

Integrative Research Design of Islam and Education: Paradigms, Methodologies, and Approaches (Case Study of the Application of Integrative Islam and Islamic Boarding School Education)

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ABSTRACT

This study departs from the fundamental issue in Islamic education, namely the still strong dichotomy between religious science and general science which causes epistemological, methodological, and practical fragmentation in the development of knowledge. Using the methods of literature study and descriptive-analytical analysis, this study examines classical and contemporary literature related to the integration of science, Islamic epistemology, and modern educational challenges. The results of the study show that Islamic education requires an integrative research approach that harmonizes the values of the Qur'an and Sunnah with modern scientific methods based on bayani, burhani, and irfani. This integration is needed to increase the relevance of research, strengthen the identity of Islamic science, and respond to educational needs in the era of globalization and digitalization. This study confirms that the integrative research model is a strategic approach to dealing with the complexity of contemporary Islamic education issues.

INTRODUCTION

Islamic education is one of the important pillars in building the civilization of the ummah, because it not only functions as a means of transferring knowledge, but also as a vehicle for the formation of Islamic character, morality, and identity. However, in its historical development, Islamic education faces a fundamental problem in the form of a **dichotomy of knowledge** between religious science and general science. This separation creates epistemological, methodological, and practical imbalances in the implementation of education. Religious science is seen as normative and textual knowledge, while general science is considered to stand on an empirical and rational paradigm that is often detached from the values of revelation. This condition results in curriculum fragmentation, a disconnect between spiritual values and social reality, and weak innovation in Islamic educational institutions.

A number of modern Muslim thinkers such as Syed Muhammad Naquib al-Attas, Ismail Raji al-Faruqi, and M. Amin Abdullah highlight that the dichotomy of science is a legacy of Western colonialism and modernity that separates the dimension of revelation from human intellectual harmony. They emphasized the importance of **integrating knowledge** as an effort to reconstruct epistemology so that Islamic education is able to respond to the challenges of the times without losing its Islamic identity. Al-Faruqi through the concept of Islamization of knowledge, Al-Attas through the idea of desecularization of knowledge, and Amin Abdullah through the integration-interconnection model (*bayani-burhani-irfani*) provide the philosophical foundation that Islamic education must be built on the harmony between revelation, reason, and empirical experience.

In the contemporary context, the challenges of Islamic education are increasingly complex. The development of science and technology, the digital era, globalization, and the demands of 21st century competencies require Islamic education to be more adaptive and innovative. Many of the problems of modern education—such as digital literacy, technological ethics, STEM competencies, digital radicalism, and social change—cannot be explained by a monodisciplinary approach alone. Therefore, a multidisciplinary, interdisciplinary, and transdisciplinary research model is needed that can comprehensively combine the value of revelation, modern theory, and the needs of society.

However, the reality on the ground shows that Islamic education research is still often partial. Some studies rely only on normative-theological approaches, while others adopt modern scientific methods without integrating them with Islamic value frameworks. As a result, many research results do not produce applicative solutions, are less relevant, or do not have sufficient philosophical depth. This shows the need for a truly **integrative** research model—combining Qur'an-Sunnah values with modern scientific methodology.

Based on these problems, this study is here to formulate how integrative research design can be applied in Islamic education. This research emphasizes that the integration of science is not an effort to mix two scientific traditions mechanically, but an effort to unite the orientation, methodology, and goals of

science so that it is in harmony with Islamic values and at the same time effective in explaining contemporary reality. Thus, the integrative approach is expected to be able to restore the position of Islamic education as a scientifically sound scientific system that is ideologically strong, methodologically strong, and practically relevant.

This study aims to analyze the integrative paradigm in Islamic education research, examine the bayani-burhani-irfani epistemological model, and identify the urgency of multidisciplinary, interdisciplinary, and transdisciplinary approaches in the context of modern education. The scientific contribution of this study is to provide a conceptual framework that can be used by researchers, educators, and Islamic educational institutions to develop more comprehensive, relevant, and oriented research on strengthening the quality of education in the contemporary era.

LITERATURE REVIEW

Theoretical Foundations

The Concept of Integration of Knowledge in Islam

The idea of integrating science in Islam emerged as a response to the dichotomy between religious science and general science that has been going on since colonial times and Western modernity. **Al-Attas (1979; 1995)** asserts that secularization has separated science from the values of revelation, so that Islamic education has lost its metaphysical and moral orientation. The integration of knowledge is necessary to restore harmony between the spiritual, rational, and empirical aspects in the Islamic scientific tradition.

Al-Faruqi (1982) introduced the concept *of Islamization of Knowledge*, which is the unification of revelation and modern science through the process of epistemological evaluation, reinterpretation of concepts, and the development of disciplines in accordance with Islamic values. This idea emphasizes that integration is not just mixing two scientific traditions, but returning knowledge to the orientation of monotheism.

In Islamic education, the integration of knowledge is the basis for the preparation of curriculum, learning methods, and research so that it is in harmony with Qur'anic values and at the same time relevant to the demands of the times.

Islamic Epistemology: Bayani, Burhani, and Irfani

Amin Abdullah (2003; 2006) formulated an integrative epistemological model consisting of three pillars:

- a. Bayani (Texts and Revelations)
Based on the Qur'an, Hadith, works of classical scholars
Emphasizing interpretation, norms, laws, and moral values.
It is a normative dimension in Islamic education.
- b. Burhani (Ratios and Empirical Science)
Based on logic, rationality, scientific analysis, and an empirical approach.
Representing modern research methods and contemporary science.
Used to understand social, educational, psychological, and technological phenomena.
- c. Irfani (Ethics, Spirituality, and Intuition)

It is based on spiritual experience, ethical values, and wisdom.

Complementing the emotional-moral dimension in the educational process.

Be a bridge between the value of revelation and the reality of life.

These three epistemologies, when integrated, give birth to a scientific approach that is **comprehensive, flexible, and in accordance with the character of Islamic science**.

Multidisciplinary, Interdisciplinary, and Transdisciplinary Approaches

In the context of educational research, the integration of science cannot be separated from the following three scientific approaches:

a. Multidisciplinary

Using several disciplines side by side.

Each discipline remains independent.

Relevant for the initial study of educational phenomena.

b. Interdisipliner

Combining various disciplines to form a unified analysis.

There is an exchange of theories, concepts, and methods.

Suitable for complex Islamic education research (curriculum, character, technology, social).

c. Transdisipliner

Collaboration between academics, the community, practitioners, and stakeholders.

Focus on real *problem-solving*.

It is essential for community-based educational research.

This model provides a methodological basis for designing Islamic education research that is able to answer socio-cultural issues comprehensively.

Integrative Research Concept

Integrative research in Islamic education is a research approach that:

Combining the value of revelation (bayani) with

Modern scientific methods (burhani) and

Ethical-spiritual orientation (irfani)

and utilizing multidisciplinary, interdisciplinary, and transdisciplinary principles.

According to Creswell (2014) and Miles & Huberman (2014), methodological integration can be carried out through: synthesis of classical and modern literature, qualitative, quantitative, or combination approaches, triangulation of theory and data, interpretation of Islamic values in the analysis of empirical phenomena. Integrative research does not reject Western methods, but **reframes its orientation** to align with the goals of Islamic education.

The Theoretical Relevance of Integration in Contemporary Islamic Education

The integration of knowledge is an urgent need because of today's Islamic education:

1. facing the challenges of globalization, digitalization, and technological developments,
2. requires an unfragmented curriculum,
3. requires a research methodology that can explore empirical reality without neglecting the value of revelation.

Thus, the theoretical foundation shows that an integrative approach: strengthens the identity of Islamic science, increases the validity and relevance of research, bridges the gap between religious theory and science, and advances the quality of Islamic education conceptually and practically.

METHODOLOGY

Research Approach

This research uses a qualitative approach with a conceptual-philosophical orientation. This approach was chosen because the research does not test hypotheses statistically, but seeks to understand concepts, epistemological paradigms, and theoretical thinking related to the integration of knowledge in Islamic education. The qualitative approach allows researchers to conduct in-depth interpretations of relevant texts, concepts, and literature.

Type of Research: Library Research

The type of research used is *library research*, which is research in which all data and information sources are obtained from literature – not from the field or direct observation.

Referring to **Zed (2008)** and **George (2008)**, literature studies has characteristics: research objects in the form of texts and literature, focusing on theoretical and thought analysis, emphasizing systematic searching, recording, and processing of literature data, producing new concepts or understandings through text synthesis. This research is relevant because the issue of science integration is philosophical, normative, and theoretical.

Research Data Sources

Primary Data Sources

Primary sources are the primary literature on the integration of science, Islamic epistemology, and Islamic education, such as: Al-Attas (Islam and Secularism; Prolegomena), Faruqi (Islamization of Knowledge), Amin Abdullah (Reconstruction of the Methodology of Islamic Sciences; Islam as Science) Nasr (The Need for a Sacred Science)

Secondary Data Sources

Secondary sources include: scientific journals of Islamic education, research articles on integration-interconnection, books on research methodologies (Creswell, Sugiyono, Moleong), academic reports and contemporary books on modern education.

The use of these two types of sources helps to produce a comprehensive picture.

Data Collection Techniques

Data collection techniques are carried out through:

1. Document identification Selection of relevant sources based on the theme of science integration, Islamic epistemology, and educational research approaches.
2. Literature classification Literature is mapped by category: epistemology, Islamic education, integration of knowledge, methodology, and modernity.
3. Note Taking All
Important information is recorded and encoded for easy analysis.

4. Content

AnalysisThe researcher critically reads the content of the literature to find patterns, concepts, and conclusions.

5. These techniques follow the steps of literature research according to Zed (2008) and Snyder (2019).

Data Analysis Techniques: Descriptive-Analytical Analysis

The analysis was carried out using a **descriptive-analytical** model, namely:

a. Descriptive

Describe the theory, concept, and thoughts of the characters objectively. Presenting views on the integration of knowledge, bayani-burhani-irfani epistemology, and Islamic education research approaches.

b. Analytics

Criticize, compare, and interpret literature. Connecting classical and contemporary theories. Generate a new understanding of integrative research design. The analysis follows the framework of data reduction, data presentation, and conclusion drawing as developed by Miles, Huberman & Saldaña (2014).

Data Validity Test (Qualitative Validity)

Although the literature study does not use statistical validity, the validity of the data is still tested through:

a. Source Triangulation

Compare literature from various figures and perspectives. Using classical, contemporary, and scientific journal sources.

b. Theoretical Triangulation

Using various theories of science integration, Islamic epistemology, and educational methodology.

c. Critical Reading

Conduct an independent evaluation of each concept. Avoid bias against one figure or theory. This approach follows the standard of validity in qualitative research according to Moleong (2018).

RESEARCH RESULT AND DISCUSSION

Recap of Key Findings

A review of the literature shows one central finding: contemporary Islamic education faces an **epistemological gap** due to the dichotomy between religious science (revelation) and general science (modern science). As a result, there is curriculum fragmentation, partial research methodologies (too normative or too empirical), and low practical relevance in Islamic educational institutions. An integrative approach—using **bayani-burhani-irfani epistemology** and multidisciplinary/interdisciplinary/transdisciplinary strategies—is identified as a conceptual and operational solution.

Strengthening the Epistemological Foundation: From Tawheed to Methodology

The integrative research paradigm is based on the principle of monotheism which emphasizes the **unity of knowledge**. The epistemological problem is not just theoretical: it determines the purpose of the research, what questions are asked, the method chosen, and the criteria of truth used. The

integration of bayani (text), burhani (rational-empirical), and irfani (spiritual) provides an epistemic foundation that allows Islamic researchers:

1. setting research objectives that are not only descriptive, but also value-oriented (masalah, 'adl);
2. choose a method that corresponds to the nature of the question (qualitative, quantitative, mixed methods) without losing the value frame;
3. presenting interpretations that can be tested empirically as well as normatively meaningful.

Thus the monotheistic paradigm does not negate the modern scientific method but places it within the framework of divine goals.

Methodological Transformation: Bayani-Burhani-Irfani Operationalization

The methodological discussion emphasizes how the three epistemologies are operationalized:

1. **Bayani:** textual analysis, hermeneutics, takwil; used to formulate values, learning principles, and axiological indicators.
2. **Burhani:** experiments, surveys, statistics, systematic observations; used to measure effectiveness, correlation, and generalization.
3. **Irfani:** phenomenological studies, deep reflection, narrative methods; assessing aspects of spiritual experience, motivation, and moral formation.

The ideal methodological strategy is **triangulation**: synchronization of text interpretation results with empirical data and spiritual reflection. This operationalization allows research to answer the "what" (descriptive), "why" (analytical), and "how" (normative/practical).

The Role of Multidisciplinary-Interdisciplinary-Transdisciplinary Approaches

The discussion emphasized the differences and roles of the three approaches:

1. **Multidisciplinary:** it is important to map issues from different perspectives (e.g. education, psychology, sociology, theology). Suitable for exploratory studies.
2. **Interdisciplinary:** required when theories/concepts from two or more disciplines must be combined to explain phenomena (e.g. integration of science-Islamic curriculum).
3. **Transdisciplinary:** essential for real-world problem-solving involving society, practices, and policies (e.g. digital literacy programs in Islamic boarding schools).
4. The selection of the level of integration must be adjusted to the research objectives: problem-theory fit and stakeholder involvement are the selection criteria.

Implications of Curriculum and Learning Practices

The results of the study imply that curriculum design needs to: explicitly incorporating the core values of the Qur'an into science/techno competencies; designing learning objectives that combine cognitive, affective, psychomotor, and spiritual aspects; Develop materials and assessments that assess the moral/spiritual dimension (e.g. reflection rubrics, spiritual portfolios).

The implementation of an integrative curriculum requires teacher competence in the hermeneutics of texts and science methods; Therefore, continuous professional development is a necessity.

Impact on Capacity Development of Researchers and Institutions

Integrative research requires: cross-disciplinary skills in researchers (the ability to read religious texts and empirical literature), research units/centers that facilitate collaboration (e.g., centers for the study of science integration), institutional policies that provide space for cross-disciplinary publications and interdisciplinary funding. Islamic educational institutions need to reform the curriculum of research methodologies so that students master mixed methods and hermeneutic competencies.

Application Case: Islamic Boarding Schools and Madrasah as Integration Laboratories

Modern Islamic boarding schools appear as practical laboratories for integrative research because they combine religious education and general learning. The findings of the study show that: curriculum integration programs in madrasahs (e.g. Islamic Science) to improve conceptual and spiritual understanding; morality-based PTK (class action research) is effective in improving behavior; Islamic boarding school-university collaboration results in contextual curriculum implementation

However, it is necessary to be careful: the scale of implementation, the variability of teacher quality, and resources are the determinants of success.

Implementative Challenges and Epistemological Criticism

The discussion should acknowledge a number of challenges:

1. **Excess hermeneutics:** the risk of textual interpretation without empirical contextualization.
2. **Spiritual reduction:** the tendency to make the irfani aspect immeasurable so that it is ignored.
3. **Institutional resistance:** compartmentalised faculty, differentiated publication incentives, and disciplinary silos.
4. **Methodological quality:** researchers who claim to be integrative are sometimes weak in one domain (textual or empirical).

Overcoming these challenges requires training, incentive policies, and scholar-scientist dialogue forums.

Scientific Quality and Validity of Integrative Findings

To maintain scientific credibility, integrative research must meet qualitative and quantitative validity standards:

Triangulation of data & theories so that results are not biased;

Trail audit for hermeneutic methodologies;

The researcher's reflexivity to acknowledge epistemic positions;

The use of strong quantitative instruments when using statistical components;

Cross-disciplinary peer review to enrich academic criticism.

This standard is important so that integration does not become mere normative rhetoric.

Education Policy Implications

The study has policy implications: the need for regulation and funding for integrative research (Ministry of Religion/Ministry of Education and Culture); updating the teacher training curriculum for integrative competencies;

establishment of a Center of Excellence unit for integrative research at PTKIN; accreditation standards that include spiritual/axiological achievements. The policy should support the long term, not a one-semester project.

Theoretical Implications: Enriching the Discourse of Islamic Epistemology

Theoretically, integrative research enriches the discourse of Islamic epistemology by articulating concrete models of practice (not just theoretical critiques of secularism); offering operational methodologies (how to integrate text interpretation with experiment/survey design); opening a space for dialogue between the philosophy of Islamic science and contemporary scientific methodology. This places Islamic epistemology not only as a normative study but also as a scientific laboratory.

Practical Recommendations for Researchers

For researchers who want to conduct integrative research, practical recommendations include **design research questions that require integration** – don't force integration if the problem isn't relevant. **Form a cross-disciplinary team** (at least one textual expert, one empirical methodologist, one educational practitioner). **Use mixed methods** clearly: sequential or convergent depending on the purpose. **Design spiritual measurement instruments** (rubrics, reflection scales) and test their reliability. **Engage stakeholders** (teachers, principals, parents) for transdisciplinary orientation.

Future Research Agenda

Some of the recommended research paths are a comparative study of the effectiveness of integrative curriculum models in various provinces; the development of valid instruments to measure the spiritual dimension in learning; transdisciplinary research on the ethics of technology (AI) in Islamic school settings; Evaluation of the Center for Integrative Studies Policy on Learning Outcomes and Character. This agenda needs the support of funds and national/international networks.

Limitations of this Study

The discussion emphasized the limitations of the study: this study is biblically based so it does not present primary field data. Although the literature used is comprehensive, practical generalizations require empirical verification through case studies and experiments in the field.

End of Synthesis

The discussion strengthens the claim that **integrative research design** is not just an academic alternative, but a strategic need for Islamic education that wants to be relevant and dignified. The integration of bayani-burhani-irfani, supported by multidisciplinary and transdisciplinary approaches, is able to produce scientific, ethical, and applicable research. To become a real practice, this integration demands changes in researcher capacity, institutional policies, and resource support.

Study Results

The results of this literature study show that the main problem in Islamic education today is not only the technical problem of learning, but a more fundamental problem, namely **the epistemological gap** between the Islamic scientific tradition (revelation-based) and the modern scientific tradition (empirical-based). This gap is the root of dualism and fragmentation in the

Islamic education system. The classical and contemporary literature examined showed the following five main results:

Islamic Education Is Still Trapped in the Dichotomy of Science (Religion vs Modern Science)

Literature review shows that the dichotomy of science is the main source of methodological problems in Islamic education. Religious science is considered sacred, normative, and inviolable, while general science is considered value-free and entirely empirical. This separation causes the educational curriculum to be not integrated, research activities are only oriented to certain disciplines, and research results lose relevance in the social context. The literature of Al-Attas (1979) and Al-Faruqi (1982) affirms that this dichotomy is the cause of the loss of *unity of knowledge*, so that Islamic education runs without a complete epistemological foundation.

Islamic Education Research Tends to Be Partial (Normative Only or Empirical Only)

The results of the literature review show that the current research pattern of Islamic education is trapped in two extremes : **the normative-theological approach** → only focuses on texts and postulates. **The positivistic approach** → focus only on empirical data. As a result, normative research often does not answer the needs of the field, empirical research loses the basis of the value of revelation, research does not produce comprehensive solutions. The study confirms that integrative research must combine the two harmoniously.

Bayani-Burhani-Irfani Epistemology is the Most Powerful Framework for Integrative Research

The results of the literature study of Amin Abdullah's thought show that the **Bayani** model = based on revelation and text (Qur'an-Sunnah), **Burhani** = rational-scientific and empirical based, **Irfani** = based on spirituality, ethics, and intuition is the most relevant epistemological framework to unite religious science and modern science. The results of the study conclude that these three epistemologies must be combined in educational research, not separated.

An example of this is Bayani → formulating the basic values of learning while Burhani → test the effectiveness of learning empirically and Irfani → assess the moral and character aspects of learners. This approach results in comprehensive, value-rich, and accurate research.

Islamic Education Requires Multidisciplinary, Interdisciplinary, and Transdisciplinary Research

Literature review proves that modern educational problems such as character, digitalization, morals, technology, student behavior, and policy cannot be explained from just one discipline. Islamic education research needs to use , **Multidisciplinary**: to read phenomena from many perspectives, **Interdisciplinary**: to combine theories into one integrated analysis, **Transdisciplinary**: to engage teachers, practitioners, society, and government. The use of these three approaches makes research more holistic, more applicative, and more relevant to real problems of education.

Integrative Research Increases the Relevance of Islamic Education to Contemporary Challenges

The results of the study show that the integration of science makes Islamic education research more able to respond to modern issues such as technological changes and digitalization, ethics in the use of digital media, socio-cultural transformation, 21st century competencies (creative, critical, collaborative), problems of radicalism and intolerance, and the need for character development. Without the integration of Islamic values, modern science can become morally dry; on the contrary, without modern knowledge, Islamic education is not adaptive to the changing times. The integration of the two makes Islamic education solid in terms of values and methodologically strong.

Integrative Research Can Improve the Quality of Curriculum and Learning

The results of the study show that the integration of knowledge has a direct effect on curriculum design, learning strategies, teacher competency development, and learning evaluation. The integration of the value of revelation (bayani) with empirical research methods (burhani) and the moral dimension (irfani) can increase the relevance of the curriculum, improve moral-spiritual learning, strengthen science and digital literacy, and produce holistic learning.

Study Emphasizes the Urgent Need for a Change in Islamic Education Research Paradigm

The overall results of the study show that Islamic education requires a new research paradigm, a comprehensive epistemological foundation, a flexible and integrative research methodology, and institutional policies to support interdisciplinary research. Integrative research is not an option, but a **scientific necessity** to answer the challenges of the times.

CONCLUSIONS AND RECOMMENDATIONS

The results of the overall literature research show that the **integration of science between revelation and modern science, through the bayani-burhani-irfani framework and the multidisciplinary-interdisciplinary-transdisciplinary approach, is the most effective way to overcome the dichotomy of knowledge, strengthen the epistemological foundations of Islamic education, improve the quality of research, and develop Islamic education that is relevant to global challenges. Thus, integrative research is a strategic need for the future of Islamic education.**

ADVANCED RESEARCH

In the context of Islamic integrative research and education, it refers to the direction of future research that is **more in-depth, innovative, interdisciplinary, and technology-based**, to produce a more accurate, relevant, and applicable understanding. The main focus is no longer simply to combine the value of revelation and the scientific method, but **to develop new research models** that are able to answer the challenges of Islamic education in the 21st century.

1. Strengthening Integrative Approaches Based on Technology and Big Data

Further research needs to combine bayani-burhani-irfani epistemology with digital data and artificial intelligence (AI), such as big data analysis of student behavior, the use of machine learning to read learning patterns, natural

language processing (NLP) for the analysis of religious texts, and the development of AI-based learning applications that contain Islamic values. Advanced research in this field makes Islamic education able to compete in the global digital ecosystem.

2. Development of Integrative and Comprehensive Mixed Methods Models

Follow-up research needs to produce a mixed methods model that explicitly includes the text of revelation (bayani) as a source of value, combines empirical instruments (burhani) such as questionnaires, experiments, and observations, and measures the spiritual-irfani dimension through the rubric of reflection, scale of moral judgment, and phenomenological analysis. This kind of research allows the development of scientifically valid measures of Islamic educational spirituality.

3. Development of Transdisciplinary Framework Based on Scholar-Scientist-Practitioner Collaboration

Advanced research must create: research models involving scholars, academics, teachers, community leaders, and governments, research consortium platforms, community-based participatory research projects. Transdisciplinary research will give birth to real solutions to national education problems such as moral degradation, digital literacy, bullying, intolerance, and pesantren transformation.

4. Development of Curriculum and Learning Instruments Based on Knowledge Integration

Advanced research must produce an integrated science-Islamic curriculum model based on revelation-science integration, Qur'anic digital ethics curriculum, Islamic values-based STEM learning modules, and integrated moral, character, and science literacy evaluation instruments. This research aims to answer the needs of Islamic educational institutions in the global era.

5. Large-Scale Field Research to Test Integration Theory

The literature on the integration of knowledge so far has been conceptual. Follow-up research should be conducted: educational experiments in the classroom (control class vs integrative class), longitudinal studies (student development over several years), multi-site research (pesantren, madrasah, modern Islamic schools), test of the effectiveness of integrative models on student competence. It aims to produce strong empirical evidence.

6. Research on the Philosophy of Islamic Science and the Reorientation of Modern Epistemology

Advanced research is also directed to: build a theory of contemporary Islamic epistemology, criticize pure positivistic epistemology, offer an alternative science paradigm based on monotheism, develop the concept of the Islamic Research Paradigm. This research is important to strengthen the scientific foundation of Islamic education in the future.

7. Development of Research Governance Model for PTKIN

Further research also needs to focus on integrative research policies in Islamic universities, management of integration-interconnection study centers, integrative scientific publication standards, and cross-disciplinary research

funding. This ensures that integrative research does not stop at the theoretical level, but becomes a research system in institutions.

8. International Comparative Research

Advanced research also includes comparative studies with science integration models in Malaysia (ISTAC, IIUM), Turkey (modern Islamic education), Middle Eastern countries, Western models (STEM-humanities integration). The goal is to enrich integration models that are relevant to Indonesia.

9. Synthesis Advanced Research

Overall, advanced research in Islamic education should be solution-oriented, utilize modern technology, affirm the value of revelation as a foundation, use cutting-edge scientific methods, involve many disciplines and stakeholders, produce applicable curriculum models, instruments, and policies. Thus, Advanced Research is an important step to bring Islamic education from just an integration discourse to modern research practices that are strong ontologically, epistemologically, and axiologically.

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