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Islamic Education Based On Integration Of Science

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Abstract

This paper examines Islamic education based on the integration of knowledge with the aim of connecting or relating general science or science to religious science and vice versa. This research method uses a qualitative method with a library research approach, which is a research approach by researching research through various literatures, books or journals that are relevant to data analysis discussions with data condensation, data presentation, and verification of conclusion drawn. The results of this study show that Islamic education based on the integration of science and science aims to unite Islamic values with modern science in harmony. The ideas of Amin Abdullah and Imam Suprayogo emphasized the importance of the connection between sciences based on the Qur'an and Hadith. However, its implementation still faces challenges such as the dichotomy of knowledge, weak curriculum, and technological limitations. This study recommends strengthening human resources, an integrated curriculum, and interdisciplinary policies. The implication is that regulations and teacher training are needed to support contextual integration. Follow-up research is suggested to explore the long-term impact on learners' character, the role of society, and best practices between educational institutions.

Tulisan ini mengkaji tentang pendidikan Islam berbasis integrasi ilmu dengan tujuan untuk menghubungkan atau mengaitkan antara ilmu pengetahuan umum atau sains terhadap ilmu agama begitupun sebaliknya. Metode penelitian ini menggunakan metode kualitatif dengan pendekatan library research yaitu pendekatan penelitian dengan meneliti penelitian melalui berbagai literatur, buku atau jurnal yang relevan dengan diskusi analisis data dengan kondensasi data, penyajian data, dan verifikasi penarikan kesimpulan. Hasil penelitian ini menunjukkan bahwa pendidikan Islam berbasis integrasi ilmu pengetahuan dan sains bertujuan menyatukan nilai-nilai keislaman dengan ilmu modern secara harmonis. Gagasan Amin Abdullah dan Imam Suprayogo menekankan pentingnya keterkaitan antar ilmu yang berlandaskan Al-Qur'an dan Hadis. Namun, implementasinya masih menghadapi tantangan seperti dikotomi ilmu, lemahnya kurikulum, dan keterbatasan teknologi. Penelitian ini merekomendasikan penguatan SDM, kurikulum terpadu, serta kebijakan interdisipliner. Implikasinya, diperlukan regulasi dan pelatihan guru untuk mendukung integrasi secara kontekstual. Penelitian lanjutan disarankan mengeksplorasi dampak jangka panjang terhadap karakter peserta didik, peran masyarakat, dan praktik terbaik antar lembaga pendidikan.

A. INTRODUCTION

Education plays a crucial role in an individual's life. There is a view that gaining knowledge needs to increase students' understanding of religion, social problems, culture, politics, economics, and national security with a good method (Maragustam, 2023). Education plays a crucial role in an individual's life. There is a view that gaining knowledge needs to increase students' understanding of religion, social problems, culture, politics, economics, and national security with a good method (Mulyasa, 2006). Education is always undergoing transformation, and it will certainly get improvements and developments in the future (Yunita et al., 2025). This transformation and development can be seen from various aspects such as educational objectives, curriculum materials, teaching staff, learning environment, and teaching methods (Meinura, 2025). One of them is that the curriculum is usually found to be used for integration in the curriculum (Noviyanti et al., 2025).

Integration means combining or uniting various elements to form one balanced unity. In this context, integrating knowledge related to various disciplines such as science, technology, and Islamic education. By uniting these disciplines, a positive perspective can develop, so that science that studies natural phenomena can synergize with Islamic religious teachings. A systematic approach to science and religious education will support the development of competent Human Resources in each field. The combination of Islamic education and other disciplines also has a significant role in creating character education, as an effort to shape students into individuals with moral strength, in accordance with the Postgraduate Competency Standards (SKL), so that they can apply these principles in their daily lives (Sholehah et al., 2025).

Science and Islamic education must be connected in a balanced manner, both in terms of education and practice, as these two fields have a close relationship and can contribute to solving various problems at hand (Hidayat et al., 2020). Many people in the world of science and technology often do not have a deep understanding of the study of religion, which can make their views incomplete. In order for science to provide benefits in learning, it is essential to connect scientific research with religious principles. Teaching methods in Islam should be able to create an integration of knowledge that enriches the overall learning experience. In general, Islam does not support the existence of conflicting separation in science. Science and religion should be considered equal and mutually respectful (Chanifudin & Nuriyati, 2020).

The education system in schools must integrate religious lessons with science to create a comprehensive understanding, as these two aspects can complement each other well. In fact, Islam is an honest and true belief that does not prohibit people from seeking general science or scientific understanding. On the contrary, Islam encourages continuous learning, by emphasizing the importance of seeking the truth of knowledge that is in line with the teachings in the Qur'an. This method will produce individuals who have a deep understanding as well as a strong foundation of faith and belief. Educators play a very important role in blending religious teachings with scientific knowledge, with the aim of achieving a balance that helps students understand both general science and religion, which will ultimately develop Islamic education. Therefore, it is very important for teachers to have the right skills and abilities. Law Number 14 of 2005 concerning Teachers and Lecturers underlines that a teacher must demonstrate four main types of competencies to be recognized as a professional educator. These competencies include personal skills, social skills, pedagogical skills, and professional skills, and by having these competencies, teachers can effectively combine religious knowledge with scientific knowledge (Sholehah & Lessy, 2024).

Educators also play the role of leaders who, in carrying out their functions, a leader needs to have the skills to direct the organization, ensuring that leadership goes well, because the organization consists of many individuals, not just one person. This can be achieved, in part, by implementing an Islamic education that emphasizes the incorporation of knowledge (Sholehah & Suwadi, 2024). Science education and Islamic education are two interrelated and inseparable fields of general knowledge are closely tied to the teachings of the Qur'an and Hadith (Hidayat, 2024). Thus, a balanced approach to these two disciplines provides constructive solutions. Integrating different types of knowledge can improve the quality of Islamic education, helping those who were previously left behind to develop better (Hidayat et al., 2023). The combination of Islamic education and science plays an important role in encouraging a comprehensive learning process (Wahyuni et al., 2024). This shows that Islamic values can contribute to the advancement of knowledge in the science and technology sector, because the Qur'an describes many things related to life in this world and the hereafter (Supriatin et al., 2025). The combination of scientific principles helps students to understand natural phenomena using today's technology, while still following the instructions of the Qur'an and Hadith (Albarra et al., 2025). With the development of technology and changes in society, this ensures that individuals

continue to be informed and expand their general insights along with their spiritual understanding.

If Islamic education and science are separated, it is called a dichotomy, this will be very inefficient (Hidayat, Rizal, Abdussalam, et al., 2024). This problem of separation of knowledge has arisen since the Middle Ages. The destruction of the glory of Islam in the era of the Abbasid dynasty resulted in a decline in Islamic science and civilization. As a result, the culture of rational scientific thinking is increasingly disappearing among the Muslim community. Muslims are becoming less and less in studying general sciences, they are more likely to focus and care about the development of Islamic religious knowledge. When colonization by western nations occurred, the condition of separation of knowledge also affected Islamic education in Indonesia. The scholars who rejected everything brought by the colonizers, including the science that is now known as the general science, further strengthened the boundary between religious science and general science. The step taken by the scholars to overcome this problem of separation is to integrate the general sciences with the religious sciences, which is known as the Islamization of science. The Islamization of science is an attempt to incorporate Islamic values into various aspects of life, especially in science, as well as to find a balance between Islam and science and how much scientific benefits it will be for Muslims (Nuryani et al., 2022).

With this separation system, various problems arise resulting from the separation itself, such as distinguishing general science from religion and the accountability of religious science held by the Ministry of Religion and general science by the Education Office (Hidayat & Suryana, 2018). Of course, the solution that needs to be taken is to integrate the terminology of general science with religion and include religious elements in all subjects in schools and universities, implement systems in madrasas, and turn religion-based universities into public universities that focus on religion (Hidayat, Rizal, Fahrudin, et al., 2024).

According to the researchers, the implication that may arise from the separation is the emergence of a distance between the source of religious knowledge and general knowledge (Putra & Mujahid, 2025). The proponents of religious knowledge only acknowledge the divine sources of the Qur'an and Hadith and reject non-conceptual sources as authoritative sources to explain the true truth. Meanwhile, secular scientists only consider the validity of information obtained through observation with the five senses. The existence of separation in education causes

education to become increasingly fragmented based on their respective fields of knowledge. This separation between general knowledge and religious knowledge creates a negative view on the part of those who are more inclined to religious science and general science.

Previous research relevant to the current research titled "The Integration of Religious Science and Science in Contemporary Islamic Education" shows that combining religious science and science can enrich the Islamic education curriculum. It can also strengthen the values of faith in learning and produce graduates who compete globally without neglecting Islamic values. To realize this merger effectively, the active involvement of educational institutions, an integrated curriculum, and teachers with cross-disciplinary expertise is needed (Humairoh & Mustafidin, 2025).

The research shows that combining religious science and science can enrich the Islamic education curriculum as well as enhance the values of faith in learning, producing globally competitive graduates without neglecting Islamic principles. The findings are in line with the focus of this research, which also emphasizes the importance of combining knowledge for comprehensive Islamic education. However, previous research emphasized the needs of educational institutions, while this study analyzed the concept of Islamic education in more depth, including the theory and practice of incorporating science in the curriculum. The innovation of this research lies in the analysis of barriers to the incorporation of knowledge, such as scientific dichotomy, lack of educator skills, and policy and cultural challenges in educational institutions. The study also examines the thinking of experts, including classical Islamic thinkers, to support its theoretical foundation. Thus, this research is analytical and solutive, potentially contributing to Islamic education that is integrative and responsive to the times.

Reevan's next research was titled "The Impact of Natural Science Modules That Integrate Islam and Science on Student Learning Achievement in Elementary Schools" The findings of this study showed that the average difference between the pretest and posttest reached 89.26 for the experimental class and 88.40 for the control class. This shows that science modules that integrate Islam and science have a positive impact on student learning achievement (Nasution & Salminawati, 2024). The results of the pretest and posttest showed a significant difference in values between the experimental class and the control class, proving that this method can improve students' cognitive comprehension. However, this study is limited to specific

instruments and does not examine the conceptual, cultural, and structural aspects of the integration of religious sciences and science. Current research uses a qualitative approach to answer the "why" and "how" of the integration process. It analyzes the dynamics of the implementation of integration in Islamic education, including teachers' views, curriculum readiness, and often overlooked barriers. This research also examines the thoughts of classical and contemporary figures on the integration of knowledge. The main innovation of this research is in-depth analysis that is reflective, critical, and contextual, making the understanding of science integration an educational paradigm that includes spiritual and intellectual dimensions.

With various backgrounds, the author is interested in studying more in-depth research on "Islamic Education Based on the Integration of Science". The purpose of this research is to analyze the meaning of Islamic education based on the integration of science, the concept of integration of Islamic education based on scientific knowledge according to experts, problems in implementing the integration of Islamic education based on scientific knowledge and solutions to these problems.

B. RESEARCH METHODOLOGY

The research method used is qualitative, using *a library research* approach that focuses on literature review. This involves the author collecting information on the integration of science in Islamic education from various sources, including physical and digital books and journals that discuss this topic. (Abdussamad, 2021). The researcher carried out an evaluation of the validity of the data through triangulation. Source triangulation involves analyzing and comparing data from different main informants, for example, sources that discuss Islamic education based on the integration of science from several scientific sources both from books and journals. Data analysis techniques in this study include data condensation, data presentation, and verification or conclusion drawing (A.F, 2023).

Figure 1. Miles and Huberman Data Analysis Model

C. RESULT AND DISCUSSION

1. Definition of Islamic Education Based on the Integration of Science

Integration originally comes from the English term *Integration*, which signifies the act of combining or combining several elements together to create a cohesive whole (Nugraha, 2020). The merging of knowledge, as stated by Norazmi Anas, involves merging different fields into one cohesive entity to eliminate division or separation. On the other hand, Kuntowijoyo emphasized that the integration of science goes beyond simply combining science with religion It is the culmination of human reasoning that arises from the convergence of religious education and secular knowledge. The verses in the Qur'an do not show contradictions with scientific concepts, such as the cosmology detailed in QS. Fushshilat verses 11-12 about the creation of the universe, or QS. Al-Anbiya' verse 3, which discusses the path of the sun and moon, and QS. Yasin verse 40. In addition, geography is referenced in QS. An-Naml verse 60 is about the use of forests and plants, while QS. Jonah verses 5-6 discuss the changing of the seasons along with other scientific topics. Advances in science support the education sector, driving sustainable growth and development. (Mufid, 2013).

Actions that can be taken to integrate general science with Islamic religious education by understanding the Qur'an and Hadith as sources of scientific insight may involve examining Islamic principles related to science that can be linked to issues that arise in areas such as culture, society, economics, and others, since both sources have indisputable truths (Ramzy, 2004). Science and the religion of Islam are connected because people can shape their lives around the spiritual principles that guide their ambitions. Science illuminates previously unknown knowledge, while religion

provides answers to questions posed by scientific exploration. (Fatah & Sudarsono, 1997).

So, it can be concluded that Islamic education based on the integration of science knowledge is an effort to unite Islamic education with general science which aims to improve the quality of learning so that students' knowledge also becomes more persistent which is useful for solving problems in the rapid development of the times. Science without religion is blind, religion without science is paralyzed.

2. The Concept of Integrating Islamic Education Based on Scientific Knowledge

a. Integration according to Muhammad Amin Abdullah's view

Figure 2. Spider Web Amin Abdullah

Referring to the illustration above, there is a spider web concept proposed by Amin Abdullah. This image shows the complex relationship with the theoanthropocentric and integral approaches. In addition, it can be seen that religious individuals (Islam) are proficient in overcoming and analyzing problems related to humanity and religion in modern and post-modern times. This is done by mastering various new methods from the natural sciences, social sciences, and humanities that are currently developing. Moreover, every step taken is always based on strong and objective moral ethics, rooted in the existence of the Qur'an and Hadith that are interpreted in a new way. It serves as the foundation of a religious view that is unified in one unity between science and spirituality. This shows that the Qur'an and Hadith are a source of motivation and the basis of moral ethics in the development of science. The Qur'an and Hadith play the role of the soul of every progress in the field of science and technology. All of this is dedicated to the collective well-being of human beings regardless of ethnic, religious, racial, or group background (Wathoni, 2018)

According to the researcher, the idea of spider web horizon by M. Amin Abdullah serves as a way to connect various disciplines and a symbol of changing ways of thinking in Islamic science. The cobwebs reflect efforts to overcome the separation between religious science and general science. This concept invites us to break down the boundaries of exclusivity and encourage a holistic view. Religious individuals are expected to understand the world with the ethics of revelation and remain open to modern science. The core of this concept lies in the Qur'an and Hadith as the basis of ethics in scientific activities. Reinterpretation of waqyu texts is important to remain relevant to the context of modern science. The integration of science must make science as worship and revelation as an ethical guide. The researchers believe this approach can give birth to academic individuals who maintain a spiritual compass without getting stuck in rigid understanding. Science must be beneficial to all, technology for good, and religion must be the basis of ethical action regardless of identity.

b. Integration according to Imam Suprayogo's view

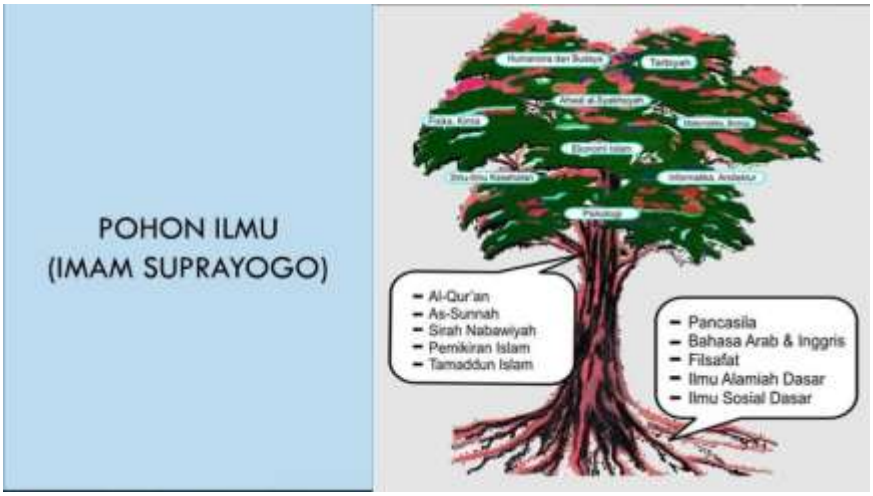

Figure 3. Illustration of the Tree of Integration of Imam Superior

The idea of knowledge according to Imam Suprayogo is likened to a tree. It shows beauty and is very appropriate to explain the relationship between religious science and general science. Trees take a long time to grow, there are even some types that can live longer than humans. The life and growth of trees can also symbolize that knowledge is always developing and improving. In Imam Suprayogo's view, the curriculum should have an integrated structure, including religious science as well as general science, illustrated by the metaphor of a lush and dense tree. Each component of a tree, including the soil in which it grows, is used to describe the different types of knowledge that need to be learned in order to be considered to have completed its

study program. Like a tree standing on the ground, its strong roots penetrate into the earth. Strong roots will support the trunk of the tree to keep it upright and sturdy. The tree will also produce healthy branches, twigs, leaves, and fruit. These sections are disciplines or courses that a student must take in order to be considered to have completed all of his or her courses of study. The integration of science is a real merger to create a unity between religious science and science, which requires educational institutions with the right requirements to achieve such integration. Aspects that need to be considered include academic culture, curriculum, facilities, and teacher profiles to realize the concept of integrated education as intended (Das et al., 2023).

The researcher understands that Imam Suprayogo's thoughts on scientific integration are likened to the symbol of a tree, expressing the idea that science grows in a living unity, connected to the values of faith and various branches of science. The researcher emphasized the importance of seeing education as a system that combines spirituality, rationality, and benefits. The tree metaphor suggests that the success of integrative education depends on a strong root, namely ethical values. To build a complete Islamic education, it needs more than just changing the curriculum; There is also a need for an educational ecosystem that supports an open academic culture, harmonious inter-disciplinary relations, and educators who connect Islamic traditions with modern science in transformative education.

3. Problems in Implementing the Integration of Islamic Education Based on Science Knowledge.

a. Dichotomy in the field of Islamic education. The factors that cause the dichotomy of science are:

1) From the eighth to the nineteenth centuries AD, Westerners were involved in colonization aimed at Islam or Muslims. During this time, the Islamic world was under the influence of Western imperialism, which allowed Western educational content to take precedence over Islamic institutions, facilitating the separation between religious teachings and scientific knowledge.
2) The process of modernization contributed to the separation between religious belief and scientific knowledge, a phenomenon resulting from the mixing of Western thought, technological emphasis and national pride. As science advanced, he introduced emerging fields of study, widening the gap between conventional science and religious knowledge.

3) Muslims do not care about science and technology so it can make it easier for Westerners to change the educational model.

b. There is still a lack of efforts to carry out reforms in Islamic educational institutions (Wahid, 2014). How to bridge the gap between science and religious education by introducing comprehensive learning initiatives that combine these disciplines seeks to simplify the learning process for students by ensuring they are interconnected and there is no division. This comprehensive initiative is implemented by connecting standard educational resources with the teachings of the Qur'an and Hadith.

c. Understanding of the Qur'an and Hadith is still lacking. Inadequate understanding of the Qur'an and Hadith remains an important issue in the spiritual turmoil experienced by the faithful, although it is an important guide for Muslims, which can lead to the deterioration of the Muslim community today. Often, the general sciences exist independently due to a lack of religious education. A low understanding of principles derived from textual sources will hinder the ability to achieve the integration of science in Islamic education, as it prevents the relationship between science and religion.

d. Lack of skills in using technology. Human resources need further improvement as a large number of individuals remain untrained in cutting-edge technologies, which hinders the integration of scientific concepts. There are still many educators who struggle to make effective use of technology as a teaching tool, these teachers often have expertise in Islamic education but lack a solid foundation in general science and technology. As a result, when combining religious teachings with scientific and technological principles, these educators may find it more difficult to understand those concepts.

e. Lack of infrastructure and sources of reading religious materials related to science. There is still a lack of resources and infrastructure, especially in the availability of religious texts on scientific topics, which complicates learning management and hinders the deepening of knowledge integration. Many schools and madrassas still do not have these essential facilities, highlighting the ongoing need for religious education materials that bridge religion with science and technology. common.

f. The strategy used by teachers is still traditional so it has not fully integrated Islamic religious knowledge with technology. Relying only on traditional methods can lead to boredom, making learning less enjoyable. It is better to combine innovative and

engaging strategies paired with appropriate media to facilitate easier implementation. However, many teachers still do not fully utilize interesting strategies or techniques, and the lack of the ability to connect general knowledge with religious education can hinder knowledge integration.

4. Solutions to Current Problems

Based on some of the problems that have been explained above, various solutions to overcome these problems include:

a. Improve and refine human resources in the organization to achieve knowledge integration.

This requires professionals with expertise in their respective fields who can connect Islamic teachings with science and technology, such as understanding the creation of the universe through the lens of the Qur'an and similar texts. In education, teachers must expand their knowledge to combine religious teachings with general knowledge, aiming to become competent, knowledgeable, and competitive educators. Teachers can improve these human resources by engaging in various training sessions, workshops, and reading a variety of educational materials. They must broaden their knowledge base to improve students' cognitive processes and deepen their understanding of the subjects being taught.

b. Improve infrastructure that supports knowledge integration in education.

Government agencies, such as the Ministry of Religious Affairs, can assist schools in implementing these changes, especially for institutions or madrasas that face financial constraints that hinder their ability to make effective use of advanced infrastructure or technology. Incorporating modern technology can enhance science-based Islamic education, utilizing tools such as PowerPoint presentations, instructional videos, and more. Although learning can happen without technology, it is often monotonous and traditional. Embracing technology helps ensure we keep pace with contemporary developments, making teaching and learning more efficient. In addition to simply improving facilities, the government must also provide access to reading materials that serve as resources in the educational process. Utilizing reading materials that connect Islamic education with scientific knowledge can broaden students' understanding and facilitate the integration of diverse knowledge bases.

c. Educators must improve engaging and effective learning methods to integrate knowledge.

Educators can use inventive methods to make learning more dynamic and non-repetitive. Teachers can develop their skills in managing education through professional development workshops where they practice effective and appropriate approaches. This training should focus on connecting the topic of Islamic education with broader knowledge by utilizing a wide range of educational resources. As a result, it is important for teachers to meet professional standards by becoming proficient in subjects, teaching methods, and proper evaluation practices to aid in the integration of this knowledge.

d. Students must increase their understanding of Islamic education to science knowledge.

Learners must improve their understanding of current knowledge through effective educational techniques. Furthermore, integrating religious studies with disciplines using advanced tools or technologies is essential. Finally, addressing the needs of the community by expanding knowledge to secure a prosperous future is important.

e. The school implements an integrated curriculum

In addition, schools have the opportunity to create an integrated curriculum that combines religious teachings with general education by offering learning resources in a proportionate manner. The Integrated Curriculum aims to combine content from different subjects into several other areas. For example, this may involve connecting lessons in geography with religious studies or connecting religious concepts with scientific topics. Therefore, it is important to practice an integrated curriculum.

f. Campus institutions can implement an integration-interconnection curriculum

Applying the Integration-Interconnection approach is an effort to bring together the social sciences, humanities or natural sciences with religious sciences or the Qur'an. Basically, this paradigm arises because of the dichotomy in various scientific disciplines, both within the internal area of a discipline and between one discipline and another. The integrative approach is the integration of the truth of revelation related to (*hadlarah al-nash*), with evidence found in this universe in the form of empirical society and nature (*hadlarah al-'ilm*) related to philosophy and ethics (*hadlarah al-falsafah*). Meanwhile, the interconnective approach is the relationship of

one knowledge with another knowledge through a relationship that respects and considers each other. For example, the provision of informative Islamic education in the Qur'an provides information to science that the sun emits light while the moon reflects light. As explained in Q.S. Yunus verse 5. A certain discipline in order to be able to build a solid theory needs to obtain affirmation from other disciplines. For example: The information about the (manaazil) places of the sun and the earth in Q.S. Yunus: 5, is emphasized by science (the moon's orbit around the sun is elliptical) (Gade, 2020).

D. CONCLUSION

The word integration is taken from the English word 'integration', which means the process of uniting several elements into one comprehensive system, so that each part complements each other and works together in harmony. Islamic education based on the integration of science knowledge is an effort to unite Islamic education with general science which aims to improve the quality of learning. An example of the integration of science, for example, cosmology is referenced in QS. Fushshilat verses 11-12, which describe the creation of the universe, while QS. Al-Anbiya' verse 3 discusses the path taken by the sun and moon.

Integrative thinking in Islamic education, such as the ideas of Amin Abdullah and Imam Suprayogo, emphasized the integration between religious science and science. Amin Abdullah described it with the concept *of spider web*, which is the connection between sciences that remains based on the ethical values of the Qur'an and Hadith as the moral foundation of science. Meanwhile, Imam Suprayogo used the metaphor of the tree to show a complete and mutually supportive scientific structure.

The application of knowledge integration in Islamic educational institutions still faces obstacles such as the dichotomy between religious science and science, lack of curriculum reform, low understanding of the Qur'an and Hadith, technological limitations, and traditional learning methods. As a solution, it is necessary to improve the quality of human resources, strengthen infrastructure, update learning methods, strengthen understanding of Islam and science, and implement an integrated curriculum based on integration-interconnection.

The implication is that Islamic education based on the integration of science and science requires a policy that encourages curriculum reform to be more integrated between Islamic values and modern science. The government and educational institutions need to develop teacher training programs to be able to integrate the two

fields contextually. In addition, it is necessary to provide infrastructure, learning resources, and an academic environment that supports an interdisciplinary approach, as well as regulations that affirm the importance of synergy between spirituality and science in the national education system.

Further research is suggested to explore the evaluation aspects and the long-term impact of the application of Islamic education based on the integration of science on character formation, critical mindset, and readiness of graduates to face global challenges. In addition, it is also important to research the involvement of parents and the community in supporting the process of integrating knowledge in the educational environment, as well as how these integrative values are reflected in the daily life practices of students. Future research can also be directed at comparative analysis between Islamic educational institutions, both at home and abroad, in order to find best practices in the application of an integrative curriculum that is rooted in Islamic values but remains open to scientific and technological advances.

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