

Reconstruction Of Contemporary Islamic Education Theory Based On The Integration Of Islamic Science And Values

Mohammad Nahrawi¹, Ahsan Hakim²

¹ Pascasarjana Institut Ahmad Dahlan Probolinggo; ustnahrawi222@gmail.com

² Pascasarjana Institut Ahmad Dahlan Probolinggo; ahsanhakim1988@gmail.com

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ABSTRACT

Contemporary Islamic education faces significant epistemological and pedagogical challenges resulting from the fragmentation of knowledge, the dichotomy between religious and secular sciences, technological transformation, and the increasing demand for value-oriented education. This study aims to reconstruct a contemporary theory of Islamic education based on the integration of scientific knowledge and Islamic values and to formulate a theoretical framework relevant to global educational transformation. This research employs qualitative library research combined with content analysis. Scholarly publications concerning Islamic education, epistemology, curriculum integration, Islamic values, contemporary pedagogy, digital transformation, and educational ethics published primarily between 2021 and 2025 were critically examined and thematically synthesized. The findings indicate that the reconstruction of Islamic education requires a paradigm shift from dichotomous knowledge toward an integrative epistemology connecting revelation, reason, empirical inquiry, ethics, and human experience. The proposed framework consists of five interrelated dimensions: epistemological integration, axiological integration, curricular integration, transformative pedagogy, and ethical-social praxis. Theoretically, this study contributes a conceptual reconstruction that positions Islamic education as an interdisciplinary, value-based, contextual, and transformative knowledge system. Practically, the framework provides implications for curriculum development, teacher education, instructional design, digital learning, and institutional policy. The study argues that the future of Islamic education should not merely produce academically competent individuals but develop intellectually capable, spiritually grounded, ethically responsible, and socially engaged human beings. This reconstruction strengthens the global relevance of Islamic educational thought in responding to technological, social, and ethical challenges.

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Corresponding Author:

Mohammad Nahrawi

Pascasarjana Institut Ahmad Dahlan Probolinggo; ustnahrawi222@gmail.com

1. INTRODUCTION

Contemporary Islamic education faces increasingly complex social, epistemological, and technological changes. Globalization, digitalization, artificial intelligence, changes in societal structures,

and the development of science have transformed the way humans acquire, produce, validate, and use knowledge. In this context, Islamic education can no longer be understood merely as a process of transmitting religious doctrine, but needs to be developed as an educational system capable of interacting critically with scientific developments and social change. A bibliometric study of 1,116 Scopus-indexed publications shows that Islamic education research has developed into a multidisciplinary field encompassing philosophy, history, leadership, policy, citizenship, learning, values, and technology ((Awaludin, 2024). The dichotomy of knowledge remains a fundamental problem in Islamic education, especially when religious and general knowledge are viewed as separate areas of knowledge in terms of sources, methodology, curriculum, and educational objectives. Various studies show that the Islamic education curriculum has developed widely with diverse themes, but there is still a need for a more comprehensive and contextual curriculum model that integrates intellectual objectives with the morals and personal development of students (Sembiring, 2020)). The concept of integration-interconnection promoted by a number of thinkers such as Amin Abdullah emphasizes the importance of building a relationship between general science and Islamic science through an ontology-epistemology-axiology framework that no longer centers on dualism, but rather on the synergy between revelation, reason, and human experience in the socio-metaphysical context of Islam (Syihabuddin et al., 2024). This finding aligns with the need for Islamic Religious Education design that aims to improve critical literacy, collaborative skills, and social responsibility while maintaining the integrity of Islamic values that form the foundation of students' ethics and morals (Mesra, 2023). The debate about how the curriculum can reconstruct itself contextually has also been raised in the literature on the ISNaCRVa curriculum model and the curriculum integration framework that fosters synergy between Islamic values and the national curriculum (Mardiah & Sabda, 2022).

Technological transformation expands the need for Islamic educational design by entering the learning space through artificial intelligence (AI) and digital platforms. Research on Muslim students in Indonesia shows that perceptions of the ease and usefulness of AI influence attitudes and the intensity of AI use in Islamic religious education, while emphasizing the need for AI that is adaptive to Islamic values and ethics (Prasetya, 2018). Educational technology should not be viewed solely as a technical instrument, but rather as an element placed within a clear ethical and epistemological framework. Studies on how Islamic scientific traditions intersect with modern universities often require integrative epistemics to bridge diverse knowledge horizons for Muslim students, especially minorities who face the side-by-side dominance of religious and secular education (Syihabuddin et al., 2024). Reconstruction models such as RILIMA that connect epistemology, axiology, metrics, pedagogy, and socio-ethical praxis provide a conceptual foundation for guiding curriculum design and learning practices in the digital era ((Arbi et al., 2019). The debate drives studies on how Islamic universities can also build partnerships between Islamic knowledge traditions and modern higher education institutions through integrative frameworks such as the spider web, the tree of knowledge, or the twin towers model as metaphors for curriculum-content design that are consistent with the will of revelation and modern science (R. Hidayat & Rijal, 2024).

The framework for integrating knowledge in Islamic education encourages the simultaneous integration of epistemology, axiology, curriculum, pedagogy, and social practice to address the gap between Islamic and general knowledge. Several studies emphasize that Islam does not recognize a theoretical dichotomy between knowledge and religion; instead, Islamic ontology, epistemology, and axiology underlie the development of a curriculum that integrates Islamic values into every discipline, including the social and natural sciences, with the goal of developing a perfect human being who balances the development of morals and mastery of scientific knowledge (R. Hidayat & Rijal, 2024). This approach is reflected in various contemporary Islamic curriculum models, such as ISNaCRVa, which organizes general subjects based on Islamic values so that the national curriculum has an Islamic nuance, as well as the concept of integration of knowledge adopted by UIN Yogyakarta and Malang in the twin tree/spider web framework to show the connectivity between religious knowledge and general knowledge ((Taqiyuddin, 2021);. Several sources describe the risk of the theory's ephemerality if its implementation is not tied to consistent empirical practice, so research is needed to test the effectiveness of these advanced reconstructive models in various cultural and institutional contexts. Methodologically, the literature shows the need to present a framework that unites the dimensions of

epistemology-Axiology-Curriculum-Pedagogy in one integrative framework that is realistic and applicable in PTKI institutions and modern Islamic universities (Rahmat et al., 2020).

The practical implications of the five-dimensional integrative reconstruction (RILIMA) include curriculum, pedagogy, technology, and Islamic educational institutions. In terms of curriculum, a curriculum design is needed that combines Islamic values with contemporary scientific content so that graduates have a balanced scientific understanding and moral character, with an emphasis on digital literacy and social responsibility ((Syihabuddin et al., 2023). In pedagogy, learning design needs to balance ta'lim (learning), tarbiyah (moral discipline), and ta'dib (adab) as a whole, because the dominance of the scope of knowledge alone, as well as encourage ethical reflection and the formation of students' Islamic identity ((Syihabuddin et al., 2023). At the technological level, AI and digital media must be guided by an Islamic ethical framework and integrative Islamic epistemological principles to maintain human dignity and prevent technological involvement (Nurdiyanto et al., 2023)). Finally, at the institutional level, Islamic educational institutions need to formulate policies that facilitate disciplinary collaboration, strengthen lecturers' capacity through knowledge integration training, and build partnerships between Islamic universities and global research institutions to expand access to literature and best practices (Ayu et al., 2024). This third dimension is together to ensure that contemporary Islamic education is no longer merely a response to external pressure, but rather a theoretical-practical construction that is intertwined with universal Islamic values and the needs of modern humans.

2. METHODS

This study employed a qualitative approach with library research and content analysis methods. Library research was employed because the focus of the study is on the construction of concepts, theories, paradigms, and ideas developing in contemporary Islamic education literature. The primary data sources consisted of reputable international and national journal articles, specifically publications from the 2021–2025 period, as well as academic literature discussing Islamic epistemology, Islamic education, science integration, curriculum, pedagogy, digitalization, and educational ethics. Literature selection was based on thematic relevance, academic quality, year of publication, and relevance to the focus of the theoretical reconstruction.

Content analysis was conducted thematically through identification, classification, interpretation, comparison, and synthesis. The literature was categorized based on five main themes: epistemology, axiology, curriculum, pedagogy, and social praxis. Each category was then analyzed to identify conceptual patterns, theoretical gaps, and interrelationships between components. This approach allowed the research to move from a description of the literature to a more integrative theoretical construct.

To enhance the validity of the argument, the study employed theoretical triangulation by comparing various perspectives on Islamic education and contemporary education. Literature discussing the development of Islamic education based on Scopus data was also used to more objectively understand the direction of the field's development (Awaludin, 2024; Aryadi et al., 2025). The analysis results were then synthesized into the RILIMA model.

3. RESULTS AND DISCUSSION

3.1. Islamic Education as a System for Human Development

Contextual Islamic education aims not only to transfer knowledge, but also to shape individuals who possess a balance between intellectuality, spirituality, morality, and social responsibility, thus understanding it as a holistic human development process. Contemporary Islamic pedagogical literature demonstrates that Islamic education cannot simply emphasize cognitive aspects, but rather integrates manners, ethics, and character building as an integral part of Islamic learning (Mahfud et al., 2022). This emphasis aligns with the findings of studies linking Islamic education to the development of students' character and attitudes, as understood in the analysis of 117 Scopus documents that demonstrate a strong relationship between Islamic education studies and character education (Azme, 2024). Epistemologically, the integrative framework of revelation, reason, and human experience serves as the foundation for curriculum design that is able to integrate contemporary scientific content with universal Islamic values (Nurdiyanto et al., 2023). An integrative reconstruction model such as RILIMA

has the potential to bridge the dimensions of epistemology, axiology, curriculum, pedagogy, and socio-ethical praxis in an integrated manner, thereby producing graduates who are scientifically competent as well as possessing moral character and social responsibility (Wijaya & Sabda, 2023).

Studies of Islamic educational pedagogy show that research in this field is increasingly linked to the formation of students' character and attitudes, a dynamic relevant to 21st-century demands for digital literacy, collaboration, and social responsibility. A comprehensive introduction to the elements of ta'lim, tarbiyah, and ta'dib requires a learning design that is not only cognitively demanding but also prioritizes etiquette and student personal development within diverse socio-religious contexts (Azme, 2024). The integrative approach between Islamic scholarly traditions and modern learning has been widely discussed, for example through studies on epistemic integration in Muslim universities, as well as the need for contextual and holistic curriculum design to bridge diverse knowledge horizons for Muslim students ((Mardiah & Sabda, 2022). The main challenge lies in the practical implementation of this integrative paradigm in various cultural and institutional contexts, but its potential benefits in the form of improving the quality of learning, forming a cohesive Islamic identity, and strengthening moral literacy remain a central focus of contemporary literature) (Mardiah & Sabda, 2022).

Technological transformations are enriching religious learning spaces by introducing AI, digital media, and more sophisticated evaluation tools; however, their implementation requires a clear ethical and epistemological framework to maintain alignment with Islamic values. Research on Muslim students in Indonesia shows that perceived ease and usefulness of AI influence attitudes and the intensity of AI use in Islamic education learning, while emphasizing the need to develop AI that is adaptive to Islamic values and ethics (Nurdiyanto et al., 2023). Studies on the interaction between Islamic scientific traditions and modern universities highlight the need for an integrative epistemic framework to bridge diverse knowledge horizons, including for Muslim minorities facing the dominance of secular policies (Syihabuddin et al., 2023). Contemporary Islamic curriculum design, as proposed in reconstructive models such as RILIMA, emphasizes the integration of epistemology–axiology–curriculum–pedagogy with socio-ethical practices; Thus, the design can guide the use of technology responsibly, ethically, and relevantly to the goal of forming a perfect human being in the digital era (Faisal et al., 2021) (Nurdiyanto et al., 2023)). Differences of opinion between references indicate contextual nuances of implementation: some emphasize the integration of morals and values from an early age, while others highlight the challenges of policy and the readiness of human resources to teach in implementing an integrative curriculum (Nurhidayat & Sadari, 2018).

3.1.1. Integration of Science from an Islamic Educational Perspective

The integration of knowledge from an Islamic perspective emphasizes the development of epistemological and methodological relationships between different disciplines, rather than their unification into a single discipline. Revelation serves as an orientation to truth and value, while reason plays a role in rationalization and interpretation, empiricism provides observational data and verification, ethics establishes moral evaluation, and maslahah directs social organization—all of these elements interact within an interdisciplinary dialogue framework to understand reality more fully (Mubarrok et al., 2020). This approach does not eliminate the professional dichotomy between religious and general knowledge, but rather utilizes the dialogue between sources of revelation, reason, and empiricism to form a cohesive epistemological foundation for modern and traditional sciences (Gazali, 2020). The Islamization of knowledge becomes a paradigm of transmission without being based on the principles of revelation and methodological autonomy, as explained in the study of the Islamization of economics and the integration-interconnection paradigm of Amin Abdullah (Furqani, 2016). Curriculum design and scientific practice need to adopt a reconstructive model that balances manners, ethics, and mastery of contemporary science (Supriyono, 2022).

The principle of integration does not require the creation of a new discipline, but rather encourages interdisciplinary dialogue that encourages a more complete interpretation of reality through the relationship between revelation, reason, empiricism, ethics, and maslahah. The dialectic of reason-revelation in Islamic faith has been discussed in Islamic philosophical literature, demonstrating efforts to harmonize human rationality and revelation as complementary (not antagonistic) sources of truth in the context of modern scientific learning and research (Amin & Ulfa, 2018). For example, the concept of integration-interconnection of Nature-Genesis through the framework of Islamic epistemology

emphasizes that the sources of knowledge consist of revelation, reason, and sensory experience, which together form a scientific methodological framework relevant to human welfare (maslahah) and the goals of sharia (Rosidin, 2018). The study also highlights the implementation challenges in Islamic educational institutions, including the need for policies that support cross-disciplinary collaboration and the development of lecturers who are able to operate an integrative framework empirically (Rosidin, 2018). Practically, reconstructive models such as RILIMA offer a conceptual structure to connect epistemology, axiology, curriculum, pedagogy, and socio-ethical praxis in the context of modern Islamic institutions (Mardiah & Sabda, 2022).

The practical implementation of science integration in Islamic education requires designing a curriculum that integrates Islamic values with contemporary scientific content, while upholding a clear Islamic ethical and epistemological framework. AI and digital technologies, for example, need to be designed with Islamic principles of maslahah and morality in mind, so that technology can serve as a tool that enriches learning without compromising human dignity (Nurdiyanto et al., 2023). The literature on epistemic integration in Muslim universities and the relationship between revelation, reason, and empiricism emphasizes the importance of an integrative framework capable of bridging diverse horizons of knowledge, including for Muslim minorities facing challenges from secular cults. However, its implementation varies according to cultural and institutional contexts, and empirical evaluation demands that ensure that curriculum design and pedagogy produce graduates who are not only scientifically competent but also possess good manners, social responsibility, and strong faith in accordance with maslahah principles. Strengthening the capacity of lecturers and partnering with global research institutions can expand access to literature and best practices to achieve comprehensive and sustainable science integration (Nurdiyanto et al., 2023).

3.1.2 Integration of Islamic Values

Islamic values serve as an axiological dimension that guides the use of knowledge, through a moral framework supported by principles such as tawhid, adab, amanah, 'adl, rahmah, and maslahah. Knowledge is not viewed as neutral, but as a practice oriented toward human well-being and the social welfare of the community. The concepts of revelation, reason, empiricism, ethics, and maslahah interact as the epistemological foundation for curriculum design and teaching methodologies that integrate contemporary scientific content with universal Islamic values (Adawiah et al., 2023). The emphasis on these values has been the focus of studies on the Islamization of knowledge and the integration-interconnection between revelation and modern science, which emphasize that morality and adab should not be excluded from science learning or professional practice (Mardiah & Sabda, 2022). Throughout the literature, conceptualizations such as the integrative model emphasize that the goal of Islamic education is to produce perfect human beings who are not only scientifically competent but also possess moral integrity and whose morals are grounded in social maslahah. (Hartono, 2020). In the context of Islamic boarding schools and Islamic institutions, educational axiology generally encompasses Islamic values in experiences, not just learning materials (Wajdi, 2022).

Research on Islamic education and character building shows that values are not merely interpreted as learning materials, but rather as an integrated part of students' educational experiences (Rahman & Amir, 2023). Recent studies on the integration of Islamic values through adab (ethics), amanah (trustworthiness), and ta'dib (religious guidance) have examined how an axiological approach can strengthen students' humanity, ethics, and social responsibility in various modern Islamic cultural and institutional contexts (Arfan et al., 2024). This perspective aligns with the literature on the Islamization of knowledge and curriculum design that combines contemporary scientific content with Islamic moral principles, so that graduates not only understand theory but also apply Islamic values in professional and social actions (Rahman & Amir, 2023). The disagreements or varying nuances among these sources highlight the importance of empirically evaluating the effectiveness of value integration in learning practices and educational policies, while maintaining consistency with the objectives of maslahah (benefit) and maqasid (benefit) of sharia (Hidayaturrahman et al., 2021).

3.1.3 Empirical Experience and Experience

Empirical experience is recognized as an important instrument in developing knowledge about both nature and social phenomena, as observation, experimentation, measurement, and field research allow for systematic verification 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 opposed to revelation; instead, nature is treated as a realm of *kauniyah* verses that can be read and interpreted harmoniously with humans, who act as *qauliyah* verses. These two sources of reality need not be contradictory because they both contribute to an understanding of the same reality, namely God's creation, which can be understood through a combination of reason, experience, and revelation (Adiwibowo et al., 2023).

Various contemporary studies emphasize that Islamic epistemology can integrate revelation, nature, and experience as three interrelated pillars of knowledge. Ultimately, it builds a framework that not only acknowledges the existence of empirical experience but also places it in a synergistic relationship with transcendent sources of truth and revelation (Husni & Hayden, 2024). This explanation aligns with the multidimensional integrative idea in Islamic epistemology, which places the physical (physical) and spiritual (inner) dimensions as a synergistic unity in the process of knowing, so that knowledge is created through the interaction between sensory, rational, intuitive, and revelation, in accordance with contemporary literature on multidimensional integrative science within the framework of Islamic epistemology (Nasution et al., 2023). Thus, this approach does not erase the boundaries of Western scientific methodology, but rather builds thinking that recognizes the epistemological value of empirical experience while maintaining the authenticity of the divine source of truth through revelation, embraced within an integrative Islamic framework (Adiwibowo et al., 2023; Afifah, 2023).

3.1.4 Theoretical Framework

The Five-Dimensional Integrative Reconstruction Model (RILIMA) demonstrates how the integration of knowledge within an Islamic framework does not require the unification of disciplines into a single field, but rather a hierarchical interdisciplinary dialogue from the paradigm to the practical level. Figure 1 The RILIMA model emphasizes the relationship between Tawhid as the ontological foundation and Revelation as the orientation of truth (epistemological dimension), followed by Axiological integration that emphasizes Adab, Akhlak, Amanah, Justice, and Maslahah as provisions for practical ethics (Hosnan, 2022). In the curriculum field, RILIMA proposes the development of content that combines religion, science, humanities, and technology in a complementary manner, so that graduates are not only scientifically proficient but also have noble character, obligated to social *maslahah* (Hosnan, 2022). Transformative Pedagogy emphasizes critical thinking skills, inquiry, reflection, and collaboration as a means of realizing this humanistic goal in the classroom and research laboratory, so that learning practices are oriented towards the formation of contemporary perfect human beings. Socio-Ethical Praxis emphasizes that character, professionalism, and social responsibility are the final products measured through curriculum implementation, evaluation, and institutional policies that support the synergy between revelation, reason, empiricism, and Islamic values (Hosnan, 2022).

RILIMA's theoretical construction essentially asserts that the integration of science does not mean the homogenization of disciplines, but rather the formation of a scientific dialogue that recognizes the integrity of reality through its five dimensions. Tawhid remains the ontological framework that displays the source of truth with a theological dimension, while Revelation, Reason, Empiricism, and Maslahah complement each other in the process of scientific interpretation and verification (Hosnan, 2022). In the context of Islamic education, a curricular design that integrates Religion–Science–Humanities–Technology enables the cultivation of digital literacy, professional ethics, and adaptability to technological change, while maintaining the principles of the welfare of the community and the *maqasid* of sharia (Hosnan, 2022). Pedagogical transformation through a focus on Critical Thinking, Inquiry, Reflection, and Collaboration helps develop learners who are not only technically skilled but also socially responsible, and able to bridge diverse horizons of knowledge without sacrificing the will of revelation. Institutionally, this model encourages interdisciplinary cooperation and international research collaboration to expand literature resources and best practices, so that the implementation of RILIMA becomes a continuous reconstruction process that aligns with the vision of the Islamization of science and the development of contemporary human beings (Hosnan, 2022).

3.2 Discussion

3.2.1 From the Dichotomy of Science to Epistemological Integration

The dichotomy of knowledge has the potential to trigger fragmentation in Islamic education, as students may possess in-depth religious knowledge but lack general scientific skills, or conversely, possess strong scientific competencies without adequate moral foundations. This phenomenon aligns with Scopus literature findings, which indicate that Islamic education research is multidisciplinary and increasingly linked to technology, policy, leadership, citizenship, and learning; a direction that demands synergy between scientific values, scientific competencies, and digital literacy (Arbi et al., 2019). Within the framework of Islamic epistemology, a paradigm shift from solely religious knowledge to one that encompasses religious knowledge coupled with scientific and ethical knowledge is crucial to addressing this fragmentation. This transition is driven by the need for curriculum design and learning practices that do not separate revelation, reason, empiricism, and *maslahah* (community benefit), but rather integrate them holistically to shape contemporary human beings capable of responding to the challenges of the digital era without sacrificing moral principles (Ayu et al., 2024); (Sabarudin et al., 2024). This kind of integration is not just about combining disciplines, but rather building a complementary knowledge ecosystem within the framework of *maqasid sharia* (Taqiyuddin, 2021).

The shift in the paradigm of Islamic education toward broader integration is driven by evidence from the growing literature showing that this field is increasingly emphasizing the relationship between knowledge and values, no longer rigidly separating the two. This transformative effort emphasizes that learning is not simply about instilling religious knowledge, but also about developing scientific competencies with a strong ethical foundation and a social-benefit orientation (Sembiring, 2020). In the context of policy and practice, the integration of religious, scientific, and ethical knowledge requires curriculum design that synergistically integrates religion, science, the humanities, and technology, supported by pedagogy that encourages critical thinking, inquiry, reflection, and collaboration (R. Hidayat & Rijal, 2024). Findings regarding the evolution of paradigms such as the Islamization of knowledge and the integration-interconnection approach demonstrate the need for a theoretical framework that combines epistemology, axiology, curriculum, and social praxis to address cultural and institutional challenges, as well as the global need for digital literacy and ethical responsibility (R. Hidayat & Rijal, 2024). The direction of Islamic educational research and policy must emphasize the synergy between revelation, reason, empiricism, and values to produce graduates who are not only scientifically competent but also have noble morals and contribute to the welfare of the community (Nurdiyanto et al., 2023).

3.2.2 Axiological Integration

The integration of knowledge within an Islamic educational framework transcends mere epistemology, as it requires a value orientation that guides the use of knowledge. Within this framework, metaphysical questions about what is true (epistemology), what is good (axiology), and what knowledge is used for (social responsibility) form three crucial, interrelated dimensions. Islamic values such as *tawhid* (monotheism), *adab* (adab), *amanah* (trustworthiness), justice, mercy, and *maslahah* (beneficial service) serve as ethical guidelines that govern scientific practice and the interaction between revelation, reason, and empiricism. Knowledge is no longer viewed as a neutral domain; it is shaped by a framework of values that guide research, curriculum, and educational policy. In contemporary literature, this value integration is seen as central to the Islamization of knowledge and curriculum design, combining scientific content with ethical and social commitments (Ayu et al., 2024). This model reflects a fusion of theological ontology and scientific methodology to produce contemporary human beings (Mesra, 2023).

A literature review on Islamic education shows an increasing focus on values-based knowledge, namely knowledge with an ethical orientation and social benefit. The question of what is true is closely related to Islamic epistemology, while the question of what is good leads to an axiology that prioritizes morality and integrity. The third question, regarding the use of knowledge, integrates social responsibility into professional and public practice, including the implementation of educational policy. The emphasis on values-based knowledge demands a curriculum design that harmoniously integrates religion, science, the humanities, and technology, supported by a pedagogy that encourages critical thinking, inquiry, reflection, and collaboration. These findings align with the narrative of the Islamization of knowledge and the integrative framework that emphasizes that knowledge should be

derived from revealed sources, studied through reason, empirically tested, and ethically assessed for the benefit of the community (Sembiring, 2020).

The practical implementation of these values requires concrete efforts in building lecturer capacity, developing a values-based curriculum, and institutional policies that facilitate interdisciplinary dialogue. The integration of Islamic values with scientific knowledge enables graduates not only to master content but also to possess a strong moral orientation and social responsibility, in accordance with the maqasid of sharia. AI, digital technology, and learning media need to operate within an Islamic ethical framework, maintaining human dignity and emphasizing the common good. Globally, an epistemic-integrative framework involving revelation, reason, empiricism, ethics, and *maslahah* serves as the foundation for addressing global challenges such as digital literacy, technological change, and the need for inclusive learning. Disagreements persist in the literature, but the emerging context suggests that contemporary Islamic education must emphasize values-based knowledge as the foundation for learning, research, and social practice (R. Hidayat & Rijal, 2024).

3.2.3 Curriculum Reconstruction

The curriculum is positioned as the primary space for implementing knowledge integration, as it serves as a practical area where the connections between different disciplines are realized through instructional design, materials, and assessment. Scopus-based bibliometric research shows that Islamic education curricula continue to evolve in themes and contexts, increasingly incorporating technology, policy, leadership, citizenship, and learning, signaling a shift from simply transferring content to fostering integrative capacity (Arbi et al., 2019). Curricular integration does not mean erasing disciplinary boundaries, but rather building interdisciplinary connectivity through curriculum development that synergistically encompasses science, technology, the humanities, and Islamic teachings. Examples include climate change, explained through biology, geography, economics, technology, and aspects of the Quran and morals, demonstrating how the curriculum can offer a holistic understanding without sacrificing disciplinary integrity (Suroto, 2020). This framework aligns with the literature on the Islamization of knowledge and integrative curriculum design, which prioritizes the maqasid of sharia as an ethical and epistemological compass (Nurhidayat & Sadari, 2018).

In contemporary Islamic educational practice, an integrative curriculum fosters continuity between epistemology, axiology, and social praxis. Epistemology no longer stands as a separate framework but rather serves as a foundation for connecting revelation, reason, and empiricism to foster scientific literacy grounded in Islamic values. Meanwhile, axiology emphasizes the importance of *adab* (good manners), morals, trustworthiness (*amanah*), justice, mercy, and *maslahah* (benefit) as ethical guidelines in all subjects, including science and technology, so that graduates are not only technically proficient but also morally and socially responsible (Supriyono, 2022). The proposed integrative curriculum design incorporates digital literacy skills and cross-disciplinary collaboration, while tying learning practices to the maqasid (objectives of Islamic law) and the needs of the welfare of the community (Sabarudin et al., 2024). This paradigm shift is in line with research on the Islamization of science and epistemic integration at the Muslim university level, which emphasizes the need for a theoretical framework that integrates scientific content with moral values and social responsibility (Nurdiyanto et al., 2023).

The practical implementation of an integrative curriculum requires collaborative efforts at the institutional level, involving faculty members, and international research partnerships. Curriculum-based learning that integrates religion, science, the humanities, and technology requires instructional design that stimulates critical thinking, inquiry, reflection, and collaboration, while ensuring that revelation and reason complement each other rather than exclude each other. Educational technologies, including artificial intelligence (AI) and digital media, need to be guided by an Islamic ethical framework, focusing on the common good and human dignity. The integration of literary studies emphasizes the importance of cross-cultural dialogue and collaboration between Islamic institutions and the international academic community to expand access to literature, share best practices, and assess the curriculum's impact on students' character development, professionalism, and social responsibility (Mardiah & Sabda, 2022). The curriculum serves as a central matrix for operationalizing the ideas of sustainable knowledge integration within the contemporary Islamic education system.

3.2.4 Pedagogical Transformation

The design of the Islamic education curriculum is the main meeting point for implementing the integration of knowledge, so that it is no longer limited to the transmission of religious content alone but demands a curriculum that bridges epistemology, axiology, curriculum, and pedagogy in order to form a contemporary human being. Scopus-based bibliometric findings show that research on the Islamic education curriculum continues to develop with exposure to broad themes, including technology, policy, leadership, citizenship, and learning; This paradigm carries the idea that integrative criteria do not erase disciplinary boundaries, but rather connect disciplines through interdisciplinary connectivity, for example through the example of the integration of the theme of climate change involving biology, geography, economics, technology, as well as the iconic orientation of revelation in the Qur'an and morals as a moral foundation (Ayathurrahman & Shodiq, 2023). Climate becomes an operational medium for the implementation of maqasid sharia, directing students to a holistic understanding of science, the environment, and social responsibility (Hidayah, 2015).

Integrative curriculum design should be accompanied by transformative pedagogical design, which incorporates models such as problem-based learning, inquiry-based learning, project-based learning, collaborative learning, reflective learning, and research-based learning. The emphasis on transformative pedagogy is reflected in contemporary literature, which highlights the need to develop critical literacy, cross-disciplinary collaboration, and the ability to deliver scientific content with Islamic ethical values (Adawiah et al., 2023). For example, a study by Fakhruddin et al. (2025) emphasized the relevance of collaborative learning in developing the competencies of prospective Islamic Religious Education (PAI) teachers as an example of a concrete implementation of an integrative curriculum (Madkur & Albantani, 2018). The emphasis on the importance of curriculum design that synergistically combines religion, science, humanities, and technology is supported by an epistemic-axiological framework that eliminates revelation, reason, empiricism, and *maslahah* to address the challenges of the multicultural and digital era (Alsuhaymi & Atallah, 2025). The comparison between the traditional paradigm and the integrative model shows the potential for improving the quality of learning, the formation of a cohesive Islamic identity, and increasing the social responsibility of participants raised through a values-focused curriculum.

3.2.5 Integration of Technology and Islamic Values

Digital transformation opens significant opportunities for Islamic education through the role of AI in personalized learning, data analysis, search, and development of learning materials, which in turn has the potential to improve the quality of learning and responsiveness to student needs (AI as a tool to enhance learning effectiveness). However, the emergence of this technology also brings serious challenges related to plagiarism, information credibility, algorithmic bias, and academic integrity, which require curriculum design and institutional policies grounded in Islamic ethics and norms. Recent studies indicate that responses to the digital revolution must combine the principles of Technology + Knowledge + Ethics + Islamic Values, so that the application of AI does not have moral values in Islamic education (Hakim et al., 2024). Digital literacy, clear policies on the use of AI, and plagiarism detection mechanisms are crucial components for maintaining scientific quality and academic accountability globally (SODIK, 2024). The application of AI should be guided by an ethical framework and the principle of *maqasid*, to ensure that the benefits of technology are bridged with the social responsibility of Islamic learning institutions (SODIK, 2024). (Abidin et al., 2025) .

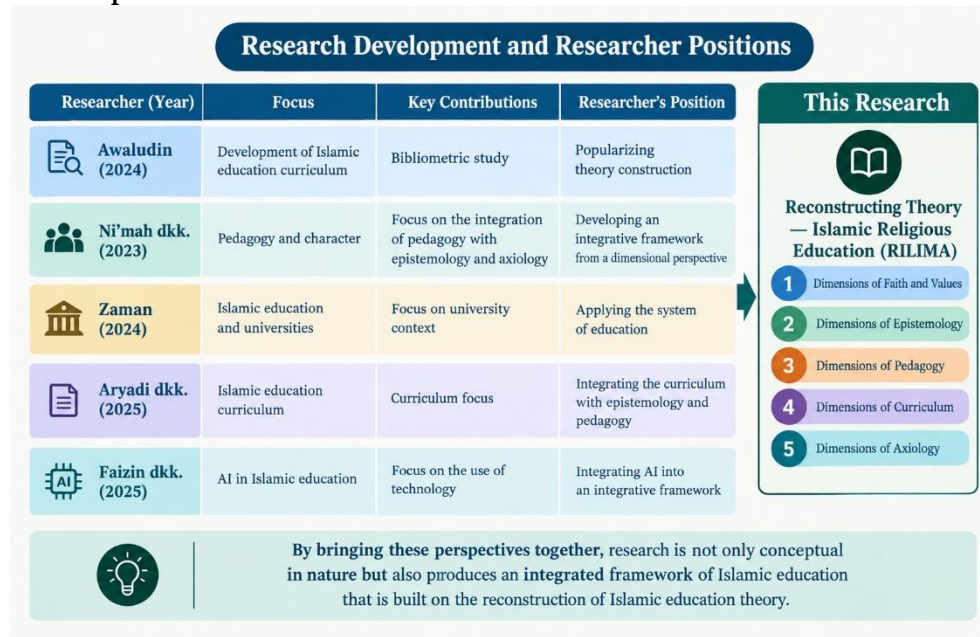
As the role of AI and digital transformation increases, a focus on academic integrity is needed as a key pillar of Islamic education development in the digital era. Integrity encompasses not only the prevention of plagiarism but also data privacy protection, algorithm transparency, and accountability in instructional design and evaluation. Various studies emphasize the importance of innovation that integrates technological advances with the principles of justice, honesty, and humanity in the context of Islamic learning (AI as a tool is not a substitute for human dedication in the pursuit of knowledge). Improving AI ethics literacy among lecturers and students, engaging the academic community in developing guidelines, and international collaboration to share best practices are critical steps to maintaining the quality and integrity of Islamic education in a rapidly evolving digital landscape (Hidayatullah et al., 2021). A framework that integrates science, Islamic ethics, and institutional governance is needed to ensure that digital transformation strengthens learning based on Islamic values without compromising credibility, innovation, and social responsibility.

3.2.6 Teachers as Scholar-Educators

The transformation of Islamic education demands a shift in the role of teachers from mere transmitters of material to more dynamic entities: educators, researchers, mentors, ethical models, and digital facilitators. This shift necessitates mastery of scientific, pedagogical, digital, and moral competencies to support an integrative curriculum that incorporates divine, rational, empirical, and ethical values into learning practices. The role of teachers is not only to impart knowledge but also to guide students through scientific exploration, critical evaluation, and ethical reflection in real-life contexts. Research on pedagogical transformation shows that problem-based learning models, inquiry, projects, collaboration, reflection, and research are closely related to the development of teachers' character and professional capacity (Ayu et al., 2024). Improving teacher competency is a prerequisite for realizing the integration of knowledge based on Islamic values, the maqasid of sharia, and 21st-century needs (Syihabuddin et al., 2023). This dual role strengthens an adaptive, inclusive, and socially responsible learning ecosystem.

This transformation also requires institutional support for teacher capacity development, values-based curriculum design, and adequate digital infrastructure. Strengthening pedagogical, personal, social, and professional competencies provides the foundation for teachers capable of managing classes, designing materials, disseminating results, and serving as ethical role models. Integrating Islamic values with technological advancements requires policies that facilitate cross-disciplinary collaboration, joint research, and international exchange. Literature on the transformation of educators in Islam emphasizes the importance of teachers as agents of change capable of harmonizing revelation, reason, and technology with social responsibility. Efforts to improve teacher quality through ongoing training programs, strengthening school leadership, and collaboration between Islamic institutions and the international academic community are key to realizing a relevant, ethical, and competitive Islamic education system in the digital era (Sembiring, 2020).

3.2.7 Research Gaps and Novelties



3.2.8 Theoretical Implications

The RILIMA model expands the conception of Islamic education from the paradigm of knowledge transmission to an integrated transformative educational system which positions education as a process of developing a complete human being. Islamic education is positioned as an integrative epistemological system that brings together revelation, reason, and empirical experience to build knowledge that is not fragmented between religious and scientific dimensions. Second, Islamic education is understood as an axiological system that provides an ethical, moral, and spiritual orientation to the development and utilization of knowledge, so that knowledge does not stop at cognitive mastery but is directed towards the common good.

Islamic education is positioned as a pedagogical and social practice oriented toward the transformation of both individuals and society. RILIMA emphasizes that the integration of knowledge, values, pedagogy, curriculum, and social orientation constitutes a theoretical whole that is intertwined in shaping individuals with knowledge and character who are able to make constructive contributions to society.

3.2.9 Practical Implications

The RILIMA model can be applied in:

1. Curriculum development;
2. Learning design;
3. Teacher education and training;
4. Development of Islamic higher education;
5. Digitalization of madrasas and Islamic boarding schools;
6. AI-based learning development;
7. Character building;
8. Islamic education policy.

In the context of Islamic boarding schools, for example, learning transformation can be carried out without eliminating classical scientific traditions. A recent study on changes in Islamic boarding school learning models shows a transformation from the sorogan model to learning that utilizes digital technology, while maintaining the character of Islamic pedagogy. introduced the implementation of the Five-Dimensional Reconstruction Model (RILIMA) as a policy framework in various areas of Islamic education, including curriculum, learning design, teacher training, development of Islamic higher education, digitalization of madrasahs/Islamic boarding schools, AI-based learning, character education, and Islamic education policy. In the context of Islamic boarding school practice, learning transformation can occur without losing classical scientific traditions. Similarly, curriculum changes need to maintain a balance between epistemology, axiology, and social praxis, as discussed in the literature on the integration of revelation, reason, empiricism, and *maslahah* in Islamic education (RILIMA). Implementation in various domains requires a curriculum that connects religion, science, humanities, and technology; transformative pedagogy; and institutional partnerships for sustainable innovation, including the ethical and responsible integration of AI. This framework recognizes that academic progress is inseparable from the formation of character, morals, and social responsibility of students (Ayu et al., 2024).

4. CONCLUSION

This research demonstrates that contemporary Islamic education requires theoretical reconstruction to address the fragmentation of knowledge, technological developments, globalization, and the complexity of moral issues in modern society. This reconstruction cannot be achieved simply by adding Islamic material to modern science, but must also address the structures of epistemology, axiology, curriculum, pedagogy, and social practice. Islamic education needs to move from a dichotomous paradigm to an integrative paradigm that reconciles revelation, reason, empirical experience, values, and societal needs. The main contribution of this research is the formulation of the Five-Dimensional Integrative Reconstruction Model (RILIMA), which consists of epistemological integration, axiological integration, curricular integration, transformative pedagogy, and socio-ethical practice. This model positions *tauhid* as the integrative principle and perfect personas the ultimate orientation of education. Unlike approaches that only place knowledge integration at the curriculum level, RILIMA views integration as an educational architecture encompassing knowledge sources, objectives, content, methods, actors, technology, and social impact. This reconstruction confirms that Islamic education has the capacity to engage in dialogue with 21st-century educational developments without losing its epistemological and axiological identity. The integration of knowledge and values can be the basis for educational development capable of producing knowledgeable, moral, critical, adaptive to technology, and socially responsible individuals. Further research needs to empirically test the RILIMA model through field studies in madrasahs, Islamic boarding schools, Islamic schools, and Islamic universities so that each dimension of the model can be translated into measurable operational indicators.

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