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PARADIGM OF INTEGRATION OF ISLAMIC AND SCIENTIFIC KNOWLEDGE: PHILOSOPHICAL REFLECTION ON ISLAMIC BASIC EDUCATION

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Abstract

This study aims to find the concept and paradigm of the integration of Islamic science and science in Islamic elementary education by examining the idea of the integration of Islamic science and science in higher education and then reflecting it into the context of Islamic elementary education. This study uses a qualitative approach with a type of literature. Data were collected from the literature on integrating Islamic science and science in higher education. The data that has been collected has then been analyzed using the content analysis method. The results of the analysis in the form of the concept and paradigm of the integration of Islamic science and science in higher education were then discussed with curriculum integration experts, elementary education experts, and Islamic religious education experts to reflect it into the context of Islamic elementary education. This study explains that the concept used in integrating Islamic science and science in Islamic elementary education combines the following ideas: Islamisasi Ilmu, Pengilmuan Islam, Integrasi-Interkoneksi in higher education. The paradigm and concept of developing the integration of Islamic science and science in Islamic elementary education is carried out in six steps, namely, development of the integration paradigm, preparation of the curriculum, identification of related Islamic science and science, designing learning, reflection, and innovation.

Keywords Paradigm, Integration of Islamic Knowledge and Science, Islamic Basic Education.

INTRODUCTION

In the philosophical view of Islam, science is not merely a collection of facts or separate disciplines. Instead, it is rooted in the belief in tawhid, namely the oneness of Allah. This concept of tawhid is the metaphysical foundation that underlies the Islamic view of the universe, humans, and science (Faruqi, 1984). This view is an essential basis for integrating knowledge in basic education and is the goal of national education (Kemendikbudristek BSKAP, 2022) to produce students who are faithful and pious.

Education in Islamic elementary schools is currently facing significant challenges, where students often experience confusion due to differences in explanation between Islamic knowledge and science. The differences between Islamic and scientific materials are hazardous if they are not integrated. According to research conducted by Draper (Draper, 2025), European atheism currently occurs due to differences in science and religion that begin in elementary school. Another study by Tursina explains that students tend to be confused when science and religion teachers provide different explanations.

This indicates the need for a more integrated and holistic approach to delivering material so that students can understand these concepts better (Tursinawati et al., 2024) (Billingsley et al., 2016). Questions that arise from students, such as differences in the origins of human creation, the day of judgment in science and Islamic religious studies lessons, and the process of rain falling between science and Islamic religious studies (*Wawancara, 2024*, n.d.), shows the urgency to address this problem. Several previous studies have tried to address this issue, but research gaps still need to be explored.

For example, research concludes that integrating Islamic and scientific knowledge is sufficient, but lacks practical implementation (Wahyuni, 2020). Other research shows that incorporating Islamic values can improve students' character, but is limited to the empirical methods used (Nurdyansyah & Arifin, 2018). In addition, research highlights the importance of moral-based education, but does not provide in-depth empirical data to support its arguments (Rafikov et al., 2021). This shows that despite efforts to integrate the two disciplines, there are still shortcomings in the application and testing of the concept.

Fakhrurrazi also found a model for integrating science and faith, but still faces challenges using technology and interdisciplinary approaches (Fakhrurrazi et al., 2023). Meanwhile, research by Budiyono highlighted the lack of studies that integrate Islamic science and science, as well as the

limitations of teachers in mastering both fields of science (Budiyono et al., 2024). Thus, there is an urgent need to further explore how this integration can be carried out effectively in the context of Islamic basic education.

This study aims to review and analyze the concept of integration of Islamic knowledge and science in higher education and reflect it in the context of basic education. By conducting this analysis, this study can provide practical guidance in developing a curriculum that integrates both disciplines. Through this study, the proper integration between Islamic knowledge and science is expected to create a better understanding of both disciplines and form a generation with a more religious character so that they become responsible individuals in facing global challenges. Thus, this study is expected to be the first step in creating holistic and relevant education for students in Islamic basic education.

METHOD

This study uses a qualitative approach, which aims to explore, understand, and analyze the process or pattern of developing the concept of integration of Islamic and Science in Islamic elementary education, not in the form of products or results (Nassaji, 2020), (Lima & Newell-McLymont, 2021), (Alase, 2017). This research was conducted with a qualitative approach of the literature type (Creswell, 2018), (Crowe et al., 2015) and continued with a focus group discussion (FGD) with education experts to find the concept of integration of Islamic and science in higher education and then reflect it into the context of Islamic elementary education.

The selection of experts in the context of the FGD of this study amounted to three experts. The selection of these experts represents the research theme, namely the expert on the integration of Islamic and science, Sutrisno, the expert on Islamic education, Maemonah, and the expert on Islamic Religious Education, Zainal Arifin. All three are professors and lecturers at UIN Sunan Kalijaga Yogyakarta. The involvement of these experts is to provide perspectives according to their fields on this research theme.

Researchers took primary data from the main literature on integrating Islamic and scientific knowledge, consisting of 5 literature books (Guo et al., 2020). The books are as follows:

Table 1. Primary Research books

No	Title	Author	Publisher	Year
1	Paradigma Pengembangan Keilmuan Islam Perspektif UIN Malang	Imam Suprayogo	UIN Malang Press	2006
2	Integrating science and Islam: a case study of State Islamic University (UIN) Sunan Kalijaga, Yogyakarta, Indonesia, in Critical Issues and Reform in Muslim Higher Education	Sutrisno	IIUM Press	2015
3	Islam dan Secularisme	Al-Attas	Institut Pemikiran Islam dan Pembangunan Insan.	2010
4	Implementasi Pendekatan Integratif-Interkonektif	M Amin Abdullah, et al.	Pascasarjana UIN Sunan Kalijaga Yogyakarta	2014
5	Islamisasi Pengetahuan	Ismail Raji Al-Faruqi	Penerbit Pustaka	1984

The selection of primary data is based on the consideration that the document is the initial source of integrating Islamic and scientific knowledge in higher education, which will be reflected in Islamic elementary education. Data collection has been done by reviewing relevant documents through a comprehensive literature review approach (Creswell, 2018). The data that has been collected has then been analyzed using the content analysis method (Kiger & Varpio, 2020). Researchers use the content analysis method to obtain an overview of the concept, model, and paradigm of integrating Islamic and scientific knowledge.

This process is carried out by formulating the problem of the dichotomy of learning content in Islamic elementary schools. Then, the research problem is identified by coding, after which the data is tabulated and analyzed to obtain conclusions and appropriate results to answer the research problem about the dichotomy of Islamic and scientific learning content in Islamic elementary schools. Then, the concept, model, and paradigm of integrating Islamic and scientific knowledge are discussed with experts in each field to be reflected in Islamic elementary education.

FINDINGS AND DISCUSSION

Findings

In the context of integrating Islamic and scientific knowledge, this world is seen as a separate object and an interrelated part of God's creation. The epistemology of the integration of Islamic and scientific expertise in higher education emphasizes that knowledge does not only come from scientific observations and experiments but also from revelation and religious teachings (Kemenag

RI, 2019), (Abdullah, 2014), (Suprayogo, 2017). This epistemology is a derivative attitude from the integration paradigm that is built.

Understanding the epistemology of science in higher education will direct the paradigm of curriculum development for the integration of Islamic and scientific knowledge (Koutsopoulos, 2024), (Shawer, 2017), (Zengin Arslan, 2020). Furthermore, the integration of Islamic and scientific knowledge generally has several concepts that have their characteristics, namely: Islamisasi Ilmu, Pengilmuan Islam, Integrasi-Interkoneksi. Each of these concepts can be explained as follows:

Islamisasi Ilmu

Contemporary Islamic intellectuals began in the late 1970s and 1980s through a series of international conferences involving Muslim scholars and research institutions, resulting in the establishment of institutions such as the International Institute of Islamic Thought (IIIT) and ISTAC (Kemenag RI, 2019). Among the figures who focused on the Islamisasi Ilmu campaign were Isma'il Raji al-Faruqi and Syed Muhammad Naquib Al-Attas (Khuza'I et al., 2018) (Kemenag RI, 2019).

Isma'il Raji al-Faruqi offers a methodology for the integration of Islamic values in science in higher education (Khuza'i et al., 2018; Syihabuddin et al., 2024), which aims to produce scholars with noble character who contribute to the good of humanity (Faruqi, 1984), (Khuza'i et al., 2018), (Syihabuddin et al., 2024), (Kemenag RI, 2019). The concept of Islamisasi Ilmu can be described as follows:

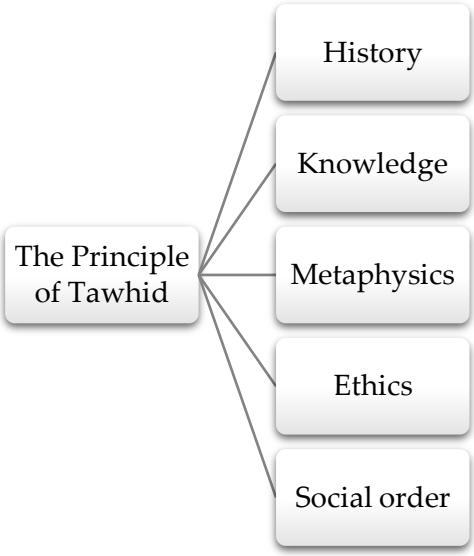

Figure 1. Model Design of Islamisasi Ilmu

In the concept of Islamisasi Ilmu, science, knowledge, ethics, social order, metaphysics, and social order must be assessed and evaluated based on the principle of monotheism (Faruqi, 1984), (Kemenag RI, 2019). This view is almost the same as the view of Fethullah Gulen (Zengin Arslan,

2020), namely the belief that Allah is the only Almighty God and the ruler of the entire universe (Khuza'I et al., 2018). All forms of worldly and spiritual knowledge should be associated with the Islamic outlook on life (Faruqi, 1984), (Khuza'I et al., 2018). These branches of science are disseminated based on the Islamic perspective; this concept is called the Islamisasi Ilmu.

Pengilmuan Islam

Pengilmuan Islam can be understood in the Islamic context as knowledge produced by Muslims, which is based on the primary sources of Islamic teachings, namely the Al-Qur'an and Hadith, as well as thoughts that developed in the Islamic intellectual tradition (Suprayogo, 2006) (Inayati & Pratama, 2022), (Fahrur Rozi & Fauzi, 2023), (Kemenag RI, 2019). This is the initial approach understood in Pengilmuan Islam in higher education.

Pengilmuan Islam has two dimensions: the theoretical dimension (epistemology), which focuses on the search for truth and the development of science. Second, the practical dimension (action), which aims to realize Islamic values in everyday life (Suprayogo, 2006; Suprayogo, 2017; Kemenag RI, 2020; Fardyatullail et al., 2023). Pengilmuan Islam carries concepts including "Islam as Science" proposed by Kuntowijoyo (Inayati & Pratama, 2022). The idea of Islam as science aims to integrate science and religion.

The concept of Pengilmuan Islam emphasizes that knowledge must be built on the principle that Islamic knowledge and science do not dominate each other. This view allows the integration of Islamic knowledge and science to be applied universally, including in developing national law (Fahrur Rozi & Fauzi, 2023). The concept of Pengilmuan Islam emphasizes the importance of contextualizing the texts of the Qur'an and Sunnah into a scientific reality.

Imam Suprayogo explained that Islamic knowledge is not limited only to religious fields. Imam Suprayogo explained that Islamic knowledge also includes aspects related to life values, such as justice, goodness, and equality (Suprayogo, 2017), (Fardyatullail et al., 2023). Therefore, the concept of Pengilmuan Islam must reflect a balance between the search for material knowledge and spiritual knowledge.

Integrasi-Interkoneksi

In the concept of Integrasi-Interkoneksi in higher education, science and religion must interact without being forced to fully merge, emphasizing that developing science needs to be understood in the context of Islam to produce a more holistic understanding (Abdullah, 2014). Meanwhile, this concept emphasizes interconnection by viewing science as a tool to understand

God's creation and supporting dialogue between the scientific world and religion (Abdullah et al., 2014), (Sutrisno, 2015), (Kemenag RI, 2019). The following is a picture of the M Amin Abdullah Integrasi-Interkoneksi model.

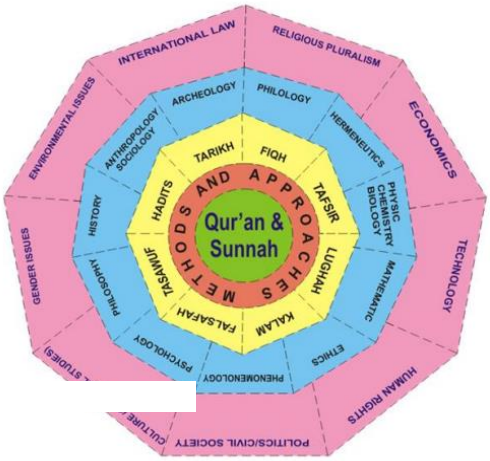

Figure 2. Design of Integrasi-Interkoneksi M. Amin Abdullah

The Integrasi-Interkoneksi model that can be understood from this concept aims to reconcile religion and science by prioritizing reciprocal cooperation and providing benefits to the people who receive it (Siswanto, 2015). The concept of reciprocity in integration and interconnection is needed for science, so that socio-religious understanding is not narrow (Abdullah, 2014), (Abdullah, 2017).

Discussion

The Islamisasi Ilmu approach in the context of Islamic basic education involves eliminating secular elements and combining the concept of tawhid in Islam to create a new interpretation of Islamic basic education science (Faruqi, 1984). Al-Faruqi and Al-Attas emphasize the importance of unity in life and science (Faruqi, 1984), (Al-Attas, 2010) and highlight the need to harmonize disciplines to solve world problems.

Al-Attas calls for the epistemological reconstruction of science by reintegrating Islamic values, concepts, and principles such as tawhid (Al-Attas, 2010). This project is seen by its supporters as a response to the crisis of Muslim civilization and a way to revitalize Islamic civilization with a solid epistemological foundation and integrate values and ethics into science (Barati & Paymard, 2022), (Radzi Sapiee, 2022). However, critics are concerned about the potential for dogmatism and the potential for exclusivism in this project.

In addition, according to critics, technical sciences in elementary education, such as mathematics and computers, are often not directly related to religious teachings (Suprayogo, 2017), (Aksan et al., 2023). In addition, the biggest challenge is bridging the gap between the scientific facts

taught and the more religious meaning and purpose (Haji Laming, 2019), the lack of teacher skills, and the reluctance of educators to convey these concepts (Christopher & Revell, 2024), in a way that is easy to understand.

The Islamisasi Pengetahuan Dialogue is relevant to Islamic basic education as the foundation for forming a worldview, character, and critical thinking skills. The urgency of implementation in Islamic basic education is increasingly felt in responding to the challenges of modernity, building a generation with noble morals, achieving worldly and hereafter balance, and contributing to the values of sustainable development goals. Although there are challenges such as curriculum design, teacher quality, resources, differences in interpretation, and potential resistance (Fardyatullail et al., 2023), the great hope is to form a generation with strong character, holistic knowledge, and the ability to make positive contributions to society and achieve global goals.

From the reasoning and analysis of Imam Suprayogo's concept of Pengilmuan Islam, its supporters argue that this concept is very relevant in social sciences in elementary education because the social idea of Islam is rooted in divine values and universal ethics (Fahrur Rozi & Fauzi, 2023), (Inayati & Pratama, 2022), so that it will tend to be more holistic in the formation of student character (Rahila & Khozin, 2024). In contrast to the Western paradigm, which tends to be individualistic, Islamic science emphasizes togetherness, justice, and collective responsibility.

In the context of IPS in elementary education, Pengilmuan Islam provides a comprehensive guide to building a character-based student life through maqashid al-shariah. However, the concept of Pengilmuan Islam faces challenges in technical sciences such as technology and digital. This is because technical fields require an empirical-based approach that is often not found directly in Islamic primary sources (Nurhaeni et al., 2021). Integration can be achieved by making Islamic values a moral and ethical guide in technology development.

The concept of Pengilmuan Islam ensures that technical sciences adopted from the West do not completely ignore Islamic values. Modern science should be seen as a tool, not an end, that can be directed to support the welfare and character of students (Hidayat et al., 2020), (Aksan et al., 2023). With the concept of Pengilmuan Islam, science in basic education can develop without abandoning Islam's universal spiritual and moral principles.

In basic education, Pengilmuan Islam has great potential because Islamic values emphasize character formation integrated with spiritual aspects from an early age. As research explains, the concept of Islamic education not only focuses on intellectual intelligence and the formation of

morals, morality, and social responsibility (Basri, 2024). These values differ from the general scientific approach, which emphasizes academic competition and individual achievement.

In basic education, the principle of tarbiyah (value-based education) is the primary foundation (Dalhar & Wijayanti, 2023). Islam encourages children to recognize Allah through holistic learning, covering cognitive, affective, and psychomotor aspects (Fatimah & Sumarni, 2024). Thus, students not only master knowledge but also understand their role as individuals who are responsible for their families, society, and environment.

According to experts, Integrasi-Interkoneksi in IPA allows students to understand scientific concepts more deeply. By discussing IPA material in the context of everyday life and Islamic science, students can see the relevance of science in practice, making it easier for them to remember and apply the concept (Abdullah, 2014), (Abdullah, 2017), (Abdullah, 2020). By integrating various disciplines, students are encouraged to think critically and analytically.

They learn to connect information from various sources and disciplines, which can improve their ability to solve problems and make the right decisions. When IPA material is connected to Islamic knowledge that is part of real-life aspects, students tend to be more interested and motivated to learn (Hamami & Nuryana, 2022), (Nurdyansyah & Arifin, 2018), (Fatimah & Sumarni, 2024). This integration creates a more interesting learning experience, making students feel more involved and excited in the learning process.

Experts see the concept of Integrasi-Interkoneksi, which encourages cooperation and reciprocity in the social field, as having difficulties because Islamic and secular social sciences have opposing paradigms. This view was conveyed by Imam Suprayogo (Suprayogo, 2017). In basic education, Islam emphasizes spirituality, collective justice, and universal moral values, while Western social sciences are often based on secularism, individualism, and materialism (Arroisi & Sa'adah, 2020) (Kotaman, 2022). This inconsistency causes fundamental differences in understanding concepts such as justice, freedom, and welfare.

From the three concepts, the advantages and disadvantages can be seen, including the education of students under the auspices of the secular basic education curriculum or in a secular country where Islamisasi Ilmu is needed. However, Islamisasi Ilmu is difficult in technical fields (Suprayogo, 2017). Then, Pengilmuan Islam has great potential to be carried out in social sciences such as IPS, which already has more complete, fair, and beneficial references for society. But Pengilmuan Islam opens itself to expertise, such as technology, as an inseparable part of reason and

a gift from Allah.

Meanwhile, this concept is intended to emphasize cooperation and mutually complementary relationships. In that case, the Integrasi-Interkoneksi of Islamic and scientific knowledge has more potential to be carried out in modern science. This concept has challenges to be carried out in social sciences, which are feared to be mixed (Suprayogo, 2017). Of the three concepts of integration of Islamic and scientific knowledge, namely the Islamisasi Ilmu, Pengilmuan Islam, and Integrasi-Interkoneksi, each has advantages and disadvantages when viewed from the perspective of basic Islamic education.

These three concepts also have an intersection, where, under one condition, the idea of Integrasi-Interkoneksi also needs to make efforts to Islamisasi Ilmu, which is the hypothesis of scientific dialogue. Likewise, Pengilmuan Islam will also carry out the Islamisasi Ilmu to assess secular science to build its own science. Meanwhile, in its epistemology, Islamisasi Ilmu uses the concept of Pengilmuan Islam and the integrasi-interkoneksi. Based on the analysis of the idea of Islamisasi Ilmu, Pengilmuan Islam, Integrasi-Interkoneksi, it can be understood that the process of integrating Islamic science and Science in Islamic basic education requires several stages, which can be seen in the following picture:

Figure 3. Integrated Curriculum Development Model

The stages include understanding epistemology (Abdullah et al., 2014). The paradigm of organizing Islamic basic education, designing an integrated curriculum, understanding the concept of integration, developing literature and content (Sutrisno, 2015), using holistic educational methods (Nurdyansyah & Arifin, 2018) developing human resources, in this case, teachers (Nofrianti & Arifmiboy, 2021), implementing in the classroom and schools that uphold scientific ethics in education, finally reflection and innovation.

The process of integrating Islamic knowledge and science requires an understanding of the epistemology of science first (Abdullah, 2014). The primary source of Islamic knowledge is revelation received through the Qur'an and Hadith (Sutrisno et al., 2021; Suprayogo, 2017). These two sources are the primary sources of Islamic knowledge. The epistemology of this integration of knowledge is the initial basis for the integration of Islamic knowledge and science. In addition to revelation, reason or ratio is also considered an essential source of knowledge in Islam.

Reason is used to understand revelation and reflect on Allah's creation (Abdullah et al., 2014). Reason allows humans to develop science and technology according to human needs through research and testing, so that it is helpful for everyday life (Abdullah et al., 2014). This development stage is carried out to ensure that the knowledge does not conflict with religious principles.

CONCLUSION

This study shows that integrating Islamic knowledge and science in elementary education is necessary to overcome student confusion that arises due to differences in explanation between the two disciplines. This integration paradigm has several concepts. The first is the Islamisasi Ilmu, namely the view that all branches of elementary education science must be reviewed based on the principle of monotheism. Second, Pengilmuan Islam emphasizes the development of science based on the text of the Qur'an, hadith, and Islamic intellectual tradition. Third, the concept of Integrasi-Interkoneksi avoids the forced merger between religion and science. The paradigm of the integration of Islamic knowledge and science, namely the concept of Islamisasi Ilmu, Pengilmuan Islam, Integrasi-Interkoneksi in elementary education, can be combined with different contexts, subjects, and situations, so that the use of one concept is related to the context, subject, and situation. The implications of this study indicate that the development of a curriculum that integrates Islamic knowledge and science in elementary education needs to be carried out systematically. Educators must be trained to combine the two disciplines in their teaching and provide teaching materials that support this integration. Thus, it is hoped that basic Islamic education can produce a generation that is not only academically intelligent but also has a strong understanding of moral and ethical values sourced from Islamic knowledge and science.

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