Reconstruction of the Scientific Integration Model in Indonesia: The Offer of Qur'anic Epistemology

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ABSTRACT

This research stems from concerns about the deeply rooted dichotomy of knowledge within the Indonesian education system, where religious and general knowledge are often positioned separately, even in opposition to each other. This situation not only creates epistemological divisions but also weakens the nation's competitiveness in facing global challenges. This study offers a reconstruction model for scientific integration based on Qur'anic epistemology as an alternative that can present a more holistic, ethical, and relevant approach to the needs of the times. Using qualitative research methods based on literature reviews, this study critically examines the relationship between revelation, reason, and empirical experience, and places it within the context of the dynamics of contemporary Indonesian education and development. The results of the study indicate that Qur'anic epistemology has great potential to become a foundation for scientific integration, because it affirms the unity of knowledge sources, connects the transcendental dimension with empirical reality, and offers an ethical orientation for scientific development. This integration model encompasses epistemological, curricular, and institutional dimensions that together form a new scientific paradigm.

Keywords: *Reconstruction; Integration of Knowledge; Indonesia; Qur'anic Epistemology*

Contribution/Originality: The implications of this proposal are not only academic, in the form of developing an interdisciplinary methodology rooted in spiritual values, but also social, through the birth of a scientific culture oriented towards justice, solidarity, and public welfare.

1. INTRODUCTION

Scientific integration in Indonesia has long been a key discourse in an effort to unite two major streams of knowledge: religious and modern science. This idea emerged as a response to the dichotomy of knowledge inherited from colonialism and continues to ingrain itself in the education system today. Islamic universities, in particular, face the challenge of linking the tradition of the ulama (Islamic scholars) with the ever-increasing developments in science and technology (Sahin, 2018) . However, the integration that has taken place so far has often fallen into symbolic traps simply introducing religious curricula into science faculties or vice versa, without generating a comprehensive epistemological dialogue.

In this context, the Quran truly holds great potential as an epistemological basis capable of linking the dimensions of revelation with reason and empirical experience. The kauniyah verses scattered throughout the Quran not only address morality but also invite humans to read, reason, and examine reality. The epistemological offerings of the Quran can serve as a bridge to restructuring the foundations of scientific integration in Indonesia, not merely through a curricular approach, but also through the construction of a new paradigm (Habibi, 2024).

Efforts to integrate knowledge thus far have tended to remain trapped in a descriptive approach, juxtaposing religious and general knowledge without truly addressing their epistemic frameworks. However, true integration is only possible if both types of knowledge are understood as manifestations of a single source of knowledge, namely, God's revelation. In other words, integration is not a fusion that eliminates distinctions, but rather a reconstruction that places each knowledge within its orbit according to the guidance of the Qur'an (Gracia, 2001).

The challenges of globalization and the Fourth Industrial Revolution further emphasize the urgency of a more substantial integration model. The modern world offers technological advances and broad access to information, but simultaneously gives rise to ethical problems, humanitarian crises, and a reduction in spirituality. In this context, Qur'anic epistemology offers a more comprehensive perspective: knowledge is not solely aimed at technical domination of nature, but also at maintaining cosmic balance, establishing social justice, and strengthening transcendental consciousness (Chak, 2012).

Indonesia, as the country with the largest Muslim population, has both the opportunity and the responsibility to develop a unique model of scientific integration that does not simply imitate Western or Middle Eastern models. The long history of Islam's encounter with local Nusantara traditions demonstrates a capacity for creative adaptation that can be capitalized on (Nursanty & Wulandari, 2023). Quranic epistemology can serve as a foundation for formulating scientific integration that is grounded in spiritual values while remaining open to the dynamics of modern science.

Reconstructing a model of scientific integration based on the Quran is also relevant for addressing the problem of scientific sectarianism that frequently arises in academia. When religious knowledge is confined to the normative-dogmatic realm, and modern science is trapped in narrow positivism, a chasm is created that weakens both parties' contributions to national development (Hassan, 2010). The new model, based on the Quran, seeks to restore the unity of meaning, emphasizing that knowledge is essentially a path to knowing God and serving humanity.

Furthermore, reconstructing the integration of scientific knowledge in Indonesia can provide a new direction for Islamic higher education, producing not only technically competent graduates but also morally, spiritually, and socially sensitive graduates. This synergy is necessary to face the challenges of Golden Indonesia 2045, where national development requires superior individuals capable of combining intellectual strength with profound Quranic values (Aziz & et al., 2021).

Thus, the research on "Reconstructing the Model of Scientific Integration in Indonesia: Offering Qur'anic Epistemology" has strategic relevance both academically

and practically. Academically, this research is expected to enrich the treasure trove of revelation-based scientific integration methodologies. Practically, this research can be a real contribution to formulating more visionary Islamic education policies, developing a generation that is not only cognitively intelligent but also imbued with Qur'anic character in facing global dynamics.

2. METHOD

This study uses a qualitative approach with a library research design combined with critical-hermeneutic analysis. This approach was chosen because scientific integration cannot be understood solely through empirical data, but rather requires an in-depth study of the ideas, texts, and intellectual traditions that underlie it (Fielding, 2012). The primary source of this research is the Qur'an as an epistemological reference, which is read thematically (maudhui) to discover the basic principles of scientific integration. In addition, classical and contemporary works of commentary are used as material to enrich understanding of the relevance of revelation to modern science. Data collection was carried out through literature documentation including Qur'anic texts, tafsir books, works by Muslim thinkers on scientific integration, and academic literature discussing the philosophy of science and epistemology. This process was complemented by a review of Islamic higher education policies in Indonesia as the socio-cultural context underlying the problem of scientific integration. The data were then categorized based on key themes, such as the concept of the unity of knowledge ('ilm), the relationship between revelation and reason, and models of integration that have developed in academic discourse (Surajudeen & Mat, 2013).

Data analysis was conducted using the Qur'anic hermeneutics method, which emphasizes the dialogue between text and context. This analysis not only interprets the meaning of verses within a traditional horizon but also reads them within the horizon of contemporary scientific challenges. Through this approach, it is hoped that normative-transcendental and operational epistemological principles for scientific integration can be discovered (Whiteley, 2024). Thus, this research does not stop at the conceptual level, but offers an applicable framework for formulating a model of scientific integration in Indonesia. To ensure the validity of the research, a triangulation technique of sources and ideas was used, namely by comparing the ideas of commentators, modern Muslim thinkers, and contemporary philosophical theories of science. An interdisciplinary approach was also applied to avoid reductionism, so that Qur'anic epistemology can be understood comprehensively (Darzi, 2023). The results of this study are expected to not only produce a description of the ideal scientific integration but also make a real contribution to building a model of Islamic education in Indonesia that is able to respond to global challenges while being grounded in the spiritual foundations of the Qur'an.

3. FINDINGS AND DISCUSSION

Critique of the Scientific Dichotomy in Indonesia

The dichotomy between religious and general knowledge in Indonesia is a historical legacy inextricably linked to Western colonialism and modernity. The education system introduced during the Dutch colonial period consciously differentiated between religious schools, which taught traditional Islamic studies, and modern schools, which focused on science, technology, and administration. This pattern gave rise to an epistemological segregation that persists to this day, where religious knowledge is considered sacred yet narrow, while general knowledge is viewed as advanced but detached from transcendental values. As a result, Indonesian education often fails to build an adequate bridge between these two major streams of knowledge (Sukmayadi & Yahya, 2020).

The main criticism of this dichotomy is the loss of awareness of the epistemological unity that underpins Islamic civilization. In the classical scientific tradition, figures such as Al-Farabi, Ibn Sina, and Al-Ghazali never separated religious knowledge from rational knowledge. All forms of knowledge were seen as paths to divine truth. However, in contemporary Indonesia, religious knowledge is often trapped in a normative mode that ignores empirical dynamics, while modern science is trapped in a reductionist positivism that ignores spiritual and moral values. This dualism not only undermines the development of science but also diminishes the role of education as a means of developing whole human beings (Singer, 2016).

Furthermore, the dichotomy of knowledge impacts national education policy. Integration efforts are often cosmetic, for example, by adding religious studies courses to general faculties or including limited science lessons in religious schools. Such approaches fail to address epistemological roots, resulting in a jumbled curriculum without a clear integrative direction. Critique of this situation is crucial, because without the courage to reconstruct the paradigm, Indonesia will continue to operate with a partial education model that fails to address the complexity of global challenges (Hunaepi & Suharta, 2024).

Therefore, criticizing the dichotomy of knowledge is not merely an academic endeavor, but also a strategic necessity for national development. An epistemological reconstruction based on Qur'anic values can offer a way out of this division (Abbas, 2025). By restoring the position of knowledge as a unity rooted in revelation, reason, and empirical experience, education in Indonesia has the potential to produce a holistic generation: spiritually characterized, intellectually superior, and resilient in facing global dynamics. Critique of the dichotomy of knowledge is thus not merely a normative discourse, but rather an initial step toward fundamental transformation in the national scientific system.

Qur'anic Epistemology as the Foundation for the Integration of Knowledge

Quranic epistemology presents a paradigm of knowledge that differs from the modern Western framework, which tends to be dualistic. From the Quranic perspective,

all knowledge essentially originates from God, whether directly revealed through the qauliyah verses or that which humans can grasp through the study of the kauniyah verses that span the universe. This unity of sources makes Quranic epistemology a basis for integration, as it rejects the absolute separation between religious knowledge and empirical knowledge (Azram, 2011). Both are understood as manifestations of a single, complementary reality of knowledge.

A crucial principle in Quranic epistemology is the synergy between revelation, reason, and sensory experience. Revelation serves as a normative foundation that guides the pursuit of knowledge, reason serves as a rational instrument for understanding and connecting reality, while empirical experience serves as a laboratory where humans test and develop knowledge. These three elements are inseparable, because if science relies solely on reason and experience without revelation, it will become trapped in relativism or reductionism; conversely, if revelation is understood without reason and experience, it risks becoming frozen in dogmatism (Mezei, 2024).

Quranic epistemology also emphasizes the ethical and teleological dimensions of knowledge. In the Quranic view, knowledge does not stop at the mere search for objective truth, but is directed toward achieving the welfare, justice, and devotion to God. This orientation distinguishes Quranic-based knowledge integration from other integration models that often emphasize only methodological or curricular synchronization. By placing ethics and divine purpose at the center, Quranic epistemology is able to reorganize the relationship between science, the humanities, and religion more comprehensively (Choudhury, 2014).

Thus, making Quranic epistemology the foundation of scientific integration in Indonesia means returning education to the fundamental unity of knowledge. Integration is not simply the pairing of religious studies courses in general faculties or vice versa, but rather the establishment of a new paradigm that views all disciplines as part of the search for divine truth (Ward, 2014). This effort will enable the birth of a generation of scholars who are not trapped in dichotomies but capable of presenting knowledge that is useful for national development, while remaining grounded in solid spiritual values.

Dialogue of Revelation and Science in the Perspective of Qur'anic Hermeneutics

Dialogue between revelation and science is an urgent need to address the complex challenges of modern civilization. Modern science, with its empirical methodology, has made significant contributions to technological progress and human well-being. However, it is often trapped in a materialistic reductionism that neglects ethical and transcendental dimensions. On the other hand, revelation in the Qur'an contains a broad horizon of meaning, which not only guides moral life but also invites humans to examine natural phenomena as signs of God's power (Bhat & Bisati, 2025). Within this framework, Qur'anic hermeneutics exists as an approach that enables a creative dialogue between the text of revelation and scientific reality.

Quranic hermeneutics does not view the verses of the Quran as static texts bound only to the context of the past, but as dynamic messages always open to reinterpretation

in accordance with the times. Kauniyah verses which speak of the creation of the heavens, the earth, and natural phenomena, can be reread through the lens of modern science, without losing their spiritual depth. This approach does not mean forcing science onto the text, but rather positions revelation as a horizon of meaning that enriches the scientific perspective and, conversely, makes scientific discoveries a medium for expanding understanding of the revealed text (Shahryari, 2025).

This dialogue also involves a dual hermeneutic dimension: understanding textual meaning and uncovering contextual relevance. The task of Qur'anic hermeneutics is to maintain a balance between fidelity to the basic meaning of the verses and openness to new interpretations relevant to the development of science. For example, verses about human creation, cosmic phenomena, or the water cycle can serve as a meeting point between modern science and the transcendental message of the Qur'an. In this way, revelation does not merely legitimize science but instead provides an ethical direction and spiritual purpose for the advancement of knowledge (Hammond & ed, 2022).

Through this hermeneutical dialogue, the integration of revelation and science in Indonesia has a significant opportunity to create a coherent scientific paradigm. Science oriented toward the common good will avoid ethical crises, while revelation, interpreted dynamically, will remain relevant to address the challenges of the times (Finn & ed, 2017). This can serve as the basis for developing a model of Qur'anic-based scientific integration that not only restores epistemological unity but also drives national development with a transcendental vision.

Reconstruction Model of Scientific Integration in Indonesia

The reconstruction model for scientific integration in Indonesia needs to be designed not merely as a curricular project, but as a comprehensive paradigm that restructures the relationship between religious, social, and natural sciences. This effort stems from the realization that the dichotomy of knowledge inherited from colonialism has created an imbalance: religious knowledge is often trapped in normative dogmatism, while modern science tends to lose its ethical orientation. Integration reconstruction is expected to create a scientific model that not only prioritizes intellectual sophistication but also instills spiritual awareness and social responsibility (Eayaz & Zawar, 2024).

This model can be built through three main layers. First, the epistemological layer, namely the recognition that all knowledge essentially originates from God, whether through revelation or through reason and empirical experience. This unity of knowledge emphasizes that there is no reason to contrast religious knowledge with general knowledge, as the two are truly complementary (Cobern, 2000). Second, the curricular layer, namely designing an educational pattern that presents real interactions between scientific disciplines. Curricula are no longer overlapping, but interwoven to foster holistic understanding. Third, the institutional layer, namely strengthening the structure of Islamic higher education institutions to facilitate interdisciplinary research based on Qur'anic values.

In addition to these structures, the integrative reconstruction model also demands a change in academic culture. Lecturers, researchers, and students are encouraged not

only to master their fields technically but also to recognize the social and spiritual relevance of their knowledge. In this way, a biologist, for example, not only studies organisms as empirical objects but also understands their existence as part of the signs of God's greatness. This hermeneutical awareness will produce a generation of scholars who are not trapped in narrow specializations but are capable of fostering interdisciplinary dialogue (Juster, 2025).

Thus, the model for reconstructing the integration of knowledge in Indonesia based on Qur'anic epistemology is not merely a theoretical idea, but rather a transformative project that addresses the education system as a whole (Ruhullah & Ushama, 2024). It offers a way out of the debilitating crisis of dualism in knowledge and provides a new direction for national development. Through this model, Indonesia can produce a superior generation rooted in spiritual values, globally competitive, and capable of integrating faith, knowledge, and good deeds in every aspect of life.

The Relevance of Qur'anic Integration for National Development

The integration of the Quran into national development is not merely religious jargon, but rather a fundamental paradigm that positions revelation as a source of ethical, epistemological, and practical inspiration. In the context of Indonesia, a nation with diverse cultures, religions, and knowledge systems, this integration is relevant as a foundation for unifying the direction of development to avoid being trapped in the dichotomy of materialism and spiritualism. The Quran presents an integral vision that connects faith with good deeds, knowledge with ethics, and the individual with society (Hassan, 2018). Within this framework, development is understood not only as economic growth but also as moral strengthening, social justice, and environmental sustainability.

The first relevance lies in the ethical dimension. The Quran emphasizes the values of trustworthiness, justice, and responsibility, which, when internalized, can form the foundation of clean governance oriented toward the public interest. The integration of Quranic values here is not merely normative, but becomes an operational principle in designing public policy (Mahyudi, 2015). Thus, national development is no longer driven by short-term interests but rather grounded in a vision of long-term well-being.

Second, Quranic integration has epistemological relevance in the fields of education and science. The Quran encourages people to read, research, and reflect, while simultaneously linking knowledge with spiritual awareness. If this paradigm is implemented in the Indonesian education system, it will produce a generation that is not only intellectually intelligent but also morally mature and spiritually resilient. This generation is capable of facing global challenges without losing its identity and sense of self (Suárez-Orozco, 2004).

Third, the relevance of Quranic integration is evident in the socio-national aspect. The values of solidarity, deliberation, and brotherhood emphasized in the Quran can serve as a unifying force for the nation amidst differences. Development must not create inequality and injustice; instead, it must achieve an equitable distribution of prosperity.

Quranic integration provides a framework for economic development to align with social development, resulting in a strong, just, and empowered society (Khalidin, 2024).

Thus, Quranic integration is relevant as a foundation for sustainable national development. It offers not only normative inspiration but also a practical roadmap for creating a superior, just, and dignified Indonesian civilization (Shekhar, 2018). Within the framework of Golden Indonesia 2045, this integration can be the heart of formulating a development strategy that combines spiritual excellence with material progress, so that the nation stands not only as an economic entity but also as a civilization that illuminates the world.

Anticipating Challenges and Resistance

Any attempt at change proposed through the integration of Quranic values into national development cannot be separated from challenges and resistance. Challenges arise not only from external factors such as globalization, modernization, and secularization, but also from within a society still bound by dichotomous paradigms between religion and science, or between morality and pragmatic interests. Resistance, in this case, often stems from misunderstanding, ideological suspicion, or even political interests that feel threatened by new discourses (Pile, 2013). Therefore, a mature anticipatory strategy is needed so that the idea of Quranic integration does not stop at ideals but is able to penetrate the practical space of national life.

The first step is to strengthen the epistemological and methodological foundations. Quranic integration should not be viewed as a dogmatization of religion, but rather as an offer of a holistic scientific paradigm. Through strong academic argumentation, interdisciplinary research, and a hermeneutic dialogue between revelation and reality, resistance from within the scientific community can be minimized (Colucci-Gray, n.d.). Higher education, research institutions, and study centers serve as strategic venues for grounding this idea, making it more easily accepted by the academic community and the wider public.

The second anticipation is building inclusive public communication. Quranic values must be presented in a universal language that emphasizes ethical aspects, humanity, and justice. In this way, resistance from religious, cultural, or ideological groups can be reduced, because Quranic integration is not positioned as an exclusive project for Muslims, but rather as a contribution to shared civilization (Seran, 2025). Here, interfaith collaboration, intercultural dialogue, and multistakeholder cooperation are key to reducing social and political barriers.

The third anticipation is to instill gradual awareness through cultural transformation. Major changes cannot be achieved instantly, but rather through the gradual internalization of values into education, policy, and daily life. Resistance will melt away when society directly experiences the practical benefits of Quranic values, such as honesty in public service, fairness in the distribution of welfare, or a quality-oriented work ethic (Hamid, 2017). With this approach, Quranic integration is no longer seen as ideological rhetoric, but as a real force for national development.

Thus, anticipating challenges and resistance is not a defensive stance, but rather a proactive strategy to establish Qur'anic integration as a robust, adaptive, and transformative paradigm. Challenges serve as a testing ground for conceptual maturity, while resistance serves as a catalyst for strengthening the legitimacy of the idea (Newth & Woods, 2014). If these anticipatory measures are implemented consistently, Qur'anic integration will serve as a solid foundation for realizing sustainable, inclusive, and character-based national development.

Academic and Social Implications of the Model Offering

The proposed model for reconstructing the integration of knowledge based on Qur'anic epistemology has important implications, both in the academic and social spheres. In the academic context, this model encourages the emergence of a new paradigm that challenges the fragmented mindset that has dominated so far. The Indonesian academic world, often trapped in the dichotomy of religious and general knowledge, has a fresh opportunity to develop an interdisciplinary approach rooted in the values of revelation, yet remains open to developments in modern science. Thus, higher education can produce a generation of scientists who are not only technically competent but also possess a solid ethical foundation (Aközer & Aközer, 2017).

Furthermore, academic implications are also evident in the research method. This model encourages the use of a Quranic framework as an epistemological instrument in interpreting social, political, and cultural phenomena. As a result, academic studies no longer focus solely on descriptive analysis but are able to present normative reflections relevant to national development. This also enriches the repertoire of research methodologies in Indonesia, which often rely on Western models, with a uniquely Indonesian methodological alternative with spiritual and humanistic nuances (Nuryazidi, 2024).

The social implications of this proposed model are also significant. Quranic integration operates not only in the theoretical realm but also provides practical direction for the formation of a more ethical, inclusive, and civilized societal culture. Quranic values such as justice, solidarity, trustworthiness, and respect for universal humanity can be implemented in various aspects of public life, from bureaucracy and education to everyday social dynamics(Samier, 2016). In this way, Indonesian society can move toward healthier patterns of social interaction oriented toward the common good.

Furthermore, these social implications open up space for interfaith and intercultural dialogue. The proposed model of Qur'anic integration does not isolate itself from the reality of the nation's plurality, but rather offers an ethical framework that can serve as a meeting point for diversity. This is highly relevant in the context of Indonesia as a multicultural nation, where social solidarity and national cohesion are key prerequisites for achieving a Golden Indonesia 2045. In other words, the academic and social implications of this proposed model emphasize that Qur'anic integration is not merely an academic agenda, but also a civilizational project oriented toward comprehensive national transformation.

4. CONCLUSION

The reconstruction of the scientific integration model in Indonesia through the proposal of Qur'anic epistemology is essentially an attempt to present a more holistic, humanistic, and spiritually oriented scientific foundation. The main conclusion of this study shows that the dichotomy between religious and general sciences is not only an epistemological problem, but also a historical and structural problem inherited from colonialism and secular modernity. By using the Qur'an as an epistemological reference, scientific integration can restore awareness that all knowledge originates from God and shares the same goal: to uphold justice and the welfare of humanity. The proposed integration model goes beyond the conceptual level but also has a practical dimension. It emphasizes the need for transformation in the curriculum, academic culture, and research orientation. With this approach, science is no longer viewed in a partial or isolated manner, but rather as a mutually reinforcing network. The result is the birth of a new academic paradigm capable of responding to global challenges while maintaining the roots of spiritual and national values. This integration provides a middle ground between blind acceptance of Western science and an exclusive attitude toward the Islamic scientific tradition.

Further research recommendations should focus on more applicable methodological exploration, particularly in designing a relevant Qur'anic-based integrative curriculum model for Indonesian universities. Comparative research with models of science integration in other countries can also be conducted to broaden perspectives and ensure the global competitiveness of Qur'anic epistemology. Furthermore, interdisciplinary research needs to be continuously developed to test the extent to which this integrative framework can produce innovative findings in the social, technological, and humanities fields.

5. ACKNOWLEDGMENTS

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