



Integration of Islam and Science in Islamic Education

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Abstract

This article aims to discuss the paradigm of scientific integration between Islam and science. Integration, which has been based on scientific ideas, should have started with integration based on divine ideas. Therefore, the main focus of this paper is how the basic framework of thinking in the integration of Islam and science is based on the idea of divinity, its application in the world of education and the challenges that must be faced with the integration of Islam and science based on the idea of divinity. To answer these problems, the article was designed using the literature review method. Finally, this article sees that the basic idea of integrating science and science must be based on God. This idea is a concrete theoretical solution to immediately realize the integration of science between Islam and science which has long been echoed but is still difficult to implement. Integration that emphasizes the embodiment of divinity in terms of the praxis of knowledge and science, does not bring science into Islamic science. Concretely, in the world of education, this embodiment can be seen from the goals set by an institution in organizing it.

Keywords: *Integration, Islam, Science, Islamic Education.*

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Abstrak

Artikel ini bertujuan untuk membahas paradigma integrasi keilmuan antara Islam dan sains. Integrasi yang selama ini berdasarkan gagasan sains, maka seharusnya sudah dimulai dengan integrasi didasarkan pada gagasan ketuhanan. Oleh karena itu, fokus utama tulisan ini bagaimana kerangka dasar berfikir integrasi Islam dan sains berdasarkan pada gagasan ketuhanan, aplikasi dalam duni pendidikan serta tantangan yang harus dihadapi dengan integrasi Islam dan sains berdasarkan gagasan ketuhanan. Untuk menjawab problematika tersebut, artikel dirancang dengan menggunakan metode kajian pustaka. Adapun akhirnya, artikel ini melihat bahwa gagasan dasar integrasi keilmuan dan sains harus berdasarkan pada ketuhanan. Gagasan tersebut merupakan solusi teoritis yang kongkrit untuk segera mewujudkan integrasi keilmuan antara Islam dan sains yang sudah lama dikumandangkan namun masih sulit dalam penerapannya. Integrasi yang menekankan pada ejawantah ketuhanan dalam hal praksis pengetahuan dan sains, bukan membawa sains kedalam ilmu keislaman. Kongkritnya, dalam dunia

Pendidikan, ejawantah tersebut dapat dilihat dari tujuan-tujuan yang ditetapkan oleh sebuah Lembaga dalam menyelenggarakanannya.

Kata kunci: *Integrasi, Islam, Pengetahuan, Pendidikan Islam*

A. INTRODUCTION

The progress of civilization in a region is greatly influenced by the advancement of science in mankind. On the other hand, the decline of civilization is usually the result of the fading of science in an area. technological advances that are used as the basis for the development of civilization, ultimately give birth to a danger alarm for the survival of civilization if it fails to be anticipated (Jablonowski, 2015, p. 1221). The world of education, which should be the main foundation in the formation of the main Islamic intellectual civilization, actually lags far behind Western intellectual civilization. This is because the intellectual tradition that is formed is not based on faith in Allah in the Muslim community, so that the progress of Islam in the field of science becomes impossible to achieve (Kania, n.d., p. 10).

The origin of Western science is marked by the emergence of skepticism and developing into empiricism and rationalism. This understanding is one of the causes of the separation of science from Islam, which means creating a very long distance between God and humans in relationships. Islamization of science is needed as an effort that science can be used by Muslims for positive needs in the interests of people's lives. Islamization of knowledge is needed because a paradigm can be perfect if it has a system of objects that can be used as structured problem solving according to the existing paradigm (Perry, 1997, p. xxi).

The Islamic paradigm is a scientific construction that makes it easier for us to study the realities of life, at least build a paradigm that bridges communication between Islam and knowledge (Taşkın, 2014, p. 871). A construction must be built through the Qur'an, which is solely so that we have wisdom in the form of actions that are in accordance with the guidance of the Qur'an, both morally and socially. The axiology of the Qur'an serves to provide an epistemological picture. The essence of the Islamic paradigm is about monotheism. Behavior that explains that God is the ultimate creator, God of the universe. Tawhid provides an entity for the Islamic paradigm, binding all its parts together, thus forming an integral system and a new paradigm. The Universe is God's work with an integral and complete design and rules (Faruqi, 1984, p. 57).

However, the Qur'an has an influence on the paradigm built by Islam. This is what makes it different from secular epistemologies such as empiricism and rationalism. Epistemological view of Islam, revelation is a transcendent guide and a very important source of knowledge. Revelation has a position as a construct of reality, because revelation is believed to be God's instructions and guidelines for a Muslim in thinking and behaving. Therefore, revelation is the most decisive element for Islamic civilization.

Islamic intergrations and knowledge is not a new issue in educational studies. Ozgur Taşkın (2014) believes that the relationship between Islam and science requires many aspects to be understood, not just that the theory exists or is an interpretation based on the Koran. According to him, the Koran is absolute, while its interpretation and understanding is not like that. Muhammad Tisna Nugraha (2020) in his article highlights that the percentage of general and religious education in educational practice at PTKI is disproportionate. Similarly, the findings of Septi Gumiandari (2020) that the integration

of Islamic scholarship with the general public, especially in the area of IAIN Sheikh Siti Nurjati, has been theoretically strong but has stalled in practice since 2015.

The development of science is assumed to have occurred inequality. Thus, it has an impact on the lives of human beings who have lost their identity as social beings. Since forty years ago, the idea of Islamization of science has not been able to influence the discourse of Islam and science. So, this article wants to introduce the idea of integrating Islamic science and science based on the concept of divinity, what is the framework of thinking, its implications, especially in the world of education, as well as the challenges faced by educational institutions when implementing the idea. These problems are tried to be answered by using a literature review method that emphasizes the thinking test initiated by Adian Husaini (Husaini, 2012, pp. 7–8).

B. DISCUSSION

1. Ad-Dinul Islam as the basis of Islamic education

The meaning of Islamic education cannot be separated from our meaning of Islam. As for Islamic education, it has a special purpose, namely to create a complete and highly dedicated human being (*al-insān al-kāmil al-raḳī*), able to implement the vision and mission of Islamic studies, is to tie the relationship (*ḥalaḳah*) of the student to Allah (*Khāliq*), the subject of students with the universe (*kaun*), the subject of students with humans (*insān*), and the relationship of the student with the world (*hayah*) and the hereafter (*Akhīrah*). these various potential gifts, if humans are able to take advantage of them then they will not only become perfect humans, but become human beings who are able to explore the names of His God in their personal individuals (Encung, 2020, p. 47).

If there is an error in the meaning of Islam, then it can trigger subsequent mistakes in conceptualizing Islamic education. Mistakes that often occur in the meaning of Islam, namely when Islam is defined as a linguistic and generic understanding (Husaini, 2012, p. 3). Islamic figures such as Ulil Abshar Abdalla, for example, interpret Islam as submission, so that any religion that submits to God is also called Islam. In a book entitled *Liberal and Fundamental Islam: A Discourse Battle*, Ulil's writings were published in the *Kompas Daily* on November 18, 2002, entitled *Refreshing Islamic Understanding* (Dzulmanni, 2007, p. 2007).

Errors in the meaning of Islam, can cause a domino effect that will have an impact on subsequent mistakes, especially when we want to conceptualize Islamic education. From the meaning of Islam which means submission and obedience, it gave birth to the concept of pluralism which makes the direction and purpose of Islamic education blurry, because of the loss of the real foundation of Islam. There are many other terms in Islam that cannot be interpreted simply from language, such as *zakat*, which is linguistically purified, while according to the term it is worship in certain ways. Prayer in language is prayer, while in terms it is a worship that is carried out in a certain way. Likewise, Islam which is linguistically subservient, but in terms of its understanding is the name of a religion which is explicitly mentioned in the Qur'an and Sunnah regarding its aspects and requirements (Baqi, 2017, p. 6).

The hadith of the Prophet Muhammad SAW which explains the meaning of Islam above, has actually described the concept of an Islamic worldview. The concept of *shahada* explains the direct link between the concept of God in Islam and the concept of

prophethood, as well as the concept of revelation and then descends to the concept of shari'a. In the concept of Islamic worldview, the prophetic concept of Muhammad SAW occupies a central position. Because only through revelations revealed to the Prophet Muhammad SAW, Allah SWT explains everything about Himself, also about how humans are to worship Him (Husaini, 2012, pp. 7–8). al-Qur`an and al-Sunnah are the basis or main direction of Islamic education, so that as stated in al-Qur`an and al-Sunnah that humans are the core in Islamic studies. In contrast to western education (read: secular) the depiction of human beings is based on the opinion of most people, in certain societies, or comes from personal origin due to power factors, meaning that the reference to secular education is based on the opinion of a particular individual or society. Meanwhile, basic education, which is the starting point of the idea and the steps are savings on the main cause of the decline of Muslims is the cause of the crisis in education. It begins with the withdrawal of the people's *nafsiyyah* (psychological), *fikriyyah* (intellectual) and leads to the weakness of philosophy in Islamic education.

2. The Purpose of Islamic Education

The purpose of Islamic education is actually holistic, establishing a connection between creatures, the universe and the Creator. As for Islamic education, it has a special purpose, namely to create a complete and highly dedicated human being (*al-insān al-kāmil al-raqi*), able to implement the vision and mission of Islamic studies, is to tie the relationship (*alaqah*) of the student to Allah (*Khāliq*), the subject of students with the universe (*kaun*), the subject of students with humans (*insān*), and the relationship of the student with the world (*hayah*) and the hereafter (*Akhīrah*).

The main goal is to build awareness of students that he is a creature created by God so that he has the duties and functions that have been assigned to him (Syafe`i, 2015, pp. 164–165). In formulating the goals of Islamic education, So, the purpose of education is to produce good human beings. A good human here is a civilized human being. So the term education used here is more precisely ta'dib, not ta`lim or tarbiyah (Attas, 1981, pp. 221–222). The emphasis is not only on mastering knowledge, but also on changing attitudes and behavior. Not only that, instilling adab as an educational goal must also be based on Islamic teachings, as previously mentioned that Islam is the basis of Islamic education (Husaini, 2012, p. 70).

Philosophy in Islamic studies has a scope that can be used in dissecting the ideas and figures of Islamic education. The scope of Islamic studies includes academic, theoretical discussions and principles related to concepts in Islamic studies through many aspects, namely vision and mission, curriculum, learning process, objectives, and so on (Nata, 2009, p. 71). In developing the philosophy of Islamic education there are three principles, namely: first, ontological, the meaning is that the object of study in educational thought is not always realistic, sometimes it is abstract and phenomena. Second, epistemology, which is about how to internalize Islamic values in order to be effective in achieving the expected goals of education. Third, axiological, the meaning is a principle that prioritizes divine values (Islam) and human values (morals) (Nizar, 2001, p. 122).

In short, the philosophy of Islamic education must be in line with the concept of quality education, which is to have a vision and mission, goals, direction (priorities), and methods in reaching the stated educational goals (Mastuhu, 2003, p. 76). The goals of Islamic education described above are in line with the Indonesian National Education Goals. In Law Number 20 of 2003 concerning the National Education System Chapter II

Article 3 it is stated that national education is aimed at the development of the potential of students to become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent and become democratic and responsible citizens. Seeing the similarities between the goals of Islamic education and the goals of Indonesian National education, it is fitting that there should be no conflict between the two when they are in the implementation area. Humans who are good, civilized, and have noble character according to the state version must also be good, civilized, and have noble character according to Islam (Husaini, 2012, p. 17).

The discussion about adab and noble character, in Islam, is so complete, so that the formulation and implementation of the formation of this adab must be based on Islamic teachings. Therefore, the government in this case is sufficient to formulate, facilitate, and evaluate the application of the concept of adab and ta'dib in Muslims. While the form and technical implementation in the field, left to the implementing party (Husaini, 2012, p. 24). The main thought in education (*amaliyyah tarbawiyah*) is related to philosophy in education, which will later become the foundation of the vision and mission in education, which can then be optimally realized, is to achieve goodness and happiness for every human being (*tahqīq al -khair wa al-sa`adah li al-insān*). Through philosophy in Islamic education, it is expected to achieve general goals (*aḥḍaf`ammah*) and in the form of details of efforts in order to implement philosophy in all aspects of human life through the educational process.

3. The Future for integrating Islam and Science

Secularism claims and puts religion in a cornered position, for example, Karl Marx says religion is a poison that hinders scientific progress (Lela Saputri & Gunaryo, 2021, p. 53). The claim was directed at the Church's people in Europe, but later the statement was also directed at the Muslim religion. Likewise, Huntington said that Islam is not in line with the concept of democracy, individualistic human rights, and the rule of law (Haynes, 2019, p. 5). Some of these claims were made openly to corner Islam as an obstacle to scientific progress. In addressing the issue of these claims, Islam is required to solve and resolve them.

Islam, which is *rahmat li al-`alamin*, can still develop science and technology rapidly. The current generation of Muslims is required to be able to face and answer the problems that occur in the era of globalization to maintain a high existence. An obvious problem related to Islam and science is that there is often a clash between revelation and reason because they are in a position not connected to each other. The emergence of Islam in bringing absolute truth is often not able to be understood by Muslims properly so that it is in line with the development of the times. Therefore, the impression appears as if revelation is irrational, unreasonable, and in the end Islam is called an obstacle to the development of an era. As a result, Islam and science are claimed to be unable to run simultaneously.

When the source of revelation can be linked with reason, of course Islam can be placed as a religion that supports the advancement of an era. Islam can go hand in hand with science. In its development, scholars found the point of connection between Islam and science, between revelation and reason, namely through philosophical terminology. Then came the tradition of philosophy in Islamic studies. So that when entering into the

Islamic philosophical tradition, it can be noticed that contradicts the western claims on its cornering of Islam. In fact, Islam is the most important part in advancing science.

This can be seen from how revelation plays a role as a source of scientific knowledge obtained by humans. Revelation has a very specific status, because people who are able to receive knowledge that comes from revelation are people who are capable and have very high authority in religion, as they are called by the term Prophet (Baharuddin, 2015, p. 168). Meanwhile, ordinary people accept revelation only to the extent that it must be believed to be taken for granted as the pillars of faith. Philosophers try to be able to position revelation into a scientific reality that can be explained theoretically. Based on this assumption, this sub-chapter seeks to understand the philosophical dimensions of the source of revelation, while revealing the relationship between revelation and reason.

Based on the debate regarding the position of revelation with reason, in fact it can provide an understanding of where the position of reason is against revelation. The Mu'tazilah are of the view that all knowledge can be obtained by using reason, including understanding the existence of God and the obligation to worship Him (Masbukin dan Alimuddin Hassan, 2016, pp. 155–156). Abu Huzail in his affirmation said that even though there was no revelation that came down, humans still had an obligation to worship God, as what humans know about the concept of God. Likewise with bad and good can also be known by using reason. If through reason, humans can distinguish between bad and good, then through reason humans must also understand that doing something good is a must, and staying away from something bad is an obligation.

It is different from the Ash'ariyah understanding that all obligations attached to humans can be understood by revelation. If there is no revelation that is revealed, then the obligation (*taklīf*) attached to humans does not exist. Because reason cannot make an obligation, especially the obligation to worship God, and the obligation to do good things and stay away from bad things (Muniroh, 2018, p. 45). The concept of divinity, Ash'ariyah has the same view with the Mu'tazilah which can be understood through reason. Meanwhile, in distinguishing between bad and good, reason is not yet capable, because bad and good traits are very attached to the Shari'ah. Something is said to be bad if it is rejected by the Shari'ah, something is said to be good when it gets praise from the Shari'ah. Because criticism and praise come from the source of revelation, so that something is said to be bad or good must go through the source of revelation (Rozak & Anwar, 2001, p. 125).

Based on Harun Nasution's thoughts that explain the relationship between revelation and reason, Nasution said that the relationship between revelation and reason often raises questions, but they are not contradictory to each other. In the Qur'an reason has a high position. In the study of Islamic thought, such as philosophy, fiqh, kalam, reason is not able to abort revelation. However, reason can be used in understanding the news from revelation and not against or contradicting revelation. the use of reason is commanded by the Koran as contained in the verses of *kawniah*, which encourage humans to research the natural surroundings and develop science. It is this use that makes man the caliph on earth. However, reason is still subject to revelation (Muniroh, 2018, p.53).

Through reason, humans can carry out all tasks well, and can obtain the ultimate truth, in accordance with the opinion conveyed by the Mu'tazilah that all science can be obtained through reason, all obligations can be known through deep thought. In essence,

whether there is revelation, humans still have an obligation to be grateful to Allah. Humans have an obligation to understand the concept of God through reason even though there has been no revelation (Nasution, 1986, p. 80). There are two schools which are a dichotomous way of gaining knowledge, namely the flow of rationalism and empiricism. The flow of rationalism asserts that reason plays a role in obtaining knowledge, while the flow of empiricism recognizes an experience in the educational process as an authentic source of knowledge. Even so, the two schools of extremes do not justify the other reality if it is outside of human reason and facts or experience. Revelation is a reality that is outside reality, therefore, according to the two schools, revelation cannot be recognized as a source of knowledge (knowledge).

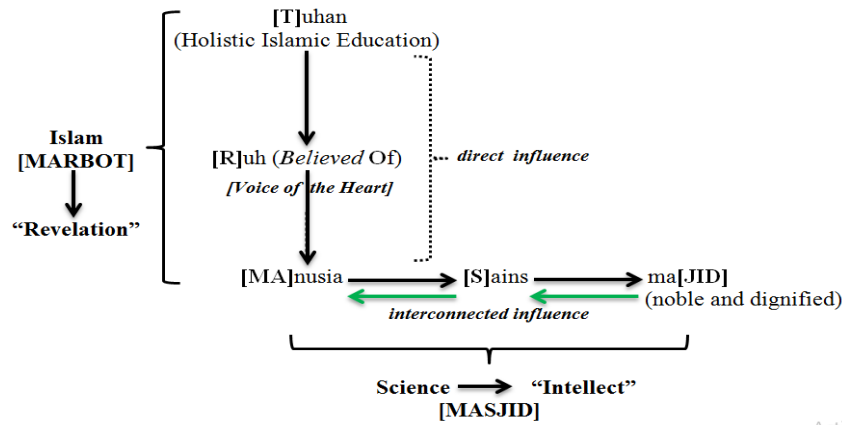
Islam has always been balanced, not rejecting or siding with certain sects to the extreme. However, Islam actually provides a concept of a plural epistemological approach and is often referred to as a relational epistemology. According to Kuntowijoyo, the concept aims to integrate revelation, reason and experience through continuous dialectical relations. Revelation is a response that comes from the divine to problems in humans, which arise in certain historical or historical conditions. The explanation emphasizes that the substance of revelation must be in the intervention of God in solving problems faced by humans. Intervention is something that is difficult to avoid to understand the purpose of revelation which always comes down with God's language. It is the intervention of the human mind that links revelation, historical facts (reality) that are being experienced. An example is the Tahkim incident as a sign of the end of a war between Muawiyah and Ali's groups, which Muawiyah later distorted as a sign of surrender to power from Ali and as historical evidence that the nature of revelation is open to human interpretation, even if the interpretation is wrong or heretical.

In addition, Muhammad Abduh said that a person's faith is not valid if it is obtained only from the holy book or the words of the prophet, without any knowledge or science. This means that reinterpretation of revelation is a major necessity and must be carried out by every Muslim, if he hopes for an acceptable and true faith. Such is the evidence of the symbiotic relationship of mutualism of revelation, reason, reality and tradition (Banna, 2003, p. 26). Therefore, in Islamic education it is very necessary to combine Islam and science through the relationship between revelation and reason so that it becomes a Holistic Islamic Education (HIC). The author, as an educator, makes an offer as a material for consideration in solving the problem of integration between Islam and science in Islamic education, namely through the "entrance" to the spiritual role. Ruhani in the view of Islam and the tradition of Islamic education is the most determinant (core) factor in education. The term "spiritual" is different from "spirituality". Even so, the study of spirituality is part of science, namely the "intermediary" towards spiritual studies, and comes from God.

4. Formula of Integration of Islam and Science

A frame of mind in understanding the concept of integration of Islam and science that can be taken into consideration in solving problems between Islam and science or between revelation and reason in the form of images or models which the author calls the **MARBOT MASJID** Model. The connect four relationships, namely: science, human, spiritual, and God. Spirituality comes from God; spiritually, man is perfected; and it was man who created science. The picture below will explain the vertical horizontal

relationship, bottom to top, (MA)nusia/humans, (R)uh, (B)elieved (O)f, (T)uhan/god - [MA-R-BO-T] . The middle to the top is the religious (non-physical) area. While the middle area to the side, namely: (MA)nusia/humans, (S)cience, ma(JID) - [MA-S-JID] is the area of science (physical). Science, it comes from humans, humans are perfected by the spiritual, and spiritual is a belief that comes from God:



Picture 1: MA-R-BO-T_MA-S-JID Model

Based on the picture, Islamic education is said to be a complete and comprehensive education, so it must pay attention to several aspects, including God, Spirit, Humans and Science. Towards the goal of education in general and Islamic education in particular, namely to make students who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent and become democratic and responsible citizens. The purpose of Islamic education in particular can be achieved if it involves God in the educational process, namely MARBOT through spiritual roles by listening to the voice of the heart in humans that comes from God's instructions (revelation) always guided and controlled as well as in God's intervention (direct influence). So, if humans are always intervened by God in the educational process, then humans will be created besides having faith and piety and having noble character as well as healthy, knowledgeable, capable, creative, independent and become democratic and responsible citizens and can develop beautiful mosques and science, dignified, useful, meaningful, with high efficiency (interconnected influence).

By placing Islam as the main principle in education, every important aspect of education, such as goals and curriculum, will be conceptualized and implemented based on an Islamic perspective. In implementation, Islamic education which aims to shape human beings Civilized people will also be guided by the teachings of Islam. On that basis, Islamic education curriculum, especially in the aspect of learning materials, must be in accordance with the beliefs of Muslims. Don't let any material learning that has the potential to weaken the confidence of students in believing in their religion. The hope is, with the concept of education that In this way, Islamic education can give birth to students who believe, pious, civilized and noble, in accordance with the teachings of Islam.

The purpose of Islamic education in particular can be achieved if it involves God in the educational process, namely through the spiritual role by listening to the voice of the heart in humans that comes from God's instructions (revelation). Therefore, what humans

want to do is always guided and controlled as well as in God's intervention (direct influence). So that, if humans are always intervened by God in the educational process, then humans will be created besides having faith and piety and noble character as well as healthy, knowledgeable, capable, creative, independent and become democratic and responsible citizens and can develop science beautifully, with dignity, useful, meaningful, with high efficiency (interconnected influence).

C. CONCLUSION

The basic idea of integrating science and science must be based on God. This idea is a concrete theoretical solution to immediately realize the integration of science between Islam and science which has long been echoed but is still difficult to implement. Integration that emphasizes the embodiment of divinity in terms of the praxis of knowledge and science, does not bring science into Islamic science. Concretely, in the world of education, this embodiment can be seen from the goals set by an institution in organizing it. This study is of course still theoretical in nature, so it needs to be refined with the implementation practices of this idea. the practice should ideally go from the simplest to the most common.

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