

## EPISTEMOLOGICAL DIALECTICS AND THE INTEGRATION OF KNOWLEDGE: FROM A VALUE CRISIS TO A GLOBAL CIVILIZATION

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### ABSTRACT

The value crisis accompanying the development of modern science indicates a disorientation between technological progress and human moral quality. This article aims to examine the dialectics of epistemology and the concept of knowledge integration as a conceptual solution to address this issue. The research method employed is a literature study with a descriptive, analytical approach, using critical analysis of national and international journal articles published in the last five years. The findings show that Western epistemology, based on rationalism and empiricism, tends to produce secular knowledge, while Islamic epistemology places revelation, reason, and experience within an integral framework. The dialectics between the two gives rise to the idea of integration, interconnection, which is more adaptive to the context of higher education in Indonesia. The implementation of knowledge integration still faces structural and cultural challenges, yet conceptually it offers an alternative paradigm to build a more just, humanistic, and sustainable global civilization. The study concludes that epistemological reconstruction through knowledge integration is not only an academic necessity but also a civilizational project urgently needed to overcome the global value crisis.

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### INTRODUCTIONS

The development of science and technology in the era of globalization has brought spectacular material progress while raising serious attention to the weakening of the foundation of values in social and cultural life. The phenomenon of value disintegration that arises in the form of ethical crises, declining public integrity, and fragmentation of the meaning of life is one of the main challenges that accompany the modernization of science and contemporary social transformation (Rizki & Wati, 2025, p. 254). In the context of Islamic education in Indonesia, this problem appears in the tendency to separate religious curriculum and practices from general knowledge, causing a dichotomy that hinders the formation of value-minded scientific people (Kurniawan, 2021). Thus, the development of science without a value base has the potential to give birth to a moral crisis that threatens the future of civilization.

Recent studies from national journals show two major currents of debate: first, the observation of the existence of a value crisis and the need for revitalization of character education; Second, the epistemological debate about how science should be understood and constructed so as not to detach itself from the framework of transcendental values.

Research on the response of Indonesian Muslim intellectuals to the idea of Islamization of science and the integration of values with science confirms that there is substantive support as well as concern for the integrative approach, namely the opportunity to restore the ethical dimension of science, but also the risk if integration is carried out without critical and contextual methods (Wahyuni, Salimul Uqba, & Istiadah, 2024). A comparative analysis of Western epistemology and Islamic perspectives confirms that the difference in the sources, goals, and criteria of the truth of knowledge is not just a theoretical problem, but has direct implications for the direction of the development of education, policy, and scientific practice (Daulay, 2022). Therefore, epistemological dialectics is an important entry point in formulating a more comprehensive concept of science integration.

Responding to these conditions, the discourse on science integration was initiated as a normative and practical response to bridge the gap between the technical capabilities of modern science and the ethical and moral needs of society. In practice in Indonesia, various studies highlight structural and cultural constraints that hinder integration: fragmented curriculum, inadequate capacity of educators for interdisciplinary approaches, and ideological resistance from certain groups (Sari & Hidayat, 2023). This shows that integrative solutions require a clear epistemological foundation: it is not enough to simply attach "values" to the curriculum, but rather to reconstruct the understanding of the sources, methods, and functions of science (Rizki & Wati, 2025). In other words, the integration of knowledge will only succeed if it is built on a strong and contextual foundation of epistemology.

Based on the latest national literature review, it can be seen that many studies are still focused on identifying problems (value crisis, dichotomy of knowledge) or offering basic concepts of Islamization/integration of knowledge; However, few present a systematic epistemological dialectic, namely a study that brings together arguments for and against, then formulates an epistemic integration model that is applicable to the era of global civilization. This analytical void is the space of originality of this article: it presents epistemological dialectics (a critical analysis of the sources and criteria of the truth of knowledge) as a foothold for designing a framework for the integration of knowledge that is able to answer the value crisis as well as relevant for the development of global civilization.

Thus, the purpose of this paper is (1) to reconstruct the contemporary epistemological debate between secular, modern paradigms and transcendental/Islamic epistemology; (2) identify integrative principles that can bridge science, humanities, and ethical values; and (3) offer a conceptual framework, as well as concrete education and research policy implications, to mitigate the value crisis and drive the direction of an ethical global civilization. The proposed scientific contribution is not just a normative argument, but a synthesis effort based on the study of the latest national literature that places epistemology as the axis of transformation of education policy and knowledge production.

## RESEARCH METHOD

This research is a qualitative literature review with an analytical descriptive approach: collecting, sorting, and synthesizing theoretical ideas and empirical research results related to epistemology and science integration in the Indonesian context. The data source consists of national scientific journal articles, proceedings, and books published in the 2020-2025 time frame. The criteria for selecting sources are: (1) published in national peer-reviewed journals or academic proceedings; (2) topic relevance (epistemology, Islamization/integration of knowledge, value crisis, Islamic education); and (3) published in the last five years to ensure the up-to-date of the study (Saiful, 2023). Thus, this method was chosen so that the resulting study remains relevant and contextual to the latest developments.

Data analysis follows the following stages: (a) mapping of the literature (identification of epistemological themes and approaches), (b) classification of pro and con arguments related to the integration of knowledge, (c) dialectical synthesis to formulate integrative principles, and (d) withdrawal of education and research policy implications. A similar approach is found in the study of intellectual responses to the Islamization of science that emphasizes the analysis of contemporary texts and contexts (Wahyuni, Salimul Uqba, & Istiadah, 2024). With this step, the analysis is expected to be able to produce a complete and in-depth picture of epistemological dialectics and the integration of knowledge.

To maintain the quality of the analysis, the authors prioritize primary sources (scientific journals) and apply cross-checking between sources to reduce interpretive bias; This method is recommended in the latest integrative research model that combines literature review with conceptual model construction (Munawir & Tobroni, 2024). In this way, the results of the study are more guaranteed in objectivity and reliability.

## RESULTS AND DISCUSSION

### The Crisis of Values in Modern Civilization

The advancement of science and technology in the era of globalization has brought great transformations in human life. However, behind that, a serious problem in the form of a value crisis was also born. The phenomenon of dehumanization, commercialization of education, and the dominance of materialism are indications of the weakening of the function of science as a moral guide. In the global context, this value crisis is seen in increasing individualism, misuse of technology, and widening social injustice (Rahman & Usman, 2022). This confirms that modernization is not always synonymous with improving the quality of life, especially in spiritual and ethical aspects.

In Indonesia, the value crisis is reflected in education which tends to emphasize the cognitive aspect alone without paying attention to character formation. As a result, many graduates are academically intelligent, but lack integrity and social responsibility (Wibowo, 2021). This condition indicates that the dichotomy between religious science and general science is still ongoing, so that Islamic education has lost its strategic role in shaping kamil. As a result, the younger generation is vulnerable to deviant behavior, ranging from plagiarism to intolerance.

The factors that cause the value crisis can be traced to the paradigm of secularization of science that separates knowledge from transcendental values. Science is seen as neutral, free from the moral dimension, so its orientation is solely on material progress. This paradigm makes science potentially used for destructive purposes, such as the exploitation of nature or the manipulation of information in digital media (Habibi, 2023). This situation demands the rebirth of a scientific paradigm that not only answers practical needs, but also maintains ethical and spiritual balance.

The impact of the value crisis is widespread, not only in the realm of education, but also in the global social, political and cultural realms. Millennials and Gen Z, who live in the midst of the flow of digitalization, are often stuck in an instantaneous, pragmatic, and hedonistic mindset. If not addressed immediately, this condition will threaten the quality of human resources needed to build a just and sustainable global civilization (Nasution & Zainuddin, 2020). Thus, the value crisis must be seen as an epistemological as well as a practical problem, which requires a solution through the reconstruction of the scientific paradigm.

### Western Epistemology and Islamic Epistemology

Modern Western epistemology developed from the tradition of Descartes' rationalism and Bacon's empiricism, which later led to positivism. This paradigm emphasizes emphasizing empirical observation and logic as the only path to scientific truth. Consequently, metaphysical and moral values, values, and values are placed outside the realm of science. This is what then gave birth to secular science, which rejects religious or ethical intervention in the process of seeking truth (Habibi, 2023). Although it succeeded in giving birth to advanced technology, this epistemology also contributed to the birth of the value crisis.

In contrast, Islamic epistemology places revelation as the primary source of knowledge, alongside reason and empirical experience. In the Islamic view, knowledge is never value-neutral; It must always be directed for the benefit of the ummah and harmony with the Shari'a. Thus, Islamic epistemology integrates rational, empirical, and spiritual aspects. This concept ensures that science is not only technically useful, but also morally and transcendentally meaningful (Daulay, 2022). Therefore, Islamic epistemology provides a complete and valuable framework of knowledge.

The difference between Western epistemology and Islam is not only theoretical, but has a direct impact on educational practices and science policies. Western epistemology-based education tends to produce individuals who are academically competitive but often lose their moral direction. On the contrary, education based on Islamic epistemology seeks to form a whole human being, who is not only intelligent but also moral. Therefore, the integration of these two epistemologies is important to create a more complete paradigm of science (Aziz & Amin, 2021). Thus, the integration of Western epistemology and Islam paves the way for the birth of a holistic and balanced education.

In the context of contemporary debate, some academics encourage a dialogue between Western epistemology and Islam. This dialogue is intended to take advantage of the Western empirical method without stripping away the transcendental value of Islam. In this way, science can develop more advanced but still be based on the principles of humanity and justice. This dialectic is the main foundation for the idea of integrating knowledge in Islamic higher

education in Indonesia (Munawir & Tobroni, 2024). Therefore, this epistemological dialogue is the key to realizing the integration of contextual and valuable knowledge.

### **The Concept of Knowledge Integration: from Islamization to Integration-Interconnection**

The discourse on the integration of knowledge in the Islamic world has become popular since the 1970s through the concept of Islamization of knowledge. This concept seeks to restore the spiritual dimension in modern science. However, in its implementation, the Islamization of science is often seen as normative and less applicable, because it tends to emphasize the labeling of Islam without adequate epistemological reconstruction (Wahyuni, Salimul Uqba, & Istiadah, 2024). This shows that the Islamization of science still needs to be strengthened at the epistemological level to be more applicative.

In Indonesia, the idea of science integration developed towards the integration-interconnection paradigm initiated by Amin Abdullah and Azyumardi Azra. This paradigm is more flexible, because it emphasizes the relationship between sciences in a dialogical manner. Instead of neitating modern science, this approach tries to connect religious science, social science, and exact science in an equal epistemological framework (Sari & Hidayat, 2023). Thus, the paradigm of integration and interconnection becomes more contextual with the dynamics of higher education in Indonesia.

Some recent research shows that the paradigm of integration and interconnection has been implemented in various state Islamic universities (PTKIN) in Indonesia. For example, the curriculum at UIN, IAIN, and STAIN tries to integrate religious science with social sciences, humanities and exact sciences. However, this implementation still faces obstacles, especially in the readiness of lecturers and student resistance to interdisciplinary approaches (Rizki & Wati, 2025). This shows that the integration of knowledge at PTKIN still needs to be strengthened in the aspect of academic and student readiness.

In addition, the integration of knowledge also requires methodological innovation. Not only the curriculum is integrated, but also teaching, research, and community service methods. Without methodological innovation, the integration of knowledge will only stop at the level of slogans. Therefore, the success of scientific integration depends on a more comprehensive epistemological reconstruction (Munawir & Tobroni, 2024). This confirms that methodological innovation and epistemological reconstruction are essential for effective science integration.

### **Epistemological Dialectics in Formulating the Integration of Knowledge**

Epistemological dialectics means an effort to bring together two major paradigms: Western epistemology and Islamic epistemology. This meeting is not intended to mix eclectically but to find an epistemic common ground. Criticism of reductionist modern science opens up space for a more comprehensive reconstruction of Islamic epistemology (Habibi, 2023). This shows that epistemological dialectics are important to comprehensively strengthen the epistemic foundation of Islam.

The first stage of dialectics is the epistemological critique of the dominance of value-denying positivism. This criticism is carried out by showing the limitations of secular science in answering questions of ethics, spirituality, and the meaning of life. Without a transcendental dimension, science only functions technically but loses its moral orientation (Rahman & Usman, 2022). This shows that epistemological criticism is necessary so that science does not lose its moral and transcendental orientation.

The second stage is the reconstruction of Islamic epistemology that recognizes revelation, reason, and empirical experience as sources of knowledge. With this reconstruction, science is restored to its main purpose: to prosper humans and maintain the balance of the cosmos. This paradigm provides an alternative to modern science reductionism (Daulay, 2022). This shows that the reconstruction of Islamic epistemology is able to offer a holistic and meaningful paradigm of science.

The third stage is epistemic synthesis which is manifested in the integration-interconnection model. This synthesis allows science to develop universally but remains grounded in transcendental values. In this way, science no longer becomes secular, but a means of building an ethical civilization. This kind of epistemological dialectic has proven to be effective in bridging paradigm differences and giving birth to contemporary Islamic educational innovations (Wahyuni et al., 2024). This shows that epistemic synthesis can bridge paradigms and encourage Islamic educational innovation.

### **The Relevance of Science Integration for Global Civilization**

The integration of knowledge is not only important for Islamic education, but also relevant to global civilization. The modern world faces major challenges: climate change, social injustice, ideological conflicts, and misuse of digital technologies. This challenge cannot be solved with secular science alone, but requires science based on transcendental values (Nasution & Zainuddin, 2020). This shows that the integration of transcendental value-based science is relevant to answer the challenges of global civilization.

The integration of science can make a real contribution to the development of a just global civilization. By connecting science and values, science can be directed to create environmentally friendly technology, just social policies, and humanist education. This integrative paradigm is an important foundation for sustainable global development (Habibi, 2023). This shows that the integration of science is an important foundation for the development of a sustainable and just global civilization.

In addition, the integration of knowledge can also strengthen Islamic identity on the global stage. In the midst of Western epistemological hegemony, the integrative paradigm provides an opportunity for Muslims to offer a more balanced alternative to civilization. This shows that Islam is not only a religion, but also a civilization that is able to contribute to global solutions (Rizki & Wati, 2025). This shows that the integration of knowledge can strengthen the identity and contribution of Islam in the global arena.

## CONCLUSION

This study confirms that the value crisis that has hit modern civilization is a fundamental problem that cannot be seen only as a social problem, but also as an epistemological problem. Science that has developed rapidly within the framework of modern secularism has proven to be incapable of providing a solid moral orientation for humans, so that a paradox arises between material progress and spiritual decline. Islamic education, which is supposed to serve as the basis for integrating knowledge and values, still faces serious challenges in the form of scientific dichotomy, weak integrative curriculum, and epistemological resistance in the academic environment.

From an epistemological perspective, the fundamental difference between the Western paradigm and Islam lies in the source and orientation of knowledge. Western epistemology makes ratio and empirical experience the sole benchmark of truth, while Islamic epistemology places revelation as the main foundation that then synergizes with reason and empiricism. The epistemological dialectics carried out in this study show that the meeting of the two paradigms is not impossible, as long as it is directed to find epistemic common points that guarantee that science remains objective and valuable. Thus, the integration of science can be seen not only as a normative ideal, but as an epistemological and practical necessity for the sustainability of science itself.

The concept of integration-interconnection that developed in Indonesia is a form of creative synthesis of the Islamization efforts of science that emerged earlier. If the Islamization of science is often considered too normative, then integration-interconnections try to present an epistemic dialogue between disciplines within an adaptive scientific framework. This paradigm not only connects religion and science, but also positions the two in a mutually reinforcing relationship. This study shows that the implementation of integration-interconnection still faces structural and cultural constraints, but conceptually it offers a potential middle ground in overcoming the value crisis.

The relevance of science integration for global civilization lies in its ability to restore the function of science as an instrument of benefit. In the midst of global challenges such as technological dehumanization, social inequality, and environmental degradation, the integrative paradigm provides a framework for creating humanistic, equitable, and sustainable science. The integration of science does not mean rejecting modernity, but rather modifying its orientation to be in line with transcendental and human values. Thus, the dialectic of epistemology and the integration of science can be understood as a great project to build a global civilization that is not only technologically superior, but also morally and spiritually dignified.

This study contributes by providing a new perspective on the importance of epistemological dialectics as the basis for the integration of knowledge. Its originality lies in the emphasis that integration is not sufficiently understood at the level of curriculum policy or academic rhetoric, but must be rooted in epistemological reconstruction. This is also a recommendation for the development of Islamic education in Indonesia to be more serious about designing a curriculum and research model that truly integrates knowledge with values. In this direction, it is hoped that Islamic education can produce a generation that is not only competent in its field, but also able to make a significant

contribution to the realization of a global civilization that is just, sustainable, and oriented towards the benefit of mankind.

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