remains underdeveloped. Second, although *tawhidic* pedagogy has been theorised, few studies demonstrate its application in architecture or its adaptability to digital platforms. Third, Malay heritage is frequently reduced to cultural artefact rather than treated as an embodiment of Qur'anic cosmology.

This study addresses these gaps by proposing a *Tawhidic* Digital Pedagogical Framework that integrates symbolism, epistemology, and digital tools. It moves beyond heritage preservation to re-sacralise pedagogy, contributing to the decolonisation of architectural education and the cultivation of spiritually conscious designers.

Methodology

This study employs a qualitative, interpretive design grounded in Islamic metaphysics and informed by phenomenological inquiry. Within Islamic epistemology, knowledge (ʿilm) is inseparable from ethical discipline (adab) and spiritual perception (maʿrifah), positioning education as an act of spiritual cultivation rather than a mere transfer of information (al-Attas, 1980, 1995; Wan Daud, 1998; al-Ghazali, trans. 1998). Research is therefore conceptualised as *shahādah*—a witnessing of divine meaning as manifested in architecture and pedagogy (Nasr, 1987; Memon, 2021). This interpretive-phenomenological stance allows an exploration of how learners encounter symbolic meaning in architectural spaces, both physical and virtual, while maintaining the study's *tawhidic* orientation that regards knowledge as lived, reflective, and spiritually transformative.

To operationalise this framework, the research integrates four interrelated strategies in a single, coherent design. First, a critical content analysis of classical and contemporary writings on Islamic metaphysics, symbolism, and pedagogy provides the conceptual foundations for the pedagogical model. Second, expert consultation with scholars and practitioners of Islamic architecture serves to validate interpretive insights and to ensure their relevance to contemporary teaching practice. Third, a series of case-based inquiries investigates how cosmological and symbolic principles are embodied in the built environment, offering empirical grounding without privileging any single site. Finally, digital classroom trials explore the pedagogical transmission of sacred meaning in virtual learning environments. These strategies

Copyright © Academic Inspired Network
- All rights reserved

This work is licensed under
CC BY 4.0

Volume: 10 Issues: 77 Special Issue [October, 2025] pp. 18 - 29
Journal of Islamic, Social, Economics and Development (JISED)
eISSN: 0128-1755
Journal website: www.academicinspired.com/jised
DOI: 10.55573/JISED.107702

are mutually reinforcing: textual analysis establishes the theoretical base, expert dialogue tests and refines the interpretive claims, case inquiries provide contextual depth, and digital applications demonstrate pedagogical applicability.

By presenting the methodology as an integrated narrative rather than discrete bullet points, the section highlights the alignment of philosophical foundation, research procedures, and analytical strategies, while reserving detailed examples and site-specific illustrations for the findings and discussion.

This study adopts a qualitative, interpretive approach rooted in Islamic metaphysics and informed by the phenomenological tradition. Within Islamic epistemology, knowledge (*ʿilm*) is inseparable from ethical discipline (*adab*) and spiritual perception (*maʿrifah*), making education not merely the transfer of information but an act of spiritual cultivation (al-Attas, 1980, 1995; Wan Daud, 1998; al-Ghazali, trans. 1998). Research, therefore, is conceptualised as *shahādah*—bearing witness to Divine meaning as manifested in architecture and pedagogy (Nasr, 1987; Memon, 2021). The interpretive-phenomenological stance enables an exploration of how learners experience symbolic meaning in architectural spaces, both physically and virtually. It also aligns with the study's *tawhidic* orientation by treating knowledge as lived, reflective, and spiritually transformative.

Data Collection

Participants were recruited specifically for the purpose of this research through a dedicated digital heritage learning module designed and conducted outside the regular architecture curriculum. Fifteen students (eight female, seven male; ages 21–24) and two studio instructors volunteered to participate after receiving a full explanation of the study's objectives and procedures. Purposive sampling ensured that all participants shared a comparable background in architectural design and basic digital skills, providing a coherent basis for examining the *tawhidic* pedagogical framework. Participation was entirely voluntary, and students were assured that their academic standing would remain unaffected. The research followed the university's standard ethical guidelines for educational studies, with informed consent obtained from all participants and with practices aligned to UiTM's expectations for responsible research conduct.

Data were generated from both student artefacts and instructor-facilitated engagements to capture cognitive, affective, and symbolic dimensions of learning. Sources included reflective e-journals in which students articulated spiritual interpretations of architectural space, symbolic mapping exercises visualising sacred meaning, immersive 360-degree virtual walkthroughs of selected mosques followed by guided reflections, and semi-structured interviews with students and instructors to elicit personal interpretations and affective–spiritual responses. This multimodal strategy enabled rich triangulation across textual, visual, and dialogic data.

Data Analysis

Analysis followed Braun and Clarke's (2006) three-phase thematic approach. First, initial coding identified recurring symbols and concepts across all data sets. Second, axial coding compared and contrasted these codes to reveal convergences and divergences in participants' symbolic and spiritual experiences. Finally, an interpretive synthesis reframed emergent themes within the *tawhidic* categories of ʿilm (knowledge), adab (ethical discipline), and maʿrifah (spiritual insight) to highlight transformative learning processes. NVivo software supported systematic organisation of data, while the researcher maintained a reflexive journal to document

Copyright © Academic Inspired Network
- All rights reserved

This work is licensed under
CC BY 4.0

Volume: 10 Issues: 77 Special Issue [October, 2025] pp. 18 - 29
Journal of Islamic, Social, Economics and Development (JISED)
eISSN: 0128-1755
Journal website: www.academicinspired.com/jised
DOI: 10.55573/JISED.107702

positionality and minimise bias. Member checks with selected participants ensured that the final themes faithfully represented their intended meanings.

Ensuring Trustworthiness

The study's rigour was established using Lincoln and Guba's (1985) criteria. Credibility was strengthened through methodological triangulation and participant validation of preliminary findings. Transferability was supported by thick description of the educational context and digital learning environment, enabling adaptation in comparable settings. Dependability was achieved through transparent documentation of the research design and analytic procedures, while confirmability was enhanced through reflexive journaling and peer debriefing. These measures were guided by UiTM's general research ethics framework and anchored in *tawhidic* principles of ikhlāṣ (sincerity), tafakkur (deep reflection), and dhikr (remembrance), ensuring that the research maintained both qualitative integrity and spiritual authenticity.

Findings and Framework

The analysis yielded three interrelated findings that underpin the proposed Tawhidic Digital Pedagogical Framework, demonstrating that digital environments—when grounded in Islamic epistemology—can nurture symbolic literacy, spiritual reflection, and ethical formation. Taken together, these insights show how digital pedagogy can be re-sacralised to serve both intellectual and spiritual aims in architectural education.

Symbolic Literacy through Digital Tools

Structured digital activities cultivated an acute awareness of metaphysical symbolism in architectural space. During the immersive 360-degree mosque walkthroughs, participants repeatedly drew attention to thresholds, axial orientation, and the movement of natural light as manifestations of sacred order and cosmological hierarchy, resonating with earlier studies that highlight the inward spiritual orientation of Malaysian mosque design (Salam & Nik Lukman, 2020). One student reflected that "the shift from outer courtyard to prayer hall felt like passing through layers of the self," a comment echoed by others who described the experience as "reading a text of light and proportion." Symbolic-mapping exercises conducted on collaborative platforms such as Padlet and Miro further deepened this engagement. Working in small groups, students visually traced geometric patterns back to Qurʾanic metaphors of balance and unity, often annotating diagrams with verses that evoked the divine attribute of al-Mizan (cosmic equilibrium). This finding confirms that digital tools, when intentionally framed, can operate not merely as visualisation aids but as interpretive instruments, enabling students to "read" built form as a carrier of divine meaning. It substantiates the Pedagogical Dimension of the framework, where technology becomes a medium for *hikmah*-driven symbolic literacy rather than a neutral conduit of content.

Spiritual Reflection as Pedagogical Practice

The reflective e-journals revealed sustained moments of *tafakkur* (deep contemplation) and *dhikr* (remembrance) prompted by the digital encounters. Students frequently described feelings of serenity, humility, and gratitude as they navigated the virtual sacred spaces, with one noting that "even through the screen I felt drawn into silence, as though the architecture invited my heart to remember God." These responses suggest that virtual engagement—when paired with deliberate prompts and a *tawhidic* framing—can become a vehicle for *maʿrifah* (spiritual insight) rather than mere information transfer. Such reflections resonate with classical Islamic understandings of knowledge as illumination, where intellectual clarity and spiritual awakening are inseparable (al-Attas, 1995; Nasr, 1987). This finding reinforces

Copyright © Academic Inspired Network
- All rights reserved

This work is licensed under
CC BY 4.0

Volume: 10 Issues: 77 Special Issue [October, 2025] pp. 18 - 29
Journal of Islamic, Social, Economics and Development (JISED)
eISSN: 0128-1755
Journal website: www.academicinspired.com/jised
DOI: 10.55573/JISED.107702

the Epistemic Dimension of the framework, demonstrating how digital pedagogy can cultivate interior awareness and integrate *ʿilm*, *adab*, and *maʿrifah* into a single transformative learning process.

Ethical Formation through Tawhidic Engagement

Semi-structured interviews revealed a growing recognition among participants that architecture is an *amanah*—a sacred trust requiring accountability to community, environment, and the Creator. Students spoke of design as a moral responsibility, with one remarking that "every decision in drawing or modelling now feels like part of a larger stewardship." This ethical awakening was most pronounced when learning activities explicitly invoked *tawhidic* principles, linking studio practice to the virtues of *adab* (discipline), *ihsan* (excellence), and ecological care. The reflections echo al-Ghazali's reminder in *Iḥyāʾ ʿUlūm al-Dīn* that knowledge without ethical practice betrays its divine purpose. These insights strengthen the Ethical Dimension of the framework, demonstrating that digital pedagogy, when grounded in sacred ontology, can form designers who are technically proficient yet spiritually conscious and socially responsible.

The Tawhidic Digital Pedagogical Framework

Building on the study's findings, a three-dimensional framework is proposed to guide Islamic architectural education in the digital era. The epistemic dimension (*ʿilm–adab–maʿrifah*) grounds learning in Qur'anic cosmology so that the transmission of knowledge fosters both intellectual rigour and spiritual depth. The pedagogical dimension integrates symbolic mapping, reflective journaling, and immersive virtual walkthroughs, using digital technologies not as neutral delivery systems but as instruments for cultivating *hikmah* and symbolic literacy. The ethical dimension, articulated through the principles of *amanah* and *ihsan*, positions architecture as a sacred trust and calls for the formation of designers who combine technical proficiency with spiritual consciousness.

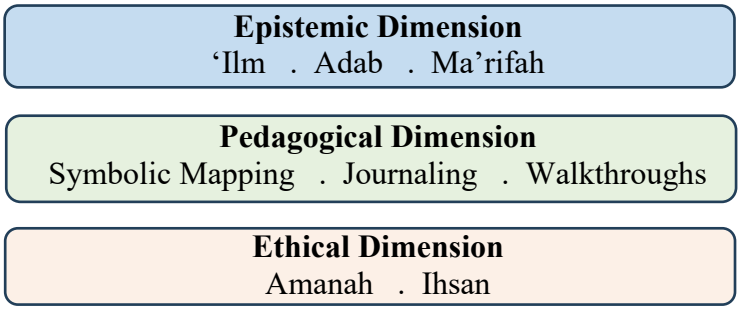

Figure 1: Tawhidic Digital Pedagogical Framework

The framework integrates epistemic, pedagogical, and ethical dimensions, ensuring that digital learning not only enhances accessibility but also preserves sacred meaning and cultivates holistic, spiritually conscious designers. It highlights the interdependence of these dimensions, showing how knowledge, pedagogy, and ethics reinforce one another in nurturing a tawhidic approach to architectural education.

Copyright © Academic Inspired Network - All rights reserved

This work is licensed under CC BY 4.0

Volume: 10 Issues: 77 Special Issue [October, 2025] pp. 18 - 29
Journal of Islamic, Social, Economics and Development (JISED)
eISSN: 0128-1755
Journal website: www.academicinspired.com/jised
DOI: 10.55573/JISED.107702

Figure 2. Exploring architectural symbolism and spatial experience through VR and 3D technology.

This digital immersion allows lecturers and students to engage with sacred heritage interactively, revealing spatial and symbolic dimensions that complement reflective and symbolic learning practices. It also fosters a deeper sensory appreciation of form and light, enabling participants to perceive metaphysical meaning beyond what static images or drawings can convey.

Pedagogical Flow and Implementation Strategy

The *Tawhidic Digital Pedagogical Framework* translates into a six-phase implementation strategy designed to guide both lecturers and institutions in re-sacralising architectural education. Each phase combines Islamic epistemology with digital tools to gradually cultivate symbolic literacy, spiritual reflection, and ethical awareness.

Table 1: Implementation Phases of the Tawhidic Digital Pedagogical Framework

Phase	Digital Tools / Activities	Learning Outcomes	Institutional Implications
1. Foundational Concepts	Pre-recorded lectures with Qur'anic annotations; digital readings	Students understand the *tawhidic* worldview as the ontological foundation of architecture	Lecturers embed Qur'anic cosmology in introductory modules, ensuring digital materials foreground spiritual meaning rather than neutral content
2. Virtual Immersion	360° mosque walkthroughs (e.g., Masjid Kampung Laut) with symbolic overlays and reflective prompts	Students recognise sacred spatial patterns, thresholds, orientation, and cosmological order	Universities partner with heritage bodies to digitise mosques and Malay houses, expanding access to immersive heritage content
3. Symbolic Decoding	Symbolic mapping on Padlet/Miro; linking architectural form with Qur'anic metaphors	Students develop symbolic literacy by interpreting architecture as *dhikr* (remembrance of God)	Coordinators allocate digital studio hours for symbolic analysis, treating it as integral to design education rather than supplementary
4. Reflective Practice	Weekly e-journals; Qur'anic metaphor analysis; guided contemplative tasks	Students cultivate *tafakkur* (reflection) and *maʿrifah* (spiritual insight) as part of design training	Lecturers integrate reflective assignments into assessment rubrics, ensuring spiritual formation is formally recognised as an outcome
5. Collaborative Discourse	Peer commentary; online discussion forums; group debates on symbolism	Students practise dialogical learning and *adab al-ikhtilaf* (ethics of disagreement) through respectful exchange	Institutions utilise learning management systems (e.g., Moodle, MS Teams) to foster

Copyright © Academic Inspired Network
- All rights reserved

This work is licensed under CC BY 4.0

Volume: 10 Issues: 77 Special Issue [October, 2025] pp. 18 - 29
Journal of Islamic, Social, Economics and Development (JISED)
eISSN: 0128-1755
Journal website: www.academicinspired.com/jised
DOI: 10.55573/JISED.107702

Phase	Digital Tools / Activities	Learning Outcomes	Institutional Implications
			collaborative spaces for negotiated meaning
6. Integration and Ethics	Final portfolios combining symbolic analysis, reflective journaling, and digital outputs	Students position architecture as *amanah* (sacred trust) and demonstrate ethical-spiritual design consciousness	Capstone projects explicitly evaluate ethical responsibility alongside technical design competence

The six phases provide a structured roadmap for embedding tawhidic principles into digital architectural education, ensuring symbolic literacy, reflective practice, and ethical-spiritual formation are systematically cultivated.

Practical Roadmap for Institutions

To translate the Tawhidic Digital Pedagogical Framework into institutional practice, universities can adopt a staged and integrated approach. Curriculum integration should occur either within semester-long modules or through intensive short courses, allowing students to encounter symbolic interpretation and reflective exercises as a sustained learning journey rather than a one-off activity. Equally important is staff development, where lecturers receive targeted training in both symbolic interpretation and reflective teaching methods so that they can guide students toward deeper spiritual and intellectual engagement. Institutions should also ensure robust technological support, investing in platforms capable of delivering immersive heritage content and facilitating collaborative digital projects that align with the framework's pedagogical aims. Finally, assessment reform is essential: grading rubrics should be calibrated to *tawhidic* categories of ʿilm (knowledge), adab (ethical discipline), and maʿrifah (spiritual insight), so that evaluation balances technical proficiency with the cultivation of spiritual maturity.

Conclusion and Implications

Problem Restated

As Islamic education adapts to the digital age, there is a risk that pedagogy may prioritise technological delivery at the expense of spiritual depth. In architectural education specifically, technocratic models have reduced sacred traditions to cultural artefacts or stylistic references, severing them from their metaphysical and ethical roots. This trend threatens to hollow out the transformative role of education, leaving learners technically proficient but spiritually unformed. Addressing this challenge requires re-centering curriculum design on tawhidic principles so that digital innovation serves, rather than supplants, the cultivation of spiritual and ethical awareness.

Proposed Solution

This study has developed a *Tawhidic Digital Pedagogical Framework* that re-sacralises architectural education by embedding Islamic epistemology (*ʿilm, adab, maʿrifah*) into digital platforms. Through case studies of Malay heritage sites such as the Masjid Kampung Laut and Bugis Limas houses, combined with digital practices including symbolic mapping, reflective journaling, and immersive walkthroughs, the framework demonstrates how sacred meaning can be effectively transmitted in hybrid and virtual classrooms. The findings affirm that digital

Copyright © Academic Inspired Network
- All rights reserved

This work is licensed under
CC BY 4.0

Volume: 10 Issues: 77 Special Issue [October, 2025] pp. 18 - 29
Journal of Islamic, Social, Economics and Development (JISED)
eISSN: 0128-1755
Journal website: www.academicinspired.com/jised
DOI: 10.55573/JISED.107702

learning, when guided by *tawhidic* principles, can cultivate symbolic literacy, contemplative awareness, and ethical responsibility.

Contributions

This study advances Islamic pedagogy and architectural education on theoretical, pedagogical, and practical fronts. Theoretically, it unites sacred symbolism, *tawhidic* epistemology, and digital pedagogy in a single framework that challenges the dominance of secular–technocratic models of design education. By demonstrating that spiritual cosmology can coexist with contemporary technology, the research positions Islamic metaphysics as an active force in shaping twenty-first-century learning environments. Pedagogically, it shows that digital tools—often regarded as agents of secularisation—can instead serve as instruments of *hikmah* (wisdom) and *dhikr* (remembrance), cultivating symbolic literacy and spiritual reflection in architecture students. Practically, the framework provides a structured roadmap for curriculum design, offering educators a means to preserve sacred heritage while equipping graduates to engage critically with contemporary professional realities.

Policy Implications

For educators, the framework provides a practical model for embedding reflective, symbolic, and ethical dimensions into architectural pedagogy. It underscores the importance of reforming curricula so that assessment practices balance technical proficiency with spiritual and ethical learning outcomes. Institutions are encouraged to invest in digital heritage resources and immersive technologies that are explicitly guided by Islamic cosmology, and to provide professional development that trains academic staff in symbolic interpretation and *tawhidic* pedagogy. Through these measures, universities can cultivate designers who are not only technically skilled but also spiritually aware stewards of the built environment.

Future Research Directions

The framework opens several promising avenues for further inquiry. One direction is cross-disciplinary application, testing the *tawhidic* digital pedagogy in fields such as Islamic arts, ethics, and literature to explore its adaptability beyond architecture. Another is comparative study, examining how different Muslim societies incorporate sacred traditions into digital education, revealing cultural variations and shared principles. A third line of investigation involves longitudinal research to trace the lasting influence of *tawhidic* pedagogy on graduates' professional practice and ethical decision-making. Finally, a neuroaesthetic perspective could probe how digital symbolism affects the cognitive, emotional, and spiritual responses of learners, linking Islamic metaphysics with emerging understandings of the brain and aesthetic experience.

Closing Reflection

Ultimately, the digital classroom can be reimagined as a new *mihrab*—a sacred space of orientation—where knowledge, spirituality, and ethics converge. By integrating Islamic metaphysics with digital pedagogy, architectural education transcends the limits of technical training and becomes a holistic process of cultivating *insan adabi*—learners who design with consciousness of God, responsibility toward creation, and commitment to truth. This vision reflects al-Ghazali's reminder in *Iḥyāʾ ʿUlūm al-Dīn* that knowledge remains incomplete unless it transforms the self and leads to the remembrance of God (al-Ghazali, trans. 1998). In this sense, the *tawhidic* digital framework does not simply adapt education to contemporary technologies but restores its higher purpose: to form individuals whose intellectual, ethical, and spiritual growth are harmoniously aligned with Divine unity.

Copyright © Academic Inspired Network - All rights reserved

This work is licensed under CC BY 4.0

Volume: 10 Issues: 77 Special Issue [October, 2025] pp. 18 - 29
Journal of Islamic, Social, Economics and Development (JISED)
eISSN: 0128-1755
Journal website: www.academicinspired.com/jised
DOI: 10.55573/JISED.107702

Acknowledgements

The authors gratefully acknowledge the Faculty of Built Environment, Universiti Teknologi MARA, Puncak Alam Campus, for institutional support and encouragement. We also extend our appreciation to colleagues and students whose constructive feedback, shared resources, and inspiring discussions greatly contributed to refining the ideas and completing this research. Special thanks are also due to the Urban Heritage Hive @ (UH+H), for providing an intellectual platform and collaborative environment that enriched the development of this study.

References

al-Attas, S. M. N. (1978). *Islam and secularism.* ABIM.

al-Attas, S. M. N. (1980). *The concept of education in Islam: A framework for an Islamic philosophy of education.* ABIM.

al-Attas, S. M. N. (1995). *Prolegomena to the metaphysics of Islam.* ISTAC.

al-Ghazali, A. H. M. (1998). *The revival of the religious sciences (Iḥyāʾ ʿUlūm al-Dīn)* (F. Karim, Trans.). Islamic Book Trust.

al-Haddad, ʿAbdallah ibn ʿAlawi. (2003). *The book of assistance* (M. Winter, Trans.). Fons Vitae.

Bahauddin, A. (2021). The 'Sense of Place' and the environmental context of Ar-Rahman mosque architecture. *IOP Conference Series: Earth and Environmental Science, 881*(1), 012010. https://doi.org/10.1088/1755-1315/881/1/012010

Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology, 3*(2), 77–101. https://doi.org/10.1191/1478088706qp063oa

Burckhardt, T. (1976). *Art of Islam: Language and meaning.* World Wisdom.

Diah Arfani, A. A., & Iskarim, M. (2023). The urgency of the teaching method of the Prophet Muhammad and its implications for millennial era learning models. *Tadibia Islamika, 3*(1). https://doi.org/10.28918/tadibia.v3i1.347

Edison, E., Anwar, A., & Saidah, E. M. (2022). Knowledge Islamization model of Isma'il Raji Al Faruqi's perspectives facing the education challenges in the 21st century. *Lentera Pendidikan, 25*(2), 234–245. https://doi.org/10.24252/lp.2022v25n2i9

Elhefnawy, M., & Mohammed, A. (2024). Towards identifying mosque architectural characteristics aligned with expert preferences: Application on selected mosques in Assuit City, Egypt. *Sohag Engineering Journal.*
https://doi.org/10.21608/sej.2024.266422.1051

Fatimah Hassin, N. S., & Misni, A. (2022). Developing methodology to assess the thermal comfort of traditional Malay house. *IOP Conference Series: Earth and Environmental Science, 1067*, 012023. https://doi.org/10.1088/1755-1315/1067/1/012023

Hanafi, M. H., Abdullah, S., & Ahmad Rashid, Z. Z. (2023). Framework for the implementation procedures of relocation and conservation of the Kampung Laut Old Mosque: A contractor's perspective. *International Journal of Sustainable Construction Engineering and Technology, 14*(1), 38–47. https://doi.org/10.30880/ijscet.2023.14.01.004

Ibrahim, M., Islam, S., Zohriah, O., & Azid, M. (2024). Addressing contemporary ethical and moral issues through Islamic education. *Journal of Islamic Studies.*
https://doi.org/10.35335/kbbzar83

Iskandar, I., Zacky, Z., Isti, A. R., Agustiananda, P., & Budiman, H. (2023). The role of light in the architecture of religious buildings. *Devotion: Journal of Research and Community Service, 4*(3). https://doi.org/10.36418/devotion.v4i3.426

Lincoln, Y. S., & Guba, E. G. (1985). *Naturalistic inquiry.* SAGE.

Memon, N. (2021). Islamic pedagogy for Islamic schools. In *The Oxford Encyclopedia of Islam and Education.*https://doi.org/10.1093/acrefore/9780190264093.013.1515

Copyright © Academic Inspired Network - All rights reserved

This work is licensed under CC BY 4.0

Volume: 10 Issues: 77 Special Issue [October, 2025] pp. 18 - 29
Journal of Islamic, Social, Economics and Development (JISED)
eISSN: 0128-1755
Journal website: www.academicinspired.com/jised
DOI: 10.55573/JISED.107702

Mohd For, L. M., Salam, H., Azmin, A. K., Rafie, M. F. M., Ibrahim, A., Idris, K. M., & Mustapha Kamal, F. A. (2024). Redefining endogenous Bugis Limas houses in Johor – Religious aspects. *Built Environment Journal, 21*(Special Issue), 386–401.
https://doi.org/10.24191/bej.v21iSI.1880

Nasr, S. H. (1987). *Islamic art and spirituality.* State University of New York Press.

Nasser, N. (2022). Beyond the veil of form: Developing a transformative approach toward Islamic sacred architecture through designing a contemporary Sufi centre. *Religions, 13*(3), 190. https://doi.org/10.3390/rel13030190

Ntshoe, I. (2020). Ontologising social justice in decolonised and post-apartheid settings. *South African Journal of Higher Education, 34*(3), 100–117. https://doi.org/10.20853/34-3-3283

Putkonen, N., & Poulter, S. (2023). Balancing differences through highlighting the common: Religious education teachers' perceptions of the diversity of Islam in Islamic religious education in Finnish state schools. *Religions, 14*(8), 1062.
https://doi.org/10.3390/rel14081069

Said, I. (2012). Art of woodcarving in timber mosques of Peninsular Malaysia and Southern Thailand. *Jurnal Teknologi, 34*, 29–38. https://doi.org/10.11113/jt.v34.634

Salam, H., & Nik Lukman, N. I. (2020). Towards sustainable architecture: Visualizing the inwardness in Masjid Negara. International Journal of Advanced Science and Technology, 29(3), 1083–1099.

Salam, H., Nik Lukman, N. I., & Mohd Farid, M. (2023). *Malay architecture symbolism: From the worldview of Islamic intellectual tradition.* Penerbit Universiti Kebangsaan Malaysia.

Salam, H., Tengku Anis Qariah, T. A., Shahbudin, M. S. A., & Mohd For, L. M. (2024). Examining biomimicry-based sustainable urban design solutions from an Islamic tradition perspective. *Built Environment Journal, 21*(Special Issue), 292–311.
https://journal.uitm.edu.my/ojs/index.php/BEJ/article/view/1502

Utaberta, N., & Spalie, N. (2011). Evaluating the design and construction flexibility of traditional Malay house. *International Journal on Advanced Science, Engineering and Information Technology, 1*(6), 13–17. https://doi.org/10.18517/ijaseit.1.6.137

Wan Daud, W. M. N. (1998). *The educational philosophy and practice of Syed Muhammad Naquib al-Attas: An exposition of the original concept of Islamization.* ISTAC.

Yusof, A., Rahman, K. A. A., Sabil, A., Utaberta, N., & Yusuf, N. (2021). The adaptation of Islamic principles in Sarawak traditional Malay house. *Journal of Islamic Architecture, 6*(4), 208–215. https://doi.org/10.18860/jia.v6i4.13044

Copyright © Academic Inspired Network - All rights reserved

This work is licensed under CC BY 4.0