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The Amalgamation of Traditional and Contemporary Elements in Islamic Education

`Aabidah Ummu `Aziizah[1], Muhammad Rofiq[2]

Ahmad Dahlan University, Yogyakarta, Indonesia[1]
Muhammah University of Yogyakarta, Yogyakarta, Indonesia[2]

aabidah@ikm.uad.ac.id[1]/corresponding author
muhammadrofiq@umy.ac.id[2]

Abstract

This study uses Prophet Muhammad's integrated paradigm of Islamic intellectual heritage, which formed the epistemic foundation of the Medinah civilization. If Muslim scientists believed that expertise in one scientific field required proficiency in others or encyclopedic knowledge, polymath scientists have been replaced by highly specialized scientists who ignore these broader scientific regions. Contemporary Islamic scientific references, as a result, lack hybridity. Western knowledge typically trumps Islamic wisdom in scientific credibility. This study, thus, collected and analyzed data using qualitative methodologies and library resources. This study focuses on exploratory qualitative data from the perspectives of various scholars on the "Integration of Knowledge," aiming to reformulate an integration between traditional and contemporary knowledge that is adaptive in Indonesia's education. Many epistemology studies have concentrated on Islamic literature and ignored Western knowledge. Unlike modern Eurocentrism, certain scientific integration studies value all information sources equally.

Keywords: Amalgamation paradigm; contemporary elements; Islamic education; Islamic heritage; traditional elements.

A. Introduction

The decline of Muslim civilization and the replacement of the epicenter of civilization by the West is often referred to in modern terms as post-colonialism. This corpus of study focuses more on the impact of colonialism on the former colonial nation's collective soul, including material, economic, political, and even intellectual. This epistemic colonialism feels real, in which the way of reasoning the colonized people will always be colonized even though they are physically independent (Ibnu Khaldun, 2016, p. 283). In his muqaddimah book, Ibn Khaldun stated that the experience of a nation being controlled by another nation will lead to the establishment of a nation.

The explanation is that the conquered nation (maghlub) will be led to follow the conquering nation (al-ghalib) in the way they dress and the way they think. This tendency, according to Ibn Khaldun, arises because the nation that loses tends to regard the side that wins as a superior nation; for this reason, the nation that loses is compelled to imitate its conquerors to be able to become a superior nation. Ibn Khaldun calls this phenomenon the tearing down of a nation that lost to the conquerors (iqtidha' al-ghalib) (Ibnu Khaldun, 2016, p. 284).

Another reason why the tendency of iqtidha' al-ghalib occurs is that the colonial nation (West) demeans the former colonial nation epistemically through "colonial discourse." Colonial discourse constructs can be interpreted as Western knowledge production activities that produce knowledge about non-Western cultures under colonial control (Figueirôa, 2023, p. 523). This discourse will ultimately control what is known and how it can be known. Intentionally or not, knowledge produced under the control of colonial discourse will justify the supremacy of Western epistemic domination over non-Western (Islam) (Muhamad, 2017, p. 428).

Furthermore, it has become an open secret of the Orientalist structured plan. The concept of a conflict between religion and science has led to extensive literature presenting various solutions. One notable approach is Stephen Jay Gould's principle of Non-overlapping Magisteria (NOMA), which suggests that science and religion each have their distinct domain of teaching and understanding, focusing on the empirical and the moral/meaningful aspects of life, respectively, without overlapping or informing each other (Qureshi et al., 2022, p. 245).

It also severs the ideological relationship between Muslims today and the scientific treasures of the past, ultimately creating a polarization between the two. The reason is designed to no longer dwell on metaphysical matters; knowledge no longer

needs to be verified by deeds and legacies in the past (turats) because it seems that it can no longer contribute significantly to current issues and discourses (Abdurrahman, 1993, p. 10). Orientalists, especially Western scholars, do not consider tradition a proper source for understanding what the Qur'an and Hadith contain and are also related to responding to the world today, let alone to become the driving force for traditions of thinking and healthy differences of opinion (Choudhury, 2024, pp. 237–278). Instead of the efforts of scholars in the past to explain at length, the West views the verses of the Qur'an and Hadith narrations as evidence of the ignorance of the scholars and nothing more than literal achievements. This term reads like an award, but in essence, it is an attempt to belittle the West and accuse the works of 'ulama' in the Islamic tradition as mere personal compositions to suit their theological, ideological, or literary needs (Lumbard, 2022, p. 4).

On the other hand, Islamic education is an educational process of cultivating various scientific discourses full of Islamic values. The Islamic religion contains sharia, which encourages people not only to study scientific disciplines that were purely born from the body of Islam itself but also to know the interaction of modernity, which has developed rapidly in the last few decades. However, in reality, Islamic scholarship is currently being hegemonied by Western scientific colonialism without any opportunity to look back at the traditions of the past. Islamic education is, as a result, trapped in the tension between tradition and modernity.

Tradition and modernity are considered mutually contradictory and even stand mutually exclusive. Even in minor aspects like food, reluctance to merge tradition and modernity exists, as seen in tea consumerism studies from traditions to today. A recent significant study on this issue has led to important discoveries in the evolution of tea consumerism (Kuang et al., 2023, p. 12). Ironically, several educational units and scientific materials find it difficult, reluctant to be taboo anymore, to package their scientific constructs with authoritative sources in the past. Hence, what happened created young generations of Muslim scholars who were unfamiliar with turats scientific civilization. This phenomenon developed with certainty to form a state power with such solid fanatical authority (Abdurrahman, 1993, p. 11).

Secular epistemology is built on several foundations that need to be criticized (Obiedat, 2022, p. 111), including (1) the absence of metaphysical values in education and pivoting purely on the spirit of materialism. Metaphysical matters such as theology are no longer fundamental in scientific study material because the five senses are unable to perceive, so materialism (which the five senses can perceive) stands as the central axis

of scientific activity; (2) Narcissistic view of humans, in which humans are considered as the center of cosmos or the universe; (3) there is a negation of revelation, where the existence of revelation is not a source of knowledge let alone a source of ethics (Iqbal, 2013, pp. 1–2).

Responding to that, renewal (tajdid) is needed for Muslim civilization to interact harmoniously with past civilizations, both Islamic education (modernity) and tradition (Jung, 2023, pp. 154–155), both of which are epistemic entities that need to be creatively integrated (Fadel & Al-Hendy, 2024, p. 1). The ideal education can optimally synthesize tradition and modernity without weakening one another (Fuad, 2004, pp. 400–414). Therefore, this paper presents the issue of recalling Islamic traditions through integration with modernity to produce objective and comprehensive scholarship.

B. Method

This research used a systematic literature study design. This design was chosen because the main aim of the research was to present a comprehensive and critical review of how the integration of tradition and modernity in Islamic education has been examined in previous literature. Data sources in this research came from various academic publications, such as peer-reviewed journals, books by experts in Islamic education, conference reports, dissertations, and theses. These sources were selected by systematically searching various online databases, including JSTOR, Google Scholar, ProQuest, SpringerLink, and others (Kraus et al., 2022, p. 2578). The data collection process involved several steps:

1. Keyword Identification: The research team identified keywords that are relevant to the research topic, such as "Islamic Education," "Tradition," "Modernity," "Integration," and variations of these keywords.

2. Literature Search: The research team conducted a systematic literature search in various online databases using these keywords, specifically focusing on writings from the post-modern era that are available on online media, namely starting precisely from the year 1914.

3. Title and Abstract Screening: After obtaining an initial list of potential publications, the research team reviewed the title and abstract of each publication to determine its relevance to the research topic.

4. Full Text Selection: Selected publications were then reviewed in full text to ensure they provide significant information about the integration of tradition and modernity in Islamic education.

The main instrument in this process was a literature review worksheet or literature review matrix, which was used to record details of each source, such as author/year of publication/location of study (if any), method (if any), main findings/arguments/essential concepts, and how these sources are related to the objectives of this study. After collecting all data, content analysis was conducted on each selected literature source. The content analysis involved identifying key themes or specific patterns surrounding the integration of tradition and modernity in Islamic education. Following that, a synthesis or summary of all the findings was carried out as a coherent and sequential narrative by the structure of scientific writing. The entire analysis process was performed iteratively and reflexively, where the researcher periodically reviewed the data and its interpretation to ensure that the analysis results were accurate and reflected the original meaning of the literary sources.

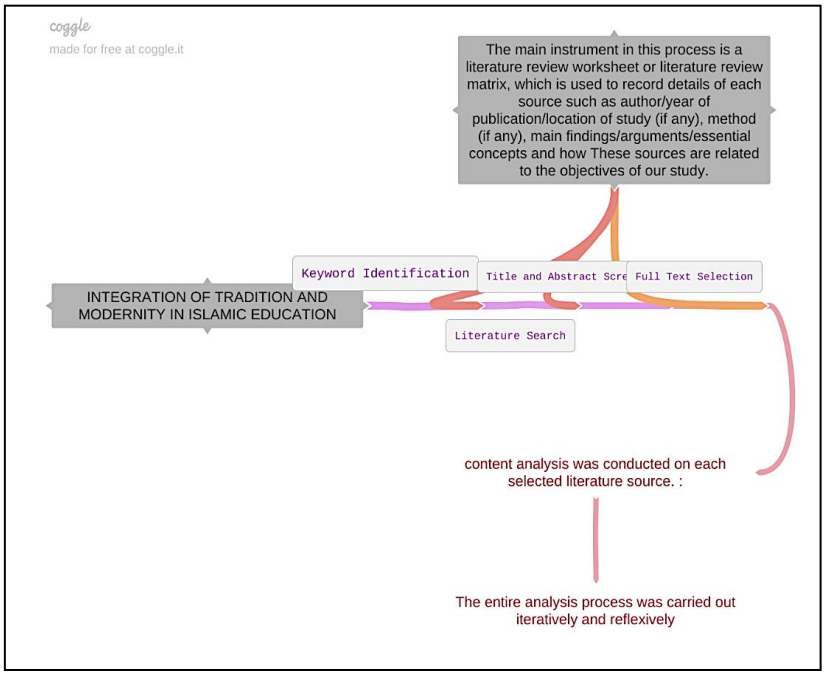

Figure 1. Research Methodology Flow

Based on the systematic literature study design in this research, the researcher utilized the artificial intelligence Research Rabbit with keywords “Islamic Education,” “Tradition,”

"Modernity, and "Integration," finding interconnected journal papers. Below is an overview of the journal papers that form the basis for the construction of this research:

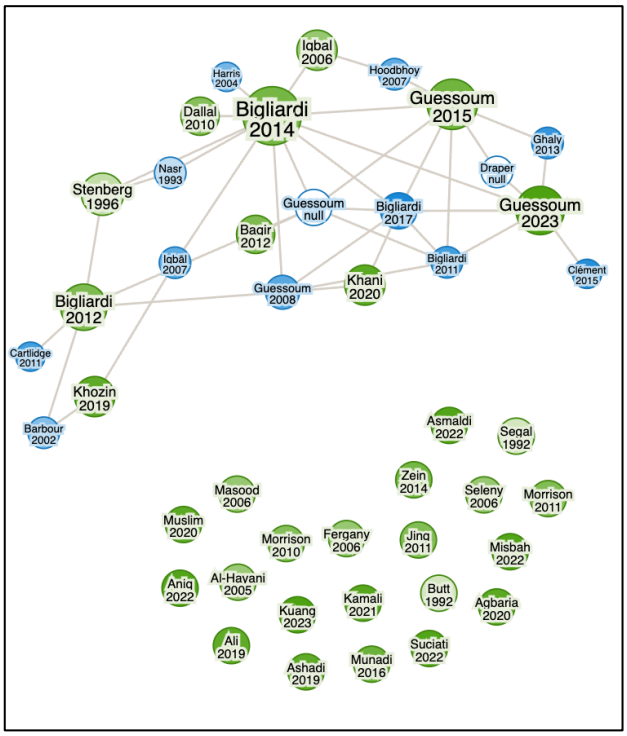

Figure 2. Journal Paper Map

C. Result and Discussion

1. The Importance of Tradition and Modernity in Islamic Education

Humans are creatures of memories and desires. A hopeless human life from going beyond today means that this human does not harbor dreams of improving himself and his surroundings. A man awakens from memory, present, and future. A person cannot be called human if separated from his past, especially the present and the future. Tradition and modernity are mandatory tools in human life; these two things are tools of life to build a more dynamic paradigm of life (Anjum, 2019, p. 12). Salman Sayyid, a Muslim scholar, boldly conveys in his book that when Islamic civilization examines history regarding the caliphate, it was found that the problems of the Muslim community at that time were not about religion or customs but politics and the resolution of that time ended with politics in the name of Islam. Everything ends by recalling past traditions and making them have significance in the present (Sayyid, 2022, p. 190).

In the end, the problems of religion (as things that are considered tradition) and science (which are often seen as icons of modernity) will come back to the surface. Talking about religion and science today has a broad scope; both have a strong integration relationship. As Einstein said, one's religious views can influence one's scientific thinking and vice versa. One's scientific thinking will color one's religion. Quickly, religion, as the basic foundation of the human epistemic, provides a baton for science to explore things beyond empirical observation.

Science provides a broader view of religion so that a Muslim does not fall into superstition or a belief without foundation. Ian G. Barbour addresses the relationship between religion and science by classifying it into four parts: conflict, independence, dialogue, and integration (Barbour, 2000, p. 7). Islamic civilization is generally immersed in the paradigm of conflict and independence; even so, both in the paradigm of dialogue, integration, and others have the same significant influence on forming a socio-religious culture of thought both in the private and public spheres (Daud, 2019, p. 74).

Several Muslim scholars have attempted to respond to the development of modern science with a variety of perspectives, one of which stands out is Nidhal Guessoum with his book entitled *Islam's Quantum Question: Reconciling Muslim Tradition and Modern Science*. Guessoum seeks to reconcile Islamic traditions and modern science. The book presents brilliant Silam philosophy and science and a logical synthesis between scientific principles and Islamic principles. Through rational but illiberal reading, Guessoum builds a model of quantum harmony (double), which is filled with scientific knowledge, where the philosophy and methods used are not subject to positivistic and materialistic doctrines, then combined with a moderate Islamic approach. In addition, Guessoum also moves away from the traditionalist approach and rejects ultra-liberal attitudes (Guessoum, 2010, p. 14).

For Guessoum, Islam in the future is a form of development from Islam itself and modern science, which is managed with good funding to find a methodology that is solid and far different from what has developed so far in Islamic discourse on modern science. Al-Qur'an is no longer only used as a justification tool for modern theories to get the desired final result as was done by Mansour Hassab Elnaby in his writing entitled *A New Astronomical Qu'anic Method for the Determination of the Greatest Speed C*, in which Elnaby tends to force the verses that are used as retrieval of *i'jaz al-'ilmi* (scientific miracles); the verses presented are verses that only discuss time and do not mention

distance (*A New Astronomical Quranic Method*, n.d.). Therefore, calculating the speed of light is the 'final' finding. It was invalid then, and other Muslim intellectuals launched many other criticisms against Elnaby.

The integration of tradition and modernity must not be confined to metaphysical foundations or the materialism or naturalism of modern science, both from a methodological and ideological point of view. In the 1980s, Muslims tried to formulate this integrative attitude. However, some of its prominent supporters, such as Nasr Hamid Abu Zayd and Ismail Raji' al-Faruqi, have reached an impasse. There is also Ziauddin Sardar, who seems to open the door too wide for everyone to talk about science so that interdisciplinary boundaries seem permissive in everything, and the framework for integration of religion and science is too fundamental so that it is like starting from a *nadir*, which in the end, does not progress much due to fatigue and overshadowed by the development of science itself (Guessoum, 2010, p. 328).

2. Dynamics of Tradition and Modernity

Ziauddin Sardar introduces "Postnormal" as a concept to counter postmodernism, highlighting the current scientific and societal dynamics. He characterizes the present era through chaos, complexity, and contradiction, suggesting that traditional solutions are inadequate for today's unique challenges. Sardar points out the significant issues humanity faces, such as the acceptance of falsehoods and the decline of scientific truths and rationality. Moreover, he critiques the impact of postmodernism on politics, where it has shifted from serving public welfare to focusing on wealth generation.

Sardar also emphasizes that in the "Postnormal" era, complexity and contradiction are key features of societal challenges. Complexity arises as problems are interconnected, making isolated solutions ineffective. This is illustrated by the prolonged and intricate efforts needed to address nuclear disasters like Chornobyl and Fukushima, which have lasting, multi-generational impacts. Sardar advocates for an integrative, interdisciplinary approach that values collaboration and diverse perspectives to address such complex issues.

Contradiction, as Sardar points out, further complicates problems by introducing competing interests, social inequalities, and ideological differences. These contradictions are inherent in this interconnected world, where numerous social and cultural networks vie for dominance, and policies often have unintended negative consequences. Together,

complexity and contradiction demand a new, more holistic and cooperative approach to problem-solving in the postnormal era (Sardar, 2019, p. 9).

From a postnormal perspective, capitalism is criticized for undermining the development of human knowledge, intertwining epistemology with societal and cultural norms. Shoshana Zuboff, in The New York Times, scrutinizes capitalism's effect on the civilization of knowledge, questioning its influence on the origin of knowledge, authority over truth, and the right to declare understanding. She argues that modern capitalism has overtaken contemporary epistemology, outlining its strategy as establishing ownership over personal data, exacerbating knowledge inequality, fostering epistemic chaos through algorithmic biases, and entrenching epistemic domination (Sardar, 2022, p. 2).

The widening gap between tradition and modernity significantly affects societal dynamics, making reconciliation between the two increasingly challenging. In anthropological studies concerning memory, colonialism is often linked to the erasure of memories. Khaled Abou el-Fadel, in his book *"Reasoning with God: Reclaiming Shariah in the Modern Age,"* discusses how Western colonization aimed to obliterate the memory of Muslims, leading to a collective amnesia (Abou El Fadl, 2014, p. 191). Khaled Abou el-Fadel identifies two main symptoms of the acute amnesia affecting Muslims due to Western colonization: (1) Muslim scholars are distancing themselves from Islamic intellectual heritage, viewing it as irrelevant or burdensome, and thereby creating barriers that prevent Muslims from engaging with their traditions, and (2) some Muslim intellectuals engage with Islamic traditions but do so through a Western lens, applying methodologies and epistemologies that are products of Western thought rather than Islamic perspectives (Abou El Fadl, 2014, p. 109), or maybe it is also a group of Muslims who read the Qur'an, Hadith, and *turats* but are not willing to read today because they are considered deviant (Kiçmari, 2022, p. 87)

Further, Khaled Abou el-Fadel highlights that the issue of amnesia among Muslims, stemming from long-standing impacts of colonialism, is not a new phenomenon. In his book, he emphasizes the critical need for intellectual efforts aimed at restoring the collective memory of Muslims. He argues that reclaiming the lost memories of over a century is a daunting yet not impossible task, and it should be the foremost priority for Muslim scholars, surpassing other concerns (Muzakkir, 2022, p. 167).

3. Integration of Tradition and Modernity

Muslim intellectuals like Seyyed Hossein Nasr and Isma'il Raji 'Al-Faruqi have sought to reconcile Islamic tradition with modernity. Nasr, emphasizing the primacy of divine revelation, argues against the secular nature of Western science due to its lack of ethical considerations, advocating for a return to traditional knowledge sources. However, his reliance on non-Islamic traditions has drawn criticism from Ziauddin Sardar for not grounding his theories in Islamic philosophy's core principles. 'Al-Faruqi, on the other hand, is known for advocating the "Islamization of knowledge," a process aiming to integrate modern science with Islamic teachings and values, suggesting a systematic approach to reframing contemporary knowledge within an Islamic context.

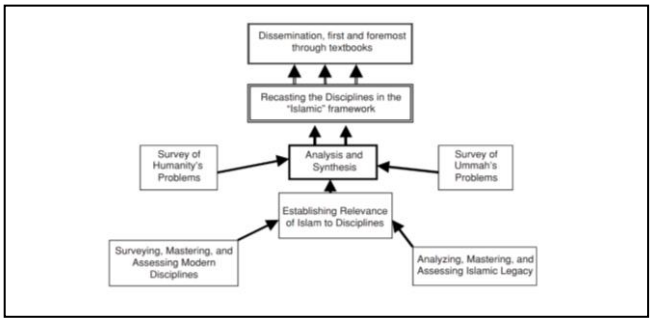

Figure 2. Ideas in the Form of the Islamization of Knowledge

The Islamization of knowledge, as advocated by followers of Isma'il Raji 'Al-Faruqi, is simplified into five key steps by Guessoum. The first is critically engaging with modern science. Second is understanding and integrating the knowledge contributions from Islamic civilization, including the Qur'an and Hadith. The third is establishing connections between specific knowledge fields and Islamic principles. Fourth is innovating by merging Islamic civilization's foundations with contemporary knowledge. Finally, it guides Islamic thought to align with a Divine or theistic framework (Guessoum, 2010, pp. 119–120).

Ziauddin Sardar criticizes the Islamization of knowledge approach by Isma'il Raji 'Al-Faruqi, warning that it could lead to the exclusion of non-Islamic knowledge and foster a selective intellectual elite. Instead of creating Islamic versions of existing scientific disciplines, Sardar advocates for the development of new fields of study grounded in Islamic philosophy and metaphysics. He emphasizes the need for knowledge production that is organic and aligns with Islamic principles, highlighting the importance

of moving beyond merely adopting Western frameworks like anthropology (Guessoum, 2010, p. 123).

Ziauddin Sardar's critique underscores the utopian nature of the epistemologies proposed by figures like Al-Faruqi and Nasr, suggesting their visions are incomplete, akin to building a vehicle starting only with its wheels. Despite this, the value of Sardar's Ijmali school, as expanded by Munawar Anees, is emphasized for its approach to integrating Islamic tradition with science. This school advocates for Islamized knowledge that transcends narrow Western perspectives, emphasizing a holistic view under monotheism, a forward-looking approach to science, a flexible methodology aligned with Islamic norms, and a multidisciplinary perspective. It also stresses the importance of distributive justice, the reflection of Islamic values, relevance to social contexts, and a critical stance against incorporating non-scientific beliefs like occultism into Islamic science (Anees, 1984, pp. 9–19).

Sardar and Ijmali's followers identified ten fundamental Islamic concepts that could become the methodology and epistemology of scientific research (Sardar, 1997, p. 112) as follows:

a. *Tawhid* as the fundamental basis that underlies the natural world;
b. The caliphate is human domination over earth's resources, which ultimately encourages further research and application;
c. Worship, which can be manifested through various forms such as contemplation, development of God's creation, and others;
d. Knowledge includes the source or result of worship. This methodology is understood as an active search towards God;
e. *Halal, 'Adl* (justice), and *Istislah* (public interest) are used as a basis for judging knowledge and science.

The synthesis of discussions among Islamic intellectuals on integrating tradition and modernity highlights several key points for Muslim scholars: the necessity to explore new knowledge beyond traditional boundaries due to limitations in local education systems, the importance of understanding how modern sciences are developed, the role of Muslim scholars as critical observers and critics of Western perspectives, and the mastery of traditional Islamic sciences, such as Arabic, Islamic history, Fiqh, Tafsir, and Hadith. This approach gains urgency in the context of the "Zombie Disciplines" discourse, which critiques many academic fields for propagating outdated ideas that fail

to address current realities, thereby contributing to social problems rather than solving them. Criticized even from within the Western academic world, such disciplines range from anthropology to economics and political science, highlighting a stagnation in theoretical development since the mid-20th century and underscoring the need for a revitalized approach that integrates Islamic perspectives with modern challenges (Sardar, 2022, p. 90).

The integration of Islamic intellectual traditions (*turats*) with modern knowledge encompasses two main areas: the integration within traditional Islamic sciences like linguistics, Quranic exegesis, Hadith, Fiqh, Sufism, and Kalam and the integration between traditional Islamic and modern sciences. This integration, especially when incorporating Western methodologies, requires careful consideration of competence, relevance, and technical aspects. Competency involves a thorough understanding of the origins and development of Western ideas alongside a philosophical critique of the methods to be adopted. Relevance testing ensures the compatibility of Western methods with Islamic disciplines. Technically, the integration mandates that modern sciences align with the principles of traditional sciences, ensuring that traditional sciences maintain epistemic control. An example includes how logic, derived from Greek thought, was incorporated into Usul Fiqh by Imam al-Ghazali, adapting to its principles without altering the core of Usul Fiqh. Furthermore, any modern Western concepts conflicting with Islamic values should be discarded (Hallaq, 2019, pp. 101–106).

4. Dimensions of scientific integration

The integration of science within Islamic scholarship encompasses three dimensions: episteme, approach, and theoretical framework. Episteme involves acknowledging and utilizing sources of knowledge validated by Islam, including *fitrah*, revelation, reason, the cosmos, human-historical experience, and divine inspiration, countering the secular trend of negating these sources. The approach dimension emphasizes different methodologies in scientific inquiry (Al-Ghazzali, 2013, p. 57), such as the deductive method based on religious texts, the inductive method grounded in reason, and a convergent method combining both, as well as Al-Ghazzali's and Abid Aljabiri's perspectives which introduce scriptural, empirical-rational, and intuition-based ways of thinking (Al-Jabiri, 2003, p. 498). Lastly, the theoretical framework dimension allows for the application of theories from one discipline to analyze subjects in another, promoting a cross-disciplinary synthesis that can apply Islamic perspectives to scientific

and social issues or vice versa, aiming for a comprehensive understanding of various phenomena. This integrative paradigm strives for a holistic grasp of knowledge, bridging the gap between traditional Islamic sciences and modern disciplines.

5. General Framework of Integration Methodology

This general framework is divided into two things, namely perspective (the paradigm that underlies the choice of a typical methodology) and methodological steps (the stages carried out to achieve knowledge integration).

a. Perspective, which includes:

1) Openness: building an integration methodology construction by taking inspiration from various paradigms that have previously existed in Islamic intellectual history. Building an integration methodology by reinventing the new wheel is impossible because it will take a very long time and seem imaginative.

2) Adaptation: Read carefully the offers of integration paradigms in the background of Islamic intellectual history to determine which ones are relevant to the needs and context of today's epistemic challenges.

3) Harmony: these various approaches are then absorbed and woven in such a way as to become a coherent system of thought.

4) *Tajdid*: developing a distinctive methodology through criticism and refinement of various experiences and offers of previous integration thinking, not only copy-pasting from other people's experiences.

b. Methodological steps can be through the following four steps:

1) Based on an Islamic worldview, Muslim scholars begin this integration step by relying on an Islamic worldview in every scientific activity. This worldview foundation also functions as a cosmological circle, a boundary for every academic activity. In other words, Muslim scholars must understand the fundamental values of Islamic teachings and use them as a metaphysical basis for their academic activities. The central values of Islamic doctrine include:

a) *Tauhid* (Unity of God), belief in the oneness of Allah, develops into a prism of a comprehensive view of life regarding reality, nature, time, place, history, and human destiny. A connection with God characterizes the concept of a monotheistic view of life. In the field of knowledge, this conception necessitates metaphysical aspects, considers moral aspects, does not separate aspects of the world and the afterlife, and does not create a dichotomy of viewpoints, such as the religious and secular dichotomy, in viewing life.

b) *Mabda'* (beginning) and *ma'ad* (place of return). This doctrine means that life and the universe have a beginning and an end, and humans will be responsible for them in the afterlife. This doctrine necessitates the rejection of hedonism and utilitarianism.

c) *Risalah*. This doctrine suggests that in living their lives on earth, humans must believe that Allah sends a messenger who is the ideal guide that humans must follow. In scientific activities, humans must seek inspiration from the Prophet as *insān kāmil* (perfect human being).

d) *Maslahah*. This doctrine denotes that humans act on earth to create goodness for the universe. This principle also requires humans to avoid actions that damage and oppress others.

2) Muslim scholars seek ethical and practical guidance from the Qur'an and Sunnah for their scientific endeavors, acknowledging that while the Qur'an may not always provide detailed instructions for every scientific discipline, it encourages empirical research and the use of human reason. The hadiths of the Prophet Muhammad further offer more specific guidance. However, they are contextual to the time, culture, and socio-political environment in which he lived, necessitating discernment between what is eternally applicable and what is specific to his era. Despite these limitations, both the Qur'an and Sunnah serve as vital ethical sources, outlining fundamental, timeless principles that guide human conduct across all fields, including science. These principles, such as respect for human dignity, justice, peace, and cooperation, form a moral framework that Muslim scholars are encouraged to apply within their respective disciplines, ensuring that their scientific work is aligned with Islamic ethical standards.

3) Muslim scholars engage in a dual process of absorbing knowledge from both the Islamic intellectual heritage of the past and the latest scientific developments of the present. This involves excavating and contextualizing the rich Islamic tradition (*turāst*) that has been overshadowed by modernization and simultaneously adapting and critically assessing contemporary scientific knowledge to ensure it aligns with Islamic ethical guidelines and worldview. The objective is to filter this knowledge through the lens of the Qur'an and Sunnah, embracing relevant and contextual insights while also undertaking the decolonization of science to remove colonial influences and ensure compatibility with Islamic metaphysics.

4) Creative synthesis. Muslim scholars simultaneously synthesize the three steps above so that science and integrative knowledge are born. At this stage, a holistic and new perspective will emerge. The results of this creative synthesis will be a theoretical contribution to the scientific field, answering the epistemic crisis and becoming a solution to humanity's empirical problems.

As explained in the methodological steps above, integration can be implemented in various stages. In general, two stages of implementation can be elucidated, namely ideal (holistic) integration and partial integration. It is essential to note that implementing the two technical procedures for scientific integration above depends on the background knowledge, abilities, and tendencies of the subject implementing the integration. Thus, the nature of integration science is inclusive, opening up the possibility of various forms of implementation. Due to methodological inclusivity, every integration effort will be appreciated and respected. Integration, apart from having an epistemic dimension, also has a preaching dimension. This last dimension is embracing, not sorting and judging the personal efforts of integration subjects. The following are various forms of implementing scientific integration technical procedures (Muzakkir, 2023, pp. 208–213):

a. Holistic Integration

This integration technique is integration in the most ideal form. It is called holistic because each of the stages above is implemented in its entirety, and all dimensions are involved.

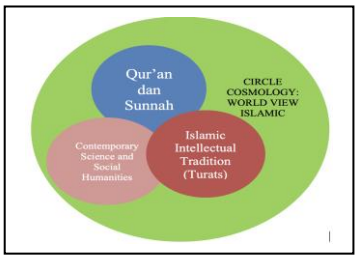

Figure 3. The Holistic Stage

The most essential thing about this technique is that scientific activities are carried out within the framework of an Islamic worldview.

b. Partial Integration 1

This integration ignores modern knowledge (from other relevant scientific disciplines) and Islamic intellectual traditions (*turats*). This integration only occurs between one scientific discipline and the Qur'an and Sunnah. This form of integration can be accepted, but only as a first step. Furthermore, it must be refined and transformed by involving other epistemic dimensions.

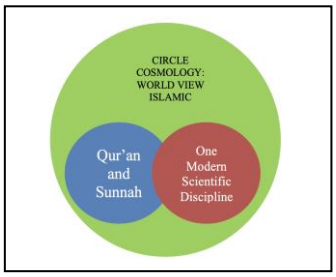

Figure 4. The Partial Integration 1

Integration in this form is a trend and phenomenon found in specific segments of the Muslim community, especially among those who cannot access religious law. This phenomenon can also occur because there is a disproportionate paradigm regarding the intellectual heritage of the past. It can also happen when a scholar sees that he can stay in the monodisciplinary approach.

c. Partial Integration 2

This form of integration needs to pay attention to modern knowledge outside the scientific discipline in which a scholar is engaged. Such integration only occurs between the Qur'an and Sunnah and Islamic intellectual traditions. This phenomenon can occur among Muslims who generally have no access or even antipathy towards modern knowledge.

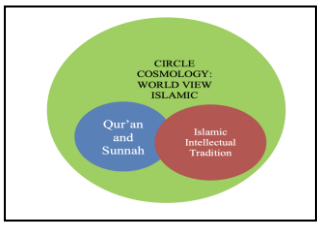

Figure 4. The Partial Integration 2

In the end, the holistic integration stages and their technical processes can be depicted as follows:

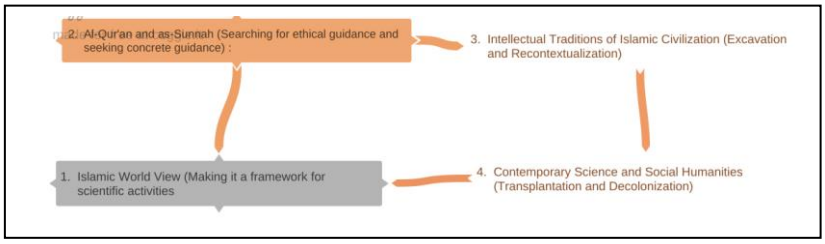

Figure 4. The Holistic Integration of Technical Processes

D. Conclusion

Muslims must be able to define, idealize, and pursue modernity in Europe or America to dominate it because it could be that modernity, which has been banalized so far, has become obsolete and has become a failed discipline. Islamic civilization needs to realize this early. Otherwise, Muslims will not bring home the medicine for civilization and will instead bring home disease. These efforts can start from understanding the concept of familiarizing Islamic laws as a source of knowledge from each scientific discipline and then fulfilling the competency and technical prerequisites as explained.

The last thing that needs to be re-emphasized is that the integration of science is an ideal paradigm in scientific activities at all levels of education. Therefore, every teaching staff must be aware of its implementation (in terms of integrative science) and every educational staff (in terms of integrative learning implementation policies).

E. Acknowledgment

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