

INTEGRATION OF ISLAM AND SCIENCE IN INTERDISCIPLINARY ISLAMIC STUDIES

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ABSTRAK

This research is very interesting and important to study according to the rational reasons stated in the background content, that science and Islam are knowledge obtained through different epistemological sources. even though in the Islamic view it is explained that Islam is a religion of salvation that does not separate science into dichotomous boxes. This research aims to construct the concept that science and Islam are sciences that originate from an epistemology originating from the creator, namely Allah SWT. This research uses a literature review (SLR) system which includes accredited national journals and several other international journals which includes several stages as follows: a. identification phase. B. filtering phase c. feasibility stage and d. inclusion and extraction phases. Based on the results of data analysis, the resulting research findings are that the Al-Qur'an provides quite high encouragement to develop sciences based on Allah's revelation and sciences based on reason. The knowledge that comes from Allah's revelation is the Koran, while the knowledge that comes from reason is the result of human thought which is developed systematically and scientifically. Thus, it can be concluded that the ulumul Qur'an perspective between science and Islam has been explained in the Qur'an through kauliyah verses which explain its relationship with the universe. Meanwhile, the second verse is the qauniyah verse which is a verse from Allah apart from discussing the universe

ABSTRAK

Penelitian ini sangat penting dan menarik dikaji berdasarkan alasan rasional yang dikemukakan dalam latar belakang isi, bahwa ilmu pengetahuan dan Islam merupakan ilmu yang diperoleh melalui sumber epistemologis yang berbeda. padahal dalam pandangan Islam dijelaskan bahwa Islam adalah agama keselamatan yang tidak memisahkan ilmu pengetahuan ke dalam kotak-kotak dikotomis. Penelitian ini bertujuan untuk mengkonstruksi konsep bahwa ilmu pengetahuan dan Islam merupakan ilmu-ilmu yang bersumber dari suatu epistemologi yang berasal dari sang pencipta yaitu Allah SWT. Penelitian ini menggunakan sistem literatur review (SLR) yang meliputi jurnal nasional terakreditasi dan beberapa jurnal internasional lainnya yang meliputi beberapa tahapan sebagai berikut: a. fase identifikasi. B. fase penyaringan c. tahap kelayakan dan d. fase inklusi dan ekstraksi. Berdasarkan hasil analisis data, temuan penelitian yang dihasilkan adalah Al-Qur'an memberikan dorongan yang cukup tinggi untuk mengembangkan ilmu-ilmu berdasarkan wahyu Allah dan ilmu-ilmu berdasarkan penalaran (akal). Ilmu yang bersumber dari wahyu Allah adalah Al-Quran, sedangkan ilmu yang bersumber dari penalaran (akal) merupakan hasil pemikiran manusia yang dikembangkan secara sistematis dan ilmiah. Dengan demikian, dapat disimpulkan bahwa perspektif ulumul Qur'an antara ilmu pengetahuan dan Islam telah dijelaskan dalam Al-Qur'an melalui ayat-ayat kauliyah yang menjelaskan hubungannya dengan alam semesta. Sedangkan ayat kedua adalah ayat qauniyah yang merupakan ayat dari Allah selain membahas tentang alam semesta.

Kata kunci: Islam, Sains, Studi islam, Interdisipliner

INTRODUCTION

Islam is a religion of salvation that does not separate science into dichotomous boxes (Irawan et al. 2022). In essence, everything in this universe, including the results of human creation and intention (culture), belongs to and originates from Allah SWT. Basically, the development of branches of science began with two large groups, namely natural philosophy which later became the group of natural sciences (*natural sciences*) and non-natural sciences (*non-natural sciences*) (Hidayatullah, 2024).

Allah SWT provides tools for humans to produce knowledge based on their potential in the form of reason, senses and input in the form of the natural world and its pristine contents and human production input itself. These two sciences (science and Islam) are part of the integration of Islamic religious knowledge with science or vice versa, implying that basically all knowledge comes from Allah SWT and ultimately all manifestations of knowledge are aimed at serving Allah SWT (Almeida et al., 2016).

Science is the main content of the holy book Al Qur'an. Even the word 'ilm itself is mentioned in the Koran 105 times, but with its derivative word it is mentioned more than 744 times (Frarera et al., 2022). From here science can describe the difference between knowledge and knowledge that Science is knowledge, but knowledge is not necessarily science, because knowledge can be obtained without scientific methods, meaning it can be obtained through everyday experience or in the form of information that we receive from someone who has authority or certain authority. Meanwhile, knowledge must be obtained using scientific methods, namely by using deductive and inductive thinking methods. In this case, it is very clear how important it is for humans to study religious knowledge (Estuningtyas, 2018).

Here Islam puts a lot of pressure on people to learn knowledge. Allah swt. Said.

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۙ ۱ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۚ ۲ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ۙ ۳ الَّذِي عَلَّمَ بِالْقَلَمِ ۙ ۴ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ۝

His art; read with (mentioning) the name of your Creator God, He has created man from a clot of blood. Read, and your Lord is the Most Merciful, who teaches (mankind) with the medium of the pen. He teaches man what he does not know. QS. Al Alaq verses 1-5.

Talking about the integration of science and Islam is a very important discussion to study in more depth because it relates to the integration of science and Islam. This is done as an effort to provide legitimacy in the form of explanations both theoretically and practically to the wider community, especially for those who tend to perceive science and Islam between (Salminawati, 2021). that science and Islam are different scientific products, some of them even assume that the two are dichotomized sources of knowledge-even though the Qur'an provides quite high encouragement to develop sciences that are based on Allah's revelation and sciences that are based on reasoning. The knowledge that is sourced from Allah's revelation is the Qur'an, while the knowledge that is based on reasoning is the result of human thought which is developed systematically and scientifically, both of which (the sources of knowledge obtained from revelation and reasoning) are sources of knowledge that come from Allah SWT. God of the universe.

It's just that some western scientists and other non-Muslims do not objectively accept this reality. they consider that any knowledge that cannot be proven empirically cannot be said to be scientific. He perceives that only sources of knowledge produced through the instruments of empirism and ratio have a degree of fundamental truth. In fact, the founders of

the first foundations of science were Muslim scientists. such as Al-Khwarizme, Algeria Al-Khaitam and 99 other Muslim figures who pioneered science. This opinion is confirmed by (revelations in 2011) in his bookentitled "99 Muslim Scientists Print Modern Science" said that the western world truly owes its debt to early Islamic civilization. in terms of the development of art, culture, and especially science and technology (Nurjana et al., 2023). because western progress began over timerenaisans and the industrial revolution cannot be separated from the contribution of Muslims.

Muslim scientists have been instrumental in laying the foundations of science for subsequent generations. In the field of medicine, Muslim scientists have made invaluable contributions that exceed the glory of Greek medical science. Among the most famous figures in Muslim medical science are Ali at-Tabari, Al-Razi, Ali bin Abbas Almajusi, and Ibn Sina. In chemistry, Muslim scientists had introduced objective experiments, and made very good progress in interpreting Greek theories which at that time were still confusing (Cahaya, Dhiauddin, 2022).

Meanwhile, in chemistry, the world knows the name Jabbir bin Hayyan, who is even called the father of Islamic chemistry. Jabir wrote several treatises on chemistry which are still used as references for modern chemistry students. Muslim scientists also made impressive progress in the field of astronomy, in fact they were considered to have made the greatest discovery at that time (Amelia et al., 2023). They put forward theories about the movement of the solar system, the planets, and the theory of the shape of the earth. In the branch of mathematics, Muslim scientists also made valuable contributions such as the development of algebra, statistics and other applied mathematics. And there are still many Muslim scientific figures who have contributed to laying the foundations for modern science.

The history of Islamic civilization for 13 centuries is not widely published and is not even part of the Islamic education curriculum. because many ancient books and manuscripts contain Islamic history in European and American countries. There are many references and books by Muslim scientists which are still reference material for western scientists (Daulay et al., 2023). Meanwhile, countries with a majority Muslim population seem to have "lost traces of their history".

The problem that arises at this time is how to integrate science and religion, that both are sources of knowledge that come from revelation and reasoning, where both sources of knowledge are sources of knowledge that have one origin from the creator, namely Allah Almighty, God of the Universe, and What kind of integration can be done? In the discourse on science and religion, integration in its generic sense is an effort to combine science and religion (khoerul ummah, 2022). J. Sudarminta, for example, once proposed what he called "valid integration", but on other occasions criticized "naive integration" (a term he used to describe the tendency to superficially match scripture verses with scientific findings).

METHOD

The type of research used is qualitative descriptive research using library sources based on *systematic literature review* (SLR), So all theoretical bases related to the studies in this research are in the reference list. The mention is systematic, because the literature used is journals/articles that are relevant to the problem formulation that has been determined. Systematic because the identification and authentication of journal/article search results are clearly formulated, namely regarding the significance of the integration of science and Islam in interdisciplinary Islamic studies. Because this research aims to describe the significance of the relationship between science and Islam in order to find out its philosophical values in

developing scientific hasanah based on the qauliyah and kauniyah verses in the Koran. There are several stages in mapping the literature used in research, such as: identification, screening, eligibility, and inclusion.

Phase 1: Identification

The process of identifying articles that meet the criteria for a systematic literature review begins by determining the database, namely Google Scholar and ERIC, with a range from 2019 to 2024. Searching for journals/articles in this research uses two database sources, namely ERIC and Google Scholar. The ERIC database uniquely combines a wide range of scientific literature from various disciplines. The Google Scholar database is a free and accessible search engine that covers most of the peer-reviewed literature from a variety of scientific disciplines. Articles were identified through related keywords based on the two search engines required for review as shown in Table 1.

Table 1: Databases and keywords used in article searches

BASIC DATA	KEYWORDS
ERIK	Integration of science and Islam
Google scholar and other supporting literature	The urgency of science from an Islamic perspective

Table 1 shows that the keywords used in searching for relevant articles are *the urgency of integrating science and Islam*. The special focus in this literature is its impact on the principle of usefulness of knowing the relationship between science and Islam theoretically and pragmatically. The next stage is to determine the article criteria *including* (worthy) and *exclude* (not feasible) of the focused themes according to the framework required for the review as shown in Table 2.

Table 2: Inclusion and Exclusion Criteria

INCLUSION CRITERIA	EXCLUSION CRITERIA
Journal article	Book chapters, Books, national and international journals Proceedings, Reviews
Articles published in 2019-2023	Articles published outside of 2019-2023.
Related article: epistemology of science and Islam	Articles that are not related to the relationship between science and Islam

Table 2 describes the articles selected and followed up based on inclusion and exclusion criteria. The full text of each article was downloaded, and articles that met the exclusion criteria were excluded. In summary, articles that meet the inclusion criteria will be reviewed and analyzed in depth to answer the research questions. Determining inclusion and exclusion is very important. Because it will produce systematic and good literature review research.

Stage 2: Screening

Literature search results from the ERIC and Google Scholar databases were filtered using ZOTERI software to separate articles that were duplicated or published outside the specified year. Next is the title and abstract filtering process, namely mapping articles based on the title and abstract. Titles are filtered because they are relevant and match the keywords used. Then, the abstract of each article was filtered and scanned according to predetermined inclusion and exclusion criteria.

Phase 3: Feasibility Phase

At this stage the article is analyzed and checked for suitability using Zotero software. Articles are selected by adjusting the inclusion and exclusion criteria in Table 2. Once the articles are identified as meeting the requirements, you can then download the full text of the article and isolate articles that meet the exclusion criteria. In this phase, articles that are considered suitable must be able to map out answers to the questions in the research.

Phase 4: Inclusion and Extraction Phase

After checking the suitability of the article based on inclusion and exclusion criteria. Articles that meet the inclusion criteria will be extracted and analyzed according to the statements that will be used as guidelines, namely Participant, Intervention, Comparative Conditions, Outcomes, Studies (PICOS).

RESULTS AND DISCUSSION

Result

The Significance of the Integration of Islam and Natural Sciences in Islamic Views

In the reality of society, it is undeniable that there is a categorization of knowledge into two, namely religious knowledge and general science as if they were two different things, even though the Qur'an provides quite high encouragement to develop sciences that are based on Allah's revelation and sciences that are based on reasoning (Irawan et al., 2022). Knowledge that originates from Allah's revelation is the Qur'an, while knowledge that originates from reasoning is the result of human thought that is developed systematically and scientifically (Irawan et al. 2022). In essence, we need a combination of the two types of knowledge (Islam and science), which will certainly lead to the progress of humanity. This is as stated by Allah SWT in the Qur'an

بِالْبَيِّنَاتِ وَالزُّبُرِ ۗ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ

Meaning: Explanations (miracles) and books. And We sent down the Quran to you, so that you explain to mankind what has been revealed to them and so that they think,

However, due to shifts in time and developments in thought, it often seems that religion and science are divided, that religion without the support of science seems to be not rooted in reality and reasoning, while science that is not based on the basics of religious knowledge will develop wildly. and have essentially damaging impacts (Yansyah et al., 2023). Even though science and religion are like two sides of a coin that look different, in fact they both need each other and also protect each other, so here a strong reason emerges about the significance of the study of science and religion.

The importance of discussing the integration of science and Islam is motivated by the emergence of the influence of the philosophy of materialism and especially positivism with the influence of Kuta on education; including Islamic education is affected by negative impacts. Positivism only recognizes that the rational is the physical (empiric) and the physical (empiric) is rational. So the opponent of positive philosophy is not negative, but speculative philosophy or metaphysics. As a result, science must be kept away from metaphysical elements, and science must be sterilized from the role of God. In fact, the indicator of people who are pious is belief in the unseen, something that is very metaphysical. So there is a need to integrate Islam with science, so that understanding Islam gains insight from a scientific perspective, while understanding science is guided by Islamic religion (Ata Yogyakarta, 2013).

The reality of knowledge, in the Al Qur'an states that Islam does not separate knowledge, because in fact all the knowledge that exists on this earth, is a gift from God

through God's revelation that explains the universe and its contents, as God SWT says. QS. At Talaq verse 12.

اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوا أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۗ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا

Meaning: Allah who created the seven heavens and from (the creation of) the earth is also similar. Allah's command applies to it, so that you may know that Allah is Almighty over all things, and Allah's knowledge truly covers everything.

In the Ulumul Qur'an perspective, it explains that the verses in the Qur'an are divided into two. The first is the kauliyah verse, which is a verse that explains the relationship with the universe. The second is the Qauniyah verses, namely Allah's verses other than those that discuss the universe. From these two verses, the sciences that humans learn were born, for example from Kauniyah verses, verses that discuss the universe, such as medicine, astronomy, chemistry, mathematics, engineering and so on (Irawan et al., 2022).

Meanwhile, the verses from Qauniyah which discuss areas other than the universe gave birth to sciences such as Tauhid, Sufism, Fiqh, Nahwu and so on. Thus, the integration between understanding the Kauniyah and Qauliyah verses aims to discover that science is actually studied to open the Sunnatullah to know all knowledge on this earth, as mentioned in the Qur'an.

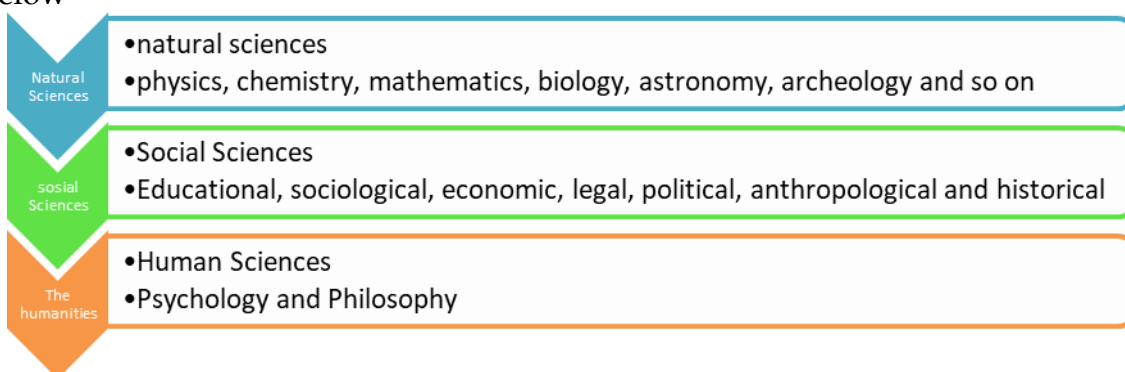
أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا ۗ وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ

Meaning: "And do those who disbelieve do not know that the heavens and the earth were once united, then We separated them? And We made every living thing come from water, so why don't they believe?" (QS. Al-anbiya')

The verse is related to *Big bang theory*, namely the theory of the formation of the universe which states that initially the universe was a single unit, then there was a big explosion which produced fragments and expanded. The Big Bang theory is the most recognized theory of earth's creation in the modern era. The harmonious agreement between the Qur'an and the Big Bang Theory is something that cannot be avoided. This was explained by Allah in the Koran 1,400 years ago. That what is in the Qur'an is a guide that must be completed by humans by using their reason with the aim of uncovering the sources of knowledge that have been explained in the Qur'an and explaining the signs of Allah's power on earth.

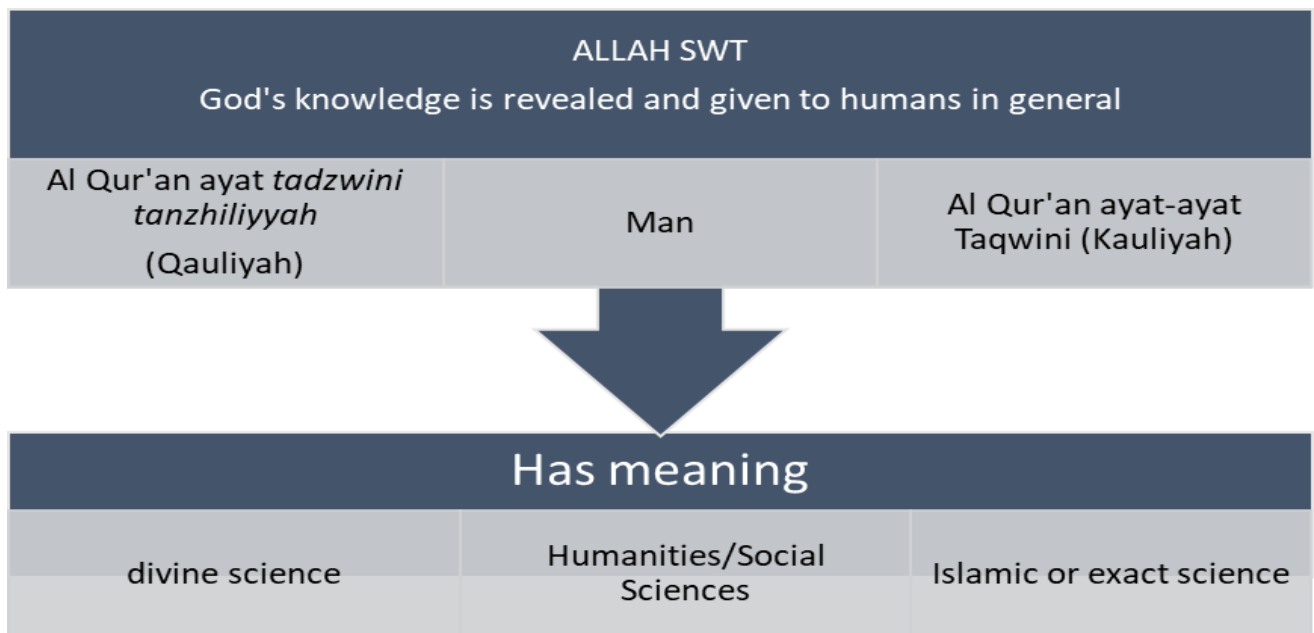
Development of Scientific Concepts in the Western World and Their Relevance in Islamic Views

Western scientists categorize science into three parts (2020). As explained in the diagram below



The first is science related to nature, such as physics, mathematics, chemistry, biology, astronomy and archaeology. Second, social sciences which include education, sociology, economics, law, politics, anthropology and history (Wathoni, 2018). The three Human Sciences such as Psychology and Philosophy. Basically, the western scientific world already has a dichotomous concept of mapping or separation of science, Islamic scientists avoid the concepts of dichotomization of science created by the west, because all science essentially comes from God's revelation, namely the Qur'an and hadith. Which in the Qur'an explains in full about the world and its contents.

Thus, we need a pattern, namely the pattern and concept of the integration of knowledge in Islam (Nasiruddin, 2016). What is the actual pattern for integrating science and Islam, according to Lutfiana Mayasari, quoted from various debates on the opinions of figures, one of whom is Saefuddin and M Zainuddin in the book Universal Educational Paradigms in the Modern Era and Post-Modern Searching for a New Vision for a New Reality written by Ali Maksum and Luluk Yuhani, explains one of the schemes for the integration of science in Islam, legitimizing that every knowledge that exists on this earth is a revelation or gift from Allah, either directly or indirectly.



Description: a. Integration of Islamic science. b. Science specialization

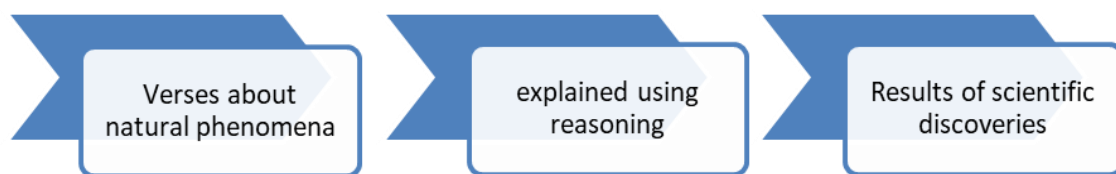
That all knowledge, as Muslims we must acknowledge that any knowledge that reaches this earth is entirely with Allah's permission or comes from Allah. Then the knowledge of Allah is revealed and given to humans in general, meaning that the perpetrators of the knowledge revealed by Allah, those who discover it, those who practice it, those who implement it are humans, where humans are divided into several parts, namely tadwini verses or verses. Qauliyah has the same meaning, namely verses that are not related to science or discuss something other than science, then from the qauliyah verses they master divine science. Then from verses that are tadzwin or kauliyah verses, humans discover Islamic science or exact sciences such as engineering, mathematics, physics, biology and so on, humans also study humanities and also social sciences that can be used to interact with the surrounding community. , while humanities are related to art and creativity (Ramdhani et al., 2023).

From these three things, very broad knowledge is created or it is impossible for a scientist to master all the derivative scientific fields at the bottom of the field, then Ali Maksum and Lulu Yunan explain in their book that what emerges is a specialization of science, meaning Muslims. those who are experts in the field of science, genuine Muslims in the social field and Muslims who are experts in the field of philosophy, but regardless of the specialization of knowledge obtained by humans, they must not believe that every knowledge comes from Allah SWT (Karman et al., 2023).

Developing science aims to reveal the verses of Allah that exist in this world, meaning that there is specialization, there are scientific specifications, but the existing specialization cannot be separated from the knowledge given by Allah, according to Zainuddin, with the unification of science with religious values , with this Islamic teachings, knowledge insight will no longer be separated dichotomously into the division of religious and non-religious knowledge, but will be differentiated (not separated) into knowledge that concerns qauliyah verses (verses contained in the Qur'an and hadith) and sciences about kauniyah verses (sciences about nature) (Basori et al., 2023).

How to Integrate Islam and Natural Sciences (Natural Science)

The integration of Islam and Natural Sciences can be explained through the diagram below



The Qur'an and hadiths are not only books that discuss science, but more than that, the Qur'an and hadiths are the basis and umbrella that provide guidance and protect all human behavior in doing and also thinking (Suntiah, 2021). In the Qur'an and hadith there are signs that claim that humans are the only creatures in the world who are gifted with reason to think, to reason with existing signs, the pattern of interpolation of Islamic knowledge and natural science can be understood in Qur'anic verses that explain about natural phenomena or kauniyah verses Qs. Verse Azzumar Verse 5

خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ يُكَوِّرُ اللَّيْلَ عَلَى النَّهَارِ وَيُكَوِّرُ النَّهَارَ عَلَى اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى
أَلَا هُوَ الْعَزِيزُ الْعَفَّارُ

He created the heavens and the earth with truth; He circles the night over the day, and He divides the day over the night, and He has subjected the sun and the moon, each of which flows without Glorious is His name, except He, the Mighty, the Forgiving.

Meaning: He created the heavens and the earth with the right (purpose); He puts the night on the day and puts the day on the night and subdues the sun and the moon, each running according to its appointed time. Remember! He is the Exalted, the Most Forgiving.

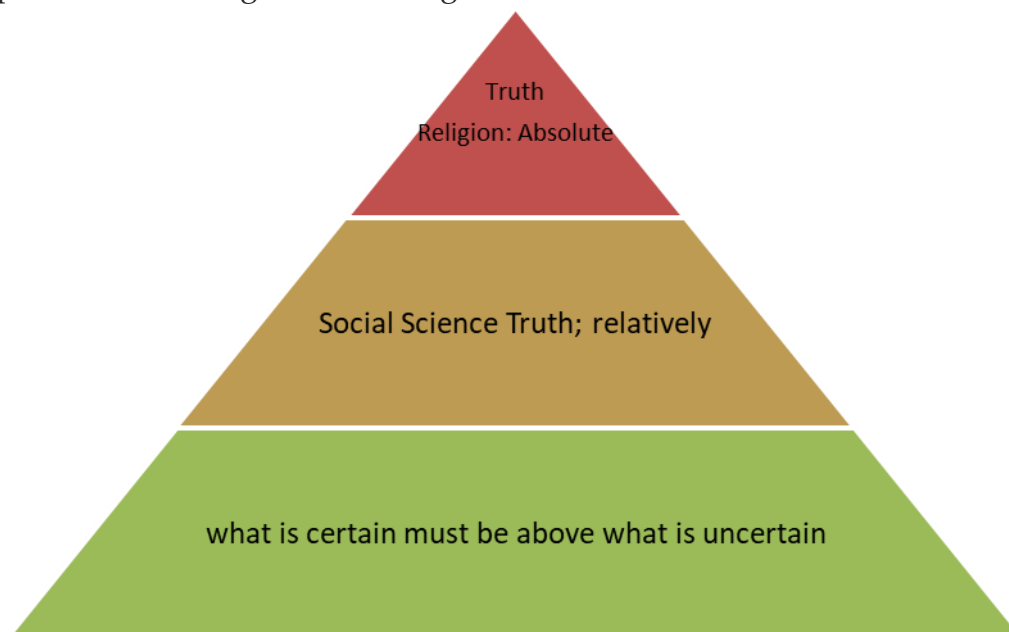
Among the proofs of God's power to create, manage and regulate the universe is that He created the heavens and the earth with the right purpose. He always brings night into day so that darkness turns into light, and always puts day into night so that light turns into darkness, and subdues the sun and moon; each obeys God's law, circulates on its axis, and

runs according to the appointed time. Remember, Allah perfects and improves His creation. He is the Most Noble, the Most Forgiving, the Most Merciful (Ainissyifa & Nurseha, 2022).

From the interpretation of the verses related to the natural phenomena mentioned above, we as humans are required to analyze using reasoning (Daulay et al. 2023). Reasoning about how day and night occur, then we also have to think about how God subdues the sun and moon, then what is the shape of the orbit of the sun and moon so that these two objects never leave their existing paths and never collide, then after we do the reasoning, scientific discoveries emerge which then automatically give rise to various debates about the theory of a round and flat earth and then theories about types of galaxies, theories of rotation and revolution of the sun, these are discoveries that are based on analysis using reasoning. So the debate in the third part, in the section on the results of scientific discoveries, is very possible, because the reasoning process continues to develop in line with the development of discoveries and the technology that supports them, meaning that the verses about natural phenomena never change. but the results of scientific discoveries are very likely to change, the mistake that is often made in this section is when scientists prescribe scientific discoveries and standardize them using qauniyah verses, for example, supporting a round earth, disbelieving those who believe in a flat earth (Estuningtyas 2018). Even though the Qur'an never mentions what the true shape of the earth is, because that is part of the science (Wahyuni et al., 2022).

So if someone asks whether it is true that the earth is round or flat, then we say that Islam does not discuss that, because what it discusses is the field of science. If science can prove it then it does not contradict the Qur'an so it does not match logic why because the verses of the Qur'an are certain things that will not change forever, but the reasoning will continue to develop, for example, the sun, moon, stars which do not ever changed.

Then we will discuss the pattern of integration of Islam and social sciences (*social science*) the pattern of meeting between religious values and norms and social science



This diagram explains the meeting pattern between religious norms and social sciences (Muhtadin et al., 2023). Social science itself is a social science that concerns human behavior in its interactions with society. This social science is a branch of science whose laws apply universally but its application is very dependent on the situations and conditions in which it

is used, for example sociology, political science, administrative science, science. economy and so on. For example, political science in general does have limitations as a science that studies the management of power in a country, but the application of this political science is greatly influenced by the situation and conditions of the country concerned, for example in our example the country of Indonesia refers to the Pancasila democratic system, then the United States refers to the system. Liberal democracy and the Chinese Republic refer to the communist democratic system, of course its implementation depends on the respective country. Because the application depends on each country, it can be ascertained that the nature of the truth of this social science is very relative, meaning that whether it is good in a particular country or a particular society does not mean it is good for other countries and societies because its nature is very relative, then this relative thing must be adhered to. on the absolute and certain truth, namely religion (Syam et al., 2023).

Then what is an example of integrating religion with social science in the political field, as explained in the Al Qur'an which explains the government system as follows;

﴿ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا ﴾

It really means, God told you to deliver the mandate to those who deserve it, and when you set the law between people you should set it justly. Indeed, Allah is the best who teaches you. Indeed, Allah is All-Hearing, All-Seeing.

As explained above, the nature of this religion is absolute, whether its absoluteness is conveyed in the QS. An-isa' verse in a government is obliged to act fairly, but Islam here does not determine which form of government is best, whether democracy, caliphate, communist, or other forms of government. However, the Qur'an provides guidance in running government, whichever system of government is adopted by Muslims, it falls into the realm of social science, meaning that whatever form of government is implemented by a country, the most important thing is that the government adheres to the principles of the Qur'an and acts fairly. So, so that this country remains peaceful and there is no damage, according to our collective wishes, there is no need to change the name of the existing system of government, be it monarchy, republic, caliphate, or so on. The most important thing is that we implement these fair conditions so that the government system can be said to be an Islamic government system. In conclusion, because social science is relative, the relative must adhere to something absolute.

Patterns of Integrating Islam with Humanities

Science and technology emerged from a civilization base and a cultural base where knowledge and technology emerged (Gökçekuyu, 2023). What humanities are will be discussed through the diagram below



Humanities is the science of taste and feeling tendencies which give rise to human talent and interest in being creative, then through the humanities science of taste and feeling, humans then have the ability to think, be creative, aspire and imagine then what is called love emerges (Halomoan et al., 2023). The aim of humanities is for humans to become more humane and cultured, this is clearly very important to anticipate technological advances which sometimes make humans seem to lose their dignity because almost all roles are replaced by machines so it does not rule out the possibility of humans also acting like machines and losing their conscience. In this case, humans who were originally free initially felt like they were the center of everything, then because their level has dropped, humans are no more than just machines, giant machines of modern technology, because of this process, human views become modified and human values are graded by the process of their work. technology.

Islam comes with its conception, namely the liberation of humans from the confines of the school of thought which assumes that humans do not have freedom, with Islam humans can actualize themselves as independent and noble creatures from the shackles of the modern world, especially in this era of science and technology development. Examples of integration patterns are as exemplified in QS. Al Qasas verse 77

وَأَتَّبِعْ فِي مَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنَ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ

Meaning: And seek in what God has bestowed upon you (the happiness) of the Hereafter, and do not forget your share of the worldly (enjoyment) and do good (to others) as God has done good to you, and do not do damage in (face of the earth. Indeed, Allah does not like those who do damage.

This kind of integration between Islam and the humanities actually provides a philosophical basis for studying the spiritual emptiness which is a product of the world of technological development, what does this mean, the integration of humanities and social sciences, Islamic sciences, so that we as humans still have dignity and dignity and do not become Slaves to technological developments so that this spiritual emptiness is not felt by Muslims in general.

Paradigm Discourse on the Integration of Religion and Science

The discourse on the integration of religion and science has given rise to a very strong flow of discourse, both from Western and Eastern traditions, including in Indonesia. In the West, Ian G. Barbour is considered to have played a major role in this issue. He is considered to be the founding father of the discourse on the integration of science and religion. Through the book "When Science Meets Religion," he then places integration as the ideal solution for the encounter between science and religion. nature is proof of the existence of God obtained from scientific awareness (Aldahadha, 2024).

In other words, theology is outside of science, but scientific theories can influence the formulation of certain doctrines. In a systematic synthesis, science and religion contribute to the development of an inclusive metaphysics (Hakim, 2023). Ken Wilber mapped out five attitudes regarding the integration of religion and science that have developed over time, namely: [1] science denies the validity of religion, [2] religion denies the validity of science, [3] science is a valid model of knowledge so that it can be reconciled with spiritual knowledge, [4] science has its own arguments about the existence of spirits, and [5] science is

not knowledge about the world, but rather an interpretation of the world, therefore the validity of science is the same as the validity of art and poetry.

Looking at the five problems above, Wilber then offers a solution to how science and religion should collaborate and integrate synergistically. He proposed the theory of three strands of valid knowing. Ian G. Barbour believes that more systematic integration can occur if science and religion contribute to comprehensive metaphysics. Metaphysics according to him is the search for a set of general concepts in terms of which different aspects of reality can be interpreted. In the sense that the concept of metaphysics is actually the basis for building the integration of science and religion which can bridge the connection of knowledge which functions to verify all knowledge. transcendent and immanent. This theory is a way for science. Arthur Peacock, a contemporary Christian theologian, sees that the meeting of religion and science is like building a bridge (Aji et al., 2022).

Once the bridge is complete, it is possible for both parties to interact with each other, in harmony and agreement, even to the maximum, both can be united in an integration format. Arthur wants the presence of God in all aspects of life, including science. The dialogue between science and technology and God is a rational, consistent and creative process in generating novelty, diversity and complexity. This then shows the existence of God in the nature of obtaining valid knowledge: Practical injunction or exemplar or the direct act of verification through examples, paradigms, experiments, and practical rules (Andayani, 2021).

Direct apprehension, illumination, or experience (direct approach/research, illumination, or experience), namely by conducting direct research to obtain a number of hypothetical data from physical experience (physical data) and mental experience (mental data), and [3] Communal checking either rejection or confirmation, namely the process of examining the results (data and evidence), both for the purpose of rejecting results or approving/reinforcing. This process is also called falsification. Knowledge of the nature of His creation. he means not only empirical knowledge, but also the mental and spiritual dimensions. In the mental and spiritual dimensions it will certainly clash with the issue of evidence which is the main requirement for science. The right solution to this problem is to take a middle path, where both parties must open themselves up: science must create an accurate self-image on the one hand and religion must accept an authentic self-image on the other hand (Asril et al., 2023).

Muslim scientists who are seen as spending a lot of time studying the relationship between religion and science, or who are popular for integrating science and Islam include Seyyed Hossein Nasr, M. Naquib al-Attas, Ismail Raji' Faruqi, Ziauddin Sardar. Apart from the figures above, there is also Mehdi Ghalsani, who sees the encounter between science and Islam through the key words of the Koran. All move mainly in the area of scientific epistemology in Islam, in addition to aspects of metaphysics. technology, on the other hand, the existence of Western knowledge is considered unable to meet the material, cultural and spiritual needs of Muslim communities. For the second problem, Sardar offers an Islamic epistemology that departs from the principles of monotheism, where monotheism is the axis for all branches of knowledge, including science. Apart from the figures mentioned above, in Indonesia there are several figures who are active and productive in voicing the discourse on the integration of science and Islam, including: Kuntowijoyo Mulyadhi Kartanegara, M. Amin Abdullah, and several other figures (Anggrella & Sudrajat, 2023).

Kuntowijoyo emphasizes the discussion of the integration of science into what he calls "Islamic science", namely efforts to integrate the rationality of human knowledge with God's revelation and efforts to objectify Seyyed Muhammad Naquib al-Attas, science as an

interpretation of Islamic values, as explained by Suwendi, offering a project Islamization of science as a philosophical effort to separate science from magical tendencies, myths and secular culture. Al-Attas's steps to Islamize Science are divided into two stages, namely: [1] the dewesternization of knowledge: the separation of the key elements and concepts that make up Western culture and civilization from each branch of science. [2] the Islamization of knowledge: the inclusion of Islamic elements and key concepts into every relevant branch of knowledge. Not much different from the two previous figures, Ziauddin Sardar started from being internalized into relevant objective categories (Anggrella & Sudrajat, 2023).

The holistic integrative theory initiated by Mulyadhi Kartanegara is also interesting to express in this discussion (Bakti & Yusuf, 2023). This idea was born based on the need for scientific development in Indonesia, especially in Islamic Higher Education and stems from academic anxiety regarding the problem of the dichotomy between general science and religious science. The basis for holistic integration departs from the teachings of Wahdat al-wujūd which views that the forms that inspire the hierarchy of forms are an integral thing that cannot be separated from one another. Therefore, holistically all objects have the same ontological status, both physical and metaphysical objects.

Apart from the foundation of integration of science, objects and humanism. Meanwhile, integrative is the implementation of Islamic scientific epistemology, namely: bayāniy, burhaniy, and 'irfani epistemology which can work methodically in the areas of religious sciences (Islamic studies/'ulūm al-dīn) and general sciences (social sciences, natural sciences and humanities). This concept is then outlined in a scientific spider web (Zulfikar et al., 2023).

Source of knowledge, Mulyadhi also offers integration of scientific fields (metaphysics, physics and mathematics), scientific methods and explanations, human experience, as well as integration of practical and theoretical sciences (Saad, 2022). According to Mulyadhi, all of this is a level of epistemological work which can be classified into two, namely the division of science and scientific methodology. At these two levels, although epistemologically there are differences, in substance M. Amin Abdullah's sciences essentially want to show that religious sciences can interact with other general sciences, synergizing in providing benefits for the building of contemporary Islamic civilization.

From the long discussion about the scientific integration paradigm developed by the scientists above, both from Western and Eastern traditions, including the same scientific traditions, so that the integration process can be Indonesian, in essence it wants to place an attitude of free interaction and cooperation (Abdurrahman et al., 2022). M. Amin Abdullah, representing contemporary Indonesian Islamic figures, is also active in voicing the scientific integration paradigm, not only in terms of concept, but also its implementation in the world of Islamic education, especially at UIN Sunan Kalijaga. M. Amin Abdullah, through the integration-interconnection project, carries a theoanthropocentric-integrative paradigm. openness of knowledge and dialogue as something that cannot be separated between religion and science. This does not just prove the failure of positivism in breaking down metaphysics or ending the dichotomy of science, but rather discovering the significance of Islamic scientific epistemology and awareness of the importance of the reconstruction of science for the progress of civilization.

From the integration paradigm stated above, there are several concepts that can be drawn which can then be used as instruments in viewing scientific integration in the realm of implementation in the Ministry of Religion's Scientific Tafsir, namely (Alam et al., 2023): [1] efforts to integrate various scientific fields in explaining a phenomenon in an integral way, in The integration-interconnection building allows for dialogue between three scientific

civilizations at once, namely hadārah al-nash (text tradition), hadārah al-'ilm (science tradition), and hadārah al-falsafah (philosophical tradition). The combination of these three scientific civilizations departs from a theocentric paradigm, which epistemologically will not give rise to discriminatory and dichotomous attitudes, both aspects of theological existence and theology (tawhid) as a basis for integration, and efforts to present ethics so that science is not value-free. This is in line with Muzaffar Iqbal's conclusion, that Islam and modern science have three categories, namely: epistemological, ontological/metaphysical, and ethical. According to the results of Parluhutan Siregar's study, M. Amin Abdullah's thoughts did not come from a vacuum, but were the result of analysis and synthesis of various previous scholars' thoughts, both from Islamic and Western circles.

Tafsir Ayat and Its Relationship with the Study of the Integration of Islamic Education and Science

QS. Al-Fussilat Verse 5

قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنْ عِنْدِ اللَّهِ نُكْرٌ ثُمَّ كَفَرْتُمْ بِهِ مَنْ أَضَلُّ مِمَّنْ هُوَ فِي شِقَاقٍ بَعِيدٍ

Say, "What do you think if it (the Qur'an) came from God, then you deny it. Who is more astray than the one who is always in a far deviation (from the truth)?"

QS. AL-Fussilat Verse 53

سَنُرِيهِمْ آيَاتِنَا فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَبَيِّنَ لَهُمْ أَنَّهُ الْحَقُّ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ

Meaning: We will show them Our signs (of greatness) in all corners and in themselves, so that it will be clear to them that the Qur'an is true. Is it not enough (for you) that your Lord is a witness to everything? Tafsir Verse According to Ibn Kathir (Classical Tafsir) Verse 52 of Surah al-Fusshilat talks about polytheists who deny the Koran (Tabroni & Idham, 2023). There it is said: What would you think if (the Koran) came from Allah, and then you denied it? Namely, how are you in the sight of Allah who has revealed the Koran to his messenger? Therefore, Allah says: "Who is more astray than those who are always in a far deviation?" namely in disbelief, rebellion and unwillingness to follow the postulates contained within themselves. In verse 53, Allah explains about those who oppose by saying: We will show them signs (of power) on every horizon. 1 In the form of conquests and victories of Islam over all countries (before) and all religions (Krisnawati & Mubin, 2024).

The arguments contained in themselves are such as in the battle of Badr and the conquest of the holy city of Mecca. And another example of a series of events that they themselves have experienced. Allah has provided help in these events to the Prophet Muhammad SAW and his companions. It is possible that what is meant by the word of Allah and in themselves is matter, mixtures (compounds) and amazing characteristics that make up the human body, as explained at length in the science of anatomy which shows the wisdom of the creator. Including the signs of God's power that exist within us in the form of different human characters. the word of Allah-so that it is clear to them that the Koran is true. And is your Lord not enough for you that in fact He witnesses everything meaning that Allah is sufficient as a witness to the actions and words of His servants. And He is a witness that what Muhammad said was true from His side (Tambak & Sukenti, 2023).

Tafsir Ayat According to Sayyid Qutb (Contemporary Tafsir)

In verse 52 of Surat Al-Fushilat Allah asks the polytheists - if so what will they do when this book that comes from God is denied, even though he contains true promises, while you plunge yourself into it into the consequences of lying and opposition to the book? After God invited them to think and reflect, God directed them to the vast world. He explained towards some things that have been destined in that nature and on themselves, in verse 53 of Surat Al-Fushilat explained that We will show them the signs Our (power) in all regions of the earth and over them themselves, until it is clear to them that the Koran is true (Adela & Ritonga, 2023).

Isn't it enough that your Lord is a witness above everything (khoerul ummah, 2022). That is Allah's promise to His servants, that He will show them the various secrets of the universe and the secrets of themselves. He promised them that He would show verses to the universe and to themselves so that it would be clear to them that He is the Truth, as well as this Religion and this book. Who is more truthful in his words than Allah? Allah has proven His promise, so He explains His verses that have existed in the universe for 14 centuries. He also explained His verses to themselves. Every day a new verse is revealed to them.

People look closely, then find that they have discovered a lot since then. The universe is open to them (Irawan et al., 2022). They are also trapped in fate God willing is also open. They have learned a lot matter. If only they understood how knowing all that then they are grateful, surely they are will achieve a lot of good. Since then they understand that the original earth thought to be the center of the universe turns out to be just a small grain which follows the sun. They then found out that it turns out the sun is a small sphere is a part of hundreds of millions of other worlds. They are know the characteristics of the earth, the sun and his own characteristics himself, if his knowledge were true. They know legal unity that unites their planet with the universe and who governs this universe. Among them there are get guidance until they rise from the knowledge of law to the knowledge of the creator of the law (Yansyah et al., 2023).

In between there are those who turn away until their knowledge only external knowledge. Openness of knowledge and Human knowledge is not limited to the universe. They also know things about humans, its composition, characteristics, and various secrets as a thing the big one. They know its structure, function, disease and food. They know various secrets actions and movements. They don't know that It's extraordinary but because God created it. God's promises always stand. -We'll show you to them Our signs (power) in all regions earth and on themselves, until it is clear to them that The Quran is true.

CONCLUSION

Based on the findings above, it can be concluded as follows; that Islam is a religion of salvation that does not separate science into dichotomous boxes. In essence, everything in this universe, including the results of human creation and intention (culture), belongs to and originates from Allah SWT. Knowledge that originates from Allah's revelation is the Qur'an, while knowledge that originates from reasoning is the result of human thought which is developed systematically and scientifically. The essence of knowledge, in the Qur'an, it is stated that Islam does not separate knowledge, because in essence all knowledge that exists on this earth is a gift from Allah through Allah's revelation which explains the universe and its contents. Ulumul Qur'an explains that the verses in the Qur'an are divided into two. The first is the kauliyah verse, which is a verse that explains the relationship with the universe. The second is the Qauniyah verses, namely Allah's verses other than those that discuss the universe. From these two verses, the sciences that humans learn were born, for example from

Kauniyah verses, verses that discuss the universe, such as medicine, astronomy, chemistry, mathematics, engineering and so on. Meanwhile, the verses from Qauniyah which discuss areas other than the universe gave birth to sciences such as Tauhid, Sufism, Fiqh, Nahwu and so on. Thus, the integration between understanding the Kauniyah and Qauliyah verses aims to discover that science is actually studied to open the Sunnatullah to know all knowledge on this earth, as mentioned in the Qur'an.

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