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### Integration of Knowledge An Ideal Islamic Education Concept

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#### **Abstract**

In this article, it can be explained that it is necessary to integrate educational institutions between pesantren, madrasas and schools in order to erode the dichotomy of science in Islam. Currently, there have been many integrations of Islamic educational institutions with the style of modern boarding schools, in which there are also formal educational institutions, both madrasas and schools. The integration of educational institutions or better known as boarding schools is now an ideal Islamic education and has advantages, among others, the length of time to study (full time), continuing to apply the pesantren tradition, the output of graduates who have more knowledge, which is due to the balance of religious knowledge. and general knowledge provided, and can compete with graduates of schools and madrasas outside the pesantren. So that many parents put their trust in the care of their children to schools that have boarding programs. The purpose of writing this article is to find out the extent to which the integration of knowledge in an ideal Islamic education can erode the dichotomy of science in Islamic educational institutions and institutions. This paper uses a literature study method by collecting information data from several sources such as books, journals and others. This paper will discuss the integration of knowledge, an ideal Islamic education concept that is implemented in Islamic education.

**Keyword:** Integration of Science, Concept of Islamic Education, Ideal

### Integrasi Ilmu Sebuah Konsep Pendidikan Islam yang Ideal

#### **Abstrak**

Pada artikel ini dapat dijelaskan bahwa perlu adanya integrasi lembaga pendidikan antara pesantren, madrasah dan sekolah guna mengikis dikotomi ilmu dalam islam. Saat ini telah banyak dilakukan integrasi lembaga pendidikan islam dengan corak pesantren modern, yang mana di dalam pesantren juga terdapat lembaga pendidikan formal baik madrasah maupun sekolah. Pengintegrasian lembaga pendidikan atau yang lebih dikenal dengan istilah *boarding school* kini menjadi pendidikan islam yang ideal dan mempunyai keunggulan antara lain, lamanya waktu belajar ( full time ), tetap menerapkan tradisi pesantren, out put lulusan yang memiliki ilmu pengetahuan lebih, yang dikarenakan keseimbangan ilmu agama dan ilmu umum yang diberikan, serta dapat bersaing dengan lulusan sekolah dan madrasah di luar pesantren. Sehingga banyak para orang tua yang memberikan kepercayaan pengasuhan anak-anaknya kepada sekolah-sekolah yang memiliki program *boarding*. Tujuan dari penulisan artikel ini adalah untuk mengetahui sejauh mana pengintegrasian ilmu didalam pendidikan Islam yang ideal yang dapat mengikis dikotomi ilmu dalam institusi maupun lembaga-lembaga pendidikan Islam. Tulisan ini menggunakan metode studi literatur dengan mengumpulkan data informasi dari beberapa sumber seperti buku, jurnal dan yang lainnya. Tulisan ini akan membahas tentang integrasi ilmu sebuah konsep pendidikan Islam yang ideal yang di implementasikan dalam pendidikan Islam.

**Kata kunci:** *Integrasi Ilmu, Konsep Pendidikan Islam, Ideal*

## INTRODUCTION

Islamic education thinkers are currently trying to initiate the idea of integrating Islamic knowledge. With the emergence of the scientific dichotomy between general knowledge and religious knowledge, it became the initial background for the emergence of the idea of a scientific dichotomy, until finally the dichotomy of the education system was born. Namely, Islamic boarding schools focus on religious studies, while schools only study general knowledge.

The traditional Muslim group was born from the first system, while the westernized modern Muslim group was born from the second system.[1] Meanwhile, in this case the madrasa positioned a combination of the two. In reality, the dichotomy of general knowledge and religion is not recognized and recognized by Islam itself, which clashes with Islam which has a vision of monotheism that does not recognize any solution between the two.[2] In Islamic Epistemology, the primary source of knowledge is revelation from Allah SWT which was received by the prophets. The Qur'an is an eternal miracle that can liberate humans in the dark leading to the rays of the bayan and can lead the people in the truth which is always strengthened by the progress of science.[3] Islam is a religion that has perfect teachings, encyclopedic, global and very respectful of people who are always seeking knowledge and learning.

The dichotomy of science in Islam occurs because of several things, including: First, the factor of the very rapid development and grouping that forms several scientific fractions, which in this case makes the affiliation of science with its center increasingly distant. Second, the variable of Islamic history in the middle of the 1250-1800 AD century experienced a setback. The supremacy of fuqoha on Islamic knowledge at that time was so influential, which led to crystallization and thought that religious knowledge was an absolute obligation, while general knowledge was fardu kifayah. Third, it is caused from within that is not ready to face complications and developments in the economic, political, legal and socio-cultural sectors, as well as the lack of tadbir of Islamic educational institutions themselves.[4]

The impact of this dichotomous review still occurs in the form of learning today. There is discrepancy between Islamic boarding schools, madrasas and schools. The impression circulating in Indonesian society is that pesantren and madrasah are knowledge institutions that are secondary, have low quality and have no selling value. In contrast to public schools, especially public schools which are classified as superior educational institutions, they can be proud and have the best future prospects in the field of employment.

The problem of scientific dichotomy is not only found in this Republic, but also occurs in Muslim countries with a majority Muslim population. This situation has attracted the attention of Muslim scholars from all over the world in solving and thinking about these problems. In this proof, various new ideas and ideas have

been born from various international meetings that have been held, including the endeavor to convert science, all of which have the aim of eradicating the dichotomy in the form of Islamic knowledge. In order to achieve a conception of the integrity of science that is in line with the spirit of the Qur'an and hadith and the spirit of ancient religious experts, it is necessary to review the design of non-dichotomous Islamic knowledge through an integrated scientific form.[5]

## **RESEARCH METHODS**

In this paper, the author uses a qualitative method by using a reference study, namely by analyzing journals and books related to the research topic. The data collected in this study was obtained by collecting data, then reducing the data, displaying the data, and finally verifying the data.

## **RESULTS AND DISCUSSION**

### **Philosophical Principles of Integration of Science in Islam**

The need for a strong and solid philosophical principle in an education administration. From the point of view of Islamic scholarship, the existence of Islamic philosophy is the basis or principle of unification of various scientific fields, this is because in the structure of Islamic epistemology, Islamic philosophy with a logical-abstract method can be used as a basis. Religion and philosophy are two different things, both in terms of source and form, according to al-Kindi. Religion whose source is the word of God, meanwhile philosophy comes from logical knowledge/reason. The same solution between religion and philosophy, namely the truth in the matter of wholeness or metaphysics, is the ultimate goal to be obtained between the two. In substance, al-Kindi is the meeting of religion and philosophy, which at the peak of its study is the joint search for the ultimate truth or perfect truth (religion and philosophy). (Nasution, 1978:15-16). Therefore, Amin Abdullah's offer is an approach action that is to accept the existence of others with a legowo.[7]

It is necessary to build ontology, epistemology, and axiology of science that are not only convinced of the truth of the sensual senses and logical/reasonable, but also believe in the abstract truth in Islamic life. Anthropologically, science that is independent in nature, that is, it is not Islamic, social, communist, capitalist and others. Until now, the scientific foundation in this country is still very solid which assumes that religion and science are two different elements that cannot be united and separated from each other, both of which have their own areas, both in terms of formal-material objects, forms of research, a barometer of truth to the role of experts who organize the concept. The need for correction and straightening of such assumptions.[8]

This assumption must be immediately dismissed, because it will have an impact on the insecurity for human survival and prosperity. With this

dichotomous thinking, humans become excluded from spiritual and moral values, from the surrounding natural area which is the foundation of their survival, and excluded from the heart of the social and cultural life around them. It could be said, the process of dehumanization on a large scale in the order of life, science or religion. Sayyed Hossein Nasr argues, there is a very deep relationship between science and social reality and the source of all that is clean.[9]

What is taught by science is not only what exists (existence), which in this case is said to be independent, but also shows what will exist (willexist). That is why the unification of science and religion cannot be carried out formally by legitimizing the verses of the Qur'an in every scientific invention, nor is it merely linking science which has long been studied and applied in human life in the world with the verses of Allah. However, the most important thing is to change the mindset of western knowledge sources to be adapted to the treasures of Islamic science which is related to the reality of philosophy, religion and scriptures.

Likewise, an epistemology will have an exploratory and destructive nature if it is not based on an Islamic ontology. And conversely, the construction of science that has fused has no meaning if it is on the wrong side and has no responsibility, in order to have benefits in human life, the ontology aspect of a science must be compiled and must be precise in formulating it. (Sholeh, 2006: 231-132). In other words, the development of Islamic education must move on the building of thought or epistemology that divine advice and values are a place for discussion and positioned as the Koran, guidance and compassion. While those that are horizontal (design, philosophy, invention, idea, etc.) are at the same level,[11]

In Islam, the idea of Islamization of science has developed in the decades of the twentieth century which was formulated by Islamic scientists including al-Faruqi. The emergence of this formulation is a form of protest against the nature and character of natural and social science that has freedom of value. As for the 12 formulations proposed by al-Faruqi regarding the Islamization of science, not all of them collide with Islamic values, and the essence of Islamic world thought remains monotheism. Al-Faruqi also argues that the Islamization of knowledge is a filtering carried out on existing knowledge with consideration of Islamic values itself. The form of the formulation is considered as a form of unification between the philosophy of Islamic scientific culture and worldly western science.[12]

Another thing with al-Attas, according to him, Islam should be complete and comprehensive from philosophy, paradigm to the learning process adapted to the characteristics of Islamic scholarship. The learning process that justifies and continues from what has been done previously by Islamic intellectuals in the past. In the golden period of Islam which was dominated by Muslim intellectuals, it was the best reflection of the method of learning science and education. Al-Faruqi is one of the figures who can carry out an action of "Islamization of knowledge"

along with all his activities which until now have spread throughout the Islamic world.

Islamization of knowledge is a must in the context of the philosophy of Islamic education. As the expression of Mohammad al-Toumy al-Syaibany who states that the importance of knowledge (makrifah) is one of the main directions for humans. Being a pride of modern knowledge for various scientific findings on various kinds of knowledge, Islam also with what is its eternal teachings and the thoughts of its first adherents who previously emphasized the essence of knowledge and science and its use in various fields that are beneficial for success, goodness and power. . Islam is a religion that embraces knowledge, respects and sanctifies the struggle of intellectuals as well as what is their discovery, both visible and the secrets of the universe.[13]As Allah has said in the Qur'an verse 11, Surah al-Mujlah, which means: "Allah will exalt those who believe among you and those who have knowledge to several degrees, and Allah is well acquainted with what you do.[14]

### **The concept of integration of science and religion**

Around the 6th century until the XII century AD, the Islamic world had experienced a period of glory, in terms of science and technology and civilization, marked by the proliferation of studies on science and philosophy, and at that time the Islamic world became a beacon of the world, both in the Eastern and Southern Hemispheres. West. As physical evidence, it can be seen that there are many scientists and philosophers of world caliber in various disciplines such as, in the field of fiqh: the emergence of the names of Imam Maliki, Imam Safi'i, Imam Abu Hanifah and Imam Ahmad Bin Hambal. In the field of Philosophy: the names of al-Kindi, a;-Farabi, Ibn Sina, and Abu Yazid, and in the field of Science: there are the names of Ibn Hayyam, al-Khwarizmi, Al-Rozi and al-Mas'udi.[15]

The golden age and glory that the Islamic world had achieved slowly began to decline and get farther away. This is because there is a split in Islamic power which implies the emergence of contradictory-sparative political schools. From some of these sects, according to politics, they proclaim the closing of the opportunity for ijihad which is slowly being influenced by the exclusive meaning of religion and the isolation of science and philosophy from the religious aspect. The impact of this is that the science of the Islamic world has become stagnant, and in all aspects of life, whether from the economic, political, military or scientific development aspects, Muslims experience fragility and paralysis.

From the situation above, the western world caught and used it to stake its colonialism and imperialism in the Islamic world. One by one the Islamic regions were conquered so easily, which in the end the Islamic world was getting darker and stagnant in the progress of science. In this case, Isma'il al-Faruqi commented and stated that Muslims are a people with a very unhappy situation,

even though they are in the majority and live in the most fertile areas and have a wealth of natural resources.[16]

Muslims began to rise from their long sleep from the 18th century AD to the present day, starting from the decline of the Egyptian nation in the hands of the West which made Muslims aware and opened the eyes of Muslims to the emergence of a new culture that was more advanced from the western world which was a great danger to Muslims. Since then, the ideas and ideas of Muslim scholars began to emerge to learn science from the western world which is pluralistic and rational-materialistic and separates themselves from the soul and virtues of Islam.

The culture of the western world has progressed to create a rise in enthusiasm for Islamic scholars which has led to competition and two kinds of conflicting responses among Islamic scholars themselves. On the one hand, some of them show an antagonistic-contradictory attitude and think that western science is a dangerous creation and an empty world campaign as mere propaganda. On the other hand, there are groups of Islamic scholars who act as the main and compromising actors.

The integration of scientific empiricism and religion in an integrated manner was initially carried out by Islamic civilization. Scientific findings within seven centuries of the rule of the Umayyad State and the Abbasid State are empirical evidence that can be seen. The popularity of the Abbasid State at its peak was achieved during the time of the caliph Harun Ar-Rashid (786 - 809 AD) and his son al-Ma'mun (813 - 833 AD). At that time was the golden age of science, culture and literature. The Islamic state at this time is in the position of the strongest and unrivaled state.[17]

While the world of Islamic education itself, the journey of scientific dichotomy is very long, especially since the Nizhamiyah madrasa which finally introduced the religious sciences as well as logic and philosophy were ruled out, this had an impact and resulted in the separation of al-'Ulumul al-Diniyah and al-'Ulumul Aqliyah. Moreover, there are assumptions and interpretations which state that learning religious knowledge is a fardu 'ain obligation and knowledge outside of religion is fardhu kifayah, and in the end it has an impact on many people who only study religion which is an obligation and ignores the importance of studying sciences. knowledge outside of religion.[18]

Moving on from this dichotomous thought, there is a misaligned relationship between the interpretation of Divine verses and Kauniyah verses, between science and faith, science and worship and between the world and the hereafter, as well as aspects of divinity (theocentric) and humanity (anthropocentric). However, currently many Muslim scholars have tried to unite and find the relationship between the two in a harmonious condition where essentially all knowledge comes from the word of Allah. Various formulations

regarding the theoretical unification of science and religion, which can be a guide and guide for developing Islamic education as it is today, which include, first, the theological unification voiced by a physicist and religious expert, namely Ian G.[19]

This integration concept has a specific meaning with the aim of producing a theological renewal in the theology of nature configuration which aims to prove the truth of religion based on scientific discoveries. When discussing religion, Barbour's attention is only limited to theology, and when he talks about science, his attention rests on the latest and modern concepts of natural science. However, Houston Smith and Hossein Nasr criticized this opinion through several of their works that science seems to have conquered theology, changing theology in order to weigh the results of scientific studies and if every time theology changes due to interactions with science, then a term emerges which states the existence of science above theology. Between the two scientists have a common view that theology has eternal truth (perennial).

The second, Confirmation Integration proposed by John f. Hough. That the concept contains about the universe is a loyalty that has limitations, is integral and logically arranged. A human being who seeks understanding sweetly with his own mind and investigates the truth and seeks to unite the universe, theology and science continues to bear the responsibility to carry out investigations integrally (thoughts, ideas and facts are well organized) to become a series. rational so that the linked message is easy to understand. If properly understood, religion can prove scientifically and strengthen human beliefs regarding reality that can be understood in a sustainable manner.

Third, the idea of Islamization of science stated by Naquib Al-Abo and Imam Raji Al-Faruqi. Naquib Al-Atas stated that the idea was part of the epistemological revolution. According to him, the epistemology of the Islamization of science is closely related to the freedom of human thought of doubts, worries and empty opinions that lead to the achievement of beliefs and truths about Spiritual facts, assumptions and Materials. According to Al-Atas' thought regarding the Islamization of knowledge is 'Monistic Integration'. He also rejects the dualism of science between fardhu 'ain science and fardhu Kifayah, and Aqliyah science with Naqliyah science, Islamization of science is the liberation of humans or individuals from empty / superstitious thoughts with the limits of secularism so that they return to human nature. Al-Gazali also revealed, that every science has the same ontology status, the difference is the scientific hierarchy, namely the level of scientific truth. For example, Naqliyah has an absolute/higher level of truth compared to Aqliyah Science.[20]

The emergence of such a view is because Western science is not built on revelation, but is built on a culture that is strengthened by philosophical speculations of secular life in which humans are centered as rational beings.

Which resulted in the human ratio regulates science, ethical and moral values. It was this situation that was criticized by al-Atas. Because according to him this is not in accordance with Islamic epistemology that revelation is a source of knowledge and a benchmark for truth. That way, between the worldview brought by the West and Islamic values (al-qiyam al-Islamiyah there is a very big difference. Where the west focuses everything on dichotomism, while Islam emphasizes the concept of monotheism. With this difference then Al-Attas took the initiative to create an idea / idea related to the Islamization of science, with the hope that this idea will be able to dispel secular western civilization. In every building of Science and Science, in Islam's view it must be based on three pillars which are the main basis, namely Ontology, Axiology, and Epistemology.[21]

Islamization of Science according to Al-Faruqi's view shows very brilliant ideas, in the idea collected steps what should be done in this process of Islamization. The steps that must be taken are, mastery of modern disciplines, The treasures of Islam, determine the relationship Islam at each modern science, doing various ways for creative synthesis between the treasures of Islam with the treasures of modern science, directed Islamic thought to lead to pathways to fulfill the concept of God. All of these thoughts are coherent with one another, which Tahud is the axis of.[22]

### **Knowledge Integration Model and its Implementation in Islamic Education**

In Islam itself, the dichotomy of science is closely related to the group of knowledge that has been divided, namely the existence of religious knowledge (Islamic science) or non-Islamic science (general science) and which then was born the dichotomy of science in educational institutions. The appearance of the name of the school is identified with the institution that conducts the study of general science, while the representation of religious schools is madrasas and Islamic boarding schools. Such a separation is a real manifestation of the dichotomy of Islamic education. For this reason, it is necessary to form a new pattern in order to end the dichotomy in Islamic educational institutions, namely the formation of integration between educational institutions, such as pesantren with madrasas and schools in various forms.

It is not easy to realize scientific integration, various Islamic universities in Indonesia have made efforts to make it happen, including some of the general study programs included in it in order to provide sufficient understanding of the design of science integration. The first design understands the context of the emergence of the idea of scientific integration, that among Muslims there are assumptions and attitudes that separate and distinguish on the one hand between Islamic sciences and general sciences on the other. Both types of knowledge are discriminatory. Those who have a positive view of Muslims seem to be divided



between those who have a positive view of Islamic sciences while looking at others negatively, and those who have a positive view of themselves think that Muslims are divided on Islamic sciences and others are viewed negatively. From this fact was born the assumption and different treatment of the two sciences.

In the third millennium century, several Islamic educational institutions and institutions, be it primary, secondary or higher education, have re-integrated religious sciences with general knowledge based on several models of integration of science and religion. Some of these models are classified by counting the number. Monadic, dyadic, and triadic models.[23]

*First, monadic model.* This model has two views, namely religious and secular. Religious states that religion is everything contained in all branches of culture, while seculars assume that religion is one of the branches of culture (Barbour, 2003: 94-95). The coexistence between religion and science cannot possibly be realized if it is based on this monadic model, because between the two it affirms the denial of the existence or other truths. The relationship conflict between the two points of view (between religion and science) where Ian Barbour or John F. Haught has mapped the two. This strategy seems very difficult to implement as a basis for integration in Islamic educational institutions from Kindergarten to University level.

*Second, dyadic model.* This version mentions between science and religion where both are equal truths. Science explores natural truth, and religion examines divine values.

*Third, triadic model.* There is a third element that bridges between science and religion in this model, namely philosophy. The motto of this model is "There is no religion higher than truth" which is the recommendation of the model. This version is an expansion of the complementary dyadic model with the inclusion of philosophy between science and religion as the third element. Modifications that can be made to this model is to replace philosophy with the humanities and cultural sciences. Thus, the bridge between science and religion is culture. As a liaison between nature and humans is an illustration of the structure of science, the metaphorical language of the object of science is the earth, the subject of which is humans and all their values.

Rational theoretical knowledge is the body of science, empirical experimental knowledge is its feet, while the scientific method in this case mathematics or deductive logic and inductive statistics is a part of both hands. The view of Islam itself is very different from the view above regarding science or science in general, the view that considers the spirit contained in humans to be a material substance, and nature is nothing but an embodiment of God's creativity which is a work formed based on His knowledge. With so the difference that seems clear that modern science assumes nature is the basis of reality. While God's revelation is the basis of reality of Islamic science.

The face of education in this country until now has not shown success that makes it proud, the reason for this is that graduates who have a complete and balanced personality both from the intellectual, emotional and spiritual aspects have not been able to be produced. Amin Abdullah's statement in his article entitled "Religion, science and culture an integrated, interconnected paradigm of science". [24]

In Indonesia itself currently there are various forms of integrative education models, including: first, an integralistic education model, namely a design that extends from educational reforms such as what has been done by KH Ahmad Dahlan in the format of unification between traditional pesantren and western schools with the national education system as its foundation. In the sense of establishing a formal educational institution with the style of a school or madrasa in a pesantren, which later integration of curriculum, student affairs, budget, organization or other components related to education will be carried out by the pesantren itself. In line with what Muhammadiyah has done in education reform, [25]

Second, holistic transformative education, holistic transformative education, namely uniformity of Islamic materials in schools built by Islamic organizations including Muhammadiyah, NU, Al-Irsyad and other Islamic foundations that build educational institutions with school labels, as in 2000. known as the "science movement" in which Muhammadiyah schools were the pioneers. For example, in Muhammadiyah schools, in addition to the implementation of the BSNP standard curriculum, the application of the al-Islamic curriculum as well as kemuhammadiyaan must also be applied. Mohammad Ali is of the opinion that the hallmark of Muhammadiyah education is the al-Islamic curriculum and kemuhammadiyah. Because the curriculum is a characteristic, the public outside Muhammadiyah accepts it as an objective identity.

At Nahdlatul Ulama itself an educational institution was formed named Ma'arif with the task of implementing policies in the field of formal education, namely schools, madrasas and Islamic boarding schools with the intention of developing what has been conceptualized as SNP-Plus, namely those with national education standards (SNP). ) with the addition of a standard (Plus), namely local wisdom, in this case pouring NU-aswaja subjects.

## **CONCLUSION AND SUGGESTION**

At this time, the time has come for us to eliminate the dichotomy of science, and replace it with scientific integration. Where the existence of this scientific integration will erode the dichotomy of science which has been a problem in the world of education in particular. With a general school (boarding school) whose learning is full day, it will be able to create intellectually intelligent human resources who have extensive knowledge which is balanced with

emotional and spiritual intelligence.

This scientific integration is an ideal Islamic education concept in which there is a boarding school program which is a superior program in Islamic education, which has several advantages such as the length of time to study (full time), continuing to apply the pesantren tradition, output graduates who have knowledge. more knowledge, which is due to the balance of religious knowledge with the general knowledge given. And can compete with school and madrasa graduates outside the pesantren.

This integration between religious knowledge and general science is an attempt to erode or eliminate the dichotomy between religious science and general science which has an impact on the education system, where until now there are still differences between Islamic boarding schools, madrasas, and schools. So that Islamic education thinkers emerged to provide ideas for integrating Islamic knowledge.

In this millennial century, various Islamic educational institutions and institutions, both primary, secondary and higher education, have re-integrated religious sciences with general sciences based on several models of integration of science and religion. And among these models are monadic, dyadic, and triadic models.

By knowing how important the integration of knowledge is as an ideal Islamic education concept that can create intellectually intelligent human resources who have extensive knowledge balanced with emotional and spiritual intelligence, who can compete with school and madrasa graduates outside the pesantren. So we must be able to eliminate the dichotomy of science that occurs in educational institutions, so that there is no longer a view of the separation between religious and general knowledge. The solution that we can do to overcome the dichotomy of science in Islamic education is to formulate an integrated Islamic education system, create and develop a modern knowledge framework that can be realized in accordance with Islamic teachings. There are many shortcomings that must be met in this article, this is realized by the author. Therefore, the writer expects constructive criticism and suggestions from readers for the perfection of this article.

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