

Reconstructing Islamic Education Studies: Epistemological Integration through Indonesian and Pakistani Intellectual Traditions

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Abstract: This study examines the epistemological relationship between religious normativity and academic inquiry in Islamic Education Studies by comparing the intellectual traditions of Indonesia and Pakistan. The study aims to formulate an integrative epistemological framework that enables Islamic Education to maintain its religious foundations while responding to the demands of critical, empirical, and contextual academic inquiry. This study employs a conceptual library research approach by critically examining relevant books, peer-reviewed journal articles, educational policy documents, and scholarly works on Islamic epistemology and Islamic Education. The literature was selected based on relevance, academic credibility, and contribution to the study focus, then analyzed through identification, selection, critical reading, thematic grouping, and conceptual synthesis. The findings indicate that religious normativity and academic inquiry are complementary rather than oppositional. The intellectual traditions of M. Amin Abdullah, Fazlur Rahman, and Abul A'la Maududi demonstrate different but interconnected approaches to relating revelation, reason, empirical reality, ethical values, and contemporary educational needs. Based on the synthesis, this study proposes a four-dimensional epistemological model consisting of normative foundation, rational-empirical inquiry, ethical-spiritual reflection, and contextual and transdisciplinary application. The model contributes a functional framework for connecting sources of knowledge, research processes, ethical orientation, and practical application. Its implication is to strengthen Islamic Education Studies as a field that preserves Islamic identity while developing critical, evidence-based, reflective, contextual, and transdisciplinary research, curriculum, and learning.

Keywords: Islamic education; religious normativity; academic objectivity; Islamic epistemology; integration of knowledge; transdisciplinary.

Abstrak: Studi ini meneliti hubungan epistemologis antara normativitas agama dan penyelidikan akademik dalam Studi Pendidikan Islam dengan membandingkan tradisi intelektual Indonesia dan Pakistan. Studi ini bertujuan merumuskan kerangka epistemologis integratif yang memungkinkan Pendidikan Islam mempertahankan fondasi agamanya sekaligus merespons tuntutan penyelidikan akademik kritis, empiris, dan kontekstual. Studi ini menggunakan pendekatan riset perpustakaan konseptual dengan memeriksa secara kritis buku-buku relevan, artikel jurnal peer-review, dokumen kebijakan pendidikan, dan karya

ilmiah tentang epistemologi Islam dan Pendidikan Islam. Literatur dipilih berdasarkan relevansi, kredibilitas akademik, dan kontribusi terhadap fokus studi, kemudian dianalisis melalui identifikasi, seleksi, pembacaan kritis, pengelompokan tematik, dan sintesis konseptual. Temuan menunjukkan bahwa normativitas agama dan penyelidikan akademik saling melengkapi, bukan bertentangan. Tradisi intelektual M. Amin Abdullah, Fazlur Rahman, dan Abul A'la Maududi menunjukkan pendekatan yang berbeda namun saling terkait dalam menghubungkan wahyu, akal, realitas empiris, nilai etis, dan kebutuhan pendidikan kontemporer. Berdasarkan sintesis, studi ini mengusulkan model epistemologis empat dimensi yang terdiri dari fondasi normatif, penyelidikan rasional-empiris, refleksi etis-spiritual, serta aplikasi kontekstual dan transdisipliner. Model ini memberikan kerangka kerja fungsional untuk menghubungkan sumber pengetahuan, proses penelitian, orientasi etis, dan penerapan praktis. Implikasinya adalah memperkuat Studi Pendidikan Islam sebagai bidang yang melestarikan identitas Islam sekaligus mengembangkan penelitian, kurikulum, dan pembelajaran yang kritis, berbasis bukti, reflektif, kontekstual, dan transdisipliner.

Kata kunci: pendidikan Islam; normativitas agama; objektivitas akademik; epistemologi Islam; integrasi pengetahuan; transdisipliner

Introduction

Islamic Education as a field of study stands at the intersection of two epistemological orientations. The first is religious normativity, grounded in revelation, the Qur'an, Sunnah, and the intellectual traditions of Islamic scholarship. The second is academic inquiry, which emphasizes critical reasoning, methodological transparency, empirical investigation, historical awareness, and openness to diverse forms of knowledge (Wachid & Maisaroh, 2025). The relationship between these orientations has become increasingly significant as Islamic Education seeks to establish and strengthen its identity as an academic discipline while continuing to preserve its distinctive theological and ethical foundations (Sahin, 2018).

The tension is not merely theoretical. It affects the way Islamic Education defines its purposes, constructs knowledge, develops curricula, conducts research, prepares teachers, and responds to contemporary educational problems (Mustofa & Ramdhani, 2023). A discipline that operates exclusively within a normative framework may risk limiting its capacity for empirical investigation and critical self-reflection. Conversely, an uncritical adoption of positivist or secular assumptions may reduce Islamic Education to an educational field in which its transcendental and ethical dimensions become marginal (Muzaki dkk., 2023). The central challenge, therefore, is not to choose between revelation and academic inquiry but to determine how the two can be brought into a productive epistemological relationship.

This question has been discussed by Muslim intellectuals from different perspectives. In contemporary Islamic educational thought, M. Amin Abdullah's integrative-interconnective paradigm provides one influential attempt to overcome the dichotomy between religious and general sciences by bringing different modes of knowing into dialogue. His framework distinguishes but connects *bayani*, concerned with textual and revelatory sources; *burhani*, associated with rational and empirical reasoning; and *irfani*, associated with intuitive, ethical, and spiritual dimensions of knowing (Abdullah, 2003, 2016). Recent

scholarship continues to identify this framework as an important model for developing an integrated and interdisciplinary Islamic Education capable of engaging contemporary science and social realities.

The debate also has a significant Pakistani intellectual history. Pakistan's educational discourse has repeatedly attempted to negotiate the relationship between Islamic values and modern scientific and educational requirements. From the Pakistan Educational Conference of 1947 to subsequent national education policies, the educational system has been expected simultaneously to promote moral and religious development, scientific and technical competence, national identity, and responsiveness to social change (Government of Pakistan, 1947; Ministry of Education, 1972; Ministry of Education, 1979). Pakistani Muslim thinkers have approached this challenge differently. Abul A'la Maududi emphasized the need for an educational system grounded in an Islamic worldview and critical of the separation between religious and modern education, whereas Fazlur Rahman sought a more historically conscious and critically engaged reconstruction of Islamic thought (Maududi, 1952; Rahman, 1967, 1982).

A number of previous studies have discussed efforts to bring together Islamic values with the demands of modern education, especially in the Pakistani context. Haq, Maragustam, and Usman examine Fazlur Rahman's educational thinking and its relevance to contemporary Islamic education. The research shows the importance of integrating religious science and general science, the development of critical thinking, and the formation of human beings who have moral and spiritual integrity in responding to changing times (Haq dkk., 2025). Arif, Faizullah, and Faryal discuss the harmonization of religious and secular sciences in Pakistan's education reform and emphasize the integration of modern knowledge with the moral and spiritual dimensions of Islam (Arif dkk., 2025). Abidin's research examines the dual education system in Pakistan that separates religious knowledge-oriented madrasah education and modern education that emphasizes worldly sciences, then offers a holistic educational approach as an effort to bring together moral, spiritual, intellectual, and scientific dimensions (Abidin, 2025). Meanwhile, Tabassum, Saad, and Taj analyzed the contemporary Islamic school system in Pakistan and found the importance of a balance between religious and secular knowledge and the integration of Islamic values in the educational process (Tabassum dkk., 2024). These studies show that the relationship between Islamic values, modern knowledge, and the demands of contemporary education has become a concern in thought, educational reform, and institutional practice.

Although these studies have paid attention to the thought of figures, the harmonization of religious and secular sciences, educational reform, and the development of integrated Islamic schools, there is still room to examine these issues at the epistemological level. Previous studies have tended to place the integration of religion and modern knowledge as a matter of curriculum, institutional, or educational reform strategies, while the tension between the normativity of revelation and the demands of academic objectivity has not been widely analyzed as an issue that helps determine the identity of Islamic Education as an academic discipline. In addition, discussions that bring together the experiences of Indonesia and Pakistan in seeing how Islamic Education negotiates a transcendental foundation with the demands of modern science are still relatively limited. This gap provides space for this

research to analyze the relationship between revelation, rationality, academic inquiry, and the demands of modern education comparatively, as well as formulate an integrative direction that allows Islamic Education to maintain its theological and ethical dimensions without closing itself to scientific developments.

Previous research has not explained much about how the intellectual traditions of Indonesia and Pakistan can be dialogized to reconstruct Islamic Education Studies at the epistemological level. The study of the integration-interconnection of Amin Abdullah and the thought of Islamic education in Pakistan still tends to be discussed separately, especially in responding to the relationship between religious normativity and academic inquiry. The dialogue between the two traditions is needed to bring together the strength of Indonesian and Pakistani perspectives in understanding the relationship between revelation, reason, empirical experience, and science. The novelty of this research lies in the epistemological reconstruction through the dialogue between the two traditions which is directed at the development of an integrative epistemological model for Islamic Education Studies.

Methodology

This study uses a conceptual library research approach. Relevant books, peer-reviewed journal articles, official education policy documents, curriculum documents, and scholarly works on Islamic epistemology and Islamic Education were critically examined. Sources were selected based on relevance to the research focus, academic credibility, and contribution to the discussion of epistemology, Islamic Education, and the development of education in Indonesia and Pakistan. The selected literature included works that discuss the relationship between revelation and reason, philosophy of Islamic education, integration of religious and general knowledge, and the development of Islamic Education in Pakistan. The analysis was conducted through the stages of identification, selection, critical reading, thematic grouping, and conceptual synthesis. Findings from various sources were compared to identify similarities, differences, and relationships between ideas in the two intellectual traditions. The analysis was structured based on three interrelated questions: (1) What is the epistemological basis of Islamic Education? (2) How can Islamic Education interact with academic and empirical approaches without losing its distinctive religious character? and (3) What can the intellectual and educational experiences of Indonesia and Pakistan contribute to the future development of Islamic Education Studies? The results of the thematic synthesis are then used to identify interrelated principles and construct them into a four-dimensional epistemological model. The model is formulated through the linkage between findings on religious normativity, academic inquiry, Indonesian and Pakistani intellectual traditions, and the integrative direction of Islamic Education Studies.

Results and Discussion

Result

Religious Normativity and Academic Inquiry

Religious normativity is one of the epistemological characteristics that distinguishes Islamic Education from educational disciplines that mainly rely on empirical experience and social utility. The Qur'an and Sunnah are not only placed as sources of educational materials, but also as the foundation of values, goals, and ethical orientation in the educational process. This position places Islamic Education as a field of study that is not only oriented to

intellectual development, but also to the formation of morals, spirituality, social responsibility, and human behavior. This perspective shows that knowledge in Islamic Education is related to questions about human nature, the purpose of life, and human responsibility towards God and his social environment. Saputra and Suyanta explain that M. Amin Abdullah's integrative-interconnective paradigm seeks to harmonize the values of revelation, rational reason, and empirical reality as a basis for overcoming the separation between religious science and general science (Saputra & Suyanta, 2025).

Religious normativity is not synonymous with methodological exclusivity. The authority of revelation as a normative source does not require all educational problems to be solved through textual or doctrinal approaches (Zulpianto dkk., 2026; Susanti dkk., 2025). The phenomenon of education has a multidimensional character so it requires various forms of investigation. Issues regarding student development, learning effectiveness, teacher competence, curriculum implementation, educational inequalities, technological developments, and social change can be studied through empirical research, historical analysis, philosophical approaches, and interdisciplinary research (Susanti 2025). This position shows a distinction between the function of revelation as a source of normative orientation and the function of reason and empirical experience as an instrument to understand the reality of education (Nurhayati dkk., 2026).

Academic investigation in Islamic Education requires openness to evidence, critical testing of assumptions, methodological transparency, and openness to revision of interpretation based on accountable findings. Academic rigor does not have to be reduced to positivism, because the object of Islamic Education study includes material, social, moral, and spiritual dimensions (Sahin, 2018). Qualitative, quantitative, historical, philosophical, interpretive, and mixed methods can be used according to the character of the problem being studied. The distinction between normative premises, philosophical argumentation, empirical findings, historical interpretation, and pedagogical implications is important to maintain epistemological accuracy as well as academic integrity of Islamic Education research (Fatimah dkk., 2025; Susanti dkk., 2025).

These findings show that the relationship between religious normativity and academic inquiry is more appropriately understood as a complementary relationship rather than an epistemological opposition. Wahyu provides an orientation of normative values and principles for education, while rational reasoning and empirical experience function as instruments for understanding and developing knowledge about educational conditions and phenomena. The relationship between the three is not dichotomous, but integrative and complementary. This synthesis allows Islamic Education to maintain its normative foundation while developing rational, contextual, and evidence-based academic inquiry (Zulpianto dkk., 2026; Nurhayati dkk., 2026; Rojali dkk., 2026). These findings are the basis for examining how similar issues were developed in the intellectual traditions of Indonesia and Pakistan.

Indonesian and Pakistani Intellectual Traditions

The intellectual traditions of Indonesia and Pakistan show different forms of articulation in responding to the relationship between Islamic values, the development of science, and the needs of modern education. Although they develop in different historical

and social contexts, both traditions show the same concern for the problem of knowledge integration and efforts to overcome the separation between religious education and modern education. The difference in the character of the two traditions actually provides space for epistemological dialogue in understanding the direction of the development of Islamic education.

Pakistan's intellectual tradition is represented mainly through the thought of Fazlur Rahman and Abul A'la Maududi. Fazlur Rahman places the issue of education in the framework of Islamic thought renewal that considers the relationship between revelation, historical context, and societal change (Hidayat dkk., 2024). The double movement approach developed by Rahman allows the moral principles of the Qur'an to be understood through its historical context and then dialogue with contemporary issues (Mahmudah, 2025; Rahman, 1982a, 1988). Research on educational thought, Rahman shows that this approach has relevance to the development of Islamic education that is critical, contextual, and not trapped in the dichotomy between religious and general science (Wijaya dkk., 2023).

The research of Haq, Maragustam, and Usman shows that Fazlur Rahman's thinking places the integration of knowledge, moral formation, and the development of critical thinking skills as important elements in contemporary Islamic education (Haq dkk., 2025). The findings of Alfurqon and Siregar also show that Rahman's thinking places Islamic education as an integrative and contextual process and does not separate religious knowledge from general knowledge (Alfurqon & Siregar, 2025). Sutrisno and Taufikin show that the principle of integration can be translated into the context of education through the connection between religious knowledge, scientific fields, curriculum, and the reality of students' lives (Sutrisno & Taufikin, 2025).

Abul A'la Maududi's perspective places a stronger emphasis on the Islamic worldview as the basis for the implementation of education. Education is understood not as a value-free process, but rather as a means of shaping human beings who have faith, character, social responsibility, and a life orientation based on Islamic values (Maududi, 1952a; Mutalib, 2025). This position reinforces the normative dimension in Pakistan's intellectual tradition, while Fazlur Rahman's thought places a stronger emphasis on contextualization and reinterpretation. Both perspectives suggest that Pakistan's Islamic educational tradition is not homogeneous, but includes debates about how Islamic values are maintained as well as contextualized in the face of intellectual and social change (Abbas, 2017).

The problem of integration is also seen in the structure of Pakistani education. Abidin shows that the dualism between madrasah education and modern education is one of the important issues in the development of the Pakistani education system. This separation shows that there is fragmentation between religious, moral, intellectual, and scientific orientations (Abidin, 2025). Arif, Faizullah, and Faryal also show that the harmonization of religious and secular sciences is an important part of the Pakistani education reform agenda. These findings show that the issue of integration is not only related to the thinking of figures, but also related to the institutional structure and direction of curriculum development (Arif dkk., 2025).

The Indonesian intellectual tradition provides an epistemological perspective through M. Amin Abdullah's integrative-interconnected paradigm. The bayani, burhani, and

irfani frameworks place textual and revelation sources, rational-empirical reasoning, and intuitive, ethical, and spiritual dimensions as interconnected approaches (Abdullah, 2006, 2007). The framework provides a basis for overcoming the separation between religious science and general science through a dialogical relationship between sources and knowledge approaches. Recent research on Amin Abdullah's paradigm shows its relevance in building scientific patterns that connect religious knowledge with modern science (Wibowo dkk., 2026). Amin Abdullah's integrative-interconnective paradigm can be used to bridge the dichotomy of religious science and general science through the relationship between revelation, reason and empirical reality (Saputra & Suyanta, 2025).

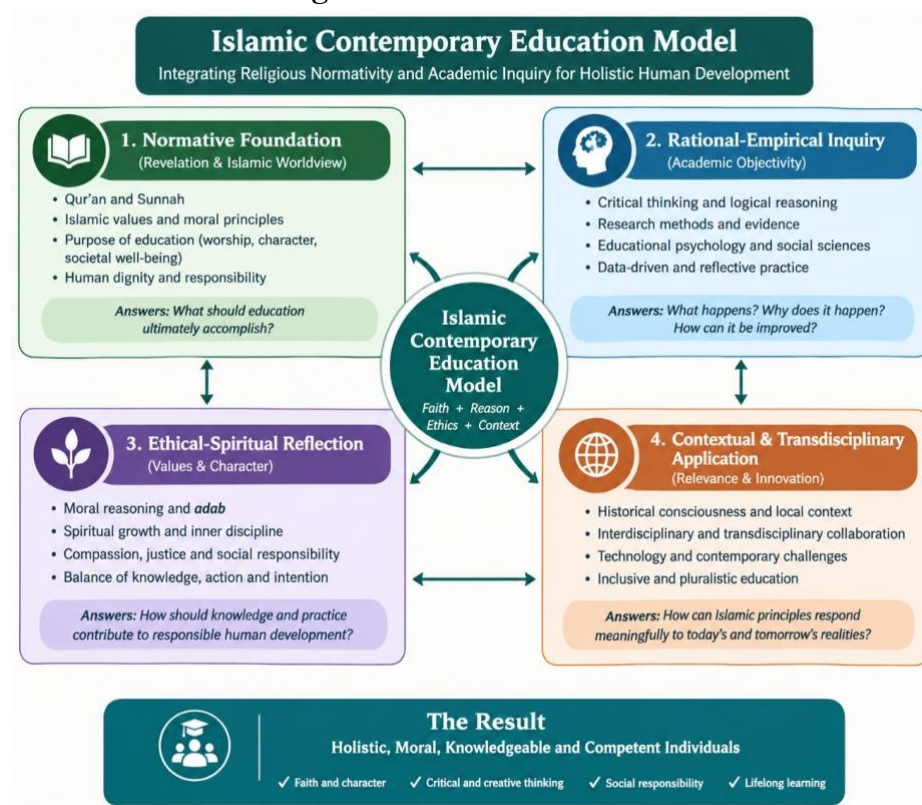
Borhanudin stated about Pakistani traditions, showing concern for the contextualization of revelation, moral formation, integration of knowledge, and educational responses to social change (Borhannuddin, 2025). The literature on Islamic educational thought in Indonesia, especially Amin Abdullah's integration-interconnection paradigm, shows an effort to connect religious knowledge with rational reasoning, empirical science, as well as ethical and spiritual dimensions (Faqihupiddin NST dkk., 2026). The findings show that the two traditions have the same concern for the relationship between Islamic values and the development of knowledge, although they are developed through different intellectual frameworks.

Discussion

Towards an Integrative Epistemological Model

The synthesis between religious normativity, academic inquiry, and the intellectual traditions of Indonesia and Pakistan shows that the reconstruction of Islamic Education Studies requires a framework capable of connecting knowledge sources, research processes, value orientation, and application of knowledge. The resulting model is not directed to erase the distinction between revelation and empirical knowledge, but to place the two in a structured epistemological relationship. The results of the synthesis of the two traditions show that there is an epistemological meeting point between the thoughts of Fazlur Rahman, Abul A'la Maududi, and Amin Abdullah (Abdullah, 2007; Maududi, 1952; Rahman, 1982). The Pakistani tradition emphasizes the contextualization of revelation, the relationship between texts and social reality, and the use of reasoning in response to societal changes. The Indonesian tradition through the integration-interconnection paradigm provides a framework to connect religious sources with rational reasoning, empirical experience, and ethical and spiritual dimensions. The meeting of the two orientations shows that the development of Islamic Education Studies is not enough to maintain normative sources, but also requires rational, empirical, historical, and contextual investigations. Based on the synthesis of literature, it is then constructed into four interconnected dimensions, namely normative foundation, rational-empirical inquiry, ethical-spiritual reflection, and contextual and transdisciplinary application. The first three dimensions are developed through the reinterpretation of the relationship between bayani, burhani, and irfani, while the fourth dimension is formulated through dialogue with Amin Abdullah's integration-interconnection paradigm and Fazlur Rahman's contextual approach (Abbas, 2017; Faqihupiddin NST dkk., 2026; Ulviana, 2024).

Picture 1. Contemporary Islamic Education Model Based on Knowledge Integration and Interconnection



Normative foundation is a dimension that places the Qur'an, Sunnah, and Islamic values as the foundation of the epistemological orientation of Islamic Education. This dimension determines the direction, goals, and ethical limits of knowledge development. This position is related to the bayani function in Amin Abdullah's paradigm as well as the emphasis of the Pakistani intellectual tradition on the Islamic worldview as the basis of education. The normative foundation is not intended as a barrier to research methods, but as a basis that determines the value orientation of the educational process and the development of knowledge. This understanding is in line with the study of contemporary Islamic education epistemology which distinguishes between the normative foundation of Islam and the integrative-dialogical approach in knowledge development (Abdullah, 2001; Erdiyani dkk., 2025).

Rational-empirical inquiry places reason, observation, research, argumentation, and empirical evidence as instruments for understanding the reality of education. This dimension is related to the burhani approach as well as to Fazlur Rahman's thoughts on the importance of critical reasoning and awareness of the historical context. The existence of this dimension shows that Islamic education can use various academic methods without having to give up its normative foundation. Empirical knowledge functions to explain reality, test educational practices, and produce an understanding that can be accounted for academically. This position is in line with the findings of Rojali et al. who show that the development of the epistemology of Islamic Education can integrate revelation, reason, experience, and social reality in a balance between normative, rational, and contextual aspects (Rojali dkk., 2026).

Ethical-spiritual reflection connects the process of knowledge development with moral issues, spirituality, manners, responsibilities, and educational goals. This dimension is a development of the irfani element in Amin Abdullah's paradigm by placing more operational emphasis on the function of ethical-spiritual reflection in Islamic Education. Knowledge is not positioned as an end result, but as something that needs to be considered based on the purpose and consequences of its use for humans and society. This perspective places the ethical dimension as an important part of the development of Islamic Education knowledge, so that the success of knowledge is not only measured by its validity or technical usefulness, but also by its contribution to the formation of human beings and valuable social life (Faqihupiddin NST dkk., 2026).

Contextual and transdisciplinary application is a dimension that connects knowledge with social reality and contemporary educational issues. This dimension places the results of academic research and ethical reflection in the space of application involving various disciplines. The development of this dimension is one of the differentiating models offered from the bayani-burhani-irfani framework. If the three approaches provide a basis for understanding the relationship between various sources of knowledge, the contextual and transdisciplinary application dimension extends it towards the application of knowledge through cross-disciplinary dialogue and social contexts. Amin Abdullah's integration-interconnection paradigm provides the basis for inter-scientific connection, while Fazlur Rahman's double movement approach emphasizes the importance of connecting normative principles with historical contexts and contemporary issues (Faqihupiddin NST dkk., 2026; Rozaqiy dkk., 2026). Implementation in the context of education then allows the integration to be translated into curriculum, learning, and concrete educational problem solving (Wibowo dkk., 2026). Thus, the contextual and transdisciplinary application dimensions function to connect the construction of knowledge with the real needs of education and social change.

These four dimensions form an integrative epistemological relationship. Normative foundation provides a basic orientation; rational-empirical inquiry generates and tests knowledge; ethical-spiritual reflection provides consideration of values and goals; while contextual and transdisciplinary application connects knowledge with educational reality. The relationship shows that the integrative model offered does not only unite religious science and general science, but constructs the relationship between knowledge sources, research methods, ethical orientation, and contextual application (Afrizal dkk., 2025). The model is the result of a synthesis of a dialogue between Indonesia's epistemological paradigm and Pakistan's intellectual experience in responding to the relationship between religion, science, and education.

The implication is that Islamic Education Studies can maintain its religious identity while developing critical, evidence-based, contextual, and transdisciplinary research, curriculum, learning, and scientific development. In the research aspect, the normative foundation does not limit the use of academic methods, but provides a value orientation to the problems studied. Meanwhile, intellect, empirical experience, and social reality are used to obtain an understanding that can be scientifically accounted for. The findings of Rojali research show that the integration of revelation, reason, experience, and social reality can be

the basis for the development of scientific paradigms, curriculum design, and learning practices of Islamic Education (Rojali dkk., 2026). In the curriculum aspect, the integration-interconnection paradigm allows Islamic values to be connected to various fields of knowledge through the development of multidisciplinary and contextual objectives, materials, methods, and evaluations (Hadiyanto, 2026).

In the learning aspect, this approach encourages students to not only accept knowledge normatively, but also develop the ability to think critically, understand context, dialogue, and connect knowledge with life problems. The study of Fazlur Rahman's thinking shows that contextual and critical learning can support the development of students' analytical and communication skills. The development of epistemology also has implications for the ability of Islamic Education to respond to social changes and technological developments. Research on the reactualization of Islamic epistemology shows that the connection between revelation, reason, and empirical experience can be the basis for the development of an adaptive, integrative, and contextual curriculum in the era of Society 5.0 (Adona dkk., 2026). Thus, Islamic identity and academic openness do not need to be placed as two opposite orientations. Both can be placed in a functional relationship, i.e. Islamic values provide direction and purpose, academic inquiry produces evidence-based understanding, ethical reflection determines the orientation of its use, while contextual and transdisciplinary approaches connect that knowledge to educational needs and societal change.

Conclusion

This research shows that the relationship between religious normativity and academic inquiry in Islamic Education Studies is not dichotomous, but complementary. The Qur'an and Sunnah provide the foundation of values, goals, and ethical orientation, while reason, empirical experience, historical investigation, and contextual analysis serve to understand and develop knowledge about the reality of education. The study of the intellectual tradition of Pakistan through Fazlur Rahman and Abul A'la Maududi and the Indonesian tradition through the integrative-interconnective paradigm of M. Amin Abdullah shows that there is a common point on the need to connect Islamic values with reasoning, social reality, and the development of science. The difference in emphasis among these figures actually shows that the development of Islamic Education requires a relationship between normative foundations, academic inquiry, ethical reflection, and contextual application.

The synthesis produces an integrative epistemological model consisting of four interconnected dimensions, namely normative foundation, rational-empirical inquiry, ethical-spiritual reflection, and contextual and transdisciplinary application. The contribution of this model lies in efforts to operationalize the relationship between bayani, burhani, and irfani into a clearer epistemological function, while expanding it through contextual and transdisciplinary application dimensions. Normative foundation provides the direction of values and goals; rational-empirical inquiry allows knowledge to be generated and tested through reasoning and evidence; ethical-spiritual reflection considers the purpose, responsibility, and consequences of the use of knowledge; while contextual and transdisciplinary application connects knowledge with educational realities and social problems through cross-disciplinary dialogue. Thus, the model offered does not only

combine religious science and general science, but builds relationships between knowledge sources, investigation processes, ethical orientation, and knowledge application.

The implication for Islamic Education Studies is the opening of a scientific development framework that maintains Islamic identity while meeting academic demands. In the field of research, the framework allows the use of qualitative, quantitative, historical, philosophical, interpretive, and mixed methods according to the character of the problem without eliminating the normative orientation. In the field of curriculum and learning, Islamic values can be linked to various fields of knowledge, the reality of students' lives, technological developments, and social change. At the level of scientific development, this model encourages Islamic Education Studies to move from a fragmented scientific pattern to a critical, evidence-based, reflective, contextual, and transdisciplinary approach. Thus, religious identity and academic openness need not be positioned as two opposing orientations, but can be placed in functional relationships: Islamic values provide direction, academic inquiry produces understanding, ethical reflection determines the orientation of its use, and contextual application connects knowledge to educational needs as well as societal changes.

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