



Scientific Theology: Transformation from Epistemology to Integrative Axiology

Eva Dewi¹, Nelvawita², Sariah³, Rina Rehayati⁴,
Suhertina⁵, Mochammad Novendri S⁶

^{1,2,3,4,5}Universitas Islam Negeri Sultan Syarif Kasim Riau, Indonesia;

⁶ Institut Agama Islam Imam Syafii Indonesia, Indonesia

Corresponding Email: evadewi@uin-suska.ac.id

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Abstract

The development of science and technology, as a product of human intellectual progress, is often understood within a positivist or materialist paradigm that assumes scientific advancement can fulfil human needs, thereby reducing religion's role as a primary reference in life. This perspective tends to situate science solely within the material dimension, neglecting the immaterial aspects of value and meaning. Such a condition has generated several challenges to the development of knowledge, including a tendency toward the sacralization of science, intellectual radicalism, claims of singular truth, and the persistent dichotomy between religious and general sciences. This study aims to analyse the shift in the concept of scientific theology from epistemological transformation toward integrative axiological transformation as a constructive approach to the development of scholarship in Indonesia. The study employs a library research method with a qualitative-conceptual approach. Data were obtained from the relevant literature, including books and scholarly journal articles, and analysed using descriptive-analytical and interpretative techniques within the theoretical framework of Pierre Felix Bourdieu's structuralist-constructivist theory. The findings indicate that the development of scholarship requires a paradigm of scientific theology that emphasises integrating religion and science through axiological transformation. This transformation involves a shift from normative thinking traditions toward theoretical-applied reasoning, from the mastery of material content to the mastery of scientific methodology, and from ideological patterns of thought to rational-critical thinking, without eliminating the autonomy of each academic discipline.

Keywords: *Scientific, Theology, Epistemology, Axiology, Interdisciplinary.*

Introduction

Amid the rapid acceleration of scientific and technological development in the twenty-first century, a paradox has emerged within modern civilisation: the more advanced science and technology become, the more frequently religion is perceived as losing its relevance in contemporary life. Within the frameworks of positivism and materialism, scientific progress is often believed to be capable of addressing nearly all human needs, leading to the assumption that religion no longer plays a significant role in guiding human life. This perspective has grown stronger alongside the widespread expansion of modern technology, which has penetrated almost every aspect of human existence. Today, more than 99% of the world's population lives in environments connected to modern technology, while only a small number of remote communities remain beyond the reach of these developments.

However, behind these advancements, a fundamental question emerges that becomes increasingly urgent to examine: can the progress of science and technology truly replace the

role of spiritual and religious values in human life? When humans become entirely immersed in a technocratic structure of knowledge, there is a significant risk that the very essence of humanity may gradually erode. In essence, human beings are not solely rational and intellectual but also possess inner and spiritual dimensions. Within human beings reside two fundamental capacities: the power of reason and the power of the heart. Intellectual capacity enables humans to acquire knowledge, generate discoveries, and advance civilisation through the development of science and technology. Meanwhile, the power of the heart provides the orientation of values, meaning, and moral direction in the use and application of that knowledge (Ahmad Abdullah, 2022).

In Indonesia, the development of science has faced various challenges, including bureaucratic obstacles. When scientists and scientific knowledge become entangled in bureaucracy and elitism, it hampers scientific exploration. It is not an exaggeration to say that there has been a betrayal of the essence of knowledge when the practical development of science is subordinated to elitist technological development projects. The above will result in a shift in knowledge. Involvement as an advisor or supporter of elitist projects causes the character of knowledge developed by a scientist to shift from being proportional (objective analysis) to intentional (validating elite choices) (Yudi Latif, 2015).

Ideally, the development of science and technology should bring positive impacts to human life and well-being, both materially and psychologically, rather than causing issues, unfair treatment, psychological pressure, discrimination, and cultural hegemony. Therefore, the esoteric dimension of religion needs to be explored so that the scientific community can integrate scientific knowledge with religious values or develop the signals explicitly contained in religion about the benefits of knowledge for humanity (Rizal Mustansyir & Misnal Munir, 2006).

In essence, Islam not only governs personal affairs, but it is also concerned with matters of afterlife worship. Islam has become a way of life, a worldview, and a guide regulating all aspects of life. Islam is an alternative that can address all of humanity's life issues. The Quran serves as a source of spiritual science and knowledge. The Quran is a source of intellectual and spiritual nourishment. It is the foundation not only for religion but also for all branches of knowledge. The Quran is not a science textbook, but it provides knowledge about the principles of science, which are always intertwined with metaphysical and spiritual knowledge (Sarbaini, 2022).

Literature Review

Research on religion and science has been extensively conducted by researchers, including Muhammad Darwis Dasopang and others, who discuss the integration of Islam and the culture of minority Muslim communities, such as the Batak culture, which is preserved in accordance with Islamic teachings in Indonesian society (Dasopang et al., 2022). This dialogue, which evolves toward a multidisciplinary approach, originates in science and religion, as well as in scientific and religious inquiry, and highlights the deep conflict between modern science and religion in the 21st century. Furthermore, it underscores the historical complementarity between the two and illustrates their interaction with economics, ecology, and sociology (Săvoiu & Simăn, 2020). M. Amin Abdullah argues that in the multicultural era, there is a need to reconstruct scientific methodology and the methodology of religious studies, integrating a

scientific paradigm and interconnectedness with religion and culture. Therefore, Islamic studies require a multidisciplinary, interdisciplinary, and transdisciplinary approach (Amin Abdullah, 2014).

In reality, some fundamentalist religions reject modern science, which they believe contradicts their faith. However, many other religions embrace modern science while rejecting what they perceive as conflicting with their religious beliefs (Cragun, 2015). The manifestation of the integration of religion and science is described in the study of the integration model of religion and science in the curriculum of the UIN Maliki Ibrahim UIN Malang's student pesantren, which places *qauliyah* verses and *kauniyah* verses as sources of knowledge (Ali, 2019).

Golshani, an Iranian Muslim thinker, explains the dialectical relationship between religion and science by arguing that the two should not be set in opposition. According to him, religion and science are not binary opposites; rather, they are interconnected and intersect. He emphasises that both lie on the same spectrum, as they can equally function as means to know and understand God. In Golshani's perspective, Allah is the ultimate reality and the central point of all human activity. Therefore, not all human actions must take the form of formal acts of worship such as prayer or fasting. As long as an activity is carried out with the intention of drawing closer to God and increasing one's piety, it is also considered an act of worship.

The same applies to science. When science is used as a tool to comprehend the greatness and power of God, its position becomes equivalent to that of religious rituals in general. Within this framework, Golshani regards his work as a physicist as a form of worship. Thus, he rejects the notion that there is a conflictual or independent relationship between religion and science (Saad, 2016).

Unlike previous research, this study examines how the scientific-theological paradigm should be developed to advance science and technology in the modern era. This development is not only about the transformation of epistemology but also encompasses an integrative axiological aspect, including thoughts, readiness, scientific methodology, and its realisation in the educational process.

Research Method

This study employs a library research method to conceptually examine the shift in the paradigm of scientific theology from epistemological transformation to integrative axiological transformation in the development of scholarship. The library research method was chosen because it helps strengthen empirical and theoretical foundations and allows the author to effectively examine similarities and differences between theoretical perspectives and practical realities (L.J. Moleong, 2018). The study adopts a qualitative-conceptual approach by reviewing scholarly perspectives on the integration of religion and science, as well as relevant social theories.

The research data were obtained from books, journal articles, conference proceedings, and other academic publications relevant to the research topic. Data collection was conducted through document analysis, which involved identifying, selecting, and examining relevant literature on epistemological and axiological transformation in the development of knowledge.

Furthermore, the data were analysed using descriptive-analytical and interpretative methods. Descriptive analysis was used to explain the main concepts related to scientific theology and the transformation of knowledge. Meanwhile, interpretative analysis was employed to examine the relationship among epistemology, axiology, and the integration of knowledge from the perspective of Pierre Felix Bourdieu's structuralist-constructivist theory, particularly regarding the relationship between social structures, academic habitus, and the production of knowledge. Through these stages of analysis, this study seeks to formulate a conceptual model of integrative axiological transformation as a framework for developing scholarship that constructively integrates religion and science without eliminating the autonomy of each academic discipline.

Result/Findings

To understand this research, it is very important first to examine the civilisation of science and technology, which is the basis for the development of human knowledge. These developments are not only concerned with shaping ways of thinking and ways of gaining knowledge, but also affect the patterns of social and cultural life and value orientations in modern society. Therefore, the study of the civilisation of science and technology is a relevant first step in understanding how epistemological changes occur and how they impact the transformation of theology towards a more integrative axiological dimension.

A. Civilization of Science and Technology

The words "science" and "technology" are like two sides of a coin that are difficult to separate from each other. Science, according to Baiquni, is a body of human knowledge about nature, acquired through expert consensus and rational inference from the critical analysis of measurement data obtained through observations of natural phenomena. Meanwhile, technology is a collection of human knowledge about the processes of utilising nature acquired through the application of science within the framework of economically productive activities (Fakhri, 2010).

Science, technology, and all other forms of knowledge ultimately originate from one source, which is Allah Swt. Allah will bestow knowledge upon those who earnestly seek it through various research, study, and inquiry methods, wherever they may be in the natural world. However, Allah Swt does not limit knowledge to the Muslim community; rather, He grants it to those who sincerely seek it. In the Quran, in Surah Ar-Rahman:33, Allah says:

"O company of jinn and humanity! If you have the power to go beyond the regions of the heavens and the earth, then go beyond them! You will not go beyond them, for that requires infinite power."

In the Surah, Allah uses the word "Sultan." Scholars interpret the word "Sultan" to mean power, authority, research, examination, and knowledge (AR, 2016).

Advancements in science and technology have shifted the role of religion from a dominant force in human life, replacing it with other forces that are more materialistic and measurable in practical terms. Alongside technological developments, society tends to move towards individualistic modernisation. In other words, people today are more focused on their

own lives and have limited social interaction. Peter L. Berger explains that modern humans are experiencing anomie. Anomie is a condition in which individuals feel a loss of the bonds that provide security and stability in their relationships, causing them to lose direction and meaning in life. The production of modern technology also contributes to this anomie by increasing the complexity of economic issues, which can confuse social relationships, leading individuals to feel anxious and fearful in the workplace and to lose a sense of meaning in their relationships with others.

Berger also states that changes in science and technology, reflected in rapid industrial and informational advancements, have propelled society from primitive times to the modern era. More complex and contemporary ideas emerge in this modern era. Berger describes modernisation as a process in which rationalisation and secularisation become more dominant. According to Berger, modernisation can be likened to a giant steel hammer that has the potential to undermine existing institutions and structures of moral values (Andika, 2022).

Advancements in science and technology have shifted the role of religion from a dominant force in human life, replacing it with other material forces that practical values can measure. With technological development, society tends to move towards individualistic modernisation. In other words, people today are more focused on their own lives and have limited social interaction. Peter L. Berger explains that modern humans are experiencing anomie. Anomie is a condition in which individuals feel a loss of the bonds that provide security and stability in their relationships, causing them to lose direction and meaning in life. The production of modern technology also plays a role in creating this anomie by increasing the complexity of economic issues that can confuse social relationships, leading individuals to feel anxious and fearful in the workplace and lose a sense of meaning in their relationships with others (Machasin, 2012).

Some interdisciplinary fields are crucial in the current digital and technological era. However, there are four essential soft skills known as the 4Cs that are highly needed, namely: 1) Critical Thinking (berpikir kritis). Critical thinking skills involve understanding reality and correcting information to produce intelligent insights. This ability enables someone to analyse, assess, and differentiate among facts and opinions, truth and falsehood, good and bad, and so on.

2) Collaboration, The ability to interact and work together with colleagues or other individuals. This requires the capacity to adapt to various situations, exchange ideas, collaborate as a team, and take responsibility for assigned tasks, thereby creating a productive environment to achieve shared goals. Communication is essential for individuals to share ideas, thoughts, questions, and solutions with others. 3) Creativity is the ability to innovate, generate new ideas, and solve problems in imaginative, innovative, and intelligent ways (Larson & Miller, n.d.).

B. Epistemology and Axiology

The word 'epistemology' comes from Greek, with 'episteme' meaning knowledge or truth and 'logos' meaning thought, word, or theory. Epistemology is a branch of philosophy that examines the nature, significance, sources, and processes of knowledge. In other words,

epistemology can be considered as the 'study of knowledge.' The term epistemology is also related to the concept of knowledge, which is an understanding of truth. Therefore, epistemology is a branch of philosophy that considers the origins, structure, methods, and validity of knowledge (Fasco et al., 2024).

Science is knowledge about a particular field organised systematically using scientific methods to explain specific phenomena. Ontologically, science has two dimensions. Firstly, the structural dimension, which holds that science must contain elements of the target object under study, is referred to as "Gegenstand." This Gegenstand is continuously questioned with specific data, resulting in its organisation into a unified system. Secondly, the phenomenal dimension, which means that science appears as a society in its own right, which in its life adheres closely to scientific principles. The scientific principles referred to include universalism, communalism, disinterestedness, and directed and organised scepticism. Moreover, science serves as both a process and a product (Syafi'e, 2000).

Before the development of philosophy and science, humans relied on myths as a form of pre-scientific knowledge to answer various questions they faced. This type of knowledge could take the form of folklore, mythology, common knowledge derived from experience, common sense, intuition, meditation, and even precognition. However, when myths and everyday knowledge were no longer sufficient or satisfying in providing answers to human questions, people began to attempt to explain natural phenomena through a more rational approach based on empirical experience (Badarussyamsi, 2015).

Science has developed a pattern in which rationalism and empiricism have become the main pillars of the scientific method. This scientific way of thinking has had a broad influence on human thought in almost all aspects of life. As a result, human assessments of realities – whether social, individual, or even religious – are measured against objective awareness, in which experiments, empirical experience, and quantitative abstractions are the most reliable methods. However, unfortunately, science has also freed humans from their religion.

Furthermore, science also brings the principles of secularism. Science clearly separates the material world from the spiritual, the observer from the observed, the subject from the object, and humans from nature. As a result, because science focuses only on observation of facts and measurable aspects, the spiritual aspects of nature and the objects within it are neglected. This is the concept of secularism as defined by Naquib al-Attas (Badarussyamsi, 2015).

Dominique Lambert explains that the relationship between science and theology can be understood through the concept of intelligibility from two perspectives: epistemic and ontic. From the epistemic perspective, both possess their own principles and methods aimed at producing systematic understanding. From the ontic perspective, both are concerned with reality: science studies the universe empirically, while theology discusses God, His relationship with creatures, and His action within created reality (Lambert & Oleksowicz, 2025).

According to Abdullah Saeed, the epistemological approach in contemporary Islamic thought should employ methods of understanding and interpretation that integrate elements from the natural sciences, social sciences, and contemporary humanities, while incorporating spiritual aspects. In short, contemporary Muslim thinkers and researchers must have the ability to connect and integrate "*ulum al-Diin*" as an expression of the Islamic "local tradition" that

focuses on the "language" and "texts" of religion, "*al-Fikr al-Islamiy*" as a reflection of intellectual debates within Islamic thought rooted in rationality and intellectualism, and "*Dirasat Islamiyyah*" (Islamic studies) as a research field based on a comparative social paradigm, involving various human experiences within diverse empirical historical contexts (M. Amin Abdullah, 2020).

The above, according to al-Jabiri (1936-2010 AD), in the context of Islamic epistemology, al-Jabiri viewed that 1) Bayani epistemology involves the process of separation and explanation, emphasising the importance of understanding texts as knowledge without interpretation. In terminology, "bayan" has two meanings, namely as a guide for interpreting texts and as the conditions required to produce (Soleh, 2013). 2) Burhani epistemology relies on the rational ability or intellect of humans, which is guided through the use of logical arguments. Burhani can be described as a thinking process aimed at establishing the truth of propositions through a deductive approach that connects propositions based on axioms or proven principles. In the context of religion, the Burhani approach is often used by rationalist schools of thought, such as the Mu'tazilah and scholars who pursue a rational (Zainul Kamal, 2006). And 3) 'Irfani Epistemology. The term "irfan" comes from the Arabic root word 'arafa or ya'rifu- irfan, which is often considered synonymous with the word "ma'rifat," meaning knowledge. However, "irfan" or "ma'rifat" differs from "ilm" (knowledge). 'Irfan or ma'rifat is related to knowledge obtained directly from God (kashf) through spiritual practices based on love or strong desire (*iradah*). On the other hand, "ilm" refers to knowledge acquired through information transfer (*naql*) or rational thinking (aql) (Sirajuddin Zar, 2012).

The integration and interconnectedness of these three sources of knowledge are necessary because each source has limitations and weaknesses in understanding and analysing the world, whether empirical or non-empirical. Therefore, in the concept of integration and interconnection by Amin Abdullah, there is an effort to combine understanding between *hadlarah an-Nash* (religious knowledge derived from texts), *hadlarah al-'Ilm* (social sciences and natural sciences), and *hadlarah al-Falsafah* (ethical-philosophical knowledge) to achieve a more holistic and comprehensive understanding of the reality of the world.

Based on the above explanation, it can be understood that the progressive advancement of Islamic scholarship and thought requires a dialogue between traditional scholarly sources rooted in texts, which are developed through scientific studies based on reason, and understanding metaphysical knowledge can be achieved through intuition, in grasping the essence of existence, related to God, humanity, and nature.

C. Scientific Theology

The world at large has recognised that Islamic science during the Muslim generations from the 7th century to around the 16th century made significant contributions to the advancement of Western civilisation. They were known for their achievements in the sciences and emerged during a time when Europe was in a dark period known as the "Dark Ages." They not only studied science from Greek heritage but also corrected and made new scientific contributions that complemented existing Greek scientific knowledge.

Science and theology should not be positioned as two opposing concepts. Both are conceptual constructs that emerge from particular cultural and historical contexts in humanity's

effort to understand reality, rather than merely referring to phenomena already given in the empirical world. Science itself encompasses practices, communities, institutions, methods, and various forms of knowledge, while also functioning as a value-laden discourse in interpreting reality.

In its development, discourse on science and theology often becomes biased, especially when the two compete to influence public opinion and shape belief systems, thereby blurring the boundary between facts and values. Therefore, theology needs to recognise that religion, faith, and revelation cannot be separated from facts and empirical evidence; rather, they provide an interpretative framework for reality. On the other hand, science tends to construct systems of belief while also offering deep insights into the structure of the world.

Thus, while the methodological and hermeneutical differences between science and theology must be maintained, it is equally important to create constructive spaces for dialogue between the two, along with the belief systems they entail (Evers & Evers, 2023).

The phenomenon of integration between science and religion in the Islamic world has resulted in various attitudes and responses from Muslims. Broadly speaking, they can be grouped into three categories. *First*, some accept science while integrating it with Islamic teachings. They view Islam as a religion that supports the acquisition of knowledge, and modern science is seen as a form of knowledge that Islamic followers should pursue. Seyyed Hossein Nasr's ideas about the development of Islamic science fall into this category. *Second*, there are Muslims who reject science and continue to separate science from Islam firmly. *Third*, it can be seen in the enthusiasm of Muslims to infuse a religious perspective into science, widely known as "the Islamization of science," which was pioneered by Naquib Al-Attas and Ismail Raja Al-Faruqi. These three groups continue to influence the debate about the relationship between Islam and modern science. Their perspectives on Islamic civilisation, Western civilisation, and the relationship between the two are also influenced by their understanding of this integration (Badarussyamsi, 2015).

Al-Ghazali asserts that knowledge acquired solely through the senses is insufficient to attain true knowledge. He likens the senses to a mirror that merely reflects reality but cannot grasp its meaning; such understanding can only be achieved by the intellect. However, he also maintains that knowledge based solely on the intellect is not sufficient. According to him, the intellect comprehends the world through concepts, yet these concepts are merely shadow-like representations rather than the true essence of reality. Therefore, Al-Ghazali argues that true knowledge can be attained only by integrating sensory and intellectual knowledge. In this regard, the intellect must employ the senses to perceive empirical reality and reason to process and understand it. Only through the integration of both can true knowledge be achieved (Aminullah Poya, 2023).

Similarly, according to Sayyed Hossein, the idea of combining science and religion in the context of the development of Islamic civilisation in the present era is often associated with efforts to formulate scientific terms that align with the Sufi tradition. The evolving sciences must always be connected to the verses of the Quran as the primary source of knowledge (Romdlony et al., 2025). Seyyed Hossein Nasr, through his well-known concept of *Scientia Sacra*, explains a profound understanding of the universe from an Islamic perspective. This term emphasises that true knowledge of nature is derived not solely from modern science but

also from deep engagement with religious teachings. For Nasr, the contemporary environmental crisis is rooted in a crisis of spirituality in human beings (Masykur et al., 2023).

Indonesia, as a religious nation, rejects secularisation and the dualism of knowledge by integrating religion and science in education. The crisis of modern science arises from the impact of secularism and the separation between religion and knowledge. The esoteric dimension of religion needs to be explored so that the scientific community can integrate scientific knowledge with the religious values found in religious teachings, benefiting humanity (Rizal Mustansyir dan Misnal Munir, 2006).

The understanding of santific theology with a transformative epistemological paradigm shift towards integrative axiological transformation means that the effort to incorporate elements of religion into the development of science is not only about the scholarly aspect but also involves restructuring the integration of religion and science at the level of thought, psychology, and attitudes that possess that integrative spirit. This is supported by Pierre Bourdieu's theory of Structuralism-Constructivism, which asserts that the social world is constructed (structured) from a dual structure, namely subjective dimensions and objective aspects. According to Bourdieu, objects or things are not only material but also have dimensions of subjectivity, intellectuality, and emotionality (Lubis, 2014).

Discussion

In the educational environment, efforts to understand intellectual practices and academic culture require an analytical framework that can comprehensively explain the relationship between social structures and individual behaviour. One relevant approach to studying the phenomenon is the sociological approach to education, especially by examining how norms, values, and habits are developed and maintained in academic life.

From the perspective of the sociology of education, Pierre Bourdieu's concept of habitus provides an important theoretical framework for explaining how social structures shape intellectual practices and academic culture within educational institutions. Habitus is understood as a set of dispositions formed through long-term processes of socialisation, which shape patterns of thinking, acting, and interpreting reality in social life. In the context of education, habitus is not only related to learning habits but also encompasses the internalisation of values, symbols, and practices that collectively shape the academic culture of an institution (Anggraini & Anugrah, 2025).

Contemporary debates on academic habitus in Islamic education cannot be separated from the dynamics of the globalisation of knowledge and the transformations occurring in higher education. Several scholars argue that Islamic educational institutions are currently facing the challenge of bridging classical intellectual traditions with modern scientific paradigms. From the perspective of Pierre Bourdieu, this dynamic can be understood as the result of the interaction between habitus, cultural capital, and the academic field, which collectively influence the processes of knowledge production, distribution, and legitimation within the scholarly community (Jatmiko, 2025).

Several recent studies indicate that habitus formation in Islamic education occurs through the interaction among cultural values, symbolic capital, and institutional structures. In the context of Islamic boarding schools, for example, the educational process not only

transmits religious knowledge but also reproduces an intellectual culture through disciplinary practices, symbolic relationships between teachers and students, and the internalisation of scholarly ethos. This process enables Islamic educational institutions to maintain their religious identity while simultaneously adapting to modern social changes (Anggraini & Anugrah, 2025).

In reality, the integration of religion and science is still at the epistemological stage, including its implementation in the vision and mission of Islamic religious higher education institutions (PTAI), curriculum content, teaching materials, and learning tools. It remains at the epistemological level and has not yet reached the stage of life transformation, which concerns thinking paradigms, psychology, and their application as attitudes and actions. Therefore, it is necessary to reformulate the integration of religion and science in all aspects of life, especially for scientists as subjects of education, and this can be done through the following methods:

- a. Transforming normative thinking traditions into practical theoretical thinking traditions, from theology to social philosophy, then moving towards social theory and ultimately leading to social change. This aligns with Pierre Bourdieu's Structuralist-Constructivist theory, which acknowledges the roles of both subject and object in the development of knowledge. The subject referred to is one shaped by social and cultural factors, rather than an entity that exists transcendentally or outside historical context (Lubis, 2014).
- b. Transforming the tradition of ideological thinking into a rational thinking tradition. According to Mujamil Qomar, the characteristics of ideological thinking are closed-mindedness, bias, sectarianism, a claim to absolute correctness, and a shutting of the door to dialogue. In contrast, rational thinking prioritises "truth" without bias, based on scientifically justifiable arguments for its acceptance and affirmation.
- c. Avoiding the sanctification of Islamic thought. According to Ibrahim M Abu Rabi', Islam has fundamental normative teachings. However, throughout its long history, Islam has served as the foundation for the development of highly complex political, philosophical, literary, social, and cultural traditions. These traditions have produced diverse and even conflicting interpretations, which can be categorised into tendencies that lean toward passivity and tendencies that lean toward revolution (M. Amin Abdullah, 2020).
- d. Shifting the tradition of thinking that emphasises material mastery into an emphasis on methodology. Material mastery alone is not enough to build progress and civilisation, but it must be accompanied by mastery of methodology.
- e. Changing the inferior mentality into a superior one. Changing the mindset from feeling inadequate to a more positive one when developing strategic ideas involves taking bold action to present them to society, being willing to accept criticism, and having them tested by others. This process begins with reflecting on the issues faced by society, which then generates new concepts of strategic thinking (Mujamil Qomar, 2011).

From an Islamic epistemological perspective, uniting religion and science is entirely possible because it is rooted in the concept of the unity of God (Romdlony et al., 2025). In this context, science, especially the study of nature, is closely related to the concept of the One God, just like other fields of knowledge. The integration of science and Islamic religious values becomes an essential requirement in the Islamic education system. This education aims to optimally explore and develop knowledge, enabling comprehensive educational development

in both physical and spiritual aspects. The integration of science and Islamic values serves as the primary foundation in the organisation of education in all educational institutions

Science and religion are two lenses through which humans understand their existence. Science, driven by a strong pursuit of empirical knowledge and a continuous spirit of inquiry, provides a detailed map of the material world and explains the complexities of natural phenomena. However, Berry reminds us that science alone cannot answer the most fundamental questions about human purpose or the ethical dimensions of our actions. Modern science, often shaped by a reductionist mindset, tends to avoid the larger questions of meaning that have historically been the domain of religion and philosophy. According to Berry, such a fragmented perspective is insufficient for understanding the full spectrum of human experience (Berry, 2000).

Conclusion

The development of science and technology in recent times has had an impact not only on physical aspects but, more importantly, on non-physical aspects, including psychological, sociological, ethical, cultural, and political aspects. In response to these challenges, the internalisation of religious values in science is a necessity, not only at the epistemological level concerning curriculum, methods, and learning tools, but also in the transformation of integrative axiology in life, which includes aspects of thinking paradigms, psychology, and ethics among individuals. Therefore, a model of scientific theology that transforms dogmatic approaches and normative modes of thinking into dialogical, empirical, and interdisciplinary ones constitutes a solution for addressing current developments in science and civilisation.

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