



## The Paradigm of Knowledge Integration: The Concept of *Fiqh Al-Syâmil Fî Al-Dîn Wa Al-Ḥayâh* in The Development of Integral and Holistic Knowledge

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### Abstract

The paradigm of *Fiqh al-Syâmil fî ad-Dîn wa al-Ḥayâh* represents an epistemological framework that emphasizes the unity of religion and life, revelation and reason, as well as spiritual values and scientific rationality. Within this perspective, knowledge is not value-free but serves as a divine instrument for achieving human and civilizational well-being. This study aims to explore the philosophical meaning of *Fiqh al-Syâmil* and its implications for the integration of knowledge in Islam, by tracing the thoughts of both classical and contemporary Muslim scholars. Employing a **qualitative library research** design through **Islamic epistemology and philosophy of science** approaches, the study analyzes key works by Ismail Raji al-Faruqi, Syed Muhammad Naquib al-Attas, Fazlur Rahman, Kuntowijoyo, Mulyadhi Kartanegara, Amin Abdullah, Harun Nasution, Nanat Fatah Nasir, and Azyumardi Azra. The findings reveal that *Fiqh al-Syâmil* is grounded in the principle of *tawhid* as the core of Islamic epistemology, integrating three modes of knowing: *bayani* (textual-revelatory), *burhani* (rational-empirical), and *'irfani* (spiritual-intuitive). The synthesis of these dimensions results in an integral, ethical, and civilizational model of knowledge capable of bridging the gap between religious and secular sciences. Conceptually, this paradigm aligns with al-Faruqi's *Islamization of Knowledge*, al-Attas's *adab-based epistemology*, Kuntowijoyo's *prophetic social science*, and Amin Abdullah's *interconnected integration*. Within Islamic higher education, *Fiqh al-Syâmil* serves as a foundational framework for developing integrative curricula, interdisciplinary research, and epistemological reconstruction oriented toward human welfare and moral civilization.

**Keywords:** *Integration of Knowledge, Fiqh al-Syâmil, Islamic epistemology, Integral and Holistic Science.*

## INTRODUCTION

The development of modern science has brought significant changes to various dimensions of human life, including social, economic, political, and cultural aspects. On the one hand, this progress demonstrates the success of human rationality in mastering nature and advancing technology. On the other hand, it has also generated serious moral and value crises, particularly when scientific development becomes detached from spiritual and religious ethical foundations.<sup>1</sup> This phenomenon is closely related to the positivistic-secular paradigm of modern science, which places rationality and empiricism as the sole sources of truth while marginalizing revelation and spirituality.

The dichotomy between religious sciences and secular sciences represents the historical root of this epistemological problem. This separation has persisted since the colonial era and has been inherited by educational systems in many Muslim countries, including Indonesia.<sup>2</sup> As a result, science has progressed rapidly in technological and instrumental domains but has lost its orientation in terms of meaning, moral responsibility, and the ultimate purpose of humanity. Knowledge is then perceived as value-neutral and disconnected from ethical accountability, as reflected in the classical aphorism *al-'ilm fi wâdin wa al-'amal fi wâdin âkhar* (knowledge stands in one valley while practice stands in another). This condition leads to a partial understanding of life and neglects a holistic-integral worldview.

In contrast, classical Islamic intellectual tradition views knowledge as an integrated whole originating from Allah. Islamic knowledge encompasses both revealed sources (*al-âyyât al-qauliyyah*) and rational reflection upon the universe (*al-âyyât al-kauniyyah*).<sup>3</sup> Islam, therefore, does not recognize a separation between religious and worldly knowledge, between reason and revelation, or between

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<sup>1</sup> Seyyed Hossein Nasr, *Science and Civilization in Islam* (Cambridge: Islamic Texts Society, 1987), 13-15.

<sup>2</sup> Azyumardi Azra, *Pendidikan Islam: Tradisi dan Modernisasi di Tengah Tantangan Milenium III* (Jakarta: Kencana, 2012), 45.

<sup>3</sup> Mulyadhi Kartanegara, *Integrasi Ilmu: Sebuah Rekonstruksi Holistik* (Bandung: Mizan, 2005), 22-24.

spiritual and material dimensions. Understanding religion is essentially inseparable from understanding life itself, as existence is contingent upon Allah as *al-Wâjib al-Wujûd* (the Necessary Being), while all other beings depend upon Him.<sup>4</sup>

Within this framework, the paradigm of knowledge integration emerges as an epistemological effort to reunite diverse branches of knowledge within the framework of *tawhid*. One of the most relevant concepts in this regard is *Fiqh al-Syâmil fî ad-Dîn wa al-Hayâh*, which signifies a comprehensive understanding of religion and life. This concept emphasizes the inseparability of faith, knowledge, and practical life. Revelation serves as the foundation of values and orientation, while reason functions as an instrument for scientific exploration and development.<sup>5</sup>

The paradigm of *Fiqh al-Syâmil* asserts that scientific development should not be oriented merely toward material benefits but must also aim at public welfare, balance, and the integrity of creation within the framework of *rahmatan lil 'âlamîn*. Knowledge thus becomes a means of worship and a manifestation of *tawhid*, rather than merely a tool of exploitation.<sup>6</sup>

In the context of Islamic higher education in Indonesia, the integration of knowledge has become a central vision of many State Islamic Higher Education Institutions (PTKIN), such as UIN, IAIN, and STAIN. Nevertheless, epistemological and methodological challenges remain significant. Integration often remains at the level of discourse and slogans, without being fully realized in curricula, research, and scholarly practices.<sup>7</sup>

Based on these realities, this study seeks to examine the concept of *Fiqh al-Syâmil fî ad-Dîn wa al-Hayâh* as an epistemological and paradigmatic foundation

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<sup>4</sup> Ibn Sina, *Al-Shifâ': Al-Ilâhiyyât* (Cairo: Al-Hay'ah al-Mishriyyah, t.t.), 28.

<sup>5</sup> Alparslan Açıkgenç, *Islamic Science: Towards a Definition* (Kuala Lumpur: ISTAC, 1996), 67.

<sup>6</sup> Ismail Raji Al-Faruqi, *Islamization of Knowledge: General Principles and Wrok Plan* (Herndon: IIIT, 1982), 33–35.

<sup>7</sup> M. Amin Abdullah, *Islamic Studies di Perguruan Tinggi: Pendekatan Integratif-Interkoneksi* (Yogyakarta: Pustaka Pelajar, 2006), 91.

for developing integral and holistic knowledge within the context of contemporary Islamic education in Indonesia.

## METHODS

This study employs a qualitative approach using library research as its primary method. This approach is chosen because the object of the study is conceptual, normative, and philosophical in nature, focusing on the paradigm of knowledge integration and the concept of *Fiqh al-Syâmil fî ad-Dîn wa al-Hayâh* within Islamic intellectual tradition. Library research enables an in-depth examination of ideas, epistemological constructions, and paradigmatic frameworks found in both classical and contemporary literature, without reliance on empirical field data.<sup>8</sup> Methodologically, this research is grounded in a philosophical-epistemological approach. The philosophical approach is employed to examine fundamental assumptions, worldviews, and intellectual structures underlying the paradigm of knowledge integration in Islam. Meanwhile, the epistemological approach focuses on analyzing sources of knowledge, modes of knowing, and the relationship between revelation, reason, and empirical reality within the concept of *Fiqh al-Syâmil fî ad-Dîn wa al-Hayâh*. Through this approach, the study not only describes the concept but also critically evaluates its epistemic validity and relevance for developing integral and holistic knowledge.<sup>9</sup>

The data sources of this study consist of primary and secondary sources. Primary sources include works of Muslim scholars and thinkers that directly address knowledge integration, Islamic epistemology, and holistic perspectives on religion and life, both from classical and contemporary traditions. Secondary sources comprise books, peer-reviewed journal articles, dissertations, and other academic documents relevant to knowledge integration and Islamic education, particularly within the context of Islamic higher education institutions in Indonesia.<sup>10</sup> Data collection is conducted through literature review by selecting,

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<sup>8</sup> Mestika Zed, *Metode Penelitian Kepustakaan* (Jakarta: Yayasan Obor Indonesia, 2014), 3–5.

<sup>9</sup> Mulyadhi Kartanegara, *Pengantar Epistemologi Islam* (Bandung: Mizan, 2003), 11–13.

<sup>10</sup> Sugiyono, *Metode Penelitian Kualitatif* (Bandung: Alfabeta, 2020), 9.

classifying, and verifying sources that are conceptually and academically relevant to the research focus. Priority is given to authoritative works and scholarly references that are widely recognized in Islamic studies and Islamic education discourse.<sup>11</sup>

Data analysis is carried out using qualitative interpretative content analysis. Through this method, the analyzed texts are interpreted to identify patterns of thought, epistemological principles, and conceptual implications of *Fiqh al-Syâmil fi ad-Dîn wa al-Hayâh* for the development of integral and holistic knowledge. The analytical process involves a dialogical engagement between text, context, and the realities of contemporary Islamic education, resulting in a comprehensive and contextualized understanding.<sup>12</sup>

To ensure the validity and trustworthiness of the findings, this study applies source and theoretical triangulation by comparing perspectives of various Muslim scholars and relating them to prevailing paradigms of knowledge integration in Indonesian Islamic higher education. Accordingly, the research findings are expected to demonstrate academic rigor, argumentative coherence, and practical relevance for the development of Islamic scholarship.<sup>13</sup>

## RESULTS AND DISCUSSION

### A. Overview of Major Thinkers and Principal References

The literature reviewed in this study indicates that the discourse on knowledge integration within contemporary Islamic thought has been significantly shaped by a number of Muslim scholars who have sought to overcome the dichotomy between religious sciences and secular sciences. Although they employ different approaches and conceptual frameworks, these scholars share a common conviction that all knowledge ultimately originates from Allah SWT and should therefore be understood within an integrated

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<sup>11</sup> Diana Ridley, *The Literature Review: A Step-by-Step Guide for Students* (London: Sage Publications, 2012), 26.

<sup>12</sup> Klaus Krippendorff, *Content Analysis: An Introduction to Its Methodology* (Thousand Oaks: Sage, 2013), 24–26.

<sup>13</sup> Norman K. Denzin & Yvonna S. Lincoln, *The Sage Handbook of Qualitative Research* (Thousand Oaks: Sage Publications, 2018), 777.

epistemological framework. The principal thinkers examined in this study include Syed Muhammad Naquib al-Attas, Ismail Raji al-Faruqi, Kuntowijoyo, Mulyadhi Kartanegara, Harun Nasution, M. Amin Abdullah, and Nanat Fatah Natsir.

Syed Muhammad Naquib al-Attas is widely recognized as one of the leading proponents of the Islamization of knowledge. According to al-Attas, the contemporary crisis of knowledge stems from the dominance of secular worldviews that separate scientific inquiry from spiritual and metaphysical values. He therefore proposes the Islamization of knowledge as a process of liberating knowledge from secular, dualistic, and humanistic elements and restoring it to a tawhīdic framework grounded in the Islamic worldview.<sup>14</sup> His contribution constitutes one of the most influential foundations for contemporary discussions on knowledge integration in the Muslim world.

Building upon similar concerns, Ismail Raji al-Faruqi developed the concept of the Integration of Knowledge. Unlike al-Attas, whose focus is primarily philosophical and epistemological, al-Faruqi emphasized the reconstruction of Islamic education through the integration of modern disciplines with the teachings of Islam. He argued that contemporary sciences should be reformulated and reoriented according to Islamic values in order to contribute to the development of a comprehensive Islamic civilization.<sup>15</sup> His ideas have significantly influenced educational reform movements across the Muslim world and remain central to contemporary debates on Islamic higher education.

Within the Indonesian context, Kuntowijoyo introduced the concept of Prophetic Social Science (*Ilmu Sosial Profetik*), which seeks to integrate scientific inquiry with prophetic values. According to Kuntowijoyo, knowledge should not merely explain social phenomena but should also function as a transformative force that promotes humanization (*amar ma'ruf*), liberation (*nahi munkar*), and

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<sup>14</sup> Syed Muhammad Naquib al-Attas, *Islam and Secularism* (Kuala Lumpur: ISTAC, 1993).

<sup>15</sup> Ismail Raji al-Faruqi, *Islamization of Knowledge: General Principles and Work Plan* (Herndon, VA: International Institute of Islamic Thought, 1982).

transcendence (*tu'minuna billah*).<sup>16</sup> This paradigm demonstrates that knowledge integration encompasses not only epistemological concerns but also moral and social responsibilities.

Similarly, Mulyadhi Kartanegara emphasizes the reconstruction of Islamic epistemology through the integration of three complementary sources of knowledge: revelation (*bayānī*), rational reasoning (*burhānī*), and spiritual intuition (*'irfānī*). He argues that these epistemological sources should not be viewed as competing systems but rather as mutually reinforcing dimensions of human understanding.<sup>17</sup> Through this perspective, knowledge integration extends beyond the relationship between religion and science to include the harmonious interaction of intellectual, spiritual, and experiential modes of knowing.

Another influential figure in the Indonesian discourse on knowledge integration is Harun Nasution. Through his rational approach to Islamic theology, Nasution maintained that revelation and reason should never be placed in opposition to one another. He argued that Islam is fundamentally compatible with rational inquiry and that scientific advancement should emerge from a rational consciousness guided by the principles of *tawhīd*.<sup>18</sup> His thought contributed significantly to the development of a more open and intellectually dynamic tradition of Islamic scholarship in Indonesia.

A major contribution to contemporary Islamic higher education has been made by M. Amin Abdullah through his Integration–Interconnection paradigm. This paradigm is based on the recognition that religious sciences, social sciences, natural sciences, and the humanities are intrinsically interconnected. Consequently, Islamic scholarship should promote constructive dialogue among the epistemological traditions of *bayānī*, *burhānī*, and *'irfānī*.<sup>19</sup> Rather than

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<sup>16</sup> Kuntowijoyo, *Islam sebagai Ilmu: Epistemologi, Metodologi, dan Etika* (Yogyakarta: Tiara Wacana, 2006).

<sup>17</sup> Mulyadhi Kartanegara, *Integrasi Ilmu: Sebuah Rekonstruksi Holistik* (Bandung: Arasy Mizan, 2005).

<sup>18</sup> Harun Nasution, *Islam Rasional: Gagasan dan Pemikiran* (Bandung: Mizan, 1995).

<sup>19</sup> M. Amin Abdullah, *Islamic Studies di Perguruan Tinggi: Pendekatan Integratif-Interkonektif* (Yogyakarta: Pustaka Pelajar, 2006).

dissolving disciplinary boundaries, this paradigm encourages meaningful interaction and mutual enrichment among diverse fields of knowledge. As such, it represents an important methodological foundation for the development of a holistic understanding of religion and life.

Nanat Fatah Natsir further developed the discourse on knowledge integration through the paradigm of “Revelation Guiding Science” (*Wahyu Memandu Ilmu - WMI*), which has served as the academic foundation of UIN Sunan Gunung Djati Bandung since 2008. This paradigm asserts that all branches of knowledge, whether derived from the revealed signs (*āyāt qur’āniyyah*) or the cosmic signs (*āyāt kawniyyah*), should be developed under the guidance of divine revelation. The WMI paradigm emerged from a long intellectual process involving several prominent scholars, including Ahmad Tafsir, Nanat Fatah Natsir, Juhaya S. Praja, and Herman Soewardi.<sup>20</sup> Unlike many integration models that remain primarily theoretical, WMI has been institutionalized through curriculum development, academic policies, and the broader educational vision of the university.

Taken together, the ideas advanced by these scholars demonstrate a shared commitment to overcoming epistemological fragmentation by reintegrating revelation, reason, and empirical reality. Although their approaches differ in emphasis and methodology, they collectively provide the intellectual foundations for the development of an integrative and holistic paradigm of knowledge. These contributions serve as the principal references for understanding *Fiqh al-Syāmil fī al-Dīn wa al-Ḥayāh* as a comprehensive framework for the development of integral and holistic knowledge.

## **B. The Paradigm of Knowledge Integration**

### **1. The Concept of Scientific Paradigm**

In the philosophy of science, a paradigm is understood as a system of beliefs and a framework of thought that underlies how humans comprehend reality and develop knowledge. Thomas S. Kuhn defines a paradigm as a

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<sup>20</sup> Nanat Fatah Natsir, “Wahyu Memandu Ilmu: Kerangka Pengembangan Keilmuan UIN Sunan Gunung Djati Bandung,” dokumen akademik UIN Sunan Gunung Djati Bandung, 2008.

“conceptual model” that guides scientific research patterns and interpretative frameworks within a scientific community.<sup>21</sup> A paradigm, therefore, not only determines what is studied but also how phenomena are interpreted and validated.

In Islamic thought, the paradigm of knowledge is not merely a neutral epistemological framework. Rather, it encompasses ontological, epistemological, and axiological dimensions rooted in the principle of *tawhīd* (the oneness of God). Consequently, knowledge in Islam is never value-free; it is inherently oriented toward moral, spiritual, and ethical purposes.<sup>22</sup>

The Islamic paradigm of knowledge is based on the belief that all knowledge—whether derived from revelation (*al-āyāt al-qawliyyah*) or from the observation of the universe (*al-āyāt al-kawniyyah*)—originates from Allah SWT. Therefore, the separation between religious sciences and secular sciences is epistemologically unjustifiable, as both represent manifestations of a single source of truth: God Himself.<sup>23</sup>

## 2. The Crisis of Knowledge Dichotomy in the Muslim World

The contemporary crisis of knowledge in the Muslim world largely stems from an epistemological dichotomy between religious sciences and secular sciences. When positivistic-secular disciplines were introduced into Muslim societies through Western imperialism, a rigid separation emerged between religious knowledge and modern sciences.<sup>24</sup> This dichotomy intensified as each domain began to deny the scientific legitimacy of the other. On one side, certain religious groups perceived secular sciences as illegitimate or even prohibited due to their non-Islamic origins. On the other side, proponents of secular sciences regarded religious disciplines as pseudo-scientific, mythological, and incapable of producing empirical truth.

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<sup>21</sup> Thomas S. Kuhn, *The Structure of Scientific Revolutions* (Chicago: University of Chicago Press, 1962), 10–11.

<sup>22</sup> Syed Muhammad Naquib al-Attas, *Islam and Secularism* (Kuala Lumpur: ISTAC, 1993), 15.

<sup>23</sup> Mulyadhi Kartanegara, *Integrasi Ilmu* (Bandung: Mizan, 2005), 23.

<sup>24</sup> Ismail Raji al-Faruqi, *Islamization of Knowledge* (Herndon: IIIT, 1982), 7–9.

Such dichotomization has generated profound problems within contemporary educational systems, as each domain negates the epistemic status, methodology, and object of the other. Syahrin Harahap describes this condition as deeply troubling, as knowledge becomes either secular-dichotomistic—leading to conflict between science and religion—or confined within a narrow orthodoxy that isolates religious studies from broader civilizational and scientific developments.<sup>25</sup> Thus, the crisis does not arise merely from the dichotomy itself, but also from closed, reductionist, and fragmented modes of thinking.

This epistemological crisis manifests in several forms of dichotomy faced by Muslim societies today. These include vertical dichotomy, where knowledge is detached from God and becomes anthropocentric; horizontal dichotomy, where religious and scientific disciplines operate in isolated intellectual silos; actualization dichotomy, where epistemology is disconnected from its practical and axiological implications; ethical dichotomy, where intellectual mastery is divorced from moral conduct; and intrapersonal dichotomy, where scholars fail to integrate spiritual and physical dimensions in their pursuit of knowledge.<sup>26</sup>

In modern Islamic education, this dichotomy is clearly visible: faculties of religious studies focus on jurisprudence, Qur'anic exegesis, and Hadith, while faculties of science, economics, and technology operate without ethical and spiritual foundations. This epistemic gap results in the disintegration of faith (*īmān*), knowledge (*'ilm*), and action (*'amal*), thereby necessitating a new paradigm that reintegrates revelation, reason, and reality within the framework of *tawḥīd*.

### 3. Knowledge Integration in the Islamic Perspective

#### a. Theological and Philosophical Foundations

The concept of knowledge integration in Islam is fundamentally grounded in *tawḥīd*. Beyond its theological meaning, *tawḥīd* represents an epistemological

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<sup>25</sup> Syahrin Harahap, *Wawasan Integrasi Ilmu* (Jakarta: Kencana, 2011), 42.

<sup>26</sup> *Ibid* 44-47

and existential principle of unity, asserting that all aspects of life and knowledge must acknowledge Allah as the ultimate source of truth.<sup>27</sup>

The Qur'an affirms the integrative nature of truth through both revelation and the natural world:

*"We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth" (Qur'an 41:53).*

This verse illustrates the inseparable relationship between revealed signs (*āyāt qawliyyah*) and cosmic signs (*āyāt kawniyyah*), both of which must be interpreted integratively to attain comprehensive understanding. Islamic scholars such as Syed Muhammad Naquib al-Attas and Ismail Raji al-Faruqi emphasize that all efforts toward knowledge integration share a common foundation in *tawhīd*. Absolute knowledge belongs solely to Allah, repeatedly affirmed in the Qur'an through the phrase "*wa huwa bi-kulli shay'in 'alīm.*" Human knowledge, therefore, is derivative, contingent, and guided by divine instruction.<sup>28</sup>

In classical Islamic philosophy, al-Fārābī articulated this integrative worldview by identifying God as the First Being (*al-Mawjūd al-Awwal*) and the First Cause (*al-Sabab al-Awwal*). As the ultimate source of all existence and causality, God necessitates a unified and integrated epistemological outlook.<sup>29</sup>

#### **b. Definition and Historical Background of Knowledge Integration**

The term "integration" derives from the English verb *integrate*, meaning to combine parts into a coherent whole. In Arabic discourse, integration is expressed through terms such as *tawhīd*, *takamul*, and *damj*, all of which emphasize unity and mutual completion.<sup>30</sup> Mulyadhi Kartanegara conceptualizes knowledge integration as an epistemic awareness that all disciplines originate from a single source and aim toward a unified purpose, ranging from metaphysical-theoretical sciences to applied-practical sciences.<sup>31</sup>

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<sup>27</sup> Seyyed Hossein Nasr, *Knowledge and the Sacred* (Albany: SUNY Press, 1989), 65.

<sup>28</sup> Qur'an 96:5; Qur'an 2:32.

<sup>29</sup> Al-Fārābī, *Ara' Ahl al-Madīnah al-Fāḍilah* (Cairo: Dār al-Ma'ārif), 34.

<sup>30</sup> Mulyadhi Kartanegara, *Pengantar Epistemologi Islam* (Bandung: Mizan, 2003), 19.

<sup>31</sup> Kartanegara, *Integrasi Ilmu*, 27.

Similarly, Kuntowijoyo defines integrative knowledge as knowledge that unifies divine revelation and human reasoning without marginalizing either God or humanity.<sup>32</sup>

Historically, the drive for integration emerged as a response to Western secularization, which separated science from religion and elevated reason as the sole criterion of truth, particularly following Descartes' *cogito ergo sum*. Such a paradigm conflicts with Islamic epistemology, necessitating efforts toward reintegration rather than secularization.<sup>33</sup>

#### 4. Paradigms of Knowledge Integration

Contemporary Islamic thought identifies several paradigms of integration, including Islamization of knowledge, scientification of Islam, integration-interconnection, and transdisciplinary approaches.<sup>34</sup> M. Amin Abdullah categorizes integration into integrative, integralistic, and dialogical paradigms, each reflecting varying degrees of openness and epistemological synthesis.<sup>35</sup>

##### a. *Islamization of Knowledge*

The concept of Islamization of knowledge emerged prominently during the First World Conference on Muslim Education in Mecca in 1977. Thinkers such as Syed Muhammad Naquib al-Attas and Ismail Raji al-Faruqi advocated for liberating knowledge from secular ideologies and restoring it to a *tawhīdic* framework.<sup>36</sup>

##### b. *Scientification (Ilmuisation) of Islam*

Proposed by Kuntowijoyo, scientification of Islam emphasizes interpreting reality through Islamic values rather than merely labeling secular sciences as Islamic. This approach moves from text to context, positioning Islam as a dynamic epistemic framework.<sup>37</sup>

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<sup>32</sup> Kuntowijoyo, *Islam sebagai Ilmu* (Yogyakarta: Tiara Wacana, 2006), 15.

<sup>33</sup> Charles Taylor, *A Secular Age* (Cambridge: Harvard University Press, 2007), 22.

<sup>34</sup> M. Amin Abdullah, *Islamic Studies and Interdisciplinary Approaches* (Yogyakarta: Pustaka Pelajar, 2012), 88.

<sup>35</sup> *Ibid.*, 90–92

<sup>36</sup> Al-Attas, *Islam and Secularism*, 133–135.

<sup>37</sup> Kuntowijoyo, *Islam sebagai Ilmu*, 18.

c. *Integration-Interconnection*

Developed by M. Amin Abdullah, this paradigm promotes dialogical engagement between religious sciences, natural sciences, and social sciences, integrating normativity (*ḥadārah al-naṣṣ*), empiricism (*ḥadārah al-'ilm*), and philosophy (*ḥadārah al-falsafah*) through a triadic approach.<sup>38</sup>

d. *Transdisciplinary Paradigm*

The transdisciplinary paradigm transcends disciplinary boundaries to address complex global problems through collaborative, dialogical, and integrative research frameworks.<sup>39</sup>

## 5. **Models of Knowledge Integration**

Integration may be implemented through informative, confirmative, and corrective models. These models aim to eliminate disciplinary hegemony, reduce epistemic superiority-inferiority complexes, and prevent irresponsible specialization.<sup>40</sup> Syahrin Harahap further distinguishes between formal and substantive integration, emphasizing the internalization of Islamic values beyond symbolic labeling.<sup>41</sup>

### C. **Themes Found in the Literature on *Fiqh al-Syāmil fī al-Dīn wa al-Ḥayāh***

#### 1. **Conceptual Meaning and Dimensions**

Etymologically, *fiqh* denotes profound understanding rather than mere legal knowledge, while *al-syāmil* signifies comprehensiveness. Thus, *Fiqh al-Syāmil fī al-Dīn wa al-Ḥayāh* refers to a holistic understanding of religion and life, rejecting any separation between sacred and profane domains.<sup>42</sup>

Rooted in *tawḥīd*, this paradigm integrates revelation (*naqliyyah*) and reason (*'aqliyyah*), affirming that all reality originates from Allah (*minallāh*), operates with Allah (*billāh*), and ultimately returns to Allah (*ilallāh*).<sup>43</sup>

#### 2. ***Fiqh al-Syāmil* as an Integrative Epistemological Framework**

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<sup>38</sup> Amin Abdullah, *Pendekatan Integratif-Interkonektif* (Yogyakarta: Pustaka Pelajar, 2006), 104.

<sup>39</sup> Basarab Nicolescu, *Manifesto of Transdisciplinarity* (Albany: SUNY Press, 2002), 44.

<sup>40</sup> Harahap, *Wawasan Integrasi Ilmu*, 61.

<sup>41</sup> Ibid., 65.

<sup>42</sup> Ibn Manẓūr, *Lisān al-'Arab* (Beirut: Dār Ṣādir), "fiqh."

<sup>43</sup> Nasr, *Knowledge and the Sacred*, 72.

Within epistemology, *Fiqh al-Syāmil* unifies revelation, human cognition, and empirical reality into a coherent framework. Knowledge developed through this paradigm is both integral—unified in source and purpose—and holistic—embracing all dimensions of existence.<sup>44</sup>

Ontologically, reality is viewed as divine signs; epistemologically, knowledge emerges from revelation, reason, and experience; axiologically, knowledge is directed toward justice, sustainability, and ultimate happiness (*sa'adat al-dārayn*).<sup>45</sup>

In epistemology, *Fiqh al-Syāmil* fosters a theocentric and value-oriented conception of truth. In education, it promotes integrative curricula that link religious texts with contemporary scientific and social issues. In research, it encourages the synthesis of normative and empirical methodologies. In civilization, it bridges the roles of scholars and scientists, uniting moral guidance with technological advancement.<sup>46</sup>

## CONCLUSION

This study demonstrates that the paradigm of knowledge integration in Islam constitutes a fundamental response to the persistent dichotomy between religious sciences and secular sciences. Rooted in the principle of *tawhīd*, Islamic epistemology affirms that all knowledge originates from the same divine source and therefore should not be fragmented into separate and competing domains. The findings reveal that the integration of revelation, reason, and empirical reality represents the essential foundation for constructing a comprehensive and coherent framework of knowledge that encompasses ontological, epistemological, and axiological dimensions.

The study further finds that the concept of *Fiqh al-Syāmil fī al-Dīn wa al-Ḥayāh* provides a holistic epistemological framework that views religion and life as an inseparable unity. By integrating revelation, human intellectual capacity, and empirical experience, this concept promotes the development of knowledge

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<sup>44</sup> Abdullah, *Pendekatan Integratif-Interkonektif*, 110.

<sup>45</sup> Qur'an 3:190–191.

<sup>46</sup> Al-Faruqi, *Islamization of Knowledge*, 54–56.

that is both integral and holistic. Such an approach not only strengthens the relationship between spiritual and intellectual dimensions but also emphasizes the ethical orientation of knowledge toward human welfare, social justice, and sustainable civilization.

In the context of contemporary Islamic education in Indonesia, *Fiqh al-Syāmil* offers a meaningful conceptual foundation for overcoming epistemological fragmentation and fostering greater integration between religious studies and modern scientific disciplines. Its relevance extends beyond curriculum development to research practices and the broader mission of Islamic higher education in preparing graduates who are intellectually competent, spiritually grounded, and socially responsible.

As a closing remark, the study highlights the importance of reconstructing Islamic knowledge on the basis of an integrative and holistic worldview capable of responding to contemporary educational and civilizational challenges. Future research should focus on the practical implementation of *Fiqh al-Syāmil* in curriculum design, learning models, institutional governance, and interdisciplinary research within Islamic educational institutions. Empirical studies are also needed to examine the effectiveness of this framework in promoting integral and holistic knowledge among students, educators, and academic communities.

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