Hope For Islam and Science in the Future

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ABSTRACT
Knowledge plays an essential role in the development of human civilization. Advances in science and technology in the modern era have provided various benefits in education, healthcare, economics, communication, and social life. However, these developments have also raised challenges concerning ethics, morality, justice, and human responsibility in the use of knowledge. In this context, Islam provides philosophical, spiritual, and moral foundations that can guide the future development of science. This study examines the Islamic perspective on knowledge, the contribution of Islamic civilization to scientific development, the challenges of modern science, and Islamic expectations for the future of knowledge. This research employs a qualitative approach through library research. Data were collected by examining the Qur'an, books, and relevant scholarly articles, and were analyzed descriptively and analytically. The findings indicate that Islam considers knowledge an essential element of human life that should be developed based on faith, morality, responsibility, and public welfare. The history of Islamic civilization demonstrates Muslim contributions to scientific traditions through translation, education, research, and the development of various disciplines. In the future, scientific development is expected to focus on strengthening literacy, integrating religious and general sciences, improving research and innovation, and ensuring the ethical and responsible use of technology. Therefore, the future relationship between Islam and science is expected to contribute to a civilization that advances intellectually and technologically while maintaining spiritual, moral, and humanitarian values.

Keywords: Islam, Science, Integration of Knowledge, Islamic Civilization, Future of Science.

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INTRODUCTION

Humans can understand various natural phenomena, develop thinking skills, find solutions to life's problems, and create various innovations that support the progress of civilization. The development of science is also one of the important indicators of the progress of a society because it is related to the quality of education, technological capabilities, economic productivity, and social welfare. In the history of human civilization, the progress of science has not taken place in isolation, but develops through the process of learning, research, exchange of ideas, and the development of knowledge from generation to generation (Al-Khalili, 2011; Ramadhani, Juwita, and Sirozi, 2026).

From an Islamic perspective, science has a very important position. This is reflected in the first revelation received by the Prophet Muhammad (peace be upon him), namely Surah Al-'Alaq verses 1–5 which begins with the command *iqra'* or reading. The command gives the message that the activity of reading, learning, understanding, and developing knowledge is an important part of human life. The mention of the pen (*qalam*) in the verse also shows the importance of the process of teaching, recording, and disseminating knowledge (Ministry of Religion of the Republic of Indonesia, n.d.; Al-Qur'an, QS. Al-'Alaq [96]: 1–5).

Islam's appreciation for science is also affirmed in Surah Al-Mujadilah verse 11. This verse explains that Allah SWT. exalts the status of those who believe and have knowledge. This shows that faith and knowledge have a complementary relationship in shaping human qualities. Science should not be seen as contrary to religion, but can be a means to understand life, recognize the signs of the greatness of Allah SWT., and carry out human responsibilities as caliphs on earth (Al-Qur'an, QS. Al-Mujadilah [58]: 11; Al-Ghazali, n.d.).

The relationship between Islam and science can also be seen through the history of the development of Islamic civilization. During the Abbasid Dynasty, translation, education, research, and development activities of various disciplines experienced development. The existence *of Bayt al-Hikmah* in Baghdad is one of the important images of the growth of intellectual traditions that are open to various sources of knowledge. Through these activities, the scientific heritage of various civilizations is studied and developed so as to contribute to the development of science (Al-Farabi, 2013; Algeriani and Mohadi, 2019).

The contributions of Muslim scientists in the fields of mathematics, medicine, astronomy, philosophy, and other disciplines show that Islamic civilization has a productive scientific tradition. Al-Khwarizmi, for example, is known for his contributions to the development of algebra, while Ibn Sina made important contributions in the field of medicine. These developments show that the advancement of science in Islamic history is supported by intellectual openness, translation activities, and sustainable development of knowledge (Al-Khalili, 2011; Ramadhani, Juwita, and Sirozi, 2026).

However, the development of science in the contemporary era presents increasingly complex challenges. The advancement of artificial intelligence, biotechnology, information technology, genetic engineering, and medical technology has opened up new opportunities in human life. On the other hand, these developments also raise issues regarding privacy, data security, information manipulation, social inequality, and irresponsible use of technology. Therefore, the advancement of science needs to be accompanied by ethical considerations and moral responsibility so that it is not separated from the goals of humanity (Rosyid, 2025; Abdel Moneim, 2021).

In this context, the integration of Islamic values with the development of science is becoming increasingly relevant. Islam not only provides a spiritual foundation, but can also be an ethical orientation in the process of developing and utilizing knowledge. This integration is necessary so that science develops objectively and openly, while considering human values, justice, responsibility, and benefits. The Islamization of science thought developed by Al-Faruqi

(1982) is one of the conceptual foundations in connecting the development of knowledge with Islamic views of life.

Studies on the integration of Islam and science also emphasize the importance of overcoming the too sharp separation between religious science and general science. Both can be developed in a complementary manner while still paying attention to the characteristics and scientific methods of each discipline. In the context of education, such integration can be an approach to build academic traditions that are able to respond to the development of modern knowledge (Triyono and Zur Raffar, 2021; Wakit et al., 2026).

Based on this description, the main issues in this study are how Islam views science, how Islamic civilization contributes to the development of science, and how Islam hopes for the development of science in the future. This research aims to explain the concept of science from an Islamic perspective, describe the historical contribution of Islamic civilization, analyze the challenges of science development in the modern era, and identify the direction of science development based on Islamic values. This study is expected to provide a conceptual understanding of the importance of the relationship between Islam and science in building future civilization.

METHOD

This research uses a qualitative approach with the library *research method*. This method was chosen because the research focuses on the conceptual study of the relationship between Islam and science and the expectations for its development in the future. Literature research is carried out through the study of various written sources that are relevant to the research topic.

Data sources consist of primary and secondary sources. Primary sources include the Qur'an, especially Surah Al-'Alaq verses 1–5 and Surah Al-Mujadilah verse 11, which are the basis for discussions about the position of science in Islam. Secondary sources include books and scientific articles that discuss the integration of Islam and science, the history of the development of science in Islamic civilization, and epistemological challenges in the development of modern science. The literature used includes Al-Faruqi (1982), Al-Farabi (2013), Algeriani and Mohadi (2019), Triyono and Zur Raffar (2021), and Rosyid (2025).

Data collection is carried out through documentation and literature review based on its suitability with the focus of the research. The collected data is then analyzed descriptive-analytically through the stages of identifying ideas, grouping themes, interpretation, and compiling synthesis. The analysis is directed to four points of discussion, namely the concept of science in Islam, the contribution of Islamic civilization to the development of science, the challenges of modern science development, and Islamic hopes for the future of science.

RESULTS AND DISCUSSION

The Concept of Science in an Islamic Perspective

Islam places science as an important part of human life. Science is not only understood as a collection of information or theoretical knowledge, but also as a means to understand oneself, the universe, social life, and human relationships with Allah SWT. Therefore, science in the perspective of Islam has intellectual, spiritual, and moral dimensions that are interrelated. This view is in line with the idea of integrating knowledge which places divine values as one of the orientations in the development of knowledge (Al-Faruqi, 1982; Abdel Moneim, 2021).

The foundation of the importance of knowledge can be found in Surah Al-'Alaq verses 1–5. The command *of iqra'* provides an affirmation of the importance of continuous reading and learning. Reading in this context is not only limited to written texts, but also includes the activity of observing, understanding natural phenomena, studying social realities, and developing critical thinking. The mention of the pen in the verse also shows the importance of documentation and the dissemination of knowledge in human life (Ministry of Religion of the Republic of Indonesia, 2019).

In addition, Surah Al-Mujadilah verse 11 gives an appreciation to people who believe and have knowledge. This verse shows that science has an important position in improving human quality. However, the mastery of knowledge needs to be accompanied by spiritual awareness and moral responsibility. Knowledge should not be used for pride, oppression, or actions that harm others. In the perspective of Islamic ethics, knowledge needs to be directed to the good and beneficial to life (Al-Qur'an, QS. Al-Mujadilah [58]: 11; Al-Ghazali, n.d.).

Thus, the concept of knowledge in Islam not only emphasizes intellectual ability, but also directs humans to use knowledge wisely. The knowledge developed is expected to be able to provide benefits, strengthen human values, and encourage humans to carry out their moral and spiritual responsibilities. This orientation is related to *the maqāṣidī* approach which links knowledge to the purpose and usefulness of human life (Abdel Moneim, 2021).

Islam as the Foundation for the Development of Science

Islam can provide a philosophical and ethical foundation for the development of science through the principle of benefit. In the tradition of Islamic thought, the concept *of maqāṣid al-shari'ah* provides an orientation that human activities, including the development of science and technology, need to consider the purpose of protection and the usefulness of life. The *maqāṣidī* approach can also be used to connect the dimensions of epistemology, ontology, and educational goals in the development of knowledge (Abdel Moneim, 2021).

This approach allows the development of science to be understood comprehensively by considering the relationship between humans and Allah Swt., the relationship between human beings, and the relationship between humans and the environment. Thus, a scientific discovery is not only judged on the basis of technical success, but also on the benefits and possible impacts it causes. This principle is in line with the idea of Islamization of science which emphasizes the importance of value orientation in the process of scientific development (Al-Faruqi, 1982).

For example, the development of artificial intelligence can contribute to the fields of education, health, research, and public services. However, its use also presents problems regarding privacy, data security, algorithmic bias, information manipulation, and user responsibility. From an Islamic perspective, these issues require ethical considerations so that the use of technology does not cause harm to individuals and society. Epistemological challenges in the modern era also demand strengthening values and responsibilities in knowledge development (Rosyid, 2025).

The integration of Islam and science is not intended to limit the freedom of research or eliminate the objectivity of science. On the contrary, Islamic values can provide moral orientation regarding the purpose and use of science. Such integration needs to be realized in education, research, technological development, and decision-making related to the interests of society. Thus, the development of science not only pursues technical progress, but also pays attention to human values and social responsibility (Al-Faruqi, 1982; Triyono and Zur Raffar, 2021).

The Contribution of Islamic Civilization to the Development of Science

The history of Islamic civilization shows that Muslims once had a scientific tradition that developed and contributed to the advancement of world knowledge. One of the important periods was the period of the Abbasid Dynasty, when translation activities, collection of scientific papers, education, and research developed significantly. This period is an important part of the history of the development of science in the early days of Islam and the golden age of Islamic civilization (Ramadhani, Juwita, and Sirozi, 2026).

The existence *of Bayt al-Hikmah* in Baghdad is one of the symbols of the development of Islamic intellectual traditions. The translation of works from various civilizations shows the openness of Muslims to diverse sources of knowledge. The knowledge gained is not only accepted, but also studied and developed according to the needs of the development of science

at that time. Al-Farabi (2013) explains the role of *Bayt al-Hikmah* as one of the early institutions related to the development of Islamic scientific traditions. Meanwhile, Algeriani and Mohadi (2019) discuss the institution in the context of the history of education and intellectual development during the Abbasid Dynasty.

In the field of mathematics, Al-Khwarizmi contributed to the development of algebra. In the field of medicine, Ibn Sina produced works that had an important influence on the history of medical science. In addition, various Muslim scientists contributed to the development of astronomy, geography, philosophy, and other disciplines. This history shows that the development of science in Islamic civilization is related to the mastery of knowledge, the process of development, and the spread of knowledge across cultures (Al-Khalili, 2011; Ramadhani, Juwita, and Sirozi, 2026).

The important thing that can be learned from this history is not only the existence of Muslim scientific figures, but also the scientific culture that supports their progress. This culture includes appreciation for science, strengthening reading and writing activities, translating scientific papers, building educational centers, support for research, and openness to intellectual dialogue. These historical experiences can be a reflection in rebuilding productive research and education traditions (Algeriani and Mohadi, 2019; Al-Khalili, 2011).

Therefore, the revival of science in Muslim society in the future needs to be built through strengthening the education and research ecosystem. The glory of the past should be a source of inspiration to build a new scientific tradition that is able to answer the needs of contemporary society, not just become a historical pride (Ramadhani, Juwita, and Sirozi, 2026).

Islamic Strategies in Advancing Science in the Future

The development of science in an Islamic perspective requires a strategy that is not only oriented towards increasing technological mastery, but also on the formation of character and moral responsibility. The integration of science and Islamic values needs to be developed through education, research, and the formation of an academic culture that is open to the development of modern science (Al-Faruqi, 1982; Triyono and Zur Raffar, 2021).

First, building a culture of reading and lifelong learning. The culture of reading is the main foundation in the development of knowledge. The *command of iqra'* in Surah Al-'Alaq provides the basis that Muslims need to have awareness to continue learning and expanding their horizons. In the modern context, reading culture also includes the ability to understand data, analyze digital information, conduct research, and follow technological developments. Strengthening literacy is important so that people do not easily accept unverified information (Ministry of Religion of the Republic of Indonesia, n.d.; Rosyid, 2025).

Second, integrating religious science and general science. The dichotomy between religious science and general science needs to be overcome through an integrative educational approach. Religious science provides a foundation of values and spiritual orientation, while general science provides conceptual and methodological tools to understand various life phenomena. Both can be developed in a complementary manner without eliminating the characteristics and scientific methods of each field. Al-Faruqi's (1982) thought provides one of the conceptual foundations for efforts to integrate knowledge with Islamic views of life. This approach is also relevant in modern Islamic education (Triyono and Zur Raffar, 2021; Wakit et al., 2026).

Third, developing research and innovation. Muslims in the future are expected not only to be users of science and technology products, but also to be producers of knowledge and innovation. These efforts require improving the quality of universities, developing research centers, supporting scientists, strengthening research culture, and inter-institutional cooperation. The revitalization of Islamic knowledge in facing modern challenges also requires strengthening intellectual capacity and developing sustainable research traditions (Rosyid, 2025).

Fourth, make science a means of benefit. The advancement of science needs to consider the benefits produced for human life. Advanced technology does not always show success if its use actually increases inequality or causes damage. In the *maqāṣidī* approach, knowledge needs to be linked to the purpose of the usefulness and protection of human life (Abdel Moneim, 2021). Therefore, the development of science must pay attention to the interests of the wider community and contribute to improving the quality of life.

Fifth, strengthening ethics in the development of knowledge. Technological advances without moral supervision can lead to the misuse of knowledge. The use of artificial intelligence, for example, needs to pay attention to the honesty of information, data security, privacy protection, and human responsibility. In this context, Islamic values such as honesty, justice, trust, and responsibility can be an ethical foundation in the use of science. Strengthening ethics is also part of efforts to face moral challenges in the development of modern science (Rosyid, 2025; Al-Ghazali, n.d.).

Sixth, building a dialogue between Islam and modern science. The development of modern science presents various new problems, such as bioethics, genetic engineering, climate change, reproductive technology, digital economy, and medical technology. These issues require dialogue between scientists, academics, scholars, and practitioners so that the development of science can consider scientific aspects as well as human and spiritual values. An integrative approach to knowledge development also emphasizes the need for a relationship between the foundation of Islam and the development of contemporary science (Wakit et al., 2026; Triyono and Zur Raffar, 2021).

The strategy shows that Islam's contribution to the development of modern science can be realized through education, research, innovation, and ethical strengthening. The main challenge is to translate Islamic values into academic culture, educational policies, research practices, and innovations that provide real benefits to society.

Targets and Objectives of Knowledge Development in an Islamic Perspective

The development of science based on Islamic values has a number of goals related to the quality of human beings, society, technology, and the sustainability of life. These goals are in line with the view that science needs to be developed by considering the relationship between knowledge, religious values, and the purpose of human life (Abdel Moneim, 2021; Al-Faruqi, 1982).

First, the formation of knowledgeable and moral human beings. The goal of knowledge development is not only to produce individuals who have intellectual intelligence, but also human beings who have morals and responsibilities. Knowledge without morality has the potential to be abused, while morality without mastery of knowledge can limit human ability to solve life problems. Therefore, Islamic education needs to develop a balance between intellectual, spiritual, and moral abilities (Triyono and Zur Raffar, 2021; Wakit et al., 2026).

Second, the realization of a science-based society. A knowledge-based society is a society that uses science as the basis for making decisions and solving problems. This kind of society has the ability to think critically, verify information, distinguish facts and opinions, and avoid the dissemination of information that cannot be accounted for. Strengthening literacy and revitalizing knowledge is important in building a society that is able to face information challenges in the modern era (Rosyid, 2025).

Third, the development of technology that provides benefits. Technology is expected to be able to provide benefits in various sectors of life, such as health, education, food security, energy, environment, disaster management, and public services. Technology development needs to be directed to solve societal problems and reduce social disparities. In the perspective of *maqāṣidī*, knowledge development needs to consider its purpose and impact on the benefits of human life (Abdel Moneim, 2021).

Fourth, the birth of globally competitive Muslim scientists. Muslims are expected to be able to produce scientists who have competence and contributions at the national and international levels. Muslim scientists need to master various disciplines, including mathematics, physics, medicine, information technology, artificial intelligence, economics, and environmental science. The history of the contributions of Muslim scientists shows that openness to various fields of knowledge is one of the important elements in building scientific civilization (Al-Khalili, 2011; Ramadhani, Juwita, and Sirozi, 2026).

Fifth, the realization of a balance between knowledge, faith, and morals. Science provides the ability to understand reality, faith provides spiritual orientation, while morals provide moral guidance in action. These three are important elements in building human beings who have knowledge as well as responsibility. The Qur'an's appreciation for believers and knowledgeable people in Surah Al-Mujadilah verse 11 shows the importance of the dimension of faith and science in human life (Al-Qur'an, QS. Al-Mujadilah [58]: 11).

Sixth, the development of science that protects humans and the environment. The development of science in the future must pay attention to environmental sustainability. Humans have a responsibility to protect the earth and avoid actions that cause damage. Therefore, scientific innovation needs to support sustainable energy development, natural resource management, pollution reduction, and ecosystem protection. A benefit-based approach provides space to consider the relationship between knowledge development and the protection of life as a whole (Abdel Moneim, 2021).

These six goals show that the orientation of knowledge in Islam is not only related to intellectual and material progress, but also to the formation of a just, moral, and sustainable civilization.

The Challenges of Knowledge Development in an Islamic Perspective

Although Islam provides a strong foundation for the development of science, there are a number of challenges that need attention. These challenges are not only related to the limitations of technological mastery, but also to the issue of epistemology, educational institutions, and the application of moral values in modern life (Rosyid, 2025).

First, the dichotomy of religious science and general science is still a problem in the development of education. Too sharp a separation can hinder the formation of a comprehensive scientific understanding. Therefore, an integrative approach is needed that allows religious science and general science to complement each other. The study of the integration of Islam and science in education provides a foundation for developing the relationship between religious values and various modern disciplines (Triyono and Zur Raffar, 2021; Wakit et al., 2026).

Second, the low research culture is a challenge in building scientific independence. The advancement of science requires continuous research activities, institutional support, competent human resources, and adequate research facilities. The history of the development of science in the golden age of Islam shows the importance of educational institutions, translation activities, and support for intellectual traditions in building the advancement of knowledge (Algeriani and Mohadi, 2019; Al-Khalili, 2011).

Third, rapid technological developments require high adaptability. Islamic education needs to pay attention to digital literacy, artificial intelligence, and other technological developments without abandoning basic Islamic values. These challenges are related to the need to revitalize Islamic knowledge so that it remains relevant to epistemological changes in the modern era (Rosyid, 2025).

Fourth, the ethical crisis in the use of knowledge is a serious challenge because the progress of science is not always followed by an increase in morality. The use of technology for information manipulation, fraud, data misuse, and actions that are detrimental to society shows the importance of ethical education in the development of knowledge. In this context, Islamic

values can be a moral orientation that directs the responsible use of knowledge (Al-Ghazali, n.d.; Al-Faruqi, 1982).

Fifth, dependence on technology from other parties can reduce the independence of the Muslim community. This condition needs to be overcome through increased investment in education, research, human resource development, and technological innovation. The historical experience of Islamic civilization shows that openness to knowledge from various civilizations can be capital for the development of knowledge independently and productively (Al-Khalili, 2011; Algeriani and Mohadi, 2019).

These challenges show that the development of science in an Islamic perspective requires a joint commitment between educational institutions, the government, universities, scientists, and the community. Strengthening Islamic values must go hand in hand with improving academic abilities and mastery of technology.

Hope for Islam and Science in the Future

The hope for Islam and science in the future is the formation of an advanced civilization without losing the value of humanity and spirituality. Islam is expected to be able to contribute to building an integrative paradigm of science, namely a paradigm that respects scientific methods, openness to the development of knowledge, and awareness of the values and goals of life. The idea of integrating science is related to the idea of Islamizing science which places Islamic values as an orientation for knowledge development (Al-Faruqi, 1982; Wakit et al., 2026).

This integration does not mean that all disciplines must be transformed into sciences that are formally labeled Islamic. Science still needs to be developed based on the methods, objectivity, and scientific characteristics of each field. Meanwhile, Islamic values provide moral orientation regarding the goals, ethical limits, and use of science. This understanding is important so that integration is not understood as the elimination of scientific methods, but as an effort to connect knowledge with human values and responsibilities (Al-Faruqi, 1982; Triyono and Zur Raffar, 2021).

In this context, the future of science in Islam needs to be directed towards the formation of a scientific ecosystem that supports research, innovation, collaboration, and technological development. Islamic universities are expected to be able to become centers for the development of knowledge that not only produce graduates with academic competence, but also produce researchers and innovators who have integrity and social responsibility. This is in line with the need to revitalize Islamic knowledge in facing epistemological challenges in the modern era (Rosyid, 2025).

In addition, the relationship between Islam and science needs to be developed through cross-disciplinary dialogue. Contemporary issues such as artificial intelligence, climate change, biotechnology, and digital economy transformation require approaches that involve various scientific fields. In this case, the Islamic perspective can provide moral considerations and benefits so that technological progress remains in favor of human interests. An integrative approach between Islam and modern science can be the foundation for responding to increasingly complex knowledge developments (Wakit et al., 2026; Abdel Moneim, 2021).

The next hope is the growth of an academic culture that upholds honesty, openness, responsibility, and respect for differences of opinion. Scientific traditions cannot develop if research is not supported by academic integrity and responsible freedom of thinking. The history of the development of science in Islamic civilization shows the importance of openness to various sources of knowledge and the development of productive intellectual traditions (Al-Khalili, 2011; Algeriani and Mohadi, 2019).

Thus, the hope for Islam and science in the future is not just to repeat the intellectual glory of the past, but to build a new scientific tradition that is relevant to the needs of the times.

Muslims are expected to be able to learn from history, take advantage of the development of today's science, and produce knowledge and innovations that contribute to global civilization. The progress of science should not only be measured by technological sophistication, but also by the benefits, justice, and responsibility that accompany it (Al-Faruqi, 1982; Ramadhani, Juwita, and Sirozi, 2026).

CONCLUSION

Islam places science as an important element in building the quality of human beings and civilization. This foundation is reflected in Surah Al-'Alaq verses 1–5 which contain the command to read and learn, and Surah Al-Mujadilah verse 11 which rewards people of faith and knowledge. In the perspective of Islam, science is not only oriented towards improving intellectual ability, but also needs to have spiritual, moral, and social benefit dimensions.

The history of Islamic civilization shows that Muslims have an important contribution to the development of science through translation, education, research, and development activities of various disciplines. The experience provides a lesson that the advancement of science requires a culture of literacy, intellectual openness, institutional support, and a sustainable research tradition.

In the future, the development of science in the perspective of Islam needs to be directed through the strengthening of the culture of reading and lifelong learning, the integration of religious sciences and general sciences, increasing research and innovation, the development of technology oriented towards benefit, strengthening ethics, and dialogue between Islam and modern science. These efforts are needed to face the challenges of technological development while maintaining the use of knowledge based on moral and humanitarian responsibility.

The main hope for Islam and science in the future is the formation of knowledgeable and moral human beings, a society that makes knowledge the basis of life, the birth of competitive Muslim scientists, the development of useful technology, and the creation of a balance between knowledge, faith, and morals. Thus, the relationship between Islam and science needs to be directed at the development of a civilization that is intellectually and technologically advanced, but still upholds spiritual values, justice, social responsibility, and environmental sustainability.

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