



CONSTRUCTION OF KUNTOWIJOYO'S THOUGHTS IN ISLAMIC SCIENCE METHODOLOGY AND ITS IMPLICATIONS FOR INDONESIAN ISLAMIC HIGHER EDUCATION

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Abstract:

Muslim scholars are trying to ground science in an Islamic perspective. Kuntowijoyo is one of the figures who initiated the concept of Islamic scholarship who seeks to realize Islam as rahmatan lil alamin in his theory. The purpose of this study is to analyze the concept of Kuntowijoyo's thoughts and construct it in Islamic higher education in Indonesia. This research is a type of qualitative research with a library research approach that has two sources of data, namely primary and secondary. The primary source is a rich book of Kuntowijoyo's thoughts and the secondary source is other supporting books and several reputable journals.

The results of this study discuss the concept of spiritual maturity which is the basis of the integration system of Islamic education which leads individuals to integrate knowledge based on the elements of monotheism and ethical values so that science and Islam can achieve the final goal, namely Islam as rahmatan lil alamin and the Muslim community as the central actor in knowledge, moderation of Islam as a means of educational construction which contains a new view in realizing a holistic education covering all aspects of science with the values of Islamic teachings as the main source through integralist concepts and scientific objectivity, as for prophetic intellectuality and Islamic higher education scientific buildings as the implications of education which is the mandate of every Muslim in realizing Allah's revelations to other Muslims to call for the truth, fighting evil and always advising each other in matters of faith in Allah swt. The scientific building of Islamic higher education involves UIN Syarif Hidayatullah Jakarta, UIN Maliki Malang, and UIN Sunan Kalijaga Yogyakarta which applies a scientific integration pattern that combines general science and religion with different curriculum concepts but has the same goal.

Keywords: *Thought, Islamic Science, Education*

INTRODUCTION

Islam as a scientific construction must provide the development of an educational culture in accordance with current developments. Capitalist, communist and secular educational cultures can cause a dichotomy of knowledge. Islam is present in providing educational construction that education must have an Islamic background and nuances. The era of disruption causes ethics and behavior based on norms to experience degradation, resulting in the emergence of hedonic and secular behavior in understanding education.

Islamic education should merge dichotomous values in implementing it. Based on research (Ruchhima, 2019), it is concluded that the concepts of science and Islam can provide an integrated view of life. Reporting from detik.com states that one of the weaknesses of the people is related to the low level of reading which results in low understanding in applying knowledge properly in accordance with Islamic principles (2021). Islamic education is not just about understanding religious knowledge textually, but natural and social knowledge must be connected to religion contextually. The shift in thinking from textual and contextual nature has direction in providing solutions to every problem of society in the development of science.

Kuntowijoyo's thoughts appear as an antithesis in responding to the thoughts of figures related to the Islamization of science. If the Islamization of science views that western sciences must be Islamized first so that Muslims do not become backward in the development of science, then Islamic science has a different point of view (Nurdyansyah & Arifin, 2018). There are two main ideas that support the realization of Islamic science, namely the integration of knowledge and objectification. Based on this concept, Islamic teachings can be useful for everyone, not only Muslims but embody the Islamic concept of *rahmatan lil alamin* (Chaney, 2013). Islamic science offers the concept that every science must be based on the values of Islamic teachings without using labeling so that aspects of scientific epistemology have direction in implementing them in the world of education.

One form of implication of Kuntowijoyo's thinking in his ideas is scientific integration. Islamic universities in Indonesia have implemented the concept of scientific integration in their curriculum structure. The transformation of IAIN to UIN had a major impact on the development of Islamic science. Based on research conducted (Mohammad, 2019), Islamic universities have carried out scientific reconstruction so that they can build a more comprehensive scientific paradigm in the view of society and the general public. So it is an effort to minimize the level of dichotomy of knowledge in Islamic education in Indonesia.

Based on the matters related above, it is an important problem in producing knowledge products that are born from within the Islamic world. With this model of Islamic science, it is hoped that there will be a great opportunity to give birth to an integralistic style of science, so that it can contribute more significantly in overcoming the weaknesses of Western modern science. partialistic and overcome the problem of the dichotomy of knowledge that occurs in the Islamic world. The gap between the knowledge that develops in the Islamic world and the realities of life faced can support the availability of solutions offered in Kuntowijoyo's concept of thought related to Islamic science.

RESEARCH METHODS

The type of research used is qualitative research with a library research approach. The data sources in this research are primary data sources which include a book by Kuntowijoyo with the title *Islam as Science: Epistemology, methodology and ethics*, which contains the value of Islamic scientific construction while secondary data sources are research results, archival documentation of scientific papers contained in reputable journals. According to (Suharsimi, 2010) research instruments are tools for collecting data, so this research uses the documentation method. Testing the truth of this research data

uses data credibility as a test of the truth of the data obtained using the data analysis method used using reflective thinking and content analysis.

RESULTS AND DISCUSSION

Spiritual Maturity as a Foundation for the Islamic Education Integration System

Spiritual maturity is the foundation of the Islamic education system which is related to the epistemological concept of the Islamic paradigm. According to (Kuntowijoyo, 2019) Islam is carried out based on structuralism, integrity, transformation, being aware of change, being flexible and adapting to contemporary problems. According to (Santoso, 2017) The maturity of monotheism or religious spirituality, especially Islamic education, in an education system that can be integrated with divine or theocentric concepts is connected to humans as drivers of knowledge. The aim of Islamic education must be to direct students and educators in a new direction of understanding Islam, if the internal structure is faith then the external structure will give rise to belief (Hairul Huda, 2021).

Kuntowijoyo (2019) refutes the idea of Islamization of science because it is considered to deviate from the objectification of science. Objective science does not need to be Islamized because Islam recognizes objectivity. A technology will remain the same in the hands of Muslims or non-Muslims. This assumption is what underlies Kuntowijoyo's thinking in the concept of Islamic science. Objective knowledge is very dependent on the intentions of each individual, so the renewal of individual intentions requires Islamization, not knowledge, so that spiritual maturity plays a central role in realizing the concept of Islamic knowledge, especially for Muslim communities who are the figureheads of its development (Rahman, 2012). Understanding the concept of Islamic Science is by paying attention to the periodization of the Muslim knowledge system based on Kuntowijoyo's opinion, namely, Islam as a myth. Islam as a myth is understood as something that is finished and only needs to be defended, kept pure from non-Islamic mixtures, and if necessary defended from attacks by outside parties. Islam as an ideology Islam as an ideology is more rational, but still too non-logical. Islam as science, the objectification of knowledge from believers for all humans, regardless of religion, non-religion, even anti-religion with the concept of integralization. The main source of knowledge and truth is based on religion, developing into theanthropocentrism (human reason), dedifferentiation (incorporating religion in life activities), and integralistic science (merging revelation and human reason) (Faruqi, 2007).

The Kuntowijoyo paradigm has appropriate projections in producing scientific concepts and results that are relevant to the reality and needs of the people, and can solve every humanitarian problem in maintaining the existence of nature and everything in it. The developing paradigm will increasingly provide optimal output, if there is an integral collaboration between the three types of God's verses (qauliyyah, kauniyyah, insaniyyah). The values of Islamic teachings are good not because of their Islamic attributes, but because of the goodness of the values themselves. The aim of Islamic scholarship is the universality aspect of Islam as a blessing for the universe, not just for Muslim communities. Islam becomes values and ethics in view of every aspect of life without having to show the existence that it is Islam so that it becomes a scientific civilization for the people as was the case in the past (Mustaqim, 2015). Kuntowijoyo uses the concept of Islamic science which departs from text

to context, which is considered more appropriate and not reactionary to efforts to unify Islam and science (Indarwati et al., 2021).

Islamic scholarship is basically an effort to restore the basic character of Islam as a universal religion by providing a kind of escape for Muslims from the grip of two stages of consciousness. The process of demystification and the process of objectification at the same time. Demystification is a thought process that moves from the text to the human social and ecological context. Kunto emphasized the need to translate religious teachings or concepts into social theory, which means recognizing the relativity of science. Opens opportunities for continuous reformulation, revision and reconstruction, whether through empirical, historical or temporal reflection. Social sciences are based on ethical and prophetic ideals (Manoppo, 2017). Meanwhile, objectification is an effort to avoid the domination of one religious understanding by prioritizing efforts to find common ground on fundamental matters in a society that has various religious views. Objectification can also be carried out by non-Muslims as long as the act can be recognized by Muslims. However, it is hoped that objectification will avoid secularization and domination of one party. Spiritual maturity leads individuals to integrate knowledge based on elements of monotheism and ethical values so that science and Islam can achieve the ultimate goal, namely Islam as rahmatan lil alamin and the Muslim community becomes the central actor in science.

Islamic Moderation as a Means of Educational Construction

The Islamic scientific method developed by Kuntowijoyo is integralization and objectivity. Integralization directs humans to integrate human knowledge with authoritative revelation (Subandi & Mahmoud, 2016). Objectivity forces humans to be moderate and try to combine secular sciences with Islamic conceptions. The integralistic concept offered is a concept that originates from religion which regulates the relationship between humans and God as the main driver, which in this case is the Koran. Giving birth to the concept of theanthropocentrism, where religion is a source of truth, a source of ethics, a source of law, and a source of wisdom. Then the theanthropocentric concept gave birth to dedifferentiation which provides an understanding of the concept of reunification between religion and science and the life sector. Next, the term integralistic science emerged, namely science that does not simply combine revelation and the results of human reason but is a process of uniting the two.

The concept above related to the Islamic scientific method developed by Kuntowijoyo has received appreciation in the world of religious moderation. Islamic moderation is a view or attitude of taking the middle path. in practicing Islam in depth and balance, both at the level of his relationship with Allah and with others. The principles formed lead to aqidah, worship and morals. If moderation is directed towards the Islamic education paradigm, it can be used as a reference in building a modern Islamic education system. One important component to moderate Islamic education is the education system. Moderation can be used as a principle in the development of the Islamic education system through three provisions conceptual (paradigm), methodical (technical) and universal values (morals). These three provisions can develop a more constructive education system. The realization of Islamic moderation gave birth to integrated science in accordance with the concept of Islamic scientific methods. The method used to create a value-based concept of Islamic education.

The values that are the reference in the paradigm are universal values that make humans human beings (Hairul Huda, 2021).

There are paradigmatic differences between secular sciences and integralistic sciences. Secular sciences as normal sciences and integralistic sciences as a revolution. The new paradigm of integralistic sciences is similar in position to Marxist social sciences to Western social sciences which are considered capitalistic. The new paradigm that Kuntowijoyo is pioneering has a broad scope. Secular sciences are the joint product of all mankind, while integralistic sciences are the joint product of all believing mankind. Muslims do not need to despise and deny secular sciences, but respect them by criticizing and continuing their journey. Kuntowijoyo in his writing entitled "Islam as a Science of Epistemology, Methodology and Ethics" stated that a Muslim should view real things through the lens of Islam and the existence of sciences that are in contact with the human values in the Al-Qur'an (A'yuni et al., 2021).

The discourse on scientific integration in Indonesia has recently been enriched by the ideas and approaches to science integration-interconnection put forward by Amin Abdullah, which are more or less a synthesis of the two previous ideas. This idea was developed by Amin Abdullah from his concerns regarding the development of Islamic sciences which were dichotomous-atomistic on the one hand and the development of modern science which was positivistic-secularistic on the other hand (Sulaiman, 2015). Based on a number of aspects, Amin Abdullah's thinking appears to be influenced by Kuntowijoyo's thinking, especially regarding integralization, differentiation and objectification. The difference is Amin Abdullah's broader elaboration regarding the scientific domains to be integrated and his stronger emphasis on aspects of interconnection between various scientific disciplines and scientific epistemology (Sulaiman, 2015). According to Kuntowijoyo, Islamic moderation as a means of building Islamic education based on Islamic scientific ideas provides a new perspective in realizing holistic education covering all scientific aspects with Islamic teaching values as the main source through integralistic concepts and scientific objectivity.

Prophetic Intellectuality and the Scientific Building of Indonesian Islamic Universities as Educational Implications

Prophetic intellectuals can shape national character, prophetic values that can be used as direction in changing society are humanization, liberation and transcendence. Prophetic education has implications for change, namely individual transformation that makes scientists prophetic, social transformation, and cultural transformation. Prophetic Intelligence (Prophetic Intelligence) is the potential or ability to interact, adapt, understand, and take advantage and wisdom from life in heaven and earth, spiritual and physical, physical and spiritual, as well as the world and the hereafter (Khoirudin, 2017). Building social piety in daily life behavior requires Islamic values as a religious foundation. The social piety that is expected is piety that comes from prophetic values. Prophetic values are formed based on authentic sources, namely the Koran and Sunnah. The basic concept of social piety initiated by Kuntowijoyo is known as the concept of prophetic social change. Specifically, Kuntowijoyo provides views on the concept of social, prophetic Islamic religious education based on the Al-Qur'an. The formula given is in the form of prophetic social ideas consisting of three components of humanization values (based on amar ma'ruf), liberation (based on nahwi anil munkar), and transcendence (based on

tu'minu billah) (Hidayat, 2014). The concept of humanization is rooted in theocentric humanism, which cannot be fully understood without understanding the concept of transcendence on which it is based. Education with a humanitarian perspective must view humans as the subject of education, not the other way around. Liberation is a revolutionary approach so Muslims only need to take the core, namely serious effort. Transcendence is the most important element of social teaching. The Islamic education system which is the driver of progress must be supported by several components including objectives, educators, students, the material to be taught, all of these components need to have a touch of Islamic studies. Modernization of Islamic education is an approach to long-term solutions to various problems of the Islamic ummah today and in the future (Yasmansyah & Iswantir, 2021). The Islamic studies to be conveyed are in the form of construction values. This construction is a strengthening foundation in the culture of Islamic education (Hairul Huda, 2021).

Kuntowijoyo's idea of Islamic science departs from the premise that the Koran is a source of knowledge and truth which must then be realized in the form of truths achieved by the human mind with the standards of scientific logic and ethics. Islamic science is a process towards differentiation, namely the integration of religion in every activity of life, whether political, economic, legal or cultural, which culminates in the birth of integralistic science, namely science that not only combines, but also even unites revelation and the results of reason. man. The construction of education in the context of realizing knowledge that leads to aspects of contextuality and merging dichotomies includes firstly carrying out learning effectively and efficiently which integrates Islamic religious values in general subjects, secondly increasing appreciation and practice of the values of faith and devotion to all aspects of life. . Third, based on Fazlur Rahman's thoughts relating to receiving modern secular education as it has generally developed in the Western world by including the concepts of Islamic teachings (Siregar et al., 2020). A holistic education system is very important to implement in realizing educational construction. A holistic person has the principles of knowledge and education by directing him to become a human being. The principles of values and ethics, mastery of knowledge, skills and ability to think provide the driving force for movements that become exemplary and produce useful results (Zubaidah Othman, 2011). The construction of knowledge is built by the Qur'an with the aim of having wisdom, thereby forming behavior that is in line with the normative values of the Qur'an, both at the moral and social levels. Prophetic intellectuality as an educational implication is the mandate of every Muslim to embody God's revelation to other Muslims with the aim of proclaiming the truth, fighting evil and always advising each other in matters of faith in Allah Ta'ala. One of the foundations of Islamic education is that it aims to form an ideal complete Muslim person based on the values of Islamic teachings including individual, social and intellectual aspects (Kandiri & Mahmudi Bajuri, 2020).

The transition from IAIN to UIN gave birth to new ideas related to scientific integration, namely religion and science. This is one of the efforts to develop knowledge in the Islamic world. In science, there is actually no separation from one another, but rather specializations that run competitively and provide mutual benefits in various aspects of human life. The Koran, on the other hand, does not mention the existence of scientific dichotomies. The Koran invites people who believe in it to pay attention to the qauliyyah verses that were

revealed by His apostle. Apart from that, the Koran encourages humans to recognize various natural phenomena (kauniyah verse) as the source of His greatness. The integration of religion and science in education is not just an ordinary mixing process (Islamization). This paradigm not only includes religious and scientific knowledge, but also social sciences. With this, Islam (with the Koran and Sunnah) is a reference source for a scientific field. The Interconnection Integration Paradigm with the "Spider Web" metaphor of UIN Yogyakarta, the "Ulul Albab" integration paradigm with the "Tree of Knowledge" metaphor of UIN Malang and the science reintegration paradigm of UIN Jakarta are important histories in the journey of thought and science in Islamic higher education in Indonesia. The use of metaphors is a characteristic of each UIN's scientific paradigm, showing patterns of thought, ways of thinking and building reasoning as a context that has been organized and can be understood more simply. The sources of Islamic teachings in the three UIN scientific paradigms are the Al-Qur'an and al-Sunnah which serve as sources and bases for the development of science. Even though there are some quite basic differences, the aim is the same in terms of integration of religious and general knowledge.

UIN Jakarta (UIN Syarif Hidayatullah)

The concept of scientific integration at UIN Jakarta is known as the idea of reintegration of sciences, which has meaning related to the integration of religious knowledge and general science (science), as well as integration between religious knowledge and general science by including aspects of ontological integration, integration of science classification and methodological integration. . The scientific basis is that there is no scientific dichotomy in Islam and all sources of knowledge come from those above (Arifin et al., 2014). The scientific paradigm that is developed is by bringing together science with revealed truth. The concept of scientific reintegration is based on the dialogical, open and critical integration paradigm with an open view of science and respecting the existence of proportional types of science without abandoning the critical nature.

The agenda for the integration of science and Islam has been included in the campus vision and mission so that it is outlined operationally in the curriculum policy, starting from preparing the syllabus, formulating the subject matter, to how to present lecture material. Lecture material is guided by the pattern that religious courses must contain: historical content, theoretical content, practical content, case content, and science and technology content. Meanwhile, general courses must contain: historical content, theoretical content, practical content, case content, and Islamic content. Historical content is an explanation of the history of the birth and development of science to date. Theoretical content is a presentation of a series of theories put forward by experts from each period. Practical content is an explanation of the benefits of science for life. Case content is an explanation of a real case that is relevant to the lecture material. Science and technology content is an effort to explain the meaning of verses from the Koran and hadith from the perspective of science and technology to strengthen Islamic beliefs and encourage the development of science. Meanwhile, Islamic content is the basic principle of monotheism which is instilled that all knowledge comes from Allah. General knowledge and religion are something integral. UIN Jakarta does not express its integration pattern in the form of specific symbols, but the integration pattern developed by UIN Jakarta appears to be more tactically pragmatic. The color of integration seen in

each study program and scientific field is very diverse (Ilyasir, 2017). The UIN Jakarta integration model places more emphasis on the axiological aspect, by placing emphasis on universal Islamic and human values.

UIN Yogyakarta (UIN Sunan Kalijaga)

The scientific paradigm being developed is known as the concept of the "scientific spider web." The theanthropocentric-integralistic spider web relationship contains the mission that to study and understand science, science and religion, this paradigm is needed. The Al-Qur'an and Hadith are sources of knowledge, science, and everything that exists in this universe, have very extensive scientific studies. The concept of integration-interconnection is a universal scientific building that does not separate the areas of religion and science. In general, the concept of scientific integration-interconnection places three supporting pillars of scientific buildings at once, namely: hadarah al-nas (religion), hadarah al-falsafah (philosophy), and hadarah al-'ilm (science) which are involved through 2 models, namely integration-interconnection in the internal area of Islamic sciences and integration-interconnection of Islamic sciences with general sciences (Mohammad, 2019). The UIN Yogyakarta integration model does not only pay attention to the relationship and integration of religious knowledge and general science in an integrated-interconnective form, but also pays attention to the integration of the concept.

Amin Abdullah connected the spider web scheme with Keith Ward's concept regarding the history of the development of religious studies which has gone through 4 phases, namely, local, canonical, critical, and global. In the first stage, the local phase, all religions in the pre-historic era can be categorized as local. The second stage, the canonical or propositional phase, is the era of the world's great religions. The third stage is the critical phase. In the 16th and 17th centuries, religious consciousness in Europe underwent radical changes, which were embodied in the Enlightenment movement. The fourth stage is the global phase as is currently happening and gives rise to new knowledge with more critical methods and not only focused on ratios. This can be seen in the fourth circle of the spider's web which describes Islamic scholarship with an integrative-interconnective paradigm which hopes for the development of Islamic sciences that are not only focused on circle one and circle two, but also move on to circles three and four. Circles one and two are called Ulumuddin which is a representation of local Islamic traditions based on language and religious texts or texts. The third circle is referred to as al-fikr al-Islamiy as a representation of the humanistic struggle of Islamic thought based on reason-intellect (Autoridad Nacional del Servicio Civil, 2021). Meanwhile, circle four is said to be considered Islamiyyah as a new science based on the critical-comparative social science paradigm because it involves all human experience.

UIN Malang (UIN Maliki)

The University's scientific structure is based on the universality of Islamic teachings known as the tree of knowledge. Mastering this scientific foundation becomes the basic capital for students in understanding all aspects of Islamic science, which is described as the tree that becomes their identity. In UIN Malang's view, the Qur'an and Sunnah are sources of knowledge, which must be developed through research. The derivative of this paradigm is that all knowledge that can be extracted and developed from the Qur'an and al-Sunnah must be positioned as a source of qauliyyah verses, while the results of observation, experimentation and logical reasoning are positioned as sources of kauniyyah verses (Autoridad Nacional del Civil Service, 2021). The concept of

integrating science and religion in scientific development at UIN Malang is an effort to eliminate scientific dichotomies. The integration method at UIN Malang has a style, namely based on verses from the Koran and hadith as a guide to sources of knowledge, a verification model using an inductive thinking pattern with verification in the form of experiments, observations, logical reasoning.

The concept of the tree of knowledge contains meaning related to the roots of the tree which describes basic science or tool science. Stem is used to describe the study of sources of knowledge originating from the holy book Al-Qur'an and the history of the life of the Prophet (Hadith), Islamic thought, and Islamic society. Boughs, twigs and leaves to describe the type of faculty chosen by each student. So studying it from the stem down is obligatory, while studying the branches, twigs and leaves is fardhu kifayah (Mohammad, 2019). This means that each student may take it differently from one another.

Based on the scientific paradigm developed by UIN Syarif Hidayatullah, UIN Maliki and UIN Sunan Kalijiga have become an inspiration and reference for PTKI throughout Indonesia to develop Islamic higher education which has a mission to integrate Islam and Science in various scientific disciplines and research, so that it is hoped that it can develop higher education. high level of Islam and answers all the problems of Muslim society in the modern era.

CONCLUSION

Kuntowijoyo is an Islamic education thinker who initiated the concept of Islamic science. There are three main points in his thinking, namely spiritual maturity which is the basis of the Islamic education integration system which leads individuals to integrate knowledge based on elements of monotheism and ethical values so that science and Islam can achieve the ultimate goal, namely Islam as rahmatan lil alamin and the Muslim community becomes the central actor. in science, Islamic moderation as a means of educational construction which contains a new view in realizing holistic education covering all scientific aspects with the values of Islamic teachings as the main source through integralistic concepts and scientific objectivity, while prophetic intellectuality as an educational implication which is a mandate every Muslim in manifesting Allah's revelation to other Muslims with the aim of proclaiming the truth, fighting evil and always advising each other in matters of faith in Allah SWT. The scientific buildings at Indonesian Islamic universities have the concept of scientific integration, namely combining general science and religion according to their respective concepts.

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