

The Tripartite Hadharah of al-Nash, al-'Ilm, and al-Falsafah in the Integration of Islam and Science in Islamic Religious Education Learning

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ABSTRACT

This study examines the concept of Tripartite Hadharah, comprising al-Nash (the sacred text), al-'Ilm (science), and al-Falsafah (philosophy), within the context of integrating Islam and science in Islamic Religious Education (PAI) learning. This approach seeks to affirm the importance of aligning Islamic values with the development of modern science in order to shape learners who are faithful, knowledgeable, and critically minded. The study employs a qualitative method with a library research approach, drawing data from relevant classical and contemporary literature. The findings show that Tripartite Hadharah functions as an integrative paradigm that rejects the dichotomy between religious and general knowledge. Through the synergy of revelation, reason, and scientific experience, PAI learning can be developed holistically, cultivating a balance between spirituality, rationality, and morality in learners. This concept therefore offers a fresh direction for strengthening the integration of Islam and science within contemporary Islamic education, and points to the need for further field-based research to test its application in curriculum design and teacher practice.

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Introduction

Education is a fundamental aspect of human life, since the entire course of human existence is, in essence, part of an ongoing educational process. Awareness of the importance of education has long been recognized and is evidenced by the rise of great civilizations throughout human history. Education is a conscious effort undertaken by human beings to shape a complete personality, while also serving as a means of producing individuals who are beneficial to society, religion, and the state.

The foundation of the Islamic education paradigm lies in the Qur'an and Hadith, which serve as the primary references in formulating and developing educational concepts, principles, theories, and techniques. It can therefore be concluded that an educational ideology or paradigm represents a comprehensive picture linking tawhid (the oneness of God), ethics (akhlaq), the created universe, and humanity, all of which are tied to the theory of Islamic education. Historically, education has proven capable of building entire civilizations, making the existence of an Islamic education paradigm a necessity rather than an option. A paradigm of education is a holistic outlook that underlies the design of an educational system (Hamam Nasrudin, 2008). When the discussion turns

to the paradigm of Islamic education, what is meant is an education system possessing distinctly Islamic characteristics, one that reflects a concept of education grounded purely in Islamic teaching.

Entering the era of independence, education policy in Indonesia continued to be shaped by the political interests of the ruling powers. During the Old Order period, efforts were made to reform Islamic education through improvement policies such as the Compulsory Madrasah Learning program. This trajectory continued into the New Order period through the integration of madrasahs (MIN, MTsN, and MAN) into the national education system, the establishment of MAPK (Madrasah Aliyah with a Religious Program), and the issuance of the Joint Decree of Three Ministers (SKB Tiga Menteri), which had a significant impact on placing madrasahs on an equal footing with general public schools.

Tripartite Hadharah in the Discourse on the Islamization of Knowledge

Despite these reforms, a persistent structural problem remains: Islamic education continues to occupy a weaker position relative to general education, both in terms of quality and access. Part of this gap can be traced to the long-standing dichotomy between religious sciences ('ulum diniyyah) and general or rational sciences ('ulum 'aqliyyah), a division that twentieth-century Muslim thinkers such as Syed Muhammad Naquib al-Attas, Ismail Raji al-Faruqi, and Seyyed Hossein Nasr identified as one of the root causes of the intellectual and educational malaise afflicting the Muslim ummah (Faruqi, 2011; Nasr, 2012). This dichotomy has tended to produce, on the one hand, graduates of religious institutions who are well versed in classical texts yet detached from contemporary scientific discourse, and, on the other hand, graduates of secular institutions who possess scientific competence but lack a coherent, values-based worldview. Bridging this gap, rather than allowing the two domains of knowledge to merely coexist without integration, has since become a central agenda in modern Islamic educational thought.

To respond to this problem, the present study examines the concept of Tripartite Hadharah, comprising al-Nash (the sacred text), al-'Ilm (science), and al-Falsafah (philosophy), as an integrative paradigm for reconciling Islam and science within Islamic Religious Education (PAI) learning. Using a library research approach grounded in classical and contemporary literature, this study aims to explain the distinct role each of the three dimensions plays, how they interrelate, and how, taken together, they may offer a more holistic and contextual direction for the future development of Islamic education in Indonesia.

Method

This study applies a qualitative method with a library research approach. Data were collected from a range of academic journals and scientific articles that explore Islamic civilization, with particular attention to three aspects: the sacred text (al-nash), science (al-'ilm), and philosophy (al-falsafah).

The research procedure followed the conventional steps of library-based inquiry: first, identifying and selecting relevant primary and secondary literature, including the foundational work of al-Attas on the Islamization of knowledge as well as contemporary journal articles published between 2011 and 2025; second, organizing and categorizing the collected material according to the three dimensions of hadharah; and third, conducting a descriptive-qualitative analysis to explore the interrelation and combined influence of these three aspects on the development of Islamic hadharah (civilization). The final stage involved an interpretive synthesis that connects the conceptual findings to their practical implications for PAI learning.

The overall purpose of this research is to explain the role of al-nash, al-'ilm, and al-falsafah, and to articulate how their synergy can serve as a paradigm for structuring a more integrative model of Islamic Religious Education.

Result

The following findings present the concept of Tripartite Hadharah as it emerges from the reviewed literature, together with the specific contribution of each of its three dimensions to Islamic Religious Education (PAI) learning.

1. The Concept of Tripartite Hadharah in Islamic Perspective

Assegaf explains that the term hadhari derives from Arabic, meaning “civilized” or “progressive”, corresponding to the English terms civilized or civilization-oriented. In technical usage, hadhari education refers to a model of Islamic education that embodies high and noble civilizational values, or values oriented toward progress. Through this term, Abd. Rachman Assegaf sought to develop an educational concept that keeps pace with the times, responds to present-day demands, and anticipates future challenges. This effort is especially important given that Islamic education today, in many respects, still lags behind education in more advanced countries.

The concept of Tripartite Hadharah consists of three closely interrelated dimensions: hadharah al-nash, hadharah al-'ilm, and hadharah al-falsafah. Together they form a framework of thought introduced by Syed Muhammad Naquib al-Attas to integrate revelation, empirical science, and philosophical reflection in the construction of a modern Islamic civilization (Al-Attas, 2005). This tripartite framework illustrates that knowledge, from an Islamic standpoint, is never neutral; it is always grounded in the values of tawhid, which constitute the foundation of Islamic epistemology.

Within the context of Islamic Religious Education (PAI) learning, Tripartite Hadharah functions as an integrative paradigm connecting the source of teaching (revelation), empirical knowledge (science), and philosophical rationality into a single, coherent learning framework (Azra, 2013).

Assegaf defines integrative as being unified, and interconnective as being interrelated; applied to the paradigm of hadhari education, this means that the three civilizational entities, hadharah al-nash, hadharah al-falsafah, and hadharah al-'ilm, must be carried out in a unified and interrelated manner. Assegaf synergizes these three entities by drawing together the positive elements of every educational tradition found in the world today and in the future, while continually aligning them with Islamic values (Bustari and Bashori, 2019).

Educational paradigms continually evolve alongside changes in the times, which is why various strands of thought aimed at renewing Islamic education continue to emerge. One outcome of research within the paradigm of Islamic education is the concept of hadhari education, in which education is understood as a process of value internalization, an investment in human resources, and, at the same time, a means of advancing the ummah (Assegaf, 2011). Education plays an indispensable role in shaping human life; without it, individuals struggle to develop their potential optimally, which in turn risks producing a generation lacking in culture and direction within society.

2. Hadharah al-Nash in PAI Learning

Hadharah al-Nash (the civilization of the sacred text) is grounded in revelation as the most fundamental source of knowledge. In PAI learning, this dimension serves as the basis of values and morality that directs the entirety of educational activity. The Qur'an and Hadith are not merely used as subject matter; they also function as a methodological source of inspiration for understanding the various realities of life (Nata, 2016).

Four characteristics distinguish Hadharah al-Nash. First, it originates from Divine revelation: it is built upon the revelation sent down to the Prophet Muhammad (peace be upon him), making it a foundational reference of a transcendent, God-given nature for humankind. Second, it applies absolutely and universally: the values contained within revelation are absolute in character and can be applied by all people, in every time and place. Third, its truth is guaranteed: the Qur'an and

Hadith are regarded as valid and fully trusted legal references by Muslims, admitting no doubt as to their authority. Fourth, it becomes a compass and guide for life: revelation provides direction and solutions so that life may proceed in accordance with Islamic teaching (Siregar et al., 2025).

In practice, Hadharah al-Nash guides learners toward an integrated understanding of both kauniyyah signs (the signs found within the natural universe) and qauliyyah signs (the spoken word of God). For instance, when studying natural phenomena, students are encouraged to relate these phenomena to Qur'anic verses that discuss creation and the orderliness of the universe as evidence of God's greatness and power (Suryana, 2015). Through this approach, learning becomes a means of cultivating tawhid-based consciousness that is rooted in revelation, rather than merely the rote memorization of texts.

Hadharah al-Nash also emphasizes that genuine knowledge is always closely tied to ethical values and moral character. Knowledge pursued without a foundation in revelation carries the risk of producing intellectual arrogance (Zubaedi, 2012). PAI education must therefore ensure that the mastery of modern science remains consistently anchored in the moral principles derived from the Qur'an, so that it functions not only as a theological foundation but also as a normative guide for integrating knowledge and faith within the Islamic learning system (Rahman, 2020).

3. Hadharah al-'Ilm as a Bridge for the Integration of Science and Religion

Hadharah al-'Ilm (the civilization of knowledge) represents that dimension of Islamic scholarship focused on the development of knowledge through observation, experimentation, and deep rational reflection. Within the broader framework of Islamic civilization, it stands as a central pillar concerned with the advancement of knowledge across every field, from the natural sciences to philosophy.

Within the framework of integrating Islam and science, this dimension functions as the connecting bridge between the values embedded in revelation and the empirical findings produced by scientific research (Faruqi, 2011). In the Islamic view, knowledge is not regarded merely as a product of human reason; it is also considered an intellectual endeavor carrying the value of worship ('ibadah) when pursued with sincere intention and a noble purpose.

Within PAI learning, the Hadharah al-'Ilm approach plays a vital role in shaping learners' capacity for scientific thinking without abandoning the foundation of faith. This approach instills the understanding that knowledge and faith are complementary rather than opposing forces. For example, when students study the law of cause and effect within the natural sciences, teachers can connect this to the Qur'anic concept of sunnatullah, the fixed laws that God has established throughout the universe (Suryana, 2017). Likewise, when students examine ecological balance or environmental sustainability, this can be linked to the Islamic concept of khalifah (human stewardship over the earth), reinforcing the idea that scientific competence carries an ethical and spiritual responsibility rather than standing apart from it.

4. Hadharah al-Falsafah as the Epistemological Foundation of Integration

The element of Hadharah al-Falsafah occupies a critical position in unifying Islam and science, functioning as the connector between revealed truth and empirical findings. Through a philosophical approach, human beings are guided toward rational, critical, and profound reflection, such that every field of knowledge studied can be related to spiritual values and to the meaning of creation from an Islamic perspective (Nata, 2016).

Hadharah al-Falsafah represents a significant strand within the development of Islamic civilization, one that centers on rational thought and philosophical reflection. This tradition emerged through the interaction of Islam with various intellectual currents, including Greek, Persian, and Indian philosophy, and matured through the contributions of thinkers such as al-Kindi, al-Farabi, Ibn Sina, and Ibn Rushd. In the Islamic view, philosophy is not confined to speculative inquiry; it also serves as a means of understanding the relationship between reason and revelation, and of pursuing a deeper, more essential form of truth (Adib, 2022). Within PAI learning, the philosophical approach plays an important role in sharpening learners' capacity for critical and

reflective thinking toward Islamic values (Zubaedi, 2012).

Hadharah al-Falsafah guides learners to evaluate and weigh every scientific truth within the framework of Islamic values. Knowledge, in this view, is never neutral; rather, it becomes a means of attaining hikmah (wisdom) and closeness to God as the ultimate source of all knowledge (Fahmi, 2018). The philosophical dimension therefore occupies a central position as the epistemological foundation ensuring that the integration of Islam and science is not merely conceptual or formal, but also touches the deeper dimensions of meaning, morality, and value (Rahman, 2020).

Discussion

Taken together, the three findings above show that none of the dimensions of Tripartite Hadharah can stand alone. Hadharah al-nash, the civilization of the sacred text, can no longer be entirely detached from hadharah al-'ilm (science) or hadharah al-falsafah (philosophy). Likewise, hadharah al-'ilm, the empirical sciences that produce technology and applied knowledge, risks losing its ethical character and its orientation toward human welfare and environmental responsibility if it is not guided by a robust hadharah al-falsafah. At the same time, hadharah al-nash combined with hadharah al-'ilm, without any grounding in the contemporary humanities, becomes vulnerable to being swept toward exclusivism and rigid literalism if not approached with care; this is precisely where hadharah al-falsafah becomes indispensable. In the same way, hadharah al-falsafah risks becoming arid and disconnected from lived religious meaning if it is not tied to the concerns embedded within hadharah al-nash.

This interdependence carries direct implications for the design of PAI learning. In practical terms, it suggests that lesson planning should move beyond a single-source approach, in which a topic is taught only through text memorization or only through scientific explanation, toward thematic integration, where a single topic is deliberately approached through all three lenses in sequence: the textual basis (al-nash), the empirical or scientific content (al-'ilm), and a guided reflection on its meaning and ethical weight (al-falsafah). Realizing this in the classroom also places new demands on teacher competence: PAI teachers need not only mastery of classical religious texts but also sufficient scientific literacy and philosophical reflectiveness to draw meaningful connections between the three domains, rather than presenting them as separate, unrelated bodies of content.

The discussion above also points to the risks of imbalance among the three dimensions. An overemphasis on al-nash without al-'ilm and al-falsafah risks producing textual literalism disconnected from contemporary realities; an overemphasis on al-'ilm without al-nash and al-falsafah risks a secularized, values-neutral treatment of science; and an overemphasis on al-falsafah without al-nash and al-'ilm risks drifting into unanchored speculation. The strength of the Tripartite Hadharah framework lies precisely in holding these three dimensions in constant tension and balance, rather than allowing any single dimension to dominate PAI learning.

Positioned within the broader discourse on the Islamization of knowledge advanced by al-Attas, Faruqi, and Nasr, Tripartite Hadharah can be read as an operational translation of that discourse into the specific context of PAI learning at the school level. Where the broader Islamization-of-knowledge project has often remained at the level of philosophical argument and higher-education curriculum reform, the Tripartite Hadharah framework offers a more classroom-oriented pathway, one that PAI teachers can draw upon when designing lessons, selecting examples, and assessing not only students' cognitive mastery but also their scientific reasoning and moral-spiritual growth. In doing so, it directly addresses the problem raised in the introduction, namely the comparatively weaker position of Islamic education relative to general education, by

strengthening the epistemological coherence and contemporary relevance of PAI rather than treating it as a separate, text-only subject.

Conclusion

Based on the findings concerning Tripartite Hadharah, encompassing al-Nash, al-'Ilm, and al-Falsafah, within the integration of Islam and science in PAI learning, it can be concluded that the union of Islam and science constitutes an essential need in contemporary Islamic education. The idea of Tripartite Hadharah, put forward by al-Attas, affirms that knowledge, from an Islamic perspective, must be grounded in revelation (al-nash), developed through a scientific process (al-'ilm), and directed by philosophical wisdom (al-falsafah). Together, these three elements form an epistemological foundation that unites the spiritual, intellectual, and moral dimensions within a holistic system of Islamic education.

In its implementation within PAI learning, Hadharah al-Nash functions as the source of values and divine guidance, Hadharah al-'Ilm becomes the vehicle for developing rationality and empirical knowledge, while Hadharah al-Falsafah provides reflective and critical direction concerning the nature and purpose of knowledge. The synergy of these three dimensions renders PAI learning more contextual, more scientifically grounded, and more deeply infused with spiritual value.

As this study is based on a review of classical and contemporary literature rather than direct field observation, its conclusions remain conceptual in nature. Further empirical research, through classroom-based studies, curriculum analysis, or teacher training programs, is therefore needed to examine how the Tripartite Hadharah framework can be translated into concrete instructional design and assessed for its practical impact on learners' faith, scientific reasoning, and moral character.

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