The Integration of Religion and Science in Islamic Education: Meanings, Objectives, and Implications for the Development of Scientific Paradigms

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Abstract: This study aims to analyze the meaning, objectives, and implications of integrating religion and science in the development of contemporary Islamic education and scientific paradigms. It employs a qualitative approach using a conceptual-philosophical literature review of twenty academic publications from 2016–2025. Data were analyzed through iterative thematic synthesis involving reflective coding and classification into ontological, epistemological, and axiological dimensions. The findings indicate that integration is understood as a proportional harmonization between revelation and reason rather than a methodological fusion. Three strategic objectives are identified: constructing a holistic unity-based scientific paradigm, strengthening scientific ethics in response to the moral crisis of modern science, and developing civilization-oriented Islamic education. This study contributes an integrative analytical framework positioning integration as a normative-operational paradigm in educational and scientific development. Its novelty lies in affirming integration not only as a philosophical principle but also as applicable to the construction of a non-dichotomous, ethical, and contextual Islamic education paradigm responsive to contemporary global challenges.

Abstrak: Penelitian ini bertujuan menganalisis makna, tujuan, dan implikasi integrasi agama dan sains dalam pengembangan pendidikan Islam kontemporer dan paradigma keilmuan. Penelitian menggunakan pendekatan kualitatif dengan desain tinjauan pustaka konseptual-filosofis terhadap dua puluh publikasi akademik periode 2016–2025. Analisis data dilakukan melalui iterative thematic synthesis dengan pengkodean reflektif serta pengelompokan tema ke dalam dimensi ontologis, epistemologis, dan aksiologis. Hasil penelitian menunjukkan bahwa integrasi dipahami sebagai harmonisasi proporsional antara wahyu dan akal, bukan peleburan metodologis. Terdapat tiga tujuan strategis, yaitu pembentukan paradigma keilmuan holistik berbasis kesatuan, penguatan etika keilmuan sebagai respons krisis moral sains modern, serta pengembangan pendidikan Islam berorientasi kemajuan peradaban. Kontribusi penelitian ini terletak pada perumusan kerangka analitis integratif yang menempatkan integrasi sebagai paradigma normatif-operasional dalam pengembangan pendidikan dan keilmuan. Kebaruannya menegaskan bahwa integrasi tidak hanya filosofis, tetapi juga aplikatif dalam membangun paradigma pendidikan Islam yang nondikotomis, etis, dan kontekstual dalam merespons tantangan global kontemporer.

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A. Introduction

Amid the acceleration of global development, marked by advances in science, technology, and digitalization across almost all aspects of human life, the relationship between religion and science has once again become a fundamental issue in contemporary scientific and educational discourse (Keathley, 2023; Stenmark, 2024). Modern science has produced significant advances in materials and technology. However, at the same time, they have also given rise to complex global issues, such as an ethical crisis in scientific practice, environmental degradation, dehumanization, and a weakening of moral responsibility in the use of scientific knowledge (Shrestha & Pant, 2025; Vallor, 2024). In this context, religion and science are often understood dichotomously as two separate, even contradictory, domains of knowledge, where religion is positioned as a source of normative, moral, and spiritual values, while science is understood as a knowledge system based on rationality, empiricism, and technological efficiency (Johnson et al., 2023; Stenmark, 2024). This dichotomous paradigm has become deeply rooted in modern epistemological traditions and has contributed to shaping contemporary educational systems, resulting in the ethical and spiritual dimensions often being marginalized in the development and application of science (Keathley, 2023; McGrath, 2020).

This paradigm of separation between religion and science is clearly reflected in educational practices in Indonesia, particularly in the curriculum structure and learning processes in schools and Islamic schools. Religious education is generally taught as a set of normative theories and practices of worship. In contrast, science education emphasizes cognitive, technical, and conceptual mastery without adequate linkage to moral and spiritual values. The integration of Quranic verses and scientific concepts is rarely carried out systematically and methodically, which makes it difficult for students to understand the relationship between religious teachings and the realities of modern science. This condition is exacerbated by educators' limited competence in developing integrative approaches, the still-sectoral curriculum, and a societal paradigm that tends to separate religion and science. As a result, education has not been fully capable of producing students who are not only intellectually superior but also possess moral integrity, spirituality, and ethical awareness to face contemporary global challenges (Humairoh & Mustafidin, 2025).

Several academic studies, both nationally and internationally, have highlighted the importance of integrating religion and science to overcome the fragmentation of knowledge in the modern scientific tradition. Studies on knowledge integration emphasize the need for a holistic, interdisciplinary approach to building a unified body of knowledge (Saparmin, 2023). From an Islamic epistemological perspective, the relationship between revelation (wahy) and reason (‘aql) is understood as two complementary and non-antagonistic sources of knowledge (Anggraina et al., 2025). However, most of this research still focuses on the conceptual, epistemological, and normative levels. It has not systematically examined the substantive meaning of integrating religion and science, nor its practical objectives, in the context of education, scientific ethics, and civilizational development, particularly in the social and educational realities of Islam in Indonesia. Thus, there remains a research gap

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regarding how to concretely operationalize the integration of religion and science to address the problems of modern civilization.

Based on this gap, the novelty of this research lies in its analytical focus, which views the integration of religion and science not merely as a philosophical discourse or epistemological ideal, but as a strategic framework with substantive meaning and practical objectives. This research positions integration as a process of proportional harmonization between revelation and reason, rather than as a reductionist methodological fusion. With this approach, the integration of religion and science is aimed at building a holistic, non-dichotomous scientific paradigm, strengthening scientific ethics as a response to the moral crisis in modern science, improving the quality of Islamic education, and contributing to the development of a balanced, sustainable civilization. This applied orientation distinguishes this research from previous studies that tend to stop at the discursive and normative levels.

Based on the background and research gaps, the research questions in this study are: (1) What is the meaning of the integration of religion and science from the perspective of Islamic philosophy of science and education, and (2) What are the practical goals and implications of the integration of religion and science in responding to the challenges of modern civilization? In line with the formulation of the problem, this study aims to analyze the meaning of integrating religion and science and to identify its practical goals and implications for the development of contemporary Islamic scientific and educational paradigms. This research is expected to provide theoretical contributions by formulating a holistic and ethical epistemological framework, as well as practical contributions to the development of curriculum, learning strategies, and educational policies that can overcome the dichotomy between science and address the demands of the times through a harmonious approach between religion and science.

B. Method

This study uses a qualitative approach with library research methods. Methodologically, this research is categorized as a systematic conceptual review with a conceptual-philosophical approach, as it explores the ideas, conceptual meanings, objectives, and implications of integrating religion and science from the perspectives of the philosophy of science and Islamic education. This research is not directed at measuring empirical data or testing hypotheses in the field, but rather on a critical review and theoretical synthesis of ideas developing in the academic literature. The conceptual-philosophical approach is understood as a methodological effort to examine, critique, and integrate theoretical concepts to build a comprehensive and coherent conceptual framework (Snyder, 2019).

This approach was chosen because the research objective is to deeply understand the relationship between religious values and scientific principles in the formation of a holistic, balanced, and ethically grounded scientific paradigm in the context of contemporary Islamic education. The integration of religion and science is presented as an ontological, epistemological, and axiological issue that requires philosophical reflection and cannot be

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adequately explained through a quantitative empirical approach (Fadli, 2021). Therefore, a conceptual literature review is considered most relevant for exploring the foundations of thought, the direction of integration, and its practical implications for education and civilization.

The literature review was conducted by searching, reading, and analyzing relevant written sources through several academic databases, namely Scopus, Web of Science (WoS), and Google Scholar. These three databases were selected to ensure the representation of reputable international and national literature relevant to the research theme. The literature search was conducted using the following keyword search strings: "religion–science integration" AND "Islamic education", "integration of knowledge" AND "Islamic epistemology", "religion and science" AND "philosophy of science". These keywords were used flexibly, with variations of relevant terms, to broaden and deepen the literature's scope.

To ensure the focus and quality of the analysis, this study established clear inclusion and exclusion criteria. The inclusion criteria required that the selected literature be directly relevant to the theme of the integration of religion and science, particularly in the domains of philosophy of science, Islamic epistemology, and Islamic education. In addition, all sources had to originate from peer-reviewed academic publications to ensure scholarly credibility and rigor. The literature was also limited to works published between 2016 and 2025 to reflect contemporary academic discourse on religion–science integration.

Conversely, several exclusion criteria were applied to maintain analytical precision. Non-academic publications, such as popular articles, opinion pieces, and non-scientific essays, were excluded from the review. Literature discussing religion or science in isolation without addressing integrative perspectives was also omitted. Furthermore, publications lacking a clear theoretical framework or adequate academic argumentation were excluded from the analysis. Through this inclusion–exclusion process, all data used in this study were secondary, derived from previously published research and scientific works (Ultavia et al., 2023). Following the screening process, twenty primary articles were selected for in-depth analysis.

Data analysis was conducted using a thematic analysis approach, an iterative qualitative analytical procedure that repeatedly and reflectively identifies, codes, and categorizes key themes emerging from the literature. The synthesized themes were subsequently organized into three principal dimensions of religion–science integration: the ontological dimension, which relates to the nature of reality and objects of knowledge; the epistemological dimension, which concerns the sources, methods, and validity of knowledge; and the axiological dimension, which emphasizes the values, purposes, and ethical implications of scientific inquiry (Muslih & Taqiyuddin, 2025).

The final stage of analysis is carried out through conceptual synthesis, namely, connecting and integrating thematic findings to fully understand the meaning and purpose of integrating religion and science in the context of the development of contemporary Islamic education and civilization (Annasthasya et al., 2025).

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The entire analysis was conducted descriptively and analytically, presenting the concept of integrating religion and science from the perspectives of Muslim thinkers and modern scientists, and interpreting its relevance to the formation of a holistic, non-dichotomous, and value-oriented scientific paradigm. Furthermore, this study examines the challenges and opportunities of integrating religion and science in the Islamic education system in the era of globalization and modernity (Utari et al., 2025).

To clarify the stages and flow of the research, Figure 1 (research Flow) is presented, which describes the process of literature search, inclusion-exclusion selection, thematic analysis, and systematic drawing of conclusions.

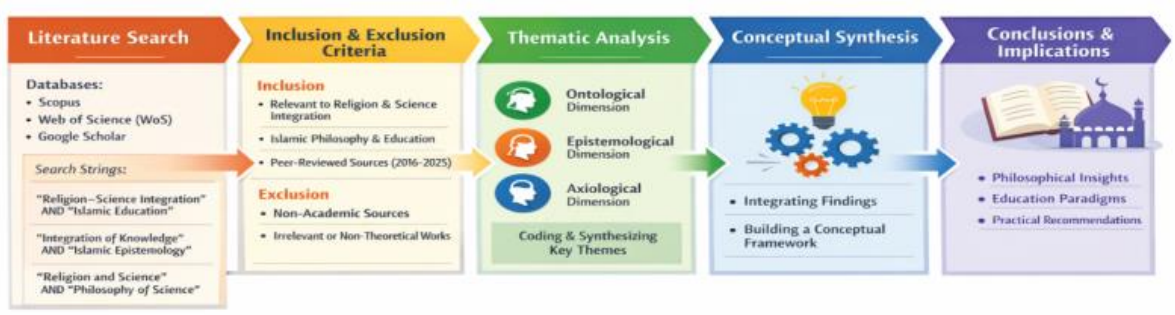

Figure 1. Research Flow

This diagram shows that this research was conducted in a structured, continuous manner, with each stage interconnected, resulting in a comprehensive understanding of the meaning and purpose of integrating religion and science.

C. Result

The results of this study indicate that the integration of religion and science in the analyzed literature is consistently understood as a process of harmonization rather than methodological or disciplinary fusion. This integration operates through three main dimensions: ontological, epistemological, and axiological. The objectives of the integration are to build a civilization-oriented scientific paradigm, strengthen scientific ethics, and develop holistic education that integrates intellectual, moral, and spiritual aspects. These general findings form the basis for the presentation of results in the following subsections.

1. Data Analysis

The data analysis was conducted systematically using a simplified conceptual–philosophical literature review approach. The search for articles on the integration of religion and science in Islamic education and in the philosophy of science across Scopus, Web of Science (WoS), and Google Scholar yielded 520 articles. Keywords used in the search included: religion and science integration, Islamic education, philosophy of science, and ethical scientific paradigm.

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Out of these, 20 articles met the inclusion criteria and were further evaluated. Each article was analyzed to assess the study focus, conceptual framework, and contribution to understanding religion–science integration. The main findings from this analysis are systematically presented in Table 1 (literature matrix), which facilitates cross-study comparison and thematic grouping based on ontological, epistemological, and axiological dimensions of integration.

2. Critical Assessment

A critical assessment was conducted using the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA) approach to evaluate the literature on religion–science integration in the context of Islamic education and the philosophy of science. A total of 20 articles that met the inclusion criteria were analyzed systematically. Table 1 summarizes each article, including the study's focus, conceptual framework, and main findings on the integration of religion and science.

This analysis allowed the researchers to identify strengths, limitations, and research gaps in the existing literature, including critiques of the religion–science dichotomy paradigm, the relevance of moral and ethical values in scientific practice, and the role of revelation and reason in building a holistic, civilization-oriented scientific paradigm. This section provides a critical foundation before presenting the detailed synthesis of the literature in the Literature Review Results subsection.

3. Literature Review Results

Based on a review of 20 selected articles, the study found that literature on religion–science integration produces three main themes: the conceptual meaning of integration as harmonization between revelation and reason, the ontological–epistemological–axiological dimensions of integration, and the objectives and roles of integration in developing scientific paradigms, scientific ethics, and holistic education. This introductory paragraph outlines the review's focus before presenting a detailed discussion of each subtheme.

The Meaning of Religion–Science Integration

The main findings indicate that the integration of religion and science is understood conceptually as a proportional harmonization between revelation and reason, rather than as a merging of methods or a reduction of one to the other. Revelation and reason are treated as two distinct sources of knowledge that complement and reinforce each other. Revelation functions as a normative and transcendental foundation that provides direction, meaning, and ultimate purpose to knowledge. At the same time, reason serves as a rational and empirical instrument for understanding reality and for systematically developing science. Thus, the integration is not intended to make science technically theological, nor to subject religion to empirical verification, but to establish a balanced dialogical relationship.

Ontological, Epistemological, and Axiological Dimensions of Integration

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Religion–science integration is consistently built across three main dimensions. First, in the ontological dimension, reality is understood as a unified creation, inseparable between material and spiritual aspects. Knowledge not only studies empirical phenomena but also acknowledges the existence of metaphysical dimensions and transcendental meaning beyond sensory observation.

Second, in the epistemological dimension, integration positions revelation and reason as legitimate and complementary sources of knowledge. Revelation provides value frameworks and basic principles, while reason develops knowledge through observation, rationality, and scientific methods. This approach rejects the dominance of positivist epistemology, which recognizes only empirical truth, while avoiding scripturalist approaches that deny the role of reason.

Third, in the axiological dimension, religion–science integration emphasizes the importance of moral values, ethics, and social responsibility in the development of knowledge. Knowledge is not seen as a value-neutral entity, but as a human activity that must be directed toward welfare, justice, and sustainable civilization.

The Role of Religion and Science in the Integrative Paradigm

In the integrative paradigm, religion serves as a normative guide, moral compass, and source of transcendental goals. At the same time, science serves as an empirical and rational tool for managing and understanding reality. Integration places spirituality and scientific rationality within a unified value framework, ensuring that scientific development is inseparable from ethical and human responsibility. In this framework, science is directed not only toward efficiency and technological advancement but also toward building a civilized, meaningful society.

Critique of the Religion–Science Dichotomy

The findings also show strong critiques of the religion–science dichotomy paradigm, which has historically dominated modern education and scientific tradition. This dichotomous paradigm is seen to have caused knowledge fragmentation, separation between fact and value, and weakening of moral orientation in scientific practice. As a result, science develops instrumentally and utilitarianly without a solid ethical foundation, while religion is confined to a private and normative domain separate from social and scientific realities. Religion–science integration is presented as an alternative approach to overcoming this fragmentation by uniting the spiritual and rational dimensions within the framework of tawhid.

Synthesis of Key Literature

Synthesis of the main thinkers and literature shows consensus that modern scientific development requires moral, spiritual, and humanistic foundations. The analyzed scholars emphasize that science, when separated from values, may lead to a humanitarian crisis, whereas religion, when detached from rationality, risks losing contextual relevance.

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Therefore, religion–science integration is understood as a conceptual response to the need for ethical, meaningful, and civilization-oriented knowledge.

Objectives of Religion–Science Integration

Religion–science integration has three main strategic objectives. First, establishing a holistic scientific paradigm that integrates rational, empirical, moral, and spiritual dimensions within a single framework. Second, strengthening scientific ethics in response to moral crises and dehumanization in modern scientific practice. Third, developing Islamic education oriented toward civilization, producing individuals who are intellectually capable, morally grounded, and socially and transcendentally responsible.

Overall, the findings confirm that religion–science integration is a consistent and relevant conceptual approach to addressing the need for ethical, holistic knowledge that contributes to contemporary civilization-building.

4. Literature Data Analysis Matrix

The following table presents a literature analysis matrix that summarizes the sources, primary focus, key findings, and their relevance to this research.

Table 1. Literature Data Analysis Matrix on the Integration of Religion and Science

No	Source & Year	Main Focus	Key Findings	Relevance to This Study
1	Wardah et al (2023)	Meaning of religion–science integration	Integration is understood as the unification of moral–spiritual values with empirical rationality	Confirms the conceptual basis of integration in Islamic education
2	Kuntowijoyo (2020)	Tauhid and Islamic epistemology	Knowledge originates from God and ultimately serves a divine purpose	Strengthens the tauhidic foundation of knowledge integration
3	Hidayat (2022)	Spirituality and modernity	Integration serves as a middle path between modern rationality and spiritual values	Provides a humanistic direction for modern science
4	Qolbiyah et al (2023)	Science and morality	Integration strengthens scientific ethics and social responsibility	Connects science with humanistic values
5	Nata (2021)	Integrative Islamic education	Integrative curriculum unites faith, knowledge, and practice	Foundation for implementing integration in education
6	Utari et al (2025)	Implementation of knowledge integration	Structural challenges and pedagogical opportunities for integration	Guides the development of Islamic education policy

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No	Source & Year	Main Focus	Key Findings	Relevance to This Study
7	Muslih & Taqiyuddin (2025)	Philosophical analysis of integration	Integration includes ontological, epistemological, and axiological dimensions	Main analytical framework for this study
8	Idris & Sinring (2024)	Ethics and technology	Value-free science triggers a global ethical crisis	Justifies the urgency of religion–science integration
9	Ardi et al (2024)	Value-based integrative education	Integration shapes religious–scientific character	Direct implications for curriculum design
10	Mahmudi et al (2023)	Tauhid as a knowledge paradigm	Tauhid unites various disciplines of knowledge	Conceptual framework for integration
11	Ultavia et al (2023)	Systematic literature review	Thematic synthesis is effective for studying integration	Validates the methodological approach
12	Snyder (2019)	Literature review methodology	Conceptual–systematic approach for theory synthesis	Basis for the SLR method
13	Ridwan (2020)	Modern science crisis	Positivist science neglects ethical dimensions	Critical argument for value integration
14	Natsir (2018)	Integral Islamic education	The knowledge dichotomy weakens student character	Relevance to contemporary Islamic education
15	Kamali (2018)	Islamic epistemology	Revelation and reason complement each other	Epistemological basis for integration
16	Nasr (2016)	Sacred science	Modern science loses its sacred dimension	Critique of the secular paradigm
17	Abdullah (2016)	Integrative religion–science paradigm	Reality is understood as a unity of revelation, reason, and nature	Philosophical foundation for integration
18	Klein (2017)	Interdisciplinarity and knowledge integration	Integration requires cross-epistemological dialogue	Strengthens the integrative framework
19	Barbour (2017)	Typology of religion–science relationships	Integration as a dialogical model	Classic reference contextualized for the study
20	Hidayat (2022)	Religious ethos and civilization	Science requires moral and spiritual wisdom	Strengthens scientific ethics

Based on the overall analysis, this study found that the integration of religion and science is understood as a scientific paradigm that emphasizes the harmonization of spiritual and rational values through ontological, epistemological, and axiological dimensions. This finding demonstrates the consistency of the concept of integration in the literature as a conceptual response to the need for science oriented toward ethics, humanity, and the development of civilization. These findings form the basis for further discussion in the discussion section.

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D. Discussion

Based on the findings, it was discovered that the integration of religion and science is understood not as a methodological fusion of two distinct disciplines, but as an epistemological harmonization between revelation and reason rooted in the principle of tawhid. This integration positions God as the source of the unity of reality, knowledge, and values, so that revelation, reason, and the universe are understood as interconnected entities within a single system of meaning. Ontologically, this perspective asserts that reality is not value-neutral, but contains moral and spiritual dimensions inherent in creation. This finding aligns with Kuntowijoyo's view that knowledge grounded in divine values will produce a civilization that is just, dignified, and oriented toward humanity (Kuntowijoyo, 2020).

This finding is significant because it indicates that the crisis of modern science does not stem solely from technical or methodological limitations, but from the loss of a value orientation in scientific development. When science is separated from its moral and spiritual dimensions, it risks losing direction and may even have destructive effects on humans and the environment. By returning science to the framework of tawhid, the integration of religion and science repositions knowledge as a guiding instrument for life rather than merely a tool for exploiting reality.

This study extends previous integration models by proposing integration as a process of value harmonization that is proportional and non-reductionist, rather than a methodological merging of religion and science. This approach emphasizes that the strength of integration lies in aligning goals and values, not in the technical unification of disciplines.

From an epistemological perspective, the findings show that the integrative approach between revelation and reason produces a form of knowledge more comprehensive than the modern positivist paradigm, which claims value neutrality. Integration rejects the dichotomy between faith and rationality and emphasizes that empirical methods must operate within a framework of moral and ethical values. This finding aligns with Wardah et al., who state that integration means uniting scientific methods with moral values in the knowledge production process (Wardah et al., 2023). In this context, positivism is considered to have contributed to moral crises and the dehumanization of modern scientific practice.

The significance of these findings lies in their ability to explain the epistemological roots of various human problems arising from modern science, such as human commodification, environmental exploitation, and the unchecked dominance of technology. Hidayat (K.) emphasizes that scientific advancement without moral wisdom can distance humanity from its intrinsic values. Thus, the integration of religion and science becomes an urgent necessity for building ethically responsible knowledge (Hidayat, 2022).

This study enriches the theory of integrative epistemology by affirming that revelation and reason not only complement each other as sources of knowledge but also function as corrective mechanisms against the excesses of instrumental rationality in modern science. This strengthens the position of integration as an alternative epistemological paradigm to positivism.

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Axiologically, the study finds that integrating religion and science has direct implications for the orientation of knowledge use toward the welfare of humanity (maslahah al-insaniyah). Science is positioned not only as a means of explaining phenomena but also as an instrument for upholding social justice, maintaining ecological balance, and strengthening human moral responsibility as stewards of the earth. This finding aligns with Qolbiyah et al., who propose integration as a new epistemological model that bridges empirical science with the values of revelation (Qolbiyah et al., 2023).

These implications are crucial in the context of contemporary global challenges, such as environmental crises, social inequalities, and ethical degradation in public life. The fact that knowledge is often used without regard for values underscores the urgency of integrating religion and science as a corrective to secular paradigms that separate science from moral responsibility (Idris & Sinring, 2024).

This study develops an axiological framework of integration by placing human values, sustainability, and justice as inherent goals of knowledge, rather than merely external consequences of its application. The findings reinforce the ideas of classical and contemporary Muslim thinkers, such as Natsir, M., Syed Muhammad Naquib al-Attas, and Ismail Raji al-Faruqi, who argue that the separation of religious and worldly sciences has led to imbalances in human character formation and to the loss of spiritual orientation in scientific practice. Integration is understood as a proportional harmonization between religion and science within a unified knowledge system (Mahmudi et al., 2022).

In the context of education, the findings indicate that a system integrating spiritual values and scientific rationality can develop holistic individuals who are not only intellectually capable but also morally and spiritually mature. Education is no longer merely knowledge transfer but a process of shaping civilized human beings (insan kamil) (Ardi et al., 2024).

This study further expands the discourse on integration by emphasizing that education is a strategic arena for implementing the integration of religion and science, so that the integrative paradigm does not stop at the philosophical level but transforms into educational praxis oriented toward civilization.

Overall, the discussion shows that the research findings are strongly consistent with previous theories and studies, without significant conceptual contradictions. The integration of religion and science is not only an academic necessity but also a civilizational requirement for building ethical, humanistic, and sustainable knowledge. Religion provides values, direction, and transcendental purpose, while science offers rational methods and empirical evidence. The synergy of the two forms a new scientific paradigm oriented toward human welfare and the balance of the universe, in line with Islamic goals of shaping knowledgeable, civilized, and responsible humans toward God, fellow humans, and all of His creation.

E. Implication

This research provides significant theoretical, practical, and policy implications for the integration of religion and science within the framework of Islamic education.

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Theoretically, the findings affirm that integration is not a methodological fusion but an epistemological harmonization between revelation and reason rooted in a monotheistic paradigm, thereby strengthening the view that science is not value-free but inseparable from ontological, epistemological, and axiological assumptions. This study expands previous models by positioning spiritual values and scientific rationality within a holistic, non-dichotomous scientific paradigm and offering a conceptual framework that places ethical and transcendental orientations as inherent to scientific validity and civilizational development. Practically, the study provides a foundation for designing integrative curricula and learning practices that connect scientific knowledge with ethics, spirituality, and human well-being, while also emphasizing the need for integration-based teacher training to develop educators capable of linking scientific concepts with moral and religious reflection. At the policy level, the findings support reforming Islamic education systems and higher education through curriculum structures and academic policies that reject the dichotomy of knowledge, while informing national education policies that balance scientific mastery, character formation, and spiritual values in responding to contemporary technological and civilizational challenges.

F. Limitation and Suggestion for Further Research

This study has several limitations that require critical consideration. Methodologically, the research employs a qualitative approach grounded in a conceptual-philosophical literature review, relying entirely on secondary sources and without empirical field data. Consequently, the findings emphasize conceptual construction and philosophical reflection and do not fully capture the dynamics of implementing religion–science integration in actual educational practice. In addition, analyzing philosophical literature carries a risk of interpretive bias, as thematic coding and idea synthesis depend heavily on the researcher's perspective in interpreting texts and arguments. Although systematic categorization into ontological, epistemological, and axiological dimensions was conducted, subjectivity cannot be entirely avoided. Another limitation concerns the relatively restricted corpus of literature, limited to selected key publications within a specific period, which may overlook alternative perspectives and practices across institutional, geographical, and scholarly contexts. Furthermore, the conceptual nature of the study positions integration within a normative-ideal framework that has not been empirically tested in social, pedagogical, or policy settings.

Given these limitations, further research is recommended to adopt more empirical and practical approaches. Field studies are needed to observe the implementation of religion–science integration in educational institutions such as integrated Islamic schools, madrasahs, and Islamic universities, enabling alignment between conceptual frameworks and classroom practices to be examined. Future studies may also develop operational, integrative curriculum models that combine Islamic values with scientific content and learning outcomes, and test them through classroom action research, design-based studies, or limited experiments. Comparative cross-institutional and cross-national research is

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encouraged to identify contextual variations, challenges, and success factors in integration practices. Additionally, mixed-methods approaches integrating qualitative and quantitative data are recommended to reduce interpretive bias and strengthen validity. Such future inquiries are expected to advance conceptual discourse while producing concrete, applicable, and contextual models, strategies, and policy recommendations for developing holistic, civilization-oriented Islamic education.

G. Conclusion

This study concludes that the integration of religion and science is fundamentally understood as a proportional harmonization between revelation and reason operating within ontological, epistemological, and axiological dimensions rather than as a methodological fusion. Such integration forms a comprehensive and value-oriented scientific paradigm that unites spiritual insight with empirical rationality. The findings affirm that religion and science function as complementary sources of knowledge that collectively shape ethical, holistic, and civilization-oriented scientific development.

Theoretically, this research contributes to expanding the model of religion–science integration through a conceptual synthesis that reinforces the role of spiritual values, scientific ethics, and rational inquiry within a non-dichotomous monotheistic framework. This integrative paradigm provides a foundational reference for advancing the philosophy of science and Islamic education by positioning knowledge as both intellectually rigorous and morally grounded. Ultimately, the study offers a conceptual basis for developing ethical, holistic, and contextually responsive educational and scientific paradigms to address the challenges of contemporary global civilization.

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