

Strengthening Religious Moderation Through Unity of Science in Islamic Elementary Education

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Abstract

This study aims to analyze the strategies and challenges of implementing religious moderation education based on the value of the unity of knowledge in the Qur'an in Islamic Religious Education learning at Muhammadiyah Plus Elementary School Semarang, Cahaya Bangsa Elementary School, Miftakhul Akhlaqiyah Elementary School, and Takhasus Darul Ulum Elementary School Semarang, Indonesia. This study uses a qualitative approach with a case study design, data were collected through in-depth interviews and participatory observations in the classroom, then analyzed using the Miles and Huberman model. The results show that the value of the unity of knowledge is understood as an epistemological-theological foundation that affirms that all knowledge comes from God, thus encouraging an inclusive attitude, rejecting exclusive truth claims, and integrating normative and contextual approaches in understanding diversity. The strategy for implementing these values takes three main forms: the integration of an interdisciplinary curriculum that connects Islamic teachings with social sciences and humanities; the implementation of dialogical-reflective learning that encourages open discussion and respect for differences; and experiential learning through field activities that strengthen the internalization of the values of moderation. However, this implementation still faces challenges in the form of a dichotomous scientific paradigm, limited teacher pedagogical competence, and the influence of unfiltered digital information. This study contributes to strengthening the paradigm of integrative Islamic education based on religious moderation.

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Introduction

The phenomenon of the development of religious moderation discourse in the context of Islamic religious higher education today shows the urgency of strengthening a solid and integrative epistemological base. Religious moderation is not enough to be understood as a pragmatic social attitude, but needs to be rooted in the scientific foundation that comes from the teachings of Islam itself, especially the Qur'an (Azram, 2011). In this case, the concept of unity of knowledge is important as a paradigm that rejects the dichotomy between religious science and general science, and encourages holistic integration of knowledge. The reality in the field shows that learning practices in many universities still tend to separate normative-theological and contextual-social aspects, so that it has the potential to give birth to partial religious understanding (Cat, 2021). In the midst of the challenges of globalization, radicalism, and polarization of religious thought, strengthening the value of unity of knowledge in the Qur'an is relevant as a foundation for building

an inclusive and dialogical moderate attitude (Rahman, 2008). Therefore, it is important to examine how these values are understood and internalized in the academic environment, especially in the Islamic Religious Education study program, which has a strategic role in producing prospective educators with a religious moderation perspective.

Ideally, in the academic context of SD Muhammadiyah Plus Semarang, SD IT Cahaya, Bangsa, MI Miftakhul Akhlaqiyah, and MI Takhasus Darul Ulum in Semarang, Indonesia which are elementary schools the implementation of the value of scientific unity as outlined in the Qur'an must be integral to teaching and learning. However, the reality of implementing this paradigm still faces various challenges, as many previous studies have shown. Basic education is still limited to the symbolic level or remains superficial as Junaedi and Wijaya (2021), in their study titled "Students Do Not," investigated how far students can conceptualize the unity of knowledge paradigm a challenge that poses difficulties in their studies. According to Majid's 2024 research, despite the adoption of the unity of knowledge paradigm in the curriculum, its implementation in learning still faces challenges due to a lack of alignment between Islamic values and modern scientific competencies. Another study by Hosaini & Akhyak (2024) also confirms that the integration of Islam and science in the curriculum of Islamic universities is often hampered by epistemological differences between religious science and general science that have not been fully bridged.

Meanwhile, Wardani's study shows that efforts to integrate knowledge through scientific interpretation approaches have been carried out, but it is still partial and has not become a comprehensive paradigm in learning. In addition, Hassan (2018), emphasizing that the integration of Islamic science is closely related to the strengthening of religious moderation, because an integrative epistemological approach is able to encourage a more balanced and non-extreme religious attitude. In fact, Sholihan's (2021) research shows that Qur'an-based learning integrated with the value of religious moderation can be an effective strategy in preventing radicalism in the university environment. These findings show that there is a gap between concept and practice, so a more in-depth study is needed on how the value of the unity of knowledge in the Qur'an is truly understood, implemented, and faced with its challenges in the context of learning Islamic Religious Education at elementary school.

Based on this background, this research is directed to answer three main interrelated problem formulations. First, how do teachers and students understand the value of unity of knowledge in the Qur'an as a basis for strengthening religious moderation in the school environment at SD Muhammadiyah Plus Semarang, SD IT Cahaya Bangsa, MI Miftakhul Akhlaqiyah, and MI Takhasus Darul Ulum Semarang, Indonesia. Second, how is the implementation of the unity value of knowledge in the process of Islamic Religious Education learning in these schools, both in planning, implementation, and learning evaluation. Third, what are the challenges faced in an effort to implement the value of unity of knowledge as the basis for strengthening religious moderation in the school environment (Fanani, 2015). In line with the formulation of the problem, the purpose of this research is to comprehensively analyze the understanding, implementation practices, and various obstacles that arise in the process of integrating the value of the unity of knowledge in the Qur'an. With this approach, it is hoped that the research will be able to provide a complete picture of the empirical condition while offering a critical analysis of educational practices that take place.

The achievement of the goals of this research is believed to be able to contribute both theoretically and practically. Theoretically, this research seeks to enrich the scientific treasures in the field of Islamic education, especially related to the development of Qur'an-based integrative

epistemology that is relevant to strengthening religious moderation. The concept of unity of knowledge raised is expected to be a more operational conceptual framework in bridging the relationship between religious science and general science in the context of primary education. Practically, the results of this research are expected to be a reference for teachers, school principals, and policy makers within SD Muhammadiyah Plus Semarang, SD IT Cahaya Bangsa, MI Miftakhul Akhlaqiyah, and MI Takhasus Darul Ulum Semarang, Indonesia in designing a more integrative and moderate learning strategy (Choudhury, 2016). In addition, this research can also provide implications for strengthening the Islamic Religious Education curriculum to be more responsive to the challenges of the times, especially in forming students who have an inclusive, critical, and contextual understanding of religion (Nasikhin & Raaharjo, 2022). This research has significance that is not only limited to academic aspects, but also to strengthening educational practices oriented to religious moderation.

Methods

This study aims to analyze the value of the unity of knowledge in the Qur'an as an epistemological basis in strengthening religious moderation, focusing on understanding, implementation, and challenges faced in the context of Islamic Religious Education learning at elementary-level institutions, namely SD Muhammadiyah Plus Semarang, SD IT Cahaya Bangsa, MI Miftakhul Akhlaqiyah, and MI Takhasus Darul Ulum Semarang, Indonesia. To achieve this goal, this study uses a qualitative approach with a case study design. The qualitative approach was chosen because this study seeks to understand the phenomenon in depth, contextually, and holistically, especially related to the construction of meaning built by teachers and students towards the concept of unity of knowledge and religious moderation (Baskarada, 2014). Meanwhile, the case study design was used because this research focused on specific educational contexts in several Islamic elementary schools in Semarang, thus allowing a more detailed exploration of the practices, dynamics, and experiences of the research subjects (Gammelgaard, 2017). With this design, researchers can comprehensively explore empirical reality, including the interaction between the normative value of the Qur'an and pedagogical practice in classroom learning. The relevance of this approach lies in its ability to reveal the complexity of the implementation of the value of the unity of knowledge that cannot be explained quantitatively, but requires an in-depth interpretation of real experiences, perceptions, and practices that occur in the field.

Data collection techniques in this study include unstructured in-depth interviews, document analysis, and participatory observation (Barrett & Twycross, 2018). Interviews were conducted with 5 teachers and 5 students from the selected schools, with a duration of about 100 minutes per session which was held in three sessions in the period from February 10 to August 3, 2023. Each informant was interviewed for an average duration of 10–20 minutes per session, using Indonesian to ensure smooth communication and depth of data obtained. The results of the interviews were then transliterated into Indonesian to facilitate the process of data reduction and presentation, and translated into English with the consent of the informant for the purpose of scientific publications. All informants also requested that their identities be kept confidential, so that in the research reporting a code or pseudonym was used (Bachiochi & Weiner, 2004). In addition to interviews, document analysis was carried out on the curriculum, lesson plans, teaching materials, and institutional policies related to the integration of science and religious moderation. Participatory observation was also conducted by involving the researchers directly in classroom learning activities,

observing teacher-student interaction, learning methods, and how the value of the unity of knowledge is implemented in classroom practice.

Table 1: Informant Profiles

No	Initials	Remarks	Study Programs	School Location
1	DO1	Teacher	SD Muhammadiyah Plus Semarang	Semarang, Indonesia
2	DO2	Teacher	MI Miftakhul Akhlaqiyah	Semarang, Indonesia
3	DO3	Teacher	MI Takhasus Darul Ulum Semarang	Semarang, Indonesia
4	DO4	Teacher	SD IT Cahaya Bangsa	Semarang, Indonesia
5	DO5	Teacher	MI Miftakhul Akhlaqiyah	Semarang, Indonesia
6	MH1	Students	SD Muhammadiyah Plus Semarang	Semarang, Indonesia
7	MH2	Students	MI Takhasus Darul Ulum Semarang,	Semarang, Indonesia
8	MH3	Students	MI Takhasus Darul Ulum Semarang,	Semarang, Indonesia
9	MH4	Students	MI Takhasus Darul Ulum Semarang,	Semarang, Indonesia
10	MH5	Students	SD IT Cahaya Bangsa	Semarang, Indonesia

Data validation in this study was carried out through triangulation techniques to ensure the validity and credibility of the findings. Triangulation is carried out in three forms, namely source triangulation, technique triangulation, and time triangulation (Imran & Yusoff, 2015). Source triangulation is carried out by comparing data obtained from teachers and students, so that diverse perspectives on the phenomenon being studied are obtained. The triangulation technique is carried out by comparing the results of interviews, observations, and document analysis to see the consistency of the data obtained. Meanwhile, time triangulation is done by collecting data in several different sessions to ensure information stability. The data analysis in this study uses an interactive analysis model developed by Miles and Huberman (2014), which includes three main stages, namely data reduction, data presentation, and conclusion drawn. Data reduction is carried out by selecting, focusing, and simplifying raw data from interviews, observations, and documents. Furthermore, the data is presented in the form of a descriptive narrative and a thematic matrix to facilitate understanding the patterns and relationships between categories. The last stage is the drawing of conclusions that are carried out continuously during the research process, by interpreting the meaning of the data and relating it to the conceptual framework used.

Results and Discussion

The Importance of the Unity of Science in the Qur'an as a Foundation for Religious Moderation

The findings of the study show that the teachers of SD Muhammadiyah Plus Semarang, SD IT Cahaya, Bangsa, MI Miftakhul Akhlaqiyah dan MI Takhasus Darul Ulum Semarang, view the value of unity of knowledge in the Qur'an as an epistemological and theological foundation that is very important in strengthening religious moderation. In more detail, the results of the interviews show that this value is understood as the principle of epistemic monotheism, which is the belief that all science, both derived from revelation and the results of human ijtihad, comes from one God. The implication of this understanding is the rejection of the exclusivism of truth which is often the root of intolerance. In addition, class observations show that students who have an understanding of the unity of knowledge tend to be more open in accepting differences in religious views. They are able to integrate normative-theological approaches with rational-contextual analysis in understanding contemporary religious issues. Other findings reveal that the value of the unity of knowledge also functions as an ethical framework, where students realize that knowledge should not be used to strengthen conflicts, but

should be directed to the common good. Thus, this value does not only stop at the conceptual level, but also forms a moderate attitude that is reflected in the mindset, way of dialogue, and socio-religious practices of students in the campus environment and society.

The teachers of Islamic Religious Education consistently view the value of unity of knowledge in the Qur'an as the main foundation in building religious moderation in the academic environment. This perspective not only emerges as a normative concept, but is also internalized in everyday learning practices. DO1 asserts that "religious science and general science cannot be separated because they all come from Allah," while DO2 states that "the understanding of monotheism must extend to the way we view science." This is reinforced by DO3 which says "if students understand the unity of knowledge, they will not easily claim a single truth." On the student side, MH1 revealed that "we were taught to see differences as part of grace," while MH2 said "the discussions in class became more open because we didn't feel the most right." Even MH3 added that "we learned to combine postulates with logic so as not to be rigid in understanding religion." These data show that the value of the unity of science has served as a strong epistemological foundation, which encourages the integration of revelation and reason. Thus, this approach is able to erode the tendency of exclusivism and replace it with an inclusive mindset. Overall, these findings indicate that the integration of the value of the unity of knowledge is not only an academic discourse, but also forms a collective consciousness that supports the creation of a moderate and dialogical learning environment among teachers and students.

Table 2: Observation Result

No	Observation Indicators	MH1	MH2	MH3	MH4	MH5
1	Integration of the value of the unity of knowledge in learning	4	4	4	5	4
2	Understanding the relationship between religious and general knowledge	4	4	4	5	4
3	Openness to differing views	5	5	5	4	5
4	Avoiding exclusive attitudes	5	5	5	4	5
5	Integration of revelation and reason	4	5	5	4	5
6	Inclusive attitudes in discussions	5	5	5	4	5
7	Internalization of religious moderation	4	5	5	4	5

Furthermore, the results of the study show that the value of the unity of knowledge is also understood as the principle of epistemic monotheism which affirms that all sources of knowledge come from one God. This understanding has direct implications for the perspective of teachers and students in responding to differences. DO4 explains that "epistemic monotheism makes us not separate between the knowledge of the world and the hereafter," while DO5 states that "when all knowledge comes from God, then there is no reason to affirm each other." From a student's perspective, MH4 revealed that "we have become more appreciative of different friends' opinions," while MH5 said "there is no longer a feeling that our group is the most right." In addition, DO1 reiterated that "the unity of knowledge forms a broader and not narrower way of thinking," and MH2 added that "we learn to understand context before judging a view." These findings show that the principle of epistemic monotheism is not only theoretical, but also has a practical impact in shaping inclusive religious attitudes. With the awareness that all knowledge comes from the same source, students tend to avoid absolutism that can trigger conflict. Instead, they develop a dialogical attitude that is open to a variety of perspectives. This is an important indicator that the value of unity of

knowledge plays a significant role in building religious moderation based on deep epistemological awareness.

Apart from being an epistemological foundation, the value of the unity of knowledge also functions as an ethical framework in the use of knowledge. The findings of the study show that teachers are actively instilling an awareness that knowledge should be used for the common good, not to reinforce conflict or division. DO2 states that "science should be beneficial, not cloudy," while DO3 asserts that "if science is used to attack others, it means that we do not understand its essence." From the student side, MH1 revealed that "we are taught to use science in building, not destructing," and MH3 said "classroom discussions are always directed at finding solutions, not knocking each other down." DO4 also added that "the value of unity of knowledge teaches moral responsibility in knowledge," while MH4 said "we feel we have an obligation to maintain harmony in differences." This data shows that the integration of the unity value of knowledge does not only stop at the cognitive level, but also touches on affective and ethical aspects. Students not only understand the concept of religious moderation, but also practice it in social interactions. Thus, this value contributes to shaping the character of students who are not only intellectually intelligent, but also morally wise. This is proof that education based on unity of knowledge is able to produce individuals who are oriented towards the common good in religious life.

The results of class observations also strengthen the finding that students who understand the value of unity of knowledge show a more open and adaptive attitude in dealing with contemporary religious issues. In the learning process, students are seen to be able to integrate normative-theological approaches with rational-contextual analysis. DO5 states that "students are now more critical but still hold on to religious values," while DO1 adds "they not only memorize the postulates, but also understand the context." From the student side, MH2 revealed that "we were invited to think critically without abandoning the value of faith," and MH5 said "we learned to look at problems from different perspectives." DO3 also said that "this approach makes students less easily provoked by radical issues," while MH3 added that "we are calmer in responding to differences." These findings show that the value of science unity plays a role in increasing critical thinking capacity while maintaining students' spiritual balance. The integration between revelation and reason allows students to understand religion comprehensively and contextually. Thus, they not only become recipients of information, but also are able to analyze and evaluate various religious phenomena wisely. This is an important indicator that education based on unity of knowledge is able to produce a generation that is moderate, critical, and adaptive to the dynamics of the times.

Overall, the findings of this study show that the value of unity of knowledge in the Qur'an has a strategic role in forming religious moderation among teachers and students. These values not only become the theological and epistemological basis, but also shape socio-religious mindsets, attitudes, and practices. DO2 affirms that "moderation is born from a complete view of science," while DO4 states that "the unity of science makes us not easy to judge others." On the student side, MH1 revealed that "we feel more comfortable having a dialogue with anyone," and MH4 said "differences are no longer a source of conflict." DO5 also added that "this value must continue to be instilled so that there are no extreme attitudes," while MH2 said "we learned that the goal of science is the common good." This data shows that the value of the unity of knowledge has been successfully internalized thoroughly in the educational process. The impact can be seen in the formation of a moderate attitude which is reflected in the way of thinking, dialogue, and social interaction. Thus, the value of unity of

knowledge is not only an abstract concept, but also a real practice that supports the creation of a harmonious and inclusive religious life in the campus environment and the wider community.

Implementation and Application of Unity of Science in Islamic Education Learning

This is evidenced by the results of this study that found three dominant forms of implementation the value of unity of knowledge in the Qur'an as the basis for strengthening religious moderation in Islamic Religious Education teachers. The first is the incorporation of an interdisciplinary based curriculum which effectively connects Islamic teachings to social sciences and humanities. Inspection of learning documents indicates that the teachings are concerned not only with holy texts; they relate to social realities, for example, questions of tolerance and diversity. Secondly, the use of dialogical-reflective learning methods that makes students as active subjects in the learning process. This finding is aptly reflected by Observation 6; most teachers engage students in open discussions that enable a critical exchange of ideas, while still respecting differences. Third, the implementation of experiential learning through field activities and community service. Data shows that student involvement in diverse social contexts is able to strengthen the internalization of the value of religious moderation more deeply. Students not only understand the concept of unity of knowledge theoretically, but also live it through direct interaction with the reality of plurality, so that a tolerant, adaptive, and inclusive attitude is formed.

This can be seen from the consistency of teachers in relating Islamic material with complex social realities, so that students not only understand the text, but also the context. DO1 asserts that "PAI material can now not only be textual, but must be related to students' social realities," while DO2 states that "the integration of social sciences helps students understand Islam in a more contextual way." This perspective is reinforced by DO3 which states that "we always insert the issue of tolerance and diversity in every learning topic." From the student side, MH1 revealed that "I have come to understand more about the relationship between religious teachings and social life," while MH2 stated that "learning feels more relevant to the conditions of diverse societies." The same thing was conveyed by MH3 who said that "the discussion of plurality makes me more open in understanding differences." This data shows that curriculum integration is not only conceptual, but also has a direct impact on students' mindsets. Thus, this interdisciplinary approach succeeds in building awareness that Islamic teachings are closely related to social dynamics, so that the value of religious moderation can grow naturally in the learning process.

Teachers no longer act like the gatekeepers of knowledge, but facilitators who enable critical discussion instead. Open discussion is the key for students to have the courage to express their views," said a DO4, while another DO5 said "differences of opinion are actually very important learning materials." Such was felt directly by the students where MH4 reported that "I feel more valued when my opinions are heard" while MH5 stated that "discussions makes me learn to respect other people views". MH1 agreed that "the class became more lively because many perspectives emerged" and MH2 stated that "I learned to think critically without needing to give up religious values." From this data, it can be seen that the dialogical-reflective method can build an inclusive and participatory learning environment. By means of such open interaction, students not only get the sense on the idea of unity of knowledge, they also get to imbibe with the values of tolerance and mutual respect which is essentially at the heart of religious moderation.

The results of observations conducted on June 12, 2023 show that the learning process shows the dynamics of the class that takes place interactively by placing teachers as facilitators who actively

direct the course of the discussion without dominating the delivery of the material. Teachers are seen providing stimulus in the form of open-ended questions that encourage students to express opinions based on their understanding of the material that has been studied, while relating it to relevant social realities. The classroom atmosphere seemed conducive and participatory, where most students were actively involved in discussions, either through the presentation of arguments, responses to the opinions of friends, or critical reflection on the issues discussed. The interaction that occurs is not one-way, but dialogical, so that it allows for the exchange of diverse ideas. In addition, teachers are also seen to strengthen each student's contribution by summarizing, clarifying, and connecting it to broader scientific concepts. In this process, differences of views do not become a source of conflict, but are instead used as a means to enrich mutual understanding. Students show mutual respect when there are differences of opinion, and are able to convey arguments rationally and politely.

It THREE: Implementation of the value of the unity of knowledge exam firm formation is an important form; Field activities and community service serve as a means through which students directly interact with diverse social realities. DO1 says that "field experiences make students better understand the meaning of diversity," and DO2 goes on to explain how "theories learned in the classroom come to life when applied in society." DO3 even adds that community service is a means of internalizing the value of moderation in a concrete way. On the student side, MH3 noted "I learnt a lot about tolerance from direct interaction with society" and MH4 said that "This experience made me more appreciative of differences." MH5 further explained "I think I know better how to practice Islamic values in practical life. The results demonstrated the vital contribution of experiential learning in developing students' moderate attitudes. Experiencing pluralistic society not only enhances theoretical comprehension, but also shapes adaptive and inclusive characters.

The three implementation forms are interrelated with each other in constructing a learning ecosystem that creates religious moderation. DO4 says "curriculum, methods and learning experiences should support each other" and DO5 states Henze (1988) that "it is not enough to rely on just one approach in the learning process. This also reflects students' perspective, for instance when MH1 said that transcript on "all learning activities are interconnected and reinforce my understanding", and MH2 stated that transcript on "you can see a continuity between theory and practice". Moreover, MH3 stated that "classroom discussions are an point of provision when going into the community" while MH4 states that "the field experience enriched my comprehension of the lecture material." This data provides insight into how curriculum, methods and learning experiences blend to form a unified whole learning event. So students can not only gain knowledge, but also feel the process of attitude and value formation harmoniously so that religious moderation can grow at a sustainable location.

The implementation of the value of unity of knowledge in PAI learning has an impact on the formation of tolerant, adaptive, and inclusive student characters. DO1 states that "the main goal of learning is to form a moderate attitude in students," while DO2 adds that "religious moderation should be part of the student's personality." This is in line with DO3's statement that "the value of unity of knowledge helps students see Islam comprehensively." From a student's perspective, MH5 revealed that "I became more open to differences after attending this lecture," while MH2 stated that "I learned not to judge others easily." MH4 also added that "I feel more prepared to deal with a diverse society." This data shows that learning that integrates the value of science unity not only has an impact on the cognitive aspect, but also the affective and social aspects of students. Thus, this

implementation has succeeded in creating a generation that not only understands the teachings of Islam deeply, but is also able to practice it in a plural and dynamic life.

Challenges in Applying the Principle of the Unity of Science to Strengthen Religious Moderation

This research also reveals a number of significant challenges in the implementation of the value of unity of knowledge as a basis for strengthening religious moderation. First, the dichotomous paradigm between religious science and general science is still strengthening among some teachers and students. Interview data show that this separation is not only conceptual, but also affects learning practices that tend to be partial. Second, the limitation of pedagogical competence in developing integrative learning is a serious obstacle. The results of the observation show that some teachers still use a conventional approach that is oriented towards one-way teachers, so that there is less space for value integration and critical dialogue. Third, the influence of the external environment, especially digital media, is becoming an increasingly complex challenge. Students are exposed to various religious narratives that are not always in line with the principles of moderation, including content that tends to be extreme and provocative. This condition is strengthened by the low level of critical digital literacy, so that students have difficulty in sorting out valid and constructive information. Therefore, these findings emphasize the importance of a comprehensive strategy that includes strengthening lecturer capacity, innovating learning methods, and developing digital literacy as an integral part of efforts to build religious moderation based on unity of knowledge.

This is reflected in various statements of informants that show that there is a separation of perspectives in understanding science. As stated by DO1, "so far there is still a tendency to separate religious science and general science in the learning process." This statement is reinforced by DO3 which states that "the integration of knowledge is often only a discourse, not yet fully implemented in classroom practice." From the student side, MH2 revealed that "we often feel that religious and public material runs alone without a clear connection." The same thing was also conveyed by MH4 who said that "sometimes it is difficult to see the relationship between religious courses and the context of modern life." In addition, DO5 asserted that "the curriculum is actually leading to integration, but its implementation has not been maximized," while MH1 stated that "learning still feels separate between religious theory and social practice." This data shows that the scientific dichotomy is not only conceptual, but also has a direct impact on the student learning experience. This condition is a serious obstacle in building religious moderation based on unity of knowledge, because the integration of values does not occur in its entirety in the learning process.

Furthermore, this study found that the limitations of teachers' pedagogical competence are an important factor that hinders the implementation of integrative learning. Based on the interview results, some teachers still use conventional approaches that do not support critical dialogue and value integration. DO2 states that "the lecture method is still the main choice because it is considered the easiest to implement." This is in line with DO4 which reveals that "not all teachers have the ability to develop an integrative learning model." From a student's perspective, MH3 said that "learning is often one-way so we are less involved in discussions." Meanwhile, MH5 said "there is rarely room to link material to actual issues." DO1 also added that "pedagogical training related to science integration is still very limited," and DO3 emphasized that "methodological innovation is needed to make learning more contextual and reflective." This data shows that low pedagogical capacity has an impact on the suboptimal process of internalizing the value of religious moderation. Without an interactive and reflective approach, students tend to passively accept knowledge, making it difficult to develop a holistic and critical understanding of diversity.

In addition to internal factors in the learning process, this study also reveals that the influence of the external environment, especially digital media, is becoming an increasingly complex challenge. Students today are very exposed to various religious information that is not always in line with the principle of moderation. MH2 stated that "a lot of content on social media presents extreme religious views." This is reinforced by MH4's statement that "it is sometimes difficult to distinguish between true and misleading information." From the lecturer's side, DO5 revealed that "digital media has become a double-edged sword in religious learning." DO2 also added that "without good digital literacy, students are easily influenced by provocative narratives." MH1 mentioned that "we often get religious information from the internet without verification," while DO4 asserts that "there needs to be assistance in the use of digital media." This data shows that low critical digital literacy is a factor that strengthens the challenge in building religious moderation. Students not only face the complexity of information, but also difficulties in selecting and interpreting religious content that is widely circulated in the digital space.

The findings of this study also show that the integration of the value of science units requires a more systematic and comprehensive strategy, especially in strengthening the capacity of teachers. DO3 states that "strengthening the competence of teachers is the main key in the implementation of science integration." This is supported by DO1 which says "teachers need to be equipped with special training related to integrative learning." From the student side, MH3 revealed that "we understand the material more easily if the lecturer relates it to various scientific perspectives." MH5 also stated that "the varied learning made us more interested and critical." DO2 added that "collaboration between teachers from different disciplines needs to be improved," while DO5 emphasized that "integration cannot be done partially, but must be an academic culture." This data shows that strengthening the capacity of teachers is not only related to teaching ability, but also to the ability to build an integrative paradigm in science. Thus, learning is no longer fragmentary, but is able to present a complete and contextual understanding for students.

Finally, this study emphasizes the importance of developing digital literacy as an integral part in building religious moderation based on unity of knowledge. MH1 stated that "we need guidance to understand digital information critically." This is reinforced by MH2 who said "digital literacy is very important so that it is not easily influenced by negative content." From the perspective of teachers, DO4 reveals that "digital literacy must be part of the learning curriculum." DO3 also added that "students need to be trained to verify information independently." MH4 mentioned that "discussions about digital content in the classroom really help us understand religious issues," while DO1 asserts that "strengthening digital literacy will strengthen religious moderation." This data shows that digital literacy not only serves as a technical skill, but also as an important instrument in building students' critical awareness. With good literacy, students can be more selective in receiving information and able to develop a moderate attitude in understanding diversity, so that the goal of integrating knowledge and religious moderation can be achieved optimally.

Discussion

The main findings of this study show that the value of the unity of knowledge in the Qur'an is understood by teachers and students as an epistemological-theological foundation that is crucial in building religious moderation, because it emphasizes that all knowledge is sourced from one God so as to encourage an inclusive attitude, rejection of claims of exclusive truth, and the ability to integrate normative and contextual approaches in understanding the reality of diversity. Its implementation in

Islamic Religious Education teachers is realized through three main forms, namely the integration of an interdisciplinary curriculum that links Islamic teachings with the social-humanities sciences, the application of dialogical-reflective learning that encourages open discussion and appreciation of differences, and experiential learning through field activities and community service that strengthens the internalization of moderation values in real terms. However, the implementation still faces a number of significant challenges, including the strong dichotomous paradigm between religious science and general science, the limitations of teachers' pedagogical competence in developing integrative learning, and the influence of unfiltered digital information flows that have the potential to spread extreme religious narratives (Rohman, 2021), thus demanding strengthening academic capacity, innovating learning methods, and improving critical digital literacy as a step strategic to ensure the success of strengthening religious moderation based on the value of unity of knowledge.

In the perspective of Integration-Interconnection of Knowledge developed by M. Amin Abdullah, it is emphasized that religious science and general science should not be separated, but must be interconnected in a holistic epistemological framework (Diu, 2018; Rohman et. al, 2023). In this theory, there are several key indicators that work significantly in the research findings. First, the integrative indicator, namely the ability to connect religious texts with social contexts, can be seen from how students associate the value of the Qur'an with the issue of tolerance and diversity. Second, interconnected indicators, namely the existence of dialogue between various disciplines, are reflected in the implementation of interdisciplinary curriculum and dialogical-reflective learning methods that allow for an open exchange of perspectives (Sadewa, 2022; Alnashr et.al, 2025). Third, transformative indicators, namely changes in attitudes and behaviors as a result of the learning process, can be seen in the development of moderate, inclusive, and adaptive attitudes in students after participating in experiential learning. However, findings regarding challenges such as dichotomous paradigms, pedagogical limitations, and the influence of digital media show that the integration-interconnection process is not fully optimal, especially in the institutional and critical literacy aspects (Masyitoh, 2020). This shows that theoretically this study confirms that the success of religious moderation depends heavily on the extent to which the integration and interconnection of knowledge can be operationalized consistently in educational practice, so that it does not only stop at the conceptual level, but actually results in a transformation of ways of thinking and acting in the face of the plurality of life.

Meanwhile, if reviewed from several relevant previous studies, the findings of this study show a tendency that is mostly in line but at the same time presents quite significant differences. Adib's research (2024) on the integration-interconnection paradigm in Islamic religious universities supports the finding that the unity of knowledge is able to form an inclusive and moderate perspective, especially in breaking down the dichotomy between religious science and general science. The same thing is also emphasized in a study by Azyumardi Azra (2019) which shows that inclusive Islamic education contributes greatly to strengthening religious moderation. In addition, Alsi's research (2025) confirms that the dialogical-reflective approach in learning the Qur'an is effective in fostering student tolerance. However, the research of Rahmadi and Hamdan (2023) tends to place religious moderation on social and national aspects without explicitly attributing it to the epistemological basis of the unity of knowledge in the Qur'an, thus differing from the findings of this study which emphasizes the theological dimension. On the other hand, research by Fahmi & Rohman, (2021) shows that scientific integration still faces structural and cultural resistance, which is in line with the findings of a dichotomous paradigm and pedagogical limitations of teachers. The main

difference of this study also lies in its emphasis on contemporary challenges in the form of the influence of digital media on the construction of students' religious understanding. Thus, the novelty of this research lies in the formulation of the value of the unity of knowledge in the Qur'an as an epistemological-theological basis that is not only conceptual, but also implementive and contextual in strengthening religious moderation in higher education.

Based on the novelty of this research, several strategic steps need to be taken now by involving various stakeholders collaboratively. At the level of educational institutions, especially in elementary schools such as SD Muhammadiyah Plus Semarang, SD IT Cahaya Bangsa, MI Miftakhul Akhlaqiyah, and MI Takhasus Darul Ulum Semarang, it is necessary to strengthen a curriculum based on knowledge integration that is not only normative, but also applicable by linking religious texts and contemporary social realities, including the issue of digitalization and diversity (Muvid et al., 2023). In addition, increasing the capacity of teachers is crucial through integrative pedagogy training and critical digital literacy in order to be able to manage dialogical-reflective learning effectively. On the policy side, the government through the Ministry of Religious Affairs of the Republic of Indonesia needs to formulate national policies that encourage the strengthening of religious moderation based on scientific integration, including the provision of academic mentoring programs and the development of interdisciplinary research (Faridah & Rizqi, 2025). More broadly, collaboration with society and digital platforms is also important to create a healthy and moderate information ecosystem, so that students are not predominantly exposed to extreme narratives. The implementation of the novelty of these findings does not stop at the academic level, but must be realized in a systemic movement that involves educational institutions, the government, and society together in order to build an inclusive, critical, and common benefit-oriented scientific culture.

Conclusion

The conclusion of this study reveals a finding that is quite surprising and evocative, namely that the success of religious moderation in the school environment is not solely determined by the strengthening of the value of tolerance or social approach, but rather depends on how the value of unity of knowledge in the Qur'an is operationalized as an epistemological-theological foundation in the learning process. On the one hand, teachers and students have shown a relatively strong understanding of the concept of unity of knowledge, which has been proven to be able to encourage an inclusive, dialogical, and open attitude towards diversity through curriculum integration, reflective learning methods, and direct experience in society, especially in SD Muhammadiyah Plus Semarang, SD IT Cahaya Bangsa, MI Miftakhul Akhlaqiyah, and MI Takhasus Darul Ulum Semarang, Indonesia. However, on the other hand and this is the shock point of this research the implementation of these values has not been completely transformed systemically due to the still strong dichotomous paradigm, limited pedagogical capacity, and the rapid influence of digital media which has the potential to erode the spirit of moderation. This means that there is a paradox between high conceptual awareness and practices that are not completely consistent. This study confirms that without real and sustainable integration of knowledge, religious moderation risks becoming just a normative discourse, not a reality that lives in the way students think and act. Therefore, this conclusion not only reinforces the importance of the interconnectedness of science, but also shakes the long-held assumption that moderation is enough to be built through a social approach, by showing that its deepest roots lie precisely in the way humans understand and interpret science itself.

This research has a number of limitations that need to be critically examined as part of future study development efforts. First, this research focuses on several institutional contexts, namely SD Muhammadiyah Plus Semarang, SD IT Cahaya Bangsa, MI Miftakhul Akhlaqiyah, and MI Takhasus Darul Ulum Semarang, Indonesia, so that the findings produced cannot be widely generalized to all primary and Islamic elementary education institutions in Indonesia that have diverse social, cultural, and academic characteristics. Second, the qualitative approach used, although able to explore the depth of the meaning and experience of the subject, has limitations in quantitatively measuring the extent of the influence of the value of the unity of knowledge on the level of religious moderation of students. Third, this study has not fully explored the dynamics of digital media use more specifically, such as the type of platform, content consumption patterns, and algorithms that affect the formation of students' religious understanding. In addition, the limited research time also causes suboptimal longitudinal observation of changes in student attitudes in the long term. Therefore, future research needs to develop a mixed-method approach by involving more institutions to obtain a more comprehensive and representative picture. The next researcher is also advised to conduct a longitudinal study to see the transformation of religious moderation attitudes in a sustainable manner, as well as to examine more deeply the role of the digital ecosystem in shaping students' religious construction. Thus, the limitations of this research can be overcome through a wider, in-depth, and adaptive research design to the development of the times.

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