



## Knowledge as a Way Home: Philosophy of Unity of Sciences in Responding the Crisis of Meaning in Modern Education

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**Abstract.** Knowledge should not only make human beings intellectually capable, but also guide them to understand the meaning and direction of life. However, in modern education, knowledge is often reduced to an instrument for obtaining grades, degrees, employment, and material success. This condition indicates a crisis of meaning in education, where knowledge grows rapidly but is not always followed by moral awareness and spiritual maturity. This article examines the Philosophy of Unity of Sciences as an alternative paradigm to restore the meaning of knowledge in modern education. This study uses library research with a descriptive-critical approach. The primary sources include the Qur'an, Hadith, Al-Ghazali's *Ihyā' 'Ulūm Al-Dīn*, Syed Muhammad Naquib Al-Attas' *Islam and Secularism*, and the Javanese ethical text *Serat Wedhatama*. This article is also strengthened by the thoughts of Muslim scholars such as Al-Kindi, Al-Farabi, Ibn Sina, Al-Biruni, Ibn Al-Haytham, Al-Khawarizmi, and Ibn Khaldun. The result of this study shows that the Philosophy of Unity of Sciences views all knowledge as originating from Allah. Therefore, religious knowledge and general knowledge should not be separated or opposed to each other. Both should work together to form human beings who are faithful, rational, ethical, and responsible. In this sense, knowledge can be understood as "a way home", namely a way to return to God, to the self, to humanity, and to nature.

**Keywords:** Crisis of Meaning; Islamic Education; Knowledge and Adab; Muslim Scholars; Unity of Science.

### 1. INTRODUCTION

Knowledge has an important position in human life. Through knowledge, human beings are able to understand themselves, society, nature, and the changes that happen around them. Knowledge also becomes the foundation of education and civilization. For this reason, modern education strongly emphasizes scientific mastery, skills, and critical thinking in order to prepare students to face the demands of the present age (Masykur et al., 2023).

However, the progress of knowledge does not always make human beings understand the meaning of life more deeply. In many cases, knowledge is understood only in a practical and instrumental way. Students study in order to get good grades, graduate, obtain a degree, and find a job. This goal is not wrong, but it becomes a problem when education is limited only to material and professional achievements (Sholihan, 2021).

This condition shows a crisis of meaning in modern education. Knowledge develops very quickly, but human beings do not always become wiser in using it (Syahid, 2024). Technology becomes more advanced, but moral problems, environmental damage, social injustice, and spiritual emptiness still continue to appear. Therefore, an important question needs to be asked: should knowledge only make human beings intelligent, or should it also make them more aware of God, themselves, other human beings, and nature. In Islam,

knowledge cannot be separated from divine values. The *Qur'an* states in Surah Al-Mujadalah [58]: 11 which reads:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُرُوا فَانشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١١﴾

Meaning: O you who believe, when you are told, “Make room in the assemblies,” make room; surely Allah will make room for you. When you are told, “Stand up,” stand up. Allah will surely raise those of you who believe and those who have been given knowledge several degrees. Allah is fully aware of what you do.

“Allah will surely raise those of you who believe and those who have been given knowledge several degrees.” This verse shows that knowledge has a noble position in Islam, but it must be connected with faith and moral responsibility. The *Qur'an* also states in Surah Az-Zumar [39]: 9 which reads:

أَمَّنْ هُوَ قَانِتٌ آنَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُوا رَحْمَةَ رَبِّهِ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ ﴿٩﴾

Meaning: (Are the polytheists more fortunate) or those who worship at night prostrating, standing, fearing the punishment of the Hereafter, and hoping for the mercy of their Lord? Say (O Prophet Muhammad), “Are those who know (the rights of Allah) equal to those who do not know (the rights of Allah)?” Indeed, only those of sound intellect can take heed.

“Say (O Prophet Muhammad), “Are those who know (the rights of Allah) equal to those who do not know (the rights of Allah)?” This verse emphasizes that knowledge becomes an important distinction in human life, because knowledge helps human beings understand truth and make wiser decisions.

The first revelation also begins with the command to read. It is stated in Surah Al-‘Alaq [96]: 1–5 which reads:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴿١﴾ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ﴿٢﴾ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ﴿٣﴾ الَّذِي عَلَّمَ بِالْقَلَمِ ﴿٤﴾ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ﴿٥﴾

Meaning: Read in the name of your Lord who created! (1) He created man from a clot of blood. (2) Read! Your Lord is the Most Generous. (3) who taught (man) with the pen. (4) He taught man what he did not know. (5) This verse shows that reading, thinking, and learning should be carried out with awareness of Allah as the Creator.

The *Qur'an* also invites human beings to reflect on the creation of the heavens and the earth. In Surah Ali Imran [3]: 190-191 which reads:

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ ﴿١٩٠﴾ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَفُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ ﴿١٩١﴾

Meaning: Indeed, in the creation of the heavens and the earth, and in the alternation of night and day, there are signs (of Allah's greatness) for those of understanding (190). (Namely) those who remember Allah while standing, sitting, or lying down, and reflect on the creation of the heavens and the earth (saying), "Our Lord, You did not create all this in vain. Exalted are You. Protect us from the punishment of the Fire" (191).

Allah says that in the creation of the heavens and the earth and the alternation of night and day there are signs for people of understanding, namely those who remember Allah while standing, sitting, and lying down, and who reflect on the creation of the heavens and the earth. This verse shows that reflection on nature cannot be separated from remembrance of Allah and spiritual awareness.

The Prophet Muhammad also emphasized the importance of seeking knowledge. In a *hadith* narrated by Muslim, the Prophet said that whoever follows a path in search of knowledge, Allah will make easy for him a path to Paradise. This *hadith* shows that the pursuit of knowledge is not merely an intellectual activity, but also a spiritual journey that brings human beings closer to Allah (Hajjaj, 2017).

The crisis of meaning in modern education is also related to the dichotomy of knowledge. Religious knowledge is often seen as dealing only with worship and the hereafter, while general knowledge is seen as dealing only with worldly affairs, science, technology, and employment. This separation produces a fragmented understanding of knowledge. In fact, from an Islamic perspective, all knowledge comes from Allah and should be used for the benefit of life.

The Philosophy of Unity of Sciences offers an alternative way to overcome this problem. This paradigm emphasizes that knowledge should be understood in an integrated framework of *tawhīd*. Abdul Muhaya's study on Al-Ghazali explains that the unity of sciences involves ontological, epistemological, and axiological dimensions. In other words, knowledge has a source, a method, and a purpose that should be directed toward goodness and closeness to God (Muhaya, 2015).

This article uses the title "Knowledge as a Way Home" because knowledge should not lead human beings away from God. On the contrary, knowledge should bring human beings back to the true meaning of life. "Home" in this article does not refer to a physical place, but to the original purpose of knowledge: to know God, to improve the self, to build moral character, and to contribute to life.

## **2. THEORETICAL REVIEW**

The Philosophy of Unity of Sciences is a framework that integrates various fields of knowledge, emphasizing the interconnectedness of religious and general sciences (Triyono & Raffar, 2021). The foundation of this philosophy lies in the Islamic worldview, which holds that all knowledge originates from Allah, and thus, there is no inherent contradiction between religious and secular knowledge (Sarbaini, Natsir, & Haryanti, 2022). The integration of these knowledge domains can provide a more holistic approach to understanding reality, one that acknowledges both the material and spiritual aspects of existence. This theoretical approach is critical in addressing the crisis of meaning in modern education, where knowledge has often been compartmentalized and disconnected from ethical and spiritual values (Muslih, Wahyudi, & Kusuma, 2022).

### **The Role of Knowledge in Islam**

In Islamic teachings, knowledge is not seen solely as an intellectual pursuit but also as a means to bring individuals closer to Allah. The *Qur'an* and *Hadith* emphasize the importance of knowledge as a path to spiritual and moral growth. Surah Al-Mujadilah [58]:11 highlights that knowledge has a noble position in Islam, stating that those who possess knowledge are raised by Allah in degrees. Additionally, Surah Az-Zumar [39]:9 stresses that knowledge distinguishes individuals, as it leads to a deeper understanding of truth and helps in making wise decisions. These verses reflect the view that knowledge, when pursued correctly, is a tool for both intellectual and spiritual enlightenment.

Furthermore, the first revelation to the Prophet Muhammad, as found in Surah Al-'Alaq [96]:1-5, commands humanity to read and learn in the name of Allah, emphasizing that all learning must be undertaken with divine awareness. Knowledge in Islam is inherently tied to reflection and remembrance of Allah, as seen in Surah Ali Imran [3]:190-191, where reflection on the creation of the heavens and the earth is presented as a form of worship and spiritual awareness. This view contrasts sharply with the secular separation of knowledge, which often fails to integrate spiritual and ethical considerations into the learning process.

### **The Crisis of Meaning in Modern Education**

The crisis of meaning in modern education can be traced to the tendency to view knowledge purely as a practical tool for achieving material success. In contemporary education systems, academic achievements, degrees, and job opportunities are often seen as the ultimate goals of learning. While these goals are important, they neglect the deeper, more profound purposes of knowledge, such as fostering ethical responsibility, spiritual maturity, and a sense of purpose in life. This reductionist view of education has led to a growing sense of emptiness

and moral confusion, as students often learn without understanding the deeper significance of what they are studying (Ikhwan, 2024).

The Philosophy of Unity of Sciences provides an alternative paradigm by re-emphasizing the integration of religious and general knowledge (Sari, 2023). By connecting all knowledge back to Allah, this philosophy offers a more holistic understanding of education, one that includes both intellectual and moral dimensions. Scholars such as Syed Muhammad Naquib al-Attas and al-Ghazali have contributed significantly to this perspective. Al-Attas, in his work *Islam and Secularism*, criticizes the separation of knowledge into secular and religious domains, arguing that this division leads to intellectual fragmentation and a loss of moral direction. Similarly, al-Ghazali's *Ihyā' 'Ulūm al-Dīn* connects knowledge with the purification of the soul, emphasizing that knowledge should not be isolated from ethical and spiritual development (Hayani, Nurdiana, Habibullah, & Salim, 2022).

### **Previous Research**

Several studies have explored the role of Islamic education and the integration of religious and general knowledge. Junaedi & Wijaya (2021) examine how the Unity of Sciences paradigm can support balanced Islamic education through strategies like humanization and spiritualization of knowledge. They argue that an integrated approach to education can produce individuals who are not only intellectually capable but also morally responsible. Furthermore, Fian & Hidayat (2023) discusses the need for an integrated and interconnected relationship between religious, natural, social, and cultural sciences, which would enable students to engage with knowledge from a more holistic perspective.

In line with this, studies such as those by Suciati, Susilo, Gofur, Lestari, & Rohman (2022) highlight the perceptions of millennial students in Islamic universities regarding the integration of Islam and science. Their research suggests that students often struggle to reconcile the two domains, pointing to a gap in education that this study aims to address by proposing the Philosophy of Unity of Sciences as a framework for bridging this divide.

### **3. RESEARCH METHOD**

This article uses library research with a descriptive-critical approach. Library research is conducted by reading, understanding, and analyzing sources that are relevant to the Philosophy of Unity of Sciences, Islamic education, the dichotomy of knowledge, Islamization of knowledge, and the integration of Islam and science. The primary sources used in this article include the *Qur'an*, *Hadith*, Al-Ghazali's *Ihyā' 'Ulūm Al-Dīn*, Syed Muhammad Naquib Al-Attas' *Islam and Secularism*, and *Serat Wedhatama* by K.G.P.A.A. Mangkunegara IV. These

sources are used because they discuss knowledge, ethics, spirituality, and human formation from Islamic and local wisdom perspectives (Al-Ghazali, 2020).

The secondary sources include journal articles on the Unity of Sciences, integrative-interconnective paradigms, Islamization of knowledge, and Islamic education (Tajuddin & Awwaliyah, 2021). Amin Abdullah explains that Islamic religious sciences, natural sciences, social sciences, and cultural sciences need an integrated and interconnected relationship rather than running separately (Abdullah, 2014).

This study also uses articles on Unity of Sciences in Islamic education. Junaedi and Wijaya explain that the Unity of Sciences can support balanced Islamic education through the strategies of humanization and spiritualization of knowledge (Junaedi & Wijaya, 2021).

If this study is developed further, it can also be strengthened by simple field data, such as interviews with students about how they understand the relationship between religious knowledge and general knowledge. Such data can strengthen the article because the discussion will not only be theoretical, but also related to students' real experiences in education.

#### **4. RESULTS AND DISCUSSION**

##### **The Crisis of Meaning in Modern Education**

Modern education is often considered successful when it produces intelligent, productive, and competitive individuals. Academic grades, achievements, degrees, and job opportunities are often used as indicators of educational success. These indicators are important, but they become problematic when education is understood only as a tool for economic success.

When knowledge is directed only toward worldly achievement, it may lose its deeper meaning. A student may become clever, but not necessarily wise. A person may master technology, but may not use it for goodness. This is the crisis of meaning in education: knowledge develops, but it does not always produce moral and spiritual maturity.

From an Islamic point of view, knowledge must be connected with *adab*. Al-Attas criticizes secularism because it separates knowledge from divine values and metaphysical meaning (Yunita, Saidah, & Fahmi, 2025). His thought is often discussed in relation to the Islamization of knowledge and Islamic education, especially the idea that all true knowledge ultimately comes from Allah (Kosim, Kustati, & Murkilim, 2021).

Critically, modern education should not be rejected completely. Modern education has provided many benefits, especially in science, technology, health, and social development. The problem is not knowledge itself, but the worldview that separates knowledge from ethics,

spirituality, and responsibility. Therefore, the Philosophy of Unity of Sciences does not reject modern knowledge; rather, it places knowledge within a *tawhīdic* framework.

### **Strong Islamic Foundations for the Unity of Knowledge**

The unity of knowledge has a strong foundation in Islamic teachings. The *Qur'an* does not separate thinking from faith. In Surah Ali Imran [3]: 190–191, people of understanding are described as those who remember Allah while reflecting on the creation of the heavens and the earth. This means that reflection on nature is not separated from spiritual remembrance.

The *Qur'an* also teaches that knowledge should produce humility, not arrogance. In Surah Fatir [35]: 28, Allah states: “Only those fear Allah, from among His servants, who have knowledge.” This verse shows that true knowledge should lead human beings to awareness of Allah, not merely intellectual pride.

The *hadith* narrated by Muslim about seeking knowledge as a path to Paradise also strengthens this idea. Knowledge is not only a way to improve worldly life, but also a path of worship. Therefore, the pursuit of knowledge should be accompanied by sincerity, responsibility, and moral awareness (Hajjaj, 2017).

These *dalil* show that Islam does not place knowledge and faith in opposition. Instead, Islam encourages human beings to read, think, observe, reflect, and act responsibly. This is the foundation of the Philosophy of Unity of Sciences (Lestari, Amrillah, Agustina, & Indra, 2024).

### **Muslim Scholars and the Unity of Knowledge**

The idea of the unity of knowledge is not only based on normative Islamic teachings, but also reflected in the intellectual tradition of Muslim scholars. Classical Muslim scholars did not separate religious awareness from rational and scientific inquiry. Their works show that faith, reason, observation, and ethical responsibility can support one another in the search for truth.

Al-Kindi, often known as the first Muslim philosopher, tried to harmonize philosophy and Islamic teachings. For him, philosophy was not an enemy of religion, because both aimed to search for truth. This view is important because it shows that rational inquiry can become part of a religious intellectual tradition, as long as it is directed toward truth and wisdom (Nasr, 2003).

Al-Farabi also contributed to the development of Islamic epistemology by connecting philosophy, ethics, politics, and education. His thought shows that knowledge should not only be used to understand reality, but also to form a good society. In this sense, knowledge has a social and moral purpose, not merely an intellectual function (Gaffar & Anees, 2025).

Ibn Sina is another important figure in strengthening the unity of knowledge. He was not only a philosopher, but also a physician and scientist. His intellectual model shows that medicine, philosophy, logic, and metaphysics can be connected within one integrated worldview. In the context of modern education, Ibn Sina becomes an example that science and spirituality do not have to be separated.

Al-Biruni also represents the spirit of scientific observation in Islamic civilization. He was known for his work in astronomy, mathematics, geography, and comparative religion. His scientific method shows that empirical observation does not have to be separated from religious consciousness. In the context of the Philosophy of Unity of Sciences, al-Biruni becomes an example of how Muslim scholars used reason and observation while still living within a religious worldview.

Ibn Al-Haytham is also important because of his contribution to optics and scientific method. His work shows that scientific knowledge requires observation, experimentation, and intellectual honesty. This is relevant to modern education because students need to understand that scientific inquiry is not contrary to religion. Instead, careful observation of nature can become a way to recognize the order of Allah's creation.

Al-Khawarizmi also strengthens this argument through his contribution to mathematics and algebra. His work shows that mathematical knowledge can serve practical human needs while still growing in an Islamic intellectual environment. This indicates that Islamic civilization historically gave space for rational and scientific development.

Ibn Khaldun strengthens this discussion from the perspective of social science. Through *Al-Muqaddimah*, he developed an analysis of society, civilization, education, economy, and political power. His work proves that Islamic intellectual tradition also contains a strong foundation for social and human sciences. Therefore, the unity of knowledge does not only apply to religious and natural sciences, but also to social sciences and humanities.

From these Muslim scholars, it can be seen that Islamic civilization has a rich tradition of integrated knowledge. Philosophy, medicine, mathematics, astronomy, optics, education, and social sciences were not seen as separate from religious values. Therefore, the Philosophy of Unity of Sciences is not a new idea without historical roots. It is a continuation of the Islamic intellectual tradition that views knowledge as a path to truth, moral formation, and civilizational responsibility.

## 5. CONCLUSION AND SUGGESTIONS

The study concludes that the Philosophy of Unity of Sciences provides a valuable framework for addressing the crisis of meaning in modern education. This crisis arises when knowledge is reduced to a purely instrumental tool for achieving material success, often disconnecting it from moral, spiritual, and ethical dimensions. The findings indicate that in Islam, knowledge is deeply intertwined with divine values, and both religious and general knowledge should be integrated. This integration forms individuals who are not only intellectually capable but also spiritually and ethically responsible. The works of scholars such as Al-Ghazali, Al-Attas, and the teachings in the Qur'an and *Hadith* confirm the need to connect knowledge with faith, ensuring that it guides individuals toward a deeper understanding of God, themselves, humanity, and the natural world.

In light of these conclusions, it is suggested that the Philosophy of Unity of Sciences be implemented more effectively in modern Islamic education. Education systems should integrate both religious and general knowledge, emphasizing the interconnectedness of these fields to form a holistic approach to learning. Additionally, future research should explore how students in Islamic educational institutions perceive and apply the integration of these two domains in their academic and personal lives. Further studies can also investigate how this paradigm can be adapted to meet the challenges posed by contemporary issues such as technological advancements and global social changes. Caution is advised in implementing this philosophy to ensure that the integration of knowledge remains genuine and not superficial, with the ultimate goal of fostering intellectual, spiritual, and moral growth in students.

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