



**FROM RELIGION TO CIVILISATION: A STUDY OF MUHYAR  
FANANI'S THOUGHTS ON THE REORIENTATION OF  
*USHULUDDIN* STUDIES**

**Elitdwitia**

Universitas Islam Negeri K.H Abdurrahman Wahid Pekalongan, Indonesia  
[elitdwitia@gmail.com](mailto:elitdwitia@gmail.com)

**Ahmad Bayhaqi**

Universitas Islam Negeri K.H Abdurrahman Wahid Pekalongan, Indonesia  
[haqi66958@gmail.com](mailto:haqi66958@gmail.com)

**Rakhmah Andini**

Universitas Islam Negeri K.H Abdurrahman Wahid Pekalongan, Indonesia  
[rahmaandini1509@gmail.com](mailto:rahmaandini1509@gmail.com)

**Eka Martita Indah**

Universitas Islam Negeri K.H Abdurrahman Wahid Pekalongan, Indonesia  
[ekamartita9@gmail.com](mailto:ekamartita9@gmail.com)

**Faqih Aly Ridho**

Universitas Islam Negeri K.H Abdurrahman Wahid Pekalongan, Indonesia  
[ridhofaqihaly@gmail.com](mailto:ridhofaqihaly@gmail.com)

**Fitriani**

Universitas Islam Negeri K.H Abdurrahman Wahid Pekalongan, Indonesia  
[Ftrni2111@gmail.com](mailto:Ftrni2111@gmail.com)

**Nabila Rizqi Setiyoningsih**

Universitas Islam Negeri K.H Abdurrahman Wahid Pekalongan, Indonesia  
[nabilarizqisetiyoningsih@gmail.com](mailto:nabilarizqisetiyoningsih@gmail.com)

**ABSTRACT**

This study aims to describe the thoughts of Muhyar Fanani, a professor of Islamic law in Indonesia, regarding the reorientation of *Ushuluddin* studies to be more contextual with contemporary social realities. This study uses a qualitative method with a literature review approach. The results of the study show that Muhyar Fanani views the reorientation of *Ushuluddin* as requiring a radical, in-depth, and integrative approach between religious texts and social realities, particularly through dialogue between religion and science and responses to social change through contextual *ijtihad*. Theoretically, this study emphasises the importance of an integrative paradigm in bridging revelation and reason amid the dominance of modern science.

**Keywords:** *Muhyar Fanani, Ushuluddin, Social Change*



## A. Introduction

In this era of rapid development, especially in the fields of science and technology, the study of *Ushuluddin* must continue to adapt in order to remain relevant to society. For some people, the study of *Ushuluddin* seems to be wujûduhu ka 'adamihi (this condition is not without cause). The reason for this is most easily seen by people who do not feel that they benefit from the study of *Ushuluddin*. The study of this field should not be confined to outdated theories focused solely on the past but must be able to address contemporary questions related to human life in the aspects of faith, Islam (Sharia), and ihsan (ethics). The study of *Ushuluddin* (Islamic theological sciences) faces serious challenges in maintaining its relevance and contextuality. Theories from the past are rarely linked to contemporary social issues and approaches. As a result, it is easy to predict that whenever the science of *Ushuluddin* is discussed, the problem of irrelevance arises. The main issue debated by theologians in this field is the extent to which God's power and will influence human actions. Without linking it to social issues and contemporary challenges. Therefore, a more in depth, radical, dialectical, and demonstrative reorientation of research is needed so that this field of study can make a real contribution to understanding the dynamics of today's society (David, 1996:104).

Addressing the use of common patterns in the formulation of scientific research plans, which include problem formulation, previous research studies, theoretical frameworks, and methods. The theory used is not merely a collection of concepts but a framework of thought that establishes relationships between variables in research. In this context, theory functions as a formal object that shapes the perspective of the study, while the material object is the phenomenon of *ushuluddin* itself, whether in the form of texts, concepts, figures, or events. In addition, the research methods applied in *ushuluddin* studies are in depth.

This study aims to identify Muhyar Fanani's thoughts on the reorientation of *Ushuluddin* studies in response to the problems of modern society. This study falls under the category of qualitative research with a literature review approach. This approach is used to analyze *ushuluddin* studies in facing societal challenges. The in depth research methods applied in *ushuluddin* studies are used as primary data in this study, while the conventional patterns in formulating scientific research plans including the formulation of previous research problems, theoretical frameworks, and methods are used as secondary data. Previous studies have found that, among others, Suraiya IT, Irawan, Mahmuddin *Ushuluddin* plays a very important role in responding to challenges and changes in modern society. In facing the era of globalization, *Ushuluddin* studies are required to contribute to social transformation and respond to the challenges of changing times.(IT, 2023:155-156). Islam, as a system of values and beliefs, has provided guidelines for responding to social change, including through fatwas and *ijtihad* products that

are relevant to the developments of the times.(Deny Irawan, 2019:77-90) One form of adaptation of *Ushuluddin* studies in the academic world is evident in the acceptance of Hadith studies at UIN Alauddin Makassar, reflecting how this field of knowledge remains relevant in modern society(Mahmuddin, 2016) Previous studies have highlighted how *Ushuluddin*, as a discipline rooted in the primary sources of Islam, can be contextualized to remain relevant in addressing the challenges of the times. This research also aims to combine traditional concepts in *Ushuluddin* with philosophical and sociological analysis to provide more holistic answers to various Islamic and humanitarian issues (Reinterpreting Classical Theological Foundations: Modern Approaches to Usul al-Din in Islamic Scholarship, 2025:522-531). Furthermore, Islam as a universal religion has promised social change in society. Not only physical movement, but also intellectual movement has been the main focus of Muslim scholars, especially in the fields of fiqh and usul fiqh. This article will discuss Islam's response to social change, including the role of fatwas as products of ijtihad in responding to the dynamics of modern society. A number of previous studies have shown that fatwas have a significant impact on shaping social and economic policies. For example, research by Mohammad Deny Irawan in TAJDID: Journal of *Ushuluddin* discusses how Islam responds to social change and how fatwas play a role in guiding society toward more stable policies.(Deny Irawan, 2019:77-90). In the era of globalization, Syahrizal in Ar-Raniry: International Journal of Islamic Studies discusses how *Ushuluddin* can play a role in addressing global challenges and providing hope for Muslims.(syaifan nur, 2014:77-94). On the other hand, research by Mundakir in FIKRAH shows how religious moderation among *Ushuluddin* students is faced with the challenges of cyber-religion and the impact of the COVID-19 pandemic, reflecting the adaptation of *Ushuluddin* science to modern dynamics.(Mundakir, 2021:156-178).As explained by Yusuf Al-Qaraḍawī in his book Ijtihad, the urgency of ijtihad in various contexts (ḥarakāt al-dāimah) is a crucial aspect in maintaining the relevance of Islamic teachings amid social change. Therefore, Islam's response to social change is not only based on normative texts but also considers the contextual conditions of society, as seen in the various studies above.

The focus of this study follows the standard pattern in formulating a scientific research plan, including problem formulation, conducting a preliminary review, and establishing a theoretical framework and methodology. This focus is an important object of study in contemporary research on societal life to continue fostering critical thinking. How can this area of study encompass faith, Islam (*Sharia*), and Ihsan (ethics)? This field of knowledge can address the challenges of the times, and thus it will remain relevant. Therefore, a study of the three pillars, conducted using a fundamental, radical, in-depth, dialectical, and demonstrative approach, is urgently needed(Fanani, 2016:8-9)

## **B. The Relationship between Religion and Science**

In this world, humans have various beliefs or concepts about God. How they discover these beliefs or concepts about God varies greatly; some are based on rational arguments, while others are based on blind faith. Usually, these beliefs are obtained from personal experience, education, or indoctrination. Many of these beliefs are inherited from birth, where parents and the environment bring these beliefs that we believe in. This point has been criticised for hundreds of years by

The conflict between religion and science is an approach that views the two as opposing poles. This view developed mainly in the 19th century and was promoted by figures such as Richard Dawkins, Francis Crick, and Stephen Hawking. According to this approach, science and religion make conflicting claims, forcing people to choose between them. Each side tends to defend its own version of the truth and reject the legitimacy of the other's views. A real-life example of this conflict is the case of Galileo, who supported Copernicus' heliocentric theory that the Earth revolves around the Sun, which contradicted the Church's geocentric doctrine at the time. His rejection of a literal interpretation of the scriptures led to Galileo being punished by the church. Another conflict can be seen in the debate over Darwin's theory of evolution, which proposed that humans descended from apes. This contradicted religious beliefs (in this case, Islam), which stated that the first human was the Prophet Adam. Darwin's view was considered degrading to human dignity because it equated humans with animals. Ian G. Barbour criticized this conflict view by stating that a complete separation between science and religion is a mistake. He argued that religion provides a broader meaning of life that cannot be achieved through science alone, while science cannot reach the entirety of human experience that is accommodated by religion.(Lesmana & Mahyudin, 2018). Ian G. Barbour criticized this conflict view by stating that a complete separation between science and religion is a mistake. He argued that religion provides a broader meaning of life that cannot be achieved through science alone, while science cannot reach the entirety of human experience that religion accommodates.(Russell, 2017)

The integration approach offers a more synergistic relationship between science and religion than a dialogue aimed at finding common ground. In this approach, both science and religious teachings are viewed as valid and coherent sources of knowledge in forming a holistic worldview. Scientific understanding of natural reality is expected to enrich the spiritual and religious dimensions of individuals of faith. This integrative model includes several main approaches. First, an approach that relies on scientific findings as a basis for supporting faith, with the aim of strengthening awareness of God's existence through empirical evidence. Second, an approach that seeks to reinterpret religious doctrines to align with developments in contemporary scientific theories. In this case, religious beliefs are re-examined through certain rational criteria and adapted to modern scientific

findings. Furthermore, religious and scientific thought are integrated within the framework of process philosophy, so that both can interact conceptually within the same realm. This is Barbour's understanding of the integration of science and religion.

In this context, scientists and theologians are positioned as intellectual partners who can work together to understand phenomena, without neglecting the integrity of each discipline. This view is in line with Albert Einstein's statement that "Religion without science is blind; science without religion is lame," which emphasizes the importance of collaboration between the two. David Tracy, a Catholic theologian, also states that science contains a religious dimension, as the intelligibility of the world demands the highest rational foundation derived from classical religious texts and the structure of human experience (Barbour, 2006).(Meliani et al., 2021: 683-684). Ian G. Barbour's integration model views science and religion as complementary sources of knowledge that can form a unified worldview.(Waston, Yusuf Olawale Owa-Onire Uthman, Mahmudulhassan, 2024)

This model is based on the assumption that religion and science have different domains, issues, and methods. Therefore, both have their own truths and do not need to interact, cooperate, or conflict with each other. Each should be pursued separately in its own field. Barbour states that this view is widely held by Evangelical Christians, Conservative Christians, and neo-Orthodox Protestants. For them, religious beliefs are based on faith, not scientific findings. In this approach, sacred texts such as the Bible must be taken seriously, but not literally. For example, the creation story in Genesis is viewed symbolically as a representation of the deep relationship between humanity, the universe, and God.(Damanhuri, 2015:41). The independence model is the opposite of the total conflict model and claims that religious and scientific beliefs can coexist because they are fundamentally different: they address different things in different ways and have no logical implications for one another.(Legare & Visala, 2011)

The dialogue between science and religion in this context deals with a comparison of the methods of both, aiming to show the similarities between them, while still recognizing the differences. For example, in matters that cannot be directly observed, such as the existence of God, conceptual models and analogies are used. This dialogue can also arise when science faces questions that it cannot answer on its own, such as the question of the origin of the universe. Although science and religion are generally considered to operate independently, this dialog typology proposes a more dynamic relationship between the two than either the conflict or independence typologies. In this approach, science and religion can dialogue and even support each other. For example, according to Barbour, dialog between science and religion can occur when discussing why the universe exists and why it can be understood. In this case, scientists and religious leaders can be

dialogue partners in explaining these phenomena, while maintaining their respective integrity. Adherents of the dialogue typology argue that both science and religion are subjective and are equal and coherent in their characteristics. Philosopher Holmes Rolston, for example, states that religious beliefs interpret and express religious experience in a similar way to how scientific theories interpret and relate experimental data. Therefore, the author concludes that these parallels in methodology allow for a dialogical interaction between science and religion without compromising the integrity of each.(Jendri, 2019). According to Ian G. Barbour, dialogue allows scientists and theologians to serve as intellectual partners, engaging in mutual exploration without compromising the integrity of their respective fields.

### **C. Islam and Social Change**

Unlike Western philosophy, Eastern philosophy tends to view God in a more immanent and holistic manner. In Hindu philosophy, the concept of Brahman is understood as an absolute reality that encompasses everything. Brahman is not only transcendent, but also immanent in human beings (Atman).

Social change is a change in the institutions of society that affects the social system, including values, norms and behaviors. This change is closely related to culture because it includes aspects of human culture. Social change can be progressive (renewal towards perfection) or regressive (decline). It encompasses human relationships and the social bonds between individuals and society. The concepts of "I" and "we" show how individuals relate within wider social groups. Social change takes place historically and continuously in various spheres of life such as political, economic, social, and cultural, with the aim of achieving a better life in society.(Idris, 2013:75)

In the perspective of social science, especially sociology, social change is an important focus of study that involves many theories. These changes include all aspects of community life such as norms, values, behavior, organizations, to social structures and institutions. Changes can occur due to internal factors such as dynamics in society, or external such as environmental and demographic changes. In addition, they tend to show intolerance toward outgroups, including foreigners, women, and homosexuals, who rank lower in interpersonal trust.(Azab, 2023:439). Several theories explain this change, such as differentiation theory that sees it as a process of evolution and integration; liberation from dependency theory that developed in developed countries; and value growth theory that emphasizes the role of the individual and the dialectical process between value systems. All of these theories show that social change is complex and not always linear.(Brigham et al, 2013:355-356)

Islam, as a religion, was revealed by Allah SWT through His messengers, with the main objectives: introducing that Allah is the source of everything through

the teaching of monotheism; affirming that life is a gift from Allah that must be maintained by the rules set by Him; recognizing humans as noble creatures whose honor must be maintained; and realizing that humans have a mind that must be kept functional, and all the necessities of life are gifts from Allah that must be regulated for use.

Islamic teachings depart from human needs, aiming to create benefits for the world and the hereafter. In understanding the Qur'an as the main source of teachings, Ali Shariati categorized the names of surahs based on themes, such as natural phenomena, socio-politics, history, metaphysics, economics, and morals, showing that each surah name contains certain meanings and messages. (Idris, 2013:75). Sometimes, another factor can be behind a social change factor. For example, there may be economic factors behind the conflict factor, and belief, understanding, or mentality may also be behind economic factors. Besides, many of these factors can be factors in social change by interacting with each other. (Okumuş, 2020: 48)

While Islamic teachings have great potential to promote social change, these ideas are often difficult to realize. These obstacles are partly due to the worldview, attitudes and perceptions of individual Muslims, as well as their own social structures. A rigid understanding of Islamic teachings is often used to justify oppressive socio-political practices. Some Muslim elites even use religion for personal gain in the competition for power or wealth. In addition, group fanaticism within Islam narrows the space for dialogue and hinders Islam's role as a universal force of change. The culture of patrimonialism, which gives great power to certain figures (including religious leaders), creates domination and manipulation for the sake of personal ambition, not for the sake of ideal Islamic values. This leads to abuse of power and stifles creativity and social initiative. The phenomenon of colonialism, imperialism, capitalism and liberalism within the Ummah is often reflected through manipulative practices and exploitation under the guise of religion. Elite groups of believers who have their own interests often take advantage of this situation to achieve dominance, power or competition. This provides ample space for them to pursue personal socio-political ambitions, which are far from the ideal values in belief systems, including Islam. As a result, deviations arise in the form of arbitrary actions and non-objective values.

Innovation will only emerge if it does not disturb the existence of the dominant group. People's participation in decision-making is often only symbolic, not a form of true democracy. Religion, which should encourage people to be active, often fails to materialize. Islamic teachings about individual responsibility as khalifah on earth are difficult to realize, and instead a negative assumption arises that religion only regulates the affairs of the hereafter, while the affairs of the world are left to be interpreted as freely as possible by humans. (Memahami Makna Perubahan, 2014)

*Ijtihad* is the maximum effort of an Islamic jurist (faqih) to determine sharia law based on the Qur'an and Hadith, especially in response to social change. *Ijtihad* requires Arabic language skills, *tafsir*, *hadith*, *ijma'*, *qiyas*, and an understanding of *maqashid al-syariah*. In practice, *ijtihad* is divided into two: on matters that do not have a clear nash (allowed to do *ijtihad*) and matters that already have a clear nash (not allowed to do *ijtihad*). *Ijtihad* also carries a great responsibility because the results can be right or wrong and must be accounted for. (Khairiyah, 2022)

Ian G. Barbour favors the integration approach, particularly theological integration, which combines contemporary theology with traditional elements. For him, integration aims to reform theology, especially in understanding creation, by making scientific findings the basis for proving religious truth. Islam promotes social change through the principles of justice, compassion, and human dignity. By encouraging *ijtihad*, or independent reasoning, Islam provides dynamic tools to address evolving societal issues. This shows that Islamic teachings are not static but responsive to modern transformations.

#### **D. Muhyar Fanani's View on the Integrative Paradigm in Revitalising *Ushuluddin* Studies Amidst the Problems of Modernity**

In Western philosophy, the concept of God developed alongside the development of human rationality. Plato viewed God as The Good, the source of ultimate goodness and truth. Aristotle introduced the concept of the Unmoved Mover, the first mover that is the cause of all motion in the universe. There is also a view that thoroughly and argumentatively defines God, ranging from a personal God described with human-like characteristics to a transcendent God (Siswadi, 2024).

In modern scientific development, *Ushuluddin* studies are faced with great challenges to remain relevant amid the dominance of science and technology. Often *Ushuluddin* is seen as a normative study that dwells on classical texts, making it difficult to respond to social dynamics, culture, and rapid scientific developments. The traditional view that separates the area of religion and the area of science exacerbates this gap, making *Ushuluddin* look outdated in responding to the challenges of modern life. This situation raises fundamental questions about how *Ushuluddin* can take a strategic role in building bridges between revelation and rational reason in the contemporary era. The scientific paradigm in most Islamic educational institutions still maintains a dichotomy between religious and general sciences, which results in the fragmentation of knowledge. In this context, *Ushuluddin* studies are often not involved in critical dialog with the development of modern science. According to Waston, referring to the thoughts of Ian G. Barbour, this inability is due to the absence of an integrative paradigm that views religious science and science as two paths that can enrich each other. Without a paradigm shift towards integration, *Ushuluddin* studies will continue to experience

marginalization in the global scientific arena and lose its role in guiding people in the midst of changing times.(Waston, 2014).

The meaning of integration in the context of the Islamic world arises from the belief that the truth between science and religion comes from the same truth. The difference between the two lies in the focus of study: religion starts from the reading of revelation, namely the Qur'an, while science starts from observing the universe. Both are complementary and not contradictory. Science integration is an effort to unite the ontological, epistemological, and axiological aspects between general science and religious science.

Through this integration, the direction and purpose of science becomes clearer, which is to serve human values and virtues. Thus, science is not used as a means of dehumanization, exploitation, or destruction of nature, but as a force to build a just and sustainable civilization.(Handayani, 2022). In Islam, the most prominent context for discussing the relationship between science and religion is the fact that modern science entered Muslim territory through Western colonialism, which also marked the decline of Islamic civilization. Since the late 19th century, the view of science and Islam has always been overshadowed by this fact. In contemporary discussions, although colonialism is not always mentioned directly, the fact that the development of science in the Islamic world was suboptimal remains an important factor influencing Muslim responses. Although the physical colonial period has ended, the fear of a new form of colonialism in the realm of knowledge through modern science and Western philosophy is still felt among some Muslims. In other words, there are still psychological wounds and mindsets that, either explicitly or implicitly, make Muslim responses to modern science inseparable from postcolonial socio-political and economic conditions. Therefore, Western science, including its philosophy, is often considered to be in conflict with Islam, both as a teaching and as an institution.(Junaedi, 2018).

Barbour distinguishes the integration approach between science and religion from the conflict (which considers the two to be in conflict) and independence (which sees them as unrelated) approaches. He developed four typologies of relationships: Conflict, Independence, Dialogue, and Integration, with a tendency to favor the latter two, particularly Integration. However, Barbour's approach was criticized by figures such as Houston Smith and Seyyed Hossein Nasr, who considered that the Integration approach made theology subservient to science. They, as proponents of Perennial philosophy, argue that science should be judged against traditional teachings that have been proven true for thousands of years.(Waston, 2014:84-85). As such, various possible forms of integration have been identified. The variety of integration models depends on the focus on certain aspects of science and religion. Differences in attention to elements such as theology, metaphysics, ethics or law in religion, as well as specific areas in science, result in different forms of integration and problems. Each approach is born out of

a particular orientation towards these aspects, as well as differences in how they are viewed. (Waston, 2014:87).

In the modern era, *Ushuluddin* studies face great challenges in placing themselves in the midst of the rapid development of science. There is a dichotomy between religious approaches based on revelation and scientific findings based on rationality and empiri. In a philosophical reflection on the thoughts of Ian G. Barbour, Dita Handayani shows that the relationship between science and religion does not need to be seen as an opposition, but as an opportunity to build a constructive dialog. The problem that arises is how the *Ushuluddin* paradigm, which traditionally focuses on normative theological aspects, can be transformed to bridge the needs of an era that demands integration between the values of faith and the development of modern science. The methodological disconnect between classical Islamic studies and modern scientific approaches exacerbates the fragmentation of knowledge in the academic world. Ushuluddin, as a field that studies fundamental aspects of religion such as tawhid, philosophy of religion, and ethics, is required to adapt to an integrative paradigm that combines religious and scientific approaches. Dita Handayani, referring to Barbour's integration model, emphasizes the importance of a paradigm of creative interaction that enriches each other, rather than simply maintaining claims of superiority of one over the other. However, problems arise when the Ushuluddin academic tradition is still trapped in a dichotomous mindset that inhibits the birth of new discourses that are relevant to the needs of a complex global society. (Waston, 2014)

The understanding that separates religion and science is not foreign to the Islamic tradition. Classical thinkers such as al-Ghazali and Ibn Khaldun have recognized the difference between the two, but still appreciate the validity of each as a form of knowledge. In contrast to the Islamic perspective, the modern Western view tends to denigrate the study of religion, as non-sensory matters are considered not to meet scientific standards based on empiricism. The separation between religious and scientific knowledge often reinforces the marginalization of disciplines like Ushuluddin in modern academic discourse.(Barbour 1997, n.d.)

This separation raises various issues, such as. First, separation in education: The introduction of secular, positivistic science into the Islamic world through Western colonization led to a separation between religious and general science. In the secular view, science is neutral and covers all aspects of life. In contrast, Islam views science as a means of recognizing God's creation, which can strengthen faith. Second, gap in scientific sources: Religious science is based on revelation, namely the Qur'an and hadith, while secular science relies on empirical experience and verification methods. Third, limitations of the object of study: Modern science only addresses things that can be observed sensually and rationally, while classical Muslim scientists also included the spiritual dimension in their studies, including the existence of God and life after death. Therefore, combining science with Islamic

values in the education system is important to create a balance between intellectual and spiritual intelligence, as well as forming a character that is in line with religious values and the demands of modern scientific development.(Humaniora et al., 2024). This conflict perspective still influences the view that Ushuluddin is incompatible with modern scientific rationality. (John, 1991).

The results of the analysis in this article are further strengthened by the thoughts of Ian G. Barbour who divides the relationship between science and religion into four typologies: conflict, independence, dialog, and integration. Barbour rejects the conflict position because according to him both have different methodologies and domains, but can complement each other in understanding reality. The idea of integration between science and religion proposed by Barbour provides a strong theoretical foundation in supporting an inclusive education approach. The dialog and integration approach is relevant because it encourages synergy between scientific rationality and spiritual values. In the context of Islamic studies, this approach opens space for constructive dialogue between revelation and ratio, between scientific knowledge and religious values. Dita Handayani's article asserts that Barbour's thought has high relevance in the development of an Islamic scientific paradigm that is not only oriented towards textual truth, but also towards a contextual understanding of nature and life. Thus, the integration of science and religion as offered by Barbour is in line with the principles of inclusive education that prioritizes human wholeness in intellectual, moral, and spiritual aspects, and strengthens the urgency of harmonization between the two in the framework of building a civilized society.

The findings of this study confirm that the conflict paradigm between Ushuluddin studies and modern science, as proposed by Ian G. Barbour, is still quite dominant in the context of Islamic science in Indonesia. However, there is a significant shift towards a paradigm of dialogue and integration, where Ushuluddin studies have begun to adopt a multidisciplinary approach by reinterpreting religious texts through a contemporary scientific framework without losing their theological value. (Barbour & Barbour, 2015). Compared to previous studies such as Bisri (2015) who proposed a semi-integrative approach to kauniyah verses, and Hannan (2022) who emphasized *Ushuluddin's* openness to contemporary scientific discourse, these findings strengthen the position that Ushuluddin studies can no longer stand dichotomously against science. Instead, Ushuluddin must act as a bridge between spirituality and rationality. The position of this finding is in the middle between the two poles: conservatives who maintain the literal authority of the text (conflict paradigm) and progressives who open space for science-based reinterpretation (integration paradigm).(Abd Hannan, 2022). This finding also encourages the development of a dialogical and contextual Ushuluddin methodology in the modern era, in response to the increasingly urgent need for

integration of science and religion in Indonesia. In short, this study emphasizes the shift in the Ushuluddin paradigm from conflict to dialogue and integration with modern science, strengthening the role of *Ushuluddin* as a bridge between religion and science in the current Indonesian Islamic context. (Nisa et al., 2022).

## E. Conclusion

Based on this discussion, it can be concluded that Muhyar Fanani sees the importance of a contextual integrative paradigm in orientation in the modern era. *Ushuluddin* science has experienced a paradigm shift from normative and textual approaches that tend to be exclusive, towards an integrative approach that opens space for dialogue with modern science. In the context of the development of modern society marked by globalization, technological revolutions, and social complexity, Ushuluddin is required not only to rely on the legacy of classical thought, but also to be able to respond to contemporary problems critically and contextually.

This research emphasizes on literature review and does not include empirical data from the practice of *Ushuluddin* education in the field. The focus of analysis is conceptual on the thoughts of certain figures, so that it does not represent the overall approach of *Ushuluddin* in Indonesia. The proposed integrative approach has also not been practically tested in a concrete curriculum or education model. In addition, the dynamics of internal resistance and socio-political factors have not been studied in depth. In addition, the teaching of *Ushuluddin* in Islamic educational institutions needs to be updated by introducing a philosophical and sociological approach to produce a generation of scholars who are critical, reflective, and able to provide solutions to contemporary problems.

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