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Research Article

The Pharaoh's Mummy, SDGs, and Islamic Education: Insights from Dr. Maurice Bucaille

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Abstract. Objective: This study aims to examine the significance of the discovery and scientific examination of the Pharaoh's mummy by Dr. Maurice Bucaille as a case study for integrating science and revelation within Islamic education, and to explore its relevance in supporting the Sustainable

Development Goals (SDGs), particularly SDG 4 (Quality Education) and SDG 16 (Peace, Justice, and Strong Institutions). Theoretical framework: The theoretical framework is grounded in the integration of Islamic epistemology (revelation, reason, and empirical observation), the integration–interconnection paradigm, and contemporary perspectives on science–religion dialogue within Islamic education. This framework enables an analysis of how scientific inquiry can reinforce faith-based learning and ethical consciousness. Literature review: Previous studies on Dr. Maurice Bucaille largely focus on his scientific analysis of the Pharaoh's mummy and his engagement with Qur'anic verses related to history and science. However, limited attention has been given to the educational implications of his work, particularly in relation to Islamic education, curriculum development, and the SDGs. Existing literature highlights the need for educational models that integrate scientific literacy, religious values, and global sustainability agendas. Methods: This research uses an approach that looks at what people have written about before and analyzes documents. It looks at what Bucaille has written about science, what he thinks the Qur'an means, and what people have written about teaching education. The information is looked at to find connections between learning about science, what the Qur'an says, thinking about what's right and wrong, and what people want students to learn about taking care of the earth. This research is really about finding connections between discovery, revelation, ethical reflection, and what people want students to learn about taking care of the earth, which is all part of sustainability-oriented educational objectives, and it is also about Bucaille's scientific writings and Qur'anic interpretations. Results: The findings show that studying the Pharaoh's mummy and what Dr. Maurice Bucaille says about it is a way to teach people about science and Islamic beliefs at the same time. This helps people think carefully about things, learn about science in a way that is connected to their faith, and understand what is right and wrong. The Pharaoh's mummy study is very useful for education because it helps people learn important things like being a good person and trusting the people who are in charge. This is good for the world because it helps with goals like making sure everyone gets a good education and being a responsible person. The Pharaohs' mummy study is important for education, and it can help with these big goals, like the ones that are part of the Sustainable Development Goals, such as getting a good education and being a good person. **Implications:** The study shows that Islamic education can use a combination of history and science to help students learn in a way. This means that Islamic education can use stories from scientific facts to teach students important things. Islamic education can help students understand their religion better and learn about taking care of the earth. This way of teaching encourages students to try new things and makes learning more interesting. It also helps students learn by relating things to their lives. It teaches students to think about the ethics of science and how it affects them and the world around them. Islamic education can really benefit from using history and science to teach students. **Novelty:** The novelty of this research lies in positioning the Pharaoh's mummy and the work of Dr. Maurice Bucaille as an integrative pedagogical model that bridges science, revelation, and the SDGs, offering a fresh contribution to Islamic education discourse and sustainability-oriented educational reform.

Keywords: Pharaoh's mummy; Islamic education; science–revelation integration; SDGs; Maurice Bucaille

INTRODUCTION

The connection between science and what God has revealed is really important in thought. It has helped shape how people think about what they know, how they learn, and what they believe is right and wrong for centuries. Famous Muslim thinkers like al-Ghazālī, Ibn Rushd, and Ibn Khaldūn came up with ideas that

brought together what people see and experience, what they figure out by thinking, and what God has revealed. They did not think these things were opposed to each other[1]. Instead, they thought science and revelation went well together. In this way of thinking, people try to learn as much as they can to be smart and to do the right thing. Science and revelation are connected in thought. People who believe in Islam think that learning about the world and learning about what God has revealed are both important. They want to be people and know a lot about the world. Science and what God has revealed are not things. They are. Help people understand the world and be good people. However, the advent of modern secular education systems—largely influenced by positivist and reductionist epistemologies—has disrupted this integrative vision, resulting in a persistent dichotomy between scientific knowledge and religious meaning within many contemporary educational contexts, including Islamic education[2].

The way people think about things is getting really split up. This has big effects on how students see science and ethics and where they fit in the world. When we learn about science without thinking about what's right and wrong, we might end up with people who are really good at science but do not know how to be good[3]. On the one hand, if we only learn about religion and do not pay attention to what science tells us, we might have a hard time dealing with the problems we face today, like new technology, the environment, and global issues. Science and ethics are important. We need to think about them together. These tensions are particularly visible in Muslim societies, where Islamic education institutions are increasingly expected to respond not only to faith-based learning objectives but also to global development agendas such as the Sustainable Development Goals (SDGs)[4].

The study of the Pharaoh's mummy by Dr. Maurice Bucaille is really important. Dr. Maurice Bucaille is a physician. He looked at the Pharaoh's mummy. Found some very interesting things. As a doctor who studies bodies and looks at mummies, Dr. Maurice Bucaille found out some things that match what the Qur'an says about the Pharaoh's death. The Qur'an says that the Pharaoh's body would be kept safe so that people in the future can see it. This is written in the Qur'an in a verse that says the Pharaoh's body is a sign for people to come. The Pharaoh's mummy is a deal because it shows that science and what the Qur'an says can be connected. Dr. Maurice Bucaille found that what he learned from science matches what the Qur'an says about the Pharaoh. This is especially true for the verse in the Qur'an that talks about the Pharaoh's body being preserved. This encounter led Bucaille to conduct a comparative study of scientific knowledge, the Qur'an, and other religious scriptures—an intellectual journey that ultimately culminated in his acceptance of Islam.

Figure 1: Pharaohs Mummy and Dr Maurice Bucaille



Figure 2: The verse mentioned in the Holy Quran of preservation of Pharaoh



Maurice Bucailles' work is talked about a lot when people discuss science and religion. People also talk about what the Qur'an says about science.. Most of what people write about Maurice Bucaille's work is about using science to prove that the Qur'an is right[5]. Not many people think about how Maurice Bucailles' ideas can help us teach education in a better way. Maurice Bucailles' way of thinking and working is very interesting. People should look at it more closely to see how it can help us teach Islamic education. The Pharaoh's mummy, when examined beyond polemics, offers a rare interdisciplinary entry point through which learners can simultaneously engage with empirical science, historical inquiry, Qur'anic reflection, and ethical reason[6].

When we think about learning this situation is really important for the Sustainable Development Goals, the Sustainable Development Goals 4, and the Sustainable Development Goals 16[7]. The Sustainable Development Goal 4 is all about making sure everyone gets an education that is fair and helps people think for themselves, learn throughout their lives, and know what is right and wrong. The Sustainable Development Goal 16 is about having justice, making sure institutions

are good and honest, and trusting the people who give us information. The Sustainable Development Goals are important for our education, and they can help us learn about peace and justice. Islamic education that integrates scientific evidence with moral and spiritual reflection is well-positioned to contribute to these goals by nurturing learners who are intellectually critical, ethically conscious, and socially responsible[8].

The way we take care of the Pharaohs mummy and study it can also teach us something. We can learn from the Pharaohs story in an Islamic school setting. It teaches us about being accountable for what we do in the past being fair when we are in charge and what happens when we are cruel to people[9]. These are values that we find in the stories of the Qur'an. The Pharaoh is not just someone who lived a time ago. The Pharaoh is a reminder of what's right and wrong. His story makes us think about how we use power how we treat people fairly and what we owe to people. The Pharaohs story is really a lesson about power and justice. Being responsible, for our actions. When integrated into Islamic education curricula, such narratives can foster ethical formation (tazkiyah), civic awareness, and respect for institutional legitimacy, thereby reinforcing the moral foundations necessary for sustainable social development[10].

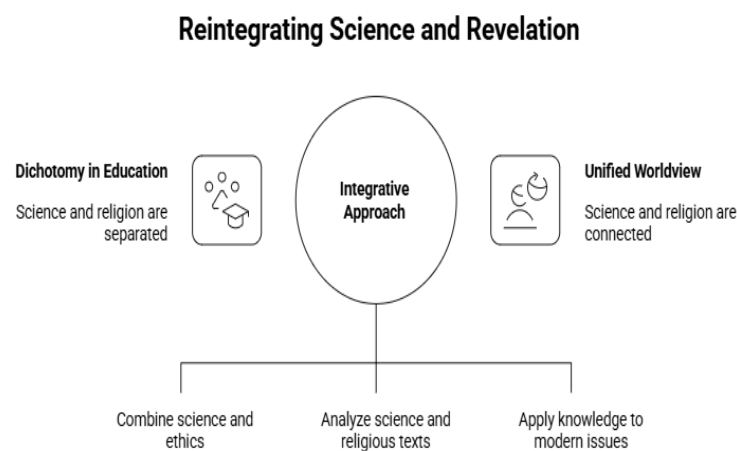
This study therefore argues that the Pharaoh's mummy, as examined by Dr. Maurice Bucaille, represents more than a scientific or historical curiosity. It constitutes a compelling pedagogical model for integrating science and revelation within Islamic education in a manner that aligns with contemporary sustainability discourses[11]. By situating Bucaille's work within the integration–interconnection paradigm and the broader framework of the SDGs, this research seeks to demonstrate how Islamic education can move beyond normative instruction toward a transformative model that bridges faith, science, ethics, and global responsibility[12].

In doing so, the article contributes to ongoing debates on Islamic educational reform by positioning Islamic epistemology as an active and relevant resource for addressing modern challenges[13]. Rather than viewing science and revelation as competing sources of truth, this study advances an integrative approach that affirms their mutual reinforcement—an approach capable of strengthening educational quality, ethical governance, and sustainable development in an increasingly complex and interconnected world[14].

The Pharaohs mummy is very important for understanding things. It also helps us learn about education in a multicultural and democratic way. In societies with different cultures religious education needs to show that it is relevant to everyone not just people of one faith. It should also help build shared values that everyone can agree on. Dr. Maurice Bucailles work with the Qur'an is an example of this. He did not grow up with Islam. He came to understand it through science and learning about different cultures. This shows that Islamic knowledge is available to everyone

if we approach it with a mind and a willingness to think critically. The Pharaohs mummy and Islamic education can teach us a lot about being open, to ideas and respecting different cultures. Incorporating such narratives into Islamic education can foster interfaith understanding, intellectual humility, and respect for diversity—key competencies for democratic citizenship and social cohesion in multicultural contexts.

The way that science and religion come together like in Bucailles work is really important for education that happens in communities like in pesantren and other places where people learn outside of regular schools. These places are very important for teaching people what is right and wrong and for helping them become leaders who care about the people around them. If Islamic education combines science and what the Qur'an teaches with the problems we face today it can help people learn and become a force, for good in their communities. Islamic education can make a difference by teaching people about science and the Qur'an and how they can work together to make the world a better place. In this way, the educational reflection on the Pharaoh's mummy transcends historical inquiry and becomes a transformative tool for cultivating ethical consciousness, responsible leadership, and institutional trust—core elements necessary for advancing the SDGs through Islamic educational thought and practice.



The Pharaohs mummy is a tool for teaching. It helps students think about what they're learning. The Pharaohs mummy encourages students to think about the relationship between power, knowledge and morality. Students are asked to look at the evidence and the stories from the Qur'an. This helps students question how people in power got there and how they are held responsible. They think about this in the past and in the present.

The Pharaohs mummy and other things like it help students think critically. This is important for education. It helps students understand that they have to think about what's right and wrong when they are learning about science and power. The

Pharaohs mummy is a way to teach students, about power, knowledge and morality. It helps students learn to think for themselves and to question things. This is what we call consciousness or *wa'y naqdi* in Islamic education. It is really important for us to be aware of these things so we can help the generations. The future generations need to be able to help create societies. They also need to be able to help with governance and knowledge systems that are honest and fair. This is what the Sustainable Development Goal 16 is, about. We need to make sure that our knowledge systems and governance are based on integrity. This will help the generations of SDG 16 to be successful.

The Pharaohs mummy is an example to learn from. It shows that Islamic education is important in conversations about ideas and development around the world. Islamic education is not about teaching rules. It is a way of learning that combines science and history and ethics and taking care of the earth in a way that makes sense.

The work of Dr. Maurice Bucaille shows that really trying to understand science can help us understand things better and be more responsible. The Pharaohs mummy and Islamic education can teach us a lot. Islamic education and the Pharaohs mummy are important, for people who want to learn about the world. By incorporating this integrative model, Islamic education can play a transformative role in shaping learners who are intellectually open, morally grounded, and globally responsible—thereby contributing substantively to the realization of the SDGs and reinforcing the enduring harmony between science and revelation in an increasingly interconnected world.

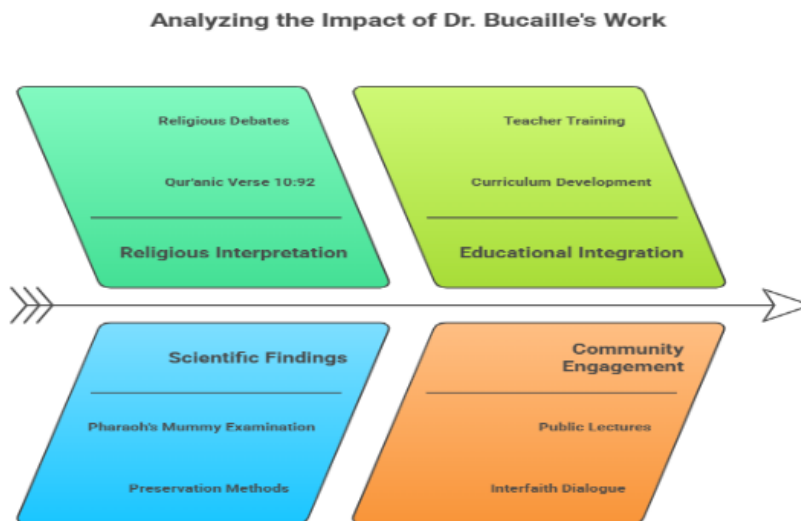
LITERATURE REVIEW

Science and Revelation in Islamic Intellectual Tradition

The idea of combining science and what we learn from religion is really old in thinking. A time ago Muslim scholars like al-Ghazālī, Ibn Rushd and Ibn Taymiyyah said that we can learn from science and from thinking about things and also from what we are told by religion. These are all ways of learning that work together. The Quran says over and over that we should think about the world around us and see it as a sign of something. Science and religion are not against each other they are, like two pieces that fit together. The Quran tells us to look at the world and see the signs that point to the truth. People who study this stuff now are looking at the way of doing things to fix the problems that have been caused by the way we teach kids these days. They think that Islamic education needs to bring a way of looking at the world that combines science and being a good person. Islamic education needs to do this.. A lot of what they say is just ideas and does not show us how to actually do it in a classroom. We need to see examples of how Islamic education can make this work.

Dr. Maurice Bucaille and the Pharaoh's Mummy

Dr. Maurice Bucaille looked at the Pharaohs mummy in a way. This is one of the talked about times when science and the Qur'an met in modern times. He checked the Pharaohs body as a doctor. Found some interesting things, especially about how the body was kept safe. People thought about what he found and what the Qur'an says in verse 10:92 which is that the Pharaoh's body would be kept safe to show people in the future. Dr. Maurice Bucaille wrote about what he found in a book called The Bible, the Qur'an and Science. The Qur'an and Dr. Maurice Bucailles' thoughts have been talked about a lot in books about Islam and people often mention them when they talk about the Qur'an. The Qur'an is very important, to people who wrote about Dr. Maurice Bucaille's findings. People who study this subject have pointed out that Bucaille played a part in getting people interested in the science of the Qur'an and, in talking to people of other religions again. However, most of the research that has been done on Bucailles work far has looked at what he said about religion and how he argued with people who did not agree with him. The thing is, not many people have thought about how Bucailles work can help us teach studies, make new school programs, and teach people how to be good Muslims and live a good life according to the Qur'an and Islamic values.



Islamic Education and the Integration–Interconnection Paradigm

People who study education have been thinking about new ways to teach. Some smart people like Amin Abdullah say we should connect what we learn from religion to what we learn from science and how people live. This way of thinking says we should not separate kinds of knowledge. Instead we should learn about lots of things together.

Islamic education is starting to change. Now people want to learn about things that are happening in the world today. They want to learn about how to take care of the earth how to be fair to everyone and how to make decisions. They want

to learn about these things in a way that helps them solve problems. Islamic education should be, about teaching people how to deal with the issues we face like taking care of the environment being fair and having good leaders. The thing is, when we look at what people have written about this topic we often do not find examples of how to teach people about science and religion together. We need to see real life examples of how this can work in schools, pesantren and community-based educational settings. This means we need to look at what has happened in the past and use that to create models, for teaching that combine science and revelation.

Islamic Education and the Sustainable Development Goals (SDGs)

The connection between education and the Sustainable Development Goals is something that a lot of scholars are looking into these days. People who study this say that Islamic values like 'adl, which is justice and amānah which is trust and ihsān which is excellence and khilāfah which is stewardship, are very similar to what the Sustainable Development Goals are trying to achieve, especially when it comes to SDG 4 which is about Quality Education and SDG 16, which is about Peace, Justice and Strong Institutions. Islamic education is seen as a way to teach people about being good citizens, trusting institutions, and being responsible to society. Islamic education and the Sustainable Development Goals are connected in ways that Islamic education can help people understand the importance of 'adl, amānah, ihsān and khilāfah in achieving the Sustainable Development Goals, like SDG 4 and SDG 16. So a lot of the literature about the Sustainable Development Goals sees religion as a normal part of the background instead of something that really drives change in education. There is still a gap, in the studies that directly link Islamic ways of thinking, scientific investigation and sustainability goals through stories that teach us something. The Sustainable Development Goals are really important and epistemology and scientific inquiry can help us reach these Sustainable Development Goals.

Research Gap and Positioning of the Present Study

When you look at what people have written about this topic, you can see three problems. First, people have talked a lot about how science and religion are connected but they have not really thought about how this works in schools. The science and religion discussion is well-known. The science and religion discussion remains largely abstract, and it is not really connected to what happens in classrooms.

Second, people who study Dr. Maurice Bucaille and the Pharaoh's mummy usually only talk about what this means for religion. They do not think about how it can be used to teach people or how it can help us make good choices. Studies on Dr. Maurice Bucaille and the Pharaoh's mummy rarely go beyond talking about

religion to think about how it can be used in education.

Third, when people do research on education and the Sustainable Development Goals they often do not look at how different subjects can be connected to help people learn about sustainability. Islamic education research, on the Sustainable Development Goals, often lacks interdisciplinary case studies that look at how science can be used to help people understand the Qur'an and how this can help us learn about sustainability. This study addresses these gaps by positioning the Pharaoh's mummy and Bucaille's scientific engagement as an integrative educational model that connects science, revelation, and SDGs within Islamic education, offering a novel and contextually relevant contribution to contemporary Islamic studies.

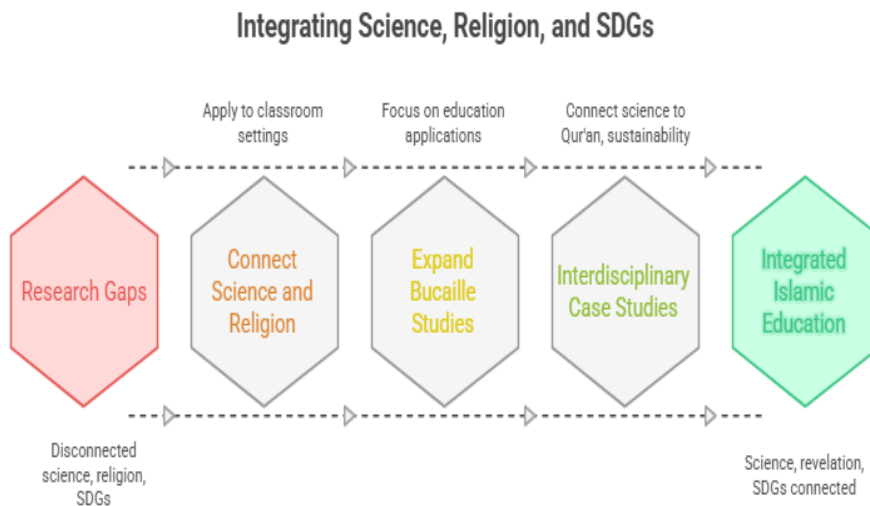


Table 1. Summary of Literature Review and Research Positioning

Thematic Area	Focus of Existing Literature	Key Limitations Identified	Contribution of the Present Study
Science and Revelation in Islamic Thought	Integration of <i>wahy</i> , <i>'aql</i> , and empirical observation in classical Islamic epistemology	Largely theoretical; limited application in contemporary educational practice	Operationalizes science–revelation integration through a concrete historical–scientific case
Dr. Maurice Bucaille and Qur'anic Science	Scientific examination of the Pharaoh's mummy and correspondence with Qur'anic narratives	Dominated by apologetic or theological debates	Repositions Bucaille's work as a pedagogical and ethical resource for Islamic education
Islamic Education Paradigms	Integration–interconnection model bridging religious and scientific knowledge	Lack of illustrative case studies for curriculum implementation	Provides an interdisciplinary case model applicable to Islamic education and pesantren

Islamic Education and Ethical Formation	Emphasis on moral development, faith-based learning, and character education	Weak linkage to scientific literacy and sustainability discourse	Connects ethical formation with scientific inquiry and historical consciousness
Islamic Education and SDGs	Alignment of Islamic values with SDG 4 and SDG 16	Religion treated as normative background, not epistemic driver	Positions Islamic epistemology as an active framework for SDG-oriented education
Multiculturalism and Democratic Education	Role of Islamic education in plural societies	Limited engagement with science–religion dialogue	Uses Bucaille's cross-cultural journey to support inclusive and

METHODOLOGY

Research Design

This study uses an approach to understand things by looking at books and documents in a library. We chose this approach so we can really dig deep into how science and the Qur'an and Islamic education're connected. We are especially interested in what Dr. Maurice Bucaille found out about the Pharaohs mummy. We do not want to test some ideas we want to really understand the concepts and how they can be taught by carefully looking at texts, stories and educational ideas, in the context of history, knowledge and what is right and wrong. The study of science and the Qur'an and Islamic education is what we are focusing on.

Data Sources

The main information comes from new books written by Dr. Maurice Bucaille. Dr. Maurice Bucaille wrote a lot about medicine and science especially when it came to the Pharaohs mummy and what the Qur'an says about history and things that happen in nature. We also looked at what other smart people have written about how Muslims think about knowledge, how science and religion can talk to each other how Muslims teach and learn and how everything is connected. We even looked at research, on education that is related to the Sustainable Development Goals or SDG for short and how Dr. Maurice Bucailles work fits into all of this including education theory and the integration-interconnection paradigm. We also look at papers, about policies and what other countries are doing about SDG 4 which is Quality Education and SDG 16 which is Peace, Justice and Strong Institutions. This helps us understand what the study means for education in the context of sustainability frameworks and Quality Education and Peace, Justice and Strong Institutions.

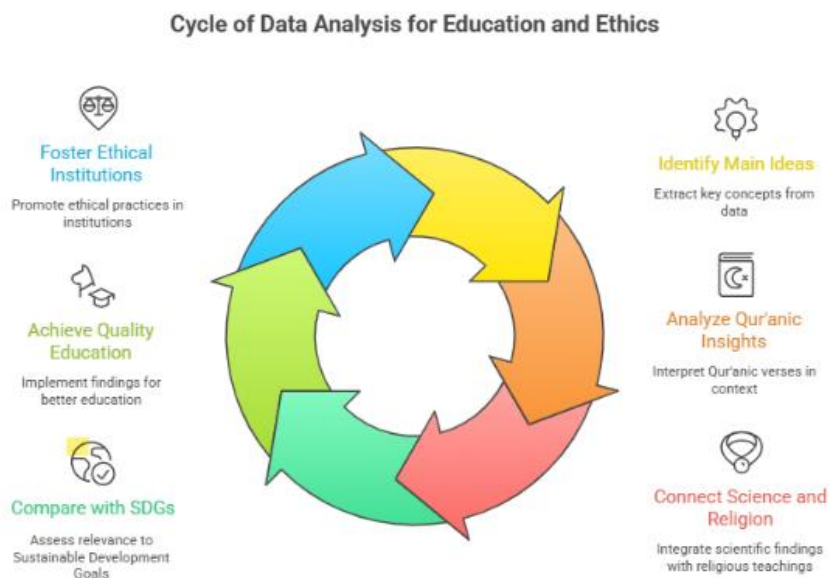
Data Collection Techniques

People collect information by choosing what to read and analyzing documents. They look at databases journals that other experts have checked,

important books and things that institutions have published to make sure the information is good and trustworthy. When they pick what to read they think about how important it's to Islamic education combining science and religion teaching people to be good and making sure the world is a good place for everyone. They really study the things that people have written to see what ideas and arguments keep coming up about how to learn science what people believe and how to make education better, for Islamic education and science and religion.

Data Analysis

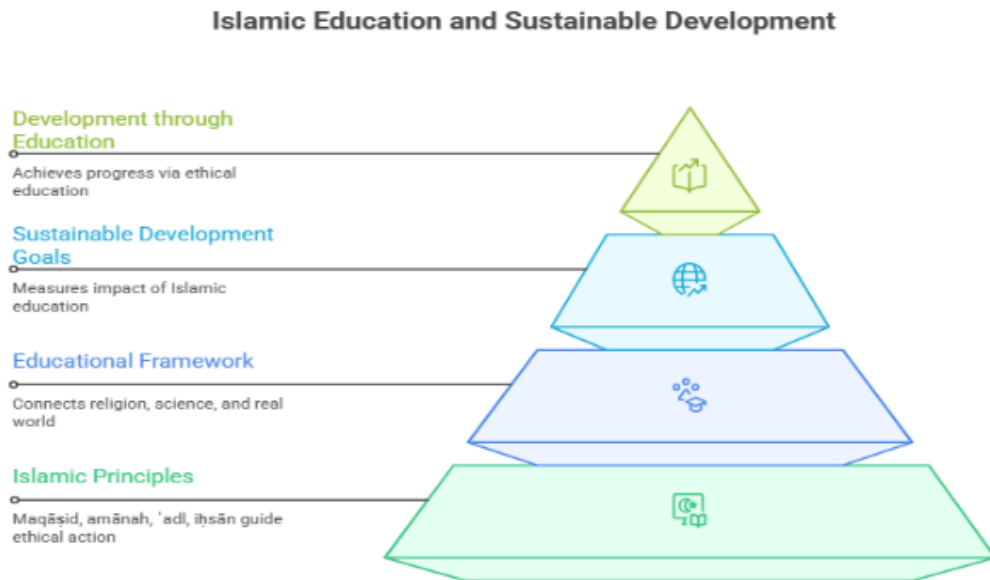
The data we have collected is looked at in two ways. We use analysis to find the main ideas, such as how we learn and know things how we form our ethics how education is relevant and how we think about sustainability. We also use analysis to understand what the Qur'an says and what Bucailles scientific stories mean in the context of Islamic intellectual traditions. By doing it this way we can connect what we have learned from science what the Qur'an says and what we want to achieve in education in a way that makes sense. Then we compare our findings to the Sustainable Development Goal indicators to see if they are relevant to getting an education and having ethical institutions. The data and the Qur'an and the goals of education are all connected through this analysis, which's really, about quality education and institutional ethics and how the data and the Qur'an and the goals all fit together.



Analytical Framework

The study looks at things using a framework that shows how religion and science and the real world are all connected. This framework also uses ideas from Islam like maqāsid al-sharī'ah and amānah and 'adl and iḥsān. These ideas help us understand how education can do more than just teach people facts. We also use

the Sustainable Development Goals as a way to measure how Islamic education can help make the world a better place by combining ways of thinking and being ethical. Islamic education and the Sustainable Development Goals are connected in a way that can help us achieve development through education.



Research Validity and Trustworthiness

To ensure academic rigor, the study applies source triangulation by comparing multiple scholarly perspectives across disciplines. Conceptual consistency is maintained by grounding interpretations in established Islamic educational theories and sustainability frameworks. Reflexivity is also employed to acknowledge interpretive limitations and to avoid reductionist or apologetic readings. This methodological transparency enhances the credibility and transferability of the study’s findings within Islamic education and interdisciplinary research contexts.

Table 2. Summary of Research Methodology

Methodological Component	Description	Purpose
Research Design	Qualitative, interpretive, library- and document-based study	To explore integration of science, revelation, and Islamic education within an SDG framework
Research Approach	Conceptual and analytical approach	To develop an integrative educational model grounded in Islamic epistemology
Data Sources	Primary texts by Dr. Maurice Bucaille; Qur’anic references; scholarly literature on Islamic education, science–religion	To obtain authoritative and interdisciplinary perspectives

	dialogue, and SDGs	
Data Collection	Systematic literature review and document analysis	To identify relevant themes, arguments, and educational implications
Data Analysis Techniques	Thematic analysis and hermeneutic interpretation	To interpret scientific findings and Qur'anic narratives in educational contexts
Analytical Framework	Integration–interconnection paradigm; <i>maqāṣid al-sharī'ah</i> ; SDG 4 and SDG 16 indicators	To assess ethical, epistemological, and sustainability dimensions
Validity Strategy	Source triangulation and conceptual coherence	To enhance rigor, credibility, and scholarly reliability
Research Output	Conceptual pedagogical model	To propose science–revelation integration for Islamic education and sustainability

RESULTS AND DISCUSSION

Integration of Science and Revelation as an Educational Paradigm

The results show that when Dr. Maurice Bucaille examined the Pharaohs mummy it helped connect what science tells us to what the Qur'an says. Dr. Maurice Bucailles medical findings, about how the body was preserved are not just random facts. The Pharaohs. Dr. Maurice Bucailles medical observations make more sense when we look at what the Qur'an says about it like in the Qur'an 10:92. This shows that the Qur'an and science are connected. The Qur'an and science are, like two pieces that fit together. This is what Muslims believe. That all knowledge is connected and not separate. The Pharaohs mummy and the Qur'an help us see that science and the Qur'an are connected and that Dr. Maurice Bucailles medical observations are a part of this connection.

When we think about learning this way it is different from what most people believe. It does not agree with the idea that what we learn from religion is just what we think, and what we learn from science is just facts. What happened with the Pharaoh's mummy shows us that science can help us think about questions and how we should treat others. Islamic education does not have to see science as something that is not related or something to be scared of. Islamic education can actually use science to help people be humble and understand that there is a plan. Islamic education and science can work together to teach people about the order and how to be good people.

The combination of science and what is revealed in the Quran also helps students learn by asking questions in schools. Students are told to look at the evidence think about what happened in the past and think carefully about what the Quran says. This new way of teaching moves education away from just memorizing things to really understanding them. It is more in line with what schoolsre doing today which is to help students think for themselves and learn from many different

subjects. Islamic education is becoming more, about understanding the Quran and science.

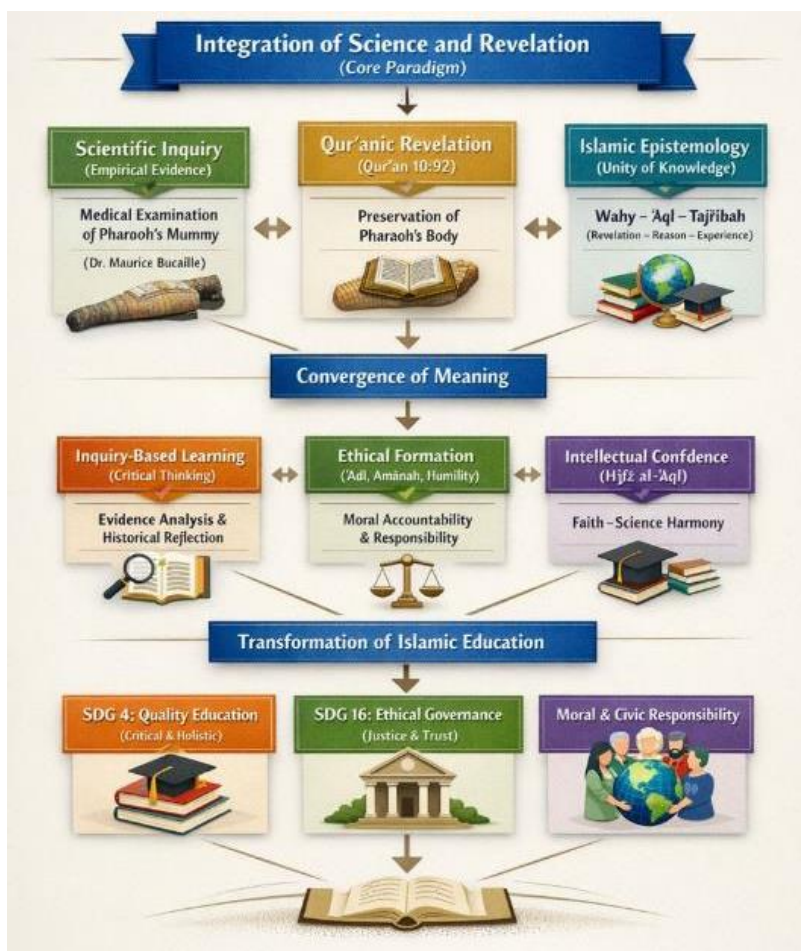
This idea also helps with the maqāṣid al-sharī'ah principle of preserving intellect, which's ḥifẓ al-'aql. Islamic education can help people think for themselves and be confident in what they know. It does this by making it okay to use science and reasoning when learning about faith. This way people who learn about Islam can understand science without feeling worried or conflicted about what they believe. The maqāṣid al-sharī'ah principle is important, in education because it helps people preserve their intellect or ḥifẓ al-'aql.

The Pharaohs mummy is a tool for teaching. It helps students think about what they're learning. The Pharaohs mummy encourages students to think about the relationship between power, knowledge and morality. Students are asked to look at the evidence and the stories from the Qur'an. This helps students question how people in power got there and how they are held responsible. They think about this in the past and in the present.

The Pharaohs mummy and other things like it help students think critically. This is important for education. It helps students understand that they have to think about what's right and wrong when they are learning about science and power. The Pharaohs mummy is a way to teach students, about power, knowledge and morality. It helps students learn to think for themselves and to question things. This is what we call consciousness or wa'y naqdī in Islamic education. It is really important for us to be aware of these things so we can help the generations. The future generations need to be able to help create societies. They also need to be able to help with governance and knowledge systems that are honest and fair. This is what the Sustainable Development Goal 16 is, about. We need to make sure that our knowledge systems and governance are based on integrity. This will help the generations of SDG 16 to be successful.

The Pharaohs mummy is an example to learn from. It shows that Islamic education is important in conversations about ideas and development around the world. Islamic education is not about teaching rules. It is a way of learning that combines science and history and ethics and taking care of the earth in a way that makes sense.

The work of Dr. Maurice Bucaille shows that really trying to understand science can help us understand things better and be more responsible. The Pharaohs mummy and Islamic education can teach us a lot. Islamic education and the Pharaohs mummy are important, for people who want to learn about the world. By incorporating this integrative model, Islamic education can play a transformative role in shaping learners who are intellectually open, morally grounded, and globally responsible—thereby contributing substantively to the realization of the SDGs and reinforcing the enduring harmony between science and revelation in an increasingly interconnected world



Educational Implications for Ethical Formation

The study finds that the story of the Pharaohs mummy is very good for teaching people about what's right and wrong. The way the Qur'an shows the Pharaoh as a person who is mean and abuses his power is made more real by the fact that his body has been preserved by science. This real life evidence helps people learn about ethics in a concrete way so they can really understand what happens when people are not fair rather than just talking about it in theory. The story of the Pharaohs mummy and the Qur'anic portrayal of the Pharaoh are very important, for teaching people about ethics.

Islamic education teaches people about ethics in a strong way. It uses people and bad people as examples. The story of The Pharaohs mummy is an example of a person. It shows what happens when someone has much power and does bad things. They will end up in a place. When we learn about The Pharaohs story in school it helps us be careful and honest. We learn to be humble and take responsibility for our actions. These are values for everyone no matter if you are just a regular person or a leader. Islamic education helps people learn these values by using stories, like The Pharaohs mummy as examples.

When we combine science with teaching people what is right and wrong it really helps students think about what's moral. They start to understand why they should do things in a way. This is better than telling them what to do. Values like 'adl, amānah and taqwā become something they really believe in because they understand where these values come from. This is very important for students to become people and make good choices all their lives. The integration of science and ethics is what helps students understand values, like 'adl, amānah and taqwā in a deeper way.



In today's world things are not always clear cut when it comes to what's right and wrong. Islamic education needs a way to deal with these issues. It does this by using models that bring together ideas. These models give education a solid foundation to handle moral problems. Islamic education connects its teachings on ethics to things that have happened in the past and to science. This helps make Islamic education more relevant and trustworthy to people. Islamic education is able to show that it is still important and that it can help people make choices. This is especially important for generations who are looking for guidance on how to live a good life. Islamic education provides this guidance by showing how its teachings, on ethics are connected to the world.

Relevance to SDG-Oriented Islamic Education

The findings show that the Pharaoh's mummy case is really connected to Quality Education. This is because Quality Education is about more than learning skills. It is also, about learning to think about what's right and wrong, to think carefully and to know about history. When we combine science, what we believe and what we think is right we are learning in a way. This helps learners to think, to

consider what is right and wrong and to think about what they believe. The Pharaoh's mummy case and Quality Education are connected in a way.

When we talk about SDG 16 which's all about Peace, Justice and Strong Institutions the story of what happened to Pharaoh is really useful for teaching people about how governments should work what happens when people in power do bad things and making sure those in charge are responsible, for their actions. Islamic education can use the story of Pharaoh to teach students about what it means to be a leader, how important it is for institutions to be honest and fair and the problems that can happen when one person has too much power. This can really help students learn about being citizens and doing the right thing, which is a big part of SDG 16 Peace, Justice and Strong Institutions.

The case also helps with teaching people about sustainability by making them think about the term and being responsible. The Quran talks about how Pharaoh was preserved as a sign for people who came after him. This shows us that we can learn from each other across generations, which is a big part of talking about sustainability. Students are encouraged to think about what we can learn from the past so they can make ethical decisions in the future. The Quran and its stories like the one, about Pharaoh help students learn about sustainability and how to make choices.

So Islamic education is also part of the picture when it comes to global development. By doing this we can show that Islamic education is not separate from the problems we face today. Islamic education is actually a player, in helping us achieve sustainable development by teaching important values and knowledge. This way Islamic education is a part of making the world a better place.

Implications for Multicultural and Democratic Contexts

Dr. Maurice Bucailles' work is really interesting because it shows us what happens when people from different cultures learn from each other. Dr. Maurice Bucaille was a scientist from the world who studied the Qur'an in a very careful and detailed way. What Dr. Maurice Bucaille did is an example of how people can learn from each other and respect each other's beliefs even if they are different. This story of Dr. Maurice Bucaille can help people from different cultures get along better and be more open to new ideas in societies where many different cultures exist. Dr. Maurice Bucailles journey is important for education because it shows us that we can learn a lot from people who are different from us.

In countries where people get to choose their leaders people often look closely at education because they think it is only for certain people. The case of the Pharaohs mummy shows that we can learn about Islamic things by using our brains and thinking clearly which means anyone can learn about it. This is good for things like talking to each other being okay with people who're different and being able to think what we want which are all important in a democratic country. Islamic

education is really, about knowledge and the Pharaohs mummy case is a good example of how Islamic knowledge can be understood by everyone.

This case really makes you think about things and not just accept them without a question. It is much like what we learn in a democratic school. The students get to look at the evidence and think about what it means. They have to ask themselves if the things they are being told are really true. They also have to think about what's the right thing to do. By doing all of this the students become citizens and they learn to think for themselves. The case helps students learn to be responsible for what they think and say. It helps them develop competence and intellectual responsibility which is very important, for the students.

When Islamic education includes these stories it can show that it helps people get along with each other. This makes Islamic education a part of what brings people not what pulls them apart. Islamic education can bring people together by combining science. What is written in the holy books. This combination can help people from cultures understand each other and live in peace. Islamic education is important for this because it teaches people about the world and about their faith and this can be a bridge, between cultures and Islamic education.

Table 2: Implications of Dr. Maurice Bucaille's Work for Multicultural and Democratic Education

Theme	Key Idea	Explanation	Importance for Multicultural & Democratic Contexts
Cross-cultural learning	Learning from different cultures	Dr. Maurice Bucaille studied the Qur'an respectfully using scientific methods	Encourages mutual respect and understanding between different cultures
Science and religion	Using evidence and reasoning	The Pharaoh's mummy case shows how scientific study can connect with Islamic teachings	Shows that knowledge is open to everyone, not limited to one group
Critical thinking	Questioning and analysis	Students are encouraged to examine evidence instead of accepting ideas blindly	Builds independent thinking, a core value in democratic societies
Democratic education	Education for all	Knowledge is not only for certain people; everyone can learn and participate	Promotes equality, freedom of thought, and informed citizenship
Intellectual responsibility	Thinking carefully and ethically	Students learn to be responsible for their ideas and conclusions	Helps develop mature, responsible citizens
Tolerance and coexistence	Respecting differences	Islamic education can promote dialogue and acceptance	Supports peaceful living in diverse societies
Unity through education	Education as a bridge	Combining science and faith helps people connect across cultures	Reduces division and strengthens social harmony

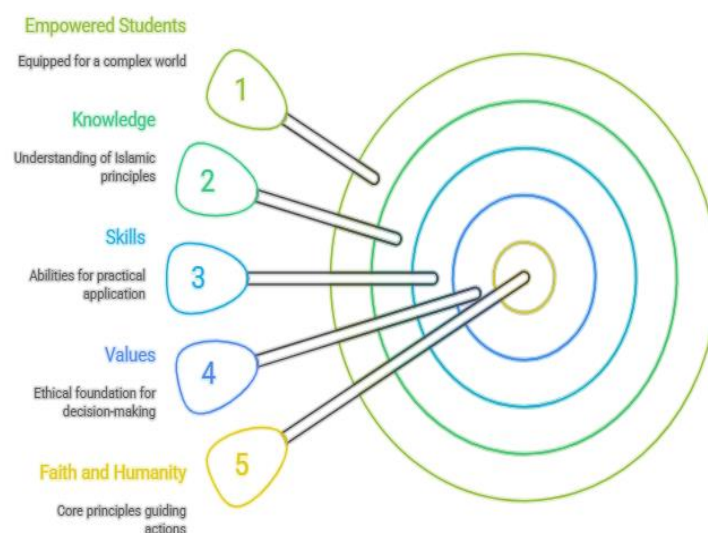
Transformation of Islamic Education Practice

The results show that using the Pharaohs mummy as a case study in the classroom can really change the way Islamic education is taught. The old way of teaching education, which focuses on reading and memorizing texts can be made more interesting by adding other subjects like history and science. This can help students learn more about the Pharaohs Islamic education in a new and exciting way. The Pharaohs mummy can be a tool, for teaching Islamic education differently.

In places like pesantren and community based education institutions Islamic education institutions can make their teaching more modern without losing the true meaning of their religion. By using stories, about science that are based on what the Qur'an teaches these Islamic education institutions can stay important in a world where education is changing fast. This change is also good, for student-centered learning. Student-centered learning is when students are really involved with what they're learning. They do not just sit there. Listen. They actually do things. Think about what they are learning. This helps students want to learn more. It also helps them think about things in a way and consider what is right and wrong. Student-centered learning makes students think about things in a thoughtful way.

So Islamic education needs to combine science. What is revealed in the Quran. This helps education deal with people saying it is not relevant and is out of touch. Islamic education is able to respond to problems and ethical issues. This shows that Islamic education is a system that can change and adapt to situations. Islamic education is really about being dynamic and responsive to the world, around it.

Goal of Transforming Islamic Education



Contribution to Islamic Educational Thought

The study helps educational thought by looking at the work of Dr. Maurice Bucaille in a new way. It sees his work as a model for teaching than just a story to defend a point of view. This new way of looking at things changes the conversation, from defending what people believe to actually changing how people learn. This thing also makes the idea of integration and connection better by giving a real life example from history and science. The example shows how we can actually make integration work. This helps people understand integration in a way not just as an idea. Integration is no longer a theory it is something we can actually use.

The study shows that Islamic ethics is a part of global knowledge. It is not just responding to what others say. It is actually helping to shape the way people think about things. Islamic education is working with science and sustainability to make sure it is relevant in the conversation about what is right and wrong. Islamic ethics is helping to shape the way people think about ethics, around the world. Ultimately, this contribution strengthens the intellectual legitimacy of Islamic education within contemporary academia, positioning it as a field capable of addressing modern challenges while remaining rooted in its spiritual and ethical foundations.

The study helps us think about education in a way by looking at Dr. Maurice Bucaille's work as a way to teach people not just to defend what we believe. This change makes us focus on learning and changing rather than just saying why we are right. The study shows us an example, from history and science that really happened. It helps us see how faith and reason can work together. This way of combining faith and reason is not an idea it is something that can actually be used in schools and other places where people learn. The study of Dr. Maurice Bucaille's work is an example of how education can be improved by making this combination of faith and reason a practical part of the way we teach.

The study shows that Islamic ethics is a part of what people know around the world. It is not about reacting to what other people think. Islamic education actually helps shape what people think about ethics. Islamic education is about more than talking about old ideas. It is about helping people figure out what is right and wrong today. When Islamic education talks about science and taking care of the earth it is helping people have conversations about ethics. Islamic education is relevant to what's happening in the world today and it helps people make good choices, about the problems we are facing.

Ultimately, this contribution strengthens the intellectual legitimacy of Islamic education within contemporary academia. It positions Islamic education as a dynamic field capable of addressing modern issues while remaining firmly rooted in its spiritual and ethical foundations. This balance between tradition and modernity allows Islamic education to play a meaningful role in both academic discourse and global ethical conversations.

Aspect	Key Contribution	Explanation	Educational Significance
Reinterpretation of Bucaille's work	Teaching model, not just defense	Dr. Maurice Bucaille's work is viewed as a method for learning rather than merely proving beliefs	Shifts focus from apologetics to meaningful educational practice
Transformation of learning	From belief to learning change	Encourages deeper thinking and active learning	Improves how students understand knowledge and faith
Integration of knowledge	Linking science, history, and faith	Real-life examples show how integration actually works	Makes integration practical rather than theoretical
Understanding integration	Integration as practice	Moves integration from an abstract idea to a usable educational approach	Helps educators apply integration in real classrooms
Islamic ethics and global knowledge	Ethics shaping global thinking	Islamic ethics contributes actively to worldwide ethical discussions	Positions Islamic education as globally relevant
Science and sustainability	Ethical engagement with modern issues	Islamic education connects ethics with science and sustainability	Keeps Islamic thought relevant to modern challenges
Intellectual legitimacy	Academic credibility	Strengthens Islamic education's place in contemporary academia	Establishes Islamic education as a serious academic field
Spiritual and ethical foundations	Rooted yet modern	Addresses modern issues while remaining spiritually grounded	Balances tradition with modern educational needs

CONCLUSION

This study shows that what Dr. Maurice Bucaille found out about the Pharaohs mummy is a way to teach Islamic education. The Pharaohs mummy study by Dr. Maurice Bucaille is an example of how science and faith can work together. Dr. Maurice Bucaille's work on the Pharaohs mummy proves that looking at things closely and doing experiments can actually help people learn from their faith. The Pharaohs mummy study by Dr. Maurice Bucaille also helps people think for themselves and be responsible for what they do. The study of the Pharaohs mummy by Dr. Maurice Bucaille is a way to learn about the Pharaohs mummy and Islamic education, at the same time. By aligning this integrative approach with the Sustainable Development Goals, particularly SDG 4 (Quality Education) and SDG 16 (Peace, Justice, and Strong Institutions), the study shows that Islamic education can meaningfully address contemporary challenges while remaining rooted in its spiritual and ethical foundations, thereby strengthening its relevance and legitimacy within modern academic and global educational contexts.

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Author Contribution

All authors contributed equally to the development of this paper. Their specific roles included serving as chairman, research members, financial supporters, article translators, and final editors responsible for refining academic style and structure. Every author participated in data analysis, conceptual framing, and manuscript preparation. Each author has carefully read, reviewed, and approved the final draft to ensure accuracy, originality, and academic integrity. The joint effort reflects a collaborative spirit that made the research coherent, balanced, and intellectually rigorous throughout the writing process.

Conflicts of Interest

The authors explicitly declare that there are no conflicts of interest related to the publication of this paper. No financial, institutional, or personal relationships have influenced the preparation, analysis, or interpretation of this research project. The study was conducted independently under fair academic principles and aligned with ethical research standards. This statement is made to ensure full transparency, credibility, and integrity of the work presented. Therefore, the findings and arguments in this article remain entirely the responsibility of the authors.

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