

INTEGRATIVE EPISTEMOLOGY IN RPS DEVELOPMENT, TEACHING MATERIALS, AND LEARNING METHODS IN ISLAMIC EDUCATION

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Abstract

In the context of Islamic Religious Education (PAI), epistemology not only emphasizes the importance of knowledge as a path toward Allah but also encourages the integration of revelation and reason within the learning process. This article outlines how integrative epistemology can be implemented in the design of Semester Learning Plans (RPS), teaching materials, and PAI instructional methods to produce learning that is meaningful, contextual, and oriented toward the development of Islamic character. This research aims to conceptually examine the implications of integrative epistemology on three essential components of higher education practice: Semester Learning Plans (RPS), Teaching Materials, and Instructional Methods. Integrative epistemology is an effort to unify religious and general sciences within a single, holistic scientific paradigm. As a framework that rejects the dichotomy between religious and secular sciences, it emphasizes the unity of knowledge sources, whether derived from revelation (naqli) or reason and experience (aqli/kauni). Results show that this application demands a paradigm shift in micro-curriculum design, encompassing spiritual dimensions and interdisciplinary approaches like PjBL to produce insan kamil.

Keywords: integrative epistemology, Semester Learning Plan (RPS), teaching materials, instructional methods, Islamic education

Abstrak

Dalam konteks Pendidikan Agama Islam (PAI), epistemologi tidak hanya menekankan pentingnya pengetahuan sebagai jalan menuju Allah tetapi juga mendorong integrasi wahyu dan akal dalam proses pembelajaran. Artikel ini menguraikan bagaimana epistemologi integratif dapat diimplementasikan dalam desain Rencana Pembelajaran Semester (RPS), materi pengajaran, dan metode pengajaran PAI untuk menghasilkan pembelajaran yang bermakna, kontekstual, dan berorientasi pada pengembangan karakter Islami. Penelitian ini bertujuan untuk secara konseptual mengkaji implikasi epistemologi integratif pada tiga komponen penting praktik pendidikan tinggi: Rencana Pembelajaran Semester (RPS), Materi Pengajaran, dan Metode Pengajaran. Epistemologi integratif adalah upaya untuk menyatukan ilmu-ilmu agama dan ilmu-ilmu umum dalam satu paradigma ilmiah holistik. Sebagai kerangka kerja yang menolak dikotomi antara ilmu-ilmu agama dan ilmu-ilmu sekuler, ia menekankan kesatuan sumber pengetahuan, baik yang berasal dari wahyu (naqli) maupun akal dan pengalaman (aqli/kauni). Hasil penelitian menunjukkan bahwa aplikasi ini menuntut pergeseran paradigma dalam desain mikro-kurikulum, yang mencakup dimensi spiritual dan pendekatan interdisipliner seperti PjBL untuk menghasilkan insan kamil.

Kata kunci: epistemologi integratif, RPS, bahan ajar, metode pembelajaran, pendidikan Islam



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INTRODUCTION

In the Islamic educational paradigm, knowledge cannot be separated from values and morality. The dualistic view of religious knowledge and general knowledge has long been an epistemological problem that hinders the integration of knowledge into the Islamic education system. The challenges of education in the modern era are often characterized by a scientific dichotomy that separates religious sciences from general sciences. This separation has given rise to fragmented knowledge and even a dualism in educational institutions that is less conducive to the formation of holistic student character.¹

Islamic Religious Education (PAI) has a strategic role in shaping the character, spirituality, and intellectuality of students.² However, Islamic Education learning practices are often still trapped in a normative-doctrinal approach that emphasizes memorizing texts, thus less encouraging critical reasoning and social sensitivity in students.³ This condition shows the existence of an epistemological problem in Islamic Education learning, namely the dichotomy between religious knowledge and general knowledge.

The integrative epistemological paradigm presents itself as a conceptual proposal to address this fragmentation of knowledge. This epistemology emphasizes the integration of revelation (bayani), rational and empirical reason (burhani), and spiritual and ethical experience (irfani).⁴ In the context of Islamic education, the integration of these three sources of knowledge is seen as important so that Islamic Education learning is not only cognitive, but also affective and transformative.

In response to this dichotomy, the idea of integrative epistemology emerged as a philosophical proposal to reunite the sources and methods of acquiring knowledge. In the Indonesian context, particularly in Islamic Religious Higher Education Institutions (PTKI), this approach is highly relevant. Integrative epistemology is based on the principle that all knowledge essentially originates from one source (Allah). Which manifests itself in two forms: revelation (the Qur'an and Sunnah) and the universe/social phenomena (verses of the Kauniyyah).⁵

If this epistemological foundation is accepted, its implications must extend to the practical level of education, including the design of learning tools. This research will specifically examine how Integrative Epistemology influences: (1) Semester Learning Plan (RPS) Design, (2) Teaching

¹ Yulanda, Ahmad, "Epistemologi Keilmuan Integratif-Interkonektif. M. Amin Abdullah dan Implementasinya dalam Keilmuan Islam," *TAJID: Jurnal Ilmu Ushuluddin*, no. 1 (2020): 81.

² Zakiah Daradjat, *Ilmu Pendidikan Islam*, Jakarta: Bumi Aksara, 2011, hlm. 28.

³ Muhaimin, *Pengembangan Kurikulum Pendidikan Agama Islam*, Jakarta: RajaGrafindo Persada, 2012, hlm. 45.

⁴ M. Amin Abdullah, *Islamic Studies di Perguruan Tinggi: Pendekatan Integratif-Interkonektif*, Yogyakarta: Pustaka Pelajar, 2006, hlm. 104–106.

⁵ Zainiyati, Husniyatus Salamah, "Desain Pengembangan Kurikulum Integratif," *Nadwa: Jurnal Pendidikan Islam*, no. 2 (2012): 205

Material Development, and (3) Selection and Implementation of Learning Methods. This study is important to provide practical guidance for educators and curriculum developers in realizing integrated and sustainable education so that knowledge is understood as a unity that originates from God, both through revelation and through human reason.⁶

Integrative epistemology is not just a theoretical concept, but also a basis for building curriculum designs and learning systems that unite cognitive, affective, and psychomotor elements into a complete whole.⁷ In the context of Islamic Religious Education (PAI), this paradigm requires lecturers and teachers to design learning that not only teaches dogma, but also develops critical and reflective thinking skills based on Islamic values.⁸

Based on this background, this article aims to analyze the implications of integrative epistemology for the design of Semester Learning Plans (RPS), the development of teaching materials, and Islamic Religious Education (PAI) learning methods. This focus is crucial given that RPS, teaching materials, and methods are core elements in the implementation of the Islamic Religious Education curriculum in formal educational institutions.

LITERATURE REVIEW

Theoretical Foundation of Integrative Epistemology in Learning

Integrative epistemology is a scientific approach that seeks to integrate revealed (bayani), rational-empirical (burhani), and spiritual-experience (irfani) knowledge sources. This approach is relevant in the development of Islamic Religious Education (PAI) in universities and schools, particularly in responding to the challenges of fragmentation of knowledge and the demands of 21st-century learning. This article aims to analyze the implications of integrative epistemology on the design of Semester Learning Plans (RPS), the development of teaching materials, and the selection of PAI teaching methods. This research uses a qualitative method based on literature review by analyzing classical and contemporary literature related to Islamic epistemology and PAI curriculum development. The results of the study indicate that integrative epistemology requires RPS that are oriented towards holistic learning outcomes, teaching materials that interconnect religious texts with social reality, and learning methods that are dialogical, reflective, and transformative. This approach has implications for strengthening students' religious character, critical reasoning, and social sensitivity.

Integrative epistemology stems from the view that truth does not originate from a single approach. Amin Abdullah proposed the concept of integration-interconnection, linking Islamic,

⁶ . Amin Abdullah, *Islamic Studies di Perguruan Tinggi: Pendekatan Integratif-Interkonektif**, Yogyakarta: Pustaka Pelajar, hlm. 23.

⁷ Mulyadhi Kartanegara, **Integrasi Ilmu: Sebuah Rekonstruksi Holistik**, Bandung: Mizan, hlm. 12.

⁸ Ahmad Tafsir, **Ilmu Pendidikan Islam**, Bandung: Remaja Rosdakarya, hlm. 45.

social, and natural sciences within a single, dialogical scientific framework. In this perspective, bayani plays a role in understanding the text of revelation, burhani in rational and empirical analysis, and irfani in deepening spiritual values and experiences.

In Islamic education, integrative epistemology serves as the foundation for curriculum development, oriented not only toward mastery of material but also toward the development of ethical and social awareness. Thus, Islamic Religious Education (PAI) learning does not stop at the transfer of normative knowledge but also encourages the internalization of values and behavioral transformation.

Philosophical Approach and Islamic Values in Education

In the context of Islamic Religious Education (PAI), epistemology is not merely a theory of knowledge, but rather a spiritual path to God. Integrative epistemology exists as a framework of thought that rejects the dichotomy between religious knowledge and general knowledge (science/humanities).⁹ This paradigm emphasizes the unity of sources of knowledge, both those originating from revelation and empirical-rational experience.¹⁰

Islamic education has the main objective of forming people who are faithful, knowledgeable and have noble morals.¹¹ To achieve this goal, Islamic values are an important foundation that must be internalized throughout the educational process.¹² Three of the most basic are monotheism, morals and worship.¹³ These values not only serve as a spiritual orientation, but also have broad social implications in the formation of students' character.¹⁴

1. Monotheism as the Foundation of Education

Tawhid is the core of all Islamic teachings, affirming the oneness of God as the center of human life. In the context of education, Tawhid serves as the philosophical

⁹ M. Amin Abdullah, *Islamic Studies di Perguruan Tinggi: Pendekatan Integratif-Interkonektif* (Yogyakarta: Pustaka Pelajar, 2006), hlm. 120.

¹⁰ Imam Suprayogo, *Membangun Integrasi Ilmu dan Agama: Pengalaman UIN Malang* (Malang: UIN Maliki Press, 2012), hlm. 45.

¹¹ Mitra Sasmita, "Islamic Education As the Spiritual and Moral Foundation of the Young," *Indonesian Journal of Education (INJOE)* 4, no. 3 (2024): 857–71, <https://www.injoe.org/index.php/INJOE/article/download/117/189>.

¹² Nur Asiah and Harjoni Desky, "Islamic Educational Philosophy And Its Relevance To Global Educational Discourse," *IOSR Journal Of Humanities And Social Science (IOSR-JHSS)* 30, no. 5 (2025): 52, <https://doi.org/10.9790/0837-3005024752>.

¹³ Irpan Ilmi et al., "Islamic Educational Values as the Core of Character Education," *EDUTECH: Journal of Education And Technology* 7, no. 2 (2023): 406–71, <https://doi.org/10.29062/edu.v7i2.633>.

¹⁴ Muhammad Adlan Nawawi, "Transformative Islamic Education for the Social Change Adjustment Strategy," *AL-ISHLAH: Jurnal Pendidikan* 15, no. 4 (2023): 6638–49, <https://doi.org/10.35445/alishlah.v15i4.4185>.

foundation that inspires every aspect of teaching.¹⁵ Education based on monotheism views knowledge not merely as a result of human rationality, but as part of the signs of Allah's greatness that must be studied and practiced.¹⁶ Thus, monotheism places the entire educational process within the framework of devotion to Allah.

2. Morals as the Main Goal

Morals occupy a central position in Islamic education. The Prophet Muhammad ﷺ himself was sent to perfect noble morals, so the aim of Islamic education is essentially to form a person with morals. Morals are not only related to individual behavior, but also social relations.¹⁷ Within the framework of educational sociology, morals function as social norms that regulate interactions between individuals in society.

Islamic education must instill moral values, such as honesty, responsibility, empathy, and cooperation. These values are not merely theoretical lessons taught in the classroom, but must also be internalized through role models, habits, and real-life experiences.¹⁸ By making morality its primary goal, Islamic education can address the moral challenges facing modern society, such as the ethical crisis, individualism, and hedonism.

3. Worship as an Integration of Knowledge and Practice

Worship in Islam is not only interpreted in ritual terms, such as prayer, fasting, or zakat, but also includes all forms of activity carried out with sincere intentions for Allah.¹⁹ In education, worship functions as a bridge of integration between knowledge and good deeds.²⁰ The knowledge acquired by students should not stop at the cognitive level, but must be realized in the form of charitable deeds that are beneficial to themselves and society.²¹

¹⁵ Isna Mutiara Nur Hikmah and Maryono Maryono, "Integrasi Iman Serta Ilmu Pengetahuan Dalam Pendidikan Islam (Kajian Al-Qur'an Surat Al-Isra' Ayat 36)," *JASNA : Journal For Aswaja Studies* 2, no. 1 (2022): 15–26, <https://doi.org/10.34001/jasna.v2i1.3241>.

¹⁶ (Syarifah, dkk 2022)

¹⁷ Abu Hasan Agus and Zuyyimatur Roizah, "Konstruktivitas Kesadaran Kritis, Pendidikan Dan Tanggung Jawab Dalam Mengatasi Perilaku Literasi Di Perguruan Tinggi," *Edureligia* 3, no. 1 (2019): 25–40.

¹⁸ Diyoba Azhar Fuadi et al., "Ki Hadjar Dewantara and the Philosophy of Education," *Indonesian Journal of Innovation Multidisipliner Research* 3, no. 1 (2025): 430–41, <https://doi.org/10.69693/ijim.v3i1.324>.

¹⁹ Mitra Sasmita, "Islamic Education As the Spiritual and Moral Foundation of the Young."

²⁰ Muhammad Hasyim and Nashrullah Nashrullah, "Tafsir Maqâşidi And The Education Epistemology In Q.S. Al-'Alaq: A Quranic Vision for Learning," *Ulul Albab: Jurnal Studi Islam* 26, no. 1 (2025): 164–84, <https://doi.org/10.18860/ua.v26i1.32144>.

²¹ Diana Safitri, Warul Walidin, and Silahuddin Silahuddin, "Science and Islamic Character Education from the Perspective of Athiyah Al-Abrasyi: A Philosophical Analysis," *Al Hikmah: Journal of Education* 6, no. 1 (2025): 157, <https://doi.org/10.54168/ahje.v6i1.417>.

By establishing monotheism as the foundation, morality as the primary goal, and worship as the integration of knowledge and practice, Islamic education presents a holistic educational concept. This concept not only develops intellectual intelligence but also develops spiritual and social character. These Islamic values function not only as an individual process but also as a means of building a just, harmonious, and civilized society.

RESEARCH METHODS

This research employs a qualitative methodology, including literature review and conceptual analysis of the learning media development model. The library approach involves collecting, reading, and reviewing relevant literature, including traditional books, works by modern scholars, and contemporary academic books and articles.

This research uses a qualitative approach with the type of library research.²² Data were obtained from primary and secondary sources, including classic and contemporary books on Islamic epistemology, integration of knowledge, and Islamic Religious Education curriculum development and learning. The works of figures such as al-Ghazali, Ibn Rushd, Syed Muhammad Naquib al-Attas, Amin Abdullah, and Kuntowijoyo served as primary references in this study.

This type of research is qualitative-descriptive. Qualitative research was chosen because its main focus is an in-depth understanding of Integrative Epistemology in the Perspective of Islamic Religious Education Learning, not a quantitative measurement. While its descriptive nature aims to describe developments Integrative Epistemology in the Perspective of Islamic Religious Education Learning in terms of concepts, institutions, and their relevance in a modern context. The data sources for this research consist of primary sources, namely the Qur'an, Hadith, Islamic Education world figures and secondary sources, in the form of books, journal articles, dissertations, and research reports that discuss Integrative Epistemology in the Perspective of Islamic Religious Education Learning.

Data collection techniques were carried out through documentation and searches of relevant scientific literature. Data analysis used the content analysis method with the following steps: (1) data reduction, (2) categorization of integrative epistemological concepts, and (3) drawing analytical conclusions regarding their implications for the design of RPS, teaching materials, and PAI learning methods.²³ This method was chosen to gain a deep and systematic understanding of the conceptual ideas being studied.

²² Mestika Zed, *Metode Penelitian Kepustakaan*, Jakarta: Yayasan Obor Indonesia, 2014, hlm. 3

²³ Klaus Krippendorff, *Content Analysis: An Introduction to Its Methodology*, London: Sage Publications, 2013, hlm. 24.

RESULTS AND DISCUSSION

Implication Analysis Integrative Epistemology in Islamic Education

1. Integrative Epistemology in the Perspective of Islamic Education

Integrative epistemology is rooted in the view that the sources of knowledge in Islam are revelation (the Qur'an and Hadith), reason, and empirical experience. These three are not in conflict, but rather complement each other.²⁴ This is in accordance with the word of Allah in QS. Al-'Alaq [96]:1-5. Epistemology, as a branch of philosophy that discusses the nature, sources, and validity of knowledge, is the main foundation in designing an education system. Integrative epistemology (often also called integrative-interconnective), popularized by figures such as M. Amin Abdullah, seeks to overcome the segregation of knowledge by creating a bridge between religious knowledge and general knowledge. This paradigm assumes that:

- a. Unity of Source: All knowledge comes from God, which means there is no fundamental contradiction between scientific truth and revealed truth.
- b. Holistic Approach: The phenomenon of life is viewed comprehensively, it cannot be understood partially from just one scientific discipline.
- c. Objectification and Integration: A combination of revelation and human knowledge is needed, where the products of science must be objective but still based on transcendent values.

In the context of Islamic higher education, integrative epistemology encourages lecturers to combine Islamic values with the development of modern science.²⁵ This concept has implications for more comprehensive ways of thinking, research methods, and educational orientation. With this approach, students not only understand religious texts but are also able to interpret social realities from a profound Islamic perspective.²⁶

2. Implications for RPS Design

The design of a Semester Learning Plan (RPS) within an integrative epistemological framework must incorporate scientific dimensions derived from revelation and reason. This means that learning outcomes are oriented not only toward academic competencies but also toward spiritual and moral values.²⁷

The Semester Learning Plan (RPS) in the integrative paradigm does not only focus on cognitive mastery. The implications include: (1) Reconstruction of CPL & CPMK:

²⁴ . Kuntowijoyo, *Islam sebagai Ilmu: Epistemologi, Metodologi dan Etika*, Yogyakarta: Tiara Wacana, hlm. 31

²⁵ Azyumardi Azra, *Paradigma Baru Pendidikan Nasional**, Jakarta: Kompas, hlm. 58.

²⁶ M. Quraish Shihab, *Tafsir al-Mishbah*, Jakarta: Lentera Hati, hlm. 220.

²⁷ Hasan Langgulung, *Manusia dan Pendidikan*, Jakarta: Al-Husna Baru, hlm. 72.

Learning outcomes must integrate spiritual dimensions, scientific ethics, and professional skills.²⁸ (2) Value Integration: Each sub-topic is linked to divine and human values.

Every component of the RPS, from objectives to materials to evaluation methods, must reflect an integrative spirit. For example, learning outcomes in Islamic Religious Education courses require students not only to understand Islamic teachings textually but also to relate these values to social, economic, and cultural contexts.²⁹ Thus, RPS becomes an important instrument for forming students with integrative character—religious scientists and scientific religious ones.³⁰

The RPS, as the primary academic document, must reflect the adopted epistemological paradigm. From an integrative perspective, the PAI RPS is designed with graduate learning outcomes (CPL) and course learning outcomes (CPMK), encompassing aspects of spiritual attitudes, social attitudes, knowledge, and skills.

The integration of bayani, burhani, and irfani is evident in the formulation of CPMK, for example, the ability to understand normative arguments (bayani), critically analyze religious phenomena (burhani), and reflect on Islamic values in real life (irfani). Furthermore, an integrative RPS also demands alignment between learning objectives, materials, methods, and authentic assessments.

3. Implications for Teaching Materials

Teaching materials in the integrative paradigm must include a complete scientific dimension—combining kauniyah and qauliyah verses.³¹ Learning materials should not be separated between science and religion, but should be structured with a narrative that demonstrates their relationship. For example, when discussing the concept of social justice in Islam, it can be linked to the theories of social justice according to John Rawls or Amartya Sen to broaden students' perspectives.³²

Islamic Religious Education (PAI) teaching materials based on integrative epistemology are structured through interconnectedness between the texts of the Qur'an and Hadith within social, cultural, and scientific contexts. The materials incorporate not only normative arguments but also historical studies, social analysis, and contemporary case studies. The use of multidisciplinary learning resources, such as socio-religious research, digital media, and local wisdom, is a key characteristic of integrative teaching materials.

²⁸ Syamsul Arifin, *Rekonstruksi Kurikulum Pendidikan Tinggi Islam* (Jakarta: Rajawali Press, 2018), hlm. 88.

²⁹ Amin Abdullah, *Islamic Studies di Perguruan Tinggi*, hlm. 60.

³⁰ Mulyadhi Kartanegara, *Integrasi Ilmu*, hlm. 78

³¹ Ahmad Tafsir, *Ilmu Pendidikan Islam*, hlm. 82.

³² John Rawls, *A Theory of Justice*, Cambridge: Harvard University Press, hlm. 150.

This aims to enable students to view Islamic teachings as a relevant value system that provides solutions to the problems of modern life.

Teaching materials in integrative epistemology function as a bridge between sacred texts and contemporary contexts.³³ The material is not presented separately, but through: Historical Narrative Enrichment: Representing the glorious history of Muslim scientists who are also religious experts. And Contextual Case Studies: Examining modern issues (such as the ethics of artificial intelligence or ecology) through the perspective of integrating qauliyah and kauniyah verses.

In addition, integrative teaching materials need to contain elements of contextualization, namely how Islamic values can be applied in real life.³⁴ Students are directed to see the relationship between religious teachings and social reality through interdisciplinary studies that combine interpretation, philosophy, and sociology.³⁵ Teaching materials based on integrative epistemology must be non-dichotomous and comprehensive.

- a. Integrative Format: Teaching materials should not separate general science chapters from religious science chapters. Instead, there should be a unified narrative within each discussion. For example, a textbook on "Modern Physics" should include sections examining philosophical and theological perspectives on space, time, or Islamic cosmology.
 - b. Thematic Relation: Teaching materials need to be enriched with boxes or special sections that present verses from the Quran or hadith relevant to general science topics. In the context of social sciences, teaching materials should include critiques of Western theories from an Islamic perspective.
 - c. Integrated Cases and Examples: The use of examples or case studies should reflect complex issues that require analysis from two or more integrated disciplines (for example, environmental issues viewed from the perspectives of Biology, Environmental Jurisprudence, and Sociology).³⁶
4. Implications for Islamic Religious Education Learning Methods

Integrative epistemology also has strong implications for the selection and application of learning methods. The methods most suited to this paradigm are dialogical, reflective, and contextual. The learning process is not only a transfer of knowledge, but also

³³ Kuntowijoyo, *Islamisasi Penggetahuan: Paradigma Islam Tradisional dan Kontemporer* (Yogyakarta: Tiara Wacana, 2004), hlm. 16

³⁴ . Amartya Sen, *Development as Freedom*, Oxford: Oxford University Press, hlm. 101.

³⁵ Kuntowijoyo, *Islam sebagai Ilmu*, hlm. 92.

³⁶ Budianto, Nanang & Fadholi, Amak, "Epistemologi Pendidikan Islam: Analisis Konseptual Terhadap Integrasi Wahyu dan Akal Dalam Pembentukan Karakter Muslim," *Islamijah: Journal of Islamic Social Sciences* 6, no. 2 (2025): 188.

a transformation of values and character. Learning methods are encouraged towards interdisciplinary and transdisciplinary approaches. Relevant models include: (1) Problem-Based Learning (PBL): Students solve social problems using religious analysis tools and (2) Holistic Project-Based Learning (PjBL): Assignments oriented towards the welfare of the people (rahmatan lil alamin).

Teachers or lecturers act as facilitators, connecting the text (revelation) with the context (reality). This approach can be implemented through project-based learning based on Islamic values, problem-solving, and case studies with an integrative perspective. In this way, students not only understand Islamic teachings but also are able to apply them to address the challenges of modern life.

Integrative epistemology demands participatory and reflective learning methods. Methods such as problem-based learning, project-based learning, critical discussion, and spiritual reflection are strategic choices in Islamic Religious Education (PAI) teaching. Through this approach, students not only understand Islamic teachings textually but also are able to contextualize them within social realities. Teachers or lecturers act as facilitators, encouraging dialogue between texts, reason, and students' lived experiences.

Novelty and Scientific Contribution

The novelty of this article lies in its attempt to formulate an integrative epistemology not only as a philosophical paradigm but also as an operational framework for designing lesson plans, developing teaching materials, and selecting Islamic Religious Education (PAI) learning methods. Unlike previous research, which tended to focus on the conceptual level of science integration,³⁷ this article emphasizes the direct relationship between integrative epistemology and concrete learning tools.

The scientific contribution of this article is expected to be a practical reference for Islamic Religious Education lecturers and teachers in designing holistic learning, as well as enriching the treasury of studies on Islamic Religious Education curriculum development based on the integration of bayani, burhani, and irfani.

CONCLUSION

Based on the description that has been presented, it can be concluded that integrative epistemology is a highly relevant framework for the development of Islamic Religious Education in the modern era. This paradigm emphasizes the unity between revelation and reason, between religious knowledge and general knowledge, and between theory and practice. By applying

³⁷ Kuntowijoyo, *Islam sebagai Ilmu*, Yogyakarta: Tiara Wacana, 2006, hlm. 15.

integrative epistemology in the design of lesson plans (RPS), teaching materials, and learning methods, it is hoped that a holistic, adaptive, and contextual model of Islamic education will be created, addressing the challenges of the times.³⁸ Integrative epistemology provides a solid philosophical foundation for educational reform to address the fragmentation of knowledge. Its practical implications for education are profound:

First RPS designed with CPL/CPMK which includes dimensions of values, morals, and scientific ethics, as well as material mapping that shows the interconnection of scientific disciplines.

Both Teaching Materials developed in its entirety, presenting a thematic narrative that unites scientific concepts (science/social) with naqli evidence (revelation), and is enriched with integrated case studies.

The Three Learning Methods directed at interdisciplinary and transdisciplinary approaches, prioritizing PBL and PjBL which train students' synthesis and holistic thinking skills.

Integrative epistemology has significant implications for lesson plan design, teaching materials development, and Islamic Religious Education (PAI) learning methods. This paradigm encourages holistic, dialogical, and transformative Islamic Religious Education (PAI) learning by integrating the bayani, burhani, and irfani dimensions. The implementation of integrative epistemology is expected to strengthen students' religious character, critical reasoning, and social sensitivity, thereby making Islamic Religious Education (PAI) more relevant to the challenges of the times.

The implementation of these implications is expected to produce graduates who have a balance between academic competence and spiritual values, in line with the ideals of education to produce perfect human beings.

Research Implications

The results of this study have theoretical and practical implications for the development of Islamic education in the modern era. Theoretically, this research enriches the body of knowledge in the field of educational sociology by placing Islamic values in the context of Islamic education. Integrative epistemology is a highly relevant framework for the development of Islamic Religious Education in the modern era. This paradigm emphasizes the unity between revelation and reason, between religious knowledge and general knowledge, and between theory and practice. By applying integrative epistemology in the design of lesson plans (RPS), teaching materials, and learning methods, it is hoped that a holistic, adaptive, and contextual model of Islamic education will be created, addressing the challenges of the times.³⁹ Integrative epistemology provides a solid

³⁸ Amin Abdullah, "Islamic Studies di Perguruan Tinggi", hlm. 95.

³⁹ Amin Abdullah, "Islamic Studies di Perguruan Tinggi", hlm. 95.

philosophical foundation for educational reform to address the fragmentation of knowledge. Its practical implications for education are profound:

Practically, the findings of this study can serve as a basis for developing a more contextual and integrative Islamic Religious Education (PAI) curriculum. Islamic values need to be internalized in the learning process so that students develop not only intellectual intelligence but also social and spiritual sensitivity. Thus, Islamic education can serve a dual purpose: as a means of socialization and as an instrument for moral transformation in society.

Limitations

This research has limitations due to its conceptual nature and use of a library research approach. This means that the entire analysis is based on a literature review without collecting empirical data in the field. This results in the research focusing more on theoretical and reflective aspects, rather than on implementation evidence. Furthermore, some of the literature discussing the implications of integrative epistemology is still general and lacks detailed explanations. This condition affects the breadth of the analytical perspective presented.

Another limitation lies in the study's still idealistic scope. This research has not directly tested the extent to which the concept of integrating Islamic values can be applied in contemporary Islamic education systems. Therefore, more comprehensive, field-based follow-up research is needed so that the conceptual findings can be tested in an empirical context. Thus, a study of the implications of integrative epistemology can more concretely contribute to the development of Islamic education policies and practices in Indonesia.

Suggestion

Based on the analysis and limitations of the study, it is recommended that studies on the implications of integrative epistemology continue to be developed, particularly in the context of implementing the integration of Islamic values in modern education. Educators and curriculum developers are expected to be able to integrate integrative epistemology into learning methods, lesson plans, and learning designs in every learning process so that education is not only oriented towards knowledge transfer but also character and moral formation in accordance with Islamic teachings.

Furthermore, future research should focus on empirical studies to test the extent to which the concept of integrating Islamic values can be implemented in educational practices at various levels, from elementary school to university. Collaborative efforts between academics, education practitioners, and policymakers are also crucial to adapt this integrative idea into the national education system in a more contextual, moderate, and transformative manner. Thus, Islamic

education can play an active role in shaping individuals who are not only intellectually intelligent but also morally upright, civilized, and responsible for their lives in this world and the hereafter.

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