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THE INTEGRATION OF SCIENCE IN ISLAMIC EDUCATION: A CRITICAL ANALYSIS OF AZYUMARDI AZRA'S EDUCATIONAL THOUGHT

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ABSTRAK

Latar Belakang: Penelitian ini berangkat dari urgensi integrasi sains dalam sistem pendidikan Islam sebagaimana dikemukakan oleh Azyumardi Azra, terutama dalam merespons tantangan globalisasi dan perkembangan teknologi. **Tujuan Penelitian:** Tujuan penelitian ini adalah menganalisis gagasan Azra mengenai integrasi keilmuan melalui berbagai perspektif teoretis guna menilai relevansi dan kontribusinya terhadap pengembangan pendidikan Islam kontemporer. **Metode:** Penelitian ini menggunakan metode kualitatif dengan pendekatan studi pustaka, melalui penelusuran sistematis terhadap karya-karya Azra berupa buku, jurnal, dan artikel ilmiah, serta literatur pendukung yang relevan. **Hasil:** Hasil penelitian menunjukkan bahwa konsep integrasi keilmuan yang ditawarkan Azra menekankan sinergi antara ilmu agama dan ilmu umum sebagai fondasi modernisasi pendidikan, sehingga mampu merespons perubahan sosial dan kemajuan teknologi secara adaptif. Gagasan ini menempatkan pendidikan sebagai wahana pembentukan insan beriman yang memiliki kompetensi intelektual dan ilmiah. Dengan demikian, pemikiran Azra menyediakan dasar filosofis sekaligus arah praktis bagi rekonstruksi sistem pendidikan yang progresif, terbuka, dan kontekstual tanpa kehilangan identitas keislamannya. **Kesimpulan:** Penelitian ini menyimpulkan bahwa integrasi sains merupakan strategi penting dalam memperkuat peran pendidikan sebagai penggerak kemajuan ilmu pengetahuan dan peradaban umat Muslim di era modern.

Keywords:

Construction of
Educational
Thought; Integration
of Knowledge;
Azyumardi Azra

ABSTRACTS

Background: This study stems from the urgency of integrating science into the Islamic education system as proposed by Azyumardi Azra, particularly in response to the challenges of globalisation and technological developments. **Research Objective:** The objective of this study is to analyse Azra's ideas on scientific integration through various theoretical perspectives in order to assess their relevance and contribution to the development of contemporary Islamic education. **Method:** This study uses a qualitative method with a literature study approach, through a systematic search of Azra's works in the form of books, journals, and scientific articles, as well as relevant supporting literature. **Results:** The results show that Azra's concept of scientific integration emphasises the synergy between religious and general knowledge as the foundation for the modernisation of education, enabling it to respond adaptively to social change and technological advances. This idea positions education as a vehicle for shaping believers who possess intellectual and scientific competence. Thus, Azra's thinking provides a philosophical basis as well as a practical direction for the reconstruction of a progressive, open, and contextual education system without losing its Islamic identity. **Conclusion:** This study concludes that the integration of science is an important strategy in strengthening the role of education as a driver of scientific progress and Muslim civilisation in the modern era.

A. INTRODUCTION

One of the persistent challenges faced by educational institutions in Indonesia is the dichotomy of knowledge, namely the separation between general (secular) knowledge and religious knowledge. This dichotomy has long hindered the development of national education because the two domains operate independently, resulting in limited adaptability of Islamic education graduates to modern technological and scientific advancements. For many Muslims, modernization is often perceived as synonymous with Westernization, secularization, or even an attempt to reshape Islam in accordance with contemporary scientific progress (IPTEK). Such perceptions contribute to the difficulties encountered by Islamic Religious Higher Education institutions (Perguruan Tinggi Keagamaan Islam/PTKI) in achieving academic competitiveness and societal relevance. Consequently, Islamic education in Indonesia—and in the broader Muslim world remains trapped in a fragmented epistemological framework, producing graduates who are frequently considered less responsive to the challenges of modernity. This condition has generated extensive criticism regarding the outcomes of PTKI, which are often perceived as failing to produce graduates with sufficient quality and competence (Abdullah et al., 2020).

The dichotomy of knowledge has also shaped a worldview that separates worldly life from the hereafter, and physical aspects from spiritual ones. As a result, Islamic education is often confined to spiritual and ritual dimensions, while worldly affairs and general sciences are regarded as external to Islamic teachings. In the contemporary era, however, Islamic education faces profound transformations, particularly in preparing individuals capable of engaging with multicultural and multi-religious societies while mastering diverse fields of knowledge. Such capacities are essential for developing moral integrity and intellectual competence in the pursuit of a civil and humane civilization. In this context, PTKI are increasingly expected to offer concrete solutions to the complex challenges confronting Muslim societies today. Rapid social change, coupled with advances in science and technology, has fostered more rational and functional patterns of religious understanding. Since the early twentieth century, efforts to harmonize Islamic teachings with scientific and technological progress have become a central agenda among Muslim intellectuals, aimed at demonstrating the compatibility of Islam with modern civilization.

These developments indicate the urgent need for fundamental reform in the conceptual foundations of Islamic education to ensure its relevance to contemporary realities. Such reform requires supportive public policies aligned with the intellectual contributions of Muslim scholars at both national and international levels. The ideas of prominent educational thinkers serve as strategic references for shaping systematic, directed, and sustainable educational reform. In this regard, Azyumardi Azra (1955) stands out as one of Indonesia's most influential Islamic education thinkers, whose contributions have significantly shaped the discourse on modern Islamic education (Ansoro & Murtada, 2022). Azra's educational thought is grounded in a critical and

realistic engagement with modern educational disciplines, making it particularly relevant to the challenges faced by Muslim learners in a globalized world. As a committed modernist, Azra emphasizes that the problems of Islamic education cannot be resolved merely through technological improvements, but require comprehensive systemic reform at both macro and micro levels, including the integration of knowledge.

Azra argues that the integration of knowledge is a strategic solution to overcome epistemological fragmentation in Islamic education. Through such integration, Islamic educational institutions can produce graduates who possess moderate Islamic character, scientific competence, and contextual relevance. Integration of knowledge implies a holistic understanding of science in which religious and general knowledge are complementary rather than contradictory. Integrated Islamic education, therefore, aims to develop holistic human beings—individuals who are spiritually devout, intellectually capable, and scientifically productive. This integrative approach has also contributed to the discourse on the Islamization of knowledge, which involves critically examining Western scientific traditions through the lens of Islamic values in order to identify their relevance and reconstruct alternative paradigms grounded in universal Islamic principles (Fatmawati & Suhardini, 2023). The integration of knowledge in Islamic education emerges from a broader aspiration to revive the intellectual spirit of the golden age of Islam while responding to contemporary challenges such as the marginalization of religion in postmodern societies, cultural tensions between East and West, and the enduring dichotomy between religious and general sciences.

Within this framework, Azra identifies three typologies of Muslim scholarly responses to the relationship between religious and general knowledge. The first is the Restorationist Response, which rejects general sciences and prioritizes religious knowledge related primarily to ritual practice, as reflected in the views of Ibn Taymiyah and Abu al-A'la al-Maududi. The second is the Reconstructionist Response, which seeks to reinterpret Islamic teachings to align with modern civilization, viewing early Islamic history as inherently progressive and compatible with scientific advancement, as exemplified by Sayyid Ahmad Khan. The third is the Reintegration Response, which promotes a holistic synthesis of religious and general knowledge based on both Qur'anic revelation and empirical observation of nature, emphasizing the integration of spiritual and rational dimensions. Azra advocates this reintegration approach as a modern, inclusive, and epistemologically sound solution for overcoming knowledge fragmentation and establishing a comprehensive paradigm of Islamic education (Junaidi & Pelu, 2025).

Previous studies on Azyumardi Azra's thought have largely focused on character education and the modernization of Islamic educational institutions. Some scholars argue that Islamic education, in Azra's perspective, extends beyond the mere transmission of knowledge to include the formation of personality and character, necessitating continuous renewal in line

with modern frameworks (M. Azizah & Fauzi, 2022). Other studies highlight Azra's foundational ideas concerning the epistemology of Islamic knowledge, learning paradigms, and human resource development, emphasizing the need for emancipatory learning and innovative models of modern Islamic educational institutions (Wachidah, 2021). However, despite the richness of this scholarship, existing studies have not explicitly examined the systematic construction of the concept of knowledge integration within Azra's educational thought. This gap indicates the need for a focused analysis that situates integration of knowledge as a central and coherent framework in his intellectual contributions.

Accordingly, this research aims to analyze the construction of the concept of knowledge integration in the educational thought of Azyumardi Azra. By examining his integrative paradigm, this study seeks to clarify how Islamic education can respond more effectively to contemporary challenges by becoming modern, democratic, and contextually relevant, rather than remaining normative and isolated from general sciences. Understanding Azra's perspective on integrated knowledge is expected to contribute to ongoing efforts to reform Islamic education, enhance its quality, and foster the development of intellectually competent and religiously grounded individuals capable of competing in the global era.

B. METHOD

This study employs a qualitative research design using a literature-based approach. The research subject is Azyumardi Azra, while the object of analysis is the construction of his integrated scientific thought. The study is positioned as a systematic literature study that critically examines primary and secondary sources relevant to Azra's intellectual framework on the integration of knowledge.

Data were collected through documentation and literature review techniques by systematically reviewing Azra's works, including books, journal articles, essays, and public lectures, as well as scholarly writings by other researchers that analyze, interpret, or critique his ideas. The selection of sources followed relevance and credibility criteria, ensuring that the literature directly addressed themes of Islamic education, intellectual history, and the integration of religious and scientific knowledge.

The data analysis was conducted using qualitative thematic analysis. This process involved four main stages: (1) problem identification, focusing on key concepts related to the integration of knowledge in Azra's thought; (2) data collection, through systematic reading and categorization of relevant texts; (3) data presentation, by organizing the findings into thematic patterns that reflect Azra's epistemological and methodological positions; and (4) drawing conclusions, through interpretative synthesis to construct a coherent understanding of his integrated scientific framework. This thematic approach enabled the researcher to identify recurring concepts, conceptual linkages, and intellectual trajectories within and across the analyzed texts.

To ensure data validity, source triangulation was applied. This triangulation was carried out by comparing interpretations derived from different types of sources,

namely Azra's original writings, secondary academic analyses, and contextual studies on Islamic intellectual traditions. By cross-examining these sources, the study minimized interpretative bias and strengthened the credibility of the findings, allowing for a more comprehensive and in-depth portrayal of Azyumardi Azra's construction of knowledge integration.

C. RESULT AND DISCUSSION

Results

Azyumardi Azra and the Integration of Knowledge

Azyumardi Azra is an Indonesian Muslim intellectual and a leading figure in Islamic thought whose contributions are widely recognized in bridging religious knowledge and general knowledge (Abdurrahmansyah, 2022). His intellectual work consistently emphasizes the importance of integrating Islamic scholarship with modern scientific disciplines as a foundation for advancing Islamic civilization.

Azra's writings demonstrate a strong commitment to overcoming the dichotomy between religious sciences and general sciences. He argues that the separation of these two domains hampers the development of constructive Islamic thought in the modern era. For Azra, Islamic education must promote a holistic understanding in which religious knowledge and scientific knowledge function synergistically rather than independently.

The findings show that Azra conceptualizes the integration of knowledge as an effort to connect religious sciences with general sciences, including natural and exact sciences, particularly to address the institutional crisis within Islamic higher education institutions (PTKI). This integration does not prioritize one domain over the other; instead, it emphasizes interconnection. Religious sciences and general sciences are positioned as complementary tools for seeking truth, ultimately directed toward the recognition of divine truth.

Integration of Knowledge as Educational Modernization

The results indicate that Azra views the integration of knowledge as an integral component of the modernization of Islamic education. The objective of this integration is to produce individuals who possess mastery of religious knowledge while remaining socially, economically, and culturally competent.

Islamic education, according to Azra's framework, is a process of harmonizing religious knowledge and general knowledge simultaneously within the educational system. This approach aligns with the theory of interconnection, which promotes inclusive, democratic, and contextual Islamic education that integrates multiple disciplines in a synergistic manner.

The findings further reveal that Azra's educational vision emphasizes the formation of students' intellectual and moral character in a comprehensive and

sustainable way. This approach reflects the broader goals of Islamic education, namely to serve as *rahmatan lil 'alamin* and to remain responsive to global developments.

Science Religion Integration and Islamization of Knowledge

Azra highlights that the integration of science and religion serves as a strategic response to the longstanding dichotomy between the two fields. This integration includes revisiting classical scholarly *ijtihad* as well as engaging critically with scientific theories developed outside the Islamic tradition, in order to identify their relevance to universal Islamic values.

The results also show that Azra introduces the concept of Islamization of knowledge as a means of integrating all disciplines with Islamic teachings, positioning the Qur'an and Hadith as primary epistemological references. Within this framework, Islamic education is presented as holistic and interdisciplinary, prioritizing the balanced integration of science and religion.

Overall, Azra's perspective on the integration of knowledge emerges as a central theme in his broader project of Islamic educational reform. His ideas aim to respond to the challenges of modernity and globalization by ensuring that Islamic education does not become constrained by epistemological dualism.

Background of Science Integration

The findings indicate that Azra's concern regarding science integration originates from the sharp dichotomy between religious knowledge and general knowledge within Islamic education. This fragmentation has resulted in educational practices that are often disconnected from the realities of modernity and globalization.

Azra observes that Islamic education institutions frequently produce graduates who possess strong textual religious knowledge but lack sufficient mastery of modern science and technology. This condition limits the contribution of Islamic education to scientific development and societal progress.

In response, Azra emphasizes the need for a fundamental modernization of Islamic education through the harmonious integration of religious and general knowledge into curricula and institutional structures. The goal is to produce graduates who are devout, morally grounded, intellectually capable, and competitive at both national and international levels.

The results further show that Azra's concept of reintegration of knowledge seeks to eliminate epistemological dichotomy by unifying intellectual and spiritual development. This multidimensional integration encompasses historical, cultural, educational, and political dimensions, enabling Islamic education to function in a more holistic manner.

Empirically, the relevance of Azra's thinking is evident in the transformation of Islamic higher education institutions, such as the transition from IAIN to UIN. This

transformation allows for the development of science and technology while maintaining Islamic values, thereby strengthening academic professionalism and institutional credibility (Mukhamad, 2021).

Concept of Science Integration Implementation Model

The findings reveal that Azra conceptualizes the integration of knowledge as a foundational paradigm that unites religious knowledge and general knowledge in a complementary and systematic manner. This integration extends beyond curriculum design and represents a broader shift in educational philosophy.

Integration of knowledge, in Azra's view, involves combining revelation-based religious sciences with reason- and empirically-based general sciences within a single educational framework. The primary objective is to eliminate the dichotomy that has historically hindered the development of Islamic education.

The results indicate that the purpose of science integration is to produce individuals who are scientifically competent while simultaneously practicing Islamic values in daily life. This approach seeks to develop intellectual intelligence alongside moral and spiritual responsibility, ensuring ethical accountability in scientific practice.

Azra emphasizes that the implementation of science integration in Islamic education includes:

1. Developing curricula that integrate religious and general knowledge,
2. Applying active learning methods that position students as active learners rather than passive recipients, and
3. Improving the quality of educators who possess both disciplinary expertise and pedagogical professionalism.

The findings also show that Azra employs an interconnection model, wherein religious and general knowledge are systematically linked. This implementation is supported through educational modernization and democratization to produce graduates who are adaptive, creative, and socially responsible. The integration of collaborative learning methods further strengthens this approach (Haidar et al., 2025).

Azra's model of science integration incorporates interdisciplinary, multidisciplinary, cross-disciplinary, and transdisciplinary approaches. These approaches operate at philosophical, curricular, and academic program levels, enabling a comprehensive integration of knowledge. His reintegration concept builds upon earlier ideas, including Harun Nasution's thought, while maintaining a critical and dialogical stance toward diverse scientific traditions (Abdurrahmansyah, 2022).

Challenges and Opportunities of Science Integration in a Modern Context

The findings demonstrate that Azra's framework of knowledge integration aligns with multidisciplinary theory, emphasizing the simultaneous and harmonious combination of various disciplines in Islamic education. This approach aims to ensure that Islamic education remains relevant to contemporary societal needs.

Azra advocates for an inclusive and flexible curriculum that integrates religious knowledge with social sciences, humanities, and natural sciences. Such integration enables Islamic education to produce graduates with broad intellectual perspectives and adaptive capabilities.

The results further indicate that Azra supports institutional transformation toward more open and democratic educational systems, enabling Islamic institutions to engage effectively at the global level. Integration between higher education institutions and Islamic boarding schools is also identified as a strategic opportunity to produce graduates with strong intellectual and moral foundations (Arroisi et al., 2024).

Finally, the findings show that Azra emphasizes continuous curriculum development and evaluation. Both interdisciplinary theory and Azra's educational vision place moral and spiritual strengthening as inseparable components of modern Islamic education, ensuring balanced intellectual and ethical development.

Discussions

Analysis of Azra's Thoughts on the Relationship between Religious Knowledge and General Knowledge

The concept of knowledge integration in Azyumardi Azra's educational thought emphasizes the connection between religious knowledge and general knowledge, including science and exact sciences, as a strategic response to the institutional crisis of Islamic higher education. Azra views scientific dualism marked by the separation of religious and secular sciences as one of the main causes of stagnation within Islamic Religious Higher Education institutions. However, rather than privileging one domain over the other, Azra proposes a relational model that connects general sciences to religious sciences. He argues that general knowledge historically developed from religious epistemologies rooted in the Qur'an and Hadith, and therefore both domains should function synergistically as instruments for seeking truth oriented toward Allah SWT.

This integrative view aligns with the theory of interconnection, which rejects the dichotomy between religious and general knowledge and promotes a holistic approach to Islamic education. Azra stresses that Islamic education must combine religious values with modernization and scientific integration to remain relevant and capable of addressing contemporary challenges. In this respect, the integration of knowledge is not merely curricular, but represents a broader modernization of Islamic education aimed at producing graduates who are intellectually competent, socially responsive, and morally grounded. Islamic education, therefore, becomes a process of harmonizing religious and general knowledge in a productive and simultaneous manner.

Compared to other Muslim scholars, Azra's approach shares similarities with Ismail Raji al-Faruqi's idea of the Islamization of knowledge, particularly in its

rejection of value-neutral science. However, Azra differs by placing stronger emphasis on institutional transformation and contextual adaptation within the Indonesian educational landscape. His perspective is also comparable to integrative educational models in countries such as Malaysia, where Islamic universities have systematically incorporated science and technology into religious curricula. What distinguishes Azra is his focus on inclusivity, democracy, and contextual relevance, ensuring that Islamic education contributes to social cohesion and global engagement while fulfilling the Islamic ideal of **rahmatan lil 'alamin**.

Within Azra's framework, the integration of knowledge extends beyond epistemological concerns to include the transformation of scientific paradigms and Islamic educational institutions. The use of information and communication technologies, such as computers in learning processes, exemplifies practical forms of knowledge integration that prepare graduates to face contemporary challenges (Tahil, 2024). Azra's vision to transform IAIN into UIN reflects his commitment to dismantling institutional barriers that separate religious and general sciences. This transformation aims to produce graduates who not only master scientific knowledge but also act as agents of social change, contributing to a moderate and inclusive society. Importantly, Azra reiterates that integration does not mean eliminating any field of knowledge, but rather reconnecting general sciences with religious values derived from the Qur'an and Hadith.

Implications of Azra's Thoughts for the Development of Islamic Education

Azra identifies a conceptual crisis in Indonesian Islamic higher education that manifests in the persistent dichotomy of knowledge, particularly within Islamic sciences and institutional structures (Aziz et al., 2023). This dualism, which often prioritizes either religious or general sciences, has limited the capacity of Islamic higher education institutions to compete globally (Azra, 2014). As a result, Islamic education has not fully emerged as a viable alternative in the global educational arena and has struggled to produce graduates with strong Muslim identity, character, and moral integrity (Masruroh & Umiarso, 2020).

From a practical standpoint, this dichotomy negatively affects institutions, students, and Muslim communities who place their trust in Islamic universities such as IAIN. Azra therefore advocates the transformation of IAIN into UIN as an urgent institutional reform that allows for the inclusion of diverse scientific disciplines. He maintains that religious and general knowledge are inherently integrated in Islam, and the pursuit of both is equally meritorious. Openness to global scientific traditions, collaboration with international research institutions, and engagement with both Western and Eastern scientific contributions are essential for advancing Islamic higher education (Azra, 2020).

Azra further argues that the dichotomy of knowledge is not only an educational issue but also an ideological one, rooted in the historical conflict between Islamic

thought and modernity. To address this, he proposes institutional integration through the establishment of general faculties within religious education systems and the Islamization of existing courses, such as sociology infused with Islamic perspectives. These measures aim to enhance educational quality and relevance. In this context, Azra's concept of knowledge integration serves as a comprehensive solution to institutional crises by reconnecting religious knowledge with general sciences and exact sciences in Islamic higher education.

The Role of Science Integration in Improving the Quality of Islamic Religious Higher Education

Azra's thought encourages Islamic higher education to adopt inclusive and interdisciplinary approaches. The integration of religious and general knowledge is reflected in the vision of UIN as an institution that produces not only religious scholars but also scientists capable of contributing to societal development. He emphasizes that Islam should be positioned as an open and dialogical religion, able to interact constructively with global scientific traditions.

Azra's ideas significantly influenced policy and curricular strategies at UIN Jakarta, fostering adaptive curricula that respond to scientific developments and enable students to explore knowledge holistically. His intellectual legacy provided a strong philosophical foundation for transforming IAIN into UIN, emphasizing integrative curricula responsive to contemporary dynamics. Historically, Azra situates PTKI as centers for the development of **Wasathiyah** Islam moderate, inclusive, and tolerant drawing on the legacy of prominent Indonesian scholars across centuries (Azra, 2020).

Despite this potential, many PTKI have yet to fully realize their capacity, even though Indonesia's large Muslim population requires institutions that integrate religious studies with social sciences, science, and technology (M. N. Azizah et al., 2023). Practical strategies such as cooperative learning (Ibrahim, 2023) and the integration of Islamic values with local culture (Salim et al., 2024) demonstrate how knowledge integration can be implemented effectively. Integrating Qur'anic verses and Hadith into science and technology curricula also provides concrete methods for embedding Islamic values in general courses (Salim et al., 2024).

Azra's advocacy for educational modernization includes curriculum reform, institutional reconstruction, and democratic learning processes to enhance competitiveness and relevance. His framework clearly outlines pathways for improving Islamic education quality through science integration, curriculum modernization, and the use of Islamic sources as foundational references for knowledge development.

Criticism and Challenges of Implementing Science Integration

Azra acknowledges that successful integration requires alignment between educational systems, curricula, leadership, and institutional governance. Modern

challenges, such as the need for data literacy and big data policies in PTKI, illustrate the complexity of integration in contemporary contexts (Meng, 2024). He combines short-term situational strategies with long-term contextual reforms to ensure Islamic education remains adaptive and socially relevant.

Democratization of Islamic education is central to Azra's vision, enabling institutions to elevate their status and actively contribute to societal development. Modernization, in this sense, responds to the threats of secularization that marginalize religious values (Azra, 2002). Azra integrates progressive, humanistic, and idealistic values, positioning Islamic education as both knowledge transmission and social transformation.

Ultimately, Azra argues that religious and general knowledge must be reintegrated as a unified whole grounded in Islamic values. This reintegration includes combining **qauliyyah** (revelatory) and **kauniyyah** (cosmic) knowledge, balancing reason and revelation, overcoming secularization, and adopting interdisciplinary approaches. Practical applications such as integrating artificial intelligence into Islamic education (Adiguzel et al., 2023) demonstrate how general science can support religious learning.

Empirical studies further support this view, showing that integrating Qur'anic values enhances learning outcomes (Saputra & Subki, 2024), while innovative problem-solving approaches are necessary to address complex educational challenges (White & Delaney, 2021). In sum, Azra's framework for knowledge integration offers a comprehensive and morally grounded response to contemporary challenges, uniting religious and general knowledge to produce holistic, socially responsive, and ethically oriented education.

CONCLUSION

Azyumardi Azra's concept of knowledge integration represents a strategic response to the epistemological and institutional challenges faced by Islamic higher education. By rejecting the dichotomy between religious knowledge and general sciences, Azra positioned integration as a foundation for the modernization of Islamic education one that harmonizes revelation (**qauliyyah**) and empirical reality (**kauniyyah**) within a coherent epistemological framework. This paradigm not only strengthens the intellectual legitimacy of Islamic education but also ensures its relevance in addressing contemporary social, scientific, and ethical challenges. From a practical perspective, the integration model articulated by Azra has significant implications for Islamic educational institutions, particularly in Indonesia. Its implementation can be realized through curriculum redesign that embeds Islamic values across disciplines, the development of interdisciplinary teaching teams, and the strengthening of research agendas that connect Islamic studies with science, technology, and social sciences. The institutional transformation from IAIN to UIN exemplifies how this integration can be operationalized structurally, producing graduates who are both religiously grounded and scientifically competent, capable of

contributing meaningfully to national development and global discourse. Globally, Azra's integration framework offers a viable model for Islamic universities seeking to navigate the pressures of globalization without sacrificing their religious identity. By promoting a holistic, humanistic, and democratic educational approach, Islamic institutions can position themselves as centers of ethical knowledge production that balance spirituality, rationality, and social responsibility. In this sense, the integration of knowledge is not merely an academic agenda but a civilizational project aimed at reaffirming Islam as **rahmatan lil 'alamin** in the modern world. Future research should move beyond conceptual analysis toward empirical studies that examine the real-world application of Azra's integration model. Comparative case studies of UINs in Indonesia, as well as Islamic universities in other Muslim-majority and minority contexts, would be particularly valuable in assessing the effectiveness, challenges, and sustainability of integrated curricula. Additionally, further inquiry into faculty readiness, pedagogical innovation, and student outcomes within integrated educational systems would deepen understanding of how this paradigm can be refined and scaled in diverse educational settings.

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