



# Reintegrating Religion and Science: Ziauddin Sardar's Epistemological Critique of Modern Knowledge

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## Abstract:

This study analyzes Ziauddin Sardar's concept of integrating religion and science and its relevance for contemporary knowledge and civilization. Rapid scientific and technological development shaped by secular paradigms has generated ethical, ecological, and civilizational crises. At the same time, Muslim societies continue to face epistemological dependence and fragmentation between religious and scientific knowledge. These conditions underscore the need for an integrative framework that reconnects science with moral and spiritual values. This research employs a qualitative library-based method, examining Sardar's key works alongside recent scholarly literature on Islamic epistemology and science-religion relations. Data are analyzed through qualitative content analysis to identify epistemological assumptions, normative principles, and thematic patterns. The findings show that, first, Sardar views integration as an epistemological reconstruction grounded in *tawhīd*, rejecting the assumed neutrality of modern science. Second, his paradigm of Islamic science is value-based, human-centered, rooted in Islamic intellectual tradition, epistemically plural, and future-oriented through futures studies. Third, this integration constitutes a civilizational response to Western epistemological hegemony, moral disconnection in science, and global challenges, including climate change and artificial intelligence. This study contributes to Islamic epistemology and science-religion studies by framing integration as a paradigmatic and civilizational project, and it recommends further empirical research on the implementation of integrative science frameworks in education, policy, and technology.

**Key Words:** *Integration of Religion and Science; Islamic Epistemology; Islamic Science; Civilization*

## Abstrak:

Penelitian ini menganalisis konsep Ziauddin Sardar tentang mengintegrasikan agama dan sains serta relevansinya terhadap pengetahuan dan peradaban kontemporer. Perkembangan ilmiah dan teknologi yang cepat yang dibentuk oleh paradigma sekuler telah menghasilkan krisis etika, ekologis, dan peradaban. Pada saat yang sama, masyarakat Muslim terus menghadapi ketergantungan epistemologis dan fragmentasi antara pengetahuan agama dan ilmiah. Kondisi ini menggarisbawahi perlunya kerangka kerja integratif yang menghubungkan kembali sains dengan nilai-nilai moral dan spiritual. Penelitian ini menggunakan metode berbasis perpustakaan kualitatif, meneliti karya-karya utama Sardar bersama literatur ilmiah terbaru tentang

epistemologi Islam dan hubungan sains-agama. Data dianalisis melalui analisis konten kualitatif untuk mengidentifikasi asumsi epistemologis, prinsip normatif, dan pola tematik. Temuan ini menunjukkan bahwa, pertama, Sardar memandang integrasi sebagai rekonstruksi epistemologis yang didasarkan pada tawhīd, menolak asumsi netralitas sains modern. Kedua, paradigma ilmu Islamnya berbasis nilai, berpusat pada manusia, berakar pada tradisi intelektual Islam, epistemik jamak, dan berorientasi masa depan melalui studi masa depan. Ketiga, integrasi ini merupakan respons peradaban terhadap hegemoni epistemologis Barat, pemutusan moral dalam sains, dan tantangan global, termasuk perubahan iklim dan kecerdasan buatan. Studi ini berkontribusi pada epistemologi Islam dan studi sains-agama dengan membingkai integrasi sebagai proyek paradigmatis dan peradaban, dan merekomendasikan penelitian empiris lebih lanjut tentang implementasi kerangka kerja sains integratif dalam pendidikan, kebijakan, dan teknologi.

**Kata Kunci:** *integrasi agama dan ilmu pengetahuan; Epistemologi Islam; Ilmu Pengetahuan Islam; Peradaban*

## INTRODUCTION

Religion and science are two fundamental pillars that shape human civilization. Religion provides ethical orientation, moral boundaries, and spiritual meaning, while science contributes empirical knowledge and technological innovation that improve the quality of human life. In contemporary society, however, rapid scientific and technological advancement has increasingly been driven by a secular paradigm that separates empirical inquiry from moral and spiritual values (Xu, Y. et al., 2021; Holzinger, A. et al., 2023). This separation has produced unprecedented progress, yet it has also generated ethical crises, including environmental degradation, technological exploitation, and moral disorientation. Evidence of this imbalance is evident in global challenges related to artificial intelligence, biotechnology, and climate change, in which technological capabilities often outpace ethical considerations (Yusuf, 2021; Mejeran et al., 2025). As a result, society faces a growing concern about how knowledge should be developed and used responsibly. Therefore, research on the integration of religion and science becomes crucial, as it offers an alternative framework for aligning scientific progress with ethical and spiritual values. This study is important for society because it addresses the urgent need for knowledge systems that promote human welfare, justice, and sustainability.

Despite the transformative power of modern science, many societies, particularly Muslim communities, face a serious epistemological problem. Scientific knowledge is often imported from Western contexts without critical reflection on its underlying worldview, values, and assumptions. This condition places Muslims in a dependent position as consumers of technology rather than active producers of knowledge (Apriani, D. et al., 2021; Bano, M. 2022). The dominance of Western scientific epistemology, which claims objectivity and neutrality, frequently marginalizes alternative knowledge systems rooted in religious and cultural traditions. Consequently, Muslims experience a dilemma between embracing scientific progress and preserving religious identity and moral values. This tension has contributed to an epistemological disorientation that weakens intellectual creativity and civilizational confidence (Syukri, 2021;

Karn, A., & Bhattacharya, N., 2025). The problem is not merely technological backwardness but the absence of a coherent framework that integrates faith, ethics, and scientific inquiry. Without such integration, science risks becoming detached from human values, while religion risks being confined to ritual and symbolism. This unresolved problem provides the primary motivation for examining integrative approaches to religion and science.

Empirical phenomena in contemporary Muslim societies reveal the practical implications of this epistemological divide. Educational institutions often separate religious studies from scientific disciplines, reinforcing the perception that faith and science belong to different intellectual domains. In policy and technological development, ethical considerations rooted in religion are frequently overlooked, leading to the uncritical adoption of technologies that may conflict with social and moral values (Rabiu A. et al., 2025; Kumar, A., 2025). For example, debates on bioethics, artificial intelligence, and environmental sustainability often rely on secular ethical frameworks, thereby underrepresenting religious perspectives. At the same time, religious discourse sometimes fails to engage constructively with scientific realities, leading to resistance rather than dialogue. This phenomenon demonstrates a fragmented knowledge culture that limits Muslim societies' ability to respond creatively to modern challenges. As Shafa Kamalia (2025) and Haubrock et al. (2024) note, the lack of integration between religion and science contributes to intellectual stagnation and weak innovation ecosystems. These real-world conditions underscore the urgency of developing an integrative epistemology that enables religion and science to function as complementary sources of knowledge.

Previous studies have extensively discussed the relationship between religion and science from various perspectives. Some scholars emphasize dialogue and integration between the two domains, whereas others focus on conflict or independence. Research on the Islamization of Knowledge, particularly by Ismail Raji al-Faruqi, highlights the need to infuse Islamic values into modern disciplines (Sawaluddin et al., 2022; Rahim, A. A., 2025; Zainuddin et al., 2025). More recent studies explore the ethical dimensions of science in relation to Islam, particularly in addressing contemporary issues such as technology and globalization (Efe, U., & Akcan, A. V., 2024; Ibrahim, M. et al., 2024; Yasin, 2021). Ziauddin Sardar's thought has been widely cited for its critical stance toward Western epistemology and its proposal of value-based Islamic science (Sardar, 1989). However, many studies tend to describe his ideas normatively without situating them within broader debates on epistemological reconstruction and futures studies. As a result, the depth of Sardar's critique of modern knowledge systems and his civilizational vision is often underexplored in empirical and theoretical research.

Although existing literature acknowledges the importance of integrating religion and science, several gaps remain. First, many studies focus on ethical supplementation rather than paradigm transformation, treating religion as an external moral regulator rather than a foundational epistemological source

(Adiyono, et al., 2024). Second, limited research connects Sardar's ideas on Islamic science to contemporary global challenges, including artificial intelligence, climate change, and technological disruption. Third, few studies systematically analyze Sardar's integration of religion and science as a civilizational project informed by futures studies. This gap is significant because Sardar explicitly frames science as a tool for shaping humane and sustainable futures (Yusuf, 2023). Consequently, there is a need for research that critically examines Sardar's epistemological framework and its relevance to contemporary knowledge production. Addressing this gap is important not only for Islamic studies but also for broader discussions on alternative epistemologies and ethical science.

This study offers a novel contribution by situating Ziauddin Sardar's concept of integrating religion and science as an epistemological and civilizational paradigm rather than merely an ethical or symbolic project. Unlike previous research that emphasizes Islamization as a process of value insertion, this study highlights Sardar's call to reconstruct the foundations of scientific knowledge within the Islamic worldview. The novelty lies in linking Sardar's Islamic science to futures studies, demonstrating how his ideas respond to contemporary global challenges, including artificial intelligence, environmental crises, and cultural globalization. By doing so, this research advances the state of the art in studies on religion and science by presenting an integrative, future-oriented framework. This approach is important for resolving ongoing tensions between faith and modernity and for offering an ethically grounded, human-centered, and globally relevant model of knowledge.

Based on the above discussion, this research is guided by the following question: How does Ziauddin Sardar conceptualize the integration of religion and science, and what is its relevance for contemporary knowledge and civilization? The main argument of this study is that Sardar views integration not as a superficial reconciliation but as a fundamental reconstruction of epistemology rooted in Islamic values. He argues that science is never neutral and must be oriented toward justice, public good, and ecological balance. By reconstructing science within an Islamic worldview, Muslims can overcome epistemological dependence and contribute actively to global knowledge production. This argument positions Sardar's thought as a critical response to the dominance of Western secular science and as a constructive proposal for developing ethical and pluralistic knowledge systems.

This study contributes theoretically by enriching discussions on religion and science with an in-depth analysis of Sardar's epistemological framework. Practically, it offers insights for education, policymaking, and scientific development in Muslim societies by emphasizing the importance of value-based, future-oriented science. By articulating Sardar's integration of religion and science as a civilizational imperative, this research provides a foundation for developing holistic knowledge that harmonizes rationality and spirituality.

Ultimately, this study aims to demonstrate that integrating religion and science is essential for building a more just, sustainable, and meaningful human future.

## RESEARCH METHOD

This study employs a qualitative research design grounded in library research. This approach is chosen because the study is conceptual and theoretical, focusing on Ziauddin Sardar's ideas on Islamic epistemology, science, and civilization. Qualitative library research is particularly appropriate for examining philosophical thought, intellectual traditions, and epistemological frameworks, as it enables in-depth textual interpretation and critical analysis of authoritative sources (Malahati, F. et al., 2023; Adlini, M. N. et al., 2022). Rather than collecting empirical field data, this study seeks to understand meanings, arguments, and paradigms embedded in texts. Library research also enables systematic engagement with primary and secondary sources to trace the development, coherence, and implications of Sardar's thought. Given that the integration of religion and science is an abstract and normative issue, this design provides an effective means of capturing the depth and complexity of Sardar's intellectual contribution within contemporary Islamic scholarship.

Data collection is conducted through systematic literature searching and documentation. Primary data consist of Ziauddin Sardar's major works related to Islamic epistemology, science, civilization, and futures studies, including books and peer-reviewed articles. Secondary data are drawn from scholarly journal articles, edited volumes, and authoritative academic publications that analyze or contextualize Sardar's thought. Sources are selected based on their relevance, academic credibility, and publication in reputable journals indexed in SINTA or Scopus within the last five years. Databases such as Scopus, Google Scholar, and national journal portals are used to identify relevant literature. The documentation technique involves organizing texts, extracting key arguments, and categorizing themes related to the integration of religion and science. This systematic process ensures comprehensive coverage of both Sardar's original ideas and contemporary scholarly responses.

The collected data are analyzed using qualitative content analysis. This method involves careful reading, coding, and interpretation of texts to identify recurring concepts, epistemological assumptions, and normative principles in Sardar's works. The analysis proceeds through three stages: data reduction, data display, and conclusion (Vila-Henninger et al., 2024). First, relevant texts are selected and coded according to key themes, including Islamic epistemology, critique of Western science, value-based knowledge, and civilizational transformation. Second, the coded data are organized into analytical categories to reveal patterns and relationships among concepts. Finally, interpretive analysis is conducted to explain how Sardar conceptualizes the integration of religion and science and how this framework addresses contemporary challenges. This analytical process enables a coherent reconstruction of Sardar's arguments within a broader intellectual context (Belhaj, A., 2025; Lahuddin, M., & Romadhon, A., 2023).

To ensure the validity and trustworthiness of the data, this study employs source triangulation and theoretical triangulation. Source triangulation is achieved by comparing multiple primary and secondary sources discussing Sardar's thought, thereby reducing the risk of interpretive bias. Theoretical triangulation involves engaging with different scholarly perspectives on Islamic epistemology, religion–science relations, and postcolonial critiques of knowledge. In addition, credibility is strengthened by using peer-reviewed, indexed academic sources published within the last five years. Dependability is ensured by clearly documenting the research procedures, while grounding interpretations in textual evidence supports confirmability. These strategies enhance the rigor and reliability of qualitative library-based research (Ncube, M. M., & Ngulube, P., 2025; Dai, Y., 2025).

## **RESULT AND DISCUSSION**

### **Result**

The results of this study are organized around three interconnected thematic findings that collectively explain Ziauddin Sardar's concept of integrating religion and science as a comprehensive epistemological and civilizational project. Rather than treating integration as a technical or symbolic exercise, these findings reveal how Sardar reconstructs the foundations of knowledge, articulates an alternative paradigm of Islamic science, and situates his ideas within broader historical, moral, and global contexts. Together, the findings demonstrate that Sardar's thought responds to both the internal challenges of the Muslim world and the wider crises of modern civilization, offering an integrated framework that links epistemology, ethics, scientific practice, and future-oriented civilizational renewal.

### **Epistemological Reconstruction of Religion–Science Integration in Ziauddin Sardar's Thought**

The analysis of Ziauddin Sardar's perspective reveals that the integration of religion and science is fundamentally an epistemological reconstruction rather than a symbolic or cosmetic form of Islamization. Sardar explicitly rejects approaches that merely attach Qur'anic verses or Islamic terminology to existing Western scientific theories without questioning their underlying assumptions. For him, science is never neutral; it is always embedded within particular worldviews, value systems, and civilizational objectives. This position aligns with his critique of modern Western epistemology, which claims objectivity while concealing ideological orientations such as secularism, materialism, and instrumental rationality. In this context, Sardar frames integration as the re-grounding of knowledge production within an Islamic worldview (Islamic worldview), where *tawhīd* functions as the foundational epistemic principle that unifies reality, knowledge, and purpose. Knowledge, therefore, is not autonomous but morally accountable and oriented toward divine unity.

Further examination shows that Sardar's epistemological reconstruction emphasizes ethical purpose (*maṣlahah*) and justice as integral components of scientific activity. Unlike positivist paradigms that separate facts from values, Sardar argues that Qur'anic ethics, including responsibility toward humanity and the natural world must guide scientific inquiry. This perspective resonates with the classical Islamic intellectual tradition, in which scholars such as Ibn al-Haytham and Ibn Sina integrated empirical observation with metaphysical and ethical considerations. However, Sardar does not merely advocate a return to the past; instead, he calls for a critical renewal of Islamic epistemology that is responsive to contemporary challenges. His approach thus differs from traditional models of the Islamization of knowledge, which often operate within inherited Western disciplinary frameworks, as Sardar insists on reconstructing the epistemic foundations themselves rather than merely modifying their surface expressions.

The findings also indicate that Sardar's conception of integration carries a clear civilizational orientation. By grounding science in principles such as justice, public good, and Qur'anic morality, he positions knowledge as a transformative force for building a humane and sustainable civilization. This epistemological stance challenges the modern separation between sacred and profane knowledge, affirming instead an integrated worldview in which scientific activity is inseparable from moral responsibility. Consequently, integration in Sardar's thought is not a methodological technique but a paradigmatic shift that redefines the aims, methods, and social consequences of science. This reconstruction establishes a distinctive Islamic epistemology in which rational inquiry and spiritual values coexist harmoniously, offering an alternative framework for knowledge production that seeks not only technological advancement but also ethical and civilizational renewal.

### **Characteristics of Ziauddin Sardar's Integrative Paradigm of Islamic Science**

The analysis of Ziauddin Sardar's thought demonstrates that his paradigm of Islamic science is fundamentally value-based, rejecting the claim of axiological neutrality that dominates modern Western scientific traditions. For Sardar, science is inseparable from moral commitments, and its legitimacy is determined not only by methodological rigor but also by its ethical orientation. He emphasizes that scientific activity must be grounded in Qur'anic values such as justice (*'adl*), compassion (*rahmah*), balance (*mizan*), and public welfare (*maṣlahah*). This value-based orientation positions science as a moral enterprise accountable to both God and society, rather than as a purely technical instrument for control and exploitation. Consequently, Sardar's paradigm reframes scientific knowledge as a means for realizing ethical objectives and civilizational well-being, thereby challenging positivist assumptions that separate facts from values.

Further examination reveals that Sardar's integrative paradigm is explicitly human-centered. Science, in his view, must serve humanity rather than

subordinating human dignity to technological progress or economic interests. This orientation reflects his critique of technocratic rationality, which often prioritizes efficiency, profit, and power over human and ecological concerns. By placing humanity at the center of scientific endeavor, Sardar aligns scientific progress with the Islamic ethical imperative to protect life, intellect, and the environment. This human-centered vision contrasts sharply with exploitative models of science that contribute to environmental degradation, social inequality, and ethical crises. Thus, scientific development is evaluated by its capacity to enhance human flourishing and social justice, rather than merely its ability to generate innovation.

The analysis also shows that Sardar's paradigm is deeply rooted in the Islamic scientific tradition, which historically integrated revelation, reason, and empirical observation. By citing classical Muslim scholars who regarded scientific inquiry as an act of worship and a moral responsibility, Sardar reclaims a holistic epistemological legacy that predates the modern fragmentation of knowledge. However, his approach is neither nostalgic nor anti-modern; instead, it seeks to revitalize this tradition through critical engagement with contemporary scientific challenges. This rooting in Islamic intellectual heritage provides a normative and historical foundation for scientific inquiry, ensuring continuity between past achievements and present needs while avoiding uncritical imitation of Western paradigms.

In addition, Sardar conceptualizes Islamic science as plural and multicultural, rejecting the hegemony of Western epistemology as the sole legitimate framework for knowledge production. He argues that multiple civilizations possess valid ways of knowing and that Islamic perspectives must contribute actively to global scientific discourse. This pluralistic orientation affirms epistemic diversity and challenges the universalization of Western scientific norms as culturally neutral. By advocating multicultural knowledge production, Sardar positions Islamic science as a participant in a broader, dialogical scientific community rather than as a marginal or reactive alternative.

Finally, the analysis highlights that Sardar's paradigm is inherently future-oriented, shaped by his engagement with futures studies. He emphasizes science's responsibility to anticipate long-term consequences and to address emerging global challenges, including artificial intelligence, climate change, and technological disruption. This future orientation integrates ethical foresight with scientific planning, ensuring that knowledge production remains responsive to human and ecological sustainability. Taken together, these five principles value-based ethics, human-centered orientation, rootedness in Islamic tradition, epistemic pluralism, and future consciousness constitute a unified thematic finding that defines Sardar's integrative paradigm of Islamic science as a comprehensive civilizational project rather than a fragmented or symbolic synthesis.

## **Civilizational Roots of Ziauddin Sardar's Integration of Religion and Science**

The analysis of Ziauddin Sardar's intellectual trajectory demonstrates that his concept of integrating religion and science emerges as a critical response to global civilizational crises rather than as an abstract philosophical exercise. Central to this response is his sustained critique of Western epistemological hegemony, which he argues has universalized a particular cultural and ideological model of knowledge under the guise of neutrality and objectivity. Sardar views modern science as deeply entangled with power, colonial history, and secular assumptions that marginalize non-Western ways of knowing. This critique forms the epistemic foundation of his integrative project, as he seeks to challenge the dominance of a single worldview and to open space for Islamic epistemology to participate meaningfully in global knowledge production.

Further analysis reveals that Sardar's thought is shaped by his diagnosis of the scientific and technological crisis in the Muslim world. He observes that Muslim societies often occupy a peripheral position as consumers rather than producers of scientific knowledge, resulting in intellectual dependence and civilizational stagnation. This condition, according to Sardar, is not merely technical but epistemological, rooted in the uncritical adoption of Western scientific frameworks divorced from Islamic values. As a result, the Muslim world experiences a dual crisis: scientific underdevelopment on the one hand and cultural disorientation on the other. Sardar's call for integrating religion and science thus arises from an urgent need to reconstruct an autonomous epistemological framework capable of revitalizing scientific creativity within an Islamic civilizational context.

The analysis also identifies moral disconnection as a crucial factor influencing Sardar's thought. He strongly criticizes the modern separation of science from ethical responsibility, which he associates with environmental destruction, technological exploitation, and social inequality. For Sardar, the moral vacuum of modern science represents a profound civilizational failure. Consequently, he insists that any meaningful integration of religion and science must reattach scientific inquiry to moral values grounded in revelation. This concern explains why ethical accountability, justice, and public good occupy a central place in his epistemological framework. Science, in this sense, is not only a means of understanding nature but also a moral practice that shapes the future of humanity.

At the same time, Sardar's integrative vision is inspired by the classical Islamic intellectual tradition, in which scholars successfully harmonized revelation, reason, and empirical investigation. The historical example of Muslim civilization's scientific flourishing provides Sardar with both normative legitimacy and intellectual confidence that integration is not only possible but historically proven. However, his engagement with this tradition is selective and critical; he does not advocate a mere revival of past forms of knowledge but seeks to reinterpret their epistemological spirit in light of contemporary challenges.

This synthesis reflects his broader conviction that tradition must be dynamic and responsive rather than static and imitative.

Finally, the analysis highlights that contemporary global challenges such as artificial intelligence, climate change, and globalization play a decisive role in shaping Sardar's future-oriented vision. Coupled with his personal experience of living between Western and Muslim cultural worlds, these challenges sharpen his sensitivity to issues of identity, power, and civilizational direction. From this perspective, the integration of religion and science becomes a strategic project aimed at shaping a more ethical, humane, and sustainable global future. Thus, Sardar's thought culminates in a civilizational conclusion: integrating religion and science is not merely an academic endeavor but a comprehensive project to renew Muslim civilization and contribute constructively to humanity's future.

## Discussion

The first finding confirms that Ziauddin Sardar's integration of religion and science is best understood as an epistemological reconstruction rather than a symbolic Islamization. This position resonates with and extends earlier critiques of value-free science. Similar arguments are found in Al-Attas's concept of the Islamization of knowledge, which emphasizes worldview transformation as the core of epistemology (Fouz Mohamed Zacky et al., 2024; Habibi, H., 2024), and in Nasr's critique of modern scientism, which divorces science from sacred meaning (Khalili, K. M., 2024). However, Sardar departs from these scholars by offering a more explicit civilizational and future-oriented critique, aligning epistemology with social consequences and global power relations. Unlike some Islamization models that still operate within Western disciplinary boundaries (Belhaj, A., 2023), Sardar insists on reconstructing foundational assumptions, particularly the claim of neutrality in modern science. Theoretically, this reinforces the argument that epistemology is inseparable from ethics and worldview. At the same time, practically it implies that Muslim educational and research institutions must critically reassess imported scientific paradigms rather than merely adapting them terminologically.

The second finding regarding the characteristics of Sardar's integrative paradigm value-based, human-centered, tradition-rooted, pluralistic, and future-oriented aligns with broader discussions on ethical and socially responsible science. Scholars in science and religion studies argue that modern scientific practice increasingly requires ethical embeddedness to address global crises (Reeves, J. A. 2023; Power, S. A., et al., 2023). Sardar's emphasis on *maṣlaḥah* and justice parallels contemporary discourse on sustainability science and responsible innovation (Speidl, B., 2025). However, his paradigm differs in that it grounds these ethics explicitly in Qur'anic values rather than in secular humanism. The theoretical implication is the expansion of Islamic science beyond apologetic discourse into a normative framework capable of dialoguing with global ethical science movements. Practically, this suggests that curricula,

research agendas, and policy frameworks in Muslim contexts should prioritize human dignity, environmental balance, and long-term social impact as core scientific criteria.

The finding that Sardar situates Islamic science within a plural and multicultural epistemic landscape corresponds with postcolonial critiques of Western knowledge hegemony. Scholars such as Anjum, G., & Aziz, M. (2024) and Irikefe, P. O. (2024) similarly challenge the universalization of Western epistemology and call for epistemic diversity. Sardar's contribution is distinctive in articulating Islamic science not as an oppositional or marginal project but as a dialogical participant in global knowledge production. This supports literature arguing that multiple epistemologies can coexist without relativism (Nordin, M. K. N. B. C., 2024). Theoretically, this strengthens the case for epistemic pluralism as a legitimate foundation for global science. Practically, it implies that Muslim scholars should actively contribute original perspectives to international research forums rather than positioning Islamic science as a reactive alternative.

The third finding, which highlights the civilizational roots of Sardar's integration project, aligns with studies that link scientific paradigms to broader socio-political and moral crises. Sardar's critique of Western science as entangled with power echoes Sardar's insight that scientific paradigms are historically situated (Sardar, Z., 2025) and resonates with critical Muslim intellectuals who associate scientific dependence with civilizational stagnation (Akhtar et al., 2023). However, Sardar advances this discourse by connecting epistemology directly to futures studies, an aspect that has been less emphasized in classical Muslim scholarship. Theoretically, this integrates civilizational analysis with foresight studies, suggesting that epistemology shapes not only present knowledge but future trajectories. In practice, it encourages Muslim societies to develop autonomous research visions oriented toward long-term global challenges, such as climate change and artificial intelligence.

Taken together, the three findings reinforce the argument that Sardar's integration of religion and science constitutes a comprehensive civilizational project rather than a methodological adjustment. This conclusion supports and extends existing literature that views Islamic epistemology as inherently holistic (Athief et al., 2025), while offering a more explicit framework for addressing contemporary global crises. The theoretical implication is to redefine integration as a paradigm shift encompassing epistemology, ethics, and futures consciousness. Practically, this study implies that policymakers, educators, and researchers in Islamic contexts should adopt integrative frameworks that link scientific innovation with moral accountability and civilizational responsibility. By doing so, Islamic science can move beyond defensive discourse and contribute constructively to a more ethical and sustainable global knowledge order.

## CONCLUSION

This study concludes that Ziauddin Sardar's integration of religion and science represents a profound epistemological and civilizational reorientation rather than a superficial or symbolic Islamization of modern knowledge. The central lesson derived from this research is that scientific inquiry cannot be meaningfully separated from worldview, ethics, and moral responsibility. By reconstructing the foundations of knowledge around *tawhīd*, justice, and public good, Sardar demonstrates that science functions not merely as a technical enterprise but as a moral and civilizational practice oriented toward human and ecological well-being. The key insight of this research is that the crisis of modern science, manifested in ethical disconnection, environmental degradation, and civilizational imbalance, requires an integrated epistemological response that reunites rational inquiry with spiritual and ethical values.

The primary scholarly strength and contribution of this study lie in its systematic articulation of Sardar's thought as a coherent framework encompassing epistemology, ethics, pluralism, and futures consciousness. By synthesizing these dimensions, the study contributes to Islamic epistemology, science–religion studies, and civilizational theory, offering a conceptual model that moves beyond apologetic or reactive approaches to Islamic science. Nevertheless, this research is limited by its reliance on textual and conceptual analysis without empirical investigation of how Sardar's framework is implemented in contemporary scientific or educational institutions. Future research may address this limitation by conducting comparative empirical studies of integrative science curricula, policy models, and research practices in Muslim contexts, and by exploring how Sardar's ideas can be operationalized in response to emerging technologies such as artificial intelligence and biotechnology.

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