Bulletin of Science Education

Vol. 5, No. 1, April 2025
https://attractivejournal.com/index.php/bse/index

The Qur'an, Sunnah, and Science: Reactualization of Islamic Values in the Era of the Digital Revolution

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ARTICLE INFO
Article history:
Received
January 09, 2025
Revised
April 14, 2025
Accepted
April 28, 2025

Abstract

This study examines the integration of the Qur'an and Sunnah as foundational sources of Islamic epistemology in addressing the challenges of Society 5.0. Through a qualitative library research approach, the research analyzes primary and secondary sources, including classical and contemporary Islamic texts, to explore the epistemological framework that harmonizes revelation, reason, and empirical knowledge. The findings reveal that the Qur'an, with its emphasis on 'ilm (knowledge) mentioned over 700 times, and the Sunnah, as the practical interpretation of the Qur'an, collectively form a holistic paradigm for scientific and technological development. The study highlights the concept of Tawhidic Science, which integrates spiritual values with modern advancements, offering ethical guidelines for emerging technologies like AI and big data. Additionally, the research demonstrates how Prophetic traditions provide solutions for contemporary issues such as mental health, environmental sustainability, and social justice. The study concludes that the Qur'an and Sunnah serve as dynamic, living traditions (living tradition) capable of guiding Muslim societies through digital transformation while maintaining moral and spiritual integrity. This integrative approach not only counters the materialistic tendencies of modern science but also fosters a balanced civilization rooted in Islamic values.

Keywords: Qur'an, Sunnah, Islamic Epistemology, Society 5.0, Tawhidic Science

Published by CV. Creative Tugu Pena
ISSN 2774-4299
Website https://attractivejournal.com/index.php/bse/

INTRODUCTION

Since its inception, Islam has placed science in a very strategic and fundamental position. This is explicitly reflected in the Qur'an, which contains a command to mankind to continue to seek knowledge as an integral part of religious life. As a holy book, the Qur'an not only serves as a spiritual guide, but also contains scientific signs that have strong relevance to the development of contemporary science. The word *'ilm* (science) is recorded as many as 105 times, and its derivatives appear more than 744 times in various forms, indicating the significance of science in an Islamic perspective (Afnii, 2023). Irawan's study emphasizes that the command to seek knowledge in Islam is not only meaningful

for individual worship, but also becomes the basis for social development (Laksita & Noviani, 2025; Dewi & Masngudi, 2025). Together with the Sunnah of the Prophet Muhammad SAW which functions as an operational explanation of the texts of revelation, both form the epistemological basis of Islam which is integrative. This epistemology rejects the dichotomy between religious knowledge and worldly knowledge, and instead views all reality as a manifestation of God's interconnected creation (Firdaus, 2019; Fitriono, 2023; Paramita et al., 2024).

In the context of modern society, especially the era of Society 5.0 which is marked by the acceleration of digital technology and complex social dynamics, the integration of Islamic values and science is becoming increasingly important and relevant. Al-Irsyadiyah stated that an integrative approach to science is needed to respond to massive changes in education and technology (Al-Irsyadiyah, 2023; Wijaya et al., 2025; Siregar; Anggaira & Sari, 2023). Several previous studies support the importance of the relationship between Islam and science. For example, Khoirudin examined how the kauniyah verses in the Qur'an can be an epistemological foundation for natural sciences (Khoirudin, 2017; Siregar, 2024), while Putra and Rumondor showed that the Sunnah has a major contribution in forming an ethical framework and scientific civilization (Siti Tazkirah, et. al, 2024). At the global level, Nasr in "*Islamic Science and the Contemporary World*" highlights that classical Islamic civilization was able to produce great scientists because of its success in integrating revelation and rationality, which is an important lesson for the development of contemporary Islamic epistemology (Ahmad, 2016).

In the framework of Islamic epistemology, the integration of revelation and reason becomes the main foundation in building a holistic system of knowledge. Revelation functions as a source of absolute truth, while reason becomes an instrument to understand, explore, and actualize the values contained in revelation into various disciplines. Gani and Yusuf in their research emphasize the importance of balance between spiritual and rational aspects as the epistemological foundation of Muslims in the era of globalization. This view is in line with the concept*the pure*, namely the balance between Islamic sciences and rational and empirical sciences (Mujahidin, 2013). Thus, Islam offers a scientific approach that not only answers worldly needs, but is also oriented towards the spiritual and moral sustainability of humanity.

Thematic approach to the Qur'an (*maudhū'ī*) opens up opportunities to explore the scientific content of verses related to natural, social, and humanitarian phenomena. As explained by Mustaqim in his work Methodology of Maudhu'i Interpretation in Modern Context, this method allows researchers to group verses based on certain themes that can be linked to modern science (Putra, et. al, 2020). In this context, science is positioned not as an entity separate from religion, but as a means to understand the signs of God's power in the universe (verse kauniyah). A study conducted by Rasyid and Amal illustrates how this approach is used in examining the relationship between environmental science and the Qur'an, showing the relevance of the thematic interpretation methodology to the global ecological crisis (Alamsyah, et. al, 2024)

Digital transformation in the era of Society 5.0 has driven a paradigm shift in various aspects of life, including education, economy, and social interaction (Wulandari et al., 2024; Rohman & Raharjo, 2025; Eriyanti & Sunaryo, 2025).

Within this framework, it is important for Muslims to formulate a new approach that is able to synergize spiritual values with technological sophistication. This integration, according to Hasan Basri in his research, can be realized through the development of an integrative curriculum, participatory digital preaching, and scientific literacy based on Islamic values. This approach not only prepares a generation of Muslims who are technologically proficient, but also have character, are critical, and are oriented towards the welfare (Basri, 2024; Putri et al., 2024).

On the other hand, the challenges of the digital era are not only focused on technological aspects, but also touch on ethical issues, identity crises, and degradation of spiritual values. In this case, the Qur'an and Sunnah provide a strong ethical foundation to guide humans in facing the complexities of the times. Values such as honesty, responsibility, justice, and public welfare need to be internalized in the development of science and technology. Zainuddin and Omar in their research strengthen this view by showing that the global moral crisis requires a response based on prophetic values rooted in revelation (Ibrahim et al., 2024).

This study starts from the assumption that the integration of Islamic teachings and contemporary science is not only possible but also an urgent need to build a sustainable civilization. Through a thematic approach and textual analysis, this study aims to show that the Qur'an and Sunnah have high epistemological flexibility and practical relevance in responding to the challenges of the times. By raising key concepts in Islam related to science, innovation, and ethics, this study is expected to contribute to the development of an Islamic epistemological model that is responsive to the dynamics of the Society 5.0 era.

METHOD

This research uses a literature study method (*library research*) by collecting and analyzing data from various relevant literature sources such as scientific journals, books, and relevant works (Putra, 2025). Data sources consist of primary data including books and journals specifically on the Qur'an and As-Sunnah as the basis of Islamic science and its relevance to Society 5.0, as well as secondary data including journal articles, supporting books, and digital sources related to the research theme. The data analysis technique applied is descriptive-qualitative analysis, where data is systematically studied through a structured process of organizing, interpreting, and presenting to produce an in-depth discussion of the relationship between religious texts and the development of contemporary science. This approach was chosen to ensure accuracy in exploring the relationship between revelation, the Prophet's sunnah, and the challenges of the digital era within the framework of Islamic epistemology.

RESULTS AND DISCUSSIONS

The Position of Science in the Perspective of the Qur'an

The Qur'an places knowledge as a fundamental theme, as can be seen from the frequency of mention of the word *'ilm* which reaches 105 times in its basic form and more than 700 times in its various derivatives (Rahardjo, 1996). Quraish Shihab even noted the repetition of this term as many as 854 times, indicating the process of achieving knowledge as a central concept in Islam (Shihab, 2003).

Epistemologically,*ilm*refers to clear and structured knowledge, in contrast to*ma'rifah*which is transcendental and beyond sensory observation. This holy book emphasizes the specialness of humans as caliphs through their scientific capacity, as depicted in the narrative of teaching the "names" (ontological aspects of reality) to Adam (QS. Al-Baqarah [2]: 31-32). This learning process implies the ability of humans to reveal the laws of nature as well as the mandate for the development of science and technology, a concept manifested in QS. Ar-Rahman [55]: 33 regarding the exploration of outer space with the sultan (authority of science).

Historically, the epistemic imperative of the Qur'an has given birth to an advanced classical Islamic scientific tradition in the field of astronomy (including the calendar system and the direction of the Qibla) when Europe was still shackled by superstition (Turner, 2004). This intellectual heritage was then transmitted through the network of Islamic universities in the Middle East and Andalusia, becoming the foundation for the rise of modern science. Thus, the Qur'an not only contains scientific signs, but also builds an integrative paradigm between revelation and rationality in building civilization..

The development of contemporary science and technology is essentially an empirical verification of the truth of the Qur'an, which since the seventh century AD has contained scientific signs about the phenomena of the universe. The basic concepts in this holy book are dynamic and open to further study, covering a comprehensive spectrum ranging from theocentric (hablun min Allah) to anthropocentric (*hablun min al-nās*), to cosmocentric (*I swear to God*) (Kartanegara, 2006). This epistemological significance is manifested paradigmatically in the first revelation (QS. al-'Alaq [96]: 1-5) which affirms the imperative of iqra' (reading) - a hermeneutic concept that goes beyond textual literacy to a semiotic reading of the universe (Qutub, 2011).

Process *iqra'*from an Islamic perspective it is a dialectical synthesis between verses*saying*h (textual revelation) and verse*beauty* (natural phenomena) that gave birth to integral epistemology. The Prophet Muhammad SAW emphasized the continuity of the lifelong learning process through his words, necessitating a scientific ethos that transcends temporal boundaries. In the ontological framework of Islam, science is not reductionist-materialistic, but rather integrated into a theocentric value system that guarantees a balance between scientific progress and spiritual piety (Al-aqqad, 1986). The epistemic hierarchy in Islam places the naqliyyah sciences as the foundation that directs the development of science.*aqliyah*, as depicted in QS. Fushshilat [41]: 53 regarding the interconnectedness of cosmic and psychic signs. This paradigm offers a solution to the dichotomy of modern secular sciences, while also being a control system to prevent scientific arrogance that has the potential to damage the ecosystem. Thus, Islam positions itself as a religion that is intrinsically scientific, where the development of science and technology must go hand in hand with the strengthening of spirituality to achieve the ultimate goal of human life.

The Position of As-Sunnah as a Source of Knowledge Civilization.

In the realm *tasyri'*or Islamic legislation, the sunnah occupies a very strategic position as the second source of law after the Qur'an (Qardhawy, 1998). The significance of the sunnah cannot be separated from the person of the Prophet

Muhammad SAW, because all his teachings and actions are concrete representations of the principles of revelation. Although there are differences in terminological views among hadith scholars, ushul fiqh experts, and fuqaha in defining the sunnah, these differences do not reduce the position of the sunnah as a legal basis after the Qur'an (Haris, 2018). The existence of the hadiths of the Prophet narrated by various prominent imams, especially after the period of hadith codification, reaffirms the position of the sunnah in the religious and social life of Muslims.

Sunnah is not only actualized in the context of legal norms alone, but is also positioned as a teaching doctrine that is full of scientific and civilization values. In this framework, sunnah is understood not only as a guideline for worship, but also as a source of knowledge and contribution to the advancement of civilization. One important thought in this regard comes from Yusuf al-Qardhawi, who critically highlights the limitations of the discourse on sunnah as a source of modern knowledge and science. In his work, he encourages the development of a new paradigm that views sunnah as an inspiration for intellectual progress and social transformation of the people (Mosiba, 2017). This approach is an important foothold in formulating the integration between Islamic values and the development of contemporary science.

One of Yusuf al-Qardhawy's important contributions to the contemporary discourse on the sunnah is his work entitled*As-Sunnah Mashdaran Li Al-Ma'rifah wa Al-Hadharah*, which has been translated into Indonesian by Setiawan Budi Utomo with the title Sunnah as a Source of Science and Technology and Civilization. In the introduction to the book, al-Qardhawy emphasized that the teachings brought by the Prophet Muhammad SAW have a unique civilizational character, which is able to combine the aspects of rabbaniyyah (divinity) with insaniyyah (humanity). This combination reflects a harmonious meeting between faith and civilization, as well as between technological progress and morals (Qardhawy, 1998). This view shows that Islam does not separate the spiritual aspect and empirical reality in human life.

Al-Qardhawy observed that at the beginning of the 21st century, studies on the sunnah in relation to science were still very limited. Therefore, he felt it was important to revive the relevance of the sunnah as a source of epistemology and a foundation for the development of civilization. His work came as an initial response to the need for Muslims to make the sunnah an integral part of the development of science and technology, which had previously received little attention in the treasury of Islamic thought (Qardhawy, 1998).

Epistemologically, the Sunnah functions as an operational interpretation of the Qur'an that explains the mujmal (global) verses and becomes an independent source of law for cases that are not explicitly regulated in the Qur'an. In addition, the Sunnah also provides a methodological framework in the development of Islamic knowledge, covering various disciplines ranging from law to science. These functions make the Sunnah a comprehensive guide that is relevant throughout time. The Messenger of Allah SAW through his words, "Seeking knowledge is obligatory for every Muslim" (HR. Ibn Majah), has established a paradigm of lifelong education (*lifelong learning*) which transcends the boundaries of discipline, time, and space. This concept encourages Muslims to continue to

develop knowledge without being limited to religious knowledge alone, but also includes science and technology. The Sunnah itself contains a vast treasure trove of knowledge, including metaphysical knowledge about the supernatural, the history of the prophets, predictions of the eschatological future, and the principles of science and technology (Tazkirah, et. al, 2024).

In the context of Society 5.0, the Sunnah together with the Qur'an offers comprehensive solutions to address modern challenges. One of these is by providing an ethical framework for the development of emerging technologies such as artificial intelligence (AI) and big data. The principles contained in the Sunnah can serve as a guide in ensuring that technological developments are used for the benefit of humanity and do not violate human values.

In addition, the Sunnah also provides holistic health principles that are relevant in the digital era, where mental and physical health issues are increasingly complex. The Prophet's teachings on life balance, healthy eating patterns, and stress management can be alternative solutions to modern health problems. The Sunnah also offers a sustainable development model based on maqashid sharia, which emphasizes the balance between human needs and environmental sustainability. The integration of revelation and Sunnah with the development of modern science creates a paradigm of monotheistic science that is able to answer the challenges of the times without losing its Islamic identity. As expressed by Putra and Rumondor, the Sunnah is not only a historical heritage but*living tradition*which continues to dialogue with the development of human civilization. This paradigm ensures that scientific and technological progress continues to run hand in hand with spiritual and moral values (Putra, 2020).

Thus, the Sunnah together with the Qur'an are not only sources of knowledge but also adaptive and relevant life guides in all ages. Both offer holistic solutions to the challenges of Society 5.0, from technological ethics to sustainable development. Through this integrative approach, Muslims can respond to changing times while adhering to the basic values of religion, while contributing to the progress of human civilization as a whole.

Epistemological Integration of the Qur'an and As-Sunnah in Building Contemporary Islamic Scientific Civilization

The integration of the Qur'an and the Sunnah within the framework of Islamic epistemology is not only theoretical, but also applicable in various fields of life. This is evident in the development of classical Islamic science, such as astronomy, medicine, mathematics, and architecture, which are based on Islamic spiritual and ethical principles. Early Muslim scientists such as Ibn Sina, Al-Farabi, and Al-Khawarizmi did not see any dichotomy between revelation and reason (Mansour, 2010; Sari & Putrayasa; 2024). They made the Prophet's sunnah an ethical and methodological model in scientific research, while also utilizing the verses of the Qur'an as ontological inspiration in understanding natural phenomena. Thus, this approach gave birth to a scientific tradition that was not secular, but integrated into a holistic value system that was oriented towards the welfare of the people.

In the world of education, this integrative concept can be applied through a curriculum that combines Islamic sciences and modern sciences. Learning is no longer limited by the classification of "religious" and "worldly" sciences, but is

directed at achieving human integrity as servants and caliphs of Allah. The Qur'an as a source of values and the Sunnah as a practical guide can form a strong foundation in building a generation that is moral, rational, and productive. The concept of Islamic education that emphasizes the balance between the spirit, mind, and body is a solution to the moral crisis and disorientation of modern education (Mirza, 2024). Therefore, it is necessary to encourage the transformation of the Islamic education system that is able to accommodate the needs of the times without losing its normative roots.

Furthermore, in the economic realm, the Sunnah contains ethical principles that are very relevant in responding to the challenges of global capitalism. The concept of distributive justice, the prohibition of usury, and recommendations for productive economic activities based on real needs are principles that originate from the Sunnah of the Prophet Muhammad SAW and have a direct correlation with contemporary Islamic economic values (Taufiqurrahman, 2020). In the context of Society 5.0 which is marked by automation and digitalization, the Sunnah can be used as a guide to maintain the humanist dimension in economic activities. For example, the concept of zakat, waqf, and infaq not only have spiritual value, but also strategic socio-economic functions in overcoming social disparities and encouraging economic empowerment of the people.

This integrative paradigm is also very important in responding to the challenges of ecology and the global environmental crisis. The Qur'an explicitly mentions humans as caliphs on earth who are entrusted to maintain the balance and sustainability of nature (QS. Al-A'raf: 56, QS. Ar-Rum: 41). The Sunnah of the Prophet teaches many principles of water-saving life, protection of animals, and the importance of reforestation. In his work, Yusuf al-Qardhawi also emphasized that the human aspect of Islamic civilization includes sensitivity to the sustainability of Allah's creation (Omar, 2008). Therefore, the Sunnah can be used as a reference in compiling environmental ethics based on maqashid sharia, where ecological balance is included in the goal of preserving life (*hifz al-bi'ah*).

Thus, the epistemological integration of the Qur'an and the Sunnah is a constructive offer to the epistemological crisis in modern civilization which is often torn from transcendental values. The paradigm of contemporary science which tends to be materialistic and utilitarian has produced technological progress, but often sacrifices human and spiritual values. Islam through the Qur'an and Sunnah offers an alternative epistemology based on monotheism, which integrates empirical, rational, and spiritual dimensions into a harmonious whole. This is a major contribution of Islam in forming a more just, sustainable, and dignified global civilization (Anindya, 2022).

Integration of the Qur'an and As-Sunnah in responding to the challenges of society in the era of the Digital Revolution.

The Qur'an and As-Sunnah, as the two main pillars of Islamic epistemology, play a strategic role in answering the complexity of life in the era of Society 5.0, an era that emphasizes the integration of advanced technology and human life based on humanitarian values. In this context, both not only function as sources of law and spirituality, but also as ethical and moral guidelines in the use of technology. Values such as honesty, trustworthiness, justice, and compassion that are put forward in the revelations and sunnah of the Prophet are able to provide a solid

ethical foundation in facing the challenges of technological ethics such as artificial intelligence, digital surveillance, and data privacy.

Osman Bakar stated that "*Islamic epistemology offers a framework that integrates ethical, rational, and empirical elements, which is crucial in the development of human-centered science and technology*", (Ahmad, 2016). Where, Islamic Epistemology offers a framework of thought that integrates ethical, rational, and empirical elements, which are very important in the development of science and technology that is oriented towards humanity. This approach not only emphasizes logical validity and empirical evidence in the scientific process, but also ensures that every scientific and technological achievement remains within the corridor of moral and spiritual values. Thus, Islamic epistemology plays a strategic role in forming a scientific paradigm that is not only objective and functional, but also meaningful and contributes to the welfare of humanity as a whole.

The principles of Islamic law contained in the Qur'an and Sunnah are also able to respond to new legal challenges that arise due to technological developments. One of them, in the issue of fintech, crypto, or digital intellectual property rights, the principle*hearing al-shari'ah*can be used as a normative basis for formulating policies that are just and guarantee the welfare of society. This is in accordance with the approach*problem-solving jurisprudence*which is developed in modern Islamic jurisprudence literature based on maqashid. As emphasized by Kamali, that "*The application of maqasid al-shari'ah in modern contexts demonstrates the dynamic capacity of Islamic law to adapt and provide guidance for contemporary ethical and legal dilemmas*." (Hashim, 2008). This means that, the application of maqasid al-shari'ah in a modern context shows the dynamic capacity of Islamic law to adapt and provide guidance to contemporary ethical and legal dilemmas. Through the maqasid approach, Islamic law is not only understood textually, but also contextually by considering the main objectives of sharia, such as the protection of religion, soul, mind, descendants, and property. This approach allows flexibility in responding to modern issues such as bioethics, digital technology, social justice, and environmental sustainability, without losing the essence of the underlying Islamic principles. Thus, maqasid al-shari'ah becomes a progressive normative foundation in bridging Islamic teachings and the dynamics of the times.

In terms of knowledge, Islam does not recognize the dichotomy between revelation and reason. The balance between religion and science taught by Al-Qur'an and As-Sunnah becomes very relevant in the era of information and knowledge explosion. QS. Al-Mujadilah [58]:11 who encourages the achievement of knowledge, as well as the words of the Prophet SAW about the obligation to seek knowledge, strengthen the position of science as an integral part of worship. This integrative approach is called "*Tauhidic Science*" in some contemporary literature. A study by Rosnani Hashim states that "*Islamic education aims to harmonize revelation and reason, resulting in a balanced personality capable of dealing with modernity without compromising faith*." (Rosnani, 1998). This means that Islamic education aims to harmonize revelation and reason, so as to produce a balanced personality and be able to face the challenges of modernity without sacrificing faith. This approach places revelation as a source of values and guidance for life,

while reason is used as an instrument to understand reality critically and constructively. Thus, Islamic education does not only focus on mastering religious knowledge, but also encourages the development of reason, ethics, and skills that are relevant to the times. The synergy between revelation and rationality makes Muslim individuals have spiritual and intellectual resilience in responding to global dynamics wisely and with integrity.

Mental and physical health, which are crucial issues in Society 5.0, have also received attention in the Qur'an and As-Sunnah. The Prophet's teachings on moderation (*moderate*), stress management through prayer and dhikr, and a healthy lifestyle through regular eating and rest patterns, are very appropriate for dealing with the pressures of today's digital life. Research by Ahmed Ragab reveals that the Sunnah has a significant contribution in forming a preventive and spiritual public health system. "*Prophetic medicine not only offered physical healing but also spiritual alignment that addresses the root causes of psychosomatic illnesses*." (Ragab, 2019). This means that, the Prophet's Medicine (*Ṭibb al-Nabawī*) not only offers physical healing, but also spiritual alignment that touches the root causes of psychosomatic illness. This approach reflects a holistic understanding of health, where body, soul, and spirit are considered as one unit that influences each other. Through practices such as ruqyah*Islamic law*, prayer, a balanced diet, and advice to maintain peace of mind and sincerity, the Prophet's medicine provides solutions not only to physical symptoms, but also to emotional and spiritual disorders that are the main triggers of many modern diseases. Thus, the Prophet's medicine becomes an integrative model in medical science that harmoniously combines the medical and spiritual dimensions.

The Qur'an and Sunnah are sources of inspiration in resolving contemporary issues such as social injustice, poverty, and environmental crises. The principle of monotheism places humans as Allah's caliphs who are responsible for the sustainability of the ecosystem (QS. Al-Baqarah [2]:30). The Sunnah of the Prophet also teaches the principle of sustainability in life, such as not wasting resources and respecting living things. A paper by Foltz states that "*Islamic environmental ethics are deeply rooted in the Qur'anic worldview and Prophetic traditions, which stress stewardship (khilafah), balance (mizan), and accountability (hisab)*." (Foltz, 2003). This means that environmental ethics in Islam are deeply rooted in the Qur'anic worldview and prophetic tradition which emphasizes the concept of human responsibility as a caliph (khilafah) on earth, the principle of balance (*pee*) in the universe, and awareness of accountability (ḥisāb) in the afterlife. The Qur'an explicitly commands humans to protect and not damage the environment (QS. Al-A'rāf: 56; QS. Ar-Rūm: 41), and describes nature as kauniyyah verses that reflect the greatness of Allah. The Prophet Muhammad SAW also set an example in maintaining cleanliness, preserving water, and treating living things with compassion. Therefore, Islamic environmental ethics is not just an ecological instrument, but also a manifestation of worship and awareness of monotheism, where all human actions towards nature will be held accountable in the scheme of Divine justice.

The integration of the Qur'an and the Sunnah in responding to the challenges of Society 5.0 also includes social and cultural dimensions that are increasingly developing rapidly. In an increasingly global society connected

through technology, the principles contained in the Qur'an and Sunnah provide a strong foundation in building social peace and relationships between individuals. For example, the teachings of social justice and solidarity, as reflected in zakat, infaq, and waqf, do not only apply to spiritual needs, but also have economic and social dimensions that are relevant in dealing with global inequality. In the digital context, these principles can be applied to reduce social disparities exacerbated by technology, such as the digital divide and inequality in access to information resources.

Furthermore, in the realm of technology, the Qur'an and As-Sunnah provide moral guidance in the use of increasingly sophisticated technology. In a society dominated by artificial intelligence, big data, and automation, it is important to ensure that technology is used for purposes that benefit humanity and do not harm social and moral life. For example, the concept of amanah in Islam emphasizes responsibility for resources and decisions taken, which should be a guideline in the development and application of technology. With this ethic, technological development can be directed to serve the common good, avoid exploitation, and ensure that technology continues to play a positive role in improving the quality of human life, rather than increasing injustice and social damage.

Therefore, the integration of the epistemology of the Qur'an and As-Sunnah also contributes to the development of character and morality that are increasingly needed in facing the challenges of the times. In a world filled with information that is not always accurate or positive, it is important for individuals to have a strong moral filter to filter and manage this information. The Qur'an and Sunnah provide clear ethical guidelines in developing a sense of responsibility, honesty, and respect for the rights of others. The concept of manners and morals contained in the teachings of the Prophet Muhammad SAW, for example, can be applied to create a more cultured and moral society, which prioritizes not only material gain but also spiritual and social well-being. Thus, the integration of the two can produce individuals who are more noble and ready to face the complex challenges of the era of Society 5.0.

DISCUSSION

In contrast to a number of previous studies that focused more on the historical contribution of Islamic civilization in the development of science (Ahmad, 2008; Akbarnia & Suleman, 2023; Al et al., 2023) or on the normative and theological aspects regarding the obligation to seek knowledge in Islam (Hamsah, 2023; Khalfaoui, 2022; Permana & Fananie, 2022), the main findings in this study highlight the epistemological flexibility of the Qur'an and Sunnah in responding to the challenges of the Society 5.0 era methodologically and applicatively. Previous studies such as those by Marziyehsadat Montazeritabar and Osman Bakar emphasized the ethical foundations or scientific inspiration of the revealed text, while this study highlights the potential of an integrative epistemological framework that allows for synergy between Islamic spiritual values and the development of cutting-edge digital technology (Bakar, 2016; Montazeritabar, 2018). In addition, Nanang Ardiansyah Lubis and Milhan discussed the thematic approach (*maudhū'ī*) in interpretation, is still limited to its application in the context of the environment or natural phenomena (Lubis, 2024), while this study

broadens the scope by integrating the method in the development of a prophetic science and technology paradigm. Furthermore, Abdul Karim Abdullah emphasized the importance of balancing reason and revelation in facing globalization (Abdullah, 2018), but has not explicitly linked it to the dynamics of digital era science. Thus, this study shows that the Qur'an and Sunnah are not only relevant as sources of values, but also have methodological bargaining power in forming a transformative, critical, and ethical scientific orientation. This approach opens up space for the reconstruction of Islamic epistemology that is not merely reactive to developments in the era, but also proactive in directing the development of science and technology towards a civilized and sustainable direction (Mukarom et al., 2024).

The findings in this study have significant implications for the development of Islamic epistemology in the digital era, especially in the context of Society 5.0. The integration of revelation and reason within the framework of thematic interpretation (*maudhū'ī*) opens up space for the formation of a scientific system that is not only oriented towards rationality, but also full of spiritual values and prophetic ethics. Its practical implications include the opportunity to design a more integrative Islamic education curriculum, where Islamic sciences and modern sciences are no longer positioned dichotomously, but complement each other in producing a generation that is technologically proficient and has noble morals. In addition, this study provides a theoretical basis for the development of a digital da'wah model that is more contextual and responsive to the challenges of the times, such as moral crises, information disruption, and value degradation. In the academic realm, these findings encourage the strengthening of the methodology of interdisciplinary Islamic studies by making the Qur'an and Sunnah not only objects of normative study, but also as sources of methodological inspiration in answering contemporary issues comprehensively. Therefore, this study is expected to provide a real contribution to the reconstruction of the Islamic scientific paradigm that is more adaptive, transformative, and relevant to the needs of global civilization.

This study has several limitations that need to be acknowledged as part of a reflective effort in compiling a scientific study.*First*, the literature study approach used, although providing breadth in exploring theory and discourse, still has limitations in capturing the dynamics of practice in the field, such as community perceptions of the integration of science and revelation in everyday life.*Second*, the dominance of secondary sources and conceptual interpretation of literature causes the results of this study to tend to be theoretical and have not been empirically tested through qualitative field approaches such as in-depth interviews or case studies. Third, the main focus is on the thematic approach (*maudhū'ī*) on the Qur'an has not included comparative exploration with other interpretation methods that may offer different perspectives in viewing the integration of science and revelation. Fourth, the specific socio-cultural context that influences the acceptance and application of Islamic epistemology in the digital era has also not been fully described in this study. Therefore, the results of this study need to be supplemented with further empirical, cross-disciplinary, and contextual studies in order to provide a more complete, applicable, and representative picture of the social reality of Muslims in facing the challenges of Society 5.0.

Given the complexity of the relationship between Islamic epistemology and the challenges of the Society 5.0 era, there is an urgent need to conduct further research that is more in-depth, contextual, and multidisciplinary. One area that is worth developing is an empirical study on the implementation of the integration of Islamic values and science in the education system, especially in the curriculum of Islamic schools and universities. Research can also be directed at developing a digital da'wah model based on Islamic epistemology that is responsive to the dynamics of social media, artificial intelligence, and information disruption. In addition, further exploration of other contemporary interpretation methods is needed that can enrich the thematic approach (*maudhū'ī*), such as maqāṣidī interpretation or sociological interpretation, in responding to global issues such as environmental crisis, technological ethics, and social justice. The development of ideas can also be focused on comparative studies between Islamic epistemology and modern Western epistemology in the context of ethical and sustainable scientific development. Thus, the development of studies in this field will not only strengthen the theoretical foundation, but also encourage more adaptive and transformative practical innovation in facing the changing times..

CONCLUSION

The integration of the Qur'an and the Sunnah as the main sources of Islamic epistemology is very relevant. The two revelations are not only theological references, but also methodological foundations in building science that is oriented towards human values and sustainability. In the midst of the flow of digitalization and technological progress, Islamic values sourced from the Qur'an and Sunnah can be reactualized to provide ethical and spiritual direction in the development of science and technology. This approach is known as the paradigm of tauhidic science, a model that balances reason, revelation, and moral values in responding to global challenges such as social disruption, ecological crisis, and cultural transformation. Thus, the reactualization of Islamic values through the Qur'an and Sunnah is a key strategy in ensuring that the digital revolution not only brings technical progress, but also a just, dignified civilization rooted in deep spirituality.

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