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Models of Integrating Religion and Science in Islamic Religious Education Learning

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ABSTRACT

The relationship between religion and science in Islamic education has developed as a response to the longstanding dichotomy between religious knowledge and general (secular) sciences, a division that has shaped educational structures and societal mindsets and produced an enduring epistemological gap. This study aims to analyze and categorize the dominant paradigms governing the relationship between religion and science and to examine their implications for Islamic Religious Education (PAI). Using a qualitative literature review, the study analyzes books and peer-reviewed journals addressing religion–science relations through the analytical framework of Miles, Huberman, and Saldaña, encompassing data condensation, data display, and conclusion drawing. The findings identify four principal paradigms in religion–science relations: conflict, independence, dialogue, and integration. Among these, the integrative paradigm is regarded as the most comprehensive, as it seeks to reconcile empirical inquiry with transcendental values while respecting their distinct epistemological foundations. Within PAI learning, this paradigm is reflected in curriculum design, interdisciplinary pedagogical approaches, and the incorporation of spiritual and ethical values into science-related instruction. The novelty of this study lies in its systematic synthesis of philosophical paradigms of religion–science relations with their pedagogical application in the Indonesian Islamic higher education context, particularly within UIN, IAIN, and STAIN. The study concludes that relating religion and science is not merely an academic project but also a cultural and spiritual process that supports a holistic understanding of reality and promotes Islamic education that remains responsive to contemporary challenges.

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1. INTRODUCTION

The discourse on the integration of religion and science in the context of education and knowledge development emerges as a response to the dichotomy between religious sciences and general (secular) sciences. This dichotomy has had implications for various aspects of life, including the educational sphere, for example through the separation of curricula. It has even influenced human mindsets toward knowledge itself (Asyari & Makruf, 2014). In fact, the relationship between religion and science has never been entirely separate. Since the classical period, Muslim scholars such as Al-Farabi, Ibn Sina, and Al-Ghazali emphasized the interconnectedness of philosophy, science, and theology. However, the influence of colonialism and Western modernization strengthened dichotomous patterns of thought, thereby encouraging the emergence of various initiatives for scientific integration in the contemporary era. Islamic universities in Indonesia, such as UIN, IAIN, and STAIN, have developed discourses on the integration of knowledge aimed at uniting science with religious values (Hendri Hermawan Adinugraha, Ema Hidayanti, 2018).

The relationship between religion and science began to receive extensive scholarly attention in the Western world around the twentieth century. At the same time, similar discussions were also taking place in the Islamic world. However, the development of discourse on religion–science relations in the West and in Islam differs, as both regions have experienced distinct historical encounters between religion and science (Santi, 2018).

From the 1970s to the early 1990s, a new dynamic emerged in the Muslim world, particularly concerning the relationship between Islam and knowledge, marked by the rise of Islamic science or the Islamization of knowledge. A number of Muslim intellectuals sought to interpret these concepts in diverse ways, often engaging in differing and even conflicting perspectives. Mehdi Golshani, for instance, is one of the prominent figures whose contributions cannot be overlooked when discussing the discourse on the relationship between religion and science, particularly within the Islamic tradition (Hidayatullah, 2019).

The phenomenon of integrating religion and science in education reflects efforts to create a learning framework that harmoniously unites religious understanding and scientific knowledge harmonis (Hendri Hermawan Adinugraha, Ema Hidayanti, 2018). Educational systems have begun to implement curricula that integrate religion and science, enabling students to acquire knowledge in a holistic manner. This integration is also evident in interdisciplinary approaches to learning (Khozin Khozin, Abdul Haris, and Asrori Asrori, 2021). Technological advancements further encourage the integration of religion and science, with artificial intelligence facilitating students' exploration of the relevance between the two domains. Moreover, the integration of religion and science in education strengthens interreligious discussion and dialogue (Levi Agustina and Rahmat Ryadhush Shalihin, 2022).Through this process, students learn to appreciate the perspectives of other religions and their viewpoints in the context of science, fostering a deeper understanding of religious diversity and promoting tolerance among learners (Ramdanil Mubarok and Maskuri Bakri, 2021).

The integration of religion and science in the educational realm indicates an effort to eliminate artificial boundaries between the two, enabling learners to develop a more comprehensive and integrated understanding of reality (Khozin Lukman Hakim, Tobroni, 2020). Various supporting aspects must be prepared to facilitate this integration, including curriculum design, learning materials, textbooks, research and discussion activities, skills development, and the educational environment. Nevertheless, although the integration of religion and science in Indonesia has progressed, several challenges remain. These include the need to enhance teachers' understanding and competence in integrating both fields, the development of appropriate learning resources, and ensuring that integration efforts continue to respect the religious and belief diversity of students (Hatija, 2024).

Numerous studies have examined the integration of religion and science. One such study was conducted by (Muhammad Fajri Hamdy et al., 2020), who analyzed models of religion–science integration at the senior high school level. Their findings indicate that most members of the school community understand the meaning and urgency of integrating religion and science, and that there is

potential for its application in formulating school vision and mission statements. However, variations were found in the operational models of integration, with integration primarily implemented through the internalization of Islamic values as the foundation for scientific development.

Another study explored the relationship between science and religion within the framework of Islamic paradigms (Saefulloh, 2017). The findings reveal that discourse and practice concerning the integration of religion and science have existed since the seventeenth century. The development of modern science has often challenged classical religious doctrines. While some groups choose to preserve traditional doctrines, others abandon them, and some attempt to reformulate religious teachings in scientific terms. In this context, the relationship between science and religion can be categorized into four forms: conflict, separation, dialogue, and integration. These approaches are also known as conflict, contrast, contact, and confirmation.

Furthermore, Miftah's research focuses on models of science–religion integration within the context of national education (Miftah, 2017). The study sought to reveal the forms and patterns of integration implementation in Indonesian educational settings under the 2013 Curriculum. The findings indicate that the integration of science and religion is realized through the unification of learning materials, the integration of basic competencies, and the alignment of subject themes with everyday life realities.

In general, these studies examine the integration of religion and science from various perspectives, including school-based models, curriculum implementation, and conceptual relationships between the two. These findings suggest that the paradigm of integrating religion and science—particularly in Islamic Religious Education (PAI) learning—still requires deeper investigation in order to produce more specific and applicable forms of integration.

This library research is therefore essential not only for understanding differences in paradigms but also for identifying points of convergence that can serve as a foundation for developing science rooted in religious values while remaining relevant to the challenges of the modern era. Accordingly, this study contributes to identifying various approaches to the integration of religion and science and to assessing their relevance in the context of the development of the philosophy of science in Indonesia.

Although numerous studies have examined the relationship and efforts to relate religion and science, most existing research has focused on conceptual models, specific curriculum implementations, or normative relationships between the two, without providing a systematic mapping of the paradigms underlying these approaches, particularly in the context of Islamic Religious Education (PAI) learning. Moreover, previous studies tend to address religion–science relations in a partial manner, leaving the epistemological, pedagogical, and philosophical points of convergence insufficiently articulated as a foundation for developing applicable and context-sensitive PAI instruction. Therefore, this study aims to describe and analyze the various paradigms and approaches to relating religion and science and to assess their relevance for the development of Islamic Religious Education within the context of Islamic education in Indonesia.

2. METHODS

This study employs a library research approach by collecting data from literature relevant to the research topic (Melfianora, 2019). Data were gathered using documentation techniques. Primary data were obtained from books, academic journals, and scholarly literature that discuss various approaches to the integration of religion and science. Secondary data were derived from documents and supporting materials that also address different approaches to the integration of religion and science. The research was conducted in October 2025.

The research process began with a review of previous studies examining various approaches to the integration of religion and science. This was followed by the collection of primary and secondary data. The collected data were then processed and analyzed using the Miles, Huberman, and Saldana model, which consists of data condensation, data display, and conclusion drawing (Miles & Huberman, 2014). The data were analyzed qualitatively using a descriptive-analytical method, aiming to describe and analyze various approaches to the integration of religion and science. The findings of this study

are expected to serve as a reference for academics, educational practitioners, and the general public in understanding the diverse approaches to integrating religion and science.

As an effort to enhance methodological transparency and rigor, the selection of literature in this study was based on specific criteria, namely scholarly publications published within the last ten years, sourced from reputable academic databases such as Google Scholar and national journal portals, and identified using keywords including integration of religion and science, religion–science relations, and Islamic Religious Education. The number of sources analyzed was determined by their relevance and depth of discussion in relation to the research focus. The identification and classification of paradigms were conducted through a thematic coding process of key findings in the literature, resulting in a systematic categorization of approaches to the relationship between religion and science. To clarify the research process, the methodological stages were arranged sequentially, beginning with literature searching, source selection, data analysis, and concluding with the drawing of conclusions.

3. FINDINGS AND DISCUSSION

A. The Historical Context of the Relationship between Religion and Science

The encounter between religion and science in the Western world has taken place since the early emergence of science in the West. This encounter can be categorized into three historical periods: the early period marked by the development of philosophy as the foundation of science; the fifteenth century, when science began to be formulated based on scientific principles; and the period in which science came to dominate Western modes of thought (Santi, 2018). The earliest period occurred when philosophical thought began to seek truth through reasoning and the extensive use of logic. During this time, as philosophy developed, societal thinking remained relatively simple and was heavily dependent on royal authority. Only a small number of individuals attempted to move beyond such simplistic thinking by reflecting more deeply on various aspects of reality. Subsequently, in the fifteenth century—commonly recognized as a period in which Christianity dominated Western society—the unity of religious and state authority had prevailed for centuries. Under this dominance, society was regulated through doctrines disseminated by these authorities. The next phase was the Renaissance, a period characterized by the resurgence of science, which was preceded by the Industrial Revolution in France. This event significantly transformed societal mindsets, fostering the belief that all claims must be empirically verifiable and scientifically grounded; anything beyond this framework was viewed with skepticism regarding its truth.

In contrast, the development of science in the Islamic world can be considered earlier than that in the West. While Western societies were largely dominated by religious authority, the Islamic world was actively building its civilization in the Middle East. The Islamic Renaissance, which spanned a relatively long period, is generally considered to have taken place from the third century AH (ninth century CE) to the fourth century AH (tenth century CE).

B. Various Approaches to the Integration of Religion and Science

This study seeks to describe the various approaches employed in efforts to integrate religion and science. At least several models of integration have developed, including the following (Munir, 2019)**:**

a. Islamization of Knowledge (Ismail Raji al-Faruqi):
   This approach aims to redefine, restructure, and critically reassess modern sciences originating from the West by incorporating Islamic principles. Its primary objective is to produce forms of knowledge that are consistent with the Islamic worldview.
b. Integration–Interconnection (Amin Abdullah):
   This model emphasizes the necessity of dialogical, integrative, and mutually empowering relationships between religious sciences (*ulum al-din*) and general sciences, including natural sciences, social sciences, and the humanities. The goal is to construct a holistic and non-dichotomous framework of knowledge.

c. Fiqh-Based Scientific Integration:
   This model seeks to position *fiqh* (Islamic jurisprudential understanding) as the foundational basis for integrating various scientific disciplines, particularly in guiding the ethical and normative dimensions of knowledge development.
d. Complementarity Model:
   This approach views science as complementary to religion, serving to confirm or provide empirical evidence for truths conveyed by religious teachings, especially in relation to the creation and order of the universe.

C. Paradigms and Processes of Religion–Science Integration in Islamic Religious Education Learning

A paradigm is a framework of thought within epistemological theory that also functions as a model for the development of scientific theories. The term paradigm carries various meanings depending on its context of use. In the philosophy of science, a paradigm is understood as a comprehensive framework that encompasses principles, theories, and methods employed within a particular scientific field (Manzilati, 2017). This paradigm shapes the general worldview of scientists in interpreting and understanding phenomena within that discipline.

In the field of social sciences, a paradigm is defined as a general approach or framework used to study and analyze social phenomena (Wirawan, 2012). Paradigms in social sciences include theoretical perspectives, research methodologies, and fundamental assumptions that serve as the foundation for researchers in comprehending social reality.

According to the theological perspective of John F. Haught, the relationship between religion and science originates from dialogue. He views dialogue as a crucial initial step in fostering deeper understanding between the two domains. Haught emphasizes the importance of open, respectful dialogue grounded in a spirit of mutual learning. He argues that religion and science should not be positioned as opposing forces; rather, they can complement one another and contribute collectively to human understanding of reality. Religion, according to Haught, offers a theological framework, moral values, and profound existential questions, while science provides an empirical approach through observation and experimentation to objectively comprehend natural phenomena (Hatija, 2024). Haught further asserts that dialogue between religion and science plays a vital role in deepening a holistic understanding of reality (Hakin Najili, Nanat Fatah Natsir, 2022). Through such dialogue, potential conflicts and tensions between religion and science can be minimized, enabling the emergence of a more comprehensive, open, and harmonious understanding of the world. In Haught's view, a dialogical approach is the key to integrating religion and science, based on the awareness that although they serve different functions, they are mutually complementary in helping humans understand existence and the purpose of life.

In his book Science and Religion: From Conflict to Conversation, Haught proposes a typology of the relationship between religion and science that consists of three main stages: conflict, separation, and dialogue (Haught, 1995).This model illustrates the evolution of their relationship, beginning with opposition, progressing through clear separation, and ultimately developing toward a dialogical and integrative relationship. Although this model was introduced in 1995, scholarly discourse and research on the relationship between religion and science have continued to evolve, with various new perspectives proposed by contemporary scholars.

Haught also emphasizes that religion and science play distinct roles in the pursuit of truth. Religion is grounded in spiritual and theological beliefs, offering insights into transcendental realities such as faith in God, life after death, the meaning of life, and moral and ethical values. Religion thus functions as a guide for understanding the metaphysical and existential dimensions of human life.

In contrast, science focuses on the pursuit of empirical and objective truth through scientific methods, including observation, experimentation, hypothesis formulation, and systematic rational analysis. The primary aim of science is to explain natural phenomena and the physical world based on

evidence that can be tested and verified. Scientific validity is determined by the consistency of findings obtained through empirically repeatable verification processes.

Although religion and science differ in their approaches and methodologies, both provide avenues for the pursuit of truth within distinct contexts. Religion offers a space for spiritual, moral, and existential truths that extend beyond the reach of scientific methods, while science provides a framework for truth based on observation, experimentation, and data analysis within the physical and natural domains. The relationship between religion and science can therefore be understood through several paradigms: the conflict paradigm, the independence paradigm, the dialogue paradigm, and the integration paradigm (Syam, 2015).

a. The Conflict Paradigm

The view that science and religion are in conflict often arises from differences in the approaches and methods used to acquire knowledge. Science is grounded in the scientific method, which emphasizes observation, experimentation, and empirical verification in explaining natural phenomena. In contrast, religion is rooted in faith, belief, and spiritual experience as the foundation for understanding reality (M. Y. W. et Al., 2021).

However, it is important to recognize that science and religion operate within different domains. Science focuses on rational and empirical explanations of the physical world, whereas religion provides guidance concerning values, the meaning of life, and moral as well as spiritual purposes for individuals and societies. Despite these differences in methods and focus, many scientists and theologians have sought to propose approaches that connect the two fields.

One prominent approach is the view that science and religion address different kinds of questions. Science seeks to explain how phenomena occur through mechanisms and natural laws, while religion addresses why they occur by offering deeper contexts of meaning, value, and purpose. In this way, science and religion can complement one another in forming a more comprehensive understanding of the world and human existence.

Furthermore, a number of scientists and theologians argue that science and religion share a common goal, namely the pursuit of truth and the understanding of reality. Both fields cultivate curiosity, encourage exploration, and expand human insight into the universe and humanity's place within it.

Overall, the integration of science and religion constitutes a complex and continually evolving field. Various approaches and perspectives have been proposed to address differences and to broaden our understanding of the world. Considering and respecting both domains of knowledge can help foster constructive and mutually beneficial dialogue between science and religion.

b. The Independence Paradigm

Religion and science are often viewed as occupying separate domains of truth, allowing them to coexist without generating conflict. This perspective is known as the principle of independence or compartmentalization, which asserts that religion and science possess distinct domains of knowledge and employ different approaches in the pursuit of truth (Hidayatullah, 2019).

Religion focuses on spiritual, moral, and value-based dimensions of life, whereas science seeks to understand natural phenomena through the application of the scientific method(M. A. S. et Al., 2023). Within this framework of independence, both fields are recognized as having their own respective jurisdictions that must be mutually respected. Consequently, religion and science are able to operate autonomously and develop their respective understandings without unnecessary interference from one another.

This principle functions as a means of avoiding conflicts that often arise from differing perspectives or interpretations between religion and science. By acknowledging their respective independence, both domains can coexist harmoniously and maintain a relationship grounded in mutual respect. Nevertheless, the principle of independence does not imply that religion and science

are entirely disconnected. There remains space for dialogue, collaboration, and even integration between the two in efforts to enrich human understanding of truth.

Overall, the principle of independence provides a foundation for a peaceful relationship between religion and science by recognizing that each possesses distinct domains of knowledge and methods of truth-seeking. This approach fosters an atmosphere of mutual respect, strengthens dialogue, and broadens interdisciplinary perspectives.

c. The Dialogue Paradigm

The perspective that emphasizes a constructive relationship between science and religion arises from an awareness of the potential for collaboration and interaction between the two. Within this approach, science and religion are viewed as complementary and capable of engaging with one another to develop a deeper understanding of the world and human existence.

Through open and constructive dialogue, science and religion can identify common ground, foster mutual understanding, and generate insights that enrich both domains. Such dialogue serves as a forum for the exchange of ideas, reflection, and collaboration that broadens the horizons of knowledge. In this context, science provides explanations of the mechanisms and processes underlying natural phenomena, while religion offers value-based foundations, moral contexts, and broader ethical meanings for the application of scientific findings (Husnul Hidayah, Deni Iriyadi, 2022).

The dialogical approach also encourages critical reflection within both fields. Scientists are prompted to reassess their underlying assumptions and consider the moral implications of their research, while religion engages with science in reinterpreting beliefs and religious perspectives in light of developments in modern knowledge. Dialogue between science and religion is not intended to equate the two or eliminate their fundamental differences. Rather, through healthy dialogue, both domains can respect their differences while simultaneously harnessing their potential for synergy. In conclusion, this constructive perspective underscores the importance of dialogue, interaction, and cooperation between science and religion. Such an approach opens opportunities for deeper and mutually enriching understanding, while creating space for more comprehensive exploration and research on the world, life, and the meaning of human existence.

d. The Integration Paradigm

The integrative perspective on the relationship between science and religion seeks to identify common ground and to unify valuable elements from both fields. This approach fosters a more harmonious relationship between science and religion by integrating insights and discoveries from each domain. Within the integrative approach, science and religion are regarded as having the potential to complement one another and to provide a more comprehensive perspective on reality (Hatija, 2024).

The integration of science and religion may manifest across various dimensions, including epistemology (ways of acquiring knowledge), ontology (the nature of reality), ethics, and understandings of the origins and purposes of human life. This approach positions science and religion as two complementary sources of knowledge: science offers empirical explanations of natural phenomena, while religion provides value-based guidance, meaning, and broader direction for human life. Awareness of their methodological differences serves as the foundation for this integrative effort. Science is grounded in the scientific method, emphasizing observation and empirical verification, whereas religion relies on revelation, belief, and spiritual experience. Despite these differences, both can enrich one another through the pursuit of more holistic and harmonious perspectives.

In the context of education, particularly in Islamic Religious Education (PAI) learning, the integration of religion and science often presents distinct challenges. Nevertheless, the application of an integrative paradigm in PAI instruction can have a positive impact on students' ability to understand the relationship between scientific knowledge and religious values in a balanced manner. In addition, Islamic education requires strategies for instilling values, such as providing examples of good behavior

in interactions with society, family, and school (Oga Sugianto, Lailatul Munawaroh, Indah Supriani, Heri Nur Cahyono, 2023).

Overall, the integrative view of science and religion aims to identify points of convergence that bring together the strongest elements of both domains. This approach has the potential to foster more harmonious relationships and to produce a holistic understanding of the universe, life, and the meaning of human existence. The process of integrating religion and science in PAI learning is continuous and complex. PAI educators are therefore required to commit to exploring the most effective approaches, adapting them to students' needs, and updating instructional methods in accordance with the latest developments in both fields.

The steps for integrating religion and science in PAI learning include: (1) positioning sacred scriptures as primary sources of Qur'anic knowledge; (2) expanding the scope of Islamic studies; (3) avoiding dichotomies within universal Islamic knowledge; (4) cultivating the character of *ulū al-albāb* as a core educational ideal; (5) compiling Qur'anic verses related to scientific themes; and (6) developing an integrative curriculum (Nuriyati, 2020).

Additional steps in the integration process include determining integrated learning objectives, identifying related concepts, employing active learning methods, adopting cross-disciplinary approaches, utilizing appropriate learning resources and materials, facilitating open discussion and reflection, and conducting comprehensive learning evaluations (Fadlun, 2017).

4. CONCLUSION

From this study, it can be concluded that the ongoing efforts to integrate religion and science in the context of education and knowledge development emerge as a response to the dichotomy between religious sciences and general (secular) sciences. This dichotomy has affected various aspects of education, such as the separation of curricula, and has even shaped human mindsets toward knowledge itself. In reality, however, the relationship between religion and science has never been entirely separate. Since the classical period, Muslim scholars such as Al-Farabi, Ibn Sina, and Al-Ghazali have emphasized the integration of philosophy, science, and theology. Nevertheless, the influence of colonialism and Western modernization strengthened dichotomous patterns of thought, which in turn stimulated the emergence of various initiatives for the integration of knowledge in the contemporary era. Islamic universities in Indonesia, including UIN, IAIN, and STAIN, have developed discourses on the integration of knowledge as part of their efforts to unite scientific inquiry with religious values.

Within the context of the philosophy of science, a paradigm is understood as a framework of understanding that encompasses the principles, theories, and methods employed within a particular field of knowledge. The relationship between religion and science is rooted in dialogue. Haught emphasizes the necessity of open and respectful dialogue grounded in a spirit of mutual learning. Dialogue between religion and science plays a crucial role in deepening a holistic human understanding of reality. Through such dialogue, the potential for conflict and tension between the two can be minimized, thereby fostering a more comprehensive, open, and harmonious understanding of the world.

The study addresses its research objectives by identifying and classifying various paradigms of the relationship between religion and science. The main contribution of this research lies in presenting a systematic conceptual map of religion–science integration that is contextualized within Islamic education in Indonesia. These findings are expected to serve as a conceptual foundation for curriculum development, instructional strategies, and the strengthening of a more holistic and applicable scholarly dialogue within Islamic educational settings.

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