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# THE CONCEPT OF DEVELOPING ISLAMIC EDUCATION TEACHING MATERIALS BASED ON SCIENTIFIC INTEGRATION

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**Abstract**

This research aims to formulate a conceptual framework for the development of Islamic education teaching materials based on scientific integration in the context of non-formal Islamic education (majelis taklim). The research uses a qualitative approach through literature studies as the main data source, complemented by limited non-participatory observations as contextual supporting data. The data were analyzed descriptive-analytically through thematic categorization and conceptual synthesis. Literature synthesis shows that scientific integration has implications for strengthening conceptual understanding as well as opportunities for developing students' reflective and critical thinking skills. The research output is in the form of integrative teaching material design principles which include relevance, comprehensiveness, integrability, contextuality, and applicability. Integration is positioned as a reconstruction of the relationship between revelation, reason, and reality that enriches the understanding of Islam and strengthens the internalization of Islamic values in modern life. This conceptual framework is expected to be a reference for educators and curriculum developers in designing contextual and integrative Islamic education teaching materials.

**Keywords** Islamic Education, Scientific Integration, Teaching Materials.

## INTRODUCTION

The development of globalization, social transformation, and the acceleration of science and technology have placed Islamic education under increasingly complex adaptation demands. On the one hand, Islamic education is expected to maintain its normative foundations and transcendental values; on the other hand, it is required to be responsive to the dynamics of science, social reality, and 21st-century competence. The challenge does not lie solely in the curriculum, but also in the construction of teaching materials that are often still presented textually and normatively, and less connected to the empirical problems of modern life. Several studies show that Islamic education faces relevance issues in the global context due to advances in science and technology and the penetration of secular values (Saepudin, 2025). The integration of spiritual values and modern science is seen as an important strategy to maintain a balance between religious traditions and contemporary needs. Ferdino et al. (2025) also emphasized the importance of integrating local values and global education principles to ensure the curriculum remains contextual without losing its religious identity. In this context, scientific integration is not only a pedagogical choice but an epistemological need.

A comparative study conducted by Sidik et al. (2024) shows that Islamic education teaching materials across various contexts have not systematically integrated science and social reality, leading to fragmented learning. This fragmentation limits students' ability to relate Islamic teachings to contemporary issues. This condition indicates that the integration problem is not only related to the curriculum structure, but also to the design of teaching materials and their presentation strategies. Theoretically, scientific integration is understood as an effort to build a constructive dialogue between revelation and scientific rationality within a coherent epistemological framework (Halstead, 2004). Recent literature confirms that an interdisciplinary approach enables the synthesis of Islamic teachings and contemporary science, making learning more holistic and better adapted to the challenges of the 21st century (Abdurrohim et al., 2023; Humairoh & Mustafidin, 2025). Thus, integration is not understood as a mere thematic merger of scientific fields, but as a reconstruction of epistemological relations among normative, rational, and empirical dimensions.

Various previous studies have raised the issue of scientific integration in Islamic education. Zainuddin et al. (2025) emphasized the importance of a future competency-based adaptive curriculum, while Azra (2002) highlighted the urgency of conceptually integrating knowledge in the Islamic educational tradition. (Nadirah et al., 2024) show the effectiveness of interdisciplinary and

contextual approaches in increasing student engagement and absorption. Anwar (2023) emphasized the importance of transforming the curriculum that is responsive to globalization and multiculturalism.

Despite this, most of the research is oriented towards formal education and strengthening the institutional curriculum structure. Studies that specifically formulate the conceptual design of the development of teaching materials based on scientific integration in the context of non-formal Islamic education, especially the taklim assembly, are still relatively limited. In fact, the taklim assembly has andragogic, dialogical, and community-based characteristics that require a different integration approach from the school or college model. Based on these gaps, this study seeks to formulate a conceptual framework for the development of Islamic education teaching materials grounded in scientific integration that goes beyond normative-rational synthesis and considers the social context of the congregation in the taklim assembly. Integration is positioned as an epistemological construct that systematically connects revelation, reason, and reality in the design of teaching materials. Thus, this research is expected to make a conceptual contribution to the development of Islamic education that is more contextual, reflective, and adaptive to the dynamics of the times.

## METHOD

This research uses a qualitative approach, with a literature review, to develop a conceptual framework for Islamic education teaching materials grounded in scientific integration. This approach was chosen because the research is not oriented toward the development and testing of learning products, as in research and development (R&D), but rather toward conceptual analysis and theoretical synthesis. Literature studies are conducted through a comprehensive analysis of literature, including scientific books, articles from reputable national and international journals, and results of previous research relevant to scientific integration, Islamic education, and the development of teaching materials. The literature analysis is focused on exploring concepts, theoretical frameworks, and principles for the development of integrative Islamic education teaching materials.

To strengthen contextual understanding, this study was complemented by limited, non-experimental field observations of learning activities at the Al-Mawaddah Taklim Council, At-Taqwa, and Bontang City; Raudatul Jannah, Jannatul Firdaus, and An-Nahl (Kutai Kartanegara

Regency); and Al-Ansor, Al-Istiqomah, and Babussalam (East Kutai Regency). Observations were carried out from September 6, 2025, to December 27, 2025. This observation is not intended as a test or evaluation of teaching material products, but as a source of supporting data to understand learning practices, the characteristics of the teaching materials used, and the context of implementing scientific integration in non-formal Islamic education.

The data obtained from literature studies and field observations were analyzed using descriptive-analytical analysis techniques through the stages of data reduction, theme categorization, and conceptual synthesis. The results of the analysis were then used to formulate principles for developing Islamic education teaching materials that integrate science, including relevance, comprehensiveness, integrability, contextuality, and applicability. These principles are positioned as conceptual constructs, not as indicators of empirical measurement.

## FINDINGS AND DISCUSSION

### Findings

#### The Importance of Scientific Integration in Islamic Education

Scientific integration in Islamic education can be understood as a conceptual construction that seeks to overcome the fragmentation between religious disciplines and general disciplines in learning practices. Epistemologically, this approach does not simply combine two bodies of knowledge but places them in a dialogical relationship that strengthens both. Islamic education, in this perspective, is not only directed at fostering individual spirituality but also at fostering a comprehensive perspective that is responsive to social dynamics and the development of science (Husain & Ulum, 2020). In the context of globalization and civilizational transformation, scientific integration is presented as a strategy to balance religious competence with students' intellectual capacity (Karimah, 2023). Reality shows that Islamic education teaching materials are still often delivered textually and normatively, thereby being less connected to the empirical context of modern life. This situation emphasizes the urgency of reconstructing teaching materials to be more comprehensive, reflective, and applicative through an integrative approach (Zulkifli et al., 2025).

Comparative studies in Indonesia and Malaysia show that the design of Islamic education curricula that adopt an integrative pattern is positively correlated with improved learning quality and the development of adaptive character in multicultural societies (Sidik et al., 2024). Conceptually, a Qur'an-based approach that harmonizes the dimensions of naqli and aqli provides

an important foundation for maintaining continuity between religious values and scientific progress (Baba et al., 2015). However, the integration in question does not stop at administrative unification of the curriculum, but rather demands an integrative-interconnective paradigm that epistemologically integrates religion, science, and humanities through systematic methodological renewal.

The theoretical literature explains that scientific integration can be achieved by integrating Islamic teachings with various disciplines, such as contextualizing the concept of monotheism through natural phenomena and scientific studies. This approach not only deepens theological understanding but also expands awareness of the relationship between revelation and empirical reality (Muhaimin, 2011). Furthermore, scientific integration is seen as a response to the tendency toward implicit separation between religious and general sciences in educational practice, without affirming the epistemological dichotomy in its entirety. In this framework, integration harmonizes faith, morals, and mastery of science, enabling Islamic education to produce a complete student profile (Rahman, 2022).

Several studies have shown that integration-based learning increases motivation to learn and develops critical and analytical thinking skills, as students are trained to reflect across disciplines (Rahman, 2023; Hidayat, 2022; Yusuf, 2021). In addition, integration is relevant for strengthening problem-solving capacity by linking Islamic teachings to contemporary issues such as the environment and social justice. In the dimension of character, integrating science contributes to the formation of individuals who are not only ritually religious but also socially conscious and responsible. Islamic education with an integrative approach facilitates the internalization of values of justice, empathy, and social contribution, thereby producing a generation that plays an active role in the development of civilization (Azra, 2021).

**Principles of Scientific Integration in the Development of Islamic Education Teaching Materials**

The development of teaching materials based on scientific integration requires a systematic grounding in principles so that learning is not confined to the symbolism of integration alone. These principles include relevance, comprehensiveness, integration, contextuality, and applicability (Basri, 2024). The principle of relevance requires that the material be suitable to students' actual needs, social backgrounds, and life experiences, so that learning has practical meaning (Muhaimin, 2012). The principle of comprehensiveness requires a wide range of material coverage, including faith,

morals, worship, and muamalah, in an integrated manner to form a complete understanding of Islamic teaching (Azra, 2003).

Meanwhile, the principle of integration emphasizes presenting Islamic teachings in a dialogical manner with other disciplines to avoid scientific fragmentation and maintain the relevance of education to the development of science and technology (Rufai, 2015). The principle of contextuality guides the material to connect with students' concrete reality, enabling Islamic values to be understood in relation to daily life (Rahim, 2020). The principle of applicability requires that the material does not stop at the conceptual level but encourages practical application in social and moral life (Zubaedi, 2019). These five principles are interrelated and form the foundation for the development of teaching materials that are adaptive to the dynamics of the times. With this approach, Islamic education not only retains its normative identity but also enhances the effectiveness of learning in modern society.

**Implementation of Scientific Integration in the Development of Teaching Materials**

The implementation of scientific integration in Islamic education teaching materials requires a learning design that combines normative, rational, and empirical dimensions. The development process must include integrated planning, implementation, and evaluation (Ma'arif et al., 2021). The rejection of the dichotomy between religious and general science is an important philosophical foundation for this reconstruction. At the same time, the integrative approach is believed to be able to train critical reasoning and form students' character as a whole (Nata, 2012).

At the curriculum level, scientific integration helps prevent disciplinary fragmentation and respond to the demands of 21st-century competencies (Sidik et al., 2024; Suhid et al., 2021; Putri & Hamami, 2023). Learning programs should be systematically designed to integrate intracurricular and extracurricular activities and to include continuous evaluation. Epistemologically, integration demands the unification of revelation, ratios, and empirical experience in the learning process (Daulay et al., 2023). In practice, the concept of monotheism can be enriched through the analysis of natural phenomena, so that the order of the cosmos is understood as a manifestation of Allah's oneness. The integration of Islamic ethical values into Sharia economics demonstrates how religious teachings can shape a moral business orientation (Ismail, 2021). The use of digital technology in worship learning shows that integration is also relevant in the context of digital transformation (Zainiyati, 2019).

An integrative approach to learning faith, for example, through the study of kauniyah verses and natural phenomena such as the water cycle or the rotation of the earth, shows the relationship between the text of revelation and scientific findings (Hakim, 2022). Thus, integration is not just a pedagogical strategy, but a representation of a monotheistic worldview that places all knowledge within the framework of Islamic values (Busahdiar, 2020). This paradigm demands a structured and interdisciplinary design of curriculum and learning (Mhd Saleh et al., 2025), while encouraging the internalization of socio-cultural values and inclusivity in Islamic education (Sarbini et al., 2025). In the digital era, integration must be accompanied by strengthening moral literacy so that the use of technology remains within the bounds of Islamic ethics (Muslim, 2024).

In the context of non-formal education, such as the taklim assembly, scientific integration needs to be incorporated into materials designed to meet the needs of pilgrims and be responsive to local socio-economic realities. Integration is not only about combining themes, but also an epistemological construction that connects monotheism, society, technology, and economics into a coherent learning framework. The implementative model can be mapped as follows:

**Table 1.** The Concept of Teaching Material Development Based on Scientific Integration

| No | Integration Aspects | Conceptual Description of Development |
|---|---|---|
| **1** | Tauhid–Science | Cosmological and empirical approaches to understand sunatullah as a manifestation of monotheism; Science functions to reinforce theocentric consciousness reflectively. |
| **2** | Morals–Social Sciences | Integration of Islamic moral values with social analysis to form empathy, collective responsibility, and contextual character. |
| **3** | Worship–Technology | The use of digital technology in worship practices to improve accuracy and technological literacy without ignoring the validity of sharia. |
| **4** | Economic–Sharia | Synthesis of fiqh muamalah and modern economic theory to build a fair and sustainable economic system. |

*Source: Data processed, 2025*

Based on this mapping, scientific integration functions as a learning transformation strategy from a normative lecture pattern to a dialogical and reflective approach. Teaching materials are no longer understood as mere transmission of text, but as a space for rational and contextual analysis that strengthens religiosity and the social capacity of worshippers. The implication is that the taklim assembly has the potential to become a lifelong learning space that consistently integrates the spiritual and social dimensions. The integration of science in this context confirms that adaptive and contextual Islamic education can only be realized through the design of teaching materials that are epistemically coherent and sociologically relevant.

**Discussion**

The findings of this study show that learning practices in the Taklim Council of Al-Mawaddah, At-Taqwa, Raudatul Jannah, An-Nahl, Al-Ansor, and Al-Istiqomah are still dominated by normative-textual approaches, despite efforts to contextualize the material to the congregation's social reality. Scientific integration has not been formulated as a structured conceptual design in the development of teaching materials, but rather is presented incidentally through illustrations or analogies that depend on the teacher's initiative. This condition reveals a gap between the need for integration at the epistemological level and its pedagogical implementation, which remains pragmatic and rooted in the tradition of religious transmission.

The dominance of the normative approach cannot be separated from the historical character of the taklim assembly as a lecture-based da'wah space that emphasizes the legitimacy of the text and the strengthening of normative religious awareness. The learning orientation is more directed at the internalization of values through the explanation of verses and hadiths. At the same time, the dimension of interdisciplinary analysis has not yet become a systemic pedagogical framework. Thus, the problem of integration is not only related to the absence of concepts, but also concerns pedagogical habitus, limited integrative learning resources, and the lack of a culture of epistemological reflection in non-formal learning practices.

Theoretically, scientific integration cannot be reduced to technocratic integration in the form of administrative alignment between religious and general subjects. The integration in question is an epistemological integration that reconstructs the relationships among revelation, reason, and reality into a coherent knowledge-building process. Daulay et al. (2023) emphasized the importance of normative-rational synthesis to avoid textual reductionism in Islamic education. In line with this, the integration of revelation and reason is presented as a conceptual foundation for the formation of Muslim character, uniting the spiritual and rational dimensions in their entirety (Indah, 2025). The findings of this study show that when integration is not consciously formulated as an epistemic paradigm, learning practices tend to return to implicit dichotomic patterns.

In the context of teaching material development, an integrative approach requires transforming learning into a space for critical reflection rather than merely the transmission of normative doctrines. The integration of social sciences and Islamic sciences has been shown to strengthen the relevance of education to social reality and to build a character grounded in Islamic values (Astuti et al., 2024). Similarly, an interdisciplinary approach that integrates modern science

with Islamic values can enrich students' academic and ethical dimensions. However, unlike the context of formal education, which has an established curriculum structure, the taklim assembly lacks a learning design instrument that enables systematic integration.

The implementation of research-based curriculum management demonstrates that integration can be developed in a structured manner and simultaneously strengthens intellectual and religious competencies (Nur Aliyah et al., 2024). Studies on the integration of Islamic boarding school curricula also show an increase in the coherence of academic and religious competencies (Setyaningsih et al., 2025), while the outcome-based education approach emphasizes the importance of measurable achievement indicators in the integration process (Surachman & Kusmawati, 2025). The cross-disciplinary integration of religion and psychology offers an applied dimension for addressing empirical problems, and the policy of religious moderation underscores the urgency of an inclusive and responsive curriculum framework to social dynamics (Qoumas et al., 2024).

However, most of these studies are oriented toward formal education and are supported by relatively clear regulations, management, and achievement standards. In the context of an andragogic, dialogical, and community-based taklim assembly, integration cannot be structurally replicated from the school or college model. Integration needs to be constructed through a participatory approach that considers the needs of pilgrims, flexibility of study time, socio-economic background, and intellectual capacity of adult learners. In other words, integration in non-formal education demands stronger sociological adaptation than formal institutional approaches.

This research expands the discourse on scientific integration by situating it within the context of community-based non-formal Islamic education, which has received relatively little attention in the literature. If in formal education integration is often understood as a matter of curriculum and institutional management, then in the taklim assembly, integration must be understood as a reconstruction of the design of teaching materials and contextual pedagogical strategies. Without an explicit pedagogical framework, integration can stop at normative rhetoric that does not lead to substantive learning transformations.

The implication is that the development of teaching materials for the taklim assembly should be guided by a model that systematically connects normative values, rational analysis, and actual social problems. The model not only strengthens the congregation's religiosity but also enhances its reflective capacity and problem-solving ability in the face of contemporary social dynamics. Thus,

the taklim assembly can transform from a space for normative knowledge transmission into a critical learning space that supports lifelong education in a contextually integrated and sustainable manner.

## CONCLUSION

This study emphasizes that the development of Islamic education teaching materials based on scientific integration requires systematic formulation at the epistemological, structural, and pedagogical levels. Integration is not enough to be understood as a thematic incorporation of religious science into general science; it must be designed as a conceptual framework that connects normative, rational, and empirical dimensions coherently across material structure, learning strategies, and learning outcomes. In the context of non-formal Islamic education, especially the taklim assembly, scientific integration requires sociological adaptation and pedagogical design that is responsive to the needs of the congregation and contemporary social dynamics.

The main contribution of this research lies in the formulation of an integrated conceptual framework that situates revelation, reason, and reality within a single reflective, contextual construction of learning. This framework expands the discourse on scientific integration, which has been more oriented towards formal education, by presenting a community-based education perspective as a space for sustainable transformation of Islamic learning. This research has limitations in the literature study approach, which has not allowed for in-depth empirical testing of the implementation of the formulated model. Therefore, advanced research is needed to test the effectiveness of these conceptual frameworks through empirical approaches, such as case studies, classroom action research, or developmental research. The test is important for assessing the impact of scientific integration on students' learning quality, reflective capacity, and problem-solving skills in the context of Islamic education. Thus, integrating science into the development of teaching materials is not only a curriculum agenda but also an epistemological reconstruction strategy that determines the relevance and sustainability of Islamic education amid social dynamics and the development of modern science.

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