



Reconstructing Contemporary Islamic Educational Epistemology: Synergizing Civic Religious Values and Modernity in Integrative Transformative Curriculum

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ABSTRACT

Purpose: This study aims to reconstruct contemporary Islamic educational epistemology by examining the synergy between civic-religious values and modernity in the development of an integrative-transformative curriculum at Universitas Islam Negeri Ar-Raniry Banda Aceh. **Methods:** This study employs a qualitative case study design. Data were collected through semi-structured interviews, classroom observations, focus group discussions, and document analysis involving curriculum documents, course plans, teaching materials, learning outcomes, assessment instruments, and institutional policies. Data credibility was supported through source and method triangulation, member checking, peer debriefing, and an audit trail. **Findings:** The findings indicate that contemporary Islamic educational epistemology involves the integration of revelation, rational inquiry, empirical knowledge, interdisciplinary perspectives, and ethical responsibility. Civic-religious values, including justice, tolerance, humanity, diversity, and national responsibility, provide an ethical foundation for engaging with modernity. However, challenges remain in disciplinary integration, curriculum implementation, lecturer competence, pedagogical practices, and conventional assessment. The study proposes the Integrative-Transformative Islamic Educational Epistemology Framework (ITIE), comprising five dimensions: epistemological foundation, civic-religious synergy, critical engagement with modernity, transformative curriculum and pedagogy, and transformative outcomes. **Research Implications:** The proposed framework provides conceptual guidance for curriculum development, teaching innovation, and institutional policy aimed at strengthening critical thinking, ethical reasoning, civic responsibility, and social engagement in Islamic higher education. **Originality:** This study offers an integrative framework that connects Islamic epistemological foundations, civic-religious values, and critical engagement with modernity within a transformative curriculum approach.



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INTRODUCTION

The introductory section contains the background, context of the research, urgency of the problem, results of the main literature review that is the basis of the research, previous research results that are relevant to the research study, and the research objectives. Authors are strongly advised to use references from reputable journal articles from the latest publications as the basis for their research. All introductory sections are presented in an integrated manner in the form of paragraphs, not divided into sections written with a research report/thesis/dissertation model. The length of the introductory section should be 15-20% of the total manuscript. Introduction written with Digital transformation, globalization, and accelerating knowledge production are reshaping higher education, requiring Islamic universities to reconsider how religious knowledge engages contemporary intellectual and social realities. The expansion of digital technologies, artificial intelligence, interdisciplinary research, and global academic networks has altered how knowledge is produced, accessed, validated, and disseminated across educational institutions. The transformation is not simply technological because it also affects the purposes, competencies, and ethical orientations expected from

graduates. The UNESCO Global Education Monitoring Report emphasizes that technology influences education through multiple channels, including teaching and learning, skills development, planning, and broader social contexts, while stressing that technological adoption should remain responsive to educational purposes and human needs ([Global Education Monitoring Report Team, 2023](#)). Generative artificial intelligence further intensifies this transformation because educational institutions must reconsider what students should learn, how learning should occur, and how knowledge production can remain human-centered, ethical, equitable, and meaningful ([Miao & Holmes, 2023](#)). Within this context, Islamic higher education faces the responsibility of preparing graduates who combine religious commitment with critical reasoning, intellectual adaptability, digital competence, ethical awareness, and civic responsibility. Islamic universities therefore require an educational orientation that positions religious knowledge within continuous dialogue with scientific inquiry, social realities, technological development, and contemporary challenges rather than treating Islamic education as an isolated domain of knowledge.

Contemporary Islamic education faces an epistemological challenge because religious knowledge, scientific inquiry, and social disciplines frequently remain organized through partially separated intellectual traditions within curricula. The dichotomy between religious and general knowledge has long been identified as a significant concern in Islamic educational thought, particularly where naqliyah and aqliyah knowledge are treated as distinct intellectual territories. Contemporary scholarship continues to identify epistemological dualism as a barrier to meaningful curriculum integration, while recent studies argue that integration requires a deeper reconstruction of the relationship among revelation, reason, empirical inquiry, and educational purposes ([Fitria et al., 2026](#); [Saputra et al., 2026](#)). The problem becomes more complex when curriculum integration is interpreted primarily as the coexistence of Islamic and modern subjects rather than as an interaction among different ways of knowing. The presence of religious studies, science, technology, social sciences, and citizenship education within one curriculum does not necessarily demonstrate epistemological integration if each field retains independent assumptions, methodologies, and learning objectives. The central problem is therefore not merely whether Islamic and modern knowledge are included in the same curriculum, but whether they are epistemologically connected through teaching, learning, interpretation, reflection, and social action. Such reconstruction also requires reconsidering the relationship between religious values and civic values, which are frequently addressed through separate curricular domains despite their potential ethical and social interconnectedness.

Civic responsibility can provide an important conceptual bridge through which Islamic ethical commitments are translated into socially meaningful practices within pluralistic and democratic societies today. Islamic educational traditions contain ethical principles concerning justice, human dignity, responsibility, social solidarity, tolerance, respect for diversity, and care for society and the environment. These principles possess potential relevance beyond individual religious morality because they can inform how learners understand their responsibilities toward other people, institutions, communities, and the broader environment. Civic education similarly emphasizes responsible participation, respect for diversity, social cohesion, democratic engagement, and commitment to the common good. The intersection of these orientations creates a conceptual space in which civic responsibility can be understood as a social manifestation of religious ethics rather than as an external ideological component imposed upon Islamic education. Such an approach is consistent with curriculum orientations at UIN Ar-Raniry, where learning outcomes in Aqidah and Islamic Philosophy include religiosity, humanity, national responsibility, appreciation of diversity, social sensitivity, environmental concern, critical thinking, and integration of religious and scientific knowledge ([Program Studi Aqidah dan Filsafat Islam UIN Ar-Raniry, 2024](#)). Civic-religious integration consequently requires more than adding citizenship topics to Islamic courses; it involves developing learners' capacity to interpret religious principles through contemporary social problems and transform ethical understanding into responsible civic action.

Modernity should be approached neither as an external threat nor as an unquestioned ideal, but as a changing context requiring critical Islamic intellectual engagement today. Scientific development, technological transformation, artificial intelligence, globalization, pluralism, democratic citizenship, digital society, sustainability, and changing forms of knowledge production constitute important dimensions of this context. The emergence of generative AI illustrates the magnitude of the transformation because technologies can increasingly participate in writing, information processing, content generation, and other activities traditionally associated with human intellectual work ([Miao & Holmes, 2023](#)). For Islamic education, the challenge is not simply to incorporate new technologies into existing teaching practices but to examine the ethical, epistemological, and educational implications of these transformations. Modernity consequently needs to become an object of critical inquiry within Islamic education. Students should be encouraged to examine how technological advancement relates to human dignity, how scientific knowledge can contribute to social justice, how digital transformation affects religious authority, and how Islamic ethical principles can inform responses to ecological and social challenges. This orientation moves Islamic education

beyond binary responses that either reject or uncritically accept modernity toward a dialogical position in which Islamic intellectual traditions critically engage with contemporary knowledge and social realities.

UIN Ar-Raniry offers an institutional context for examining these questions because its curricular orientation explicitly connects Islamic scholarship with citizenship, science, contemporary thought, and social responsibility. The institutional curriculum of relevant programs demonstrates explicit learning outcomes related to religiosity, humanity, national responsibility, appreciation of diversity, social sensitivity, critical thinking, hermeneutical approaches, and the integration of religious and scientific knowledge. The Aqidah and Islamic Philosophy program, for example, identifies mastery of scientific integration as a learning outcome and connects Islamic philosophical studies with classical, modern, and contemporary intellectual developments ([Program Studi Aqidah dan Filsafat Islam UIN Ar-Raniry, 2024](#)). This curricular orientation makes UIN Ar-Raniry particularly relevant for investigating whether formal commitments to knowledge integration are reflected in pedagogical practices and epistemological orientations. The institutional setting is also significant because Islamic higher education in Aceh operates within a distinctive historical, cultural, religious, and civic environment. Such characteristics provide an opportunity to investigate how Islamic identity interacts with national citizenship, intellectual pluralism, scientific knowledge, technological development, and contemporary educational demands. The research therefore treats UIN Ar-Raniry not simply as a research location but as an epistemological case through which the dynamics of contemporary Islamic curriculum reconstruction can be examined.

Existing scholarship demonstrates interest in integrating Islamic and modern knowledge, yet important questions remain about how such integration becomes epistemologically transformative within higher education practice. Recent studies have examined Islamization of knowledge, Islamic epistemology, curriculum integration, and the relationship between religious and scientific knowledge ([Fitria et al., 2026](#); [Nasrullah, 2026](#); [Zainuddin et al., 2025](#)). These studies provide important theoretical foundations, particularly through discussions of Al-Attas, Al-Faruqi, and contemporary integration-interconnection approaches. Empirical studies also demonstrate that epistemological integration remains challenging when curriculum structures, disciplinary specialization, and pedagogical practices continue to operate separately ([Saputra et al., 2026](#)). A significant empirical gap therefore concerns how civic-religious values and modernity are actually integrated into curriculum and learning practices within Islamic higher education. A theoretical gap concerns the limited articulation of a framework connecting revelation, reason, empirical knowledge, civic values, and transformative action as interconnected dimensions of contemporary Islamic educational epistemology. A practical gap concerns the absence of sufficiently developed models explaining how epistemological reconstruction can be translated into curriculum design, pedagogy, assessment, and social engagement. Addressing these gaps requires an empirical investigation that moves beyond the description of curriculum content toward analysis of the epistemological relationships underlying curriculum construction and educational practice.

The present study proposes an Integrative-Transformative Islamic Educational Epistemology framework that connects revelation, reason, empirical knowledge, civic-religious values, modernity, pedagogy, and social transformation. The proposed framework, abbreviated as ITIE, conceptualizes Islamic educational transformation as a multidimensional process rather than a simple combination of religious and modern subjects. Its epistemological foundation recognizes revelation, rational inquiry, and empirical knowledge as complementary dimensions of educational knowledge. Its ethical dimension connects Islamic values with civic responsibility, social justice, tolerance, diversity, solidarity, and environmental responsibility. Its modernity dimension positions science, technology, artificial intelligence, globalization, pluralism, and sustainability as objects of critical Islamic engagement. Its pedagogical dimension emphasizes interdisciplinary inquiry, contextual learning, problem-based learning, research, reflection, and community engagement. Its transformative dimension links knowledge with ethical reasoning, civic competence, social responsibility, innovation, and social impact. Through this framework, the study seeks to reposition Islamic education from a knowledge-transmission paradigm toward an integrative and transformative epistemological orientation capable of responding to contemporary societal challenges.

This study examines how contemporary Islamic educational epistemology is constructed within the curriculum at UIN Ar-Raniry and translated into learning practices amid contemporary societal change. The study addresses four research questions. How is contemporary Islamic educational epistemology constructed within the curriculum at UIN Ar-Raniry? How are civic-religious values integrated with modernity within curriculum and learning practices? What epistemological tensions emerge in integrating Islamic values, civic responsibility, and modern knowledge?, and How can an integrative-transformative Islamic educational epistemology be reconstructed from the empirical findings? These questions are designed to connect the empirical investigation of curriculum and learning practices with the theoretical reconstruction of Islamic educational epistemology. The resulting analysis is expected to contribute to contemporary debates on Islamic higher education by explaining how religious knowledge, scientific reasoning, civic

responsibility, and modernity can be positioned within a coherent curriculum framework oriented toward ethical and social transformation.

METHOD

Research Design

This study employed a qualitative case study design to examine how contemporary Islamic educational epistemology is constructed, negotiated, and enacted within the curriculum and learning practices of UIN Ar-Raniry Banda Aceh. A qualitative case study was considered appropriate because the phenomenon under investigation is embedded within a specific institutional, cultural, curricular, and educational context rather than being separable from its natural setting. Case study research enables researchers to investigate a contemporary phenomenon comprehensively while maintaining attention to the contextual conditions in which the phenomenon occurs (Yin, 2018). The design was particularly suitable for examining the relationships among curriculum, epistemology, pedagogy, civic-religious values, and modernity through the perspectives of actors directly involved in curriculum development and implementation. The study therefore did not seek statistical generalization but aimed to generate an analytically grounded understanding of epistemological reconstruction within Islamic higher education.

Research Setting

The research was conducted at Universitas Islam Negeri Ar-Raniry Banda Aceh, Indonesia, which was purposively selected as an institutional case representing contemporary Islamic higher education. The investigation focused primarily on the Faculty of Tarbiyah and Teacher Training and the Islamic Education program, while relevant academic programs concerned with Islamic studies, philosophy, social sciences, and interdisciplinary education were included where their curricula and learning practices provided relevant evidence. The research setting was selected because the institution provides an appropriate context for examining the intersection of Islamic scholarship, scientific knowledge, citizenship, modernity, and curriculum development. The institutional context enabled the researchers to examine not only formal curriculum structures but also how epistemological orientations were interpreted and enacted by lecturers and students in educational practices.

Participants

Participants were selected purposively according to their knowledge, responsibility, and direct involvement in curriculum development or learning implementation. The proposed participant structure comprised 2–3 curriculum policymakers, 3–4 faculty or program leaders, 8–10 Islamic education lecturers, 4–6 lecturers from general, scientific, or interdisciplinary fields, and 15–20 students, resulting in an anticipated range of 32–43 participants. The final number of participants was determined according to data adequacy and the point at which additional interviews no longer generated substantively new information. Purposive sampling was used to ensure that participants represented different institutional positions and epistemological perspectives relevant to the research questions. Their perspectives were compared across groups to identify convergence, divergence, and tensions concerning Islamic knowledge, civic responsibility, modernity, and curriculum integration.

Data Sources

The study utilized both primary and secondary data. Primary data consisted of semi-structured interviews, classroom observations, and focus group discussions. Interviews explored participants' understandings of Islamic educational epistemology, relationships between revelation and reason, interpretations of modernity, civic-religious values, curriculum integration, and transformative education. Classroom observations examined lecturer–student interaction, critical discussion, interdisciplinary learning, technology use, engagement with civic issues, and contextual interpretation of Islamic concepts. Secondary data included curriculum documents, graduate learning outcomes (CPL), course learning outcomes (CPMK), semester learning plans (RPS), teaching materials, assessment instruments, institutional policies, and curriculum guidelines. Document analysis followed the relationship between curriculum structure, CPL, CPMK, RPS, learning activities, and assessment to determine how epistemological principles were formally represented.

Data Collection

Data collection proceeded through iterative engagement with participants, classroom settings, and institutional documents. Semi-structured interviews provided opportunities for participants to articulate their understandings and experiences while allowing the researcher to pursue emerging issues relevant to the research questions. Classroom observations were conducted to compare participants' stated orientations with actual pedagogical practices. Focus group discussions were used to identify shared and contested interpretations among participants concerning curriculum integration and contemporary Islamic education. Documentary analysis was conducted alongside fieldwork so that

formal curriculum intentions could be compared with interview accounts and observed practices. This multi-source strategy enabled the study to examine the phenomenon from complementary perspectives and strengthened the contextual interpretation of the findings.

Data Analysis

Data analysis followed the interactive analytical procedures of data condensation, data display, and conclusion drawing described by Miles et al. (2014) with the updated methodological orientation of Miles et al. (2018). Interview transcripts, observation records, and documents were initially organized and coded according to concepts related to epistemology, civic-religious values, modernity, curriculum integration, pedagogy, and transformation. Related codes were subsequently grouped into categories and developed into broader themes. Thematic interpretation was informed by the principle that themes should represent meaningful patterns across the dataset rather than merely summarize individual responses (Braun & Clarke, 2021). Cross-source comparison was then undertaken to identify patterns and tensions among interview, observation, and documentary evidence. The final analytical stage connected the empirical themes to the reconstruction of an Integrative-Transformative Islamic Educational Epistemology (ITIE) framework.

Trustworthiness

Trustworthiness was established through source triangulation, method triangulation, member checking, peer debriefing, and an audit trail. Source triangulation compared perspectives from curriculum policymakers, academic leaders, lecturers, and students, while method triangulation compared interview, observation, focus group, and documentary evidence. Member checking was conducted by sharing relevant interpretations with selected participants to clarify whether the reconstructed meanings adequately represented their perspectives. Peer debriefing was used to challenge emerging interpretations and reduce premature analytical closure. An audit trail documented decisions concerning participant selection, data collection, coding, category development, thematic interpretation, and framework construction. These procedures were intended to strengthen the credibility, dependability, confirmability, and transparency of the qualitative findings.

RESULTS AND DISCUSSION

Construction of Contemporary Islamic Educational Epistemology within the Curriculum

The analysis indicates that contemporary Islamic educational epistemology at UIN Ar-Raniry is constructed through relationships among revelation, rational inquiry, empirical knowledge, interdisciplinary perspectives, and ethical responsibility. This orientation can be observed through the curriculum structure that brings Islamic studies into dialogue with philosophy, social sciences, science, technology, contemporary thought, and Indonesian citizenship. The configuration reflects a broader transformation occurring within Indonesian Islamic higher education, where the institutional transition from IAIN to UIN has encouraged the development of more integrative approaches to Islamic studies and knowledge production (Muqowim & Lessy, 2021). The transformation suggests that Islamic higher education is increasingly expected to move beyond the institutional separation between religious and general knowledge. Similar concerns are identified in contemporary studies describing epistemological dualism as a persistent challenge in Islamic education and arguing for stronger relationships between *qauliyah* and *kauniyah* knowledge (Fitria et al., 2026; Aulia et al., 2023). The curriculum at UIN Ar-Raniry therefore provides an important institutional context for examining how such integration is translated into an epistemological framework.

The curricular structure maintains Qur'an and Sunnah as important normative foundations while simultaneously opening intellectual space for rational interpretation, philosophical inquiry, empirical research, and contemporary knowledge. This configuration is significant because epistemological integration does not necessarily require the replacement of religious sources by modern scientific knowledge. Contemporary Islamic educational thought increasingly emphasizes that integration should establish meaningful relationships among revelation, reason, empirical observation, and ethical orientation (Saputra et al., 2026). The continuing importance of revelation provides an ethical and normative framework through which contemporary knowledge can be interpreted. Such a position corresponds with the tawhidic orientation proposed in recent Islamic educational scholarship, which emphasizes the unity of knowledge rather than an absolute separation between religious and modern sciences (Aulia et al., 2025). The epistemological position can therefore be interpreted as neither exclusively textual nor exclusively scientific, but as an attempt to establish dialogue among different sources and modes of knowing.

Reason becomes an important epistemological instrument when Islamic education encourages students to examine religious questions through logic, philosophy, interpretation, argumentation, and critical inquiry. Contemporary curriculum scholarship argues that meaningful integration requires students to understand not only religious concepts but also the assumptions, methods, and epistemological foundations through which knowledge is

constructed (Abul A'la et al., 2023). The presence of philosophical and epistemological components within Islamic higher education can therefore support students in examining the relationship between revelation and rationality. This approach also reflects the continuing relevance of debates surrounding Al-Attas and Al-Faruqi, although their respective approaches to knowledge integration emphasize different methodological orientations (Nasrullah, 2025; Syafe'i & Riadi, 2026). Al-Attas places considerable emphasis on the purification of knowledge concepts and the formation of an Islamic worldview, whereas Al-Faruqi places stronger emphasis on systematic integration between Islamic heritage and contemporary disciplines. The curriculum reconstruction at UIN Ar-Raniry can consequently be interpreted as part of a broader attempt to establish an epistemology capable of accommodating religious commitment and intellectual inquiry simultaneously.

Empirical and scientific knowledge become complementary when students are encouraged to use research, social analysis, scientific reasoning, and technological knowledge to understand contemporary problems from Islamic perspectives. The integration of science and religion within Islamic educational institutions has been documented across Indonesian contexts, although the degree and form of integration vary considerably between institutions (Aulia et al., 2023). Research on Islamic university curriculum development also indicates that a unified curriculum can be designed to overcome dichotomies between religious and general knowledge when integration is connected with practical educational processes (Murniati, 2025). This evidence is relevant to UIN Ar-Raniry because the epistemological question is not whether scientific subjects should be added to Islamic education, but how scientific knowledge can interact with Islamic concepts in interpreting social and educational realities. Recent research on integrated learning management similarly proposes that science, Islam, and cultural knowledge can be connected through a holistic epistemological framework within Islamic higher education (Amrullah et al., 2026). The implication is that scientific knowledge can function as a complementary analytical resource while Islamic values provide ethical and normative orientation.

The findings indicate that the distinction between knowledge integration and epistemological integration is essential for understanding curriculum transformation at UIN Ar-Raniry. Knowledge integration occurs when different disciplines are included within one curriculum, whereas epistemological integration requires interaction among assumptions concerning the sources, validity, interpretation, and application of knowledge. This distinction has been emphasized by research showing that the integration of religion and science should move beyond structural curriculum arrangements toward interaction at philosophical and pedagogical levels (Maula & Sabila, 2026). Similar findings have emerged from studies of Islamic universities that propose holistic-integrative curriculum models as a response to persistent dichotomies between religious knowledge and science (Murniati, 2025). The curriculum therefore becomes epistemologically integrative when students are encouraged to ask how revelation, reason, empirical evidence, and social experience can jointly contribute to knowledge construction. Such a model moves beyond the binary structure of Islamic knowledge versus modern knowledge toward a relational structure of revelation–reason–empirical inquiry–ethical application.

Integration of Civic-Religious Values and Modernity in Curriculum and Learning Practices

The findings indicate that civic-religious integration can be understood through the relationship among Islamic ethics, national responsibility, pluralism, tolerance, social justice, diversity, and engagement with contemporary problems. Islamic educational scholarship in Indonesia increasingly recognizes that religious education has implications for civic identity and social interaction rather than functioning exclusively as individual religious instruction. Research on Islamic values within civic education at pesantren-based universities, for example, identifies connections among Islamic teachings, national identity, social responsibility, tolerance, and respect for diversity (Kurniasih et al., 2024). This finding provides an important comparative basis for interpreting the UIN Ar-Raniry context. The integration of civic values should therefore not necessarily be treated as an external addition to Islamic education. It can be understood as one arena through which religious ethics become socially meaningful within a pluralistic democratic society.

Religious values become connected with civic responsibility when Islamic ethical concepts are translated into commitments to justice, humanity, tolerance, social solidarity, respect for diversity, and responsibility toward society. Studies of Islamic education and multiculturalism demonstrate that religious learning can contribute to tolerance and peaceful coexistence when learning encourages students to understand and appreciate religious and cultural differences (Nudin, 2019). Research on interreligious competence in Indonesian education similarly demonstrates the importance of developing capacities that allow students and educators to engage constructively with religious diversity (Utami, 2022). These findings support the interpretation that religious education can function as a civic formation process when its ethical principles are connected with real social relationships. Civic responsibility consequently becomes a practical manifestation of ethical knowledge rather than a separate curricular category.

Civic values become meaningful within Islamic learning when concepts such as justice, equality, responsibility, tolerance, compassion, and respect for diversity are connected with contemporary social problems. Recent research on pluralism in Islamic education demonstrates that multicultural and pluralist approaches can strengthen respect, empathy, tolerance, and religious character within increasingly diverse social environments (Sahliah et al., 2026). The significance of this perspective for Islamic higher education lies in its potential to transform religious learning from purely conceptual understanding into ethical engagement with social realities. Civic education can consequently operate as a bridge between Islamic values and public life. This relationship is also reflected in research demonstrating that Islamic values can be integrated into civic education through curricular and extracurricular activities, producing connections between religious morality, national identity, tolerance, and social participation (Kurniasih et al., 2024).

Modernity emerges within the curriculum as a context requiring critical engagement rather than simple acceptance or rejection. Scientific development, globalization, technological transformation, artificial intelligence, digital society, pluralism, and sustainability create new questions concerning knowledge, ethics, human identity, and social responsibility. Contemporary research on Islamic education in the AI era indicates that digital transformation requires alignment among technology, pedagogical design, educator competence, institutional governance, and ethical safeguards (Faridah et al., 2026). This finding is relevant because technology cannot be treated simply as an instructional instrument. Its emergence changes how knowledge is produced, evaluated, communicated, and consumed. Islamic educational epistemology therefore needs to develop the capacity to critically examine technological transformation while maintaining ethical and spiritual orientation.

Contemporary issues become pedagogically significant when Islamic learning is connected with science, technology, social problems, environmental challenges, citizenship, and global transformation. Research on digital transformation of Islamic education shows that contemporary curriculum development increasingly combines digital literacy, Islamic values, technological resources, and classroom innovation (Widodo & Haris, 2026). Similar research on AI-based Islamic education curriculum reconstruction emphasizes the need to redesign learning structures so that Islamic education remains responsive to Society 5.0 and emerging technological environments (Mukhsin et al., 2026). These developments suggest that contemporary Islamic education needs to move beyond the transmission of established religious content toward learning processes in which students interpret religious principles through changing social and technological circumstances. Such learning creates opportunities for students to develop both religious understanding and critical contemporary literacy.

The integration of Islamic values and civic responsibility can consequently be conceptualized as a movement from Islamic ethical principles, civic values, critical engagement with modernity, ethical citizenship and social responsibility. This sequence emphasizes the transformation of knowledge into socially meaningful action. The literature on Islamic civic education demonstrates that values such as patriotism, respect for law, tolerance, and political awareness can be developed through explicit integration between Islamic teaching and citizenship education (Kurniasih et al., 2024). Studies concerning Islamic education and pluralism similarly emphasize that tolerance becomes stronger when religious learning develops appreciation for difference and peaceful social interaction (Nudin, 2019; Sahliah et al., 2026). The emerging finding is therefore that civic responsibility can function as a social expression of Islamic ethical education rather than an independent educational agenda.

Epistemological Tensions in Integrating Islamic Values, Civic Responsibility, and Modern Knowledge

The analysis identifies several epistemological tensions that must be addressed before curriculum integration can produce genuine educational transformation. The existence of religious and scientific subjects within one curriculum does not automatically eliminate epistemological dualism because disciplines may continue to operate according to separate assumptions, methodologies, pedagogical traditions, and assessment practices. Research on science-religion integration in Islamic education confirms that structural curriculum integration may remain limited when epistemological relationships are not explicitly developed (Maula & Sabila, 2026). Similar concerns are found in studies of Islamic educational institutions where different forms of knowledge have been incorporated into curriculum structures without necessarily achieving deep epistemological interaction (Kurniasih et al., 2024; Aulia et al., 2023). The findings therefore indicate that curriculum integration should be evaluated at several levels, including curriculum structure, knowledge assumptions, pedagogy, lecturer competence, assessment, and social application.

The relationship between revelation and modern knowledge presents an epistemological tension because religious knowledge frequently operates through normative and interpretive frameworks, while modern scientific knowledge emphasizes empirical investigation, methodological verification, and disciplinary specialization. The tension does not necessarily imply incompatibility because contemporary Islamic epistemological scholarship proposes various ways of establishing dialogue between these knowledge traditions. Al-Attas-oriented approaches emphasize worldview, conceptual purification, and *adab*, while Al-Faruqi-oriented approaches emphasize systematic integration of Islamic

heritage and modern disciplines (Nasrullah, 2025; Syafe'i & Riadi, 2026). Contemporary curriculum research similarly emphasizes the need to integrate revelation, reason, and empirical inquiry rather than treating them as mutually exclusive sources (Saputra et al., 2026). The central challenge is therefore methodological: educators need pedagogical strategies that enable students to establish meaningful relationships among these epistemological dimensions.

Disciplinary specialization creates another tension because interdisciplinary curriculum requires academics to communicate across different intellectual traditions while maintaining disciplinary rigor. Islamic studies lecturers may possess extensive expertise in Qur'anic studies, theology, philosophy, or Islamic law, while lecturers from science and social sciences may employ different theories, methods, and standards of evidence. Multidisciplinary, interdisciplinary, and transdisciplinary approaches have consequently been proposed as mechanisms for restructuring Islamic education curricula at the higher education level (Abul A'la et al., 2023). The challenge for institutions is to create academic environments in which integration does not weaken disciplinary expertise but uses disciplinary specialization as a foundation for intellectual dialogue. This perspective is consistent with recent Science-Islam-Culture integration frameworks that conceptualize interdisciplinary interaction as a mechanism for holistic educational development (Amrullah et al., 2026).

A further tension concerns the potential distance between curriculum intentions and actual pedagogical implementation. Curriculum documents may contain language concerning integration, critical thinking, scientific knowledge, citizenship, and modernity, while classroom practices may remain centered on lecturer explanation, content transmission, and disciplinary boundaries. Research on Islam-science integration demonstrates that curriculum and instructional practices need to be examined simultaneously because formal curriculum statements alone cannot demonstrate whether epistemological integration is occurring (Sholihin et al., 2026). The methodological implication for the UIN Ar-Raniry case is that documentary evidence must be compared with classroom observation and participant perspectives. Such comparison enables researchers to distinguish intended epistemological integration from enacted epistemological integration.

Lecturer competence represents a central condition for transforming formal curriculum integration into meaningful interdisciplinary learning. Islamic education lecturers require sufficient contemporary scientific, technological, and social literacy to connect religious knowledge with emerging issues, while lecturers from scientific and social disciplines need adequate Islamic epistemological literacy to avoid treating religion as merely an additional cultural variable. Recent research on digital transformation in Islamic education emphasizes educator competence as one of the conditions associated with successful technology integration (Faridah et al., 2026). Similar arguments emerge from integrated science-Islam curriculum research, which identifies institutional and pedagogical capacity as important conditions for meaningful integration (Sholihin et al., 2026). This finding suggests that curriculum reconstruction should be accompanied by professional development, collaborative teaching, interdisciplinary research, and academic dialogue.

The tension between transmission and transformation concerns the purpose of learning itself. Religious education necessarily preserves inherited intellectual traditions, yet contemporary higher education also requires students to interpret, evaluate, contextualize, and apply knowledge to emerging social problems. Recent work on Islamic higher education in Society 5.0 argues that educational transformation should avoid reducing Islamic education to a technical process and should instead maintain value-based and human-centered educational purposes (Rizal et al., 2026). Experiential and multicultural learning research similarly indicates that meaningful engagement with diversity requires students to encounter social realities rather than simply memorize normative statements (Izuddin et al., 2026). The implication is that epistemological reconstruction requires a pedagogical shift from passive reception toward critical, experiential, reflective, and socially engaged learning.

Assessment creates another potential tension because conventional examinations may privilege conceptual recall while integrative-transformative education requires evidence of critical reasoning, ethical judgment, problem solving, civic responsibility, and social engagement. A curriculum can declare critical thinking and civic responsibility as learning outcomes without achieving those outcomes if assessment remains dominated by memorization. Contemporary Islamic education research increasingly emphasizes alignment among curriculum, pedagogy, technology, learning outcomes, and ethical development (Faridah et al., 2026; Rizal et al., 2026). Assessment therefore needs to capture not only what students know but also how they reason, interpret contemporary problems, collaborate with others, make ethical judgments, and apply knowledge to social contexts. Such alignment would strengthen the movement from knowledge transmission toward transformative learning.

Taken together, the findings demonstrate that UIN Ar-Raniry provides an important curricular foundation for reconstructing Islamic educational epistemology through interaction among revelation, reason, empirical knowledge, civic values, and modernity. The evidence also demonstrates that structural integration alone cannot guarantee epistemological integration because meaningful transformation depends upon pedagogy, lecturer competence,

interdisciplinary collaboration, assessment, and social engagement. This finding leads to a central proposition of the study: curriculum integration does not automatically produce epistemological integration. The proposition provides the conceptual foundation for reconstructing the Integrative-Transformative Islamic Educational Epistemology (ITIE) framework, which positions revelation, reason, empirical knowledge, civic-religious values, modernity, transformative pedagogy, and social transformation as interconnected dimensions of contemporary Islamic higher education.

Reconstructing an Integrative-Transformative Islamic Educational Epistemology

The reconstruction of contemporary Islamic educational epistemology requires a substantial conceptual shift from separated domains of religious and modern knowledge toward an interconnected system that relates revelation, reason, empirical inquiry, ethical responsibility, pedagogy, and social transformation. The findings from RQ1, RQ2, and RQ3 indicate that curriculum integration cannot be adequately understood through the presence of different disciplines within a single institutional structure. Previous studies of Indonesian Islamic higher education have similarly demonstrated that the transition from Islamic institutes toward Islamic universities involves changes in curriculum, academic disciplines, pedagogical practices, and underlying conceptions of knowledge (Muqowim & Lessy, 2021; Subchi, 2020). The reconstruction proposed in this study consequently addresses the deeper relationship between epistemology and educational practice by connecting sources of knowledge with ethical interpretation and socially meaningful action.

The empirical findings suggest that epistemological reconstruction begins with reconsidering the separation between religious knowledge and modern knowledge that has historically influenced curriculum organization within Islamic educational institutions. Religious knowledge has frequently been associated with revelation and normative principles, while modern knowledge has been associated with scientific rationality, empirical investigation, technology, and contemporary social theories. Studies of Indonesian Islamic higher education indicate that institutional attempts to integrate science and religion have produced diverse models, ranging from curriculum juxtaposition to more substantive forms of epistemological integration (Irham, 2025; Zulkifli et al., 2021). Such variation demonstrates that the existence of an integration policy does not necessarily establish an integrated way of knowing.

The reconstructed epistemology proposed through the present study positions revelation, reason, and empirical knowledge as complementary dimensions within a coherent intellectual structure rather than as competing sources of knowledge. Revelation provides normative and ethical orientation, reason facilitates interpretation and critical inquiry, while empirical knowledge enables systematic investigation of natural and social realities. Research at Islamic higher education institutions has demonstrated that meaningful integration requires changes in curriculum and learning practices rather than merely adding Islamic references to scientific subjects (Ali, 2020; Nuryantini et al., 2018). The findings therefore support an epistemological model in which different sources of knowledge retain their particular functions while contributing to a shared process of inquiry.

This reconstruction also addresses the limitation of approaches that interpret integration primarily through the insertion of Qur'anic verses into scientific discussions without developing deeper interpretive relationships between religious texts and disciplinary knowledge. Research on science and religion integration has shown that students may successfully identify Qur'anic references related to scientific concepts while experiencing greater difficulty in interpreting those references in depth (Nuryantini et al., 2018). The finding is significant because epistemological integration requires more than identifying similarities between texts and scientific concepts. It requires students to understand the assumptions, methods, evidence, limitations, and ethical implications associated with different forms of knowledge.

The epistemological reconstruction consequently establishes a more dialogical relationship among Islamic intellectual traditions, rational inquiry, empirical investigation, and contemporary knowledge. Such a position corresponds with the broader transformation of Islamic higher education in Indonesia, where the development of UIN institutions has created greater opportunities for Islamic studies to interact with science, humanities, technology, and social sciences (Muqowim & Lessy, 2021). The resulting epistemological orientation enables Islamic education to respond to contemporary problems without abandoning its normative foundations.

The findings further indicate that religious values become educationally transformative when they are connected with civic responsibility, social participation, respect for diversity, and ethical responses to contemporary public problems rather than being confined to individual moral instruction. Islamic education has traditionally emphasized moral development, yet contemporary higher education requires students to translate moral principles into responsible participation within complex and pluralistic societies. Research on Islamic values within civic education demonstrates that concepts derived from Islamic teachings can contribute to patriotism, respect for law, political awareness, tolerance, and social responsibility among university students (Kurniasih et al., 2024). This evidence provides a relevant basis for conceptualizing civic responsibility as an internal dimension of Islamic educational objectives.

The civic-religious relationship becomes particularly significant within the context of Islamic higher education in Aceh because students encounter religious, cultural, technological, and social realities that require multiple forms of ethical reasoning. Research conducted within PTKIN in Aceh found that lecturers and students recognize the importance of integrating Islamic values into academic learning, although implementation remains influenced by differences in lecturer understanding, curriculum design, and classroom practices (Fitriyawany et al., 2022). These findings suggest that the integration of values needs to move beyond formal curriculum statements and become visible through teaching strategies, classroom interactions, assessment, research activities, and community engagement.

The present framework consequently conceptualizes civic responsibility as a social manifestation of Islamic ethical principles rather than as an external subject added to Islamic education. Justice can be expressed through concern for social inequality, tolerance through respectful engagement with diversity, responsibility through community participation, and environmental ethics through responsible relationships with ecological systems. Such relationships allow religious knowledge to acquire practical relevance within contemporary citizenship. Islamic higher education can thus provide students with opportunities to understand how religious principles influence decisions concerning public life and collective wellbeing.

The empirical synthesis demonstrates that curriculum integration becomes meaningful when changes in subject organization are accompanied by changes in ways of knowing, learning processes, assessment practices, and opportunities for social engagement. The integration of Islamic and contemporary disciplines can remain superficial when courses are placed alongside one another without establishing intellectual relationships between their concepts, methods, and purposes. Research on Indonesian Islamic universities has identified curriculum integration as an ongoing challenge because institutional integration does not always produce corresponding changes in academic practice (Subchi, 2020; Irham, 2025).

A transformative curriculum requires students to encounter knowledge through interdisciplinary questions and real-world problems that cannot be adequately addressed through one disciplinary perspective. Studies of holistic-integrative curriculum development in Indonesian Islamic universities emphasize the importance of overcoming dichotomous boundaries between religious knowledge and general knowledge while connecting cognitive, spiritual, and character development (Murniati, 2025). The present study develops this argument by positioning transformative learning as the practical mechanism through which epistemological integration becomes visible in educational practice.

Learning activities within such a curriculum can involve interdisciplinary inquiry, problem-based learning, research projects, case analysis, reflective discussion, experiential learning, and community-based activities. Recent research on transformative curriculum and deep-learning pedagogy in Indonesian Islamic higher education demonstrates that learning becomes more meaningful when students engage actively with complex concepts, reflection, and contextual learning experiences (Pahrudin et al., 2026). Curriculum transformation therefore concerns not only what students learn but also how they construct knowledge, evaluate evidence, interpret values, and respond to social realities.

The transformation of curriculum also requires reconsideration of assessment practices because conventional examinations may capture conceptual understanding without adequately measuring ethical reasoning, civic competence, collaboration, problem solving, or social engagement. Transformative curriculum development consequently requires assessment instruments that can evaluate students' ability to connect theoretical knowledge with practical situations and ethical considerations. Research concerning curriculum transformation in Islamic education similarly emphasizes the need to align educational goals, learning activities, and transformative outcomes within a coherent curriculum system (Sholeh et al., 2023).

The reconstruction proposed in this study positions knowledge acquisition as an important component of education while recognizing that its broader value emerges when students can critically interpret knowledge, evaluate its ethical implications, and apply it to problems affecting individuals and communities. Such an orientation changes the educational trajectory from the accumulation of information toward intellectual, ethical, civic, and social development. Contemporary scholarship on Islamic educational philosophy emphasizes the need for adaptive curricula capable of responding to technological, social, and demographic changes while maintaining moral and spiritual foundations (Suyono & Aunullah, 2026).

The proposed reconstruction establishes a continuous relationship between knowledge, critical interpretation, ethical reflection, civic participation, and social transformation. Students encounter knowledge, examine its assumptions and evidence, interpret it within Islamic ethical perspectives, reflect upon its consequences, and consider appropriate forms of social action. This process allows educational knowledge to move beyond classroom achievement toward meaningful engagement with community and society. Research describing Islamic education as a social movement similarly emphasizes its capacity to influence values, identities, social practices, and broader processes of social transformation (Murdianto, 2026).

Social transformation within this framework does not refer exclusively to large-scale institutional change but also encompasses everyday forms of responsible action. Students may contribute through community research, environmental initiatives, social innovation, educational service, digital citizenship, conflict mediation, or programs supporting vulnerable groups. The important consideration is that these activities emerge from an integrated relationship between knowledge and ethical responsibility. Islamic higher education consequently becomes a space where intellectual development is connected with the formation of socially responsible actors.

Integrative Transformative Islamic Educational Epistemology

The synthesis of the findings generated through the four research questions produces the Integrative-Transformative Islamic Educational Epistemology (ITIE) as the principal theoretical contribution of this study. The framework integrates epistemological foundations, civic-religious values, critical engagement with modernity, transformative curriculum and pedagogy, and socially oriented educational outcomes within a single conceptual structure. Contemporary studies of Islamic higher education have identified the continuing need to overcome the dichotomy between revealed knowledge, scientific knowledge, and cultural knowledge through more holistic approaches to curriculum and learning management (Amrullah et al., 2026; Murniati, 2025). The ITIE framework extends this discussion by placing civic responsibility and social transformation alongside epistemological integration.

The epistemological foundation of the ITIE framework establishes revelation, reason, and empirical knowledge as interconnected resources through which contemporary Islamic educational knowledge can be constructed, interpreted, and applied. Revelation provides normative and ethical orientation, reason facilitates rational analysis and critical interpretation, while empirical inquiry provides evidence concerning observable phenomena and social realities. This arrangement does not assume that the three sources operate identically because each contributes a distinct epistemological function to the educational process.

Research on science-religion integration in Indonesian Islamic higher education demonstrates that the development of UIN institutions has encouraged broader interaction between Islamic studies and contemporary sciences (Muqowim & Lessy, 2021). Research conducted at UIN Malang similarly illustrates how religious and scientific knowledge can be positioned within an integrative curriculum through institutional and pedagogical mechanisms (Ali, 2020). These studies provide empirical support for conceptualizing epistemological integration as a process that involves curriculum, pedagogy, and institutional culture.

The civic-religious dimension connects Islamic ethical principles with the responsibilities associated with citizenship and participation in pluralistic society. Justice, tolerance, humanity, solidarity, diversity, responsibility, and respect for others become educational values that can be developed through both religious learning and civic engagement. Such an orientation is consistent with research demonstrating that Islamic values can strengthen civic education when they are integrated into curriculum and student activities rather than treated as isolated moral concepts (Kurniasih et al., 2024).

The ITIE framework positions civic responsibility as an integral expression of Islamic ethical development because religious values acquire wider social significance when students apply them in relationships with other people and communities. This dimension is particularly relevant to Islamic higher education because graduates are expected to participate within diverse professional, cultural, political, and social environments. The educational task therefore includes preparing students to negotiate differences while maintaining ethical commitments.

Critical engagement with modernity constitutes a central dimension of the framework because Islamic higher education operates within a rapidly changing environment shaped by scientific development, digital transformation, artificial intelligence, globalization, pluralism, and sustainability concerns. Modernity is approached neither as a phenomenon that must automatically be rejected nor as an unquestioned model that should simply be adopted. It is treated as a field of knowledge and social transformation requiring critical interpretation and ethical evaluation.

Research on adaptive Islamic educational philosophy argues that curriculum development needs to respond to contemporary technological and social changes while maintaining ethical foundations (Suyono & Aunullah, 2026). Research on transformative pedagogy within Islamic higher education similarly demonstrates the relevance of learning approaches that encourage students to engage critically with complex knowledge environments (Pahrudin et al., 2026). The ITIE framework therefore encourages students to examine contemporary developments through interdisciplinary and ethical perspectives.

The curriculum and pedagogy dimension translates epistemological principles into concrete educational experiences through interdisciplinary learning, critical inquiry, problem-based learning, research, experiential activities, and community engagement. This dimension recognizes that philosophical commitments concerning

knowledge will have limited educational consequences unless they influence what happens inside and outside the classroom.

The findings are consistent with research showing that curriculum transformation within Islamic education requires changes in learning processes rather than merely changes in curriculum documents (Sholeh et al., 2023). Deep-learning pedagogy has also been associated with more transformative learning experiences when students engage with complex concepts through reflection and active inquiry (Pahrudin et al., 2026). The ITIE framework consequently places pedagogy between epistemological principles and educational outcomes because learning processes constitute the mechanism through which knowledge integration becomes meaningful.

The outcome dimension encompasses ethical reasoning, civic competence, social responsibility, social innovation, and social impact as interconnected indicators of educational transformation. These outcomes extend beyond conventional academic achievement because graduates are expected to use knowledge responsibly within social contexts. Islamic educational philosophy provides an ethical foundation, while interdisciplinary learning develops the intellectual capacity required to respond to complex contemporary problems.

Recent research on transformative Islamic education emphasizes curriculum transformation as a mechanism for preparing learners to respond to changing social conditions (Sholeh et al., 2023). Research on adaptive Islamic educational philosophy similarly highlights the importance of connecting educational values with social transformation (Suyono & Aunullah, 2026). The ITIE framework incorporates these insights by defining educational success through the relationship between knowledge, ethical reasoning, civic participation, and social contribution.

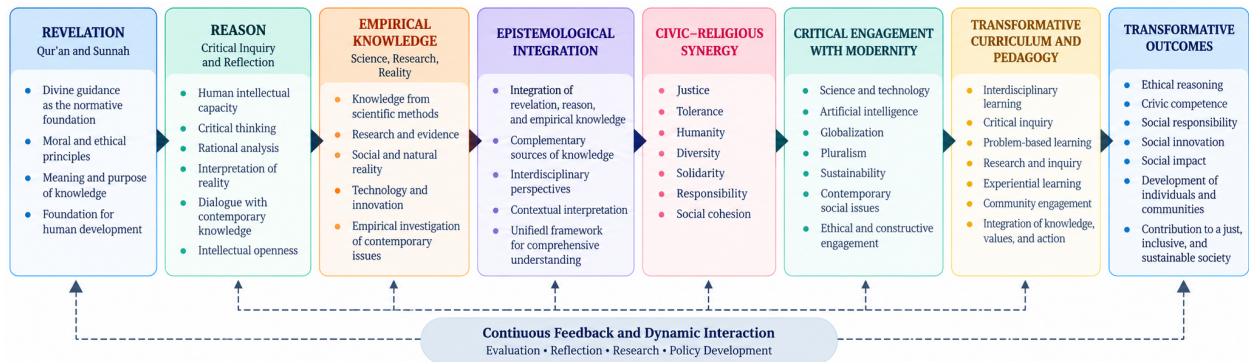


Figure 1. Integrative-Transformative Islamic Educational Epistemology Framework

The five dimensions of the ITIE framework should be understood as mutually connected components of an epistemological ecosystem rather than as isolated stages that operate independently from one another. Epistemological assumptions influence curriculum and pedagogy, while students' experiences within communities can generate new questions that subsequently reshape interpretation, reflection, and learning. Such relationships create a recursive connection between knowledge construction and social action.

The framework also provides an explanation for the epistemological tensions identified through RQ3 because integration requires negotiation between different disciplinary traditions, institutional structures, lecturer competencies, pedagogical approaches, and assessment systems. Research on Indonesian Islamic higher education has documented variations in how institutions interpret and implement science-religion integration, demonstrating that institutional policy alone cannot guarantee substantive epistemological transformation (Irham, 2025; Subchi, 2020). The ITIE framework addresses this challenge by connecting epistemology with pedagogy and outcomes rather than treating integration solely as a curriculum policy.

Table 1. Alignment of Empirical Findings with the ITIE

Main Finding	ITIE Dimension	Central Educational Focus
Construction of contemporary Islamic educational epistemology	Epistemological Foundation	Relationship among revelation, reason, and empirical knowledge
Integration of civic-religious values with contemporary realities	Civic-Religious Synergy and Critical Engagement with Modernity	Ethical citizenship and critical engagement with contemporary social realities
Epistemological tensions and structural challenges in curriculum implementation	Critical Reflection	Negotiation of disciplinary, curricular, pedagogical, and assessment tensions

Reconstruction of contemporary Islamic educational epistemology	Integrative-Transformative Epistemology	Transformation of integrated knowledge into meaningful educational action
Overall synthesis of empirical findings	ITIE Framework: Five Interconnected Dimensions	Epistemological integration, civic responsibility, critical engagement with modernity, transformative pedagogy, and social impact

The theoretical contribution of the ITIE framework lies in bringing epistemological integration, civic-religious formation, critical engagement with modernity, transformative pedagogy, and social impact into a coherent model for contemporary Islamic higher education. Existing studies have examined science-religion integration, holistic curriculum development, civic-religious education, and transformative pedagogy through different conceptual and empirical approaches (Fitriyawany et al., 2022; Kurniasih et al., 2024; Murniati, 2025; Pahrudin et al., 2026). The present framework connects these dimensions by proposing that epistemological reconstruction becomes educationally meaningful when different sources of knowledge inform ethical interpretation, civic responsibility, and transformative action.

The central proposition emerging from the empirical synthesis is that contemporary Islamic educational transformation depends not merely on placing Islamic and modern disciplines within the same curriculum but on transforming the ways knowledge is constructed, interpreted, taught, evaluated, and applied within society. An integrative epistemology becomes transformative when revelation is engaged through rational inquiry, empirical evidence is interpreted through ethical reflection, and academic learning is connected with civic responsibility and social participation. The ITIE framework consequently positions Islamic higher education as an epistemological and social space capable of preserving Islamic ethical foundations while critically engaging with modernity and contributing to socially responsible transformation.

CONCLUSION

The findings demonstrate that contemporary Islamic educational epistemology at UIN Ar-Raniry is developing beyond a conventional model that separates religious knowledge from scientific and contemporary knowledge, although remnants of epistemological fragmentation remain visible within curriculum structures and educational practices. The curriculum provides an institutional space where Qur'anic and Sunnah-based knowledge can interact with rational inquiry, philosophy, social sciences, scientific knowledge, technology, citizenship, and contemporary intellectual developments. This configuration indicates that the transformation of Islamic higher education cannot be adequately represented by the simple coexistence of religious and general subjects because meaningful integration requires relationships among different assumptions concerning knowledge, interpretation, evidence, values, and application. The findings are consistent with scholarship identifying epistemological integration as a continuing challenge within Islamic education and emphasizing the need to establish stronger relationships among revelation, reason, empirical inquiry, and educational purposes.

The study further establishes that civic-religious values can function as an important epistemological and educational bridge between Islamic ethical commitments and the realities of contemporary citizenship. Values associated with justice, tolerance, humanity, diversity, solidarity, responsibility, social sensitivity, and environmental concern acquire broader educational significance when students are encouraged to interpret them through concrete social and civic problems. The curriculum orientation identified at UIN Ar-Raniry provides evidence that religious learning can encompass national responsibility, appreciation of diversity, critical thinking, social sensitivity, environmental awareness, and relationships between religious and scientific knowledge. The findings indicate that civic responsibility does not need to be positioned as an external component of Islamic education because it can emerge as a practical expression of religious ethics within pluralistic society. Such an orientation strengthens the potential of Islamic higher education to prepare graduates who possess religious commitment while demonstrating ethical reasoning, social awareness, respect for differences, and responsibility toward their communities.

The analysis of epistemological tensions reveals that curriculum integration does not automatically produce epistemological integration, particularly when disciplinary specialization, curriculum policy, lecturer competencies, classroom practices, and assessment systems continue to operate through partially separated structures. The principal challenge therefore concerns the translation of institutional integration into actual ways of knowing, teaching, learning, assessing, and engaging with society. The findings indicate that transformative curriculum requires more than adding contemporary subjects to Islamic programs or incorporating religious references into scientific courses. It requires pedagogical practices that encourage critical inquiry, interdisciplinary interpretation, contextual learning, research,

reflection, problem solving, and community engagement. This conclusion corresponds with previous research emphasizing that curriculum transformation in Islamic education requires changes in educational processes rather than merely modifications of curriculum documents. The study consequently identifies a need for institutional development that strengthens interdisciplinary lecturer competence, encourages collaborative teaching, develops assessment instruments capable of capturing ethical and civic outcomes, and creates learning environments where contemporary issues can be examined through multiple epistemological perspectives.

The principal theoretical contribution of this research is the Integrative-Transformative Islamic Educational Epistemology Framework (ITIE), which reconstructs Islamic educational epistemology through five interconnected dimensions: epistemological foundation, civic-religious synergy, critical engagement with modernity, transformative curriculum and pedagogy, and transformative outcomes. The framework positions revelation, reason, and empirical knowledge as complementary resources for knowledge construction while connecting Islamic ethical values with civic responsibility and critical engagement with science, technology, artificial intelligence, globalization, pluralism, and sustainability. The pedagogical dimension translates these epistemological commitments into interdisciplinary learning, critical inquiry, problem-based learning, research, experiential activities, and community engagement, while the outcome dimension emphasizes ethical reasoning, civic competence, social responsibility, social innovation, and social impact. The ITIE framework therefore provides a conceptual basis for moving Islamic higher education from knowledge transmission toward an educational orientation in which knowledge is critically interpreted, ethically evaluated, and socially applied. Its implementation at UIN Ar-Raniry and comparable Islamic higher education institutions requires further empirical testing across different faculties, programs, institutional contexts, and student populations to examine its applicability, refinement, and potential contribution to sustainable curriculum transformation.

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AUTHOR CONTRIBUTION STATEMENT

SI, MIS, TZ, and H contributed to the development of this manuscript. SI conceptualized the study, developed the research framework, and coordinated the preparation of the manuscript. MIS contributed to the literature review, analysis of Islamic educational epistemology, and synthesis of relevant theoretical perspectives. TZ contributed to the analysis of civic and religious values and their relationship with contemporary Islamic education. H contributed to the analysis of modernity and the integrative-transformative curriculum. All authors participated in reviewing and revising the manuscript, approved the final version, and take responsibility for the integrity and accuracy of the work.

AI DISCLOSURE STATEMENT

The authors used ChatGPT (OpenAI) during the preparation of this manuscript to assist with language refinement, academic writing, and the organization of ideas. After using the tool, the authors thoroughly reviewed, revised, and verified the content as necessary and take full responsibility for the content and publication of this work.

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