

Review Article

## Background and Scope of The Philosophy of Integrated Science Religion and Science and Their Goals and Benefits

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**Abstract:** This study discusses the philosophy of science of integrating religion and science with an emphasis on its physiological and sociological background US well US its benefits and benefits. The study approach uses the library research method. The play data sources in this research are obtained from various references and research journals that are relevant and closely related to the issue of the integration of religion and science. All of the books and resources that have been successfully compiled are comprehensive guides that are relevant to the topics discussed. After the source collection process is completed, the next step is to analyze and synthesize the data to reach a valid conclusion from the results of this study. Physiologically, the relationship between modern science and religion has experienced dynamics from the 17th century to the 20th century from close encounters, views that reduce the role of God and the universe, to interactions that are dynamically re-formed. Sociologically, the integration of religion and science that was born in response to the dichotomy caused by the entry of secular western education into the Islamic world, resulted in two different educational systems, namely Islamic education and secular education. The philosophy of integrated science aims to create harmonization between religion and science, develop a holistic paradigm, strengthen Islamic epistemology and science, and develop an integrative educational curriculum. The benefits of this integration include moral and ethical foundations in the development of science and technology, motivating scientific research with religious nuances, bringing holistic and harmonious awareness in society, Reducing conflicts and dichotomies between religion and science.

**Keywords:** background, benefits, purpose, scope

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## **INTRODUCTION**

Science and education are two fundamental and interrelated entities. The educational process is the primary channel for acquiring scientific concepts, and it is through the educational system that knowledge can be continuously developed and enhanced, especially in complex studies such as religion and science. By definition, science (or knowledge), which in English is called science (Arabic: *معرفة*), can be understood as a systematic and conscious effort by humans to research, discover, and expand their horizons of understanding of various aspects of reality in the universe. (Daulay & Salminawati, 2022)

Science is the result of human thought activities that aim to improve the quality of life through the practical application of the knowledge gained. This knowledge continuously triggers the birth of new approaches in various research. This indicates that scientific study is dynamic and never-ending, as it constantly evolves alongside advances in science and technology. It is also worth recognizing that the evolution of science is inseparable from the historical development of the philosophy of science, leading many academics to be classified as philosophers due to their belief in the close correlation between science and the philosophy of science (Damper, 2024).

The drive to continue developing technology arises along with the human need to use it in research to achieve a better life. Many previous studies have shown that religion and science are two historical entities that have both shaped human civilization. Through religion, humans not only gain faith but also the foundation for becoming moral, ethical, and civilized individuals—an essential guide for living life. On the other hand, science, with its pinnacle of innovation and discovery, has driven extraordinary global progress. Although both play significant roles, throughout history, the relationship between science and religion has not always been harmonious and has often been marked by debate. (Ferizal Rachmad & Amril, 2023)

With the rapid dynamics of development, a generation of Muslim intellectuals from various schools of thought has emerged, sparking new discoveries and debates that are still hotly discussed. The effort to find a path of integration between religion and science, known as the integration of religion and science, is an idea that was born from the thoughts of these scientists. In fact, religion and science are fundamentally a single entity that is inherently integrated. The separation between the two stems from a misinterpretation of Islamic teachings, which are comprehensive (Kaafah) and universal (Hasan Abidin, 2025).

## **THEORETICAL FRAMEWORK**

The theoretical framework of this study is constructed to explain the philosophical foundation of the integration of religion and science. It provides a conceptual basis for understanding the background, scope, purposes, and benefits of integration, which subsequently guides the methodological approach of this library research. The framework is developed from established core theories in the philosophy of science and Islamic epistemology, supported by recent scholarly studies published within the last three years.

### ***Philosophy of Science as the Core Foundation***

Philosophy of science constitutes the primary theoretical foundation of this study. It examines the nature, sources, limits, and validity of scientific knowledge through reflective, radical, and fundamental thinking. Lubis Akhyar Y. (2019) emphasizes that philosophy of science is not merely a supplementary reflection but an essential framework for

understanding how science develops, operates, and acquires meaning. This theoretical stance positions science as a human intellectual activity that is inseparable from philosophical inquiry. Damper (2024) strengthens this view by arguing that conflicts between science and religion are historically and epistemologically constructed rather than inherently contradictory. He asserts that science requires philosophical reflection to prevent reductionism and to remain open to ethical and metaphysical dimensions. This philosophical foundation allows the integration of religion and science to be examined not as a forced synthesis but as a rational and reflective engagement between two domains of knowledge.

### ***Theory of Integration of Religion and Science***

The concept of integration is theoretically grounded in the notion of *takâmul* (wholeness). Daulay and Salminawati (2022) define integration as a process of unifying diverse elements into a coherent and complete whole, emphasizing harmony rather than separation. Within this framework, religion provides moral orientation and metaphysical meaning, while science contributes empirical methods and systematic inquiry. Munajah (2022) further explains that the integration of religion and science aims to overcome the dichotomy created by modern secular epistemology. Integration does not negate scientific autonomy but embeds scientific inquiry within a broader ethical and spiritual worldview. Recent studies affirm that integration should prioritize ethical and value-based dimensions rather than attempting to derive scientific theories directly from religious texts (Nursobah, 2024).

### ***Epistemological Theory: Unity of Knowledge***

Epistemologically, this study is grounded in Islamic epistemology, which rejects the dichotomy between religious and secular knowledge. Syarifuddin Iis (2016) argues that all knowledge originates from divine sources and is unified through the principle of *tawhîd*. Science and religion are therefore epistemologically interconnected, differing only in method and scope. Soleh (2010) supports this view by emphasizing that epistemological integration allows rational inquiry and revelation-based knowledge to function collaboratively in constructing holistic understanding. This unity of knowledge provides the epistemic justification for integrating religion and science in educational and philosophical discourse.

### ***Ontological Theory: Unity of Reality (Wujûd)***

Ontologically, the integration of religion and science is grounded in the theory of the unity of existence (*wahdat al-wujûd*). Mullâ Sadrâ's philosophy asserts that reality is a single, interconnected whole in which empirical and metaphysical dimensions coexist. Widia Sari et al. (2025) explain that science and religion are ontologically interdependent because both seek to understand the same reality from different perspectives. Syarif Hidayatullahi (2019) further emphasizes that this ontological unity prevents fragmentation of knowledge and supports integrative approaches that respect both empirical observation and spiritual meaning.

### ***Axiological Theory: Ethics and Values in Science***

Axiology provides the value-based dimension of the theoretical framework. Faizin (2017) asserts that science is not value-neutral and must be guided by ethical and moral principles to ensure its benefit for humanity. In this context, religion serves as a moral compass that directs scientific practice and technological development. Recent perspectives emphasize that ethical integration is the most urgent and practical form of integration in contemporary science, particularly in addressing social, environmental, and technological challenges (Hasnawati & Amril M., 2025).

### **Sociological Theory: Religion as Learning Process and Social Practice**

From a sociological perspective, integration emerges as a response to the dichotomy between religious and secular education systems. Qolbiyah et al. (2023) explain that religion functions both as a learning process that establishes authority and trust, and as a social practice that shapes collective values and behaviors. Ferizal Rachmad and Amril (2023) argue that sociological integration is necessary to address pluralism, social prejudice, and conflict arising from rigid interpretations of religion and science.

Based on the theories discussed, the theoretical framework of this study positions the integration of religion and science as a multidimensional construct encompassing philosophical, epistemological, ontological, axiological, and sociological dimensions. This framework provides a conceptual foundation for analyzing literature related to the background, scope, purposes, and benefits of integration. Furthermore, it underpins the methodological approach by ensuring that data analysis remains consistent with the holistic and integrative worldview promoted by Islamic philosophy of science.

## **METHODS**

### **Research Design**

This study employed a qualitative research design using a library research approach. Library research was chosen because the focus of this study is conceptual and theoretical, namely examining the philosophy of science related to the integration of religion and science, including its background, scope, objectives, and benefits. This design allows the researcher to explore, interpret, and synthesize ideas, concepts, and arguments derived from authoritative scholarly sources in a systematic and critical manner.

### **Sample**

The “sample” in this study consisted of secondary data sources rather than human participants. These sources included scholarly books, peer-reviewed journal articles, and academic publications that specifically discuss the philosophy of science, the integration of religion and science, and their philosophical, sociological, and educational implications. The selected literature was limited to sources that were relevant, credible, and closely aligned with the research focus.

### **Data Collection**

Data were collected through a systematic literature search. Relevant sources were identified by reviewing academic journals, books, and scientific publications accessed through online journal platforms and academic databases. The inclusion criteria focused on works that discuss the concepts, theories, historical background, and applications of the integration of religion and science. All collected materials were carefully documented and organized to ensure coherence and relevance to the research objectives.

### **Data Analysis**

The data analysis was conducted using qualitative descriptive and analytical techniques. The collected literature was read critically, categorized thematically, and analyzed by comparing concepts, arguments, and perspectives presented by different scholars. The analysis involved data reduction, data presentation, and drawing conclusions. Through this process, the researcher synthesized key ideas to construct a comprehensive understanding of the

philosophical background, scope, aims, and benefits of integrating religion and science, leading to valid and well-supported conclusions.

## **RESULT**

The results of this study present conceptual findings related to the philosophy of science in the integration of religion and science. The findings are organized based on thematic analysis of philosophical foundations, sociological perspectives, scope, objectives, and benefits of integration, as derived from relevant literature.

### ***Understanding the Philosophy of Science and the Integration of Religion and Science***

The findings indicate that the philosophy of science is fundamentally constructed from two inseparable components: philosophy and science. Philosophy is understood as a reflective, radical, and fundamental thinking activity aimed at reaching ultimate meaning, while science originates from the Arabic word *'alima*, meaning to know. Thus, the philosophy of science encompasses reflective and critical thinking concerning all issues related to scientific knowledge (Lubis Akhyar Y., 2019). The concept of integration is found to denote wholeness and unity, both etymologically and terminologically. Integration refers to the process of unifying diverse elements into a complete and coherent whole (*takâmul*), emphasizing harmony rather than separation (Daulay & Salminawati, 2022). Based on this perspective, the integration of religion and science is understood as an effort to harmonize religious and scientific viewpoints into a unified conceptual framework. In the Islamic worldview, the findings show that there is no ontological separation between religious and general knowledge. All knowledge is believed to originate from Allah SWT and possesses a comprehensive (*kullî*) nature, even though humans understand it partially (*juz-î*) across different disciplines. Consequently, religious and scientific knowledge remain sacred, interconnected, and meaningful for both worldly and hereafter life (Agus & Andi Aco, 2016).

### ***Philosophical Background of the Integration of Religion and Science***

#### ***Physiological Perspective***

The results reveal that the relationship between science and religion has evolved historically. Since the 17th century, interactions between the two intensified, followed by periods of separation in the 18th and 19th centuries when religion was increasingly marginalized. However, in the 20th century, scientific developments reignited dialogue between science and religion, prompting varied responses ranging from resistance to reformulation of religious concepts through scientific approaches (Ferizal Rachmad & Amril, 2023).

The findings further show that an integrated relationship allows science to verify transcendent experiences while religion guides science beyond empirical limitations. This complementary relationship highlights that science and religion are not inherently contradictory but often intertwined in everyday life (Ihsan et al., 2021). Nevertheless, complete theoretical fusion faces obstacles, particularly due to the absence of explicit scientific theories in primary religious texts. Therefore, the most crucial form of integration identified is the incorporation of ethical and moral values derived from Islamic teachings into scientific practice (Hasnawati & Amril M., 2025).

#### ***Sociological Perspective***

From a sociological standpoint, the findings demonstrate that integration efforts emerge as a response to the dichotomy between religious and general sciences. This dichotomy is attributed to the influence of secular Western education systems, which created parallel educational paths separating religious and secular knowledge (Qolbiyah et al., 2023). The

results also highlight that Indonesia's pluralistic society faces challenges related to social prejudice and unilateral truth claims, which threaten harmony among religious and social groups. Although religions promote peace, rigid interpretations often foster intolerance and conflict (Ferizal Rachmad & Amril, 2023). Such rigidity is reinforced by educational institutions that inadequately address contemporary social diversity and scientific development (Hasnawati & Amril M., 2025). Additionally, the findings identify differing perspectives on the dichotomy between religion and science. Some view it as arising from differing sources—divine revelation versus human reasoning (Damper, 2024). In contrast, Islamic teachings reject this dichotomy, emphasizing balance and the divine origin of all knowledge (Ridwan, 2020). Religion is also found to function sociologically as both a learning process and a social practice. As a learning process, religion establishes authority and trust, facilitating knowledge transmission (Qolbiyah et al., 2023). As a social practice, religion manifests through collective beliefs, rituals, and experiences that strengthen communal commitment.

### ***Scope of the Integration of Religion and Science***

The results identify four main scopes of integration:

Epistemology, which concerns the sources, methods, and validation of knowledge. Islamic epistemology supports the unity of religion and science based on monotheism, encouraging harmonious and holistic knowledge development (Syarifuddin Iis, 2016; Soleh, 2010). Ontology, which addresses the nature of reality. The findings highlight Mullâ Sadrâ's view that science and religion are interdependent and united within a single reality (*wujûd*) (Widia Sari et al., 2025; Syarif Hidayatullahi, 2019). Axiology, which emphasizes ethical and moral values. Science and religion are found to converge in guiding human actions ethically within natural and sociocultural environments (Faizin, 2017). Methodology, which stresses the importance of aligning scientific rigor with religious values, particularly in integrative educational research (Faizin, 2017).

### ***Purpose and Benefits of Integration***

The findings indicate that the integration of religion and science aims to create harmony, develop a holistic paradigm, strengthen Islamic epistemology, and design integrative educational curricula (Munajah, 2022; Daulay & Salminawati, 2022; Arifudin, 2023; Fitriani, 2025). Furthermore, the benefits include providing ethical foundations for science and technology, motivating value-based research, fostering holistic societal awareness, and reducing conflict between religion and science (Daulay & Salminawati, 2022; Rifqi, 2024; Harahap, 2019; Nursobah, 2024).

## **DISCUSSION**

The results demonstrate that the philosophy of science serves as a crucial framework for bridging religion and science, particularly within the Islamic worldview. The conceptual findings reinforce the argument that the perceived dichotomy between religion and science is not inherent but historically constructed. This aligns with Lubis Akhyar Y. (2019), who emphasizes reflective and fundamental thinking as the core of philosophical inquiry, enabling reconciliation between diverse knowledge domains. The integration concept identified in this study corroborates Daulay and Salminawati's (2022) assertion that integration implies wholeness rather than mere juxtaposition. This finding strengthens Islamic epistemological perspectives that regard all knowledge as originating from Allah SWT, as articulated by Agus and Andi Aco (2016). Such a perspective challenges secular paradigms that isolate empirical science from spiritual values.

Historically, the re-emergence of dialogue between science and religion in the 20th century (Ferizal Rachmad & Amril, 2023) suggests that scientific advancement alone is insufficient to address existential and ethical questions. The complementary relationship described by Ihsan et al. (2021) further underscores that science requires moral and metaphysical guidance, while religion benefits from empirical engagement. The emphasis on ethical integration rather than forced theoretical fusion (Hasnawati & Amril M., 2025) provides a pragmatic pathway for contemporary scientific practice. Sociologically, the findings resonate with Qolbiyah et al. (2023) regarding the educational roots of dichotomy. The persistence of rigid religious interpretations and social prejudice highlights the urgent need for integrative educational reforms. This supports Ridwan's (2020) argument that Islamic teachings inherently promote balance and reject polarization of knowledge. By positioning religion as both a learning process and a social practice, the study emphasizes its dynamic role in shaping integrative scientific understanding.

The discussion of epistemology, ontology, axiology, and methodology illustrates that integration is multidimensional. Mullâ Sadrâ's ontological unity (*wujûd*) (Widia Sari et al., 2025; Syarif Hidayatullahi, 2019) provides a robust metaphysical foundation, while axiological and methodological integration ensures that scientific endeavors remain ethically grounded (Faizin, 2017). Finally, the identified purposes and benefits confirm that integrating religion and science contributes not only to theoretical discourse but also to practical outcomes, such as ethical technological development and holistic education (Munajah, 2022; Fitriani, 2025). These findings collectively demonstrate that the integration of religion and science is a meaningful and necessary approach for advancing knowledge and fostering harmonious human development in contemporary society.

## **CONCLUSION**

The philosophy of science and integration of religion and science is a fundamental thought that combines or adapts the views of religion and science into one unified whole. In the Islamic context, science is seen as a comprehensive unity and comes from Allah SWT, so that the blending of religious and scientific knowledge produces concepts that are integral, sacred and meaningful for life in this world and the afterlife. The philosophical background of the integration of religion and science is based on Physiology. This background reflects the human need to combine sensory experience (science) and spiritual meaning (religion) to understand nature and life as a whole, which develops and changes according to the context of the century. Sociologically, the birth of the integration of religion and science emphasizes the reciprocal relationship and collaborative relationship between religion and science as a response to social and cultural challenges, so that both complement each other. The aims of the philosophy of science and the integration of religion and science are: Creating harmony between religion and science, developing a holistic and comprehensive paradigm, Strengthening the epistemology of Islam and science, and developing an integrated educational curriculum. The benefits of the philosophy of science integrating religion and science are: Providing a moral and ethical foundation in the development of science and technology, motivating scientific research with religious nuances, presenting holistic and harmonious awareness in society, Reducing conflict and dichotomy between religion and science.

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