

The Integration of Revelation and Science in the Islamic Education's Curriculum

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Received: 2026-06-05; **Revised:** 2026-06-18; **Accepted:** 2026-07-15; **Published:** 2026-07-20

How to cite: Munadhifah, A.K., Roshidah, L.L. (2026). The Integration of Revelation and Science in the Islamic Education's Curriculum. *IJISED: Integrated Journal of Islamic Studies and Education*, 01(2). DOI: [10.70376/ijised](https://doi.org/10.70376/ijised)

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Abstract: *The integration of religious and modern knowledge continues to face various challenges in the practice of Islamic education, such as differences in educators' understanding, a tendency towards symbolic integration, and the lack of a systematic implementation model. These conditions mean that the learning process has not yet been fully able to link Islamic values with the development of scientific knowledge in a holistic manner. This research employs a qualitative approach using a case study design. Data were collected through in-depth interviews, observation and document analysis, and were subsequently analysed using the Miles, Huberman and Saldaña interactive model, with validation achieved through triangulation of sources and techniques. This study aims to: 1) analyse the interpretation of the integration of knowledge; 2) examine its implementation and the challenges involved; and 3) formulate a model for the integration of knowledge based on a hermeneutic approach. The research findings indicate that the integration of knowledge is understood as a process of contextually linking Islamic values with scientific concepts within the learning process. Its implementation has been carried out through the integration of subject matter, religious values, and learning experiences, although it still faces obstacles in the form of differences in teachers' understanding, limitations in teaching materials, and the absence of operational guidelines. This research has produced a model for the integration of knowledge that encompasses the identification of religious values, the analysis of scientific concepts, contextual dialogue, integration within the learning process, and reflection and evaluation, thereby providing a more systematic and meaningful framework for learning.*

Keywords: *The Integration of Revelation and Science; the Islamic Education Curriculum, a Hermeneutical Approach.*

Introduction

To this day, religious studies and modern science are often treated as two separate spheres, as if they originated from different worlds and never intersect. When Islamic educational institutions teach science without linking it to the values of divine revelation, or conversely approach religious texts without considering scientific findings, the result is a fragmented understanding that is not practical for a generation living amid technological advancements ([Fernadi, 2025](#)). This issue

has become urgent because without a clear framework for integration, Islamic education risks losing its relevance in responding to developments in contemporary science, while the advancement of modern science loses the foundational value that should guide it ([Ramadina et al., 2025](#)).

Several previous studies have addressed this issue from various angles. At the conceptual level of scientific integration, research indicates that efforts to unify religious knowledge and science are generally directed toward aligning values and methods, although the results remain varied and have not yet converged on a single standardized framework ([Erika et al., 2026](#)). From the perspective of Islamic epistemology, studies affirm that revelation, reason, and empirical experience are three sources of knowledge that should complement rather than negate one another, so that religious and scientific knowledge can fundamentally coexist within a coherent framework ([Afriani & Hasanah, 2026a](#)).

Meanwhile, research on the relationship between revelation and science often highlights the thought of both classical and contemporary figures, ranging from Al-Farabi who positioned reason as the path to understanding revelation to Al-Ghazali who upheld the primacy of revelation over reason to those who propose a more contextual middle ground ([Adela & Regif, 2026](#)). From a methodological perspective, the hermeneutic approach is widely used to reinterpret religious texts, keeping them in dialogue with contemporary knowledge while also serving as a framework that mitigates the rigidity of textual interpretation ([Arken, 2025](#)).

Nevertheless, three gaps remain evident in the existing literature. First, most studies remain at the conceptual level, describing the importance of integration without outlining how it is implemented in scholarly practice or education ([Hidayat & Ibrahim, 2021](#)). Second, there are no systematically structured stages of integration that can be methodologically followed; consequently, efforts to unify revelation and science often remain merely normative discourse rather than developing into tested practices ([Anhar et al., 2026](#)). Third, the mechanism of dialogue between revelation and science that is, how the two genuinely engage with one another in the process of interpretation has not been explained with methodological clarity, even though hermeneutical concepts are frequently cited without being applied consistently as a step-by-step analytical procedure ([Ghani et al., 2024](#)). These three weaknesses are interrelated, making it difficult to develop a truly applicable model of integration rather than merely a recommendation.

This study is based on two main frameworks. Islamic epistemology serves as the foundation for understanding that knowledge derives from revelation, reason, and sensory experience; thus, science and religion share fundamental roots, even though their methods of attainment differ ([Asyibli et al., 2025](#)). This framework emphasizes that revelation serves as the foundation of values, while reason and empirical observation function to interpret and expand our understanding of reality ([Alsuhaymi & Atallah, 2025](#)). On the other hand, hermeneutics is employed as an interpretive tool to bridge the horizons of the contemporary reader and those of religious texts and scientific findings, ensuring that the interpretive process unfolds as an ongoing dialogue rather than a one-way reading ([Cherif, 2025](#)).

Building on these two frameworks, this study offers an innovative approach in the form of a Model for the Integration of Religious Studies and Modern Sciences Based on Hermeneutic Dialogue a framework that goes beyond conceptual interpretation to outline concrete steps for how revelation and science can engage with one another in a systematic process of textual interpretation that can be replicated in similar studies. This model is expected to address the shortcomings of previous research, which often stopped at normative statements without clear methodological steps.

This study focuses on three main aspects: 1) examining how teachers and students at MI Nurul Iman interpret the integration of religious studies and modern science during the learning process, 2) analyzing the implementation of the integration of religious studies and modern science at MI Nurul Iman, including teaching practices and the various challenges encountered in its application; and 3) formulating a model for the integration of religious studies and modern science based on the research findings through a hermeneutic approach as a framework for interpreting the relationship between religious values, scientific concepts, and educational experiences.

Method

This study employs a qualitative case study design to explore the practices, experiences, and interpretations of integrating religious studies and modern sciences in the context of Islamic elementary education ([Creswell, 2009](#)). The case study design was chosen because the research focuses on a single educational institution, thereby enabling the researcher to understand the phenomenon in depth, within its context, and comprehensively. This approach is not intended to test hypotheses but rather to uncover the realities on the ground as experienced and interpreted by educational practitioners.

The research site was selected at MI Nurul Iman in Karangtalun, Kalidawir, Tulungagung. This institution was chosen because its characteristics indicate efforts to integrate religious studies and modern sciences through teaching practices, curriculum development, and the institution's academic culture. The selection of this location was based on the understanding that MI Nurul Iman provides a relevant context for examining how knowledge integration is understood and implemented in daily educational practice.

Research participants were selected using purposive sampling, which involves selecting subjects based on their direct involvement in and knowledge of the phenomenon under study. The participants in this study consisted of teachers and students at MI Nurul Iman. Teachers were selected because they play a key role in planning and implementing instruction, while students were selected because they directly experience the learning process that incorporates elements of knowledge integration. This selection of participants allowed the researcher to obtain richer data from the perspectives of both those who deliver instruction and those who receive it.

Data sources in this study include primary and secondary data. Primary data were obtained through in-depth interviews, observations, and participants' experiences regarding the integration of religious studies and modern sciences. Secondary data were obtained from relevant scholarly articles. The use of these various data sources was intended to deepen the analysis and improve the accuracy of interpretation of the phenomenon under study.

Data collection was conducted through three main methods: interviews, observation, and documentation. In-depth interviews were used to explore participants' understanding of knowledge integration, its forms of application, the challenges faced, the perceived benefits, and their views on the relationship between revelation and science. Observation was conducted to directly observe learning practices, the application of religious values, the integration of scientific concepts, and patterns of interaction between teachers and students. Meanwhile, documentation was used to analyze the curriculum, instructional materials, institutional policies, and teaching materials related to the integration of science.

Data analysis was conducted systematically through the stages of data condensation, coding, theme grouping, data presentation, interpretation, and concluding. During the data condensation stage, the researcher selected and

reduced information relevant to the research focus. Subsequently, the data were coded to facilitate the identification of patterns and relationships among categories. Afterward, these codes were grouped into relevant themes, such as the interpretation of interdisciplinary integration, forms of application, the dialogue between revelation and science, barriers to implementation, and possibilities for developing integration models. The grouped data were then systematically presented and interpreted to derive deeper meaning. The final stage involved drawing conclusions based on the patterns and relationships identified during the analysis process.

In this study, Gadamer's hermeneutics was used as an interpretive framework to understand the experiences and practices of integrating religious knowledge and modern science. This framework helped the researcher bring together the horizons of religious values and revelation, modern science, and teachers' and students' experiences in the learning process. Through the fusion of horizons, the research aims to generate new insights into how knowledge integration is understood and implemented in an educational context. Thus, hermeneutics serves as an interpretive lens that deepens the analysis of empirical data.

Data validity is ensured through source triangulation, methodological triangulation, member checking, researcher discussions, and systematic documentation of the analysis process ([Miles & Huberman, 2014](#)). Source triangulation is conducted to compare information from various informants and documents, while methodological triangulation is used to ensure the consistency of data obtained through interviews, observations, and documentation. Member checking was conducted to confirm that the interpretation aligns with the participants' intentions. Inter-researcher discussions and analytical documentation were carried out to maintain transparency and traceability of the research process.

Research ethics were also taken very seriously. Prior to data collection, participants were provided with an explanation of the research objectives and asked to give their informed consent. Participants were also granted the right to withdraw at any time without consequences. Participant identities were anonymized to maintain confidentiality, and all data were used solely for academic purposes. Thus, this study not only adheres to methodological standards but also upholds the principles of research ethics.

Result

1. Understanding the Integration of Religious Studies and Modern Science

Research findings indicate that teachers and students at MI Nurul Iman interpret the integration of religious and modern knowledge as a process of connecting scientific knowledge with Islamic values in learning activities. This integration is understood not merely as the inclusion of verses from the Qur'an or hadiths in lesson materials, but rather as an effort to foster a comprehensive understanding of the relationship among science, faith, ethics, and human responsibility. One of the teachers at MI Nurul Iman stated,

"The integration of knowledge is not merely about adding verses from the Qur'an or hadiths to the lesson material, but rather about how teachers can connect scientific concepts with Islamic values, moral attitudes, and the students' religious responsibilities." (W-GMI 1/2026)

Research findings indicate that the integration of religious studies and modern science is not only understood by teachers as a teaching approach but also directly benefits students at MI Nurul Iman. Students reported that the

curriculum becomes easier to understand when teachers connect scientific concepts to Islamic teachings, daily experiences, and their surrounding environment. This connection helps students see that science does not stand alone but is interconnected with the values of faith, behavior, and human responsibility. A student at MI Nurul Iman shared,

"When lessons are linked to verses from the Qur'an and examples we often encounter in daily life, it becomes easier for me to understand and remember the material presented by the teacher. I also find the lessons more engaging because they do not just cover theory but explain how that knowledge relates to religious teachings and the behaviors we should practice." (W-SIS 1/2026)

These findings indicate that the integration of knowledge is not only understood by teachers as a learning approach that connects religious knowledge with modern science but is also tangibly experienced by students through more contextual and meaningful learning experiences. Linking scientific material to verses from the Qur'an, Islamic values, and everyday examples helps students understand it more easily, deeply, and comprehensively. This process also encourages students to realize that scientific knowledge is inseparable from faith and moral responsibility

2. Implementation of the Integration of Religious Studies and Modern Science

Research findings indicate that the practice of integrating these disciplines at MI Nurul Iman has been applied across various components of the learning process, from planning and implementation to the use of instructional materials. Teachers not only connect scientific concepts with verses from the Qur'an and hadiths when explaining material in class but also relate them to various phenomena relevant to students' daily lives. Based on observations and document reviews, the instructional materials have been designed to integrate scientific knowledge, Islamic values, character development, and environmental responsibility. One teacher explained,

"When teaching science, we strive to connect the concepts being studied with verses from the Qur'an that discuss the creation of nature, human life, plants, animals, and various phenomena occurring in the surrounding environment." (W-GMI 2/2026).

Students also experience this integration of knowledge firsthand through more contextual, engaging, and easy-to-understand learning experiences. This approach helps students realize that every field of science is interconnected and complementary to religious teachings. Students also find it easier to retain the material because the concepts are not merely explained in theory but illustrated with examples drawn from their own experiences. One student stated,

"When studying science, the teacher does not just explain material about nature, plants, animals, or the human body, but also connects it to relevant verses from the Qur'an. From these explanations, it became easier for me to understand that science and religion are actually interconnected and cannot be separated." (W-SIS 2/2026).

The research findings indicate that teachers at MI Nurul Iman have varying levels of understanding of integrating revelation and science into the learning process. Some teachers can connect scientific concepts with Qur'anic verses contextually, while others still face difficulties due to concerns about misinterpreting religious texts. One teacher stated,

"The difficulty we face most often is when we have to accurately connect scientific theories or concepts with verses from the Qur'an. Teachers must thoroughly understand both the context of the scientific material and the meaning of the verses so that the connection established does not seem forced or merely contrived." (W-GMI 1/2026).

In addition to the difficulty of linking religious texts with scientific theories, teachers also expressed concern that using Quranic verses merely as a supplement to the material could diminish the significance of the revelation. On the other hand, some teachers acknowledged that lessons are sometimes dominated by scientific explanations, leaving religious values underexplored. Some teachers have linked lesson material to Islamic values in a contextual manner, while others still interpret integration as inserting Quranic verses or hadiths at the beginning or end of a lesson. One teacher stated,

"We understand that the integration of religious knowledge and modern science is very important to apply in the classroom because it can help students gain a more comprehensive understanding. However, in practice, not all teachers possess the same understanding, ability, or approach to implementing it in the classroom." (W-GMI 2/2026).

In addition to differences in understanding, the study also found that the integration of knowledge in some lessons remains largely symbolic and is not yet supported by clear operational guidelines. Teachers reported facing difficulties in designing lessons that truly connect scientific concepts with Islamic values due to a lack of modules, references, and integrative teaching materials. Furthermore, collaboration among teachers from different academic disciplines remains limited, so the development of integrative learning has not been carried out systematically. These conditions have resulted in knowledge integration not yet being optimal, even though it has become part of the madrasah's educational vision.

3. A Model for Integrating Religious Studies and Modern Sciences through a Hermeneutical Approach

The research findings indicate that teachers at MI Nurul Iman are already aware of the importance of integrating Islamic values with modern science in the learning process. Teachers strive to connect lesson content to verses from the Qur'an and hadith, moral values, and various phenomena in daily life. However, the implementation of this integration has not yet been fully standardized, as it continues to be influenced by each teacher's teaching experience, academic background, creativity, and level of understanding. One teacher stated,

"So far, we have been trying to connect the curriculum with verses from the Qur'an, hadiths, and Islamic values based on each teacher's understanding and teaching experience. However, since no systematic

guidelines are currently available, classroom implementation methods still vary.” (W-GMI 2/2026).

Teachers at MI Nurul Iman view the integration of knowledge as a learning approach that can more holistically and contextually connect Islamic values with modern science. Through this approach, instructional content is directed not only toward mastering cognitive aspects but also toward fostering students' faith, moral character, and responsibility in applying their knowledge. However, its implementation is not yet fully systematic, as it still depends on each teacher's understanding, experience, and creativity. Another teacher emphasized,

“If clear and systematic guidelines were available, it would be easier for us to integrate subject matter with Islamic values consistently. Such guidelines could help teachers determine instructional steps, select relevant Quranic verses or hadiths, and connect them to scientific concepts without seeming forced.” (W-GMI 1/2026).

Based on field findings, this study develops a five-stage model for knowledge integration. The first stage is identifying religious values relevant to the learning material. The second stage involves analyzing scientific concepts to ensure the accuracy of the scientific content to be taught. The third stage consists of a contextual dialogue among Islamic values, scientific concepts, and the students' real-life circumstances. The fourth stage is integration into the learning process through the development of interconnected learning objectives, content, methods, media, and assessments. The final stage is reflection and evaluation to assess the achievement of learning objectives and to improve the integration process for future lessons.

Discussion

Understanding the Integration of Religious Studies and Modern Science

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These findings are consistent with the theory of scientific integration, which views revelation, reason, and empirical experience as complementary sources of knowledge ([Afriani & Hasanah, 2026b](#)). In teaching practice, teachers do not simply combine the two disciplines but rather build meaningful connections between scientific concepts and Islamic values, enabling students to understand science within a holistic framework. Thus, the integration of knowledge serves as an approach that eliminates the dichotomy between religious knowledge and modern science.

From Gadamer's hermeneutic perspective, the informants' interpretation of the integration of knowledge stems from a fusion of horizons among the horizons of religious texts, modern science, and classroom learning experiences ([Kachappilly, 2024](#)). The dialogue among these three horizons yields new understandings that are contextual and relevant to the educational needs at MI Nurul Iman. Therefore, the theories of science integration and hermeneutics not only explain the research findings but also reinforce the notion that science integration is an interpretive process shaped by real-world learning experiences.

Implementation of the Integration of Religious Studies and Modern Science

The findings indicate that the practice of interdisciplinary integration at MI Nurul Iman has encompassed the integration of learning processes, the use of Qur'anic verses to reinforce concepts, interdisciplinary learning, and the

development of teaching materials with an integrative approach. These practices align with the theory of interdisciplinary integration, which views revelation and empirical knowledge as two complementary sources of knowledge in building students' holistic understanding. Therefore, the integration of knowledge does not stop at content delivery but is realized through instructional design that connects academic, spiritual, and moral dimensions.

From the perspective of Gadamer's hermeneutics, this integrative practice demonstrates a fusion of horizons between religious texts, scientific concepts, and students' learning experiences. Teachers serve as interpreters who bring these three horizons together, thereby making the subject matter more contextual and meaningful ([Lutfiah Holifa Balkis et al., 2024](#)). The results of this study confirm that the practice of interdisciplinary integration at MI Nurul Iman is a dialogical process that fosters holistic learning, while the theories of interdisciplinary integration and hermeneutics help explain and reinforce the meaning of the practices observed in the field.

These findings indicate that the tension between revelation and science is not understood as a contradiction but rather as a process of seeking common ground between two sources of knowledge with distinct characteristics. From Gadamer's hermeneutic perspective, this situation reflects the process of fusion of horizons—that is, a dialogue among the horizons of religious texts, modern science, and the teachers' experiences within the learning context. Through this dialogic process, teachers strive to develop an understanding that both respects the authority of revelation and remains relevant to scientific advancements ([Alsaigh & Coyne, 2021](#)).

The findings of this study align with the thinking of prominent figures in the field of science integration. Al-Ghazali positions revelation as the primary foundation guiding the use of reason; thus, the teacher's caution in interpreting verses reflects this perspective ([Mujahidin, 2024](#)). Conversely, Ibn Rushd asserts that revelation and reason cannot possibly conflict because both originate from the same source of truth ([Kaipal Wahyudi, 2023](#)). Fazlur Rahman advocates for a contextual reading of revelation to ensure it remains relevant to scientific advancements, while Seyyed Hossein Nasr emphasizes the importance of the spiritual dimension in the development of modern science ([Gufron, 2022](#)).

These findings indicate that the success of science integration depends not only on teachers' commitment but also requires adequate systemic support. From the perspective of the theory of science integration, the unification of revelation and science demands coherence across epistemological aspects, the curriculum, learning strategies, and learning resources ([Ghani et al., 2024](#)). Therefore, integration achieved solely through religious symbols does not yet fully reflect a complete integration process, as it has not yet fostered a meaningful dialogue between religious values and scientific concepts.

From the perspective of Gadamer's hermeneutics, this challenge indicates that the fusion of horizons has not yet occurred optimally. The convergence of the horizons of religious values, modern science, and teachers' experiences still faces various obstacles, primarily due to limitations in understanding, teaching materials, and opportunities for collaboration ([Imam Jafar Shodiq & Sahri, 2026](#)). Therefore, the implementation of science integration requires clearer operational guidelines, the development of integrative teaching materials, and the strengthening of collaboration among teachers, so that the process of interpreting the relationship between revelation and science can be carried out more consistently in teaching practice.

A Model for Integrating Religious Studies and Modern Sciences through a Hermeneutical Approach

These findings indicate that the learning process at MI Nurul Iman is not merely about transferring knowledge but also about building understanding through a dialogue between students' experiences, religious values, and scientific developments. Teachers strive to translate scientific concepts into easy-to-understand language while preserving the meaning of Islamic teachings. The integration of knowledge occurs through an interpretive process that adapts learning materials to the context of modern education and students' needs.

From the perspective of Gadamer's hermeneutics, this practice can be understood as a process of fusion of horizons that is, the convergence of the horizons of religious values, modern science, and educational experience. These three horizons engage in dialogue with one another, resulting in a new, more contextual understanding without losing their respective identities. Hermeneutics in this study functions not only as a theory of interpretation but also as a framework for explaining how teachers construct the meaning of integrative learning through the interaction between religious texts, scientific concepts, and students' learning experiences [\(Ali et al., 2026\)](#).

The results of this study show that the success of science integration is determined not only by the ability to connect Qur'anic verses with subject matter but also by educators' ability to interpret both in accordance with the educational context. Therefore, hermeneutics serves as an interpretive framework that reinforces the study's findings by explaining that the integration of knowledge is a continuously evolving dialogical process arising from the convergence of religious values, scientific advancements, and real-world experiences in learning at MI Nurul Iman.

The resulting model demonstrates that the integration of knowledge cannot be achieved merely by adding Qur'anic verses to the curriculum but must be carried out through a systematic process from lesson planning to assessment. These findings align with the theory of knowledge integration, which views revelation, reason, and empirical experience as complementary sources of knowledge. Therefore, each stage in the model is designed to build a holistic connection between the religious and scientific dimensions, thereby making learning more meaningful.

From the perspective of Gadamer's hermeneutics, these five stages depict the process of fusion of horizons that is, the convergence of the horizons of religious values, modern science, and educational experience. This dialogic process enables teachers to interpret religious texts in light of scientific developments and students' needs without compromising the fundamental meanings of either [\(Alanazi & Alghamdi, 2024\)](#). The integration model developed not only has a theoretical foundation but also draws from the real-world experiences of teachers at MI Nurul Iman, making it more practical and relevant for implementation in madrasah instruction.

These findings have implications for curriculum development and instruction in madrasahs. The curriculum needs to be designed in a more integrative manner by linking learning outcomes, content, methods, media, and assessment with Islamic values. Additionally, teachers require ongoing professional development programs to acquire the ability to integrate scientific concepts and Islamic teachings into the learning process in a contextual manner [\(Zulkifli et al., 2026\)](#). Thus, the integration of knowledge does not remain at a symbolic level but becomes a systematic and meaningful learning practice.

At the institutional level, the results of this study suggest the need for policies that support the development of integrative teaching materials, strengthen collaboration among teachers, and provide forums for academic reflection on the implementation of the integration of knowledge. These findings align with the theory of science integration, which emphasizes the unity of revelation, reason, and empirical experience as the foundation for education. Therefore, the success of science integration requires synergy among the curriculum, educators, and institutional policies to create a holistic learning ecosystem.

From Gadamer's hermeneutic perspective, these implications suggest that the fusion of horizons occurs not only in interactions between teachers and students but also in the development of the educational system. The convergence of the horizons of religious values, modern science, and educational practice forms the basis for developing a curriculum and madrasah policies that are more adaptable to changing times without neglecting Islamic values ([Prayogo et al., 2026](#)).

Conclusion

Teachers and students at MI Nurul Iman view the integration of religious and modern knowledge as a process of connecting scientific concepts with Islamic values in a contextual manner within the learning process. Integration is not understood merely as the addition of verses from the Qur'an or hadiths to the curriculum, but as an effort to build a holistic understanding of the relationship between knowledge, faith, moral character, and human responsibility. For teachers, integration serves as an approach to ground knowledge in moral and spiritual principles. Meanwhile, for students, the connection between course material, Islamic teachings, and daily life makes the material easier to understand and remember and allows them to experience its benefits in real life more deeply and comprehensively.

The implementation of integrated learning at MI Nurul Iman is evident in the planning stage, the delivery of instruction, the use of teaching materials, and the linking of scientific concepts to verses from the Qur'an, hadith, moral values, and everyday phenomena. These practices create a learning experience that is more contextual, holistic, and meaningful for students. However, its implementation has not yet been optimal or uniform, as it remains dependent on each teacher's experience, creativity, academic background, and level of understanding. Other challenges include a limited supply of integrative teaching materials, minimal collaboration among teachers, difficulty selecting relevant verses, and a lack of operational guidelines to prevent integration from becoming merely symbolic in daily teaching practices at the madrasah.

Based on these findings, this study developed a model for integrating religious studies and modern sciences through a hermeneutic approach comprising five stages: identification of religious values, analysis of scientific concepts, contextual dialogue, integration into instruction, and reflection and evaluation. This model brings together the horizons of religious texts, modern science, teachers' experiences, and students' experiences, thereby enabling integration to be applied more systematically and relevantly. Therefore, madrasahs need to develop operational guidelines, create integrative teaching materials, strengthen collaboration among teachers, and organize ongoing professional development. Future research should test this model across different educational levels and institutional contexts to more comprehensively assess its validity and effectiveness.

Acknowledgements

The author would like to express his deepest gratitude to all those who provided support in completing this research and writing this article. Special thanks go to

the Principal of MI Nurul Iman for granting permission to conduct this research, as well as to the teachers and students of MI Nurul Iman for agreeing to serve as informants and providing valuable data. The author also thanks the advisors, colleagues, and everyone who provided input, criticism, and support throughout the drafting of this article. May the results of this research contribute to the development of the curriculum, teaching, and the study of Islamic education, particularly in strengthening the integration of revelation and science.

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