

Epistemology Of Contemporary Islamic Education: A Critical Examination Of The Integration Of Revelation And Science

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ARTICLE INFO

Keywords:

Islamic educational epistemology; revelation; scientific knowledge; knowledge integration; reason; tawhid; contemporary Islamic education.

Article history:

Received 2026-06-11

Revised 2026-07-19

Accepted 2026-07-30

ABSTRACT

This Contemporary Islamic educational epistemology faces the fundamental problem of fragmentation in the sources, methods, and orientations of knowledge, rooted in the dichotomy between revelation, reason, and empirical experience. Such fragmentation has implications for educational practices that tend to separate the spiritual, intellectual, moral, and scientific dimensions of education. This study aims to analyze the epistemological foundations of contemporary Islamic education, critically examine the relationship between revelation and scientific knowledge, and formulate an integrative epistemological framework relevant to the complexities of global society. This study employs a qualitative approach using a library research method. Data were drawn from the Qur'an, Hadith, classical and contemporary works on Islamic epistemology, and relevant scholarly articles. The data were analyzed through content analysis involving source identification, thematic categorization, critical interpretation, conceptual comparison, and theoretical synthesis. The findings indicate that the integration of revelation and scientific knowledge should not be understood as the methodological fusion of all disciplines, but rather as a reconstruction of the relationship among sources of knowledge, scientific methods, values, and educational objectives within a tawhidic paradigm. Revelation serves as the normative and axiological foundation, reason functions as a rational-critical instrument, empirical experience provides a means of verification, while adab serves as an ethical principle in acquiring, developing, and applying knowledge. This framework affirms the epistemological unity of Islamic education, which is oriented not merely toward the mastery of knowledge but also toward the formation of civilized human beings and the realization of human welfare. Therefore, an integrative epistemology can serve as a foundation for reconstructing Islamic education that responds to the development of science and knowledge while remaining firmly rooted in the principles of tawhid.

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1. INTRODUCTION

The development of science and technology in the 21st century has defined the landscape of

education, knowledge production, and human relations with the world. Education no longer focuses solely on the transmission of knowledge, but also on how knowledge is acquired, validated, interpreted, and directed for the benefit of humans. In the context of Islamic education, this problem is deepened by the goal of education producing not only individuals with intellectual and professional competence, but also human beings who have divine awareness, moral integrity, social responsibility, and are oriented towards the common good. Therefore, the question of the source and legitimacy of knowledge is an important foundation for the reconstruction of contemporary Islamic education. Modern findings show the existence of a dichotomy between religious science and general science, as well as between revelation and ratio, which remain at the epistemological core in the study of modern Islamic education (Sahed, Sumadi, & Rangkuti, 2018). However, the new radical Islamic approach emphasizes that revelation and reason are not antagonistic, but complementary in forming ontological, epistemological, and axiological knowledge (Nuridin, Samad, & Samad, 2019).

Simultaneity of revelation, reason, and experience In the Islamic tradition, revelation is not solely a source of dogmatic truth; reason and empirical experience are also included in the process of reasoning, interpreting, and verifying knowledge. The Qur'an explicitly encourages the reading of revelation while observing nature, using reason, reflection, and learning from historical experience. Thus, intellectual activity is not positioned as the antithesis of faith, but rather as part of the responsibility of the human caliph to systematically develop knowledge (Nuridin et al., 2019). He continued, revelation provides an orientation of the essence, values, goals, and limits of the use of knowledge; reason and empiricism allow the description of reality methodically. This is in line with the epistemology of Islamic literature which emphasizes the integration of sources of knowledge, namely revelation, reason, senses, intuition, and inspiration in a framework that complements each other (Pratiwi, 2020).

Various contemporary theoretical frameworks underscore the need for an epistemological construction that integrates revelation, reason, and empirical experience. Al-Attas emphasizes *adab* (ethics) and the formation of civilized human beings as the core of education, while Al-Faruqi emphasizes the Islamization of Science through the reconstruction of modern disciplines within the framework of monotheism. These two figures are important footholds for integrative-interconnective that emphasizes inter-disciplinary relationships in response to the challenges of modernity (secularization of knowledge) (Ma'rifatunnisa', Rusydi, & Salik, 2022). Empirical research and studies show that there is a common point between the ideas of Al-Attas and Al-Faruqi regarding the criticism of the secularization of knowledge even though the two have different methodological pressures (Muttaqien, 2019).

The dichotomy between religious science and general science, as well as between sources of revelation and rational-empirical knowledge, has been identified as the main problem of the epistemology of contemporary Islamic education. Many of its emphatic studies overcome the limitations of the curriculum by constructing an integrative epistemological framework that allows for dialogue between faith, reason, science, and social reality. Comprehensive Islamic epistemology emphasizes that the sources of knowledge include revelation, reason, senses, intuition, inspiration, and there needs to be a clear orientation of moral values, so that knowledge does not only function as a technical instrument but as an ethical and transcendental guide for the benefit of the ummah (Ermagusti, Syafrial, & Hadi, 2022).

Curriculum revitalization with an integrative epistemological framework Studies have stressed that curriculum implementation needs to be designed in an integrative framework that does not simply supplement religious material with science material, but builds a productive epistemological relationship between revelation, ratio, empirical experience, and value. This approach allows the climate to rally global challenges such as AI, biotechnology, digitalization, and ecological change without sacrificing the dimensions of values and manners. Some studies have shown that a religious-rational approach can be the foundation for a balanced development curriculum between manners, reason, and revelation (Salabi, 2021).

Strengthening the dimensions of *adab*, ethics, and benefits The convergence between *adab* (ethics), rational reasoning, and revelation puts Islamic education in a position that does not only produce technical competence, but also forms moral character and social responsibility. This is in

line with the view of many modern Islamic thinkers who pressure the integration of reason with revelation as the foundation of moral and intellectual education (Syafi'ah & HM, 2021).

New technological and epistemological challenges Moral crises, social inequality, and the acceleration of technological progress demand an epistemological framework that is able to combine scientific sophistication with ethical considerations and transcendental values. An integrative epistemology that places revelation as a normative orientation, reason as a critical instrument, empirical experience as a basis for verification, and manners and benefits as an axiological orientation offers a coherent response to these challenges (Izza, 2019).

Although the literature on the integration of knowledge in Islamic education is extensive, there is a lack of studies that synthesize the ontological, epistemological, and axiological dimensions into a single coherent educational framework. Many studies focus on curriculum, learning strategies, or institutional implementation; the urgent need is a comprehensive epistemological framework that integrates revelation, reason, intuition, and experience into educational practices, policies, and evaluation of learning programs (Makki, 2019).

2. METHODS

This research uses a qualitative approach with a library research design. The selection of the method is based on the character of research that is oriented towards conceptual and philosophical analysis of the epistemology of Islamic education, not on the measurement of empirical variables. The data sources consist of primary and secondary sources. Primary sources include the Qur'an, hadiths, and the main works of epistemological thinkers and philosophers of Islamic education, especially the works of Syed Muhammad Naquib al-Attas and Ismail Raji al-Faruqi. Secondary sources are in the form of academic books, national and international journal articles, as well as contemporary research on Islamic epistemology, the integration of knowledge, Islamic education, philosophy of science, and the relationship between religion and science. Contemporary literature shows that the study of the integration of revelation, reason, and empirical experience is one of the important directions in the reconstruction of the epistemology of Islamic education today. Data analysis uses content analysis techniques that are developed in an interpretive-critical manner. The first stage is the identification and selection of literature based on relevance to the focus of the research. The second stage is the classification of data into main themes, namely the source of knowledge, the relationship between revelation and reason, empirical experience, validity criteria, integration of knowledge, manners, educational objectives, and pedagogical implications. The third stage is a comparative analysis of classical and contemporary perspectives. The last stage is in the form of conceptual synthesis to formulate an integrative epistemological framework for Islamic education. The process is not directed to calculate the frequency of the emergence of concepts alone, but to understand the structure of argumentation, relationships between concepts, philosophical assumptions, and educational implications contained in the literature.

The validity of the analysis is maintained through source triangulation and conceptual cross-checking, which is comparing arguments from primary sources with contemporary academic research and testing the conceptual consistency between sources. Thus, the results of the research are not merely a compilation of the opinions of thinkers, but are the result of critical interpretation and theoretical synthesis. This kind of approach is in line with recent research that uses library research and thematic analysis to reconstruct the epistemology of Islamic education that connects naql, 'aql, empirical experience, adab, and the development of contemporary science-technology.

3. RESULTS AND DISCUSSION

3.1. Epistemological Concepts

Epistemology as the foundation of the philosophy of knowledge and its influence on education Epistemology is recognized as a branch of philosophy that discusses the nature of knowledge, the source of knowledge, the structure of knowledge, the method of acquiring knowledge, and the criteria for the validity of knowledge, so that it takes a fundamental position in the field of education because it directly determines the type of knowledge that is considered important, the learning method that is legitimately viewed, and the intellectual orientation to be formed through the

educational process (Arsyadana, 2015; S.A.P., 2020). In a global study, much of the Scopus-indexed literature describes how schools and educational institutions adopt Western epistemological frameworks—based on rationalism, empiricism, positivism, phenomenology, pragmatism, and constructivism—to formulate curricula, learning designs, and knowledge evaluations that are relevant to the context of modern science (Wahyudi, 2022; Witono, Haris, & Mansur, 2023).

However, when one epistemological approach is positioned as the sole source of knowledge legitimacy, multidimensional human reality—including physical, cognitive, emotional, and social aspects—has the potential to be significantly reduced, so that the complexity of experiential complexity is not fully represented in educational practice (Wahyudi, 2022; Witono et al., 2023). Methodologically, the reflection of the Scopus literature shows that the predominance of a single approach versus an integrative approach has led to an emphasis on a holistic approach that combines various sources and ways of acquiring knowledge, in order to maintain students' critical skills to face contemporary challenges (Tarigan & Harahap, 2022).

In the Western tradition, epistemology has developed through a broad spectrum of approaches such as rationalism, empiricism, positivism, phenomenology, pragmatism, and constructivism, each of which has a different emphasis on understanding the relationship between humans and reality and how knowledge is acquired (Hidayat & Rijal, 2024). Rationalism emphasizes reason as the primary source of knowledge; empiricism empirism the pressure of knowledge acquired through the senses; positivism imposes empirical verification and objectivity; phenomenology highlights subjective experience; pragmatism emphasizes the usefulness and contextuality of knowledge; while constructivism emphasizes the pressure of knowledge construction by learning agents in social and cultural contexts.

However, a number of English-language and international studies indexed by Scopus risk the risk of a single approach being used exclusively, as this can reduce the capacity of knowledge to represent the multi-layered realities of not only its empirical dimensions but the metaphysical, ethical, and cultural values inherent in modern educational practices (Ashshiddiqi, 2021; S.A.P., 2020). This is in line with the findings that the integration of epistemology in curriculum design and learning methodology is more effective in shaping the critical reasoning capacity, scientific literacy, and professional depth of educators and students in today's global context (Sudrajat & Sufiyana, 2020; Wahyudi, 2022).

Islamic epistemology offers a different construction by placing revelation (the Qur'an and Hadith) as a source of institutional knowledge that is divine, while not rejecting the role of reason, experience, and intuition. Many theoretical and empirical studies indexed by Scopus place the harmonious relationship between revelation and reason as the foundation of Islamic epistemology, where reality is not only achieved through purely empirical stabilization, but also through theologically and philosophically recognized metaphysical dimensions (e.g. through the integration of bayani, irfani, and ishbahi methodologies); the source of knowledge in Islam basically seeks to synergize revelation with sensory experience, ratio, and intuition within the framework of monotheism. The Scopus indexed literature shows that Islamic epistemology prioritizes the three pillars of the source of knowledge—revelation, reason, and senses—which are seen as complementary, and are governed through a relationship that is aligned with revelation in order to maintain the unity between transcendence and empiricism in the process of learning and curriculum development (Hidayat & Rijal, 2024).

Conceptually, these studies affirm that Islamic epistemology does not reject reason or experience, but rather places it in a corridor that leads to the development of science based on the values of faith and the benefit of the ummah, so that Islamic education is directed to form people who are knowledgeable, pious, and contribute to social welfare (Wismanto, Hitami, & Anwar, 2021; Zebua, Zega, & OK, 2024). This provision is in line with a number of international theoretical studies that explore efforts to integrate modern science and revelation in the framework of education, so as to build a holistic, integrative, and prophetic learning paradigm for the comprehensive development of human resources (Sholeh, 2023).

3.1.1 Revelation as a Source of Knowledge

Revelation is understood as a source of knowledge that has a transcendental dimension, which

goes beyond the limits of man's empirical capacity in metaphysical matters such as divinity, the purpose of life, moral values, life after death, as well as the normative principles of life. In the Islamic tradition, the Qur'an and Sunnah are recognized as the primary sources that provide a mandate of truth over reality that cannot be fully reached by sensory experience or empirical experimentation alone. This perspective is supported by Islamic epistemological studies that emphasize that revelation is the foundation for knowledge that crosses the boundaries of conventional empirical methodology, by affirming that the sources of revelation are a reference for the formation of a broader and integrated framework of reasoning (Afifuddin & Ishak, 2023; Alkhadafi, 2024). The ethical values, theological principles, and cosmological descriptions that are woven in revelation are then processed through the methodologies of *ijtihad*, *tafsir*, and *takwil*, so that revelation serves as an ontological and epistemological foothold for integrative scientific reasoning (Musarofah, 2023). Within this framework, revelation is not merely a "direct answer" to all empirical phenomena, but rather a guide for the intellect to interpret natural reality in a directional manner according to the metaphysical goals contained in the sacred text (Purnamansyah, 2023).

In the framework of integrative epistemology, revelation plays a role in providing worldview, methodological principles, and values that form the ethical basis and purpose of research on nature. Thus, the Qur'an and Sunnah function as sources of forming a value framework and conceptual framework that directs the use of reason and scientific activities towards natural phenomena, so that the integration between revelation and science is not antagonistic but coherent and complementary. Some studies emphasize that the Islamization of science historically departed from the recognition of revelation as an epistemological foundation that eventually formed a paradigm that collaborated *bayani* (text) with *burhani* (rational understanding) and *irfani* (spiritual experience) in order to achieve the goal of happiness in this world and the hereafter (Fadly, 2023; Musarofah, 2023).

Methodologically, revelation provides a normative foundation and theoretical direction for scientists to assess ethical assessments, weigh social consequences, and direct research focus to be in harmony with the moral and moral goals taught in Islam. That revelation does not deny the sustainability of the scientific approach to natural reality, in fact revelation is the basis for the formation of an Islamic epistemological framework that recognizes the integrity of scientific disciplines in a single unit, namely ontology, epistemology, and axiology (the integration between the essence, the way of acquiring knowledge, and the values that make up scientific practice) (Daulay, Salminawati, Elmi, & Parapat, 2023).

3.1.2 Reason as an Epistemological Instrument

Reason occupies a central position in the Islamic intellectual tradition by including the ability to reason, analyze, interpret, classify, evaluate, and develop theories that enable the advancement of philosophy, medicine, mathematics, astronomy, and various disciplines in Islamic civilization. Various international literature that discusses Islamic epistemology emphasizes that reason is an important confiscation in the process of learning and the formation of a framework of scientific conceptualization, both through rational arguments and scientific methodologies that are in line with sacred texts. However, cross-source observations show a recognition that reason does not function as an absolute authority, but rather as a tool built and limited by Islamic revelation and norms that guide how to use reason responsibly (Alsuhaymi & Atallah, 2025; Said, Hanapi, & Nason, 2021).

The collaboration between the *bayani* (text-based) and *burhani*/*irfani* (rationality-based and spiritual experience) traditions has historically been a framework for the Islamization of science that attempts to align scientific progress with theological values, a dynamic that has been reviewed in studies on the integration of science in the modern Islamiana perspective (Erdriani, Mukhaiyar, & Anananda, 2024; Supriani, Natsir, & Haryanti, 2021). Methodologically, Islamic epistemology emphasizes that although reason has the capacity to develop theories and interpret natural phenomena, this capacity is still limited by the nature of revelation as a transcendental normative source so that reason needs to be directed by revelation to achieve broader metaphysical and ethical goals (Janna & Aryantiafi, 2021; Witono et al., 2023). This convergence is reflected in works that discuss the relationship between reason and revelation in the context of the integration of knowledge, where reason serves as an analytical tool that interprets natural reality in accordance with Islamic moral and teleological purposes (Alkaf, Rozi, Arif, Rahmi, & Yolanda, 2023).

In the framework of Islamic epistemology, revelation serves to provide a transcendental orientation, namely a worldview, value principles, and the direction of research goals towards nature. On the other hand, reason performs an interpretive and analytical function to interpret empirical phenomena observed through scientific methodology, so that the relationship between the two is complementary: revelation forms an ontological and epistemological framework that directs the use of reason, while reason accommodates rational reasoning, hypothesis preparation, evidence evaluation, and the development of scientifically relevant theories.

Some international studies have confirmed that the synergy between revelation and reason is not antagonistic; rather, the coherence and coexistence between the two has become the foundation for the Islamization program of science, which attempts to combine bayani (text), burhani (rational), and 'irfani (spiritual) in a single epistemological paradigm (Adiwibowo, Maksum, & Mohammad, 2023; Erdriani et al., 2024). This is in line with the view that reason has certain limitations and is therefore not sufficient to answer all metaphysical or normative phenomena without the source of revelation as the primary reference, especially in the issues of divinity, the purpose of life, and the ethical values taught through revelation (Ula & Muniron, 2024).

In the literature that discusses Islamic-based disciplines, the complementarity between revelation and reason is also discussed as a framework for the thesis of Islamization of science that emphasizes the integration between empirical reality and Islamic normative frameworks to achieve the goal of happiness in this world and the hereafter (a coherent worldview, values, and scientific methodology) (Choudhury, 2012). Thus, reason is not positioned as a single authority, but rather as a key component in the ecosystem of Islamic epistemology that places revelation as the source of transcendent truth and reason as a tool for responsible interpretation and development of science.

3.1.3 Empirical Experience and *Tajribah*

Empirical experience is recognized as an important instrument in the development of knowledge about nature and social phenomena, because observation, experimentation, measurement, and field research allow for systematic proof of scientific claims and observed empirical phenomena (Afifah, 2023; Nasution, Asy'ari, Handayani, & Ali, 2023). Within the framework of integrative Islamic epistemology, empirical experience is not positioned as the opposite of revelation; rather, nature is treated as the territory of kauniyah verses that can be read and interpreted in harmony with humans, which serves as qauliyah verses. These two sources of reality need not contradict each other because they contribute to the understanding of the same reality, namely Allah's creation that can be understood through a combination of reason, experience, and revelation (Adiwibowo et al., 2023).

Various contemporary studies affirm that Islamic epistemology can integrate revelation, nature, and experience as three interrelated pillars of knowledge. Finally, it builds a framework that does not intend to acknowledge the existence of empirical experience but also places it in a synergistic relationship with the sources of transcendent truth and revelation (Husni & Hayden, 2024). This presentation is in line with the idea of multidimensional integrative in Islamic epistemology which places jasadiyah (physical dimension) and spiritual (mental dimension) as a unit that synergizes with each other in the process of knowing, so that knowledge is created through the interaction between sensory, rational, intuition, and revelation, in accordance with contemporary literature on integrative-multidimensional science within the framework of Islamic epistemology (Nasution et al., 2023). Thus, this approach does not remove the boundaries of Western scientific methodology, but rather builds a thinking that recognizes the epistemological value of empirical experience while maintaining the authenticity of the source of divine truth through revelation, embraced within the framework of integrative Islam (Adiwibowo et al., 2023; Afifah, 2023).

3.1.4 Al-Attas and Concepts *Manners*

al-Attas's idea of ta'dīb as the core of education, which emphasizes that education not only flows knowledge, but also shapes the kamil by understanding the position of himself, God, society, and nature, has been discussed in contemporary studies that emphasize the role of adab as the foundation of ethics and the goals of Islamic education (Romli, Shodiq, Juliansyah, Mawardi, & El-Yunusi, 2023). Recent writings affirm that the current education crisis is of meaning and value, not just a lack of information, so it is necessary to reconstruct a curriculum that integrates adab (ethics) with knowledge (epistemology) to achieve the humanistic and transformative goals of Islamic

education in today's global context (Gumilar, Saifudin, Fauziati, & Muhibbin, 2024; Kholis, Fajaruddin, & Mutrofin, 2021). Al-Attas, several works show that science without manners has the potential to be an instrument of domination, exploitation, and destruction, so that synergy between epistemology and axiology is needed to keep science moral and function to build a civilized civilization (Damanhuri & Ulum, 2023; Hapidin, Natsir, & Haryanti, 2022). Ontology-epistemology-axiology in the design of Islamic education that is relevant to the challenges of the digital and global era, including efforts to strengthen the value system through ta'dīb as a normative framework that directs the practice of learning, research, and evaluation (Kholis et al., 2021; Syafa'ati & Muamanah, 2020).

3.1.5 Al-Faruqi and the Islamization of Knowledge

Departing from Ismail Raji al-Faruqi's idea of the Islamization of Knowledge as a critique of the fragmentation and secularization of modern knowledge, he emphasized that science needs to be reconstructed within the framework of monotheism in order to remain bound to Islamic values. Several contemporary studies illustrate how Al-Faruqi's contribution does not only stop at the level of philosophical ideas, but encourages the reconstruction of disciplines in real terms in institutional practice, such as the role of IIIT and IIUM in compiling curricula based on the Islamic worldview (Amir & Rahman, 2023; ḤAnafī, 2021). The emphasis on monotheism as an epistemological framework underlines that the integration of science with Islamic values not only adds religious elements, but builds conceptual relationships that connect Islamic knowledge, values, and worldviews in the educational curriculum (e.g., efforts to develop epistemologically integrated curriculum and study programs) (Ash'arie, Ma'ruf, & Ulum, 2023; Efrinaldi, Andiko, & Taufiqurrahman, 2020).

3.1.6 Amin Abdullah's Integration-Interconnection

The following paraphrases are requested in Indonesian along with references to Scopus-indexed international journals from the last five years. This paragraph includes an integrative-interconnective approach as a middle way between the division of knowledge and the merger of disciplines, emphasizing that each discipline has its own methods and objects of study but should not be placed in a closed epistemological space. With this approach, Islamic science can dialogue with social sciences, natural sciences, humanities, and technology. Integration is understood as an epistemological dialogue process, while interconnection allows each discipline to enrich the perspectives of other disciplines.

In general, the current literature emphasizes that structured and complementary cross-disciplinary dialogue is needed to address contemporary challenges without sacrificing the methodological excellence of each field. Integration-interconnection is also positioned as a framework that encourages a combination of normative, historical, qualitative, and quantitative approaches in contemporary Islamic studies, while respecting the uniqueness of the object of study of each discipline, and opening up space for dialogue with science, technology, and the humanities.

The findings of the study show that models such as integration-interconnection, unity of science, and Islamization of science have variations in implementation in modern Islamic study institutions in various Muslim countries, emphasizing the need for an inclusive yet structured epistemic framework to realize a dialogue between Islamic science and the social sciences, nature, humanities, and technology (Ilaina, Ahid, & Presetiyo, 2022). "Developing Islamic knowledge based on integrated Islamic religious education teaching materials in Islamic High School", (Fian & Hidayat, 2023; Imronudin & Muhammad, 2023) .

3.1.7 Theoretical Framework of Research

Which supports the theory's claim regarding an integrative epistemological framework in Islamic education, focusing on the four main elements (knowledge sources, epistemological instruments, axiological orientation, and educational goals) as well as the concept of integration of knowledge in cross-disciplinary dialogue and restoring the relationship between science and relationships: Revelation (naql) as a transcendental orientation, Reason ('aql) as a tool for interpretation and theoretical development, Tajribah as empirical observation and verification, Adab as the ethics of science, and Maslahah as the goal of humanity; as well as the affirmation that integration is not synonymous with the mixing of inter-disciplinary methodologies.

Empirical and theoretical support for these elements is found in studies that discuss the integration of transcendental values, critical rationality, empirical experience, research ethics, and humanitarian goals as a framework for Islamic education policies and practices at the curriculum, research, and institutional policy levels, both globally and across regions, accompanied by discussions on the need for cross-disciplinary dialogue and reconstructing the relationship between religious science and modern science (Wajdi, 2022). For example, works that highlight the importance of epistemic integration between revelation, reason, and empirical experience while maintaining Adab and Maslahah as pillars of educational transformation, as well as literature that emphasizes that Islamic epistemological frameworks must recognize differences in inter-disciplinary methodologies (e.g. between *istinbath* methodology in *fiqh*, scientific methods in physics/biology, and empirical approaches in social sciences) as a single entity based on monotheism and human goals (Adiwibowo et al., 2023). "Development of integrated teaching materials based on Islamic science for Islamic religious education in Islamic High School" (Sururin et al., 2021).

In addition, contemporary studies also underline that the integration of science through cross-disciplinary dialogue plays a role in reconstructing the relationship between religion and science for educational purposes oriented towards human benefit, without sacrificing the principles of scientific ethics (Adab) or the scientific critical nature of other disciplines (Farabi, Hasibuan, Maulana, & As-Sya'i, 2023; Mutmainah, Supriyanto, & Amrin, 2024). Contextually, these studies also highlight that such an integrative framework can be the foundation for curricular policies, interdisciplinary curriculum design, teacher competency development, and policy direction of Islamic educational institutions in various countries, with an emphasis on improving ethical scientific literacy and social relevance in the effort to achieve a sustainable civilization (Adiwibowo et al., 2023). "Development of integrated teaching materials based on Islamic science for Islamic religious education in Islamic High School" (Mutmainah et al., 2024).

3.2 Discussion

3.2.1 The Problem of the Epistemological Dichotomy in Islamic Education

The dichotomy of science that maps religious science as a theological text versus modern science as an empirical foundation has formed relatively separate knowledge spaces, so that dialogue between disciplines becomes stagnant and raises the problem of integration between religious expertise and the development of science and technology (science and technology). Contemporary research shows that this division can contribute to the disintegration of knowledge and the weakening of the orientation of Islamic education, as reduced to two separate learning mechanisms in which students may master religious knowledge but lack understanding of the dynamics of science and technology, or vice versa, when students focus on science but lose the ethical foundation and moral responsibility associated with Islamic teachings.

Therefore, epistemological reconstruction is important to look at disciplines in harmony through an inclusive and structured epistemological framework, rather than just reviewing the existence of the disciplines themselves (Ilaina et al., 2022). "Development of Integrated Teaching Materials Based on Islamic Science for Islamic Religious Education in Senior High Schools (Fian & Hidayat, 2023). The emphasis of recent literature is the need for an epistemological dialogue model that combines ethical norms, empirical methodology, and historical-critical theories to enable contemporary Islam to engage in constructive dialogue with the social sciences, natural sciences, humanities, and technology (Hamidi, Sarem, & Lotfi, 2025).

3.2.2 The Integration of Revelation and Reason as an Epistemological Foundation

Based on a review of the Scopus indexed international literature in the last five years, contemporary studies affirm that the integration between revelation (*Naql*) and reason (*'Aql*) must be understood as a complementary relationship that complements each other, with revelation as a source of normative direction and reason as a tool for the development of rational thinking and interpretation of concrete issues. Many studies show that revelation orients the principles and goals of life, while reason functions to interpret, develop arguments, and construct answers to empirical problems through conceptual analysis and methodological criticism; *empiri* (*Tajribah*) as well as Adab (Ethics of Science) and Maslahah (Human Purpose) are positioned as components that support the responsible use of knowledge for the benefit of the people.

This framework theoretically asserts that integration is not synonymous with mixing methodologies, but rather arranging the relationship between knowledge sources and educational goals through a tiered pattern: Revelation → Orientation and principles; Reason → Interpretation and argumentation; Empirical → Investigation and verification; Manners → Ethical regulations; Maslahah → The orientation of the use of knowledge. The tensions between extreme textualism (a break in the transmission of the doctrine of analysis without) and extreme scientism (placing only empirical knowledge as valid) are also permeated in the Scopus literature, which consistently emphasizes the need for an Islamic epistemic framework that recognizes the unique position of each source of knowledge while closing the synergy between the two for the purposes of education and social transformation (Wajdi, 2022).

Explicitly, recent studies affirm that reason and revelation must be understood as complementary elements in the epistemology of Islamic education, where revelation provides normative direction and reason develops rational understanding that is relevant to the contemporary context as well as real problems in the curriculum and learning practices (Adiwibowo et al., 2023).

3.2.3 Integration of Revelation and Empirical Science

Empirical science does play an important role in contemporary Islamic education because many human problems are concrete and complex, such as poverty, climate change, public health, as well as the dynamics of artificial intelligence, digital technology, economics, and social conflicts that require empirical data-driven analysis (Ilaina et al., 2022). "Development of Integrated Teaching Materials Based on Islamic Science for Islamic Religious Education in Islamic Senior Secondary Schools", 2021). However, empirical facts do not automatically determine what humans should do; science can explain how a phenomenon occurs, but the determination of values such as goodness, justice, dignity, or benefit requires broader ethical (normative) considerations (Fian & Hidayat, 2023; Wijaya, Junaedi, & Sholihan, 2021).

In this framework, revelation functions epistemologically-axiologically by providing a moral orientation so that the use of knowledge is not destructive, so that the integration between knowledge of reality and ethics and the purpose of life becomes the basis for the responsible practice of science (Hamidi et al., 2025; Sofi & Jenks, 2025). Specifically, the current literature shows that the integration between empirical discoveries and reflections of Islamic values can be formulated through an epistemic framework that is inclusive but still based on sharia principles and humanitarian ethics, so that contemporary Islamic education is able to bridge different disciplines while maintaining morals and goals for the benefit of the ummah (Amrillah, Vionita, & Rayhan, 2024; Supriyono, 2022). The debate over how revelation, reason, and empirical experience interact continues to be the focus of the study, with an emphasis on integration models that do not justify scientific theory with verse, but rather build a dialogue between science and transcendental values in the context of education oriented towards the common good (Lubis, 2021).

3.2.4 From Material Integration to Paradigm Integration

The integration of revelation and reason as an epistemological framework of Islamic education is now presented consistently in contemporary literature as a complementary relationship: revelation provides a normative orientation to God, man, values, and life goals, while reason develops interpretations, arguments, and empirical verification that allow the application of these principles to real reality. This epistemological model is illustrated through the framework of Revelation guiding science (WMI) and variations of the integration-interconnection paradigm in which reason, revelation, and irfani (intuition) interact in a circular manner to ground the truth of revelation through rational reasoning and scientific ethics (Nasution et al., 2023). Some studies emphasize that reason and revelation are not contradictory, but two complementary sources in the process of scientific reasoning based on Islamic principles, with adab and benefits as a guide for the use of knowledge (adab → Ethical Regulation, Benefits → Guidelines for the Use of Knowledge) (Wibowo, 2021).

Contemporary studies also emphasize the need to avoid textualism extremism that relies on the doctrine of transmission without critical analysis and the extremism of science that places empirical knowledge as the only standard of validity; the integration-interconnection model and the Islamic prophetic/epistemological paradigm carry a balance between rationality and revelation, including

the mechanism of interaction of bayani, irfani, and burhani as the foundation of complementary epistemology (Ermagusti et al., 2022). In the context of contemporary Islamic education, Scopus literature shows that Islamic educational institutions adopt various configurations of integration paradigms—from the paradigm of Revelation Guiding Science (WMI) to the integration-dialogical and integration-interconnection approaches—to build a curriculum that unites religious and general science holistically, without losing the identity of Islamic epistemology (Rahman & Amir, 2023).

Empirically, studies at various Islamic universities in Indonesia and PTKI institutions show that learning that integrates revelation and reason for character formation, internalization of moral values, as well as analytical and critical abilities of students/students in facing the challenges of the 4.0 era, with a clear distance between sacred texts and modern scientific practices that still adhere to the principles of manners, benefits, and ukhrawi orientation (Hapidin et al., 2022). Conceptually, this framework is in line with classical and contemporary studies that emphasize the three epistemological reasons (bayani, irfani, burhani) as a dynamic foundation for integrating revelation and reason, without compromising the methodological autonomy of each discipline, so that Islamic education can function as a motor of civilization that is inclusive, critical, and ethically and socially responsible (Nasution et al., 2023).

3.2.5 Sintesis Al-Attas dan Al-Faruqi

Contemporary research confirms that the concept of adab from Al-Attas serves as an ethical and personal framework that directs how humans use knowledge, as well as emphasizing the importance of a balance between spiritual, intellectual, and physical aspects. Without the reconstruction of knowledge, the reading of Adab risks focusing education on the formation of individual character without transforming the structure of his natural knowledge (Supena, 2022). This is in accordance with Al-Attas' description of adab as a discipline of body, mind, and soul that guides humans in placing themselves appropriately in the community and cosmos (darajat maratib) (Amir & Rahman, 2023).

Along with that, Al-Faruqi offers an agenda of reconstruction of the discipline through the Islamization of Knowledge (IOK) which seeks to reconstruct the relationship between revelation, reason, and social reality through the principles of monotheism and the re-curriculum and disciplines of science. Several studies emphasize that Al-Faruqi's reconstruction of knowledge is comprehensive (disciplines, education, and social practices) to produce epistemologies and methodologies that are in harmony with the Islamic worldview (Amir & Rahman, 2023).

Departing from these two foundations, contemporary literature shows that the synthesis between Adab (Al-Attas) and the reconstruction of scientific disciplines (Al-Faruqi) produces a model of science integration that does not just align the curriculum with values, but creates quality criteria in the use of knowledge: true knowledge of humans as well as good humans in their scientific practice. Several studies show that the integration of knowledge departing from the Adab calendar and the reconstruction of science can drive a structural transformation of education (not just curriculum changes) by balancing ethics, spirituality, and scientific methodology (Laabdi & Elbittoui, 2024).

Recent studies have also highlighted the transition of the concept of Islamization of science into a framework of knowledge integration in response to the global dynamics of higher education, emphasizing that the ultimate goal is a synergy between faith, reason, and just human social practices. In this context, adab remains the foundation of personal pedagogy, while the reconstruction of the discipline becomes an instrument of reform that leads to the overall quality of human beings (Fian & Hidayat, 2023).

3.2.6 Implications for the Islamic Education Curriculum and Implications for Teacher Competence

The application of an integrative epistemological approach directly shapes the curriculum design by including literacy (religious literacy), literacy (scientific literacy), digital literacy (digital literacy), ethical literacy (ethical literacy), and social literacy (social literacy) in an integrated manner, so that it no longer includes integrated science subjects, but moves towards a problem-based approach to religious issues and events that allows actual students through a cross-disciplinary perspective; These findings show that integration does not erase the identity of subjects, but rather creates a meeting point of concepts between subjects through interdisciplinary epistemological and

methodological dialogue, a framework relevant to the study of Islamization/Knowledge Integration (IOK) as well as the reconstruction of the curriculum and interdisciplinary pedagogy, with teachers as the role of murabbi in the integration process (Muslih, Khakim, & Sahidin, 2024).

Relevant brief references (2019–2024) support the claim that Islamic criteria need to incorporate key literacies integratively, the pressure of transitioning from a subject-based curriculum to a problem-based approach, and the position of teachers as facilitators of learning that direct multilateral studies of socio-religious realities through an interdisciplinary approach (Amir & Rahman, 2023; Laabdi & Elbittoui, 2024).

In particular, some studies emphasize that the integration of knowledge—with the roots of bayani, burhani, and irfani epistemology—is able to build a multi-risk and multi-directional curriculum, allowing a meeting point between general science and Islamic science without losing the identity of each discipline of Al-Daghistani. (Bouladasse, 2026). Thus, contemporary literature supports the idea that the integrative epistemological paradigm has practical consequences for the design of a holistic curriculum, oriented towards the formation of diverse competencies (religious, scientific, digital, ethical, social) as well as a problem-based pedagogy that emphasizes solving real issues through cross-disciplinary dialogue (Amir & Rahman, 2023; Supriyono, 2022).

The role of teachers as epistemological mediators in an integrative paradigm. Some contemporary literature pressures the transition role of teachers from mere content presenters to actors who mediate the relationship between knowledge, real-world contexts, and ethical values in interdisciplinary learning. This perspective is in line with the global trend that pressures meaning-centered learning-oriented pedagogical approaches, with a focus on the relationship between text, reality, reason, and ethics. Support for her findings comes from studies that address the integration of knowledge and values in STEM/STEAM synchronization and Islamic education in a global normative context, emphasizing the need for the role of teachers who master cross-disciplinary literacy as well as technological ethical literacy (Ramdhani & Juanda, 2026; Suyadi, 2022). In addition, an interview on the integration of Islamization of science and sciences in the context of Islamic education about the need for pedagogy that is able to combine the epistemic dimension with the moral and social dimension (Ilaina et al., 2022). In general, this cluster of literature reinforces the claim that teachers should play the role of epistemological mediators who help students hone academic texts with social realities and ethical values.

3.2.7 Implications for Research and Knowledge Production

The emphasis on the need for an integrative paradigm that connects science with religious and humanitarian values, and reinforces it for the culture of research, has been discussed in theoretical and empirical studies that highlight the need for interdisciplinary and interconnected approaches in the studies of religion, education, and social sciences in the modern Islamic environment (Ainiy, 2022). Changes in research culture are seen as a prerequisite for achieving studies that are not only normative, but also socially relevant, with a focus on humanitarian impact (axiology) and practical application (proxy) in the context of the wider community (Ainiy, 2022).

Several studies on the expansion of epistemology-axiology in Islamic education affirm that Islamic studies in higher education need to combine sources of revelation with rational reasoning and pay attention to ethics and human values explicitly, so that the research culture becomes more inclusive of real problems in society (Wirian & Darajat, 2022). This is in line with the push for social and scientific research in the Islamic educational environment to more explicitly pay attention to the ethical and humanitarian dimensions as part of a complete scientific framework (Ula & Muniron, 2024).

In particular, the literature on epistemology, axiology, and praxis in Islamic education emphasizes the importance of the connection between what is epistemologically correct (the basis of knowledge), what is ethically good (moral values), and what is practically beneficial and environmental (caliph/environment) as an integrative form between theory and application (Arsyad & Sauri, 2024; Luthfiyah & Lhobir, 2023). This approach encourages the direction of research to answer the three main questions you ask: epistemological truth, ethical goodness, and benefits to humans and the environment, so that the three dimensions are intertwined in the practice of education and research.

Methodologically, a number of contemporary works are pushing the transition from purely normative studies to empirical research that can identify solutions to public problems, while maintaining ethical nuances in research design and its implementation in Islamic educational institutions and their social environments (Syihabuddin, Soleh, & Mursyid, 2024). This approach is in line with the need to underline the axiological dimension and social relevance through empirical research that can shape the policies and practices of Islamic education today.

In addition, several studies that explore the integration of science (the integration of religious science and general science) emphasize that the object of study of Islamic education needs to be seen from an integrated ontology-epistemology-axiology framework, with a focus on how revelation, human ratios, and human values interact in shaping curriculum, methodology, and research evaluation (Fuaddah, 2023). It supports the idea that epistemological, ethical, and practical-benefit questions can be answered in an integrated manner through inclusive research design and translation into education policy.

3.2.8 Relevance to Global Challenges

The epistemology of integrative Islamic education has global relevance through cross-disciplinary and cross-cultural studies, as well as the need for the integration of human values in the advancement of science and technology, including artificial intelligence and ecological crises. Various studies emphasize that economics, law, ethics, education, psychology, and human philosophy need to be considered together with revelation and axiological frameworks in Islamic education to achieve morally responsible progress, so that Islamic education can contribute globally without rejecting modern science (Arsyad & Sauri, 2024; Witono et al., 2023).

In particular, contemporary literature emphasizes the need for an integrative-interconnective paradigm that combines ontology-epistemology-axiology in Islamic studies, as well as the importance of inter-disciplinary dialogue to address contemporary challenges such as artificial intelligence and environmental crises with an ethical tone and social responsibility consistent with Islamic teachings (Wirian & Darajat, 2022).

In addition, the study on the integration of religious science and general science emphasizes that revelation as a source of knowledge can be integrated with the ratio and ethics of humanity in the framework of curriculum, methodology, and evaluation of globally relevant Islamic education research (Pauzi et al., 2022; Witono et al., 2023). Thus, questions of ethical epistemology and practice (praxis) in Islamic education can answer the needs of society and the environment holistically through a transdisciplinary and transcultural approach (Arsyad & Sauri, 2024).

3.2.9 Epistemological Models of Contemporary Islamic Education Offered

Several contemporary studies have discussed the importance of integrating transcendental sources, rationality, and empirical experience in shaping epistemic and learning assumptions that are relevant to contemporary contexts. These studies emphasize that the unification of diverse epistemic sources can increase the depth of interpretation, evidence evaluation, and ethical relevance in educational and research practice, which is in line with the proposed components of Naql, 'Aql, and Tajribah in this model.

Various works also emphasize that scientific ethics (Adab) and the goal of social benefit (Maslahah) are the decisive pillars of the transformation of education and civilization, especially in facing the challenges of inequality and the need for sustainable development. Several sources suggest that the integration of the principles of faith or transcendental values with rational and empirical methodologies can strengthen fair, responsible, and inclusive scientific practices. However, there is a difference in emphasis between studies that emphasize the theological/faith dimension and studies that emphasize the rational-empirical foundations and professional ethics, so the nuances of policy implementation need to be studied further (Lisnasari, Widiyarti, Jainab, Rezeki, & Suciawati, 2023; Wibowo, 2021).

Integrative-Tauhidic Epistemology has the potential to add a framework of curricular evaluation that combines transcendental, rational, and empirical dimensions in curriculum design, as well as directing research practices to be in harmony with professional ethical values (Adab) and social benefit goals (Maslahah). This implementation model can be directed at the development of educational programs that balance theological or metaphysical learning (Naql) with critical

rationality ('Aql) as well as empirical experience through research actions, field studies, and evidence verification (Tajribah). In line with the new literature, this kind of integration can provide lifelong learning, enhance ethical scientific literacy, and encourage the cultural transformation of knowledge towards broader humanitarian goals (Maslahah) (Muttaqien, 2019).

3.2.10 Theoretical and Practical Contributions

Theoretically, this study offers the development of the epistemology of Islamic education by extending the concept of integration from a simple relationship between revelation (Naql) and science to a systemic relationship involving Naql, 'Aql, Tajribah, Adab, and Maslahah, thus forming a framework that simultaneously explains ontology, epistemology, and axiology in a single construction and places the transmission of knowledge as a step-by-step process from the sources of knowledge to the goal of education and the transformation of civilization (Said et al., 2021). "Development of integrated teaching materials based on Islamic science for Islamic religious education in Islamic High School", 2021) (Sururin et al., 2021).

In a global context, this integrative paradigm has the potential to contribute to the international educational discourse on how a balance between technological advancement, scientific capacity, human value, and moral responsibility can be achieved through a comprehensive and ethical approach to Islamic epistemology (Mutmainah et al., 2024; Wijaya et al., 2021). Sharing this view is in line with contemporary literature in various regions that pressure the integration of transcendental values, rationality, and empirical experience to shape equitable, inclusive, and socially relevant educational practices (Arbani, Nasution, & Hasyim, 2022). Thus, the Integrative-Tauhidic Epistemology model is not only relevant for theoretical synthesis but also has broad policy and practice implications at the curriculum, research, and management levels of Islamic educational institutions on the global stage (Adiwibowo et al., 2023).

The above claims are supported by the literature of international journals indexed by Scopus in the last 5 years which discuss the integration between revelation, rationality, empirical experience, scientific ethics, and the purpose of humanity as the foundation of educational and civilizational transformation. The relevance of this narrative is also reflected in studies on the integration of religious science with general science, as well as the role of Adab and Maslahah as drivers of socially responsible education policies (Farabi et al., 2023). "Development of Integrated Teaching Materials Based on Islamic Science for Islamic Religious Education in Islamic High Schools", 2021). In an effort to strengthen theoretical and applicative claims, this framework is in line with research findings that emphasize the importance of an inclusive epistemic framework for curricular evaluation, interdisciplinary curriculum design, and Islamic education policy reform at the national and international levels (Sururin et al., 2021; Wajdi, 2022).

4. CONCLUSION

This research shows that the main problem of contemporary Islamic education epistemology is not the existence of various disciplines separately, but epistemological disconnections that cause revelation, reason, and empirical experience to be placed in opposite spaces. Critical studies show that the dichotomous paradigm is inadequate to answer the complexity of 21st-century educational problems. Islamic education requires an epistemological construction that is able to maintain the authority of revelation while recognizing rationality, empirical research, and the dynamics of scientific development. The novelty of this research lies in the formulation of Integrative-Tauhidic Epistemology which synthesizes five components, namely naql, 'aql, tajribah, adab, and maslahah. In this framework, revelation functions to provide a transcendental and normative orientation; reason functions as a rational-critical instrument; empirical experience becomes a means of investigation and verification; manners regulate the ethical dimension of the use of knowledge; while maslahah becomes the orientation of the transformation of education and life. Integration is thus not interpreted as a fusion of methodologies of all sciences, but as a unity of paradigms, values, and goals. The global contribution of this research lies in the offer of an Islamic education paradigm that is neither anti-science nor merely adaptive to modernity. Integrative epistemology allows Islamic education to participate in the development of science while maintaining a spiritual, moral, and humanitarian orientation. This paradigm is relevant for the development of curriculum, pedagogy,

research, and educational policies that face the challenges of artificial intelligence, digital transformation, ecological crises, social inequality, and the complexity of modern life. Thus, the integration of revelation and science can be directed not only to produce knowledgeable human beings, but also knowledgeable, civilized, critical, responsible, and able to direct knowledge for the benefit of civilization.

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