



Problems of Integrating Comparative Studies of the Islamic and Western Worlds

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Abstract

The problem of scientific integration is a crucial issue affecting scientific development in the Islamic and Western worlds. This research is motivated by the dichotomy between religious and general sciences in the Islamic world and the secularization of science in the Western world, which has resulted in a crisis of values and the direction of science. The purpose of this study is to analyze the differences in approaches to scientific integration and their impact on the civilizations of both worlds. The method used is qualitative research with a library study approach, through analysis of relevant classical and contemporary literature. The results show that the Islamic world faces challenges in integrating revelation and reason due to the separation of scientific disciplines, while the Western world has experienced rapid scientific progress but tends to neglect the ethical and spiritual dimensions. The discussion emphasizes the importance of holistic scientific integration as a solution to building a civilized civilization oriented towards human welfare.

INTRODUCTION

Science is a key pillar in building human civilization. Since the beginning of history, the progress of a society has been largely determined by its perspective on science, both in its search, development, and application. Science is understood not only as a body of empirical knowledge, but also as an instrument for shaping human thought patterns, values, and life orientations. Therefore, the issue of scientific integration is a crucial issue that determines the direction of progress or decline of a civilization (Alvianti et al., 2025).

In contemporary times, the issue of scientific integration has become increasingly prominent with the rapid development of science and technology. While this progress provides significant benefits for human life, it also raises various ethical, social, and spiritual issues.

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This situation suggests that scientific development without value integration has the potential to create a humanitarian crisis. This has prompted a critical examination of the concept of scientific integration, particularly from the perspectives of the Islamic and Western worlds (Humairoh & Mustafidin, 2025). The Islamic world had a strong and integral scientific tradition during the classical period. Religious and rational sciences were not opposed, but rather complemented each other within the framework of monotheism.

Muslim scholars such as Al-Farabi, Ibn Sina, and Al-Ghazali were able to advance knowledge by utilizing revelation and reason as intertwined sources. This integration gave birth to an Islamic civilization that excelled in various fields, from philosophy and medicine to mathematics and astronomy.

However, over time, the Islamic world faced a decline in scientific knowledge. One major factor often highlighted was the dichotomy between religious and general knowledge. Religious knowledge was positioned solely as a means of spiritual development, while general knowledge was viewed as neutral and value-free. This separation led to the loss of the integrative paradigm that was once a key strength of Islamic civilization (Iqbal & Muslim, 2024). In contrast to the Islamic world, the West experienced rapid development in science and technology through a rational and empirical approach. Since the Renaissance and Enlightenment, the West has placed reason as the primary authority in acquiring knowledge. This approach has fostered various revolutionary scientific discoveries and accelerated the progress of modern civilization.

However, scientific progress in the Western world is not without its problems. The secularization of science has led to its separation from moral and spiritual values. Science has subsequently developed into an instrument of power and exploitation, both of humans and nature. This phenomenon has given rise to multidimensional crises, such as environmental degradation, social inequality, and a crisis of meaning in modern life (Mayasari & Arifudin, 2023).

The challenges of integrating knowledge in the Islamic and Western worlds demonstrate fundamental differences in epistemological paradigms. The Islamic world faces the challenge of reunifying revelation and reason, while the Western world faces the need to integrate ethics and spirituality into the development of knowledge. Both conditions emphasize that the challenges of integrating knowledge are not merely academic but also civilizational.

In the world of education, the problem of integrating knowledge directly impacts the learning system and curriculum. In the Islamic world, the education system is often fragmented between religious and public institutions. Meanwhile, education in the Western world tends to focus on technical and material achievements without adequate emphasis on the value dimension. This situation produces a generation that excels intellectually, but not necessarily morally and spiritually.

The urgency of scientific integration is increasingly felt amidst the complexity of today's global challenges. The development of digital technology, artificial intelligence, and biotechnology demands a strong ethical foundation to prevent scientific progress from having destructive impacts. Without the integration of values, science has the potential to lose its direction and humanitarian purpose. Therefore, a comprehensive study comparing the problems of scientific integration in the Islamic and Western worlds is needed. This comparative study is crucial for understanding the root causes, the characteristics of scientific approaches, and their implications for social life and civilization. By understanding these differences and similarities, a more relevant and contextual concept of scientific integration can be formulated (Akmal, 2024).

This research seeks to examine the challenges of scientific integration through

a comparative approach between the Islamic and Western worlds. The study focuses on epistemology, scientific orientation, and the social impact of adopted scientific paradigms. This approach is expected to provide a comprehensive picture of the challenges of scientific integration in the modern era.

Furthermore, the discourse on scientific integration is inextricably linked to the dynamics of globalization and interactions across civilizations. The increasingly rapid exchange of information, culture, and knowledge demands an open scientific paradigm that remains rooted in fundamental values. The Islamic and Western worlds currently engage in intense dialogue, both through academic collaboration, international research, and global technological development. In this context, the challenges of scientific integration become increasingly complex, as each civilization brings distinct epistemological and historical backgrounds. Without a thorough understanding, this scientific interaction has the potential to lead to the dominance of one paradigm over another, ultimately obscuring the identity and purpose of science itself (Ibda, 2021)

Efforts to formulate an ideal integration of knowledge require a critical awareness of the strengths and weaknesses of each civilization. The Islamic world is strong in its foundations of monotheism and transcendental ethics, but still faces challenges in developing a scientific methodology that adapts to changing times. Conversely, the Western world excels in innovation and established research systems, but is often trapped in pragmatism and scientific reductionism. Therefore, this comparative study is crucial as a reflective step towards building a paradigm for integrating knowledge that is not dichotomous, but rather dialogical and collaborative, so that science can function as a means of liberation, enlightenment, and benefit for all humanity. (Khabibullah & Sholahuddin, 2025).

METHODS

This study uses a qualitative approach with library research to deeply examine the problems of science integration from the perspectives of the Islamic and Western worlds. The research data are sourced from primary and secondary literature in the form of books, scientific journal articles, and contemporary academic works discussing the epistemology of science, science integration, and the development of Islamic and Western scientific thought. Data collection techniques are carried out through documentation and systematic searches of relevant sources, then analyzed using descriptive-comparative analysis methods. Data analysis is carried out by identifying concepts, comparing scientific paradigms, and interpreting the social and civilizational implications of each approach to science integration. This approach is used to gain a comprehensive and contextual understanding of the differences, similarities, and challenges of science integration in the Islamic and Western worlds. (Nasir & Sunardi, 2025)

RESULT AND DISCUSSION

In this study, scientific integration is understood as an effort to unite various disciplines within a single, comprehensive and meaningful epistemological framework. Integration goes beyond structurally combining religious and general knowledge, but also unifies the sources, methods, goals, and values of knowledge. In this context, the problem of scientific integration arises when knowledge develops fragmentarily, detached from value orientation, resulting in an imbalance between intellectual progress and moral maturity (Sahri & Thahir, 2025). In the Islamic world, the conceptual integration of knowledge has long been an integral part of the Islamic worldview. Knowledge is viewed as a trust derived from Allah SWT and used to achieve the common good. Revelation and reason are positioned as two complementary sources of knowledge. Revelation provides direction and values, while

reason serves as an instrument for understanding reality and developing knowledge systematically.

However, in practice, the integration of knowledge in the Islamic world faces various structural and cultural obstacles. One major problem is the institutionalization of the dichotomy of knowledge within the education system. Religious education and general education curricula develop separately, with different orientations, methods, and objectives. This situation prevents knowledge from developing dialogue and reinforcing each other. This problem is exacerbated by a normative and textual perspective on religious knowledge. Religious knowledge is often positioned merely as a means of maintaining orthodoxy, rather than as a source of inspiration for the development of knowledge and social solutions. As a result, religious knowledge loses its contextual relevance and struggles to contribute significantly to addressing modern issues (Tolchah, 2020).

On the other hand, general science in the Islamic world is often adopted raw from the West without any process of integrating values. Science is understood as neutral and value-free, so its use is not always aligned with Islamic ethical principles. This situation creates a paradox: technical progress is not always accompanied by improvements in moral quality and social justice.

Unlike the Islamic world, the Western world developed science through a modern epistemological paradigm that emphasized rationality, empiricism, and objectivity. This approach succeeded in creating a structured, measurable, and productive scientific system. Science developed rapidly and became a major driver of economic, technological, and industrial progress. However, the Western scientific paradigm also gave rise to serious integration problems. The separation of science from religion and spiritual values rendered science secular and instrumental. Science was no longer directed toward the search for meaning, but rather toward efficiency, control, and profit. This caused science to lose its ethical dimension (Minarti, 2022)

The impact of this paradigm is evident in various contemporary crises. Technology is used for the massive exploitation of natural resources without considering sustainability. Economics promotes growth without justice. Political science is used to strengthen domination and hegemony. All of this demonstrates that knowledge not integrated with values has the potential to undermine the fabric of life. The problematic integration of knowledge in the West is also reflected in the existential crisis of modern humanity. Scientific and technological progress does not always align with happiness and psychological well-being. Humans experience alienation, a loss of meaning in life, and a spiritual crisis. This phenomenon confirms that technically advanced knowledge is not necessarily superior from a humanitarian perspective (Mumtazah, 2025).

Comparatively, the Islamic world and the West both face the problem of scientific integration, but in different forms. The Islamic world experiences a disconnect between revelation and scientific reality, while the West experiences a disconnect between knowledge and values. Both demonstrate an imbalance in the structure of knowledge. Efforts to integrate knowledge in the Islamic world require a reconstruction of scientific epistemology. Integration cannot be achieved simply by attaching the label "Islamic" to modern science; it must begin with a reformulation of the goals of science, the sources of knowledge, and the orientation of its use. Science must be directed towards achieving justice, prosperity, and sustainability.

Meanwhile, the Western world is beginning to recognize the limitations of the secular paradigm. The emergence of studies in the ethics of science, the philosophy of technology, and critical humanism demonstrates an effort to restore the value

dimension to science. Although these developments have not yet fully addressed the transcendental aspect, they demonstrate the need for value integration. In education, the problem of integrating knowledge is reflected in the output of graduates. The Islamic world tends to produce graduates who are strong in normative matters but weak in innovation, while the Western world produces graduates who are innovative but lack moral orientation.

This demonstrates the importance of integrative education in shaping balanced human beings. Integration of knowledge also requires a multidisciplinary approach. Global issues such as climate change, poverty, and social conflict cannot be resolved by a single discipline. Integration of knowledge allows for a comprehensive approach that simultaneously considers technical, social, ethical, and spiritual aspects (Nubari et al., 2025).

In the world of civilization, the integration of knowledge is the foundation for sustainable development. Integrated knowledge not only pursues growth but also maintains a balance between humans, nature, and values. Without integration, scientific progress has the potential to accelerate the decline of civilization. Scientific dialogue between the Islamic world and the West is a crucial strategy for addressing the problem of knowledge integration. This dialogue is not apologetic or hegemonic, but critical and reflective. Each civilization needs to be open to its own strengths and weaknesses (Abdi, 2020).

The Islamic world can learn from the robust and proven Western research systems and methodologies. Meanwhile, the West can draw inspiration from the concepts of monotheism, ethics, and Islamic spirituality in directing science toward humanitarian goals. This integration is dialogical, not assimilative. The role of scientists is crucial in the process of scientific integration. Scientists are not only academically responsible, but also morally and socially responsible. Scientists' ethical awareness determines how science is developed and applied in real life.

The problem of scientific integration is also related to public policy. Science-based policies that are not integrated with values have the potential to create injustice. Therefore, scientific integration must be part of the formulation of social, economic, and environmental policies. In Islamic discourse, scientific integration should produce knowledge oriented towards the *maqasid sharia* (the principle of Islamic law). Knowledge should not only pursue efficiency but also safeguard religion, life, intellect, posterity, and property. This approach provides a clear ethical framework for the development of knowledge.

This discussion demonstrates that the problematic of scientific integration is a fundamental issue that determines the future direction of civilization. The Islamic world and the West cannot face global challenges in isolation. A holistic and valuable integration of scientific knowledge is an urgent need. Therefore, scientific integration is not merely an academic discourse, but a civilizational project. Its success depends on epistemological awareness, educational reform, intercivilizational dialogue, and the ethical commitment of scientists. Without scientific integration, scientific progress risks losing its meaning and humanitarian purpose.

One of the main problems in the integration of knowledge in the Islamic world is the weakness of a collectively agreed-upon epistemological foundation. Although the concept of knowledge integration is often echoed in academic discourse, its implementation remains normative and symbolic. Many educational institutions claim to implement knowledge integration, yet lack a clear epistemological framework for systematically positioning revelation, reason, and empirical reality. As a result, knowledge integration often remains at the level of slogans, rather than becoming an

operational paradigm in the development of knowledge and research (Khoiriyah, 2021).

The next problem is cultural resistance to the renewal of scientific thought. In some circles in the Islamic world, the integration of sciences is seen as a threat to the purity of religious knowledge. This concern has given rise to a defensive and exclusive attitude toward modern sciences. Religious knowledge is maintained in its traditional form, lacking dialogue with contemporary developments, while modern science is viewed with suspicion as a Western product imbued with secular values. This tension hinders the emergence of a creative and contextual scientific synthesis.

Furthermore, the problem of scientific integration is also related to the quality of human resources. Many academics and educators only have a narrow grasp of one scientific field. Scholars tend to lack modern scientific literacy, while scientists lack a thorough understanding of Islamic religion and ethics. This competency gap makes scientific dialogue difficult. Scientific integration demands scientists with broad perspectives, but reality shows that the number of intellectuals with integrative capacity is still limited (Junaedi & Wijaya, 2020).

In the Western world, the problem of scientific integration emerges from the dominance of positivist and pragmatic paradigms. Science is positioned as a tool for producing quick, efficient, and economically profitable solutions. Ethical, humanitarian, and spiritual values are often viewed as subjective, unscientific matters. As a result, science develops technocratically without adequate moral reflection. This situation deepens the gap between technological progress and human quality.

Another significant problem is the pressure of the global capitalist system on scientific development. In both the Islamic and Western worlds, research and innovation are often driven by market and industrial interests. Knowledge lacking economic value tends to be marginalized, including studies of ethics, philosophy, and spirituality. Scientific integration becomes increasingly difficult when it succumbs to the logic of commercialization and loses its moral independence. A final, crucial problem is the lack of equal space for inter-civilizational dialogue. Scientific relations between the Islamic and Western worlds are often hierarchical, with Western paradigms dominating global scientific standards. The Islamic world often acts as a consumer of knowledge rather than a producer. This imbalance hinders the creation of dialogical and mutually enriching scientific integration. Without a just and reflective relationship, scientific integration risks becoming a process of imitation, rather than meaningful scientific transformation (Dewi, 2025)

Meanwhile, the problems of science integration in the Western world can be observed in developed countries such as the United States. America's education and research systems are technologically advanced, but the strong secularist paradigm has led to a strict separation between science and religion. Science develops within a pragmatic and capitalist framework, so research is often directed toward industrial and military interests. Ethics and spirituality are marginalized through interdisciplinary studies, not as the primary foundation of science.

In the UK and most Western European countries, scientific integration faces similar challenges. The secularization of education has relegated religion to a private, irrelevant role in scientific development. While ethical and philosophical studies persist, their influence on research and innovation policy is relatively limited. This suggests that the challenges of scientific integration in the West are more about values and orientation, rather than methodological competence (Kultsum & Wiyanarti, 2018).

Countries like France even demonstrate an extreme form of secularization

through the principle of *laïcité*, which strictly separates religion from the public sphere, including education. In this context, the integration of science with spiritual values has little structural space. Science is developed rationally and empirically without transcendental considerations, resulting in identity crises and social tensions, particularly in multicultural societies.

The integration of science essentially demands a shift in perspective on science itself. Science is no longer understood as a standalone entity, but rather as part of a system of values and the purpose of human life. In this context, the integration of science means returning science to its ontological function as a means of understanding reality as a whole, including material, social, and transcendental realities. Without an integrative framework, science tends to fall into reductionism, simplifying complex realities to only those aspects that can be measured and verified empirically. This reductionism is one of the roots of the crisis of modern science, because it denies the dimensions of meaning and purpose of human life.

In Islamic tradition, the integration of knowledge has a strong theological foundation through the concept of monotheism. Monotheism serves not only as a doctrine of faith but also as an epistemological principle that unifies all aspects of knowledge. All forms of knowledge are seen as originating from a single divine source and directed toward a single goal: devotion to God Almighty and the welfare of humanity. Therefore, the integration of knowledge in Islam necessitates a connection between the natural sciences, social sciences, and religious sciences within a coherent scientific vision. When the principle of monotheism is not used as a foundation for scientific development, scientific fragmentation becomes inevitable.

However, global realities demonstrate that the integration of science faces increasingly complex challenges along with the acceleration of technological development. The Industrial Revolution 4.0 and Society 5.0 are driving innovations based on artificial intelligence, big data, and biotechnology. On the one hand, these developments open up significant opportunities for improving the quality of human life. On the other hand, without the integration of values, technology has the potential to widen social disparities, threaten privacy, and diminish the role of humans as moral subjects. In this context, the integration of science becomes increasingly urgent to prevent technology from developing unchecked and without ethical control.

The problem of science integration is also evident in the way science is constructed and taught in higher education. An overly specialized scientific approach often produces graduates with high technical skills but lacking a holistic perspective. Students are encouraged to become experts in a narrow field without being equipped with cross-disciplinary reflective skills. As a result, they struggle to understand the social, ethical, and spiritual impacts of the knowledge they develop. This situation demonstrates that science integration is not merely a curriculum issue, but also concerns educational paradigms and learning objectives.

In the context of the Islamic world, the integration of knowledge should be realized through the development of a dialogical and contextual curriculum. Religious knowledge should not only be taught as a collection of norms and laws, but also as an ethical and philosophical framework for understanding social and scientific realities. Conversely, general knowledge needs to be enriched with Islamic values to avoid becoming trapped in narrow positivism. This approach demands a reform of teaching methodology that encourages dialogue between revealed texts, empirical reality, and human experience.

In the Western world, efforts to integrate science are beginning to be seen through the development of interdisciplinary and transdisciplinary studies. Fields such

as bioethics, the ethics of technology, and environmental studies seek to bridge science with human values. However, this integration remains partial and fails to address the epistemological roots of secularism. Spiritual values are still positioned as supplementary, not foundational. This suggests that the problem of scientific integration in the West lies not in a lack of ethical awareness, but rather in the limited philosophical framework capable of fully integrating the transcendental dimension.

The integration of knowledge also has direct implications for social development and public policy. Policies based solely on technocratic data without considering values have the potential to create structural injustice. For example, economic policies that pursue growth without considering the distribution of social justice will deepen poverty and inequality. From an Islamic perspective, knowledge-based policies should be directed towards achieving the public good and protecting vulnerable groups. This emphasizes that knowledge integration must transcend the academic realm and enter the realm of social practice.

Integration of knowledge requires a responsible scientific ethos. Scientists must not only be neutral and objective but also possess a moral awareness of the impact of the knowledge they develop. In Islam, this responsibility is known as the concept of scientific trust. Knowledge is not personal property, but rather a trust that must be used for good. Without this ethos, knowledge can be misused for destructive purposes, such as the development of weapons of mass destruction or the overexploitation of resources.

Dialogue between the Islamic world and the West is a strategic key to building global scientific integration. This dialogue must be based on mutual respect and epistemological openness. The Islamic world must not be trapped in a romanticism of the past, while the West must recognize the limitations of its secular paradigm. Scientific integration can only be realized if both civilizations are willing to learn from each other and build a scientific synthesis oriented toward universal humanity.

The integration of knowledge is a civilizational agenda that demands intellectual seriousness and moral commitment. The challenges of integrating knowledge in the Islamic and Western worlds demonstrate that scientific progress without a balance of values will lead to multidimensional crises. Integration of knowledge is not merely a methodological choice, but a historical necessity in facing global challenges. Integrated knowledge will be a transformative force, not only intellectually astute but also morally and spiritually wise.

Advanced scientific integration requires the courage to undertake a profound epistemological critique of the fundamental assumptions of modern science. Many scientific disciplines developed on the foundation of a positivistic philosophy that considers reality to be limited to what can be sensed and measured. This assumption indirectly excludes the metaphysical, ethical, and spiritual dimensions from the realm of science. In the context of scientific integration, the critique of positivism is not aimed at rejecting the scientific method, but rather at placing it within a broader and more humane framework. Empirical science remains necessary, but it must be accompanied by the awareness that not all truth can be reduced to statistical data and laboratory experiments.

From an Islamic perspective, this epistemological critique aligns with the view that reality has layers of meaning. Physical, social, and spiritual realities are interconnected and cannot be rigidly separated. Therefore, the integration of science demands a layered epistemological approach that recognizes the role of revelation as a source of normative truth, reason as a tool of rationalization, and empirical experience as a means of verification. When any of these elements is neglected, science loses its

balance. Science that relies solely on revelation without reason risks stagnation, while science that relies solely on reason and empiricism has the potential to lose its moral direction.

The problem of scientific integration is also evident in the relationship between science and power. In modern history, science has often been used as a tool to legitimize political and economic power. Knowledge is produced not solely for the sake of truth, but to strengthen certain dominations. This phenomenon is evident in research funded by large corporations or geopolitical interests. Integrating science in this context demands an ethical commitment to justice and humanity. Science must be able to liberate humanity from oppression, not reinforce existing structures of inequality.

In Islamic education, the integration of knowledge ideally fosters a transformative learning model. Education does not stop at the transfer of knowledge, but encourages the development of critical awareness and social responsibility. Students are not only encouraged to understand scientific concepts but also trained to reflect on the social and moral impacts of that knowledge. This approach requires lecturers and educators to act as facilitators of scientific dialogue, not simply transmitters of material. Thus, the integration of knowledge becomes a living, evolving process, not a static doctrine contained in a curriculum document.

At the global level, science integration has strategic implications for responding to transboundary humanitarian crises. Problems such as climate change, pandemics, armed conflicts, and global migration cannot be solved through purely technical approaches. Integration of natural sciences, social sciences, public policy, and ethical and spiritual values is essential. Without such integration, solutions tend to be partial and short-term. Science integration enables policies that are not only technically effective but also just and morally sustainable.

The integration of science must be understood as a dynamic process that is always open to renewal. Integration does not mean uniting all sciences within a single, rigid system, but rather fostering ongoing dialogue between disciplines and paradigms. The Islamic world and the West have a historical responsibility to jointly formulate a new direction for global science. Integrated science will be a means of building a civilization that is not only technologically advanced but also ethically and spiritually mature. Without this effort, science risks losing its transformative role and becoming merely a meaningless tool of power.

CONCLUSION

Based on the results of the study and discussion, it can be concluded that the problem of scientific integration is a fundamental issue that influences the direction of scientific development and civilization, both in the Islamic world and in the Western world. The Islamic world faces challenges in the form of a dichotomy of knowledge between religious knowledge and general knowledge which results in weak epistemological integration, stagnation of innovation, and a disconnect between Islamic values and modern social reality. Meanwhile, the Western world experiences integration problems in the form of the secularization of knowledge that places science and technology as pragmatic instruments without a strong foundation of transcendental values, thus giving rise to ethical, humanitarian, and sustainability crises.

This comparative study shows that the problems of integrating knowledge across countries stem not only from differences in scientific methodology but also from the value orientations and goals of scientific development. Muslim countries such as Indonesia, Malaysia, Egypt, and Saudi Arabia are still struggling to integrate revelation and reason in their education and research systems, while Western countries

such as the United States, the United Kingdom, France, and Japan face challenges in integrating ethical and humanitarian dimensions into their technologically advanced sciences. This situation confirms that scientific progress without value integration has the potential to give rise to social inequality and a crisis of meaning.

Therefore, scientific integration must be understood as a civilizational project that demands the reconstruction of scientific paradigms, educational reform, and equal dialogue across cultures and civilizations. The Islamic world needs to re-strengthen the monotheistic paradigm as the foundation of scientific integration, while the Western world needs to reorient science to be more grounded in ethics and humanity. Holistic and contextual scientific integration is expected to transform science not only as a tool for material progress but also as a means of realizing a just, meaningful, and civilized global civilization.

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