The Integration of Science and Religion in the Perspective of Islamic Educational Philosophy

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Abstract: The research aims to analyze the concept of integrating science and religion within the philosophy of Islamic education and to examine its relevance and implications for the development of Islamic education in the digital and global era. The research employs a library research method with a descriptive-analytical approach through critical review of scholarly books, journal articles, and relevant empirical studies. The findings reveal that the integration of science and religion serves as an essential epistemological paradigm capable of constructing a holistic Islamic education oriented toward the formation of *insan kamil*. The study highlights that integrative education significantly strengthens students' religious character, critical thinking skills, and academic competitiveness, while responding effectively to moral crises and dehumanization generated by modernity and digital disruption.

Keywords: Integration of Science and Religion; Islamic Education; Tawhid Epistemology; Modernity; Educational Philosophy.

Abstrak: Penelitian ini bertujuan menganalisis konsep integrasi ilmu dan agama dalam filsafat pendidikan Islam serta mengkaji relevansi dan implikasinya bagi pengembangan pendidikan Islam di era digital dan globalisasi. Metode yang digunakan adalah studi pustaka (*library research*) dengan pendekatan deskriptif-analitis melalui telaah kritis terhadap buku, artikel ilmiah, dan hasil penelitian empiris yang relevan. Hasil penelitian menunjukkan bahwa integrasi ilmu dan agama merupakan paradigma epistemologis penting yang mampu membangun pendidikan Islam yang holistik dan berorientasi pada pembentukan *insan kamil*. Temuan utama menegaskan bahwa integrasi keilmuan berkontribusi pada peningkatan karakter religius, kemampuan berpikir kritis, dan daya saing akademik peserta didik, sekaligus menjadi solusi terhadap krisis moral dan dehumanisasi akibat modernitas dan disrupsi digital.

A. Introduction

Islamic education faces serious challenges in the modern era, particularly concerning the dichotomy between religious knowledge and general or scientific knowledge that remains deeply rooted in the educational system. This separation of the two domains of knowledge leads to epistemological fragmentation, which hinders the formation of learners as complete human beings (*insan kamil*) who integrate intellectual, spiritual, and moral intelligence. In fact, within the classical Islamic scholarly tradition, there was never a separation between revealed knowledge and rational knowledge; scholars such as Ibn Sina, al-Farabi, and al-Ghazali positioned various disciplines of knowledge within a single, coherent epistemological framework. This condition indicates that the current dichotomy of knowledge is a historical construct resulting from the influence of colonialism and Western educational secularism.

Along with the development of the times and the advancement of science, an urgent need has emerged for Islamic educational institutions to reformulate their epistemological paradigm so that it remains relevant to spiritual and moral dimensions. Several recent studies emphasize the urgency of integrating science and religion as a response to epistemological fragmentation. For example, a study on the integration of religious knowledge and science in Islamic education in the modern era shows that such integration encompasses philosophical, curricular, methodological, and strategic aspects, indicating that Islamic education must be capable of accommodating both domains of knowledge simultaneously (Aidil Ridwan Daulay, 2022).

Furthermore, the work *Integration of Science and Religion and Its Implications for Islamic Education* affirms that science and religion each possess their own distinct characteristics; therefore, integration does not imply an indiscriminate blending, but rather a unification that respects these differing characteristics within the framework of *tawḥid* (monotheism) (Iis Arifudin, 2016).

At the level of modern educational structures, studies such as *Integration of General Knowledge and Religion in Modern Islamic Education* show that the integration of scientific disciplines can enhance the relevance of Islamic education to contemporary demands and global challenges, although it is acknowledged that there are many structural and paradigmatic obstacles (Rizki & Wati, 2025). In empirical studies, the research *Integration of Religion and Science in Islamic Religious Education Learning* explains that through the integration of religious values and science in learning, Islamic religious education can become more contextual, scientific, and spiritual at the same time (Imamah, 2025).

Several previous studies emphasize the importance of integrating knowledge and religion as an effort to build a holistic Islamic education system. Mahmudi argues that the integration of knowledge is an urgent necessity in the context of contemporary education so that knowledge does not become value free. The interconnection integration paradigm developed by Amin Abdullah is considered capable of building a dialogical bridge between revelation, reason, and empirical reality, thereby strengthening the relevance of Islamic education (Mahmudi et al., 2022). On the other hand, the study by Humairoh and Mustafidin identifies that the main obstacles to the implementation of knowledge integration lie in the limited availability of multidisciplinary educators, curriculum fragmentation, and the lack of integrative teaching materials. This condition indicates the need for an epistemological reconstruction of education and a comprehensive curriculum design (Humairoh & Mustafidin, 2025).

A number of recent studies also provide empirical evidence regarding the effectiveness of integrative approaches. Hidayat and Mulyono found that character based learning can serve as a strategic medium for integrating Islamic values into science education and has a positive impact on strengthening students' moral awareness (Hidayat & Mulyono, 2019). The study by Rahmawati and Darmawan demonstrates that the implementation of an integrative curriculum combining scientific knowledge and Islamic values significantly improves learning outcomes as well as the formation of students' religious character. This finding indicates that the integration of knowledge

and religion is not merely a theoretical concept, but a practical approach that makes a tangible contribution to improving the quality of Islamic education (Rahmawati & Darmawan, 2024).

Nevertheless, these studies still reveal certain limitations, particularly the absence of research that comprehensively analyzes the integration of knowledge and religion from the perspective of Islamic educational philosophy. Most existing studies are practical empirical in nature or focus on curricular aspects, while philosophical inquiries into epistemological constructions and the objectives of integrated education have not yet received adequate attention. This is where the research gap lies, namely the need for a study that examines the integration of knowledge and religion philosophically as a paradigmatic foundation for the transformation of Islamic education.

Based on this research gap, this study aims to analyze the concept of the integration of knowledge and religion from the perspective of Islamic educational philosophy, to identify the challenges encountered in its implementation within Islamic educational institutions, and to propose relevant strategic solutions for creating a holistic, civilized, and humanistic educational model oriented toward the formation of the complete human being (*insan kamil*). This study is expected to contribute to the development of academic discourse and educational practice by strengthening the *tawḥid* paradigm as an epistemological basis and a foundational framework for the development of Islamic education curricula.

B. Research Method

This study employs a library research method, which relies on the identification, collection, and analysis of academic literature relevant to the focus of the study. This method is chosen because the theme of the integration of knowledge and religion from the perspective of Islamic educational philosophy is conceptual and philosophical in nature, thus requiring an analytical approach to ideas, the thoughts of key scholars, and findings from previous studies rather than direct empirical data collection. This method enables the researcher to address the research questions through a systematic review of

up to date scholarly sources discussing the integration of knowledge within Islamic education.

The research process was conducted through several stages. First, the researcher identified credible literature sources in the form of books, journal articles, conference proceedings, and scholarly documents accessible online. Second, the literature was selected based on criteria including a focus on the theme of the integration of knowledge and religion, relevance to the context of Islamic education, and the recency of publication (at least within the last ten years, except for foundational works by classical and modern scholars). Third, the researcher conducted the categorization and coding of the literature content according to the components of the study, which include the philosophical foundations of integration, models of integrative curriculum implementation, epistemological challenges and problems, and empirical findings on the application of integration in Islamic educational institutions.

The final stage of the research involved data analysis using descriptive analytical content analysis techniques. The analysis was carried out by describing key concepts and findings from previous studies and then comparing them to identify patterns, differences, and their relevance to the context of contemporary Islamic education. An analytical approach was employed to construct scholarly arguments that clarify the research gap and establish the study's conceptual contribution to the development of an integrated model of Islamic education. Through this method, the researcher obtained valid and academically accountable findings in accordance with the research objectives, without employing quantitative data or statistical instruments; therefore, no mathematical equations are required in this study.

C.   Results and Discussion

1.   The Integration of Science and Religion as an Epistemological Paradigm of Islamic Education

The findings of this study affirm that the integration of knowledge and religion within the philosophy of Islamic education constitutes a paradigmatic necessity for overcoming the epistemological dichotomy between religious sciences and general

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sciences that continues to dominate the practice of Islamic education. These findings support the hypothesis that the integration of knowledge is not merely the combination of religious and scientific subjects, but rather a reconstruction of the epistemological framework as the foundation for the formation of the *insan kamil*, who is capable of unifying intellectual capacity, ethical conduct, and spiritual orientation as the core aims of education.

The first scholarly finding indicates that the integration of knowledge and religion functions as an epistemological approach to restoring the unity of knowledge in Islam, as grounded in the doctrine of *tawhid*. This paradigm is necessary to respond to the fragmentation of knowledge that has emerged as a result of the influence of modern educational secularism. Mahmudi asserts that the integration of knowledge and religion serves as a strategy for cultivating ethical awareness in the development of science, ensuring that knowledge is not value free (Mahmudi et al., 2022). This argument is reinforced by Daulay, who explains that integration is necessary to overcome the dualism of knowledge that causes Islamic education to fail to achieve its holistic objectives. Accordingly, integration becomes a philosophical foundation that necessitates a reconstruction of both the mindset and the direction of Islamic education (Aidil Ridwan Daulay, 2022).

The first finding confirms that the integration of knowledge is capable of constructing a holistic epistemology of Islamic education. *Integration of Science and Religion: Implications for Islamic Education* states that an integrative approach enables teachers and students to develop a holistic awareness of reality, in which science and religion are not two separate paths, but rather two aspects of a single truth (Mahmudi et al., 2022). This is further supported by *The Paradigm of Integrating Religion and Science in Islamic Religious Education (PAI) Learning*, which demonstrates that through integration, Islamic religious education can accommodate the realities of the modern world without losing its spiritual values (Hatija, 2024).

Moreover, the first scholarly finding also indicates that the integration of knowledge and religion constitutes a philosophical foundation of Islamic education that rejects the epistemological dichotomy between revealed knowledge and rational

knowledge. Sholehah emphasizes that the integration of knowledge and religion in Islamic education functions as a reconstruction of the paradigm of thought to restore the unity of knowledge within the framework of *tawhid*, so that education does not become trapped in a rigid separation between worldly and hereafter oriented knowledge (Sholehah, 2025). This view is reinforced by Mahmudi, who states that integration is a strategic necessity to ensure that knowledge remains ethically oriented and grounded in divine values. Accordingly, integration is not merely a normative discourse but a philosophical necessity for guiding the direction of future education (Mahmudi et al., 2022).

2.   The Implementation of Integration in the Learning Process and Curriculum

The second finding indicates that the integration of knowledge and religion cannot operate solely at the level of the formal curriculum, but requires a transformative pedagogical approach that integrates the cognitive, affective, and psychomotor domains. Hidayat found that character based learning which incorporates religious values into science instruction contributes significantly to enhancing students' moral awareness and social responsibility (Hidayat & Mulyono, 2019). Latjompoh's study also demonstrates that the integration of Islamic values into science learning enhances students' moral sensitivity and empathy in academic interactions. This finding strengthens the argument that education oriented solely toward the development of cognitive abilities, without the integration of spiritual values, may lead to a moral crisis, even if academic productivity increases (Latjompoh et al., 2025).

On the other hand, the findings also indicate that the implementation of the integration of knowledge and religion is not merely a combination of religious and scientific subjects, but rather a transformative pedagogical approach that integrates spiritual values into the learning process. Hidayat's study shows that character based learning that incorporates Islamic values into science instruction is able to enhance students' moral awareness (Hidayat & Mulyono, 2019). This is further reinforced by Aprison and Junaidi, who found that the integration of religious values into science content in integrated Islamic schools enhances students' learning motivation and critical thinking skills. These findings indicate that integration has a concrete impact on

character formation and spiritual intelligence, not merely on the improvement of academic competence (Aprison & Junaidi, 2022).

The second finding also indicates that integration is not merely a curricular aspect, but also a pedagogical one that involves the internalization of values and character. For instance, the study by Siregar and Hasibuan demonstrates how integration is implemented in the subject of *fiqh* by combining scientific approaches with religious values, enabling students not only to understand religious law but also to think scientifically in a critical and contextual manner (Siregar & Hasibuan, 2025).

Other findings demonstrate that the implementation of the integration of knowledge and religion within the curriculum is able to enhance the quality of students' learning outcomes, academic motivation, and spiritual character formation. Rahmawati and Darmawan found that an integrative science religion curriculum has a significant impact on improving students' academic achievement and the development of their religious character (Rahmawati & Darmawan, 2024). Rohmah and Abduh emphasize that the integration of a curriculum based on Islamic values has a positive impact on enhancing students' empathy and collaborative skills. These results indicate that integration is not merely a normative ideal, but possesses empirical effectiveness that can be replicated across various Islamic educational institutions (Rohmah & Abduh, 2025).

Ali adds that the implementation of an integrative curriculum in higher education pesantren produces students who excel academically while also possessing a strong moral identity (Ali, 2019). Meanwhile, Sahil documents the experiences of science teachers who integrate Islamic values into their instruction, which results in improvements in students' reflective thinking skills and strengthens the relationship between scientific knowledge and spiritual belief. These findings clarify that the integration of knowledge is not merely a theoretical idea, but has been empirically tested within the field of education (Sahil et al., 2024).

3. **The Relevance Integration of Science and Religion in Addresing the Challenges of Modernitiy**

Subsequent findings indicate that the integration of knowledge and religion is relevant as an effort to address the challenges of modernity and globalization. Mamba'ul Ulum, in examining Hossein Nasr's perspective, shows that the crisis of modern civilization is rooted in the loss of the spiritual dimension of knowledge; therefore, integration is necessary to restore the orientation of knowledge toward divine values (Akhmad Mamba'ul Ulum et al., 2024). According to Nasr, modern science, which is value free and materially oriented, has lost its spiritual purpose; therefore, the integration of religion is required to restore the orientation of knowledge toward divine principles and sacred values. The integration of knowledge and religion is thus not merely a methodological choice, but a philosophical solution for building a more civilized civilization. This view is in line with Hidayat, who emphasizes that Islamic education responsive to the digital era needs to integrate technology with religious values in order to prevent the moral disorientation of the younger generation (Hidayat & Mulyono, 2019). This means that integration serves as the foundation for building Islamic education with global competitiveness without losing its spiritual orientation.

Moreover, the challenges of the digital era further reinforce the urgency of integrating knowledge within Islamic education. Saiful emphasizes that Islamic education in the era of technological disruption faces serious issues, including increasing character degradation, a crisis of religious identity, and an imbalance between students' cognitive intelligence and their spiritual intelligence (Saiful, 2023). The modern generation has broad access to information and technology, yet this is not accompanied by adequate moral filtering abilities. In this context, the integration of religious values into science and technology education becomes crucial to ensure that intellectual advancement is not detached from ethical control and moral responsibility. Islamic education needs to formulate an integrative curriculum model that focuses not only on cognitive aspects, but also on value internalization and character formation grounded in the principles of *tawhid*.

The integration of knowledge and religion is also relevant as a strategy for strengthening the competitiveness of Islamic education in the face of global competition. Without an integrative paradigm, Islamic education risks lagging behind

developments in modern science or, conversely, losing its Islamic identity by uncritically following global trends. Through an integrative approach, Islamic education can produce graduates who excel both in academic competence and spiritual intelligence, enabling them to compete globally while remaining firmly grounded in divine values. Thus, the integration of knowledge and religion constitutes a comprehensive response to the challenges of modernity, as well as a foundation for building a future Islamic civilization that is intellectually and morally robust.

4.   The Urgency of Integration in the Digital and Globalization Era

These findings demonstrate that the integration of knowledge and religion has increasing urgency in the context of the digital era and technological globalization. Digital transformation has reshaped nearly all aspects of human life, including patterns of thinking, learning cultures, and the character of the younger generation. While technological advancement offers numerous benefits, it also generates serious challenges such as moral decline, cultural decadence, individualism, hedonism, and the weakening of spiritual values due to unlimited information exposure and educational systems that tend to focus solely on academic achievement and materialistic competition. In this context, Islamic education is required not only to master modern technology but also to incorporate ethical and spiritual values as a counterbalance. Saiful explains that Islamic education must adopt digital technology grounded in religious values so that the modern generation does not become trapped in a moral crisis and lose direction in the use of technology. Therefore, the integration of religion and science within the educational system functions as a moral filter and an ethical regulator for the utilization of technology (Saiful, 2023).

Furthermore, the integration of knowledge and religion serves as an important strategy for strengthening the competitiveness and relevance of Islamic education amid global competition. Ali demonstrates that higher education pesantren implementing an integrative science religion curriculum are able to produce graduates who excel academically, are adaptive to technological developments, and maintain strong religious character. This evidence shows that the integrative paradigm not only affirms the identity of Islamic education as an institution for moral formation, but also enhances the

position of Islamic education in academic and professional spheres. Graduates with multidisciplinary competencies who master modern science while possessing spiritual depth are better prepared to face the complexity of global challenges, including the Industrial Revolution 5.0 and artificial intelligence (Ali, 2019).

Thus, the integration of knowledge and religion in the digital era constitutes an urgent necessity for building a generation that is technologically literate while also possessing noble moral character. Integration functions not only as a pedagogical approach, but as a central pillar in constructing a progressive and competitive Islamic education system that remains firmly grounded in *tawhidic* values. This urgency reinforces the idea that the future success of Islamic education is determined by its ability to connect technological mastery with the formation of spiritual, moral, and humanistic character.

5.   Barriers and Challenges in Implementing Integration in Islamic Education

The fourth scholarly finding indicates that the primary challenges of knowledge integration lie in epistemological and institutional aspects. Humairoh and Mustafidin highlight that the availability of multidisciplinary educators and integrative learning resources remains limited, causing integration to often remain at the level of discourse (Humairoh & Mustafidin, 2025). A similar condition is identified by Syukri in his study on the implementation of an integrated curriculum in Islamic higher education, which shows that academic bureaucratic fragmentation and weak inter disciplinary synergy constitute the most significant obstacles. These findings indicate that the problem of integration lies not in the concept itself, but in the readiness of the educational ecosystem (Syukri et al., 2023).

Nevertheless, the analysis also reveals several implementation challenges, such as the lack of educators with multidisciplinary competencies, limited availability of integrative teaching materials, and resistance from longstanding paradigms that separate science and religion. This is consistent with the findings of *Integration of Religious Knowledge and Science in Contemporary Islamic Education*, which report that many Islamic institutions still employ dichotomous models, making the consistent implementation of integration difficult (Humairoh & Mustafidin, 2025).

These findings indicate that the realization of knowledge integration requires an epistemological reconstruction, the strengthening of educators' competencies, and the provision of integrated teaching materials.

6. The Philosophical Foundations of the Integration of Science and Religion from the Perspective of Contemporary Islamic Thinkers

The final scholarly finding indicates that the philosophical root of the integration of knowledge and religion lies in the interconnection integration paradigm introduced by M. Amin Abdullah. This paradigm offers an epistemological model that harmoniously connects revelation (the Qur'an and Sunnah), reason as an instrument of critical thinking, and empirical reality as the domain of scientific observation. According to Muna, the dichotomy between religious knowledge and science arises because modern epistemological systems overly glorify empirical rationality while neglecting the transcendent dimension (Muna et al., 2024). With the interconnection integration approach, knowledge is no longer viewed as separate and exclusive, but rather as complementary through interdisciplinary dialogue, methodological collaboration, and academic openness to understand reality holistically. This paradigm provides guidance that the development of knowledge in Islam must be based on *tawhid* as the unifying principle of all branches of knowledge.

Wardah and Hanafi emphasize that the philosophical integration of knowledge must be based on ontological and axiological awareness, namely that the essence of knowledge originates from Allah and its ultimate purpose is devotion to Him, not merely an economic instrument or a tool for material interests. They critique the orientation of modern knowledge, which is reductionist and utilitarian, treating knowledge as a commodity and a means of production without incorporating moral and spiritual values. From this perspective, the integration of knowledge and religion is not merely an educational strategy or a curricular approach, but a civilizational consciousness movement aimed at restoring the sacred function of knowledge and its *tawhidic* values. Thus, the integration of knowledge constitutes a major effort to reconstruct the paradigm of modern education and scholarship, preventing it from falling into a crisis of meaning and human degradation characterized by the loss of

spiritual and moral orientation in the development of knowledge (Wardah & Hanafie, 2023).

7. Scientific Contributions and Research Implications

Overall, this study affirms that the integration of knowledge and religion constitutes a philosophical, pedagogical, and practical solution for building a civilized and competitive Islamic education. These scholarly findings strengthen the hypothesis that the integrative model fosters both the transformation of learning quality and character formation, while also opening new directions for the development of a *tawhid* based curriculum and further applied research.

Furthermore, the results of this study indicate that the integration of knowledge and religion constitutes a key paradigm for building a holistic and civilized Islamic education. This paradigm addresses the gap in previous research, which has largely focused on implementational and technical aspects without exploring the epistemological foundations. The contribution of this study lies in affirming that integration is a philosophical construct serving as the basis for curriculum development and educational strategies aimed at producing civilized human beings (*insan kamil*). Thus, the research hypothesis stated in the introduction is academically confirmed.

D. Conclusion

This study confirms that the integration of knowledge and religion within the philosophy of Islamic education constitutes an important epistemological paradigm for building holistic education oriented toward the formation of *insan kamil*. Knowledge integration has proven to be a transformative framework that unites the power of scientific rationality with spiritual depth, enabling Islamic education to address the challenges of modernity and digital disruption while simultaneously strengthening students' religious character and intellectual competitiveness. Integration in education is not merely the combination of religious and scientific content, but a reconstruction of the direction of knowledge to ensure it remains grounded in divine values and prophetic ethics.

Philosophically, the integration of knowledge and religion is rooted in the *tawhid*

paradigm, which unites revelation, reason, and empirical reality as a single epistemological framework. Thus, knowledge integration is not merely a pedagogical strategy, but a civilizational awareness movement aimed at restoring the orientation of knowledge toward devotion to Allah. This study contributes to strengthening the theoretical and practical foundations for the development of contemporary Islamic education models, while also opening avenues for further research on integrative curriculum design, the enhancement of multidisciplinary educator competencies, and the formulation of value-based educational policies.

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