



INTEGRATION OF ISLAMIC KNOWLEDGE BASED ON AHLUSSUNNAH WAL JAMA'AH VALUES IN THE DEVELOPMENT OF ISLAMIC RELIGIOUS EDUCATION LEARNING THEORY: A LITERATURE STUDY

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ABSTRACT

This study aims to analyze the integration of Islamic sciences based on the values of Ahlussunnah wal Jama'ah (Aswaja) in the development of Islamic Religious Education (PAI) learning theory through a library research approach. The background of this research is grounded in the need for theoretical reconstruction of PAI learning that is not merely cognitively oriented but also rooted in the principles of moderation, tawassuth (middle path), tasamuh (tolerance), tawazun (balance), and i'tidal (justice) as the epistemological characteristics of Aswaja. This research employs a qualitative design using library research methods, with data collected through documentation of scientific journal articles indexed between 2020 and 2026 that are relevant to the integration of Aswaja values and PAI learning. Data were analyzed using content analysis to identify conceptual patterns, theoretical constructions, and their relevance to the development of PAI learning theory. The findings indicate that the integration of Aswaja values in PAI learning has evolved beyond normative discourse toward strengthening religious moderation, character education, multicultural education, and curriculum transformation based on knowledge integration. Theoretically, this integration contributes to constructing a holistic, contextual, and value-based PAI learning model. This study recommends the development of a theoretical model of PAI learning grounded in Aswaja Islamic epistemology to reinforce scientific identity and religious moderation within Islamic educational institutions.

Keywords: Integration of Islamic Sciences; Ahlussunnah wal Jama'ah; Islamic Religious Education Learning Theory



INTRODUCTION

The dichotomy between religious knowledge and general knowledge remains an epistemological problem in the Islamic education system in Indonesia. This separation has resulted in the fragmentation of the Islamic Religious Education (PAI) curriculum and learning, which tends to be normative-doctrinal and poorly integrated with social realities and contemporary scientific developments. The current epistemological challenges of PAI learning relate not only to pedagogical methods but also to the philosophical foundations and underlying scientific paradigms. Various studies demonstrate that the need for integration of knowledge based on Ahlussunnah wal Jama'ah (Aswaja) values is relevant in responding to the dynamics of religious moderation, character building, and the transformation of the Islamic education curriculum (Ismunadi, 2024). The values of tawassuth, tasamuh, tawazun, and i'tidal are seen as normative and epistemological foundations capable of bridging the integration of knowledge and practice in contextual PAI learning (Maghlawat, 2021).

Several previous studies have examined the integration of knowledge in Islamic education, both in the context of the curriculum and learning implementation. The integration of religious and general knowledge in learning the Qur'an and Hadith, for example, has been discussed as a form of pedagogical transformation (Putri, 2023), while the integration of knowledge in Islamic boarding school curricula has been analyzed from the perspective of Islamic educational philosophy (Pathin & Hanif, 2026). Other studies highlight the integration of Aswaja values in multicultural education (Jumari & Djazilan, 2025b) and character building through Aswaja principles (Junaidi et al., 2022). However, most of these studies still focus on implementation aspects and have not yet led to an integrative synthesis that specifically reconstructs Islamic Education learning theory based on Aswaja epistemology.

The main limitation of previous research lies in their approach, which tends to be operational-applicative, such as internalizing Aswaja values in learning activities or strengthening religious moderation at the school level (Almu'tasim, 2025). While important, these approaches have not explicitly developed a new theoretical framework for developing Islamic Religious Education (PAI) learning theory. Even studies on the effectiveness of Aswaja learning in improving students' morals (Syauqi & Nadlif, 2025) still position Aswaja as value content, rather than as the epistemological foundation of learning theory. Thus, there is a conceptual gap at the level of theoretical reconstruction that systematically integrates Islamic knowledge and modern learning paradigms.

Based on this gap, this study offers a novelty in the form of developing a conceptual model for integrating Islamic knowledge based on Aswaja values into the construction of Islamic Religious Education (PAI) learning theory. While previous research focused on curriculum implementation and pedagogical practices, this article moves to a theoretical level by formulating integration as the epistemological foundation of learning. This approach is important because learning theory not only determines teaching strategies but also shapes value orientations, educational goals, and the scientific paradigms that underlie the learning process itself (Ismunadi, 2024).

Specifically, this study aims to: (1) describe the concept of integration of Islamic knowledge based on Aswaja values; (2) analyze its relevance to the development of contemporary Islamic Religious Education (PAI) learning theory; and (3) formulate an integrative theoretical model that can serve as a conceptual reference in the development of Islamic Religious Education (PAI) learning in Islamic educational institutions. Using a library research approach, this study examines



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indexed scientific literature from 2020–2026 to identify conceptual patterns and argumentative constructions that support this integration.

The main argument of this research is that the integration of Aswaja values-based knowledge can serve as an epistemological foundation for developing a moderate, contextual, and transformative Islamic Religious Education (PAI) learning theory. This integration goes beyond simply unifying scientific content, but also builds a learning paradigm that balances rational, normative, and contextual dimensions proportionally. In line with the idea of moderation in Islamic education (Mujib & Madian, 2022), Aswaja-based integration has the potential to strengthen the identity of Islamic knowledge while maintaining its relevance to modern social dynamics.

Furthermore, the development of national education policies emphasizing religious moderation and curriculum integration requires a robust theoretical framework as a foundation for implementation. Without epistemological reconstruction, knowledge integration will remain at the administrative and symbolic levels. Therefore, this research seeks to fill this gap by formulating a systematic theoretical construct based on Aswaja values as a scientific basis for developing Islamic Religious Education (PAI) learning theory.

Thus, the urgency of this research lies in the urgent need to reconstruct Islamic Religious Education (PAI) learning theory that is not trapped in the dichotomy of science but rather able to present an epistemological integration rooted in the Aswaja scientific tradition and responsive to contemporary challenges. Further research is needed to strengthen the theoretical framework of moderate, inclusive, and socially transformation-oriented Islamic education. Without this conceptual effort, the development of Islamic Religious Education (PAI) learning risks stagnation and lack of adaptability to the dynamics of the times.

RESEARCH METHOD

This study uses a qualitative approach with library research. Library research is research that makes literary sources the primary object of analysis to systematically build theoretical and conceptual constructs (Zed, 2014). This approach was chosen because the research objective is to reconstruct a conceptual model of Islamic science integration based on Ahlussunnah wal Jama'ah (Aswaja) values in the development of Islamic Religious Education learning theory, rather than to test empirical phenomena in the field.

This research is library research with a conceptual and philosophical analysis approach. This approach is considered appropriate because the research aims to formulate an integrative theoretical model based on a synthesis of scientific literature (Snyder, 2019). In the context of developing educational theory, library research allows researchers to conduct in-depth exploration of paradigms, concepts, and epistemological constructs developed in reputable scientific literature.

Research data sources consist of:

1. Articles in indexed scientific journals from 2020–2026 that are relevant to the integration of science, Aswaja values, and Islamic Education learning theory.
2. Islamic education books and Islamic epistemology.
3. Literature about Ahlussunnah wal Jama'ah.
4. Literature on contemporary learning theory.

The selection of the 2020–2026 timeframe was intended to ensure the relevance and topicality of the study, considering the dynamics of religious moderation policies and curriculum transformation in recent years.



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Data collection techniques were conducted through documentation and systematic searches in academic databases such as Google Scholar, DOAJ, and Garuda. The search strategy used the following keywords: "integration of knowledge," "Ahlussunnah wal Jama'ah," "PAI learning," and "Islamic learning theory." The selection process was carried out through inclusion and exclusion criteria, such as theme suitability, journal credibility, and indexing. This technique aligns with systematic literature review procedures that emphasize transparency and replication of the literature search process (Xiao & Watson, 2019).

Data analysis was conducted through content analysis and thematic analysis. Content analysis was used to identify meaning, argumentation patterns, and conceptual tendencies in the literature (Krippendorff, 2018). Meanwhile, thematic analysis was used to group key themes related to the integration of knowledge and the construction of learning theories (Braun & Clarke, 2006). The analysis process was carried out through the stages of data reduction, concept categorization, comparison between literatures, and conceptual synthesis to formulate an integrative theoretical model.

Data validity was maintained through triangulation of literature sources and cross-referencing between reputable journals. Triangulation was performed by comparing various scientific perspectives from different journals to avoid interpretation bias (Creswell & Poth, 2018). Furthermore, the consistency of the argumentation was tested through the interrelationships between concepts in various studies.literature to ensure epistemological coherence.

RESULTS AND DISCUSSION

Based on the results of the literature search and selection in 2020–2026, a trend was found towards an increase in studies on the integration of knowledge, the values of Ahlussunnah wal Jama'ah (Aswaja), and the strengthening of moderation in Islamic Religious Education (PAI) learning. The analyzed literature shows that the integration of knowledge is developing in three main clusters: (1) curriculum integration, (2) internalization of Aswaja values in learning, and (3) religious moderation in the context of Islamic education.

The following table summarizes the key articles analyzed:

Table 1.
Literature Summary on Integration of Science and Aswaja

No.	Writer	Study Focus	Main Contributions
1	Ismunadi (2024)	Integration of Aswaja values in Islamic Religious Education	Conservative-moderate learning model
2	Junaidi et al. (2022)	Aswaja Principles & Character	Aswaja-based character strengthening
3	Jumari & Djazilan (2025)	Aswaja & multicultural education	Digital religious moderation
4	Putri et al. (2023)	Integration of religious and general knowledge	Pedagogical transformation
5	Pathin & Hanif (2026)	Integration of Islamic boarding school curriculum	Review of educational philosophy
6	Syauqi & Nadlif (2025)	Effectiveness of Aswaja learning	Improving students' morals



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7	Isbah et al. (2026)	Aswaja & SD moderation	Strengthening moderate religiosity
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These findings show that the majority of research is still implementation-oriented and contextual, while the development of learning theories is based on epistemology. Aswaja is still limited.

The Concept of Aswaja Values Relevant to Learning Theory

Literature analysis identified four main Aswaja values that are relevant as a theoretical basis for PAI learning:

1. **Tawassuth (Moderation)**

This value emphasizes a moderate and proportional approach to understanding Islamic teachings. In the context of learning, tawassuth is relevant for establishing a balance between rationality and normativity (Maghlawat, 2021); (Junaidi et al., 2022).

2. **Tawazun (Balance)**

Tawazun aims for harmony between the spiritual and intellectual dimensions. The integration of religious and general knowledge in the Islamic boarding school curriculum reflects this principle (Pathin & Hanif, 2026).

3. **Tasamuh (Tolerance)**

The value of tasamuh supports inclusive and multicultural learning. The integration of Aswaja values into multicultural education in the digital age confirms the relevance of this principle (Jumari & Djazilan, 2025b).

4. **I'tidal (Justice/Proportionality)**

I'tidal embodies the principles of objectivity and balance in decision-making. In learning, this value supports a reflective and dialogical approach (Ismunadi, 2024).

These four values are not only normative, but have epistemological implications in the construction of learning theory.

This model emphasizes that the integration of knowledge does not stop at the curriculum level, but becomes the theoretical foundation of Islamic Education learning that is oriented towards the formation of moderate character and social transformation.

In general, the results section is consistent with the research objective, which is to formulate a conceptual model for integrating Aswaja-based knowledge into Islamic Religious Education (PAI) learning theory. Its main strength lies in its success in systematically mapping the literature and identifying four core Aswaja values as an epistemological foundation.

However, there are several weaknesses. First, although a literature table is presented, simple quantitative analysis (e.g., theme distribution or annual trends) is not presented, so the literature map remains descriptive in nature. Second, the theoretical dialogue with modern learning theories could be expanded with a more in-depth explanation of epistemological compatibility, not just normative correspondence.

The novelty of this research lies in its attempt to reconstruct a learning theory based on Aswaja epistemology, rather than simply internalizing values. This distinguishes this research from previous implementation studies (Ismunadi, 2024) and (Almu'tasim, 2025). However, to strengthen its scientific contribution, more detailed conceptual elaboration of the integration mechanisms at the learning design level is needed.



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Discussion

The integration of knowledge in the context of Islamic education is fundamentally an epistemological issue rooted in the long history of the dichotomy between religious and general knowledge. This dichotomy is not only structural in the curriculum but also touches on a paradigm of thought that separates revelation and reason as two independent entities. In this context, the integration of knowledge is not merely an administrative effort to unify subjects, but rather the reconstruction of an epistemological framework that unites sources of knowledge into a coherent whole. The results of this study indicate that the values of Ahlussunnah wal Jama'ah (Aswaja) have the epistemological potential to bridge this dichotomy because, historically and theologically, Aswaja places revelation and reason in a proportional and harmonious relationship (Maghlawat, 2021). This principle of balance demonstrates that the integration of knowledge does not aim to eliminate religious identity, but rather strengthens it through constructive, rational dialogue.

Epistemologically, Aswaja-based knowledge integration encompasses three main dimensions: the source of knowledge, the method of acquiring knowledge, and the purpose of using it. In the Aswaja tradition, revelation and reason are not opposed but rather placed in a complementary relationship. This finding aligns with studies on the integration of Islamic boarding school curriculums, which demonstrate that harmony between religious and general knowledge can be established through a philosophical approach that places both within a single ontological framework (Pathin & Hanif, 2026). Thus, knowledge integration is not a one-sided process of assimilation, but a dialectical process that requires simultaneous theological and rational foundations.

In this study, Aswaja is positioned not merely as a religious doctrine but also as an ontological and axiological foundation for learning. Ontologically, Aswaja views reality as a unity encompassing both material and spiritual dimensions. This impacts the construction of learning theories that are not solely oriented toward cognitive achievement but also toward the development of students' moral and spiritual awareness. Axiologically, the values of tawassuth, tawazun, tasamuh, and i'tidal provide normative direction for the use of knowledge. These principles have been shown to contribute to character building and religious moderation in educational contexts (Junaidi et al., 2022). Thus, Aswaja provides a foundation of values capable of guiding Islamic Religious Education learning theory toward a more holistic and ethical orientation.

When linked to modern learning theory, the integration of Aswaja-based science demonstrates significant compatibility. From a behaviorist perspective, learning emphasizes the formation of behavior through reinforcement and habituation. Aswaja values can be internalized through moral habituation and moral reinforcement, as demonstrated in research on the effectiveness of Aswaja learning in improving students' morals (Syauqi & Nadlif, 2025). However, a behaviorist approach alone is insufficient to build reflective awareness. Therefore, integration with a constructivist approach is essential.

In a constructivist approach, knowledge is built through interaction and reflection. The values of tawassuth and tasamuh encourage the creation of a dialogical space that allows students to construct a moderate and contextual understanding of religion. Research on the integration of Aswaja values in multicultural education shows that the principle of moderation can strengthen digital literacy and tolerance in students (Jumari & Djazilan, 2025a). Thus, constructivism finds resonance in the Aswaja epistemology, which values the process of *ijtihad* and intellectual dialogue.



The humanistic approach also strongly resonates with the values of *tawazun* and *i'tidal*. Humanistic theory emphasizes self-actualization and the development of human potential as a whole. The integration of Aswaja-based knowledge expands the humanistic perspective by incorporating the spiritual dimension as an integral part of individual development. The integration of religious and general knowledge in the study of the Qur'an and Hadith, for example, demonstrates that the spiritual and intellectual dimensions can coexist without negating each other (Putri, 2023). This strengthens the argument that the reconstruction of Islamic Religious Education learning theory needs to be based on a balance between the rational and spiritual dimensions.

The relevance of integrating Aswaja-based knowledge into the Islamic Religious Education (PAI) curriculum is becoming increasingly apparent in the context of religious moderation policies and national curriculum transformation. The PAI curriculum, which has tended to be normative, can be expanded with an integrative approach that emphasizes dialogue between text and context. Research on the integration of Aswaja values in conservation-oriented PAI learning shows that this approach can broaden the scope of learning materials to include social and environmental issues (Ismunadi, 2024). Thus, the integration of knowledge not only enriches theory but also broadens the curriculum's relevance to contemporary challenges.

Compared to previous research, this article offers a distinct theoretical contribution. Most previous studies have focused on the implementation of Aswaja values in learning practices or on strengthening religious moderation (Almu'tasim, 2025; Isbah et al., 2026). While important, these approaches have not explicitly reconstructed learning theory at the epistemological level. This article goes further by integrating Aswaja values into a modern learning theory framework, resulting in a conceptual model that can serve as a basis for developing Islamic Religious Education (PAI) learning theory. This novelty lies in the shift in focus from practical implementation to theoretical reconstruction.

This article's theoretical contribution can be seen in the formulation of an integrative model that connects the Aswaja epistemology with the paradigm of learning theory. This model demonstrates that the values of *tawassuth*, *tawazun*, *tasamuh*, and *i'tidal* function not only as moral values but also as methodological principles in the learning process. Thus, the integration of Aswaja-based knowledge can serve as the basis for reconstructing Islamic Religious Education learning theory that is moderate, contextual, and transformative. This reconstruction strengthens the scientific identity of Islamic education while opening up space for dialogue with modern educational theory.

The implications for the development of Islamic education are significant. First, Islamic educational institutions need to develop curricula based on epistemological integration, not merely administrative integration. Second, Islamic Religious Education teacher competency development must encompass a philosophical understanding of the integration of knowledge and Aswaja values. Third, further research is needed to empirically test this conceptual model through experimental or case studies to determine its effectiveness in learning practices. Without epistemological strengthening, knowledge integration risks becoming a normative slogan without transformational impact.

Overall, this discussion demonstrates that the Aswaja values possess the epistemological, ontological, and axiological capacity to serve as the basis for reconstructing Islamic Religious Education (PAI) learning theory. Integrating Aswaja-based knowledge is not merely a response to the dichotomy of knowledge, but a conceptual strategy for constructing a learning theory aligned with Islamic scientific tradition and the demands of the times. Thus, this research makes a



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significant contribution to the development of a moderate Islamic educational theory oriented toward social transformation.

CONCLUSION

This study concludes that the Ahlussunnah wal Jama'ah values of tawassuth, tawazun, tasamuh, and i'tidal have the epistemological, ontological, and axiological capacity to become the basis for reconstructing a moderate, contextual, and transformative Islamic Religious Education (PAI) learning theory. The theoretical contribution of this article lies in the formulation of a conceptual model of knowledge integration that connects the Aswaja epistemology with the paradigm of modern learning theory. However, as a library study, this research is limited to literature analysis without empirical testing. Therefore, further research based on field studies or experiments is needed to test the effectiveness of the integrative model offered in Islamic Religious Education (PAI) learning practices.

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