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Integration of Religion and Science in Islamic Education: Holistic-Integralistic Model

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Abstract

The integration of religion and science in Islamic education is an urgent necessity to overcome the dichotomy that still exists between religious knowledge and scientific knowledge. This article proposes a holistic-integrative integration model to bridge the epistemological and methodological gaps between the two. The model emphasises the unification of cognitive, affective, and psychomotor aspects so that Islamic education produces intellectually intelligent individuals and spiritually and socially mature individuals. Through qualitative approaches and conceptual analysis, this study highlights the importance of the "scientification of revelation" to understand divine revelation in the context of science without altering the essence of religious teachings. The results are expected to serve as a foundation for developing an Islamic education curriculum that builds integrative awareness between religious dimensions and advances in science and technology, thereby producing a generation that is both adaptive and firmly grounded in religious values.

Keywords: Islamic Education; Integration; Religion; Science

1. Introduction

In the Qur'an, Allah SWT, specifically during the dialogue about the creation of Prophet Adam as his caliph on earth, questions the authority of that choice. Allah then explains the Prophet Adam's superiority by teaching him the various "names" (al-Asma) of all things as knowledge (Qur'an, Al-Baqarah, 30-31). Furthermore, Allah highly honours knowledgeable believers, without limiting the type of knowledge they possess (Qur'an, Al-Mujadilah, 11).

Fundamentally, the Qur'an and Hadith do not distinguish between religious and general knowledge. What is contained in the Qur'an is holistic-integralistic knowledge, that is, knowledge that is unified and undivided (Baharuddin, 2011). The division

between religious and general knowledge results from human conclusions that identify knowledge based on the source of its object of study. If the ontological object discussed is revelation (the Qur'an), including the explanation of the revelation made by the Prophet Muhammad SAW, in the form of hadith using the ijtihad method, then what is produced is religious sciences, such as theology, fiqh, tafsir, hadith, Sufism, and so on. Then if the anthological object discussed is the natural universe, such as the sky, the earth and the contents therein, namely the sun, moon, stars, plants, animals, water, fire, air, rocks and so on using experimental research methods in the laboratory, measurement, weighing and so on, what is produced is natural sciences such as physics, biology, chemistry, astronomy and others.

In Islam, all knowledge epistemologically originates from God, the All-Knowing Being and the source of all knowledge. The Qur'an, the holy book of Muslims, containing the words of God, provides much information about God's appreciation for knowledge and guides in exploring it. One example of a verse that guides the exploration of knowledge encourages humans to pay attention to what is in the heavens and the earth (Q.S. Yunus: 101) and to also pay attention to the facts of the earth, such as how God has caused various kinds of good plants to grow on it (Q.S. Al-Syu'ara: 7). Therefore, paying attention to what is in the heavens and the earth means examining or exploring the verses themselves, which means that humans must be active and exploratory. Passive behaviour is an indicator of scientific stagnation.

According to Suprayogo, the Qur'an and Hadith in the development of science are positioned as sources of *qauliyyah* verses. At the same time, the results of observations, experiments, and logical reasoning are used as sources of *kauniyyah* verses. By positioning the Qur'an and Hadith as sources of knowledge, it can be traced that all branches of science have a conceptual basis in them. Legal science, for example, as a social science group, is developed by seeking explanations in the Qur'an and Hadith as qauliyyah verses. At the same time, the results through observation, experiments, and logical reasoning are kauniyyah verses. Understanding Islam as a source of knowledge is necessary for students to carry out their duties as caliphs and 'abd Allah on earth (Suprayogo, 2006).

A universal understanding of Islam will influence the character of young Muslims as they understand their identity as Muslims. This, in turn, will influence their behaviour. As experts have argued, the most important element in character formation is the mind, as it contains all the programs formed from life experiences. These programs form belief systems, ultimately shaping thought patterns that influence behaviour. If these embedded programs align with universal principles of truth, behaviour will be in harmony with natural law (Majid, 2011).

The discourse on integrating science and religion is increasingly important and compelling in the current era. Integration is recognised as one of the characteristics of this new century. While the modern era emphasised specialisation, the postmodern era emphasises integration, which can eliminate barriers not only in territorial boundaries but also in a broader sense, such as the disappearance of the boundaries of scientific disciplines that have been strictly maintained and defended. Scientific approaches and epistemologies are also shifting from dichotomous-atomistic approaches to interdisciplinary and even multidisciplinary approaches. Building knowledge is equivalent to building civilisation (Hasan, 2005).

However, reality shows that efforts to integrate religion and science, particularly in Islamic education, still frequently face various fundamental obstacles. The dichotomy

between religious and scientific knowledge often results in separate learning, even without mutual understanding, leaving students confused about linking religious values to developments in science and technology. The real impact of this dichotomy is the emergence of a generation that tends to be partial—capable of scientific thinking but lacking spiritual sensitivity, or conversely, religious but less adaptable to developments in knowledge and technology.

Several studies indicate that this dichotomy persists and is a significant obstacle to advancing Islamic education. Iis Arifudin, in her findings, emphasised that without integrating science and religion, teachers struggle to develop contextual and transformative learning creativity (Arifudin, 2016). Other findings by Humairoh and Mustafidin revealed that integrating these two fields of knowledge is essential to producing graduates who can compete globally without losing their Islamic roots and strong spiritual character (Humairoh & Mustafidin, 2025). This is in line with a survey of Islamic educational institutions which concluded that weak integration causes disparities in the quality of graduates and a reduction in the role of Islamic education in modern society (Tanjua et.al., 2025).

Based on the above phenomena, the need to integrate these two dimensions of knowledge into a unified and cohesive whole is becoming more urgent, even pressing, so that Islamic education produces intellectually intelligent individuals and spiritually and socially mature individuals. One integration model that is feasible and relevant is the holistic-integrative integration model. This model was chosen because it offers an approach that not only reconciles but truly unites the cognitive (knowledge), affective (values and attitudes), and psychomotor (action) aspects. This model can bridge the epistemological and methodological gap between religion and science, and responds to the challenges of the times that demand human readiness to face the flow of scientific progress without losing one's religious identity and integrity.

Therefore, this research is crucial to address the challenge of dichotomy and bring about renewal within the framework of Islamic education. Students are guided to view and internalise all knowledge, both revelation-based and empirical-logical, as manifestations of a single divine source, thus developing a moderate, creative, and adaptive Muslim character.

2. Methods

Given the need for studies on integrating religion and science in Islamic education using a holistic-integrative model, selecting relevant methods and approaches in this paper is essential. In this article, the author employed qualitative research methods. Qualitative methods are used to examine objects in their natural settings, with the researcher acting as the primary instrument. Data collection was conducted through triangulation techniques, data analysis was inductive, and the research results emphasised meaning rather than generalisations (Abdussamad, 2021).

The type of research used was library research, with data sources from various literature such as books, scientific journals, magazines, newspapers, and other relevant documents. This research differs from field research, which requires observation or interviews for data collection (Sari & Asmendri, 2020). The explicit steps taken in this method include:

Data source identification: Literature sources were selected purposively, with criteria including academic books, national and international scientific journals, research reports, and relevant articles focusing on the themes of science integration, Islamic

education, and holistic-integrative integration models. Sources were selected based on the author's reputation, publisher credibility, and the topicality of the issue.

Literature selection process: Once identified, the literature was selected based on its relevance to the research question, the quality of the argument, and the richness of the empirical or conceptual data offered. We eliminated overlapping or less relevant literature, while we emphasised primary sources, such as recent research results and the thoughts of key figures, for review as primary references.

Data analysis procedure: The collected data were analysed using content analysis to unravel the substance of ideas regarding the forms, challenges, and implementation of religion and science integration in Islamic education. Furthermore, thematic analysis was used to identify key themes, patterns, and inter-conceptual relationships emerging from the existing literature, particularly about the advantages and novelty of the holistic-integralistic model.

In the context of this research, the author considers library research to be the most appropriate type of research because the research questions focus more on exploring and comparing theoretical discourse, educational paradigms, and integration patterns that have been previously developed and studied by experts in the field of Islamic education and science integration. Furthermore, library research is also effective for gathering and analysing information from authoritative sources in depth, providing a comprehensive conceptual foundation, and helping to build critical and systematic arguments regarding the urgency and implementation of the holistic-integrative model in Islamic education.

3. Results and discussion

Some Notes on the Failure of Integration of Religion and Science and Epistemological Steps to Solve It

Some believe that religion and science, despite both attempts to create a dialectic relationship, still operate independently. There is often a sharp conflict between the two. According to this community, dialogue will never occur, let alone integration. The two paradoxical tendencies mentioned above align with the views of Ian Barbour, who successfully typified the relationship between the two into four types (Waston, 2014). Among these four typologies of the relationship between religion and science are: 1) Conflict: science and religion are seen as two opposing entities, leaving humans with only one choice: to choose science and reject religion, or vice versa. This gives rise to two camps with the potential for militancy. 2) Independence: science and religion are two completely different fields, both in their methods and the substance of their studies. This can avoid conflict, but it complicates dialogue between the two. 3) Dialogue: There is a point of convergence between the two, namely the possibility of specific scientific theories illuminating religious beliefs, and vice versa. 4) Integration, if in the evolutionary conflict approach it is seen as eliminating God, then conflict in the integration view is more or less seen as God's way of creating the universe and its contents. (Waston, 2014)

Meanwhile, Kalin (Kalin, 2010), as cited by Roibin, also divides science into several groups: 1) those who view science from a social ethical perspective, emphasising the value-free adoption of modern science and technology for Muslim advancement; 2) those who sharply criticise the epistemology of modern science, thus denying it truth; 3) those who adhere to traditional metaphysical views and radically criticise the metaphysics of modern science (Roibin, 2016).

This phenomenon is caused by a lack of openness among some Muslim communities to accept rational and philosophical approaches to understanding the essential meaning of religion. Furthermore, there is a lack of awareness of the importance of science in a religious context. Religion is understood as a holy, sacred, transcendent, and absolute revelation, creating a significant epistemological distance between religious teachings and the realities of human life. Religion exists amidst the development of science, characterised as a manifestation of theoretical explanations obtained through scientific processes and methods. However, interpretations born from revelation are generally still conveyed in religious language (doctrine) and have not been represented in scientific language based on logic and empirical reasoning.

Based on all this, for religion to synergise and integrate with science, an understanding of religion must manifest itself in the language of science. This language is based on its cosmological framework (Karim, 2021). Religious language must at least be interpreted within the framework of scientific language, through the epistemological tools of modern science, namely, religious logic constructed through the power of logical, rational, philosophical, and empirical reasoning. Conversely, logical, rational, philosophical, and empirical reasoning will never feel wild because, in its implementation, it is constantly inspired by the logic of revealed religious reasoning. From this, exploring the meaning of the essence of religion will not yield a shallow understanding, due to the strength of the logical, rational, and philosophical reasoning system. Therefore, these two entities, in essence, cannot function independently, let alone in conflict. As Mulla Sadra argued, science and religion are interdependent. There is no science without religion, and no religion without science. Because al-'Ilm is one of God's names, the existence of knowledge and religion is identical and unified in the being of God (Zamakhsyari, 2014).

Meanwhile, Golshani also argues that the Islamization of Knowledge is not a subversive idea, as some existing proponents sometimes suggest: that is, a desire to overhaul modern science from the ground up in order to provide a stronger Islamic conceptual foundation. For Golshani, even if there is such a thing as "Islamic Science," it represents a further advancement of modern science, not a regressive or dismantling of what already exists. It is called "extensive" because it seeks to provide an epistemological and metaphysical framework for contemporary scientific activity. He also explicitly states that "describing the physical aspects of the universe is entirely the work of science; religion enters when it seeks to provide a final explanation" (Gholsani, 2006). This means that, for practical purposes, the science that Muslim students should study is not a distinct type of science (as can be seen from Golshani's life story as a physicist). Thus, in science, there is a religious dimension (value system), whereas in religion, there is science (cognition system).

To implement the understanding that science has a value system, and religion has a cognitive system, Robin explains systematic steps for building a pattern of integration between religion and science (Robin, 2016). Some of these systematic, solution-oriented efforts include:

1. *The Scientificization of Revelation*.

The scientificization of revelation refers to efforts to understand and interpret revelation within a scientific framework, particularly through the logic and methodology of science. Not all parts of revelation can be articulated scientifically; only a portion can be explained theoretically using scientific language. This does not indicate a shift in revelation's meaning, essence, or function. Revelation retains its doctrinal power and sacredness, but

on the other hand, it can inspire knowledge development through theoretical explanation. The emergence of new theoretical explanations inspired by revelation allows the previously sacred language of religion to be aligned and brought into dialogue with the language of pure science. This religious language is transformed into an equivalent of scientific logic by constructing rational human reasoning. This is the essence of the scientificization of revelation.

The scientificization of revelation does not mean transforming the text of revelation into the language of science, but instead interpreting the text of revelation within the context of scientific development. Thus, revelation has a dual function: a doctrinal function as guidance, a distinguishing factor between right and wrong, a remedy, an explanation, advice, and guidance; and a scientific function as a source of inspiration for the development of science (Roibin, 2016).

2. *Concretisation and Humanisation of Revelation.*

The abstract and universal dimensions of revelation need to be implemented humanistically in practical life, especially in harmony with the values of local wisdom. This approach does not change the universal meaning of revelation, but instead demonstrates the universality and relevance of revelation in the actual context. Revelation is immaterial and abstract, but due to situational and conditional needs in responding to material and concrete realities, revelation is manifested in symbols, letters, or phrases in the form of text. Therefore, the concretisation of revelation is intended to capture the concrete meaning of the symbols of these texts. Revelation essentially functions as a universal guideline for humanity, so its interpretation must be flexible and adaptive to the socio-cultural context in which the community exists. Revelation is not specific to a particular group, but can solve various complex and multicultural problems (Ilyas, 2007). For example, in the abangan community, worship practices can be carried out with their symbols, language, and cultural spirit, such as wearing a sarong and a black cap without a robe and turban. In contrast, the priyayi community can adapt their religious symbols to suit their culture, such as wearing trousers and ties. Each community can actualise revelation with its distinctive symbols without being tied to any particular symbol or sect.

Concretising revelation does not mean considering it inconcrete and requiring changes in its wording. Instead, an interpretation of the revealed text produces an applicable and contextual understanding for each community. Therefore, the revelation interpretation must be carried out with awareness and the ability to trace historical aspects, both bi al-riwāyat (text) and al-dirāyat (context). This difference explains the variation in religious understanding between communities, with some adhering strictly to the text, while others are more responsive to the socio-cultural context. Thus, differences in religious interpretation and implementation are still possible even when referring to the exact text that has been revealed (Roibin, 2016).

3. *Rationalisation of Revelation.*

Essentially, the text of revelation was revealed taking into account the rationality of society at that time. Therefore, rationalisation of revelation is an effort to restore and reveal the dimension of rationality in society by constructing existing revelatory texts. Thus, the text of revelation remains alive because it is constantly in dialectic with the context of the times and the evolving rationality of society. A rational-philosophical, empirical, and practical approach to interpreting revelation is one way to ground the text of revelation using the language of science. Through this approach, religion can be placed in a more intimate position and on an equal footing with pure science. This allows for a

natural and systematic integration between religion and science. In this way, religion becomes part of science itself (Roibin, 2016).

Understanding religion within this framework has significant academic consequences, namely, a closer relationship between religion and science in everyday life. Suppose science is based on observation, experimentation, scepticism, openness to new ideas, straightforward language, and relative truth. In that case, religion must occupy a similar position, requiring critical reasoning that questions, observes, understands, and interprets religious phenomena. This is reflected in the experience of the Prophet Abraham (peace be upon him), who doubted and questioned the essence of Allah, as a form of critical reflection in religious life (Q.S. Al-Baqarah: 76-79).

Epistemological Understanding Between Religious Reason and Scientific Reason

Religion is not simply based on supernatural doctrine; it also requires rational doctrines within a more natural realm. Therefore, to strengthen faith and piety, a religious person must practice supernatural doctrine and employ rational doctrine. The first involves a normative-intuitive approach, while the second involves a natural-discursive approach. This means that an attitude of resignation and trust in the authority of others without critical action is a portrait of an apathetic and passive religious person. In religion, people must be more active, dynamic, and constructive. This also includes a tendency to be defensive toward new, passive ways of practising religion. Not only anthropologists, but also Islamologists, who respond to a contextual understanding of religion, also share a similar understanding that religion, which appears in society, will continually adapt to its times. Islamic observers include Fazlur Rahman with his Neo-Modernism (Khotimah, 2014), Muhammad Abed al-Jabiri, with his post-traditionalism (Nugroho, 2007), Muhammad Arkoun with his post-modernism (Latif, 2013), Nasr Hamid Abu Zaid with his structuralism (Suparjo, 2015), Hasan Hanafi with his occidentalism (Tohari, 2022), and M. Syahrur with his Marxism (Lutfianto & Nafsiyah, 2022), including young Muslims recently with their liberalism (Latuapo & Amin, 2021). The epistemological construction of the figures above not only attempts to adopt the epistemology that developed in the West, namely purely as Western anthropology, but also seeks to collaborate with Islamic epistemology critically, analytically and objectively.

The methodological implications of Fazlur Rahman's religious understanding give rise to the understanding that religion is considered an act of following sharia, the subject of which is humankind. Fazlur Rahman's view implies that religion is a subjective human authority communicated through sharia. This equates to religion being a highly subjective human action in following sharia. In other words, religion results from a compromising dialectic between revelation and subjective human experience. Therefore, Muslim scholars based in anthropology often consider religion part of a cultural system, also known as a cognitive system (Potabuga, 2020). Hans Khung and Ignas Kleden also share this perspective on what religion means. Both conclude that religion depends on the decisions of those who live it (Hasan & Susanto, 2019). These decisions result from a dialectical process between religion as a source of values and religion as a result of human experience.

Based on this perspective, Roibin argues that there are similarities in epistemological values between science and religion, including: a) Science is dynamic and transformative, following the development of human reason. It is open to criticism and revision based on new, more significant theories. Science has the potential to become a model that is sanctified and idealised by society, as a result of the construction of

human thought in its time. Likewise, the meaning and values of religion are dynamic and collaborative, and they adapt to the context of the time. New religious interpretations that are more relevant to current developments are open to criticism and reassessment, and the potential for mysticism can emerge in the beliefs of its adherents; b) Religion is the result of a two-way compromise construction between logical reasoning within the context of life and normative thinking derived from sacred texts. Therefore, scientific and religious reasoning are no longer separated by a vast epistemological distance. The religious reason in question is not a reason that has undergone a process of human reflection, but somewhat subjective reasoning inspired by sacred texts through interpretation and critical thinking. Thus, this reasoning process can be called the scientization of revelation. (Roibin, 2016).

Alternative Offers of Holistic-Integralistic Integration Models in Islamic Education

In order to provide solutions or alternatives to the problems that arise in the integration of religion and science, Roibin offers a "Holistic-Integralistic" integration model as a model of integrity that holistically involves all realms of philosophy, starting from: 1) Ontology (the essence of existence); 2) Epistemology (Theory of Knowledge) which consists of sources, means and procedures for using means to achieve scientific knowledge. Within this, there are two primary schools of thought: 1) idealism-rationalism, a school that emphasizes reason, ideas, categories, and forms as sources of achieving scientific knowledge, in this case the senses are secondary; 2) realism-empiricalism, which emphasizes empirical objects through the senses; 3) Axiology, essentially science is utilized for the benefit of humanity (Roibin, 2019).

This idea is a realistic offer for the future of Islamic education. The dichotomous (dualistic) attitude is closely related to the Muslim worldview in viewing and positioning two sides of knowledge: ' *ilm al-diniyah* and *'ilm ghoir al-diniyah* (Agus, 2004). The discourse on the integration of science and religion has provoked divisions in Muslim intellectual thought, both pro and con and then spread to issues of ontology, epistemology and axiology, as well as empirical history as its ideal typology (Nizar, 2005).

Building harmony between reason and revelation in the learning process represents a relevant breakthrough for the development of Islamic education. Such an educational epistemology will be the foundation of hope for building a better life for Muslims, with a more established and stable Islamic civilisation. By emphasising the totality of experience and reality (empiricism) and advocating multiple methods of studying nature (rationalism), knowledge gained from revelation and reason, from observation and intuition, from tradition and theoretical speculation, will truly produce generations with a balance of intellect, skills, spirituality, and morality. This will enable the birth of a generation that is not only intellectually intelligent and skilled, but also possesses a strong spiritual and moral balance, enabling Islamic education to develop toward a more established and stable civilisation.

Implementing this model in Islamic education requires broad and in-depth multidisciplinary mastery, as exemplified by early Muslim scholars who mastered various fields of knowledge, ranging from philosophy and astronomy to psychology, to Sufism and metaphysics. Education that adopts this model will encourage students to master knowledge comprehensively, not only sectorally, so that they can see the relationship between revelation and reason and between religious knowledge and general knowledge integrally (Ali, 2018).

Furthermore, as explained previously, this model prioritises the scientification of revelation, namely, understanding revelation within the framework of logic and scientific language without diminishing its essence and function as a source of absolute truth. Thus, revelation can inspire the theoretical development of science, and science can be enriched with religious values. This approach also avoids the extremes of secularism, which separates religion from science, and fundamentalism, which rejects science, thereby creating a space for constructive dialogue and integration between the two.

In Islamic Religious Education, this holistic-integrative integration can be realised through an integrated curriculum that identifies conceptual similarities between religion and science, collaboration between religious and science teachers, using relevant learning resources, and implementing learning that prioritises reflection and open discussion. The positive implications include the creation of a holistic understanding, developing critical thinking, an appreciation for diversity, and forming positive character traits capable of facing the complexities of the modern world in a balanced and harmonious manner.

Some Practical Examples of the Holistic-Integralistic Integration Model in Islamic Education

In this section, the author will provide a concrete illustration of the holistic-integrative integration model so that educators, students, and education policymakers can understand its practical application in schools or madrasahs. The explanation is as follows:

1. *Integrated Thematic Learning*

In integrated thematic learning, teachers design each session by combining Islamic religious and scientific material into one broad topic relevant to everyday life. For example, when discussing the theme "The Beauty of Nature as a Manifestation of the Verses of Allah," students are invited to observe scientific processes such as plant photosynthesis or the water cycle, then relate these to verses from the Quran that discuss God's creation and greatness. Through class discussions or project assignments, students cognitively understand scientific concepts and develop a spiritual awareness that natural phenomena are signs of God's greatness, through the principle of holistic-integrative integration in Islamic education.

2. *Affective and Cognitive Approach*

The holistic-integrative integration model emphasises the collaboration between cognitive (knowledge) and affective (spiritual values and attitudes) aspects. In its implementation, teachers teach theory and instil a sense of gratitude, trust in God, and concern. For example, after students learn about ecosystems or the causes of natural disasters, they are invited to reflect together, such as praying and discussing the importance of preserving God's creation. This is expected to shape the students' scientific and religious character, internalising Islamic values in every learning activity.

3. *Practical Activities and Real-Life Experiences*

The integration of science and religion is also realised through practical experiences in schools/madrasas, such as inviting students to plant trees, conduct environmental observations, or carry out "Green School" projects. All of these activities are oriented towards understanding scientific material and instil a sense of responsibility as believers—conserving the environment as a trust from God. Thus, students learn directly

that ecological action is part of religious teachings, bringing together revelation (Islamic teachings) and kauniyyah (natural phenomena) practically in their daily lives.

4. Interdisciplinary Learning

Implementing the holistic-integrative model requires collaboration between religious studies teachers and science teachers. They jointly develop cross-disciplinary lesson plans that emphasise the connection between the creation of nature according to the Quran, the ethics of environmental stewardship, and the use of environmentally friendly technology. For example, on climate change, students scientifically analyse the causes of global warming and seek solutions based on Islamic teachings prohibiting causing damage to the earth. This approach simultaneously combines logical thinking skills and spiritual sensitivity.

5. Character and Spirituality Development

The application of the holistic-integrative model is also reflected in the ongoing development of students' character and spirituality. Teachers provide space for students to reflect and discuss universal Islamic values such as honesty, tolerance, and social responsibility in the classroom and outside formal learning activities. Thus, Islamic education focuses on transferring knowledge and developing moderate, creative, and adaptive Muslim personalities in changing times. This aligns with the primary goal of Islamic education according to the holistic-integrative paradigm.

By presenting concrete examples, the integration of religious and scientific concepts can be more easily understood and internalised by students, so Islamic values are not only mastered cognitively but also manifested in everyday behaviour. This is crucial for addressing the dichotomy of knowledge that still frequently occurs in Islamic education. Through the practical application of the holistic-integrative model, it is hoped that the educator can optimally achieve the goal of Islamic education to develop intellectually, spiritually, and socially intelligent individuals.

Three Policy Recommendations

Given the importance of implementing holistic-integrative integration between religion and science in Islamic education, practical and structured guidance is needed for policymakers and educational institutions themselves. Therefore, in this section, the author will offer three policy recommendations:

1. Developing an Integrated Curriculum

Policymakers and Islamic educational institutions should develop a curriculum that explicitly integrates religious and scientific content into every learning theme, across the cognitive, affective, and psychomotor domains. The curriculum should provide learning outcomes that balance mastery of modern science and internalisation of religious values, for example, through an integrated thematic learning model based on *qauliyyah* and *kauniyyah* verses.

2. Integration-Based Teacher Training and Competency Strengthening

Furthermore, regular training is needed for teachers to implement an interdisciplinary approach effectively. Teachers are expected to not only master their teaching disciplines but also possess the skills to design, implement, and evaluate learning that integrates religious values with science and technology concepts. Active involvement in workshops, curriculum integration training, or scientific forums is crucial to support teachers' competency in managing holistic-integrative classrooms.

3. Integration-Based Assessment Policy

Institutions and policymakers should reform assessment systems to assess cognitive knowledge and student achievement in spiritual, ethical, and social aspects, demonstrated through involvement in various integration projects. This can be implemented through portfolios, reflective journals, research presentations, and observations of student behaviour inside and outside the classroom that demonstrate the practice of integrative values.

The primary impact of the recommendations above is creating an Islamic education system that truly integrates intellectual intelligence, spiritual maturity, and social skills, enabling graduates of Islamic education to become creative individuals, adaptable to developments in science and technology, while remaining steadfast in Islamic principles.

4. Closing

Given the increasingly rapid and complex developments in Islamic education, efforts to integrate religion and science are an urgent need, one way of achieving which is through a holistic-integrative model. Harmonising religious knowledge and general knowledge not only enriches students' horizons but also shapes their character, making them capable of facing the challenges of the times. By implementing this model, we hope to create a generation that is intellectually intelligent and possesses strong spiritual values. Therefore, collaboration between educators, the community, and educational institutions is crucial to realising the vision of education based on integrity, harmony, and justice.

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