

**INTEGRATION OF RELIGION AND SCIENCE IN SCIENCE SUBJECTS  
PRIMARY SCHOOL IN SEYYED HOSSEN NASR'S PERSPECTIVE**

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**ABSTRACT**

Education is the most influential pillar in advancing a nation. It is the spearhead for the creation of reliable human resources in every country, especially Indonesia. The modernization of science sponsored by the Western world has led to a profound error, particularly in the crisis of faith in God, the creator of the universe. The shift in scientific principles after modernization has seen many changes in human characteristics, leading to rationality and materialistic attitudes. Amidst the crisis in religious values, awareness has re-emerged of the importance of a holistic educational approach, one that not only enlightens the mind but also touches the heart and shapes the soul based on religion. Seyyed Hossein Nasr emerged, criticizing modern science for erasing traces of God in the order of nature. This is where the idea of sacralizing science emerged. Through *Scientia Sacra*, science can reveal its highly complex side, rich in sacredness and spirituality. Education that combines science and Islamic values can help create individuals who are not only intellectually intelligent but also possess good morals. By studying Natural and Social Sciences (IPAS) in elementary schools, we can conclude how important the integration of religion and science is. This is in line with Nasr's opinion, in Islamic teachings, nature and humans are aspects that are separate entities, but are integral, holistic parts.

**Keywords:** integration, religion, science, natural and social sciences, seyyed hossein nasr

**ABSTRAK**

Pendidikan adalah pilar yang paling berpengaruh dalam memajukan suatu bangsa. Pendidikan menjadi ujung tombak terciptanya sumber daya manusia yang handal di setiap negara khususnya Indonesia. Arus modernisasi ilmu pengetahuan yang disponsori oleh dunia barat menimbulkan suatu kekeliruan yang sangat besar terutama dalam krisis kepercayaan terhadap Tuhan yang menciptakan alam semesta. Pergeseran prinsip ilmu pengetahuan setelah modernisasi banyak terlihat perubahan karakteristik manusia menjadi rasionalitas dan sikap yang materialistik. Ditengah krisis pada nilai agama muncullah kembali kesadaran akan pentingnya pendekatan Pendidikan yang holistic, bukan hanya mencerdaskan otak namun menyentuh hati dan membentuk jiwa yang berlandaskan agama. Seyyed Hossein

Nasr muncul dengan mengkritik sains modern yang menghapus jejak Tuhan di dalam keteraturan alam. Disinilah muncul ide sakralisasi ilmu pengetahuan. Melalui *Scientia Sacra* ilmu pengetahuan dapat mengungkapkan sisinya yang sangat kompleks dan kaya akan sakralitas dan spiritualitas. Pendidikan yang menggabungkan sains dan nilai-nilai Islam dapat membantu menciptakan individu yang tidak hanya cerdas secara intelektual tetapi juga memiliki akhlak yang baik. Ilmu Pengetahuan Alam dan Sosial (IPAS) di sekolah dasar kita dapat menarik kesimpulan bahwa betapa pentingnya integrasi antara agama dan sains. Ini sejalan dengan pendapat Nasr, dalam ajaran agama Islam, alam dan manusia merupakan aspek yang secara entitas terpisah, tetapi merupakan bagian yang integral holistik.

Kata Kunci: integrasi, agama, sains, ilmu pengetahuan alam dan sosial, seyed hossen nasr

### **A. Introduction**

Since the spread of philosophical modernization by the Western world during the Renaissance, it has been a reality that cannot be denied, and it has had many negative impacts. This modernization has given rise to a crisis of the meaning of life, a spiritual emptiness, and the erosion of religion in human life. Ultimately, religion is only placed in private life and is not allowed to enter the public sphere. Since the time of Rene Descartes (d. 1650 AD), the wave of modernization, especially in the field of physics, has brought a major revolution in the field of physics and scientific traditions, which has triggered a shift in human perspectives on science. The paradigm shift of post-modern science is marked by two fundamental characteristics: the strengthening of

rationality and materiality, which shape the mindset and mentality of humans, including scientists, to become highly rational and materialistic. (Hasanah, 2024: 24) Afifi stated that the polarization between religion and science is often depicted as an inevitable conflict between two different domains of knowledge. Furthermore, the presence of westernization and secularization of science has resulted in Muslims experiencing a loss of *adab*, a loss of spirituality (Muslims suffer from isolation, loss of ethics and violation of the law, and loss of morals dominated by materialism and arrogance) and a loss of identity (Muslims feel insecure about their identity and feel inferior amidst the hustle and bustle of modern science). This polarization

has given rise to secularization that can eliminate religion from human life.

The crisis of the emptying of religious and spiritual values in the view of science, the separation of spiritual and religious aspects from politics, and most dangerously, the elimination of the sacredness of religious values from human life itself. Amid the crisis of religious values, awareness has re-emerged of the importance of a holistic educational approach, one that not only enlightens the mind but also touches the heart and shapes the soul. Education that integrates religion and science is considered a strategic solution for developing a complete human being (*insan kamil*), namely a human being capable of critical and rational thinking while possessing ethical awareness and spiritual responsibility.(Sari et al., 2025: 20).

Seyyed Hossen Nasr highlighted the desacralization of science in the modern world, where knowledge is separated from metaphysical and divine dimensions. He argued that science should not be neutral or value-free, but rather tied to lofty spiritual and ethical principles. This view led to the concept of "sacred science," which views nature as a manifestation of

divine wisdom, not simply an experimental object. In the context of modern Islam, Nasr also criticized the separation between religious and secular knowledge, which distances education from the holistic vision of Islam.(Safitri et al., 2025: 10418)From Nasr's perspective, Indonesia, as a country with a Muslim majority, has an important role in reintegrating religion and science in the world of education.(Nuriyati, 2020: 21)This separation must be ended immediately with the term "integration of science" for the reconstruction of the education sector, especially in primary education. Rawanita stated that the integration of religion and science in education is becoming increasingly urgent. As a country that upholds religious values in national and state life, Indonesia has great potential to develop an education system that balances science and spiritual values.(Sari et al., 2025: 21)The National Curriculum has begun to show this direction through policies such as the Independent Curriculum with its in-depth approach, which provides space for contextual approaches, character building, and the development of 8 Graduate Profiles.

This integration has not been implemented comprehensively and systematically. Misunderstandings persist in understanding the integration of religion and science. This error is common among educators in schools, especially in elementary schools. Educators still assume that the integration or inclusion of verses in subject matter is solely the responsibility of Islamic Religious Education teachers, without realizing that the integration of religion and science can be integrated into every subject in elementary schools, particularly Natural and Social Sciences (IPAS). Furthermore, the challenges of the digital era demand new adaptations in delivering learning materials relevant to the world of students. However, technological advances can also present significant opportunities if leveraged to develop media and learning resources that integrate Natural and Social Sciences (IPAS) and the religious values enshrined in the Quran.

## **B. Research Methods**

This scientific writing method uses library research, which is the collection of information by studying theories from various references

related to the research. Library research involves a series of activities related to collecting library data, reading, recording, and processing research materials. It is called library research because the data studied comes from manuscripts sourced from library literature. In this study, the data collected came from the written works of Seyyed Hossein Nasr as the main data source, as well as journals, books, articles, papers, and other research results relevant to the focus of this research. According to Zed, there are four steps in library research: preparing the necessary equipment, preparing a list of references for activities, organizing the duration, and reading and writing research materials. (Anelda Ultavia, Putri Jannati, Fildza Malahati, Qathrunnada, 2025: 342).

Information gathering was conducted through the method of searching for and constructing sources from various sources, such as books, journals, and existing research. The analysis method employed content analysis and descriptive analysis. Library materials obtained from various references were analyzed critically and in-depth to

support the infrastructure and responses.

This study also examined the implications of this integration for Natural and Social Sciences (IPAS) subjects in elementary schools. Data and information were sourced from online journal articles using a meta-analysis. Furthermore, information was gathered and enriched from books, websites, blogs, and other online publications related to the research focus.

This section explains the methodology used in the research which is considered necessary to strengthen the published manuscript.

### **C. Research Results and Discussion**

#### **1. Short Biography of Seyyed Hossain Nashr**

A Short Biography of Seyyed Hossain Nashr, born in Iran in 1933. He received his academic training in the United States, graduating from the Massachusetts Institute of Technology with a degree in Physics and Mathematics. He then continued his studies at Harvard University, concentrating in Geology and Geophysics. After that, he completed his Ph.D. in the History of Science and

Philosophy. After graduating, Nashr returned to Iran and was appointed professor of philosophy at the University of Tehran, specializing in esoteric philosophy. He then continued his postdoctoral studies in "Traditional Education Systems" with several scholars such as Assar, Tabataba'i, and Qazwini.(Abduh & Kerwanto, 2023: 13).

Seyyed Hossein Nahr, a Muslim scholar who influenced the development of modern science and its relationship to religion, was the first person to write a fairly comprehensive history of science in the Islamic era.

In many of his works, Nasr also presents very complex and multi-dimensional thoughts, discussing various topics, ranging from Islamic science and philosophy, Sufism, perennialism, to the problems faced by humans and modern civilization. Nasr, is a pluralist figure, who is one of the thinkers of theology of religion, the most prominent contemporary Muslim thinker in the international world, who pays much attention to the problems of modern humans.(Akhsanudin, 2024: 38)His criticism of modern man was quite sharp, as seen in his writings, *Man and Nature: The Spiritual Crisis of Modern Man* (1968)

and Islam and the Plight of Modern Man (1975). Nasr had thoughts on traditional Islam amidst the powerful modernity of his time.

Seyyed Hossein Nasr is one of the Islamic spokespersons in the West who persistently voiced the idea of Traditionalism to fortify the current of modernization that has damaged the joints of the noble traditions of society, especially Islam. The secularization of art is currently also felt by Indonesian society with various phenomena that art no longer has a message from the World above, but only as a temporary entertainment material and sometimes as cheap merchandise without considering the purpose of art as a medium between worldly materialism and eternal spirituality. Nasr often gave lectures at several universities, among which was invited to give a lecture at the University of Chicago America supported by the Rockefeller Foundation. However, related to the political turmoil in Iran in 1979, which was carried out by Imam Ayatollah Khomeini, forced him to leave his country. Since 1984, he has been a professor of Comparative Religion and Islamic Studies at George Washington University and Temple University Philadelphia.(Agung Pratama Dharma

& Saldan Manufa, 2024: 59). From the works written by Seyyed Hossein Nasr, many of his thoughts have attracted the attention of other scholars, ranging from understanding the spiritual crisis of modern society, the universal meaning of Islam, the dilemmas of modern humans, and many more thoughts from him are reflected in the books mentioned above.

## 2. Integration of Religion and Science

Seyyed Hossein Nasr

Etymologically, the word integration comes from the English word "integration," which means perfection or wholeness. In Arabic, the term integration is equivalent to the word takâmul (لماكت). This word comes from the root kami-la (لماك), which means complete, full, whole, entire, total, perfect, and thorough.(Daulay & Salminawati, 2022: 720)Integration is not simply combining scientific and religious knowledge or providing a foundation of predominantly religious norms. More than that, integration is an effort to reconcile the perspectives, ways of thinking, and ways of acting between science and Islam.(Chanifuddin & Nuriyati, 2020: 128). Thus, the word integration can be interpreted as combining and

spreading until it becomes a unified whole. Integration can also be interpreted as adjusting or uniting one element with another.

The definition above can be said that the integration of science with science is blending, or adjusting the views of religious science and science on a particular problem so that a complete conceptual integration occurs.

Philosophically, Islam does not recognize the terms religious knowledge, general knowledge, or anything else. The reason is that all knowledge originates from Allah SWT. The form and nature of Allah's knowledge is kullî (كُلِّي), meaning comprehensive and complete, thus forming a single entity. When Allah's knowledge emanates to humans, it becomes juz-î (جُزْئِي), meaning partial and separate, thus becoming specific parts.(Daulay & Salminawati, 2022: p. 720). Although they have become parts of various disciplines, ontologically, each science remains sacred, integral, and interconnected in life in this world and the hereafter, and meaningful for everyday life. To unify science, it must start from a correct understanding of the causes of the dichotomy of science in the West and

the paradigm that Islam provides regarding science. Education in the modern era places more emphasis on the development of disciplines with strict specialization, so that integration and interconnection between scientific disciplines are lost and give rise to a dichotomy between religious sciences on the one hand and general sciences on the other.(Daulay & Salminawati, 2022: 720)This division has given rise to differing views within society. Religious knowledge is viewed and treated as sacred knowledge of God and obligatory to learn, but lacks integration with the natural sciences. One could say there's a gap between the verses of the Kauliyah and the verses of the Kauniyah.

Aminuddin believes that science and religion are closely interconnected. This has resulted in the shallowing of general sciences, as they are studied separately from religious sciences. Religious sciences become uninteresting because they are detached from real life, while general sciences develop without the touch of religious ethics and spirituality, thus losing their meaning and becoming destructive.(Daulay & Salminawati, 2022: 720)The idea of integrating science and religion within

the context of modern Islamic civilization is identified by Sayyed Hossein Nasr's efforts, using the terminology of traditional Sufi science. Nasr's efforts aimed to differentiate the conception of Islamic science from the positivistic and reductionistic nature of modern science, which fosters secularism. Nasr firmly addressed the shift in the dichotomy between religion and science.(Abduh & Kerwanto, 2023: 17)From this perspective, Nasr strongly criticized the Western view of science that is not based on religion, or what is often called secularism.

According to Seyyed Hossein Nasr, modern science is secular and far removed from spiritual values, necessitating sacralization. Nasr criticized modern science for erasing God's imprint on the order of nature. Nature is no longer considered a sign of God but a self-contained entity.(Fitri Siska Supriatna, 2020: 178)The idea of the sacralization of science shares similarities with other processes of Islamization of science in that it critiques modern secular science. However, the difference is quite striking because, according to Nasr, sacred science is built on the concept that all religions are equal at the esoteric (inner) level. In fact, the

Islamization of science should be built on Islamic truth. Sacred science denies the uniqueness of Islam, believing that uniqueness belongs to all religions.(Akhsanudin, 2024: 40)Through *Scientia Sacra*, science can reveal its highly complex and rich sacred and spiritual side. Therefore, if humans experience a void in the sacred and spiritual, it can lead to a state of alienation, which can lead to various crises in modern civilization.

According to Seyyed Hossein Nasr, *Scientia Sacra* is knowledge that contains absolute truth and is the most fundamental source of knowledge for humans. He taught that *Scientia Sacra* is not only knowledge that is useful for one's beliefs and faith, but also a source of knowledge that can help humans understand and comprehend the meaning of what happens in this world. *Scientia Sacra* is a very broad knowledge and encompasses various fields of knowledge, including religious studies, philosophy, science, and art. He taught that *Scientia Sacra* is knowledge that is important to master for everyone who wants to experience true blessings and survival.(Akhsanudin, 2024: 41).

Religion and science must coexist independently of each other,

because despite the similarities in their missions, the fundamental differences between the two present a conflict that will resonate at the core of each. So the integration between science and religion is hardly feasible, as a scientific criterion to identify the assumption becomes real, because it is certain that there is a process of cannibalization between the two, while religion is very important for the well-being of the individual and aims to create harmony for life.(Fitri Siska Supriatna, 2020: 6).

Thus, *Scientia Sacra* emphasizes the importance of understanding reality (*Ma'rifah*) as well as human spiritual guidance towards holiness through the attainment of truth (*Tahaquq*). This process includes the unification of knowledge about known objects (*Ittihad 'Aqil Bi Al-Ma'qul*), which produces a substantive movement in which human knowledge merges with itself. So, for Islamic science to revive, it is necessary to reorient the meaning of Islamic epistemology in the development of Islamic science that has a humanist-theocentric character, that is, in addition to being spiritually oriented (*tawhid*), but also able to accommodate human interests

(*amal*). Thus, it is hoped that Islamic epistemology can produce a balanced science; in addition to siding with human physical needs but also spiritual. Accepted by reason, validated by empirical evidence, and accepted by revelation.

Education that combines science and Islamic values can help create individuals who are not only intellectually intelligent but also possess good morals. Through this holistic understanding, it is hoped that the younger generation can become responsible leaders who care about the future of the earth.(Agung Pratama Dharma, 2024: 90)This integration can also help them understand that science and religious values are not in conflict, but rather complement each other to create balanced and empowered human beings.

Humans fundamentally desire sufficient material needs and a feeling of satisfaction and happiness with that sufficiency. Religion teaches its adherents to always be grateful for what they receive, for God is all-generous and all-wise. Humans are composed of two elements: physical and spiritual, and each has its own distinct needs. Physical needs are met by science and technology, while

spiritual needs are met by religion and morality. According to religion, if these two are met, a person will be happy in this world and the hereafter. (Abdullah, 2022: 133).

### 3. Natural and Social Sciences (IPAS) Subjects in Elementary Schools

Suhelayanti stated that Natural and Social Sciences (IPAS) is one of the subjects taught in elementary school. Natural and Social Sciences (IPAS) includes learning about science and social sciences, including studies of nature, technology, the environment, geography, history, and culture. (M. Jallalil Adha, Zulmi Aryani, Rosi Satria Ardi, Afrimon, 2025: 326) According to BSNP in Suhelayanti, science learning conducted through scientific inquiry will be able to develop children's abilities in thinking, working and behaving scientifically and communicating them as an important aspect of life skills. (M. Jallalil Adha, Zulmi Aryani, Rosi Satria Ardi, Afrimon, 2025: 326). From the opinion above, we can conclude that science learning is a science that studies everything about nature and the social environment that is in harmony with the lives of students in their environment.

The objectives of learning Natural and Social Sciences (IPAS) are as follows:

- a. Cultivating curiosity. The subject of Natural and Social Sciences (IPAS) is expected to foster students' curiosity about the natural and social phenomena that occur around them.
- b. By learning about interactions in Natural and Social Sciences (IPAS), students will try to know and understand how the universe works, and how it interacts with human life on earth.
- c. Teaching students to identify problems. Students will try to identify various problems they encounter and seek solutions to achieve their goals.
- d. Developing a scientific attitude. Using the basic methodological principles found in Natural and Social Sciences (IPAS) subjects, students will develop a strong sense of curiosity, critical thinking skills, and analytical skills.
- e. Actively participate in protecting the environment and nature. Learning Natural and Social Sciences (IPAS) indirectly introduces students to nature and their environment, and

understands the problems that arise. Students will then strive to preserve, protect, and develop the existing natural potential.(M. Jallalil Adha, Zulmi Aryani, Rosi Satria Ardi, Afrimon, 2025: 326).

Learning Natural and Social Sciences (IPAS) is an integrated learning process between Natural Sciences (IPA) and Social Sciences (IPS). The benefit of studying Natural Sciences (IPA) is that we can learn everything about the environment and its relationship to nature. Kumala stated that there are several other benefits to studying this subject. The following are some of the other benefits of studying Natural Sciences (IPA).(M. Jallalil Adha, Zulmi Aryani, Rosi Satria Ardi, Afrimon, 2025: 326):

- a. Arouse curiosity about the condition of the natural environment.
- b. Provides insight into natural concepts that are useful in everyday life.
- c. Participate in protecting, caring for, managing and preserving nature.
- d. Have the ability to develop ideas about the natural environment around them.

- e. The concepts in Natural Sciences (IPA) are useful for explaining various natural events and finding ways to solve these problems.
- f. Building a sense of love for nature which was created by God Almighty.
- g. Realizing the important role of nature in everyday life.
- h. Can provide knowledge about technology and its impact and relationship to everyday human life.
- i. Providing knowledge to know Providing knowledge about the development of the process of creation of the universe to what it is today.
- j. Helping humans in the development of science and technology, the development of living things from time to time.

From the various benefits of learning Natural and Social Sciences (IPAS) in elementary school, we can conclude how important the integration of religion and science is. This aligns with Nasr's opinion that, in Islamic teachings, nature and humanity are separate entities, yet integral parts of a holistic whole. Islam views nature and science as closely related to religious and divine values.

This relationship requires scientists, as thinkers and seekers of knowledge, to be guided by the sources of Islamic teachings, namely the Qur'an and the Hadith.(Abduh & Kerwanto, 2023: 18)We see the paradigm of integrating Islam and science by instilling a religious foundation and an awareness of the importance of belief in God, requiring living beings to always be connected to God. This will create achievements in science, natural sciences, and social sciences that are never separated from Islamic values themselves. One of Seyyed Hossein Nasr's interesting opinions is regarding modern Islamic education. From his statement, it can be understood that there is confusion and instability in modern education. According to Nasr, the instability found in the curriculum of the majority of Islamic countries today is due to the fading of the hierarchical vision of knowledge as seen in the educational systems of Islamic countries.

#### 4. Steps for Integrating Islam and Science in Learning Natural and Social Sciences (IPAS)

Learning is an effort that influences a person's emotions, intellect, and spirituality so that they

learn at their own pace. Through learning, students develop their religious morals, activities, and creativity through various interactions and learning experiences.(Junaidi, M. Nazir, 2024: 98)Learning is a complex, step-by-step process that encompasses an introduction, core, and conclusion, from apperception to evaluation. The learning process needs to be gradual to ensure systematic learning.

Ahmad Ramzy stated that integrating general science with religious science can be achieved by exploring the Quran and Hadith to form a scientific foundation. This involves examining Islamic values related to general science or issues arising from cultural, social, political, and economic issues in order to create a science that is coherent with religious teachings and provides alternative truths that are not merely empirical but also rooted in the Quran and Hadith, thus serving as a benchmark for assessing truth or error.(Junaidi, M. Nazir, 2024: 33). The Islam referred to in the study here is the values contained in Islamic teachings which originate from revelation (the Al-Qur'an and As-Sunnah). These values will be

believed, understood and transferred to be practiced by Muslims to the next generation through efforts and approaches to Islamic education. 18 M. Quraish Shihab said, discussing the relationship between the Qur'an and science is not judged by the many branches of science contained in it, nor by showing the truth of scientific theories. But the discussion should be placed in a more appropriate proportion in accordance with the purity and sanctity of the Al-Qur'an and also in accordance with the logic of science itself.

Abdur Rahman Assegaf in his paper details the integration of natural science learning as follows:(Junaidi, M. Nazir, 2024: 98):

- a. The integration of the philosophical level in the integration of science in learning means that each study has fundamental value in relation to scientific disciplines and its relationship with humanistic sciences.
- b. Integration of the level of research methods and approaches referred to in integration is the method used in developing the required knowledge by using an approach.

- c. Integration of the material level is a process of integrating universal values of truth in general with Islamic studies in particular into social science.
- d. Strategy level integration is the stage of implementing learning by applying various learning models and methods.
- e. The integration of evaluation levels is carried out after the entire learning process is completed, so that it is known how much success and failure, strengths and weaknesses, and which parts need remediation.

Based on the integration strategy above, educators must implement it simultaneously and sequentially to ensure integration at each level. In principle, scientific integration should be implemented in all universal learning in elementary schools. This way, the separation of knowledge, which can undermine ethics and morals, can be prevented in elementary education. Scientific integration must be based on an accurate and reliable foundation so that understanding and re-translating the knowledge are free from any irregularities that could undermine the knowledge itself.

In every study, we do not need to look at whether the Qur'an contains mathematics, botany, computer science, etc., but rather what is more important is to see whether the spirit of its verses hinders the progress of science or vice versa, and whether there is a verse of the Qur'an that contradicts the results of established scientific findings. This activity may be a driver for the emergence of alternative sciences. It is clear that the normative premises of the Qur'an can be formulated into empirical and rational theories. The transcendental structure of the Qur'an is a normative and philosophical idea that can be formulated into a theoretical paradigm.(Gade, 2020: 35).

Integration of Science is one of the efforts that can be made to realize the integration of Islam and Science in the educational environment, especially in Natural and Social Sciences (IPAS) education by making the holy book as the basis or main source of Al-Quranic Science in this integration of science is positioned as the main source or basic foundation for achieving general knowledge obtained from the results of observations, experiments, and

logical reasoning whose position is as a supporting source in order to increase faith in Allah through the main source, namely the Al-Quran.(Junaidi, M. Nazir, 2024: 97)Here, educators are required to have a deeper understanding of religion and the Quran when teaching each subject. Educators are required to relate each topic to religious aspects and to the idea that everything is God's creation and must be protected.

Educators must also broaden the scope of Islamic study and avoid dichotomies of knowledge. Islamic teachings are universal, therefore there is no dichotomy in Islam, as all knowledge is essential for a successful life. Cultivating individuals with the character of Ulil Albab. Ulil Albab are individuals who are truly capable of using their reason and mind to understand natural phenomena, thus comprehending the evidence of the oneness and power of the Almighty Creator, Allah SWT.(Junaidi, M. Nazir, 2024: 98).

Educators must also explore the verses in the Qur'an that talk about Natural and Social Sciences (IPAS). Exploring the verses of the Qur'an is a very vital step for the

integration of science and Islam. Furthermore, the truth of the Qur'an is a relevant source for science which is currently developing very rapidly. The government is developing educational curriculum in educational institutions. If we look at the results of studies from many sciences and approaches, there are many similarities in the view that all kinds of crises stem from a crisis of morals and morals, a spiritual crisis, we can see this from the shallowing of ethics, manners and politeness in students in elementary schools. In creating a golden generation of 2045 who has the depth of religion, morals, ethics and intellectual breadth and maturity of students, it will be achieved completely if the integration of science and Islam in the learning process, especially in elementary schools.

Thus, worshiping God is not merely about performing ritual and individual acts of worship such as prayer, fasting, zakat, hajj, and so on. Helping others through knowledge is also a valuable act of worship in the sight of God, and as believers, we are obligated to believe this. Knowledge is not something to be boasted about, but rather should make us humble.

Knowledge is vast, perhaps even almost limitless. The more we learn about it, the more we become aware of our shortcomings and ignorance.

#### **D. Conclusion**

Overall, Sayyed Hossein Nasr's thought offers a refreshing perspective on the debate between religion and science. He invites us to transcend the dichotomy between faith and reason and to build a more humane and meaningful science. Integrating general knowledge with religious knowledge can be achieved by exploring the Quran and Hadith as a foundation for scientific understanding.

As educators, we must also be able to trace the verses in the Quran that discuss the Natural and Social Sciences (IPAS). Tracing the verses of the Quran is a crucial step towards integrating science and Islam. The integration of religion and other subjects in elementary schools is expected to restore ethics, manners, and politeness to this generation. Thus, the integration of science and religion can be implemented more effectively and provide greater benefits for education in Indonesia, aiming to create the golden generation

of 2045, in line with the ideals of the Indonesian nation.

Strong collaboration between the government, educational institutions, industry, and the community is needed to strengthen the implementation of the concept of integrating science and religion in Islamic education. This way, students will be able to see the connection between science and religion, thereby enriching their understanding of the world and life. Furthermore, integrating science and Islam in education can also help overcome the polarization between the two fields, creating an inclusive and harmonious learning environment. In this way, education will be an effective means of producing individuals capable of critical thinking, possessing high moral values, and prepared to face the changes of the modern era.

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