

## Reconstruction of the Integration of Knowledge in *da'i* Education at PTKIN/PTKIS: An Ontological, Epistemological, and Axiological Study

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**Abstract:** This research aims to analyze and reconstruct the concept of knowledge integration in *da'i* education within State Islamic Religious Universities (PTKIN) and Private Islamic Religious Universities (PTKIS) through ontological, epistemological, and axiological approaches. This study is motivated by the ongoing dichotomous tendency in the development of Islamic education science that separates religious science and general science, thus having an impact on the fragmentation of the *da'i* education paradigm. The research uses a qualitative approach based on library research with data sources in the form of primary literature on the integration of Islamic science and education, as well as relevant contemporary scientific articles. The analysis is carried out through conceptual reduction, thematic categorization, and critical synthesis of the model of knowledge integration in Islamic education. The results of the study show that the integration of knowledge in *da'i* education is not sufficiently understood as a structural merger between religious and general disciplines, but requires a conceptual framework that unites the ontological dimensions (the unity of reality based on monotheism), epistemological (harmonization of revelation and reason), and axiological (orientation of social transformation). This research also offers an integrative conceptual framework for *da'i* education that can be the foundation for curriculum development, interdisciplinary learning approaches, and graduate competency orientation at PTKIN/PTKIS. Thus, the integration of knowledge is understood as an educational paradigm that allows the formation of *da'i* that has a depth of Islamic knowledge as well as sensitivity to the social reality of society. **Keywords:** knowledge integration, Islamic education, preacher, curriculum reform.

**Keywords:** Cultural Da'wah, Symbol Ontology, Mappalettu Deceng, Tauhid Awareness, Mappaleppe Stool.

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### 1. Introduction

The transformation of Islamic higher education in Indonesia over the past two decades has shown significant dynamics, particularly through the institutional transition from State Islamic Institutes (IAIN) to State Islamic Universities (UIN), as well as the growth

of Private Islamic Higher Education Institutions (PTKIS) with an increasingly multidisciplinary educational orientation. These changes not only reflect administrative and institutional developments but also signify a new epistemological awareness among Muslim academics regarding the importance of integrating knowledge into the Islamic education system. The substantive change in nomenclature from institute to university is intended to eliminate the dichotomous barrier between religious studies and general studies, which has long been considered an obstacle to the development of modern Islamic education. Thus, the transformation of Islamic higher education cannot be understood merely as institutional expansion, but rather as part of an effort to build a more holistic, adaptive, and responsive educational paradigm in line with the developments of contemporary society<sup>1</sup>.

At the practical level, these changes are marked by the introduction of various new academic programs at PTKIN and PTKIS institutions that were not previously part of the classical Islamic studies field, such as economics, politics, psychology, communication, health, and even science and technology. The presence of these disciplines indicates a systematic effort to bridge the gap between Islamic scholarly traditions and developments in modern science. However, it must be acknowledged that the expansion of academic fields does not automatically resolve more fundamental epistemological issues. In many cases, the integration of knowledge is still understood merely as administrative unification between faculties or the merging of academic nomenclature without being accompanied by a reconstruction of the perspective on knowledge itself<sup>2</sup>.

This issue becomes increasingly important when considered in the context of *da'i* education within PTKIN/PTKIS institutions. In Indonesian Muslim society, *da'i* hold a strategic position as socio-religious actors who not only convey moral and spiritual messages but also shape the social, cultural, and even political orientations of the community. *da'i* are often the community's primary point of reference in addressing *da'ily* life challenges, ranging from family conflicts, economic issues, radicalism, and intolerance to the challenges of social change driven by the development of digital technology. Therefore, the quality of *da'i* education not only determines the quality of Islamic da'wah but also influences the broader quality of the community's social life.

The challenges facing Islamic preachers today are far more complex than in previous eras. Rapid social change, advancements in information technology, cultural globalization, the digital economic transformation, and the increasing complexity of societal problems demand the emergence of preachers who not only possess textual Islamic knowledge but also the ability to understand empirical realities from multiple perspectives. Contemporary religious educators are expected to be able to critically

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<sup>1</sup> Sagaf S. Pettalongi, "Integrasi Ilmu di Lingkungan Perguruan Tinggi Keagamaan Islam," in *Prosiding Kajian Islam dan Integrasi Ilmu di Era Society 5.0* (Palu: Universitas Islam Negeri Datokarama Palu, 2022), 25–37.

<sup>2</sup> Nurul Firdaus, "Integrasi Ilmu Agama dan Sains dalam Pendidikan Islam: Pendekatan Komprehensif," *Jurnal Integrasi Ilmu dan Agama* 11, no. 2 (2022): 115–132.

analyze social phenomena, understand political and economic contexts, and demonstrate sensitivity to cultural shifts in society without losing sight of the normative orientation of Islamic teachings. In this context, the ability to interpret religious texts alone is no longer sufficient unless accompanied by the ability to analyze the social context that serves as the very arena of da'wah itself<sup>3</sup>.

This phenomenon demonstrates that the education of Islamic preachers requires a more integrative learning paradigm. To date, Islamic education has, in many cases, maintained a sharp distinction between learning based on religious texts and learning based on empirical social analysis. Students in da'wah programs, for example, often receive a strong foundation in the aspects of tafsir, hadith, *fiqh*, and Islamic auxiliary sciences, but lack sufficient academic experience in methodologically analyzing social dynamics. Conversely, students who are more closely aligned with modern social sciences sometimes experience a disconnect from normative Islamic traditions, resulting in a worldview that is less connected to Islamic values. This situation indirectly highlights the persistence of the problem of the dichotomy of knowledge in Islamic higher education.

The dichotomy of knowledge itself is one of the classic problems that continues to be debated in the discourse on modern Islamic education. Historically, this problem has often been linked to the experience of colonialism, which introduced a dualistic education system to the Islamic world. During the colonial era, religious education was separated from general education, resulting in two groups of intellectuals developing along distinct paths: a religious group possessing normative mastery of religious teachings but lacking connection to the development of modern science; and a modernist group possessing technocratic competence but relatively detached from the values and spirituality of Islam<sup>4</sup>.

From the perspective of the intellectual history of Islam, such a separation was in fact unknown during the development of classical Islamic civilization. From the very beginning, the Islamic scholarly tradition demonstrated an integration between religious sciences and rational sciences. Classical scholars such as Ibn Sina, Al-Farabi, Al-Ghazali, Ibn Rushd, and Ibn Khaldun demonstrated that mastery of religious knowledge was never at odds with philosophy, mathematics, medicine, astronomy, or the social sciences. Knowledge is viewed as a unified system aimed at comprehensively understanding the reality of Allah's creation. Therefore, the emergence of the dichotomy of knowledge in the modern era is seen as a form of epistemological

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<sup>3</sup> Abdul Hadi, "Integration of Islamic Principles and Modern Educational Theories in Islamic Education," *Qalamuna: Jurnal Pendidikan, Sosial, dan Agama* 16, no. 1 (2024): 145–160, <https://doi.org/https://doi.org/10.37680/qalamuna.v16i1.450>.

<sup>4</sup> Syed Muhammad Naquib Al-Attas, *Islam and Secularism* (Kuala Lumpur: International Institute of Islamic Thought and Civilization (ISTAC), 1993).

fragmentation that has shifted the orientation of Islamic education toward a partial and fragmented approach.<sup>5</sup>

The problem of the dichotomy of knowledge ultimately not only gives rise to institutional separation but also influences the academic thinking of Muslim students. In many situations, religious studies are understood solely as a normative domain governing matter of worship and individual morality, while the social sciences are positioned as a value-free space entirely subject to a rational-empirical approach. Consequently, a disconnect arises between Islamic values and the interpretation of social reality. Islamic education then faces a serious challenge in the form of graduates who are religiously symbolic but lack the capacity to critically analyze social structures, or conversely, graduates who are academically analytical but lack an Islamic ethical and spiritual perspective.<sup>6</sup>

In the context of training religious preachers, this problem can have a rather serious impact on the orientation of da'wah. Many da'wah activities stop at a normative and ritualistic approach, without addressing the deeper, more structural roots of social problems. Issues such as poverty, social inequality, identity conflicts, moral degradation caused by digital media, and mental health problems among the younger generation are often understood in moralistic terms without a more comprehensive social analysis. In fact, the challenges of da'wah in the modern era demand the ability to understand the relationship between religious texts and the social structure of society more deeply. Da'wah can no longer be understood merely as the act of delivering sermons, but also as a process of social transformation that requires a multidisciplinary approach<sup>7</sup>.

Therefore, the need for the integration of knowledge in *da'i* education has become increasingly urgent. The integration of knowledge cannot be understood merely as the combination of religious and general courses within the curriculum structure, but rather as a reconstruction of the educational paradigm that enables productive dialogue between revelation, reason, and empirical reality. In the context of Islamic higher education, the integration of knowledge must be directed toward producing graduates who possess spiritual depth, intellectual breadth, and sufficient social sensitivity to address the problems of modern society. *da'i* education requires an integration model that is not only normative but also operational and relevant to the context of contemporary life.

However, efforts to integrate science into Islamic education continue to face various conceptual and practical challenges. Several studies indicate that integration practices in Islamic higher education institutions often remain at a symbolic level, while

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<sup>5</sup> Seyyed Hossein Nasr, *Islamic Life and Thought*, State University of New York Press (Albany, New York, 1981).

<sup>6</sup> Aulia Eka Humairah, "Memahami Dikotomi Ilmu Pengetahuan Umum dan Agama dalam Pendidikan Islam Kontemporer," *JUPENJI: Jurnal Pendidikan Jompa Indonesia* 3, no. 3 (2024): 215–226, <https://doi.org/10.57218/jupenji.v3i3.987>.

<sup>7</sup> M. Amin Suwendi, Abdullah, "Implementation of Knowledge Integration in Islamic Higher Education," *Journal of Islamic Studies* 12, no. 1 (2024): 90–108, <https://doi.org/10.24042/jis.v12i1.2024>.

the learning process continues to be fragmented<sup>8</sup>. This situation indicates that the transformation of Islamic higher education still requires a more profound epistemological reconstruction, particularly in the context of *da'i* education, which holds a strategic position in the lives of contemporary Muslims.

The discourse on the integration of science in Islamic education is by no means a new theme in the Muslim intellectual tradition. Debates regarding the relationship between revelation and reason, religion and science, as well as the normative and empirical dimensions of education have been ongoing for quite some time in the history of Islamic thought. The emergence of the problem of the dichotomy of knowledge in the modern era has prompted many contemporary Muslim thinkers to undertake an epistemological reconstruction of the Islamic education system so as not to be trapped in a scientific dualism that separates religion from the realities of social life. In this context, the integration of knowledge is not merely understood as an academic project, but as a civilizational project to restore the function of Islamic education as a means of forming the complete human being (*insan kamil*).<sup>9</sup>

One of the most influential figures in the discourse on the integration of knowledge is Syed Muhammad Naquib Al-Attas. According to Al-Attas,<sup>10</sup> The main problem with modern Islamic education lies in the infiltration of a secular worldview into the Muslim educational system, which has led to a loss of proper conduct in the pursuit of knowledge. In his view, the secularization of knowledge has created a separation between the spiritual and rational dimensions, causing education to lose its ethical and transcendental orientation. Therefore, the reconstruction of Islamic education must begin with the de-Westernization of knowledge through the strengthening of an Islamic worldview that places tawhid as the primary foundation for understanding reality. Al-Attas's perspective demonstrates that the integration of knowledge is not merely about unifying academic disciplines, but rather about building a unified worldview that allows knowledge to flourish within the horizon of Islamic values.

Meanwhile, Ismail Raji Al-Faruqi offers a more practical approach through his project on the Islamization of Knowledge. According to Al-Faruqi,<sup>11</sup> The backwardness of the Muslim community cannot be separated from the dualism in education that has created a divide between religious knowledge and modern science. In his view, the integration of knowledge must be achieved through a process of creative synthesis between the intellectual heritage of Islam and the advancements of modern science. Islamic education is not sufficient if it merely preserves the classical heritage; it must also reinterpret modern disciplines within the framework of Islamic values. Therefore,

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<sup>8</sup> Ahmad Arif Rizki, "Integrasi Ilmu Pengetahuan Umum dan Agama dalam Pendidikan Islam Modern: Tantangan dan Peluang," *JBAI: Jurnal Bidang Pendidikan Agama Islam* 5, no. 2 (2025): 254–269.

<sup>9</sup> Ismail Raji Al-Faruqi, *Islamization of Knowledge: General Principles and Work Plan* (Herndon, Virginia: International Institute of Islamic Thought (IIIT), 1989).

<sup>10</sup> Al-Attas, *Islam and Secularism*.

<sup>11</sup> Al-Faruqi, *Islamization of Knowledge: General Principles and Work Plan*.

Al-Faruqi emphasizes the importance of reconstructing the curriculum, methodology, and orientation of education so that it can produce graduates who are both religious and competent in facing the challenges of modernity.

Although they take different approaches, both Al-Attas and Al-Faruqi essentially reject the separation between religious studies and secular studies. The difference between them lies more in the integration strategies they propose. Al-Attas places greater emphasis on the philosophical dimension and the cultivation of adab as the foundation of education, whereas Al-Faruqi emphasizes institutional and epistemological integration through the reconstruction of academic disciplines. Both approaches serve as crucial foundations for the development of Islamic higher education paradigms in various Muslim countries, including Indonesia<sup>12</sup>.

In the Indonesian context, the concept of interdisciplinary integration gained significant momentum when several IAINs were transformed into UINs. This institutional change was driven by the realization that Islamic higher education could no longer limit itself to the teaching of classical religious sciences alone but must be able to respond to advancements in knowledge and the needs of modern society. This transformation was also intended to dispel the stigma that Islamic educational institutions only produce graduates with limited religious competence and lack the professional skills relevant to the needs of the times<sup>13</sup>.

However, the implementation of interdisciplinary integration in Islamic higher education in Indonesia has not been without challenges. Several studies indicate that such integration often remains limited to the administrative and symbolic levels. Changes in institutional names or the introduction of general academic programs have not been fully accompanied by a paradigm shift toward truly integrated learning. In practice, religious education and general academic studies often continue to run in parallel without sufficient methodological dialogue. Religious courses operate independently, while the social sciences and natural sciences develop within epistemological frameworks that are relatively separate from an Islamic perspective<sup>14</sup>.

Pettalongi's research,<sup>15</sup> For example, this indicates that the integration of knowledge in Islamic higher education institutions still faces serious obstacles, including weak epistemological frameworks, a lack of interdisciplinary competence among faculty members, and the absence of teaching models that are truly capable of linking religious texts to empirical reality. As a result, the integration of knowledge often exists merely as institutional jargon without having any tangible impact on the learning process in the classroom.

Similar findings were also observed in Suwendi's study,<sup>16</sup> regarding the implementation of knowledge integration in Islamic higher education institutions. The

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<sup>12</sup> Nasr, *Islamic Life and Thought*.

<sup>13</sup> Pettalongi, "Integrasi Ilmu di Lingkungan Perguruan Tinggi Keagamaan Islam."

<sup>14</sup> Firdaus, "Integrasi Ilmu Agama dan Sains dalam Pendidikan Islam: Pendekatan Komprehensif."

<sup>15</sup> Pettalongi, "Integrasi Ilmu di Lingkungan Perguruan Tinggi Keagamaan Islam."

<sup>16</sup> Suwendi, Abdullah, "Implementation of Knowledge Integration in Islamic Higher Education."

study indicates that the success of integration depends heavily on the curriculum design and pedagogical approaches employed by educational institutions. When integration is understood merely as the addition of religious courses to general academic programs or vice versa the educational process tends to remain fragmented. Conversely, integration grounded in interdisciplinary learning and a social problem-based approach has proven more effective in fostering students' critical awareness of societal realities.

In the field of Islamic education in general, the study by Hadi, Anim, and Yasin (2024),<sup>17</sup> indicates that integrating Islamic principles with modern educational theory requires harmonizing perspectives on humanity, society, and the goals of education. Islamic education cannot ignore advancements in modern science, but neither should it lose sight of its normative foundations. Therefore, education must be able to create a space for productive dialogue between revealed texts and the social context.

Meanwhile,<sup>18</sup> highlights the impact of the dichotomy between religious and secular knowledge on the formation of Muslim students' mindsets. The study found that the separation between religious studies and general studies has the potential to lead to intellectual fragmentation a condition in which students struggle to connect Islamic values with contemporary social issues. This situation demonstrates that the integration of knowledge is not only related to curriculum structure but also concerns the development of a coherent way of thinking in understanding reality.

On the other hand, Rizki's research,<sup>19</sup> Regarding the integration of religious studies and general studies in modern Islamic education, it is emphasized that the greatest challenge facing Islamic education today is not merely bringing these two fields of study together, but rather establishing a systemic paradigm of thinking that enables students to understand the relationship between normative texts and empirical phenomena simultaneously. Modern Islamic education requires an integration model that does not stop at the theoretical level but can be applied pedagogically in the learning process.

Although the various studies mentioned above have made significant contributions to the development of the discourse on the integration of knowledge, there are several academic gaps (*research gaps*) that still require further attention. First, most previous studies have addressed the integration of knowledge within the framework of Islamic education in general, without specifically focusing on *da'i* education as the primary subject of study. In fact, *da'i* education has distinct characteristics compared to Islamic education in general because it is directly related to the formation of *da'wah* agents who face the social complexities of society.

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<sup>17</sup> dan Hadi Yasin. Hadi, Abdul, Sarbini Anim, "Integration of Islamic Principles and Modern Educational Theories in Islamic Education.," *QALAMUNA: Jurnal Pendidikan, Sosial, dan Agama* 16, no. 2 (2024): 1385–1398, <https://doi.org/https://doi.org/10.37680/qalamuna.v16i2.6105>.

<sup>18</sup> Humairah, "Memahami Dikotomi Ilmu Pengetahuan Umum dan Agama dalam Pendidikan Islam Kontemporer."

<sup>19</sup> Rizki, "Integrasi Ilmu Pengetahuan Umum dan Agama dalam Pendidikan Islam Modern: Tantangan dan Peluang."

Second, studies on the integration of knowledge within PTKIN/PTKIS tend to focus more on institutional aspects, curriculum, or institutional transformation, while conceptual formulations regarding how the integration of knowledge can be systematically reconstructed in *da'i* education remain relatively limited. Most studies stop at criticizing dualism in education without offering a more operational conceptual framework to bridge the relationship between revelation, rationality, and social reality.

Third, previous research has not extensively developed models of knowledge integration based on the three main foundations of Islamic education ontology, epistemology, and axiology in an integrated manner. Yet these three dimensions play a central role in constructing a comprehensive paradigm of Islamic education. Ontology relates to how we understand the nature of reality; epistemology concerns the sources and methods of acquiring knowledge; while axiology addresses the values and goals of education. When these three aspects are separated, Islamic education risks falling back into the fragmentation of knowledge.

Given this context, this study offers a novel contribution in the form of a conceptual reconstruction of the integration of knowledge specifically aimed at *da'i* education within PTKIN/PTKIS institutions through ontological, epistemological, and axiological approaches. This study not only discusses the integration of knowledge at an abstract philosophical level but also seeks to develop an integrative conceptual framework that can serve as a foundation for the development of *da'i* education that is more contextual and responsive to the challenges of contemporary society.

Thus, this study aims to analyze and reconstruct the concept of interdisciplinary integration in *da'i* education at PTKIN/PTKIS through ontological, epistemological, and axiological analyses. Through this approach, this study is expected to make a conceptual contribution to the development of Islamic higher education, particularly in formulating a *da'i* education paradigm that is not only normatively sound but also relevant to the social dynamics of modern society.

## 2. Methods

This study employs a qualitative approach using a literature review method. This approach was chosen because the research focuses on a conceptual analysis of the reconstruction of the integration of knowledge in *da'i* education within State Islamic Higher Education Institutions (PTKIN) and Private Islamic Higher Education Institutions (PTKIS), particularly from ontological, epistemological, and axiological perspectives. Literature review is considered relevant for identifying, critiquing, and synthesizing various concepts of the integration of knowledge that have emerged in the discourse of contemporary Islamic education without conducting direct field data collection<sup>20</sup>.

Methodologically, this study relies on scientific literature as the primary source for constructing its academic argument. Consequently, the research focus is not on

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<sup>20</sup> Mestika Zed, *Metode Penelitian Kepustakaan* (Jakarta: Yayasan Pustaka Obor Indonesia, 2018).

measuring empirical phenomena in the field, but rather on a conceptual reconstruction of the paradigm of interdisciplinary integration in *da'i* education. This approach allows the researcher to conduct an in-depth examination of the thoughts of key figures, theories of Islamic education, previous research findings, and the conceptual practices of science integration that have developed within the Islamic higher education environment<sup>21</sup>.

The data sources for this study consist of primary and secondary data. The primary data were obtained from key works that serve as references in the discourse on the integration of science and Islamic education, particularly the ideas of Syed Muhammad Naquib Al-Attas regarding the Islamic worldview and the concept of the de-Westernization of science,<sup>22</sup> as well as Ismail Raji Al-Faruqi's concept of the Islamization of Knowledge as a systematic effort to integrate revelation and modern science.<sup>23</sup> In addition, works discussing the philosophy of Islamic education, Islamic epistemology, and the paradigm of *da'wah* education were also used as the conceptual foundation for this research<sup>24</sup>.

Data collection was conducted through a literature review of various sources relevant to the research focus. The documentation process involved identifying, cataloging, grouping, and evaluating scientific sources related to the concept of the integration of science in Islamic education and *da'wah* education. The selected literature was chosen not only for its thematic relevance but also for its academic quality, the recency of the publications, and their contribution to the development of the research's conceptual framework.<sup>25</sup>

### 3. Results and Discussion

#### **The Problem of the Dichotomy of Knowledge in the Education of Islamic Preachers at PTKIN/PTKIS**

The issue of integrating knowledge in Islamic education cannot be separated from the problem of the academic dichotomy that has long shaped the modern Muslim education system. This dichotomy refers to the separation between religious studies and general studies, which has developed both institutionally and epistemologically, resulting in an educational model that tends to be fragmented. In the context of Islamic higher education in Indonesia, this issue has garnered serious attention alongside the institutional transformation of State Islamic Religious Universities (PTKIN) and Private Islamic Religious Universities (PTKIS), which aim to bridge the traditions of Islamic sciences with the advancements of modern academic disciplines. Nevertheless, various studies indicate that the integration of knowledge still faces fundamental challenges,

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<sup>21</sup> John W. Creswell and J. David Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (Thousand Oaks, California: SAGE Publications, Inc., 2018).

<sup>22</sup> Al-Attas, *Islam and Secularism*.

<sup>23</sup> Al-Faruqi, *Islamization of Knowledge: General Principles and Work Plan*.

<sup>24</sup> Pettalongi, "Integrasi Ilmu di Lingkungan Perguruan Tinggi Keagamaan Islam."

<sup>25</sup> Sugiyono, *Metode Penelitian Kualitatif* (Bandung: Alfabeta, 2022).

particularly regarding the lack of an educational paradigm that is truly capable of bridging the relationship between revelation, rationality, and social reality in an integrated manner.<sup>26</sup>

Historically, the emergence of the dichotomy between science and religion has often been understood because of the colonial education system, which separated religious education from general education. Religious education focused on strengthening ritual, moral, and spiritual aspects, while general education was oriented toward the mastery of rational sciences and the administrative needs of the modern state. This separation gradually shaped the academic perception that religion constitutes a normative realm distinct from empirical social issues. In subsequent developments, this dualism not only influenced the institutional design of Islamic education but also shaped students' ways of thinking regarding the sources and orientation of knowledge.<sup>27</sup>

In fact, in the classical Islamic intellectual tradition, such a separation is not explicitly recognized. Classical Muslim scholars demonstrated a more integrative approach to the development of knowledge, in which religious studies flourished alongside philosophy, medicine, astronomy, mathematics, and the social sciences. Figures such as Ibn Sina, Al-Farabi, Ibn Rushd, and Ibn Khaldun demonstrated that knowledge was understood as a unified system aimed at comprehensively understanding God's creation. From this perspective, there is no ontological separation between religious knowledge and secular knowledge, as all knowledge is viewed as an instrument for recognizing the order of God's creation.<sup>28</sup>

However, the development of modernity has brought significant changes to the orientation of Islamic education. The modern education systems that have emerged in various Muslim countries, including Indonesia, tend to adopt Western educational structures based on disciplinary specialization. As a result, religious education and general studies have developed along relatively separate academic paths. At this point, the problem of dichotomy is not only present in the form of a separation of curricula but also gives rise to epistemological fragmentation that is, a condition where knowledge is understood in a fragmented manner, lacking methodological or philosophical connections between one discipline and another.<sup>29</sup>

In the context of *da'i* education within PTKIN/PTKIS institutions, this fragmentation has quite serious implications. Ideally, *da'i* education should not only produce individuals with rhetorical skills in conveying religious messages, but also individuals capable of understanding the social realities that serve as the arena for the practice of *da'wah*. Contemporary *da'is* are confronted with increasingly complex societal problems, ranging from rising economic inequality, a moral crisis among the

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<sup>26</sup> Pettalongi, "Integrasi Ilmu di Lingkungan Perguruan Tinggi Keagamaan Islam."

<sup>27</sup> Al-Attas, *Islam and Secularism*.

<sup>28</sup> Nasr, *Islamic Life and Thought*.

<sup>29</sup> Firdaus, "Integrasi Ilmu Agama dan Sains dalam Pendidikan Islam: Pendekatan Komprehensif."

younger generation, socio-political polarization, the development of digital technology, to changes in the patterns of religious practice among urban communities. These issues cannot be addressed solely through a normative, text-based approach; rather, they require the ability to interpret reality through a multidisciplinary approach.

A few recent studies indicate that the greatest challenge facing modern Islamic education lies in the ability to productively connect normative texts with social contexts. The study by Hadi, Anim, and Yasin (2024), for example, demonstrates that Islamic education requires the integration of normative Islamic principles with modern educational theory so that graduates can adaptively respond to societal dynamics without losing their ethical and spiritual orientation. These findings indicate that Islamic education requires a learning paradigm that is not merely based on rote memorization of texts but also on the ability for critical social interpretation.

Humairah's Study<sup>30</sup> Furthermore, this indicates that the separation between religious studies and general studies can influence the formation of Muslim students' mindsets. Students who receive predominantly religious education tend to possess a strong grasp of religious norms but sometimes face limitations in analytically understanding social structures. Conversely, students who interact more with modern social science approaches sometimes experience a disconnect from the normative foundations of Islam. This situation demonstrates that the main problem with Islamic education does not lie solely in the curriculum content, but rather in the lack of an integrative thinking paradigm within the educational process.

In the training of preachers, this issue can affect how da'wah itself is understood. Da'wah is often reduced to the delivery of religious sermons focused on individual moral aspects, while societal problems are understood simplistically without adequate structural analysis. In fact, da'wah in a broader sense encompasses a process of social change aimed at building a more just, dignified, and civilized society. Thus, it is not enough for *da'iyahs* to merely understand the normative laws of religion; they must also possess the ability to interpret social contexts, understand the dynamics of public policy, and recognize the cultural issues of contemporary society.<sup>31</sup>

It is at this point that the need for a reconstruction of the integration of knowledge becomes relevant in the education of *da'is* at PTKIN/PTKIS. The integration of knowledge cannot be understood merely as an administrative merger of religious and general studies courses, but rather as a reconstruction of the educational paradigm that enables a methodological dialogue between revelation, rationality, and empirical experience. *da'i* education requires a learning model capable of connecting the study of tafsir, hadith, and fiqh with the study of social sciences, economics, communication, psychology, and digital technology in a complementary manner.

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<sup>30</sup> Humairah, "Memahami Dikotomi Ilmu Pengetahuan Umum dan Agama dalam Pendidikan Islam Kontemporer."

<sup>31</sup> Suwendi, Abdullah, "Implementation of Knowledge Integration in Islamic Higher Education."

From an Islamic perspective, the relationship between revelation and reason is not one of opposition, but rather a mutually supportive one. Revelation provides a normative foundation and ethical guidance, while reason serves to understand the complexities of social reality through the processes of observation, analysis, and reflection. Therefore, ideal *da'i* education should not position religious knowledge and general knowledge as two opposing poles, but as instruments that work synergistically in understanding community life.

The Qur'an itself affirms that humans are encouraged to understand reality comprehensively by utilizing their full intellectual potential. Allah SWT says:

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ

صَادِقِينَ

“And He taught Adam the names of all things, then presented them to the angels and said, “Tell Me the names of these things, if you are indeed truthful.” (QS. Al-Baqarah: 31)

Some exegetes interpret this verse as a symbol of humanity's capacity to perceive reality and develop knowledge. However, in the context of this study, the verse is not used as empirical data, but rather as a normative foundation indicating that Islamic tradition fundamentally possesses an epistemological orientation that does not separate the spiritual and intellectual dimensions in the process of acquiring knowledge.

Thus, the problem of the dichotomy of knowledge in the education of Islamic preachers at PTKIN/PTKIS is not merely a technical issue of the curriculum, but a paradigmatic issue concerning the way of understanding knowledge, humanity, and the very purpose of Islamic education itself. Based on a synthesis of various literature, it can be understood that the need for the integration of knowledge arises as a response to the fragmentation of education that causes a disconnect between normative religious mastery and the ability to interpret social reality. Therefore, the reconstruction of knowledge integration must be directed not only at the institutional level but also at the ontological, epistemological, and axiological foundations of *da'i* education.

#### **Ontological Reconstruction of the Integration of Science in *da'i* Education**

The reconstruction of the integration of science in Islamic education cannot be separated from ontological issues, namely how reality is understood within the framework of Islamic education. In the philosophy of science, ontology concerns the nature of being, including how humans understand the relationship between objects of knowledge, sources of truth, and the structure of reality that encompasses them. In the context of Islamic education, the ontological dimension is crucial because it determines how knowledge is positioned, how the relationship between revelation and reality is understood, and how the orientation of education is established. Therefore, the integration of knowledge in Islamic education cannot be understood merely at the

technical level of teaching or curriculum design alone, but must begin with a reconstruction of the very perspective on reality itself.

In the Islamic educational paradigm, reality is understood as a systemic unity that originates from Allah SWT. The principle of tawhid serves as the primary ontological foundation, affirming that all aspects of life whether spiritual, social, political, economic, cultural, or technological are part of Allah's creation, interconnected within a single order of existence. Thus, there is no essential separation between the realm considered "religious" and the realm called "secular," because all dimensions of life are, in essence, within the horizon of servitude to God.<sup>32</sup>

An ontological perspective based on tawhid has quite fundamental implications for the education of *da'is*. If reality is understood as a single, unified whole, then the education of *da'is* cannot be limited solely to mastery of normative religious texts. Education must be directed toward shaping a worldview that enables students to understand that social, economic, political, environmental, and technological issues are also part of the field of da'wah that requires moral and intellectual engagement. In this context, da'wah is no longer understood merely as a verbal communication activity regarding religious laws, but as an effort to bring Islamic values into the broader reality of community life.

A number of studies indicate that the main problem with modern Islamic education lies in the tendency to view knowledge in a sectoral and fragmented manner. Religious education is often positioned as a space for fostering individual piety, while the social sciences and natural sciences are viewed as technocratic domains that are relatively value-neutral. In fact, from an Islamic perspective, all fields of knowledge are fundamentally ontologically interconnected, as they all aim to understand the signs of God's greatness in their various manifestations.<sup>33</sup> When education divides reality into distinct categories, students risk developing a fragmented way of thinking that makes it difficult for them to understand the relationship between religion and contemporary social issues.

In the context of *da'i* education, ontological fragmentation can lead to a narrowing of the meaning of da'wah. *da'i* may tend to view da'wah solely as an individual ritual and moral activity, while structural societal issues such as poverty, social injustice, political polarization, environmental degradation, or the mental health challenges facing the younger generation are not positioned as an integral part of the da'wah's responsibility. Consequently, da'wah becomes less responsive to the real needs of society and tends to remain confined to a text-based, normative approach.

In fact, the evolution of modern society shows that the challenges facing the Muslim community are becoming increasingly complex and multidimensional. The digital age has transformed patterns of religious communication; the rise of social media has introduced new challenges in the form of religious disinformation; and

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<sup>32</sup> Nasr, *Islamic Life and Thought*.

<sup>33</sup> Al-Attas, *Islam and Secularism*.

cultural globalization has brought about shifts in value orientations among the younger generation. In such a situation, the education of *da'is* requires an ontological foundation that is more open to the complexities of reality without losing sight of Islamic normative orientation. *da'is* are required not only to understand religious texts but also to possess sensitivity toward the social dynamics that constitute the actual context of da'wah.

The view regarding the unity of reality in Islam derives its normative legitimacy from the Qur'an. Allah SWT states:

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ

Say: "Indeed, my prayer, my worship, my life, and my death are all for Allah, the Lord of the worlds." (QS. Al-An'am:162)

لَا شَرِيكَ لَهُ ۚ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ

He has no partner; and that is what I have been commanded, and I am the first to submit (*to God*) (QS. Al-An'am:163)

This verse indicates that Islam views human life holistically, in which the spiritual dimension is inseparable from human social and existential activities as a whole. In Fakhruddin Al-Razi's exegesis, it is explained that the phrase *mahyaya wa mamati* (my life and my death) indicates that all human activities fall within the framework of servitude to Allah, not merely formal rituals of worship.<sup>34</sup> In the context of this study, this verse is understood as the normative foundation for the formation of an ontological paradigm of Islamic education that does not dichotomously divide reality into sacred and profane realms.

However, it is important to emphasize that the ontological reconstruction of Islamic education does not imply a rejection of scientific specialization or the development of modern academic disciplines. Islamic education still requires the differentiation of knowledge as a consequence of the advancement of knowledge. However, this differentiation must not turn into epistemological fragmentation that absolutely separates one discipline from another. Ontological integration, on the contrary, encourages interdisciplinary dialogue that enables students to understand the connection between religious texts and empirical reality more comprehensively.<sup>35</sup>

Based on a synthesis of various literature, the ontological reconstruction of the integration of science in da'wah education can be directed toward three main orientations. First, establishing a monotheistic worldview as the foundation for comprehending the entirety of life's reality in an integrated manner. Second, expanding the meaning of da'wah as an activity of social transformation, rather than merely the

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<sup>34</sup> Fakhruddin Al-Razi, *Mafatih al-Ghayb (Al-Tafsir al-Kabir)* (Beirut: Dar Ihya' al-Turath al-'Arabi, 1999).

<sup>35</sup> Hadi, Abdul, Sarbini Anim, "Integration of Islamic Principles and Modern Educational Theories in Islamic Education."

conveyance of individual moral messages. Third, fostering an awareness that the social sciences, humanities, and natural sciences can serve as vital tools for understanding the challenges faced by the community, provided they remain grounded in ethical principles and the greater good.

Within a pedagogical framework, this ontological reconstruction can be translated into a learning model that no longer strictly separates normative and empirical studies. For example, the study of social exegesis can be linked to issues of poverty, economic inequality, or environmental problems; the study of family jurisprudence can be discussed in dialogue with family psychology and social change; while the study of da'wah can be enriched by approaches from digital communication and the sociology of contemporary society. With such an approach, students not only understand Islamic teachings textually but are also able to see their relevance in real life.

Thus, the ontological reconstruction of the integration of science in *da'i* education affirms that all of reality is part of the field of da'wah, which cannot be understood in isolation. *da'i* education at PTKIN/PTKIS requires a paradigm capable of uniting the spiritual and social dimensions within a single, holistic philosophical consciousness. Based on a conceptual synthesis of various literature, ontological integration serves as the foundational basis for the development of *da'i* education that is not only normatively religious but also sensitive to the complexities of modern society.

### **An Epistemological Reconstruction of the Integration of Science in Islamic Preacher Education**

In addition to ontological issues regarding how to understand reality, the reconstruction of the integration of science in *da'i* education also requires a strong epistemological foundation. Epistemology concerns how knowledge is acquired, the sources of truth are recognized, and the methods used to understand reality. In the context of Islamic education, the epistemological dimension holds a central position because it determines how the relationship between revelation, reason, and empirical experience is situated within the learning process. Without adequate epistemological reconstruction, the integration of science risks remaining at a symbolic or administrative level without truly influencing students' ways of thinking.

In the Islamic intellectual tradition, epistemology is not built upon a conflictual relationship between revelation and reason. Rather, both are understood as instruments of knowledge that function complementarily. Revelation serves to provide normative guidance, ethical values, and moral direction in understanding life, while reason serves to observe, interpret, and analyze the ever-evolving empirical reality. Therefore, classical Islamic education does not recognize an inherent conflict between religion and science as has developed in the historical experience of the modern West.<sup>36</sup>

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<sup>36</sup> Al-Faruqi, *Islamization of Knowledge: General Principles and Work Plan*.

Epistemological problems began to emerge when the modern education system introduced a dualistic view of the sources of knowledge. Religious studies were understood as a dogmatic domain that could be adequately addressed through the memorization of texts and normative authority, while modern science was positioned as an empirical-rational domain considered value-neutral. As a result, modern Islamic education often faces a methodological disconnect: students understand religious teachings textually but struggle to connect them to concrete social issues; conversely, approaches in the social sciences and natural sciences develop without sufficient connection to the Islamic ethical framework.<sup>37</sup>

In the context of *da'i* education, these epistemological issues have quite serious implications. Contemporary *da'i* no longer face a homogeneous society that requires only normative religious legitimacy, but rather a society that is increasingly critical, complex, and influenced by advances in science and information technology. Religious issues today often intersect with psychology, economics, politics, digital communication, mental health, the environment, and even the development of artificial intelligence. Therefore, *da'i* education requires an epistemological approach that enables students to understand that religious texts and empirical reality do not exist in separate spheres but must be interpreted through a dialogical lens.

The Study of Hadi, Anim, and Yasin<sup>38</sup> indicates that the integration of modern Islamic education requires harmonization between normative Islamic principles and contemporary educational approaches so that graduates can respond to social change in a more adaptive manner. These findings suggest that religious education should not be limited to a literalist approach but must also allow for contextual interpretation, enabling students to understand the relevance of religious texts to the challenges of modern society.

Within the Islamic epistemological framework, the harmonization of revelation and reason does not mean placing the two on an equal footing, but rather giving them proportional space according to their respective functions. Revelation provides normative boundaries regarding values, morality, and life's orientation, while reason operates through the processes of observation, reflection, and analysis of social facts. Thus, *da'i* education requires a learning model that emphasizes not only the memorization of religious texts but also the methodological ability to interpret reality scientifically.

The Qur'an places considerable emphasis on the use of rational and empirical methods in the pursuit of knowledge. Allah SWT states:

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ  
وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ

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<sup>37</sup> Firdaus, "Integrasi Ilmu Agama dan Sains dalam Pendidikan Islam: Pendekatan Komprehensif."

<sup>38</sup> Hadi, Abdul, Sarbini Anim, "Integration of Islamic Principles and Modern Educational Theories in Islamic Education."

“And God brought you forth from your mothers’ wombs knowing nothing, and He gave you hearing, sight, and hearts, so that you might be grateful. (QS. An-Nahl:78)”

According to Ibn ‘Ashur’s interpretation, this verse indicates that humans acquire knowledge through a gradual process that involves the five senses, empirical experience, and intellectual faculties (*al-af’idah*) as tools for understanding reality.<sup>39</sup> In the context of this study, this verse is understood as a normative foundation indicating that Islam does not construct an epistemology based on a dichotomy between revelation and rationality, but rather places both within a complementary system of knowledge.

However, the greatest challenge facing Islamic higher education today lies in how this epistemological harmonization is translated into teaching practice. Based on a synthesis of various literature, Islamic higher education still faces a tendency toward methodological separation in the teaching and learning process. Studies of tafsir, hadith, and fiqh are generally taught through a normative textual approach, while social science courses operate within a Western theoretical framework without adequate integration of Islamic perspectives.<sup>40</sup> This situation makes it difficult for students to establish a conceptual connection between the revealed text and the social context.

In the training of Islamic preachers, this situation can hinder the development of integrative thinking skills. Students may be able to explain Islamic legal arguments well, but they may not necessarily possess the ability to understand societal problems in a systemic manner. Conversely, an understanding of communication theory, sociology, or psychology may develop without a sufficient ethical and spiritual foundation. Therefore, an epistemological reconstruction of *da’i* education is essential to ensure that students do not experience intellectual fragmentation in understanding the reality of da’wah.

Based on the results of the conceptual synthesis, the epistemological reconstruction of the integration of science in *da’i* education can be directed toward three main aspects. First, the harmonization of sources of knowledge, namely the recognition that revelation, reason, and empirical experience play complementary roles in understanding life. *da’i* education cannot rely solely on the authority of texts but also requires an empirical approach to analyzing social issues.

Second, methodological integration, namely the development of learning models that facilitate dialogue between Islamic scholarly methods and modern social science approaches. The study of social fiqh, for example, can be linked to public policy analysis; hadith studies on the family can be enriched through a family psychology approach; while da’wah communication can be discussed in relation to digital media theory and virtual community behavior. Thus, learning does not take place in a sectoral manner but fosters an interdisciplinary way of thinking.

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<sup>39</sup> Muhammad al-Tahir Ibn ‘Ashur, *Al-Tahrir wa al-Tanwir* (Tunis: Dar al-Tunisiyyah li al-Nashr, 1984).

<sup>40</sup> Pettalongi, “Integrasi Ilmu di Lingkungan Perguruan Tinggi Keagamaan Islam.”

Third, strengthening critical and reflective thinking skills, which involves fostering an awareness that the education of religious preachers is not merely a process of transferring normative knowledge, but rather a process of developing the intellectual capacity to comprehensively understand societal issues. Students need to be encouraged not only to memorize texts, but also to develop skills in analysis, academic argumentation, and social reflection on the dynamics of the community's life.<sup>41</sup>

From a pedagogical perspective, this epistemological reconstruction can be implemented through case-based learning, problem-based learning, or the integration of field research with normative Islamic studies. For example, students not only study the theory of da'wah conceptually but also observe societal problems and then reflect on them through the simultaneous application of the Qur'an, hadith, and social theory. Such an approach enables da'wah education to produce graduates who possess both analytical skills and normative sensitivity toward the issues facing the Muslim community.

Thus, the epistemological reconstruction of the integration of knowledge in *da'i* education emphasizes that Islamic education needs to foster a more harmonious relationship between revelation, reason, and empirical experience. Based on a synthesis of the literature, *da'i* education at PTKIN/PTKIS requires an epistemological paradigm that does not divide sources of knowledge into separate domains but rather brings them together within an integrative, contextual, and responsive learning framework that addresses the challenges of contemporary society.

#### **Axiological Reconstruction of the Integration of Science in Islamic Preacher Education**

In addition to ontological and epistemological issues, the reconstruction of the integration of science in *da'i* education also requires a strong axiological foundation. Axiology concerns the values, goals, and benefits of a particular field of knowledge for human life. In the context of Islamic education, the axiological dimension is important because education is not understood as a neutral activity oriented solely toward the transfer of knowledge, but as a process of shaping individuals who possess moral and spiritual awareness and a sense of social responsibility. Therefore, the integration of science in Islamic education is not merely about how reality is understood or how knowledge is acquired, but also about the purpose toward which that education is directed.

From the perspective of Islamic education, the primary goal of education does not stop at mastering cognitive aspects or achieving academic competence alone, but rather at shaping individuals who are capable of embodying Islamic values in their social lives in a tangible way. Islamic education aims to build individuals who are not only pious on a personal level but also possess the capacity to establish a just, moral,

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<sup>41</sup> Rizki, "Integrasi Ilmu Pengetahuan Umum dan Agama dalam Pendidikan Islam Modern: Tantangan dan Peluang."

and civilized social order. Thus, the orientation of Islamic education always includes a dimension of social transformation that is inseparable from the religious mission itself.<sup>42</sup>

In the context of *da'i* education, an axiological orientation is becoming increasingly important because *da'i* are essentially socio-religious agents who bear the responsibility not only of conveying religious teachings but also of fostering societal change toward a better state. Dakwah, in the Islamic sense, is not merely a religious rhetorical activity, but rather a process of building collective awareness in society regarding the values of justice, the common good, and moral responsibility. Therefore, *da'i* education cannot stop at the development of religious communication competencies but must be able to produce graduates who possess social sensitivity and the ability to address the complexities of modern societal problems.

Developments in contemporary society indicate that the challenges facing the community are becoming increasingly multidimensional and cannot be resolved through a purely normative approach. Issues such as structural poverty, social inequality, moral degradation caused by digital media, intolerance, political polarization, rising mental health problems among the younger generation, and environmental crises require a more contextual and multidisciplinary da'wah response. In such a situation, the education of *da'i* requires an axiological orientation that positions da'wah as an instrument of social transformation, not merely the reproduction of individual moral discourse.

Suwendi Study<sup>43</sup> This indicates that social research-based learning in Islamic education can more effectively heighten students' awareness of societal issues. When students are encouraged to engage directly with social realities, the learning process no longer stops at mastering normative theory but evolves into a reflective awareness of the relevance of Islamic teachings to everyday life. These findings suggest that Islamic education requires a pedagogical approach that connects academic knowledge with concrete societal problems.

A similar finding was reported by Rizki,<sup>44</sup> which explains that the integration of science into modern Islamic education will lose its relevance if it is not directed toward developing the ability to solve social problems. Islamic education must be able to produce graduates who not only understand religious values in a normative sense but are also capable of applying those values in addressing the challenges of contemporary society. In the context of *da'i* education, this means that graduates need to possess social analytical skills, the ability to communicate across groups, and sensitivity to rapidly occurring social changes.

The axiological orientation of Islamic education essentially derives its strong normative legitimacy from the Qur'an. Allah SWT states:

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<sup>42</sup> Al-Attas, *Islam and Secularism*.

<sup>43</sup> Suwendi, Abdullah, "Implementation of Knowledge Integration in Islamic Higher Education."

<sup>44</sup> Rizki, "Integrasi Ilmu Pengetahuan Umum dan Agama dalam Pendidikan Islam Modern: Tantangan dan Peluang."

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيُقِيمَ النَّاسَ بِالْقِسْطِ وَأَنْزَلْنَا  
الحديدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعٌ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَن يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ

Indeed, We have sent Our messengers with clear proofs, and We have revealed with them the Scripture and the Balance (of justice) so that mankind may uphold justice. And We created iron, in which there is great strength and various benefits for mankind, (so that they may use it) and so that Allah may know who supports His religion and His messengers, even though they cannot see Him. Indeed, Allah is All-Powerful and All-Mighty.. (QS. Al-Hadid:25)

This verse emphasizes that the primary purpose of the prophets' mission is not only to foster individual spiritual piety but also to establish social justice within society. In Al-Qurtubi's interpretation, the term al-Kitab is understood as normative guidance, while al-Mizan is understood as an instrument of balance and social justice that enables people to build a dignified social order.<sup>45</sup> In the context of this study, this verse is understood as a normative affirmation that Islamic education has a strong social orientation, meaning that knowledge should not remain at the theoretical level but must lead to positive social change.

However, the axiological reconstruction of Islamic education does not mean turning education into a space for ideologization that disregards academic objectivity. Education must still be carried out through a critical and reflective scientific process. What needs to be emphasized is that knowledge in Islamic education is not value-free (*value free*) but rather carries an ethical responsibility to bring benefit to society. Thus, an axiological orientation does not limit the development of knowledge but provides a moral direction regarding how knowledge is used in social life.

Based on a synthesis of various literature, the axiological reconstruction of the integration of science in *da'i* education can be directed toward three main orientations. First, the orientation of social transformation, which positions *da'wah* as an effort to bring about social change toward a more just and dignified society. *da'i* are not merely positioned as religious communicators but also as facilitators of social change. Second, enhancing sensitivity to societal problems, which involves fostering an awareness that *da'wah* must be responsive to contemporary issues such as poverty, the environment, mental health, digital literacy, social conflict, and cultural shifts among the younger generation. *da'i* education must cultivate the ability to understand the root causes of societal problems, not merely their surface symptoms. Third, the development of social praxis-based learning an educational model that connects normative Islamic studies with real-world social experiences. For example, students do not merely study *da'wah* theory in the classroom but also engage in community service, social observation, community advocacy, and field research on the challenges faced by the Muslim

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<sup>45</sup> Muhammad ibn Ahmad al-Ansari Al-Qurtubi, *Al-Jami' li Ahkam al-Qur'an* (Bairut: Dar al-Kutub al-'Ilmiyyah, 2006).

community. This approach enables da'wah education to forge a stronger connection between theory and practice.

From a pedagogical perspective, this axiological orientation can be implemented through *project-based learning*, *community engagement*, and *problem-based learning*. For example, students in the da'wah program can be guided to provide community mentoring, strengthen religious digital literacy, or develop da'wah programs based on community needs. Thus, the learning process does not stop mastering normative concepts but also generates social experiences that strengthen students' transformational capacity.

Thus, the axiological reconstruction of the integration of knowledge in *da'i* education affirms that Islamic education is not value-neutral but is directed toward the formation of individuals committed to the common good. Based on a synthesis of various literature, *da'i* education at PTKIN/PTKIS requires an axiological orientation that not only emphasizes mastery of religious texts but also fosters social awareness, moral responsibility, and the ability to present Islamic values contextually amidst the changes of modern society.

#### **A Conceptual Model for the Integration of Science in the Education of Islamic Preachers at PTKIN/PTKIS**

Based on the ontological, epistemological, and axiological synthesis outlined above, this study proposes a conceptual model for the integration of knowledge in *da'i* education within State Islamic Religious Universities (PTKIN) and Private Islamic Religious Universities (PTKIS). This model was developed in response to the problem of fragmentation in Islamic education, which still exhibits a separation between the normative mastery of religion and the ability to understand social reality empirically. In the context of *da'i* education, the integration of knowledge should not merely be understood as an administrative merger of religious and general studies courses, but must be realized within an educational framework that facilitates productive dialogue between revelation, reason, and social experience.

This integrative model is based on the fundamental assumption that the education of *da'is* in the contemporary era requires a learning paradigm that is more adaptable to social change without losing its Islamic normative orientation. *da'i* no longer function merely as conveyors of religious teachings within ritual spaces, but also as agents of social transformation who are required to understand the dynamics of society in a multidimensional way. Therefore, an educational model that relies solely on mastery of normative texts is considered insufficient to address the complexities of modern da'wah challenges.

From the perspective of Islamic education, the integration of knowledge must be built upon a unified philosophical foundation that encompasses ontology, epistemology, and axiology. These three dimensions do not stand separately but are interrelated in shaping a holistic educational orientation. Ontology provides the basis for how reality is understood; epistemology determines how knowledge is acquired and

validated; while axiology provides direction regarding the purpose of knowledge and the orientation of education. Based on a synthesis of various literature, the model for the integration of knowledge in *da'i* education at PTKIN/PTKIS can be formulated as follows:

Dimension	Philosophical Foundation	Implication for <i>da'i</i> Education	Expected Competency
Ontological	Tawhid as the unity of reality	Da'wah understood as integral to every social domain, not a separate sacred sphere	An integrative Islamic worldview and social sensitivity
Epistemological	Complementarity of revelation, reason, and experience	Textual mastery joined to methodical reading of social reality	Critical, analytical, and contextual reasoning
Axiological	Maslahah and social transformation	The <i>da'i</i> as an agent of social change, not only a communicator	Social leadership and problem-solving capacity

The conceptual model above demonstrates that the integration of knowledge in *da'i* education cannot be fully understood at an abstract conceptual level alone; rather, it must be translated into operational instructional design. On the ontological dimension, education is directed toward the formation of a monotheistic worldview that views all aspects of life as part of the field of da'wah. In this context, students not only understand da'wah as the activity of conveying religious messages but also as the process of bringing Islamic values into the social dynamics of society. Therefore, the study of tafsir, hadith, fiqh, and aqidah must be connected to contemporary social issues such as poverty, social inequality, the environment, digital literacy, and cultural changes in urban society.<sup>46</sup>

From an epistemological perspective, the model of scientific integration emphasizes the importance of harmonizing revelation, rationality, and empirical experience in the learning process. The education of religious preachers should be directed toward developing the ability to interpret religious texts while simultaneously understanding social realities through a scientific approach. Within this framework, learning no longer takes place in a compartmentalized manner but is instead based on interdisciplinary dialogue. For example, the study of family fiqh can be enriched by approaches from family psychology and sociology; the study of da'wah communication can be linked to the development of digital media and the communication behaviors of the younger generation; while the study of Islamic economics can be connected to the problem of social inequality in contemporary society.<sup>47</sup>

<sup>46</sup> Nasr, *Islamic Life and Thought*.

<sup>47</sup> Al-Faruqi, *Islamization of Knowledge: General Principles and Work Plan*.

This epistemological approach has significant pedagogical implications. Based on a synthesis of the literature, *da'i* education should ideally adopt a *case-based learning* and *problem-based learning* approach, which allows students to learn through real-world social cases. Such learning models provide space for students to connect Islamic normative values with empirical analysis of societal problems. Thus, *da'i* education does not stop at the transfer of information but evolves into a process of developing reflective and analytical skills.

In terms of the axiological dimension, the model of knowledge integration is oriented toward social transformation. Education for religious preachers should not only produce graduates with the rhetorical skills to deliver religious sermons, but also individuals with a moral commitment to addressing societal problems. In this context, religious preachers are positioned as agents of change capable of promoting the values of justice, the common good, and religious moderation amid the complexities of social life.<sup>48</sup>

To support this orientation, the training of religious educators can be developed through approaches based on community engagement, project-based learning, and community advocacy practices. Students not only learn about the theory of *da'wah* in the classroom but are also encouraged to engage in social observation, community mentoring, or the enhancement of religious literacy tailored to community needs. This approach enables the educational program to provide practical experiences that strengthen students' social sensitivity while bridging the gap between theory and the realities of community life.

Nevertheless, it is important to emphasize that this conceptual model is not intended to be a rigid, universal, or definitive framework for all PTKIN/PTKIS institutions. As a library-based study, the model proposed in this research is best understood as a conceptual framework that can serve as a starting point for curriculum development, instructional design, and the competency-based orientation of *da'i* education. The implementation of this model will certainly require adaptation to the institutional characteristics, educational vision, and community needs that constitute the context of each institution.

From an Islamic normative perspective, an educational approach that links the pursuit of knowledge with social service has a solid foundation. Allah SWT states:

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ  
وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ

It is not appropriate for all the believers to go out (to the battlefield). Why not send a few men from each group among them to deepen their knowledge of the religion and to warn their people when they return to them, so that they may guard themselves? (At-Taubah:122)

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<sup>48</sup> Suwendi, Abdullah, "Implementation of Knowledge Integration in Islamic Higher Education."

This verse indicates that the deepening of religious knowledge in Islam has a social orientation, namely, returning to society to provide benefits and guidance. In Al-Qurtubi's interpretation, *tafaqquh fi al-din* is understood not only as a textual mastery of religious law, but also as the ability to understand religion deeply in order to better guide the social life of the community.<sup>49</sup> In the context of this study, this verse is understood as a normative endorsement of the importance of education for religious preachers, which goes beyond the mastery of normative knowledge to include a focus on social transformation.

Thus, the conceptual model of the integration of knowledge in *da'i* education at PTKIN/PTKIS emphasizes that the reconstruction of Islamic education requires unity among the ontological, epistemological, and axiological dimensions. Based on a synthesis of various literature, the integration of science in *da'i* education must be directed toward producing graduates who possess a holistic Islamic worldview, critical and interdisciplinary thinking skills, and sensitivity to the problems of modern society. This model simultaneously serves as a response to criticism of Islamic education, which remains fragmented and has not yet been fully able to connect normative religious knowledge with contemporary social challenges.

### **Conceptual Implications for the Education of *da'i* at PTKIN/PTKIS**

Based on the results of a conceptual synthesis regarding ontological, epistemological, and axiological integration, this study demonstrates that *da'i* education within State Islamic Religious Universities (PTKIN) and Private Islamic Religious Universities (PTKIS) requires the strengthening of an educational paradigm that is more integrative, adaptive, and contextual. As a library-based study, the implications offered in this research are not intended as empirical generalizations regarding all educational practices at PTKIN/PTKIS, but rather as a conceptual framework that can serve as a foundation for developing *da'i* education that is more responsive to the dynamics of contemporary society. This clarification is important to ensure that the resulting formulations remain consistent with the methodological boundaries of the research and do not get caught up in empirical claims that go beyond the research data.

In the context of Islamic higher education, one of the most fundamental implications is the need to shift the orientation of *da'i* education from an approach that tends to be sectoral toward an integrative-interdisciplinary approach. *da'i* education is no longer sufficient if it is oriented solely toward the normative mastery of Islamic disciplines; rather, it must also provide space for the development of the ability to understand social realities through the humanities, communication, psychology, economics, politics, and digital technology. This is particularly relevant given that the sphere of *da'wah* in the contemporary era has undergone significant transformation in terms of media, communication patterns, and the complexity of the societal problems faced.

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<sup>49</sup> Al-Qurtubi, *Al-Jami' li Ahkam al-Qur'an*.

The social transformations taking place in modern society indicate that the challenges facing da'wah are becoming increasingly diverse and multidimensional. Issues such as religious disinformation in digital media, socio-political polarization, moral degradation resulting from the digital cultural shift, rising mental health issues among the younger generation, and socio-economic inequality are realities that require a da'wah approach grounded in contextual analysis. In such a situation, the education of *da'is* requires a learning system that emphasizes not only normative religious knowledge but also the ability to critically and reflectively analyze social phenomena.<sup>50</sup>

The first implication of the model of knowledge integration proposed by this study relates to the development of an interdisciplinary curriculum for *da'i* education. The *da'i* education curriculum at PTKIN/PTKIS needs to be developed through an approach that enables productive dialogue between Islamic studies and modern disciplines. Curriculum integration is not intended as a merging of all disciplines into a single form of scholarship, but rather to build methodological connections between disciplines relevant to the needs of contemporary da'wah.

For example, thematic exegetical studies on poverty and social justice can be linked to the political economy of society. The family fiqh course can be enriched through the perspectives of family psychology and the sociology of social change. Meanwhile, da'wah communication can be integrated with studies of digital media, information literacy, and communication behaviors in virtual communities. Such an approach enables students to understand that religious texts do not exist in an abstract realm but are always relevant to the ever-changing social dynamics.<sup>51</sup>

The second implication concerns the restructuring of pedagogical approaches in Islamic education. Based on a review of the literature, Islamic education that relies too heavily on lectures and memorization tends to result in a normative understanding that is disconnected from students' real-world social experiences.<sup>52</sup> Therefore, the training of religious preachers requires a more participatory and socially based learning approach.

In this context, learning models such as case-based learning, problem-based learning, and project-based learning can serve as relevant pedagogical alternatives. Students can be encouraged to analyze real-world social cases, such as family problems, religious intolerance, the phenomenon of hate speech on social media, or issues regarding religious literacy among the younger generation. These cases are then reflected upon through the perspectives of the Qur'an, hadith, *fiqh*, communication theory, social psychology, and sociological approaches. Thus, learning does not stop at the transfer of theory but evolves into a process of developing integrative thinking skills.

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<sup>50</sup> Hadi, Abdul, Sarbini Anim, "Integration of Islamic Principles and Modern Educational Theories in Islamic Education."

<sup>51</sup> Firdaus, "Integrasi Ilmu Agama dan Sains dalam Pendidikan Islam: Pendekatan Komprehensif."

<sup>52</sup> Suwendi, Abdullah, "Implementation of Knowledge Integration in Islamic Higher Education."

The third implication concerns strengthening the competencies of instructors in *da'i* education. Various studies indicate that the success of interdisciplinary integration is heavily influenced by educators' ability to foster dialogue across disciplines.<sup>53</sup> In many cases, the integration of learning faces obstacles because faculty members still operate within the rigid boundaries of their academic specializations. Therefore, strengthening faculty capacity through pedagogical training, the development of interdisciplinary research, and cross-disciplinary academic collaboration are crucial aspects of developing education based on the integration of knowledge.

The fourth implication relates to the orientation of *da'i* education evaluation. The learning evaluation system in Islamic higher education settings often still focuses on cognitive mastery through written exams and conceptual memorization. However, within an integrative educational paradigm, learning success must also be measured by students' ability to understand social realities, solve community problems, and apply Islamic values in a contextual manner. Therefore, the evaluation of *da'i* education can be developed through field research reports, social reflection, community service projects, and the design of da'wah programs based on community needs.

From the perspective of Islamic education, the pursuit of knowledge cannot be separated from social responsibility. Allah SWT says:

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ  
وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ

"It is not proper for all the believers to go out (to the battlefield). Why should not a group from each of them go out to deepen their knowledge of the religion and to warn their people when they return to them, so that they may guard themselves. (QS. At-Taubah;122).

This verse indicates that the process of deepening one's understanding of religion (*tafaqquh fi al-din*) in Islam has a strong social orientation, namely, to bring benefit to society. In Al-Qurtubi's interpretation,<sup>54</sup> This verse not only emphasizes the importance of mastering religious knowledge but also the social responsibility to guide the community based on that knowledge. In the context of this study, the verse is understood as a normative foundation stating that the education of religious preachers should be directed toward developing competencies that are socially relevant, rather than merely theoretical mastery.

However, it is important to emphasize that the conceptual implications offered by this study require further testing through empirical research at various PTKINs and PTKISs. As a literature review, this study has limitations in capturing the actual practices of integrating science within the Islamic higher education environment. Therefore,

<sup>53</sup> Pettalongi, "Integrasi Ilmu di Lingkungan Perguruan Tinggi Keagamaan Islam."

<sup>54</sup> Al-Qurtubi, *Al-Jami' li Ahkam al-Qur'an*.

follow-up research based on field studies, curriculum analysis, or observations of teaching practices is essential to test the relevance and effectiveness of the proposed integration model.

Thus, the conceptual implications of this study suggest that *da'i* education at PTKIN/PTKIS requires a paradigm shift that not only strengthens students' mastery of religious norms but also builds their intellectual and social capacities to navigate the changes of modern society. Based on a synthesis of various literature, the integration of knowledge in *da'i* education can serve as a conceptual foundation for developing an interdisciplinary curriculum, a contextual learning approach, strengthening faculty capacity, and educational evaluation that is more responsive to the needs of contemporary society.

#### 4. Conclusion

This study demonstrates that the integration of knowledge in the education of Islamic preachers within State Islamic Religious Universities (PTKIN) and Private Islamic Religious Universities (PTKIS) requires a more comprehensive reconstruction of the educational paradigm, rather than merely stopping at an administrative merger between religious studies and general studies. Based on a synthesis of various literature, the main problem in contemporary Islamic education lies in the persistence of scientific fragmentation, which causes a disconnect between normative religious mastery and the ability to understand social reality empirically. In the context of *da'i* education, this situation has the potential to limit graduates' capacity to respond to the complexity of modern societal issues, which are becoming increasingly multidimensional.

The research findings indicate that the reconstruction of the integration of knowledge in *da'i* education must be built upon three main foundations: ontological, epistemological, and axiological. In the ontological dimension, *da'i* education must be grounded in the tauhid paradigm, which views all of reality as a single systemic unity that does not draw a dichotomous distinction between the realms of religion and social life. This perspective positions *da'wah* not merely as an activity of conveying normative teachings, but also as an effort to bring Islamic values into various aspects of community life. In the epistemological dimension, the integration of knowledge demands a harmonization between revelation, rationality, and empirical experience as complementary sources of knowledge. The education of *da'is* must not merely emphasize the normative mastery of religious texts but must also cultivate social analytical skills, critical thinking, and an interdisciplinary approach in understanding the challenges faced by the Muslim community. Within this framework, the learning process must be developed through an approach that facilitates productive dialogue between Islamic studies and the social sciences and humanities, enabling students to comprehend the relationship between text and context more comprehensively.

In terms of the axiological dimension, the education of *da'is* must be directed toward a social transformation orientation that positions knowledge as an instrument for bringing about the welfare of society. *da'is* are understood not only as religious communicators but also as agents of social change who are sensitive to contemporary

issues such as social inequality, the digital cultural shift, religious literacy, and the challenges of modern society. Therefore, *da'i* education requires a more contextual and socially experiential learning approach so that the educational process does not stop at theoretical mastery alone. As a conceptual contribution, this study offers a model for the integration of knowledge in *da'i* education built upon ontological, epistemological, and axiological unity as a framework for educational development at PTKIN/PTKIS. This model positions the monotheistic worldview as the foundation for understanding reality, the harmonization of revelation and reason as the epistemological approach, and social transformation as the axiological orientation of education. In its implementation, this model can serve as a conceptual foundation for the development of interdisciplinary curricula, social problem-based learning, the strengthening of lecturers' pedagogical capacities, and educational evaluation that is more responsive to community needs.

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