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Osman Bakar's Epistemology of the Integration of Knowledge: Reconstruction of Thought and Its Relevance to Contemporary Islamic Religious Education

Rizki Safarudin[1*], Baidi[2] , Agus Wahyu Triatmo[3]
[1,2,3] Universitas Islam Negeri Raden Mas Said, Surakarta, Indonesia
[1]safarudinrizki@gmail.com, [2]baidi.dr@staff.uinsaid.ac.id,
[3]agus.wahyutriatmo@staff.uinsaid.ac.id
*Correspondence

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Abstract

Contemporary Islamic Religious Education faces increasing complexity due to scientific and technological advancements and the widening fragmentation between religious and general knowledge. This study aims to reconstruct Osman Bakar's epistemological framework of knowledge integration and analyze its relevance to contemporary Islamic Religious Education. Employing a qualitative approach with library research, primary sources from Bakar's works and secondary sources on Islamic epistemology were analyzed through identification, categorization, reconstruction, interpretation, and relevance analysis. The findings reveal five main elements of Bakar's epistemology: (1) tawhid as the metaphysical-epistemological foundation, (2) the unity of knowledge, (3) the harmony of revelation, reason, and experience, (4) integration through dual consilience, and (5) a holistic educational orientation. The concept of dual consilience does not mechanically mix disciplines, but rather connects divine and empirical knowledge within a single worldview. These findings confirm the conceptual relevance of Bakar's thought to contemporary Islamic Religious Education, shifting the paradigm from mere "material integration" (matching science with verses) to "worldview integration". This relevance provides Islamic Religious Education with a philosophical framework to address knowledge authority issues in the digital era and fosters students' analytical thinking rooted in revelation without neglecting social reality and science.

Keywords : *Islamic Religious Education, Epistemology, Osman Bakar, Dual Consilience, Knowledge Integration*

INTRODUCTION

The advancement of science, technology, and social change presents epistemological challenges for Islamic Religious Education. These challenges not only concern the renewal of learning materials and instructional strategies, but also touch upon fundamental issues regarding the sources, structure, validity, interrelations, and

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orientation of knowledge that underlie education. Islamic Religious Education is required to preserve its transcendental dimension rooted in revelation while simultaneously responding to rational, empirical, social, and technological developments. This issue becomes increasingly critical when religious knowledge continues to be positioned separately from the development of other scientific disciplines. Studies on the epistemology of Islamic education indicate that its sources of knowledge encompass divine (*ilahiyyah*), human (*insaniyyah*), and cosmic (*kawniyyah*) dimensions; consequently, the development of Islamic education requires a more integral relationship between revelation, reason, experience, and the realities of life [1].

Shifts in how knowledge is produced and consumed in the digital age have widened this problem even further. With instant access to information, changing epistemic authority, the rise of artificial intelligence, and the spread of post-truth phenomena, Islamic Religious Education can no longer stop at merely passing down religious doctrine. Instead, it must equip students to seek out, verify, understand, connect, and apply knowledge both critically and responsibly. Recent studies on Islamic Religious Education epistemology in the digital era point to the need to bring together objects of knowledge drawn from scriptural texts (*ayat qawliyyah*), natural phenomena (*ayat kawniyyah*), and social realities through *bayani*, *burhani*, and *'irfani* approaches, alongside digital literacy and careful verification (*tabayyun*)[2]. These trends show that the epistemological question in Islamic Religious Education is closely tied to how well Islamic education can bridge religious sources of knowledge with scientific progress and the realities of contemporary life.

Between 2022 and 2026, scholarship on the epistemology of Islamic Religious Education has increasingly moved toward building a more integrative model of knowledge. In Indonesia, studies on Islamic educational epistemology have repeatedly pointed out the need to bridge the divide between religious and secular sciences in response to modern scientific progress and empirical methods [3]. Subsequent studies expanded this discussion by linking Western and Islamic epistemologies to guide instructional development in Islamic Religious Education, pairing rationalism and empiricism with the frameworks of *bayani*, *burhani*, and *irfani*. [4]. Studies published in 2026 have likewise focused on rebuilding the epistemological foundation of Islamic Religious Education around the relationship between revelation, reason, empirical

[1] Hani Zahrani dkk., "Kajian Teoritis Epistemologi Pendidikan Islam," *Al-Manar : Jurnal Komunikasi dan Pendidikan Islam* 11, no. 02 (2022): 58–68.
[2] Ahmad Hapidin dkk., "Epistemologi Pendidikan Islam di Indonesia sebagai Solusi Menjawab Tantangan Ilmu Pengetahuan dan Metode Ilmiah di Era 4.0," *Tarbawiyah : Jurnal Ilmiah Pendidikan* 6, no. 1 (2022): 30–44, https://doi.org/10.32332/tarbawiyah.v6i1.4387.
[3] Hapidin dkk., "Epistemologi Pendidikan Islam di Indonesia sebagai Solusi Menjawab Tantangan Ilmu Pengetahuan dan Metode Ilmiah di Era 4.0."
[4] Fitri Anggraini dkk., *Integrasi Epistemologi Barat–Islam Sebagai Dasar Pengembangan Pembelajaran Pai Pada Kurikulum Merdeka*, 10, no. 4 (2025): 384–94, https://doi.org/https://doi.org/10.23969/jp.v10i04.38061.

experience, and social life[5]. Such trends indicate that rebuilding the epistemology of Islamic Religious Education remains a major agenda in responding to changing forms of knowledge and the demands of contemporary Islamic education.

These discussions relate directly to the ideas of Osman Bakar, a scholar who has long treated science, epistemology, religion, and civilization as central themes in his intellectual work. He has devoted close attention to the philosophy of science, epistemology, religion-science relations, and the classification of knowledge in Islam. In examining his contributions, Aljunied describes Bakar's thought as part of an ongoing epistemological renewal across the Muslim world. His analysis points to Bakar's critique of the epistemological crisis rooted in secularism, materialism, and a model of knowledge that separates religion from science. Central to this view is the idea of *dual consilience*, which seeks to unite different branches of knowledge under an Islamic worldview[6].

Bakar's thought does not stop at abstract discussions of the philosophy of science. His more recent works show a clear concern with how Islamic epistemology relates to education. In *The Aims of Education: The Forgotten Truths*, Bakar examines the goals of education and places revelation, rationality, and the pursuit of truth at the center of human learning. Later, in *Defining the Core Identity of a 21st-Century Islamic University*, he speaks even more directly about *tawhidic epistemology* as the foundation for curriculum integration and the identity of an Islamic university[7]. His analysis covers the relationship between *fard 'ayn* and *fard kifayah*, the distinction between perennial and ephemeral knowledge, and the close connection between knowledge, values, and ethics [8]. Through these works, it becomes clear that Bakar's proposal for integrating knowledge is as much about education as it is about epistemology.

Scholarship linking Osman Bakar to Islamic education has also begun to take shape. For instance, a 2026 study titled *"Kontribusi Pemikiran Osman Bakar dalam Pendidikan Islam Kontemporer: Sebuah Kerangka Integrasi Ilmu Berbasis Tauhid"* [The Contribution of Osman Bakar's Thought to Contemporary Islamic Education: A *Tawhid* Based Framework for Knowledge Integration] examines how *tawhid*, the hierarchy of knowledge, and dual consilience inform the development of Islamic education[9]. his study indicates that scholars have begun to treat Bakar's thought as an integrative framework for Islamic education. Meanwhile, other work on *tawhidic epistemology* has pointed to the unity of knowledge, the harmony of revelation and reason, and his critique of

[5] Mizar Aulia, "Rekonstruksi Epistemologi Pendidikan Agama Islam dalam Perspektif Pendidikan Kontemporer," *Jurnal Penelitian Pendidikan Indonesia* 3, no. 3 (2026): 1–11, https://doi.org/https://doi.org/10.62017/jppi.v3i3.7119.

[6] Khairudin Aljunied, "Osman Bakar And Epistemological Renewal In The Muslim World," *Al-Shajarah Journal of the International Institute of Islamic Thought and Civilization (ISTAC)* 27, no. 01 (2022): 1–27, https://doi.org/https://doi.org/10.31436/shajarah.v27i1.1388.

[7] Elmiyatus Sholehah dan Maidatus Sholihah, "Kontribusi Pemikiran Osman Bakar dalam Pendidikan Islam Kontemporer: Sebuah Kerangka Integrasi Ilmu Berbasis Tauhid," *Adiluhung: Journal of Islamic Values and Civilization* 1, no. 2 (2026): 91–105, https://doi.org/10.59373/rhagxx57.

[8] Lamya Al-Khraisha dkk., *The Muslim 500: The World's 500 Most Influential Muslims 2025* (The Royal Islamic Strategic Studies Centre 20 Sa'ed Bino Road, Dabuq, t.t.).

[9] Sholehah dan Sholihah, "Kontribusi Pemikiran Osman Bakar dalam Pendidikan Islam Kontemporer."

knowledge fragmentation as key parts of Bakar's intellectual position[10]. On the other hand, research on the epistemology of Islamic Religious Education has largely focused on developing integrative frameworks by examining sources of knowledge, epistemological methods, the link between revelation and rationality, and how education responds to new technologies.

This research landscape leaves a clear area that has not yet been fully addressed. On one side, scholarship on Osman Bakar has covered epistemological renewal, knowledge integration, *tawhidic epistemology*, and his contributions to Islamic education. On the other side, studies on Islamic Religious Education epistemology have focused on uniting revelation, reason, and empirical experience through the *bayani*, *burhani*, and *irfani* traditions. Even so, few studies have connected both sides by systematically reconstructing the epistemological structure of Bakar's integration of knowledge and examining what it specifically means for the epistemology of contemporary Islamic Religious Education. This gap is significant because the term "integration of knowledge" goes well beyond merging different subjects; it requires tracing the metaphysical ground, sources of knowledge, revelation-reason relations, scientific hierarchy, integrative methods, and value orientation that stand behind it[11].

This study does not position Osman Bakar as the direct formulator of Islamic Religious Education theory. Instead, the research adopts a reconstructive reading of Bakar's works to pinpoint the epistemological concepts shaping his paradigm of the integration of knowledge, subsequently analyzing their relevance to contemporary issues in Islamic Religious Education epistemology. Differentiating between Bakar's original framework and the researcher's interpretation is vital to ensure that the correlation between the thinker's philosophy and Islamic Religious Education avoids overreaching claims unsupported by primary sources. This approach also sets the research apart from conventional studies that merely outline Bakar's contributions to Islamic education or examine Islamic Religious Education epistemology without making Bakar's thought the central object of reconstruction.

The novelty of this study lies in reconstructing Osman Bakar's epistemology of the integration of knowledge as a structured framework encompassing the foundational unity of divine tawhid, the nature and architecture of knowledge, the interplay between revelation and intellect, the synthesis of diverse disciplines, dual consilience, and the value orientation of knowledge, subsequently linking them analytically to the epistemological demands of contemporary Islamic Religious Education. This stance positions the research not merely as an overview of Osman Bakar's impact on Islamic schooling, but as an endeavor to build a conceptual bridge between Bakar's integrated epistemology and the epistemic dilemmas confronting Islamic Religious Education amid

[10] Moh Hanif Adzhar dan Muhammad Zidni Ilman Nafi'a, "Osman Bakar's Thoughts On Tawhid And Implications For Islamic Education In Indonesia," *Journal of Management, Education and Communication* 4, no. 1 (2026): 42–60, https://doi.org/https://doi.org/10.64685/jmec.v4i1.63.

[11] Anggraini dkk., *Integrasi Epistemologi Barat–Islam Sebagai Dasar Pengembangan Pembelajaran Pai Pada Kurikulum Merdeka*.

knowledge fragmentation, scientific and technological shifts, and evolving intellectual authorities. Ultimately, this study aims to reconstruct Osman Bakar's epistemology of the integration of knowledge and assess its relevance to modern Islamic Religious Education. The findings are expected to offer a conceptual contribution to the advancement of Islamic Religious Education epistemology, particularly in forging a more cohesive synthesis among revelation, reason, empirical observation, religious studies, and contemporary intellectual progress.

METHOD

This study employs a qualitative approach utilizing library research. This methodology was chosen because the investigation focuses on examining, interpreting, and reconstructing Osman Bakar's thought regarding the epistemology of the integration of knowledge and its relevance to contemporary Islamic Religious Education. The research is not directed toward testing a hypothesis or measuring correlations between variables; rather, it aims to achieve a systematic understanding of the thinker's intellectual framework based on relevant library sources[12].

The research data sources comprise both primary and secondary materials. Primary sources consist of Osman Bakar's works addressing the relationship between science, religion, tawhid, the classification of knowledge, knowledge integration, education, and epistemological issues. Secondary sources include scholarly journal articles, books, and other academic works examining Osman Bakar's thought, Islamic epistemology, the integration of knowledge, and the epistemology of Islamic Religious Education. Literature was selected with careful consideration of its relevance to the research focus and recent developments in the field, particularly publications from the 2022–2026 period.

Data collection was carried out through literature searches and documentation of relevant materials. The gathered literature was read selectively, focusing on concepts concerning the foundation of tawhid, the nature and sources of knowledge, the interplay between revelation and intellect, the classification of sciences, interdisciplinary integration, and the dimension of values in the advancement of science and education. At this stage, Osman Bakar's primary writings were used to identify ideas directly articulated by the thinker, whereas secondary sources served to understand the progression of academic discourse, enrich interpretation, and contextualize these ideas within contemporary Islamic epistemology and Islamic Religious Education.

Data analysis was conducted interpretatively through several stages. The first stage is identification, which involves pinpointing Osman Bakar's core ideas related to epistemology and the integration of knowledge. The second stage is categorization, grouping interrelated concepts into epistemological themes, such as the foundation of tawhid, sources of knowledge, the revelation-reason relationship, the structure of science, knowledge integration, and value orientation. The third stage is reconstruction, mapping

[12] Syafrida Hafni Sahir, *Metode Penelitian*, 1 ed. (Penerbit KBM Indonesia, 2021).

out the connections among these concepts to yield a more systematic depiction of Osman Bakar's epistemological framework. The fourth stage is interpretation, analyzing the epistemological meaning of this intellectual structure while paying close attention to the context of contemporary Islamic thought. The final stage is relevance analysis, bridging the reconstructed thought of Osman Bakar with the epistemological challenges facing contemporary Islamic Religious Education.

The analysis strictly distinguishes between ideas explicitly stated by Osman Bakar and the researcher's independent interpretations. This distinction is maintained to prevent attributing concepts to the author that were not directly articulated by him. The relevance to Islamic Religious Education is framed as an analytical outcome derived by the researcher based on the epistemological structure reconstructed from Osman Bakar's works, rather than as a claim that all these concepts were explicitly formulated by Bakar as a theory of Islamic Religious Education.

The validity of the analysis was maintained through source triangulation, specifically by cross-referencing Osman Bakar's primary works with academic studies concerning his thought, as well as broader literature on Islamic epistemology and contemporary Islamic Religious Education. This process was utilized to verify interpretive consistency and ensure that the resulting intellectual reconstruction possesses adequate textual and academic foundations.

RESULTS AND DISCUSSION

The Epistemological Structure of Osman Bakar's Integration of Knowledge

The research findings indicate that Osman Bakar's epistemology of the integration of knowledge is not constructed through a simplistic merger of religious and modern sciences[13]. Rather, this concept possesses a more fundamental epistemological structure, originating from the tawhidic worldview regarding the unity of reality, which subsequently informs the understanding of the nature of knowledge, sources of knowledge, the relationship between revelation and intellect, the classification of sciences, and the purpose of knowledge application. The reconstruction of Osman Bakar's works demonstrates that for Bakar, the integration of knowledge is an epistemological consequence of the Islamic perspective that reality inherently exhibits order and unity because it originates from the One God.

His work, *Classification of Knowledge in Islam*, highlights Bakar's preoccupation with the philosophical foundations of knowledge classification within the Islamic intellectual tradition. The book examines the thoughts of al-Farabi, al-Ghazali, and Qutb al-Din al-Shirazi, illustrating that the classification of knowledge in Islam is not merely concerned with grouping academic disciplines, but also encompasses philosophical, methodological, ontological, and ethical foundations. Consequently, knowledge is not

[13] Adzhar dan Nafi'a, "Osman Bakar's Thoughts On Tawhid And Implications For Islamic Education In Indonesia."

positioned as a collection of isolated disciplines, but rather exists within a structured framework linked to the worldview of reality and the purpose of human life[14].

The second finding reveals that tawhid occupies a foundational position within Bakar's epistemological framework. Tawhid is not understood merely as a theological dogma, but serves as the principle that enables the interconnection of various forms of knowledge. In his book addressing the synthesis of Islamic science, modern science, and postmodernity, Bakar underscores synthesis as a crucial characteristic of Islamic civilization and connects it to a tawhidic character[15]. This perspective indicates that the integration of knowledge is not intended to erase boundaries between distinct scientific fields, but rather to situate various domains of knowledge within a unified outlook on reality and value..

The third finding pertains to the relationship between revelation and intellect. Bakar's thought does not position revelation and reason as two inherently conflicting sources; rather, they perform distinct yet complementary epistemological functions. A study by Aljunied[16] identifies the notion of dual consilience as a vital feature of Bakar's epistemological renewal. Dual consilience points toward an effort to bridge knowledge concerning God with knowledge concerning nature and empirical reality within a single epistemological framework grounded in tawhid.

The fourth finding demonstrates that the integration of knowledge is closely intertwined with the classification and hierarchy of knowledge. Bakar does not dissolve the diversity of sciences by asserting that all fields share identical objects, methods, and levels. Instead, the tradition of knowledge classification examined by Bakar exhibits hierarchical and functional relationships among various branches of learning[17]. Therefore, integration is not synonymous with the blending of disciplines; rather, it is more accurately understood as an orderly relationship among diverse fields of science based on specific ontological and epistemological principles[18].

The fifth finding relates to education. Bakar's work on the purpose of education demonstrates that educational issues cannot be divorced from questions of knowledge and the view of human nature. He critiques the tendency of modern educational systems to lean exclusively toward instrumental needs while neglecting the holistic requirements of human beings. Education necessitates a reassessment of fundamental human purposes as well as the epistemological dimensions underlying those aims[19].

Building upon these five findings, this study reconstructs Osman Bakar's epistemology of the integration of knowledge into five interrelated elements: (1) tawhid

[14] Osman Bakar, *Classification of Knowledge in Islam: A Study in Islamic Philosophies of Science* (The Islamic Texts Society 22a Brooklands Avenue, Cambridge CB2 2DQ, UK., 1998), https://doi.org/10.2307/1596114.
[15] Osman Bakar, *The History and Philosophy of Islamic Science* (Islamic Texts Society, 1991).
[16] Aljunied, "Osman Bakar And Epistemological Renewal In The Muslim World."
[17] Bakar, *Classification of Knowledge in Islam: A Study in Islamic Philosophies of Science*.
[18] Cătălin Bărboianu, "Structural-Epistemic Interdisciplinarity and the Nature of Interdisciplinary Challenges," *Logos & Episteme* 13, no. 1 (2022): 7–35, https://doi.org/https://doi.org/10.5840/logos-episteme20221311.
[19] Bakar, *The History and Philosophy of Islamic Science*.

as a metaphysical-epistemological foundation; (2) the unity and interconnectedness of knowledge; (3) the relationship among revelation, reason, and empirical experience regarding reality; (4) the integration of knowledge through dual consilience and the classification of sciences; and (5) an educational orientation linking knowledge to the holistic formation of human beings. This structure subsequently serves as the basis for analyzing its relevance to the epistemology of contemporary Islamic Religious Education.

Tawhid as the Epistemological Foundation for the Integration of Knowledge

The research findings indicate that tawhid serves as the foundational starting point shaping the epistemology of the integration of knowledge. The role of tawhid in Bakar's thought extends far beyond the realm of creed (*aqidah*), rather, it entails profound consequences for how humans understand reality, science, and the interrelations among diverse fields of knowledge[20]. This significance is evident in Bakar's keen interest in the relationship between science and the Islamic worldview. Within this framework, knowledge does not exist outside the sphere of religious reality, given that all existence is ultimately understood as being interconnected with God as the primordial source of being.

This notion closely aligns with the broader Islamic epistemological tradition, which positions knowledge within a synthesis of ontological, epistemological, and axiological dimensions. Al-Faruqi, for instance, establishes tawhid as the underlying principle for the unity of knowledge, life, and reality. Scholarship examining Al-Faruqi's Islamization of knowledge project demonstrates that tawhid is deployed to dismantle the dichotomy between religious and secular sciences, directing knowledge toward broader existential objectives [21]. While this parallel is significant, Bakar's intellectual framework carries a distinct emphasis, as he constructs his arguments primarily through the philosophy of science, the history of science, and the classification of knowledge.

Syed Muhammad Naquib al-Attas also provides a relevant theoretical foundation for interpreting Bakar's positioning. Within the Islamic epistemological tradition developed by al-Attas, knowledge is inseparable from the Islamic vision of the cosmos. The question of knowledge concerns not merely how information is acquired, but also how humans comprehend reality accurately and place things in their proper stations [22]. This perspective helps clarify why Bakar's integration of knowledge cannot be reduced to a mere amalgamation of religious instruction and modern science.

As demonstrated by the study's reconstructive findings, tawhid functions for Bakar as a unifying principle operating at a deeper structural level[23]. This implies that the integration of knowledge does not begin at the curricular level, but rather at the

[20] Aljunied, "Osman Bakar And Epistemological Renewal In The Muslim World."
[21] Firda Inayah, "Tauhid Sebagai Prinsip Ilmu Pengetahuan (Studi Analisis Ismail Raji al Faruqi)," *Tasfiyah Jurnal Pemikiran Islam* 2, no. 1 (2018): 97–121, https://doi.org/10.21111/tasfiyah.v2i1.2484.
[22] Ahmad Nabil Amir dan Tasnim Abdul Rahman, "Al-Attas's Critique of the Christian-Western Worldview: A Historical-Philosophical Review," *Al-Jadwa: Jurnal Studi Islam* 5, no. 1 (2025): 118–32, https://doi.org/10.38073/aljadwa.3475.
[23] Aljunied, "Osman Bakar And Epistemological Renewal In The Muslim World."

foundational worldview regarding reality. If reality is conceptualized as being utterly fragmented, knowledge will similarly evolve along isolated trajectories. Conversely, if reality is perceived as possessing a unified origin and inherent order, various scientific disciplines can be integrated into a complementary framework.

This perspective becomes increasingly evident when Bakar discusses the synthesis of Islamic science, modern science, and postmodernity. He does not advocate for the dismissal of modern knowledge; instead, he seeks viable points of synthesis that retain a distinctly tawhidic character. This reveals that Bakar's engagement with the relationship between Islam and modern science is both critical and dialogical. Modern science contributes valuable insights for comprehending empirical reality, yet the epistemological frameworks and values underpinning scientific advancement must still be subjected to critical scrutiny[24].

These findings carry significant implications for the epistemology of Islamic Religious Education. Historically, Islamic Religious Education has often been perceived primarily as a medium for transmitting religious doctrines. When Bakar's epistemology is applied as an analytical framework, Islamic Religious Education can be reimagined as an educational domain that not only imparts religious tenets but also cultivates students' comprehension of the intricate relationships connecting revelation, humanity, nature, science, and social life.

Research into the epistemology of Islamic education in Indonesia underscores an urgent imperative to respond to the evolution of scientific methods and contemporary knowledge in the modern era[25]. Meanwhile, studies such as those by Anggraini et al.[26] highlight a growing trend in shaping Islamic Religious Education pedagogy through a dialogue between Western and Islamic epistemologies, encompassing rationalism, empiricism, *bayani*, *burhani*, and *irfani*. These insights reinforce the necessity for an epistemological framework capable of bridging the rigid divide between religious dogma and empirical inquiry.

The interpretation offered in this study suggests that Bakar's primary contribution at this juncture lies not in appending scientific subjects to Islamic Religious Education curricula, but in transforming the foundational perspective on knowledge. An Islamic Religious Education anchored in an integrative epistemology does not necessitate converting all academic disciplines into "religious sciences." More importantly, it requires constructing an epistemological nexus between religious knowledge and the understanding of nature and human existence. Tawhid acts as an orienting principle that

[24] Ellena Yusvia Wardhani dkk., "The Scientific Method in the Modern Era: Relevance, Challenges, and Contributions to Scientific Progress," *Formosa Journal of Applied Sciences* 4, no. 12 (2025): 3911–22, https://doi.org/10.55927/fjas.v4i12.480.
[25] Hapidin dkk., "Epistemologi Pendidikan Islam di Indonesia sebagai Solusi Menjawab Tantangan Ilmu Pengetahuan dan Metode Ilmiah di Era 4.0."
[26] Anggraini dkk., *Integrasi Epistemologi Barat–Islam Sebagai Dasar Pengembangan Pembelajaran Pai Pada Kurikulum Merdeka*.

ensures openness to science does not devolve into value relativism, while maintaining adherence to revelation without breeding skepticism toward empirical inquiry[27].

Consequently, tawhid in Bakar's epistemological framework can be interpreted as an integrative principle functioning across three distinct tiers. First, at the ontological tier, it acknowledges the unified origin of reality. Second, at the epistemological tier, it interconnects diverse pathways of acquiring knowledge. Third, at the axiological tier, it directs scientific pursuit toward human and divine objectives. These three tiers collectively illustrate that the integration of knowledge is far more than a pedagogical strategy; it is the inevitable consequence of a fundamental worldview.

Unity, Classification, and Hierarchy of Sciences

Osman Bakar's concept of the integration of knowledge is inseparable from his inquiry into the classification of sciences within the Islamic intellectual tradition. *Classification of Knowledge in Islam* demonstrates that Bakar traces the foundational principles of knowledge classification through the thoughts of al-Farabi, al-Ghazali, and Qutb al-Din al-Shirazi. This classification is far more than a mere endeavor to list branches of knowledge; rather, it constitutes an effort to comprehend the relationships among various disciplines based on specific philosophical foundations[28].

This finding is significant because the term "integration of knowledge" is frequently misconstrued as a simplistic merger of two previously segregated groups of sciences. Bakar's perspective reveals that integration involves far more fundamental dilemmas. Given that scientific fields possess distinct objects, methods, objectives, and levels, their combination cannot be executed mechanically. Integration necessitates a governing principle that clarifies why diverse disciplines can coexist within a single structure of knowledge[29].

In Bakar's view, the Islamic tradition of knowledge classification regards knowledge as an orderly system whose components interconnect harmoniously[30]. This underscores that the categorization separating religious sciences from rational sciences is not inherently dichotomous; rather, it exists within a comprehensive epistemological framework of unity. While these disciplines may serve different functions and investigate distinct objects, they are nonetheless positioned within a broader structure of knowledge. This perspective diverges from epistemological models that impose a single method as the universal standard for all knowledge.

This notion can be compared with al-Ghazali's theory of knowledge classification. Al-Ghazali categorizes sciences based on various considerations, including individual and collective obligations (*fard 'ayn* and *fard kifayah*). Bakar utilizes al-Ghazali's thought as a primary object of study to elucidate the foundational basis of scientific

[27] Sholehah dan Sholihah, "Kontribusi Pemikiran Osman Bakar dalam Pendidikan Islam Kontemporer."
[28] Bakar, *Classification of Knowledge in Islam: A Study in Islamic Philosophies of Science*.
[29] Anggraini dkk., *Integrasi Epistemologi Barat–Islam Sebagai Dasar Pengembangan Pembelajaran Pai Pada Kurikulum Merdeka*.
[30] Bakar, *The History and Philosophy of Islamic Science*.

classification[31]. This illustrates that classification within the Islamic tradition is intrinsically linked to human needs, social life, and ultimate religious objectives.

From the philosophy of science standpoint, knowledge classification also intersects with inquiries into material and formal objects. A single reality can be examined across multiple perspectives. Nature, for instance, can be investigated physically by natural sciences, socially by social sciences, and philosophically through inquiries concerning the meaning and purpose of existence[32]. Integration does not imply that all approaches must collapse into a single method; instead, it allows these diverse perspectives to complement one another..

Amin Abdullah's concept of integration-interconnection offers a relevant point of comparison. Abdullah positions religious sciences, social sciences, natural sciences, and philosophy within a dialogical relationship[33]. Recent scholarship regarding the integrative-interconnected paradigm indicates that the problem of scientific dichotomy should be understood as an epistemological challenge rather than merely a curricular arrangement issue. In other words, interdisciplinary relationships must be cultivated through methodological dialogue and connectivity rather than simply housing subjects under a single educational institution.[34]

When compared with Bakar, points of convergence emerge alongside differences in emphasis. Amin Abdullah places greater stress on the dialogical relationship across academic domains, whereas Bakar provides a more robust metaphysical and historical foundation through tawhid, knowledge classification, and the connection between science and the Islamic worldview[35]. This comparison demonstrates that Bakar's thought can serve as a theoretical foundation for developing the integration of knowledge, while the integration-interconnection model helps operationalize these relationships within educational contexts.

For Islamic Religious Education, this finding carries direct consequences for how curriculum structure is conceptualized. Islamic Religious Education need not be restricted solely to a discipline concerned exclusively with religious texts. Its subject matter maintains legitimate connections with history, psychology, sociology, anthropology, environmental science, technology, and various other fields, provided such connections rest upon clear academic foundations [36]. For example, the study of *zakat* can be

[31] Bakar, *Classification of Knowledge in Islam: A Study in Islamic Philosophies of Science*.
[32] Nabila Muna Mufidah dan Amril Mansur, "Development Of Philosophy And Science, Understanding The Philosophy Of Science, And Directions Of The Philosophy Of Science," *Indonesian Journal of Islamic Studies (IJIS)* 1, no. 1 (2025): 14–22, https://doi.org/10.62567/ijis.v1i1.417.
[33] M. Anang Sholikhudin dkk., "Pemikiran Modern Dalam Islam (Islam Integratif, Interkonektif) Menurut Pemikiran Amin Abdullah," *Akhlak : Jurnal Pendidikan Agama Islam dan Filsafat* 3, no. 1 (2026): 76–90, https://doi.org/10.61132/akhlak.v3i1.1640.
[34] Retno Endah Kusuma Wardani dan Nasrulloh Nasrulloh, "The Role of Hadith in Shaping Digital Spirituality: An Analysis of Texts on Controlling the Gaze and the Heart," *Pelita: Jurnal Studi Islam Mahasiswa UII Dalwa* 3, no. 1 (2025): 93–106, https://doi.org/10.38073/pelita.v3i1.3649.
[35] Sholikhudin dkk., "Pemikiran Modern Dalam Islam (Islam Integratif, Interkonektif) Menurut Pemikiran Amin Abdullah."
[36] Muamar Asykur dkk., "Integrasi Kurikulum PAI dan Ilmu Pengetahuan: Membangun Paradigma Tauhidik dalam Pendidikan Abad ke-2," *Jurnal Al – Qiyam* 6, no. 1 (2025): 300–310.

investigated from both jurisprudential and socio-economic perspectives; moral ethics (*akhlak*) can be linked to educational psychology; and environmental stewardship can be connected to the principle of human vicegerency (*khalifah*) and ecological responsibility.

The research interpretation indicates that Bakar's integration model is more accurately designated as a *structural-epistemological integration* rather than a mere material amalgamation. Structural integration implies that various sciences are organized into an orderly relationship based on their respective natures and functions. Epistemological integration signifies that this relationship is supported by a conscious awareness of the sources, methods, and validity of knowledge[37]. This comprehension is vital to prevent Islamic Religious Education integration from degenerating into the superficial pasting of Quranic verses onto science topics without adequate conceptual linkages.

Consequently, Bakar's epistemological contribution in this domain lies in furnishing a perspective that scientific diversity does not inherently culminate in intellectual fragmentation. Classification remains necessary because every scientific discipline possesses specific objects and methods, whereas integration is vital to articulate interdisciplinary relationships in comprehending reality more holistically. Islamic Religious Education can adopt this principle by preserving the distinctive identity of Islamic sciences while simultaneously opening avenues for dialogue with other branches of knowledge.

Revelation, Reason, Experience, and the Concept of Dual Consilience

One of the crucial findings of this research is that Osman Bakar's integration of knowledge is closely intertwined with the concept of *dual consilience.* Aljunied[38] highlights *dual consilience* as a vital component of Bakar's epistemological renewal project. This concept can be interpreted as an endeavor to bridge two domains of knowledge that are often segregated in modern thought knowledge concerning divine reality and knowledge concerning the worldly realm.[39]

This thought derives its foundation from Bakar's perspective on the Islamic intellectual tradition. Within the history of Islamic science, investigating nature was never viewed as an activity inherently contradictory to religious conviction. The inquiry into the physical world served as a pathway to comprehending the signs of God's majesty. This relationship does not imply that every scientific theory must be directly validated through religious texts; rather, it demonstrates that scientific endeavors can possess a

[37] Alwi Ruwanda dkk., *Epistemologi Pendidikan Agama Islam: Integrasi Wahyu dan Rasionalitas dalam Pengembangan Ilmu*, 7, no. 5 (2026): 284–97, https://doi.org/https://doi.org/10.59141/japendi.v7i5.9996.
[38] Aljunied, "Osman Bakar And Epistemological Renewal In The Muslim World."
[39] Fathima Shaheema Mk dkk., "Zahrawiyya Program as a Model of Integrated Islamic Education for Women in Malabar," *Afkaruna: International Journal of Islamic Studies (AIJIS)* 4, no. 2 (2026): 205–26, https://doi.org/10.38073/aijis.v4i2.5816.

metaphysical and ethical orientation distinct from the secular paradigm that severs science from questions concerning God and the purpose of existence[40].

Bakar's article on the epistemology of Surah al-Fatihah provides a concrete example of the relationship between revelation and the structure of knowledge. Bakar examines al-Fatihah as *Umm al-Kitab* and analyzes its significance for the epistemology of scientific exegesis. This study illustrates that revealed text possesses a conceptual structure capable of serving as a foundation for reflecting upon science, including the interplay between verses pertaining to reality and human efforts to comprehend nature[41].

These findings can be examined through the framework of Islamic epistemology, which distinguishes among revelation, reason, sensory perception, and experience as integral components of the knowledge acquisition process. In contemporary Islamic Religious Education scholarship, Irwan et al.[42] emphasize the importance of integrating *ayat qauliyyah*, *ayat kauniyyah*, and social reality, alongside fostering a dialogue among *bayani*, *burhani*, and *irfani*. This framework demonstrates that the epistemology of Islamic Religious Education remains inadequate if restricted solely to textual approaches it equally demands rational reasoning and a rigorous engagement with reality.

Nevertheless, a crucial distinction must be emphasized. The integration of revelation and reason does not imply that both possess identical functions. Revelation occupies the position of the source of religious truth, whereas reason functions to comprehend, interpret, develop arguments, and read reality[43]. mpirical experience supplies data concerning observable phenomena. All three maintain distinct yet complementary epistemological functions. Integration becomes truly meaningful precisely because these differing functions complement one another. At this juncture, Bakar's concept of *dual consilience* can be differentiated from the notion of "matching science with the Quran." Such matching risks treating transient scientific theories as the definitive standard for interpreting revealed texts. Bakar's framework enables a genuinely dialogical and integrative relationship: revelation provides the metaphysical and value orientation, while reason and empirical investigation of nature empower humans to systematically understand various phenomena[44].

Amin Abdullah's theory of integration-interconnection serves as a relevant methodological comparator. While Bakar provides a metaphysical foundation through tawhid and *dual consilience*, Abdullah emphasizes the dialogical relationship among

[40] Taqiyuddin Kabalmay dkk., "Interrelation Between Religion and Science: An Islamic Philosophical Perspective," *Medina-Te : Jurnal Studi Islam* 21, no. 1 (2025): 88–98.
[41] Osman Bakar, "THe Qur'ān's Opening Chapter:Its Epistemological Significance For Scientific Exegesis," *Al-Shajarah: Journal of the International Institute of Islamic Thought and Civilisation (ISTAC-IIUM)* 29, no. 2 (2024): 247–98, https://doi.org/https://doi.org/10.31436/shajarah.v29i2.1968.
[42] Irwan Irwan dkk., "Epistemologi Pendidikan Agama Islam Di Pusaran Digital: Rekonstruksi Objek Dan Metode Pemerolehan Pengetahuan Di Era Post-Truth," *Jurnal Pema Tarbiyah* 5, no. 1 (2026): 145, https://doi.org/10.30829/pema.v5i1.5583.
[43] Sholehah dan Sholihah, "Kontribusi Pemikiran Osman Bakar dalam Pendidikan Islam Kontemporer."
[44] Kabalmay dkk., "Interrelation Between Religion and Science: An Islamic Philosophical Perspective."

hadarat al-nass, *hadarat al-'ilm*, and *hadarat al-falsafah* [45]. Recent scholarship regarding this paradigm indicates that these three domains can function in a mutually corrective manner in the advancement of knowledge. This framework provides a viable means to translate Bakar's integrative ideas into more dialogical academic practices. The research interpretation suggests that *dual consilience* can be formulated as a three-tiered relational pattern within the epistemology of Islamic Religious Education. The first tier is revelation as a normative and metaphysical orientation. The second tier is reason as an instrument of argumentation and interpretation. The third tier is empirical and social experience serving as the arena for testing phenomena under investigation. These three tiers need not be forced into a single uniform method, rather, they are positioned in a mutually reinforcing relationship.[46]

This framework is highly relevant to the shifting authority of knowledge in the digital era. Islamic Religious Education no longer contends with limited access to information, but conversely faces an overwhelming surplus of information. Students can encounter various religious explanations through social media, video platforms, search engines, and artificial intelligence systems. Irwan et al. demonstrate that this condition generates novel challenges concerning source verification, digital authority, and the necessity for *tabayyun* (clarification/verification)[47]. In this scenario, the epistemology championed by Osman Bakar can be interpreted as a theoretical foundation for developing Islamic Religious Education instruction that transcends the mere transmission of normative material, training students instead in how knowledge is evaluated and coherently connected. Through this framework, learners are guided to distinguish among normative sources, rational arguments, empirical data, and circulating digital information. Consequently, the integration of knowledge does not remain a purely philosophical discourse, but successfully transforms critical thinking habits firmly rooted in tawhidic values[48].

On this basis, *dual consilience* can be regarded as one of the most potent elements of Bakar's epistemology for the advancement of contemporary Islamic Religious Education. Its relevance lies in its capacity to provide a bridge between fidelity to Islamic sources and openness to scientific progress. This bridge does not involve erasing disciplinary boundaries, but rather establishing an epistemological relationship that empowers revelation, reason, and experience to fulfill their respective functions within a unified vision of knowledge.

[45] Sholikhudin dkk., "Pemikiran Modern Dalam Islam (Islam Integratif, Interkonektif) Menurut Pemikiran Amin Abdullah."
[46] Azalia Shafira dan Khalif Muammar A. Harris, "The Nature of Man in Islam: A Critique to the Challenge of Homo Economicus Concept," *Afkaruna: International Journal of Islamic Studies (AIJIS)* 4, no. 2 (2026): 250–66, https://doi.org/10.38073/aijis.v4i2.5965.
[47] Irwan dkk., "EPISTEMOLOGI PENDIDIKAN AGAMA ISLAM DI PUSARAN DIGITAL."
[48] Sholehah dan Sholihah, "Kontribusi Pemikiran Osman Bakar dalam Pendidikan Islam Kontemporer."

The Reconstruction of Bakar's Epistemology and Its Relevance to Contemporary Islamic Religious Education

The research findings indicate that the relevance of Osman Bakar's thought to Islamic Religious Education does not lie in an explicit PAI curriculum designed directly by Bakar, but rather in the epistemological structure that can be reconstructed from his ideas regarding tawhid, knowledge, knowledge classification, dual consilience, and the purpose of education[49]. This distinction is vital to prevent attributing unfounded textual claims to the thinker. Bakar's work on the purpose of education reinforces the nexus between epistemology and pedagogy. He highlights the presence of "forgotten truths" in modern educational systems, linking this issue to fundamental human needs and the epistemological function of education[50]. Education cannot be restricted merely to acquiring instrumental competencies; human beings possess holistic intellectual, moral, and spiritual needs that must be thoroughly comprehended.

This finding addresses urgent dilemmas in contemporary Islamic Religious Education, which faces the dual challenge of transmitting core Islamic teachings while responding to social shifts, technological changes, scientific developments, and evolving student profiles[51]. Modern Islamic Religious Education scholarship demonstrates a pressing need for epistemological reconstruction so that religious education can address these shifts without losing its Islamic value orientatio[52]. Research exploring the integration of Western and Islamic epistemologies in PAI pedagogy, for instance, underscores the interplay among rationality, empirical experience, *bayani*, *burhani*, and *irfani* in constructing more holistic learning environments[53].

When Bakar's epistemological structure is translated into educational practice, several implications emerge. First, the objective of Islamic Religious Education must be conceptualized more comprehensively. Learning goals should not stop at mastering declarative knowledge of religious doctrines, but must encompass the capacity to comprehend reality, deploy rational reasoning, cultivate moral character, and direct knowledge toward human responsibility as God's creation.

Second, the Islamic Religious Education curriculum can be developed through interdisciplinary connections. Integration does not mean merging all subjects into a single discipline; rather, it allows Islamic Religious Education concepts to engage in dialogue with other fields. For example, topics concerning human nature can converse with psychology and anthropology, environmental subjects can link with ecology, Islamic economics can be connected to contemporary economic systems, and ethics (*akhlak*) can interface with technology ethics and digital life.

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[49] Adzhar dan Nafi'a, "Osman Bakar's Thoughts On Tawhid And Implications For Islamic Education In Indonesia."
[50] Aljunied, "Osman Bakar And Epistemological Renewal In The Muslim World."
[51] Pristian Hadi Putra, "Tantangan Pendidikan Islam dalam Menghadapi Society 5.0," *Islamika : Jurnal Ilmu-Ilmu Keislaman* 19, no. 02 (2019): 99–110, https://doi.org/10.32939/islamika.v19i02.458.
[52] Aulia, "Rekonstruksi Epistemologi Pendidikan Agama Islam dalam Perspektif Pendidikan Kontemporer."
[53] Anggraini dkk., *Integrasi Epistemologi Barat–Islam Sebagai Dasar Pengembangan Pembelajaran Pai Pada Kurikulum Merdeka*.

Third, Islamic Religious Education pedagogical methods can shift from mere information transmission toward more reflective inquiry. Students can be guided to read texts, pose questions, gather data, conduct analyses, and draw conclusions while remaining anchored in Islamic principles. This trajectory aligns with the epistemological demands of the digital age, which requires critical thinking and information verification skills.[54]

Fourth, Islamic Religious Education assessments can be significantly broadened. If knowledge is understood as a synthesis of cognitive, moral, and practical dimensions, evaluation cannot rely solely on measuring the memorization of religious concepts. Assessments can incorporate argumentation skills, problem-solving, value application, ethical reflection, and the ability to connect religious knowledge with real-life experiences..

Fifth, the role of the PAI teacher expands correspondingly. Teachers no longer function simply as transmitters of religious information, but act as epistemic guides who help students evaluate information, knowledge, arguments, and truth claims. This role grows increasingly critical in an era where religious authority can be easily acquired via digital popularity. Penelitian Irwan et al. shows that shifts in religious authority within digital spaces require source verification skills, *tabayyun* (verification), and critical digital literacy [55].

At this juncture, Bakar's thought can also be read alongside Amin Abdullah's integration-interconnection paradigm. Abdullah offers a dialogical relationship among religious texts, science, and philosophy, whereas Bakar provides a tawhidic, historical, and philosophical foundation explaining why diverse sciences can be situated within a unified worldview[56]. This comparison reveals a shared critique of the scientific dichotomy, approached through different theoretical emphases.

The research interpretation suggests that Bakar's contribution to PAI epistemology can be formulated as a reorientation from *material integration* to *worldview integration*. Material integration merely adds religious elements to specific scientific fields or vice versa. Worldview integration demands a fundamental transformation in how the sources of knowledge, objects of study, methods, values, and educational objectives relate to one another [57]. Islamic Religious Education does not forfeit its Islamic identity when dialoguing with modern science; rather, that identity functions as the guiding principle throughout the dialogue.

Within this framework, contemporary Islamic Religious Education can be positioned as a meeting place between revelation and reality. Revelation provides normative and metaphysical orientation, reason provides analytical capacity, empirical

[54] Eliza Yanti Yanti dan Agus Salim Salabi, "Religious Culture As A Strategy For Student Character Development In Pesantren," *Afkaruna: International Journal of Islamic Studies (AIJIS)* 4, no. 1 (2026): 1–21, https://doi.org/10.38073/aijis.v4i1.4723.
[55] Irwan dkk., "EPISTEMOLOGI PENDIDIKAN AGAMA ISLAM DI PUSARAN DIGITAL."
[56] Sholikhudin dkk., "Pemikiran Modern Dalam Islam (Islam Integratif, Interkonektif) Menurut Pemikiran Amin Abdullah."
[57] Irwan dkk., "EPISTEMOLOGI PENDIDIKAN AGAMA ISLAM DI PUSARAN DIGITAL."

experience offers data on human life, and tawhidic values direct the application of science[58]. This model does not claim identical status or methods for all branches of knowledge; disciplinary distinctions are preserved, but epistemological fragmentation is minimized.

Ultimately, the relevance of Bakar's epistemology to Islamic Religious Education lies in its capacity to offer a framework for overcoming knowledge fragmentation without sacrificing the distinctiveness of individual disciplines. Islamic Religious Education can uphold revelation as its foundational core while welcoming reason, empirical science, philosophy, and social reality. This integration yields an educational orientation that pursues not only scientific mastery, but also the formation of individuals endowed with intellectual, spiritual, moral, and social integrity.

Synthesis: Osman Bakar's Epistemological Model of Knowledge Integration for Islamic Religious Education

Taken as a whole, the findings of this study suggest that Osman Bakar's epistemology of knowledge integration can be reconstructed as a multi-layered framework. At the first level sits *tawhid* as the metaphysical foundation. The second level involves a view of reality as unified and interconnected. The third level deals with how different sources and modes of acquiring knowledge relate to one another. The fourth level covers the classification and integration of the sciences, while the fifth points toward educational orientation and how knowledge is applied to shape the human person[59].

This model shows that knowledge integration, in Bakar's view, cannot be read in strictly linear terms. *Tawhid* is not merely a starting point; it gives direction to the entire scholarly enterprise[60]. At the same time, classifying the sciences does not stand in the way of integration. On the contrary, classification makes it possible to identify the specific object, function, and methodological limits of each field. Genuine engagement across disciplines is then built on an awareness of where each field stands.[61]

We can also read this framework through the lens of the philosophy of science, which distinguishes between ontological, epistemological, and axiological dimensions[62]. Ontologically, Bakar begins with the unity of reality rooted in *tawhid*. Epistemologically, revelation, intellect, and empirical experience work together in the process of gaining and making sense of knowledge. Axiologically, knowledge is directed toward ends that are not purely instrumental, remaining tied to human life and moral-spiritual responsibility. This conceptual model maps out a step by step progression from *tawhid*, the unity of

[58] Asykur dkk., "Integrasi Kurikulum PAI dan Ilmu Pengetahuan: Membangun Paradigma Tauhidik dalam Pendidikan Abad ke-2."
[59] Sholehah dan Sholihah, "Kontribusi Pemikiran Osman Bakar dalam Pendidikan Islam Kontemporer."
[60] Adzhar dan Nafi'a, "Osman Bakar's Thoughts On Tawhid And Implications For Islamic Education In Indonesia."
[61] Subkhana Adzim Baqi dan Miftakhus Sifa' Bahrul Ulumiyah, "Evaluation And Analysis Of The Integration Of Islamic Values Through Religious Practices In Building Student Character Atmi Darul Hikmah Mojosari," *DAS CONFERENCE INTERNATIONAL SERIES* 2 (September 2025): 13–23.
[62] Mas'ud Zein, "Axiology on the Integration of Knowledge, Islam and Science," *Al-Ta Lim Journal* 21, no. 2 (2014): 154–60, https://doi.org/10.15548/jt.v21i2.93.

reality, and the diversity of knowledge sources, through to interdisciplinary dialogue and the cultivation of knowledgeable, ethical individuals. Conceptually, this relationship flows as follows :

***Tawhid* → Unity of Reality → Diversity of Knowledge Sources → Interdisciplinary Integration and Dialogue → Cultivation of Knowledgeable and Ethical Individuals.**

Such a model draws a clear line between genuine integration and mere amalgamation. Amalgamation happens when concepts from one discipline are uncritically pasted onto another. True integration, by contrast, requires a grounded conceptual relationship. In Islamic Religious Education (PAI), for instance, bringing psychological theories into religious instruction demands a solid grasp of those theories' underlying assumptions and objects of study. Similarly, citing Qur'anic verses in science classrooms requires close attention to both the nature of revealed text and the nature of the scientific method.

This perspective speaks directly to recent shifts in the epistemology of Islamic Religious Education. Research on PAI epistemology in the digital age shows that its objects of inquiry have expanded considerably, spanning scriptural signs (*ayat qauliyyah*), cosmic phenomena (*ayat kauniyyah*), social realities, and even digital spaces[63]. That same body of research stresses the need to bring together *bayani* (textual), *burhani* (rational-empirical), and *irfani* (intuitive-spiritual) approaches alongside critical digital literacy. What this tells us is that contemporary epistemological debates in PAI have moved beyond simply asking where knowledge comes from, shifting instead toward questions of authority, validation, and how information is processed.

It is precisely here that Bakar's framework offers valuable conceptual tools. *Tawhid* provides value orientation, the classification of sciences brings structural order, dual consilience offers a pattern for relating knowledge of the divine to knowledge of the world, and educational goals direct how that knowledge is put to use[64]. Scholars and educators can use this framework to make sense of emerging challenges without having to claim that Bakar directly addressed every modern digital phenomenon.

This study positions Osman Bakar's integration of knowledge as an epistemological paradigm operating across three core relationships: first, the relationship between God and reality, bridged by *tawhid*; second, the relationship among revelation, reason, and experience, bridged by epistemological integration; and third, the relationship between knowledge and education, bridged by the goal of holistic human formation. These three relationships carry practical implications for developing Islamic Religious Education. Religious instruction cannot simply train students to reproduce existing knowledge. Rather, it needs to equip learners to understand where knowledge originates, weigh the validity of information, connect differing perspectives, and use what they know

[63] Irwan dkk., "EPISTEMOLOGI PENDIDIKAN AGAMA ISLAM DI PUSARAN DIGITAL."
[64] Adzhar dan Nafi'a, "Osman Bakar's Thoughts On Tawhid And Implications For Islamic Education In Indonesia"; Aljunied, "Osman Bakar And Epistemological Renewal In The Muslim World."

responsibly[65]. This orientation is especially pressing given the realities of education in the digital era, where an overwhelming flood of information goes hand in hand with growing confusion over validity and epistemic authority.

Ultimately, our analysis suggests that the real strength of Bakar's integrative epistemology lies in its ability to unite without homogenizing, and to embrace diversity without falling into fragmentation. Different sciences still retain their own disciplines, methods, and objects of study, yet those differences need not force us into viewing religious scholarship and modern science as two Worlds that never meet. *Tawhid* provides the common ground to see their interconnectedness, while dual consilience supplies the intellectual pattern for building a dialogue between knowledge of God and knowledge of nature. On that basis, the relevance of Osman Bakar's epistemology for contemporary Islamic Religious Education is best understood not as a technical recipe for classroom instruction, but as a philosophical framework for rethinking how knowledge sources, academic disciplines, values, and educational aims fit together. This framework offers a foundation for developing an approach to Islamic Religious Education that remains anchored in revelation, open to scientific advancement, critical of modern epistemological assumptions, and committed to shaping individuals with intellectual, spiritual, moral, and social integrity.

CONCLUSION

This study demonstrates that Osman Bakar's epistemology of the integration of knowledge is constructed upon the principle of tawhid, which functions as a metaphysical, epistemological, and axiological foundation. Based on the reconstruction of Bakar's thought, the integration of knowledge is not understood as a mechanical merger or amalgamation of various academic disciplines, but rather as an endeavor to situate intellectual diversity within a unified worldview regarding reality. This unity acknowledges the distinct objects, methods, and functions of each scientific discipline while rejecting the absolute fragmentation of knowledge that segregates religious sciences from modern sciences.

The research reconstruction identifies five core elements within Osman Bakar's epistemology of the integration of knowledge: tawhid as the foundation of integration, the unity and interconnectedness of knowledge, the relationship between revelation and intellect in the acquisition of knowledge, dual consilience as a pattern of connectivity linking knowledge about God with knowledge about nature, and the orientation of knowledge toward the holistic formation of human beings. These five elements indicate that Bakar's epistemology maintains a profound connection among ontological, epistemological, and axiological dimensions. Science is evaluated not only based on how knowledge is acquired, but also in light of the nature of the reality investigated and the ultimate purpose of knowledge application.

[65] Aulia, "Rekonstruksi Epistemologi Pendidikan Agama Islam dalam Perspektif Pendidikan Kontemporer."

The research findings also reveal that Bakar's ideas possess conceptual relevance for the epistemological reconstruction of contemporary Islamic Religious Education. This relevance is particularly evident in the imperative for Islamic Religious Education to cultivate a more dialogical relationship among revelation, reason, empirical experience, and social reality. Islamic Religious Education can uphold revelation as its foundational Islamic core while concurrently accommodating rational reasoning and empirical inquiry to comprehend diverse life issues. Such an approach enables Islamic Religious Education to respond to scientific advancements, digital technology, social shifts, and evolving intellectual authorities without compromising its Islamic value orientation.

The primary contribution of this study lies in reconstructing Osman Bakar's thought as a structured epistemological framework rather than merely summarizing his contributions to Islamic education. This research positions tawhid, the unity of knowledge, the revelation-reason relationship, dual consilience, and educational orientation as interrelated components forming the epistemology of the integration of knowledge. Its relevance to Islamic Religious Education is consequently understood as an analytical interpretation derived by the researcher from this intellectual structure, rather than as a claim that Bakar explicitly formulated a model for contemporary Islamic Religious Education.

Conceptually, the findings suggest that the integration of knowledge within Islamic Religious Education must transition from integration at the material level to integration at the worldview level. Mere curricular additionssuch as appending religious elements to general sciences or vice versa are insufficient; integration must be cultivated through a conscious awareness of the sources of knowledge, the character of each discipline, interdisciplinary relationships, foundational values, and educational objectives. This framework can serve as a conceptual foundation for developing Islamic Religious Education that remains rooted in revelation, open to scientific progress, critical of knowledge fragmentation, and oriented toward cultivating individuals endowed with intellectual, spiritual, moral, and social integrity. Since this study is restricted to library research and the reconstruction of a thinker's ideas, the resulting relevance remains on a conceptual level. Future research could empirically test this epistemological framework through field studies in Islamic educational institutions, particularly to observe how the principles of tawhid, interdisciplinary integration, the revelation-reason relationship, and value orientation are translated into the curriculum, pedagogy, and assessment of Islamic Religious Education.

DECLARATION OF AI AND AI ASSISTED TECHNOLOGIES IN THE WRITING PROCESS

During the preparation of this manuscript, the authors utilized Gemini AI solely to assist with language translation from Indonesian to English and to enhance text readability. The AI application was not involved in data generation, argument formulation, or drawing research conclusions. The authors thoroughly reviewed, verified,

and refined all generated content, including references, and accept full responsibility for the final publication.

AUTHOR CONTRIBUTION STATEMENT

This manuscript was prepared collaboratively by three authors. The first author was primarily responsible for executing the entire research process, including data collection, analysis, verification, and drafting the manuscript. The second and third authors contributed by providing academic guidance, reviewing the research and manuscript, and offering constructive feedback to enhance the quality and publication readiness of the article. All three authors have read and approved the final version of the manuscript.

DATA AVAILABILITY STATEMENT

The datasets and literature supporting the conclusions of this study are drawn from publicly accessible, open-access scholarly sources available on Google Scholar and other relevant academic repositories.

DECLARATION OF INTERESTS

The authors declare no potential financial or personal conflicts of interest that could have influenced the research process, data analysis, or drawing of conclusions in this article.

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