

Reconstructing Contemporary Islamic Educational Thought: A Conceptual Analysis Of The Integration Of Faith, Knowledge, and Action

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ARTICLE INFO

Keywords:

Contemporary Islamic Education; Renewal Of Educational Thought; Integration Of Faith; Knowledge; Action; Integrative Education.

Article history:

Received 2026-06-10

Revised 2026-07-19

Accepted 2026-07-30

ABSTRACT

The renewal of contemporary Islamic educational thought has become increasingly necessary in response to social change, technological advancement, globalization, and the growing moral crisis. One of the fundamental challenges is the persistent dichotomy between faith, knowledge, and action, which has contributed to the fragmentation of education into separate domains of intellectual knowledge, spirituality, and practical life. This study aims to analyze the integration of faith (iman), knowledge (ilm), and action (amal) as a holistic and transformative paradigm for Islamic education. The study employs a qualitative approach through library research and content analysis of the Qur'an, Hadith, works of classical and contemporary Islamic educational thinkers, and relevant academic literature. The findings indicate that faith serves as the foundation of value orientation, knowledge functions as an instrument for intellectual development and problem-solving, while action represents the actualization of knowledge through ethical and socially responsible conduct. These three dimensions constitute a dynamic relationship between belief, knowledge, and action, thereby providing an integrated framework for the development of human beings. Theoretically, this study strengthens the paradigm of integrative Islamic education by connecting spiritual, epistemological, ethical, and practical dimensions within a coherent educational framework. Practically, this paradigm can serve as a foundation for developing curricula, learning processes, character education, and digital literacy oriented toward human flourishing and the realization of the common good.

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1. INTRODUCTION

Challenges and opportunities of contemporary Islamic education in the face of social change, the development of science and technology (science and technology), globalization, and increasingly complex moral issues. In recent decades, social change and globalization have increased access to information and knowledge, while causing disorientation in values and slowly causing a relationship between knowledge and ethical responsibility. Recent research shows that Islamic education does not focus enough on the transfer of scientific content alone, but rather directs students to the formation of spirituality, character, and the ability to actualize knowledge in the practice of daily life (e.g., ethical

efforts to integrate Islam in curriculum and learning, as well as emphasis on strengthening character as the moral foundation of students) (Ibrahim et al., 2024). The expansion of access to Islamic resources through digital technology and learning media was also discussed widely, noting that technology can increase digital literacy opportunities while posing challenges for the formation of identity values and ethical practices in the learning environment of Ibrahim et al. (Fandir, 2024; Randa & Arsyam, 2023). Therefore, the framework of contemporary Islamic education needs to balance the mastery of knowledge with the development of spiritual dimensions, ethics, and the ability to actualize Islamic values in the context of global change, including adaptation to modern scientific culture without losing the core of Islamic moral teachings.

On the practical side, a number of studies highlight the need to improve the professionalism of PAI (Islamic Religious Education) educators and their role in facing the Society 5.0 era, which emphasizes the synergy between professional competencies and character building and digital literacy in the younger generation. The results of systematic studies related to the profession and competence of PAI teachers show the need to increase the level of education, training, and professional improvement programs through teacher working groups and professional associations, so that teachers can guide students not only in the cognitive realm, but also in the process of forming ethics and spirituality that are relevant to the current technological and globalization challenges (Nurdiyanto et al., 2024). Meanwhile, various studies on Islamic holistic curriculum design pressure the integration of Islamic values with technology-based learning practices, as well as the role of community and digital literacy in building students' character and social responsibility in the modern Islamic school environment (Moslimany et al., 2024; Fandir, 2024). The use of interdisciplinary approaches such as Islamic moderation of Wasathiyyah in education is also referred to as a foundation for creating a balanced, inclusive, and anti-extremism learning environment, while utilizing technological advances responsibly. Overall, the literature shows that efforts to actualize science and technology within the framework of Islamic education do not only adopt digital tools, but build a learning culture based on maqasid al-shari'ah ethics, spirituality, and humanitarian services that are relevant to the challenges of the digital era and globalization.

The urgency of renewing the dichotomy between religious science and general science is increasingly evident in the context of modernity driven by the advancement of science and technology, globalization, and complex moral dynamics. In the framework of Islam, faith is not just belief; knowledge is not just gathering information, and charity is not just a practical activity. These three elements complement each other to form knowledgeable, characterful, and able human beings to think critically and contribute to the benefit of the ummah. Various contemporary studies express the need for integration between Islamic values and scientific practices in the Islamic education curriculum, so that learning not only flows cognitive content, but also builds students' ethical capacity, spirituality, and social responsibility (Ibrahim et al., 2024). This emphasis is in line with the literature on the integration of Islamic epistemology, which emphasizes the close relationship between ontology, epistemology, and axiology as the basis for establishing a holistic and relevant synchronization to the challenges of the digital age. Practically, this shift towards an integrative paradigm is reflected in curriculum design, technology-based learning, and improving the professionalism of PAI teachers which are directed at character building, digital literacy, and readiness to face Society 5.0. In a global context, systematic studies show that the integration between faith, science, and charity can be an epistemological and pedagogical framework that prioritizes maqasid al-shari'ah as the foundation for actualizing knowledge in humanitarian services. (Assalihee et al., 2024).

Studies on the academic integration of science, character education, and Islamic epistemology have grown rapidly in the last five years, but there is still room to place faith, knowledge, and charity simultaneously as one coherent paradigm. Some research highlights that integration cannot be understood as a mere synergy between religious science and general science, but rather as an interconnected relationship between values, knowledge, and actions in educational practice and curriculum. The integration-interconnection approach, which promotes several colonial and contemporary Islamic figures, is increasingly relevant for formulating epistemological frameworks that integrate revelation (the Qur'an and Hadith), modern science, and ethical practices in the classroom and Islamic educational institutions (PAI, madrasas, and Islamic boarding schools)

(Zafrullah et al., 2024). In STEM-based studies of Islam and diverse moderation literature, it was found that learning that integrates Islamic values with science and technology can develop character, critical literacy, and pluralism awareness without sacrificing the dimension of spirituality or Islamic identity. Conceptually, this framework affirms that faith, science, and charity complement each other in forming noble human beings who are obedient, knowledgeable, and play an active role in building the benefit of society, as emphasized in contemporary Islamic epistemological studies that discuss the foundations of ontology, epistemology, and axiology in modern Islamic education.

Implicitly, efforts to place faith, knowledge, and charity simultaneously require curriculum design that is oriented towards the integration of Islamic values with scientific practice, increasing the capacity of teachers, and the responsible use of learning technology. Recent studies show that this transformation does not simply combine religious and general science materials, but builds a learning culture based on *maqasid al-shari'ah* ethics, spirituality, and humanitarian services; Thus, contemporary Islamic education can produce graduates who are not only cognitively intelligent, but also moral, inclusive, and have a critical capacity for ethical issues facing the digital era (Khumaini et al., 2023). Several empirical works also highlight the important role of PAI teachers, holistic curriculum design, and the application of religious moderation as a foundation for maintaining a balance between faith, knowledge, and charity in local and global contexts (Hidayah et al., 2024). Therefore, this research contributes to the literature by affirming that faith, science, and charity can be positioned as a single epistemological, pedagogical, and praxis paradigm that reinforces each other in contemporary Islamic education.

The development of artificial intelligence, digital transformation, environmental crises, social inequality, and humanitarian problems broadly state that the advancement of knowledge cannot be separated from sound ethical considerations. Various international studies show that contemporary Islamic education needs to respond to global dynamics through a framework that integrates faith (faith), science (science), and charity (real action) as three interrelated and mutually reinforcing elements, forming ontology, epistemology, and axiology that direct human beings in a global context. In the theoretical study of the Islamization of science and prophetic education, researchers seek to bridge theology with modern science as well as the role of prophetic social science as the foundation of just and humane education policies. This emphasis on integration indicates that the faith-science paradigm of charity is not internally relevant to the Islamic tradition, but also as an ethical response to global challenges, so the original contribution of this thesis lies in the construction of the three elements as a single holistic paradigm related to the spiritual, epistemological, ethical, and praxis dimensions for Islamic education that is responsive to global crises (Zarkasyi et al., 2024).

The position and function of faith, science, and charity and maintain their application to holistic Islamic education and responsiveness to global challenges. The relevance of this study is global because issues such as digital transformation, environmental crises, and inequality across national borders are needed, so a universal ethical framework is needed through this integrative paradigm (Nurdiyanto et al., 2023). Methodologically, this study is based on a synthesis of Scopus-indexed literature from the last five years that discusses the Islamization of science, the integration of epistemology, axiology, and the concept of prophetic and holistic education. The original contribution lies in the construction of these three elements as an integrative paradigm that becomes the basis of curriculum, teaching methodology, and learning practices to form character, professional competence, and humanely responsible community participation. The emphasis on the praxis dimension through the design of a transdisciplinary curriculum shows how faith, knowledge, and charity are actualized in a transformative Islamic educational environment in the face of global and local challenges, while at the same time emphasizing the position of this study as a theoretical and practical framework that is in harmony with the universal values of Islam.

2. METHODS

This study uses a qualitative approach with a library research design. The data sources consist of primary sources in the form of the Qur'an, hadiths, and works of classical and contemporary Islamic education thinkers, and secondary sources in the form of journal articles, academic books, proceedings, and relevant scientific publications. Literature was selected purposively based on

relevance to Islamic education updates, epistemology, faith, science, charity, character education, and contemporary educational challenges.

Data analysis uses content analysis through the stages of identification and selection of literature, critical reading, theme coding, categorization, interpretation of interconceptual relationships, and theoretical synthesis. The focus of the analysis includes the epistemological foundation of Islamic education, faith as a value orientation, science as an instrument of knowledge development, and charity as the actualization of knowledge. Credibility is strengthened through triangulation of sources by comparing Islamic normative sources, Islamic intellectual thought, and contemporary academic literature.

3. RESULTS AND DISCUSSION

3.1. Result

3.1.1. Reconstruction of Islamic Education Thought

The reconstruction of Islamic education in the contemporary era is manifested as a process of reinterpretation, revitalization, and contextualization of educational thinking so that it remains relevant to the dynamics of the times without sacrificing the basic principles of Islam. This process emphasizes the critical restoration of educational concepts, goals, epistemology, curriculum, and methods, while ensuring the formation of human beings of character, intelligence, morality, and social responsibility. In the global context, technological advances, digital transformation, environmental crises, social inequality, and humanitarian issues demand an integrated ethical orientation between faith, science, and charity as a holistic framework of Islamic education. The need for the Islamization of science to reconstruct the epistemology of Islamic education is emphasized by studies that highlight the need to bridge theology with modern science and utilize prophetic approaches in the design of equitable and inclusive education policies (Zebua et al., 2024). Thus, reconstruction not only helps old practices, but builds an integrative paradigm that combines spiritual, epistemological, ethical, and praxis dimensions to produce human beings who are responsive to global challenges.

This study analyzes the position and function of faith, science, and charity and how to realize their application in Islamic education that is holistic and responsive to global challenges. The relevance of this global study is based on universal issues such as digital transformation, environmental crises, and inequality that cross national borders, so that a universal ethical framework is needed through an integrative paradigm of faith, science, and charity. Methodologically, this study departs from the synthesis of Scopus-indexed literature in the last five years which discusses the Islamization of science, epistemology–axiology integration, and the concept of prophetic and holistic education. The original contribution lies in the construction of these three elements as an integrative paradigm that becomes the foundation of curriculum, teaching design, and learning practices; The point is to formulate faith (belief), science (knowledge), and charity (action) as a transdisciplinary framework that connects spirituality, ethics, and professional practice to shape the character, competence, and participation of a humanely responsible society (Khoirudin et al., 2020).

The practical implications of the reconstruction of Islamic education include the preparation of a curriculum framework that integrates general sciences with Islamic sciences through a prophetic science approach, with a focus on the development of a curriculum that balances cognitive, spiritual, and social aspects. Designing a transdisciplinary curriculum is the main mechanism for fostering analytical skills, operationalizing ethical values, and increasing the professional capacity of Muslims in facing global challenges. In addition, reconstruction requires revision of teaching methods, competency-based evaluation, and improvement of the professionalism of educators who are able to elaborate the relationship between faith, science, and charity in classroom practice, curriculum, and school policy. Contextually, the reconstruction leads us to the development of an integrative paradigm that can be tested through international comparative studies to assess its effectiveness in different cultural and legal contexts of education, while maintaining fidelity to the universal Islamic principles (Hasi, 2023). This development also opens up space for dialogue between the tradition of Islamic learning and the demands of modernity, so that Islamic education can contribute to the formation of a holistic human being that is globally competitive without losing Islamic identity.

3.1.2. Integration of Faith, Knowledge, and Charity

Faith, knowledge, and charity are three intertwined dimensions that are intimately intertwined: faith provides a transcendental orientation and ethical values, science develops a rational capacity to understand reality in a structured way, and charity actualizes that value and knowledge in real actions in society. The interdependence between the three confirms that faith without knowledge has the potential to lose the depth of understanding, science without faith has the potential to lose moral direction, while the faith-science combination without charity can remain at the level of concept without the realization of ethical practices. Global phenomena such as the advancement of artificial intelligence, digital transformation, environmental crises, social inequality, and humanitarian challenges demand an ethical orientation that integrates this third dimension in the design of contemporary Islamic education. Various studies in the international literature emphasize that Islamic education needs to develop an integrative paradigm of faith, science, and charity that bridges the spiritual, epistemological, ethical, and praxis dimensions in response to global dynamics. Theoretically, the renewal of Islamic education emphasizes not only the reconstruction of epistemology but also the reconstruction of synchronization, goals, and methods while maintaining universal principles of faith and socio-humanitarian relevance (Siroz, 2024).

Policy implications include the formulation of a curriculum that integrates general science with Islamic science through a prophetic science approach, with a focus on a balance between cognitive, spiritual, and social. Designing a transdisciplinary curriculum becomes a key mechanism for fostering analytical skills, internalizing ethical values, and enhancing the professional capacity of Muslims to face global challenges. In addition, the reform demands a revision of teaching methodologies, competency-based evaluation, and an improvement in the professionalism of educators so that faith-science-charity is clearly integrated in classrooms, curricula, and school policies. Operationally, this paradigm can be tested through international comparative studies to assess its effectiveness in various cultural and legal contexts of education, while maintaining a commitment to universal Islamic principles. The sustainability of this policy direction depends on the establishment of a collaborative ecosystem between Islamic educational institutions, policy-making institutions, and the international community in order to strengthen the universal ethical basis that underlies Islamic educational innovation in the global era (Arroisi & Inayah, 2024).

3.1.3. Epistemology of Integrative Islamic Education

The integrative epistemology of Islamic education emphasizes that revelation (the Qur'an and hadith), reason (rafi), experience, and reflection of life are complementary in shaping learners' knowledge, beliefs, and actions. In contemporary Islamic epistemological literature, these sources are seen not as absolute opposition, but rather as three dimensions that interact to produce a comprehensive understanding of the nature of science and educational practice. Al-Attas and integrative Islamic thinkers affirm that revelation, reason, and experience do not stand separately; they form an interdependent episteme reason in the Islamic tradition, with revelation providing ontological direction and value, reason providing rational and analytical flows, and human experience and intuition providing empirical and contextual dimensions that enrich scientific reasoning. This emphasis is also discussed in the study of the integration of Islamic science through an integrative-interconnective epistemological framework that views science as a bridge between religious disciplines and worldly knowledge, so that the educational process is not just a transfer of religious knowledge, but the formation of an integrated knowing-believing-doing capacity (Arifin, 2025). Thus, integrative Islamic education epistemology places the relationship between Islamic science, science, social sciences, technology, and humanities as a space for epistemological and axiological dialogue, not just a technical merger of scientific disciplines. The integrity of this paradigm emphasizes that the goal of education is to relate knowing, believing, and doing in all learning practices.

Integration does not mean mixing disciplines raw, but rather establishing an epistemological and axiological relationship between Islamic science and science, social sciences, technology, and humanities. Epistemologically, this model recognizes the authentic sources of knowledge in the Islamic tradition (revelation) alongside ratio (reason) and empirical reality (senses/inductive), while respecting modern scientific concepts generated through rational-empirical methodologies. Amin Abdullah's thought on integration-interconnections emphasizes that there is no essential conflict between Islamic science and world science, but rather that the three operate within the framework of

an interfulfilling worldview (epistemology-integrative). In the context of axiology, integrative Islamic education guides the affective, ethical, and social of learners through learning that fosters manners, social responsibility, and commitment to the good of humanity across disciplines, so that Islamic values are internalized in professional behavior and silent citizens contribute to public welfare. The debate and nuances between Western and Islamic views on epistemology are also an important part of this discourse, as the dialogue between revelation, reason, intuition, and experience is seen as typical of Islamic scientific culture that does not solely measure truth through empirical induction or rational deduction. Therefore, the proposed curricular mechanism emphasizes curriculum integration that allows teachers and students to construct knowledge through dialogue between Islamic sources and global sciences, without necessitating disciplinary boundaries that limit the freedom of interpretation in a civilized manner (Mufidah & Tamrin, 2022).

The main goal of integrative Islamic education epistemology is to connect the three domains of the educational process: knowing, believing, and doing. This narrative is consistent with the idea that Islamic education not only aims to fill the head with theological knowledge, but also to form character, beliefs, and actions that are in line with the principles of faith and humanity. Theoretical support for this dimension comes from studies that emphasize the need for the integration of Islamic epistemology with science, philosophy of science, and human values so that the curriculum is able to form a whole human being who is capable of critical thinking, noble character, and contributes to the progress of civilization. Within this framework, revelation becomes a normative source that guides educational goals, reason becomes an analytical tool that weighs evidence, life experiences and reflections into contextual learning instruments, and ethical action becomes the actualization of all knowledge acquired. This idea is also in line with the literature that emphasizes that Islamic epistemology does not only assess truth through rationalism or empiricism alone, but through the connection between revelation, reason, and experience that forms the integrative-interconnective epistemological framework (Nasri et al., 2025). Thus, this narrative emphasizes that the goal of education is to form people who are able to know the truth, believe in righteous values, and apply this knowledge in daily practices that contribute to the benefit of humanity, both personally and socially.

3.2. Discussion

3.2.1. Integration of Faith, Knowledge, and Charity as an Educational Paradigm

The integration of Faith, Knowledge, and Charity as an educational paradigm based on the analysis of classical and modern Islamic concepts, as well as empirical support from contemporary studies on Islamic boarding schools in Indonesia. Conceptually, faith functions as a foundation of values (ontological foundation), science as an epistemological instrument to understand reality, and charity as an actualization of praxis that realizes understanding and competence into the transformation of life. Several studies show that these three elements do not simply stand alone, but form each other in a dynamic that directs each other: faith directs knowledge; science deepens the understanding of faith; both are realized through charity. The context model can be described as the flow of Faith, Value Orientation, Knowledge, Understanding and Competence, Charity, Life Transformation, Faith Strengthening, which is in line with the description of programs in message-based Islamic boarding schools trends that emphasize three main foundations: faith, knowledge, and charity as core competencies (ilm, faith, charity) within the framework of Islamic human resource development (Zarkasyi et al., 2024).

The empiricism of this context is supported by grounded theory studies on UNIDA Gontor which show that the integration system of pesantren and universities leads to strengthening student competencies through value-based coaching programs, practice-based learning, and evaluation that include the dimensions of faith, science, and charity as part of Islamic human resource development (I-HRD) within the framework of AKPAM. These findings confirm that the three components not only function as cognitive capital, but also as ethical and social elements that mobilize the transformation of the lives of graduates, in accordance with an integrative paradigm that emphasizes the dynamic relationship between faith, knowledge, and charity in the context of pesantren-based higher education (Zarkasyi et al., 2023).

Other studies of Islamic education literature highlight how this paradigm resonates with the tradition of Islamic thought which emphasizes the pressure of togetherness between faith, knowledge,

and charity as the three pillars that shape kamil's people. For example, literature on the concepts of adab, ta'dib, and Islamic education 4.0 emphasizes that the integration of faith and charity with knowledge is a requirement to form civilized, knowledgeable, and moral human beings in the face of the challenges of modernity, including issues of epistemology, Islamization of knowledge, and continuous education. Scientific debates related to how the relationship between faith, knowledge, and charity are built practically in the curriculum and evaluation show the context of the importance of this third element as a framework of values that are integrated in the process of learning, assessment, and character training of students. Nevertheless, some works also underscore the need for a more explicit correlation between the AKPAM assessment mechanism, the implementation of the tarbiyah program, and the expected life transformation results, so that the paradigm narrative is not only contextual but also empirically measured (Zarkasyi et al., 2023).

3.2.2. Implications for Curriculum and Learning

The integrative paradigm demands a curriculum that binds students' knowledge, values, and experiences. Learning is no longer just about conveying material, but rather an effort to build character through the association of religious materials with moral responsibility and the benefit of the people. In this context, religious materials are directed at the formation of morals and actions that are in harmony with Islamic values, while general knowledge is seen as a source of understanding that ultimately strengthens students' ethical commitments. Recommended learning practices include critical discussion, problem-based learning (PBL), project-based learning (PjBL), reflection, and learning services that focus on Islamic values. Technology is changing as a pedagogical tool that is used critically and responsibly to support the learning process without shifting the focus to character formation and moral competence (Amaliyah et al., 2024).

Contemporary studies show that the implementation of an integrative curriculum in pesantren-based institutions or the Merdeka curriculum puts the pressure of synchronization between Islamic values and academic goals, so that the curriculum not only produces graduates with high cognitive competence but also graduates who have integrity, empathy, and social concern. For example, research on integrative learning in Islamic boarding schools based on the Independent Curriculum confirms that learning that combining PBL and PjBL can increase students' activeness, creativity, and critical thinking skills while maintaining the orientation of Islamic values in the context of pesantren management, while studies on the integration of Islamic values in the STEM curriculum show the potential for increasing a holistic understanding that includes morals as part of the 21st century. In addition, other literature highlights the need for teacher training, competency-focused learning design, and evaluations that assess affective and ethical dimensions, so that learning outcomes are not only measured cognitively but also meaningful for the formation of students' character (Pratiwi et al., 2024).

In the realm of practice, learning design recommendations emphasize the use of an active and collaborative learning approach, with an emphasis on the Islamic context, as well as the integration of technology as a support for a responsible learning process. The application of PBL, PjBL, case-based learning, and case studies of Socio-Scientific Issues combined with the MUI Fatwa or Islamic scientific Fatwa are examples of how Islamic values can direct scientific exploration and practical application in the real world. This is meant by the Merdeka curriculum and competency-based curriculum model of inclusive curriculum competitions, the provision of value-oriented teaching materials, teacher training to integrate Islamic values, and competency-based evaluation that binds cognitive, affective, and psychomotor aspects. Overall, the literature shows the context that curriculum design and learning need to take a holistic approach that synergistically integrates faith, science, and charity, despite the methodological and institutional contexts between the studies that are referenced (Azimah, 2024).

3.2.3. Islamic Education as a Holistic and Transformative Model

The integrative paradigm of Islamic education places the formation of a whole human being as the main goal, covering intellectual, spiritual, moral, social, and physical dimensions. The success of education is not only measured by cognitive achievement, but also the ability of students to use knowledge ethically and produce actions that benefit the community, so that the shift from learning to learning acts as the center of attention of the curriculum and learning practices. This concept is in line with the literature that emphasizes the integration between general science and Islamic science as

well as adab and tarbiyah as supporting elements for personal and social transformation (for example, the study of the integration of Islamic values in the STEM curriculum, as well as the idea of holistic-integrative Islamic education in various Islamic institutions) (Alfarizi & Khozin, 2024).

Curriculum implications demand a design that explicitly criteria faith with knowledge through a thebal-integrative approach, problem-based learning (PBL), project-based learning (PjBL), and the strengthening of affective and ethical dimensions in assessment. Contemporary research shows that the integration of Islamic values in synchronization can increase students' involvement, creativity, and critical thinking skills while maintaining the orientation of Islamic values in the context of the management of Islamic boarding school-based educational institutions or the Merdeka curriculum. In addition, the role of technology is articulated as a pedagogical instrument that is used responsibly to support holistic learning without shifting the focus to strengthening character and moral competence. This learning model also includes competency-based evaluations that assess not only cognitive aspects but also affective and psychomotor aspects, in line with the needs of a curriculum oriented towards the formation of human beings (Jailani, 2023).

Practically, the implementation of holistic-integrative Islamic education requires synergy between the national curriculum, the madrasah curriculum, and the value-based curriculum that integrates three main pillars: faith, knowledge, and charity. This practice includes the development of integrative, holistic learning, teacher training, curriculum planning that balances education, health, nutrition, nurturing, and protection services (according to the pattern of PAUD HI), as well as the implementation of programs that foster morality, empathy, and social concern through family and community collaboration (e.g. case studies of the implementation of holistic-integrative curriculum in PAUD and Islamic schools). The emphasis on the use of Islamic scientific fatwas, MUI fatwas, or other Islamic scientific guidelines in the context of STEM curriculum and case studies of Islamization of science also emerged as an approach to maintain consistency between Islamic values and modern scientific practice. Although there are variations in institutional and methodological contexts, the literature shows the context that a holistic-integrative model can shape graduates with integrity, empathy, and the capacity to act responsibly in modern society (Anas & Iswantir, 2024).

3.2.4. Global Relevance and Research Novelty

Research in this context lies in the conceptualization of faith, science, and charity as a single paradigm that relates to the spiritual dimension with epistemology, ethics, and praxis, so that the relationship between competence and responsibility becomes the main moral framework of learning. Several studies discuss transformative actions through the integration of faith and science as a comprehensive involving the dimensions of Being, Knowing, and Doing as an analytical framework to explore how faith mediates learning, scientific understanding, and ethical behavior in Islamic and Christian higher education institutions in several Islamic and Christian higher education countries. In contrast to the conventional approach that focuses on curriculum integration, this new idea emphasizes that the novelty of research on the understanding of faith, science, and charity as a praxis paradigm that combines spirituality, epistemology, ethics, and practice in one unit, so that education is able to respond to the dynamics of technological developments and human problems without losing moral direction. In a global context, an emphasis on digital ethics, social responsibility, and humanity has become an important feature of studies on the integration of science and faith, as demonstrated by the literature highlighting the need for synergy between spiritual values and technical and scientific proficiency to address social, technological (e.g. environmental, educational, and justice) risks (Zulkifli et al., 2023).

Empirically, this new paradigm includes its practical implementation in educational policies and learning practices. Several references highlight that the application of the paradigm of faith, science, and charity requires curriculum design that not only combines religious content with science, but also organizes learning to be inclusive, transformative, and based on universal values and local contextual. The difference of views between studies that emphasize the integration of the concept of faith with science versus those that place integration as an interconnective/coherent phenomenon between scientific traditions can create nuances of implementation nuances that need to be empirically elaborated in their respective cultural and institutional contexts. Overall, the Scopus literature of the last 5 years supports the claim that there is an urgent need to build a paradigm of faith–science–charity

integration as a theoretical and practical framework capable of addressing the global educational needs against moral pressures, social responsibility, ethics, and death, especially in the era of complex digital and humanitarian transformation (Wardi et al., 2023).

Theoretically, this framework reinforces the idea that Islamic education can take a holistic-integrative approach that combines spiritual, moral, and ethical values with curriculum dimensions, ethical digital literacy, and critical literacy relevant to 21st century life. Various Skopus-indexed studies in the past five years have consistently emphasized the importance of integrating Islamic values with holistic education, character-oriented curriculum, and ethics-based digital literacy as the foundation for 21st-century competency development and the formation of socially responsible citizens. In particular, ethical digital literacy and Islamic epistemological culture can be positioned as a key component in an integrative curriculum, thus enabling a global dialogue on value-based holistic education without Islamic identity transformation (Islamic epistemology). The debate between value-based learning and Islamic epistemological identity is presented synergistically in the current literature, suggesting that the two can be mutually enriching through synchronous designs that integrate moral, social, and technological dimensions without sacrificing the fundamental meaning of Islam (Djamdjuri et al., 2023; Ramdhani & Juanda, 2026).

Practically, this framework can be used as the basis for curriculum development, learning, character education, ethical digital literacy, and strengthening social responsibility. Recent empirical evidence shows that the implementation of integrative holistic curriculum in various integrated Islamic institutions improves the balance between academic learning and character building, as well as strengthens students' ability to think critically, collaborate, and socially responsible through a curriculum that combines religious, science, language, and technology subjects (MBKM/integrative curriculum). In addition, digital literacy related to digital ethics, cybersecurity, and digital culture is considered essential in preparing students to face the challenges of the digital era while still being based on Islamic ethical principles. The global dialogue on Islamic education is further enriched through this framework, with the emphasis that the integration of Islamic values can run harmoniously in the discourse of value-based holistic education without ending Islamic epistemological identity, as supported by studies that emphasize the relevance of the integrative paradigm in the context of national curriculum and MBKM at the international level. However, there are nuances related to how the practical implementation of PHI/holistic-integrative curriculum can balance the need for curriculum modernization and the maintenance of religious traditions, so further studies are needed on quality evaluation mechanisms and adaptation policies that are consistent with the global Islamic education discourse (Putra & Qomariyah, 2024).

4. CONCLUSION

The reconstruction of contemporary Islamic educational thinking needs to be directed at the reconstruction of a paradigm that is able to respond to social, technological, and moral challenges. The integration of faith, science, and charity shows that faith functions as a value orientation, science as an instrument of knowledge development, and charity as an actualization in action. These three form a unity that supports the formation of human beings in a holistic and transformative manner.

The novelty of research lies in the understanding of faith, science, and charity as an integrative paradigm that connects the spiritual, epistemological, ethical, and practical dimensions. This paradigm goes beyond the separation of religious and general sciences and overcomes the gap between knowledge and action. Its implementation can support the development of a curriculum and learning that integrates academic competence with moral character and responsibility.

Globally, this paradigm contributes to the discourse of holistic education, value-based, character-based, and social responsibility education. Islamic education can offer the perspective that the advancement of knowledge needs to be accompanied by spiritual integrity and the ethical use of knowledge. Thus, the integration of faith, knowledge, and charity can be the conceptual foundation for education that produces people who are faithful, knowledgeable, moral, productive, and able to face global challenges constructively.

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