

## **Merging Minds: A Critical Analysis of Hybridizing Islamic Education and Neuroscience**

**Mohammad Jailani**

Ahmad Dahlan University, Indonesia  
mohammad2007052014@webmail.uad.ac.id

**Received September 15, 2023 / Accepted February 28, 2024**

### **Abstract**

The dichotomy between neuroscience and Islamic Education has led to sluggish scientific progress and the emergence of unresolved issues. Islamic education, rooted in divine revelation, relies on reason as its foundation—a realm extensively studied in neuroscience. This research aims to investigate the potential of integrating neuroscience and Islamic Education, giving rise to the scientific field of Islamic Education Neuroscience. The study employs a qualitative literature-based approach, analyzing various theories and adopting a grounded theory methodology to shape the research objectives. The findings reveal that Islamic Education Neuroscience, encompassing the epistemology of Islam, including bayani, irfani, and burhani traditions, already exhibits scientific validity due to existing studies. However, further scientific development necessitates internalizing scientific theories, substantiating them within the epistemology of Islamic Education, and fostering integration with other Islamic education disciplines. This research holds significant implications for achieving the comprehensive goals of Islamic education, harmoniously bridging the gap between general science and Islam. The envisioned scientific development of Islamic education presents a framework for deeper understanding and practical application of knowledge, in alignment with Islamic principles, contributing to human progress.

**Keywords:** *Critical study, hybridization, neuroscience, Islamic education.*



## Introduction

The background of this research is caused by the lack of studies on hybridized science, between Neuroscience and Islamic Education, which produces a new scientific variety, namely Islamic Education Neuroscience . It is like the hybridization of other scholarships such as psychology and Islamic Education, which have produced the psychology of Islamic Education, or the science of anthropology and Islamic Education which has produced the scientific varieties of Islamic Education anthropology, where both scientific varieties have developed and their scholarship has been more epistemologically accountable in Islamic Education. As the study of Islamic Education has the aim of not only forming critical reasoning, such as the ability to memorize, re-elaborating, answering without the need to seek further information, Islamic Education also plays an active role in shaping the personality of students as a provision for life in this world and in the hereafter.<sup>1</sup> The implementation of the world of education itself mostly considers the realm between the brain or thinking with the body as well as the heart-feeling in the brain claimed to be dichotomous , so that the structure of the education system mostly emphasizes for students to use their thinking brains in forming personality only. Therefore , the study of hybridization between neuroscience and Islam on its new scientific variety , namely Islamic Education Neuroscience , is important to study and carry out a critical study of these scientific deficiencies in order to open wide the development of Islamic Education Neuroscience scholarship , as one of the solutions to crucial problems in achieving educational goals.

Studies on the Brain in Islamic religious literature are lacking,

---

<sup>1</sup> Nanang Wahyudi, Ranu Suntoro, and Awhinarto, "Pengembangan Higher Order Thinking Skill Dalam Pendidikan Islam Berbasis Neurosains," *At-Tajdid* 9, no. 2 (2020): 107–29.

because Islam specifically in its teachings uses the term Intellect more. The meaning of the brain is the physical object of an organ of the human body, while reason is the ability of thought to process the information it receives in a complex manner.<sup>2</sup> Neurologists have formulated the scientific role of the brain to be integrated with various branches of science, one of which is Islamic Education, but the fact is that brain science is not fully maximized, with a passive response in the world of education.<sup>3</sup> narrow the integration between Neuroscience and Islamic Education, causing Islamic Education to only focus its knowledge on character education and the like, where it increasingly seems that the learning it brings feels dogmatic.<sup>4</sup> Gradually, if the science of Islamic Education runs classically without considering the integration of science with the study of Neuroscience , then Islamic Education which seems dogmatic will blunt critical, systematic, logical reasoning, and so on in achieving educational goals.<sup>5</sup>

Referring to previous research on hybridization between Neuroscience and Islamic Education, which was found in Suyadi 's research regarding the combination of the concept of reason in Islam and Neuroscience or brain science<sup>6</sup>, as well as in Listiana Ayu Indarwati et al's research, regarding the application and fusion of knowledge general

---

<sup>2</sup> Asti Faticha Nurjanah et al., "Konsep 'Aql Dalam Al-Qur'an Dan Neurosains," *Nazhruna: Jurnal Pendidikan Islam* 1, no. 2 (2018): 276–77, <https://doi.org/10.31538/nzh.v1i2.83>.

<sup>3</sup> Suyadi, *Pendidikan Islam Dan Neurosains: Menelusuri Jejak Akal Dan Otak Dalam Al-Qur'an Hingga Pengembangan Neurosains Dalam Pendidikan Islam* (Jakarta: Prenada Media, 2020).

<sup>4</sup> Nur Rohmah and Labib Ulinnuha, "Relasi Gender Dan Pendidikan Islam," *Jurnal Pendidikan Islam* 3, no. 2 (2014): 347, <https://doi.org/10.14421/jpi.2014.32.345-364>.

<sup>5</sup> D Haryandi, "Model Pembelajaran Pendidikan Agama Islam Berbasis Pendekatan Scientific Learning Di SMKN 1 Tanjung Jabung Barat," *GUAU: Jurnal Pendidikan Profesi Guru Agama Islam* 1, no. 4 (2021): 419.

<sup>6</sup> Suyadi, "Hybridization of Islamic Education and Neuroscience: Transdisciplinary Studies of 'Aql in the Quran and the Brain in Neuroscience," *Dinamika Ilmu* 19, no. 2 (2019): 237–49, <https://doi.org/10.21093/di.v19i2.1601>.

relationship with Islamic Education in Neuroscience<sup>7</sup>, so that it can bridge critical study studies between Neuroscience and Islamic Education, in order to dissect and develop their scientific potential , and be more accountable for neuroscience Islamic Education in the study of the epistemology of Islamic Education.

### Method

The type of research used in this study uses liberal qualitative *research reachsearch* . liberal research reachserch according to Creswell has an understanding in which researchers link between theories from various academic literature in validating the data findings in their research.<sup>8</sup>

Because this research also aims to contextualize hybridization of other Islamic Education scientific varieties into Islamic Education Neuroscience , the research approach used by researchers is *grounded theory*, which means that it aims to produce new concept constructions or complement and develop existing concepts, using systematic processing , through the stages of development conception formulation abstraction into a more complete unified concept.<sup>9</sup> The primary data for this study were taken from a review and analysis of the study of Islamic Education Neuroscience contained in Suyadi 's article regarding the combination of the concept of reason in Islam with Neuroscience or brain science <sup>10</sup>, as well as in Listiana

---

<sup>7</sup> Listiana Ayu Indarwati et al., "Hibridisasi Pendidikan Islam Dan Neurosains: Implementasi Paradigma Integrasi Keilmuan Dalam Pendidikan Islam," *Tarbawy : Jurnal Pendidikan Islam* 8, no. 2 (September 2021): 67, <https://doi.org/10.32923/tarbawy.v8i2.1925>.

<sup>8</sup> Henny Syapitri, Ns Amila, and Juneris Aritonang, *Buku Ajar Metodologi Penelitian Kesehatan* (Ahlimedia Book, 2021).

<sup>9</sup> Barney G Glaser and Anselm L Strauss, *The Discovery of Grounded Theory: Strategisfor Qualitative Research*, Routledge (Routledge, 2017), <https://doi.org/10.4324/9780203793206>.

<sup>10</sup> Suyadi, "Hybridization of Islamic Education and Neuroscience: Transdisciplinary Studies of 'Aql in the Quran and the Brain in Neuroscience."

Ayu Indarwati and friends' research regarding the application and integration between general science and Islamic Education in Neuroscience <sup>11</sup>. Meanwhile, secondary data was taken from literature on other scientific hybridization studies , such as Psychology of Islamic Education and Neuroscience of Islamic Education, in order to determine the direction of scientific development which also has the potential to become a realm of development in Islamic Educational Neuroscience.

### **Result And Discussion**

Fundamentally, Islamic scholarship has a big role in the world of education. Islam has a meaning as a divine religion , revealed to the Prophet Muhammad, through the intermediary of the Angel Gabriel . Humans have a purpose in their creation as *khalfatullah fil ardh.*<sup>12</sup> The development of the world of science itself has long existed in Islamic history, such as as well as the rise of the world of Islamic science during the Daulah era The Abbasids , who took part in providing a model of civilizational order for Muslims in accordance with the rules of Shari'a, raised the awareness of the people, and helped create a civilized society.<sup>13</sup> Along with the development of the times from time to time, Islam is also increasingly experiencing developments in various scientific sectors.

Science in Islamic Education is also experiencing rapid progress as a form of integration of various existing knowledge. The integration of Islamic Education into various scientific sectors is important in alleviating all

---

<sup>11</sup> Indarwati et al., "Hibridisasi Pendidikan Islam Dan Neurosains: Implementasi Paradigma Integrasi Keilmuan Dalam Pendidikan Islam."

<sup>12</sup> Saihu Saihu, "Eksistensi Manusia Sebagai Khalifah San Implementasinya Dalam Pendidikan Islam," *Andragogi: Jurnal Pendidikan Islam Dan Manajemen Pendidikan Islam* 4, no. 2 (December 2022): 400, <https://doi.org/10.36671/andragogi.v1i3.66>.

<sup>13</sup> Tri Wibowo, "Dinamika Sains Dalam Islam Pada Masa Keemasan (Daulah Abbasiyah): Kontribusi & Rekonstruksi Dalam Perkembangan Keilmuan Kekinian," *Tsaqofah & Tarikh: Jurnal Sejarah Dan Kebudayaan* 6, no. 1 (2021): 51.

problems and achieving the ideals of forming a civil society.<sup>14</sup> However, the problem of integrating Islamic Education with various scientific studies is not as easy as turning the palm of the hand. One of the problems of Islamic Education in integrating science is the view of positivism. The school of positivism philosophy assumes that science is absolute truth if it is empirical, so this concept separates itself from metaphysical science.<sup>15</sup> These obstacles can be seen from Islamic studies, some of which cannot be sensed by humans, such as heaven and hell. On the other hand, with positivism, some Islamic groups are still open -minded, prioritizing revelation without maximizing reason, so that it is static or frozen, in the sense that becoming old-fashioned exacerbates conditions.<sup>16</sup>

Science in history always finds its own way, when it proves the truth of science. Like the debate between Einstein and Bhor, a physicist who also doubles as a philosopher. Their view of positivism changed when they discovered the law of uncertainty in natural science, or quantum physics, where a particle is in an uncertain state until a measurement is made, in fact the wider the parameters the narrower the reality. The debate over unmeasurable natural conditions turned metaphysical, so that Bhor and Einstein brought the name of God into their discussion.<sup>17</sup> An indication of the

---

<sup>14</sup> Irfan Charis and Mohamad Nuryansah, "Pendidikan Islam Dalam Masyarakat Madani Indonesia," *MUDARRISA: Journal of Islamic Education* 7, no. 2 (2015): 256, <https://doi.org/10.18326/mdr.v7i2.755>.

<sup>15</sup> Dini Irawati, Nanat Fatah Natsir, and Erni Haryanti, "Positivisme, Pospositivisme, Teori Kritis, Dan Konstruktivisme Dalam Perspektif 'Epistemologi Islam,'" *JIP - Jurnal Ilmiah Ilmu Pendidikan* 4, no. 8 (2021): 873, <https://doi.org/10.54371/jiip.v4i8.358>.

<sup>16</sup> Saepudin et al., "Pemikiran Muhammad Abduh Tentang Pembaharuan Pendidikan," *Jurnal Fakultas Ilmu Keislaman* 2, no. 1 (2021): 42.

<sup>17</sup> Asan Damanik, *Pendidikan Sebagai Pembentukan Watak Bangsa: Sebuah Refleksi Konseptual-Kritis Dari Sudut Pandang Fisika* (Universitas Sanata Darma Press, 2022).

debate between Einstein and Bhor shows that not everything can be measured by natural science or logic.

The gap between sciences poses a challenge for Islamic Education to be able to merge general knowledge and religion. Therefore, merging general science with Islamic religious knowledge must immediately find a meeting point. Fusion in the concept of integration means all forms of merging of several concepts into one with the division of each corridor.<sup>18</sup> Therefore, the concept of integration between general knowledge and the Islamic religion must be bridged from awareness of changing mindsets. Changes lead to awareness of the Islamic world which is increasingly left behind and is looked down upon as the mecca of western scholarship. It is time for Islamic scholarship, including Islamic education, to examine not only matters of worship, but also natural sciences such as science and the like. It also applies to science without revelation which means blind, where Islamic Education and general science must throw away the dichotomy between the two<sup>19</sup>, the point is don't get stuck in a secularistic view.

This research examines how the form of integration of Neuroscience or brain science with Islamic Education. The integration of the development of the two must pay attention to the rules of the nature of Islamic teachings. According to Anar Anshori contains the main Islamic teachings that are dynamic, called *mutaghayyirat* which means as a teaching that may be developed as long as it does not violate the rules of Shari'a.<sup>20</sup> Indicates that

---

<sup>18</sup> Chica Awaliyah, Dini Angraeni Dewi, and Yayang Furi Furnamasari, "Media Sosial Mempengaruhi Integrasi Bangsa," *Jurnal Pendidikan Tambusai* 5, no. 3 (2021): 7871.

<sup>19</sup> Marjuki Duwila and Roisul Habib, "Integrasi Pendidikan Islam Dan Sains Perspektif Amin Abdullah," *ATTANWIR: Jurnal Keislaman Dan Pendidikan* 12, no. 2 (2021): 140.

<sup>20</sup> Anhar Anshori, *KULIAH MUHAMMADIYAH GERAKAN TAJDID: Pendekatan Ideologis, Historis, Dan Analisis*, ed. Hatib Rahmawan (Yogyakarta: UAD



the science of Neuroscience, even though it is empirical science, still may not collide with the rules of Shari'a.

Seeing the hybridization of Islamic Education with neuroscience produces hybridization in the form of Islamic Education Neuroscience. As for the integration of the hybridization of the two, it can be seen based on various theories as follows:

Hybridization in Islamic Education Neuroscience according to Suyadi found the concept of *nasiyah* (crown) with *aql* (mind) contained in the Qur'an has a relationship to the anatomy of the brain and neuroscience. So that new scientific varieties in Islamic Education Neuroscience can be used to implement them in the world of Islamic Education in the form of stimulation as well as interventions in optimizing the potential of each student's brain, as one way to achieve the main goal of learning Islamic Education.<sup>21</sup>

Hybridization, according to Listiana Ayu Indarwati and friends, is the concept of implementing the integration of Islamic education and neuroscience in educational institutions, to integrate general science and religion which are still dichotomous. Like the concept of neuroscience which has not been fully integrated in Islamic education units, general and Islamic education institutions seem to be running separately. Therefore, it requires the concept of Islamization of science by means of interconnection integration across general science and religion.<sup>22</sup>

From various theories regarding the hybridization of science in neuroscience with Islamic Education, it shows that the Islamic Education Neurosciences as a new scientific variety can be accounted for

---

Press, 2019).

<sup>21</sup> Suyadi, "Hybridization of Islamic Education and Neuroscience: Transdisciplinary Studies of 'Aql in the Quran and the Brain in Neuroscience."

<sup>22</sup> Indarwati et al., "Hibridisasi Pendidikan Islam Dan Neurosains: Implementasi Paradigma Integrasi Keilmuan Dalam Pendidikan Islam."

epistemologically in Islamic Education, because each of the theories in implementing their knowledge has been based on the reference texts of Shari'a in Islam. Epistemology itself discusses the nature of science empirically. Epistemological review consists of nature, boundaries, and scope.<sup>23</sup> For this reason, the Epistemology corridor of Islamic Education includes reason and revelation as its foundation.<sup>24</sup> However, in fact the application of Islamic Education Neuroscience is still not fully implemented, especially in educational institutions, both general and Islamic Education institutions, because there is still a dichotomy between the two, even though there has been an offer of the concept of Islamization of science by integrating the interconnection of general knowledge and religion.

To see whether Islamic Education Neuroscience is on par with other Islamic Education scientific hybridizations such as Islamic Educational Psychology and Islamic Educational Anthropology, it is also necessary to carry out various reviews. Reviewing the level of scientific credibility of Islamic Education Neuroscience more specifically, it can be viewed in terms of understanding Islamic Epistemology which consists of bayani , irfani , and burhani . Bayani's epistemology is an approach to validating knowledge that is based on texts in Islamic teachings, Irfani's epistemology means a scientific review that is based on an understanding of kebatinan, or the realm of God's iradah, so that in irfani 's understanding it is more to araf sufistic . Whereas in Burhani's epistemology it is more to emphasize knowledge on scientific making which is based on human potential, on empirical experience and the level of reasoning, so that Irfani is very close to science which is guided by

---

<sup>23</sup> Umi Kulsum, "Epistemologi Islam Dalam Tinjauan Filosofis," *Urwatul Wutsqo: Jurnal Studi Kependidikan Dan Keislaman* 9, no. 2 (September 2020): 229, <https://doi.org/10.54437/urwatulwutsqo.v9i2.185>.

<sup>24</sup> Abudzar Al Qifari, "Epistimologi Pendidikan Islam," *Pendidikan Kreatif* 2, no. 1 (2021): 27.

the law of causality.<sup>25</sup>

The scientific position of Islamic Education Neuroscience based on a review of Burhani's epistemology sees that references in the science of neuroscience have been studied based on Islamic texts, as contained in Suyadi 's research seeing that there is compatibility with the study of Qur'anic verses contained in neuroscience.<sup>26</sup> The compatibility between the neurosciences of Islamic Education and the reference texts in Islam indicates a deep epistemology. The neuroscience of Islamic Education can be accounted for scientifically. Epistemologically, Irfani views that the Neuroscience of Islamic Education has also entered Irfani's epistemological dimension because he has discussed the matter of the nafs and spirit, his position in the science of the brain lies in the indication that humans have active organs that accommodate the scientific awareness that each individual human has.<sup>27</sup> From the indications of studying the realm of the spirit and nafs in neuroscience, it proves that Islamic Education Neuroscience can be accounted for epistemologically by Irfani . Then epistemologically burhani Islamic Education Neuroscience has also entered the study of human potential which is optimized using brain science in neuroscience , including the mind, heart and body<sup>28</sup>, from these indications it shows that Islamic Education Neuroscience has been proven and can be justified epistemologically burhani.

---

<sup>25</sup> Kulsum, "Epistemologi Islam Dalam Tinjauan Filosofis."

<sup>26</sup> Suyadi, "Hybridization of Islamic Education and Neuroscience: Transdisciplinary Studies of 'Aql in the Quran and the Brain in Neuroscience."

<sup>27</sup> Muhammad Faiz Rofdli and Suyadi Suyadi, "Tafsir Ayat-Ayat Neurosains ('Aql Dalam Al-Qur'an Dan Relevansinya Terhadap Pengembangan Berpikir Kritis Dalam Pendidikan Islam)," *JURNAL At-Tibyan Jurnal Ilmu Alquran Dan Tafsir* 5, no. 1 (2020): 142, <https://doi.org/10.32505/tibyan.v5i1.1399>.

<sup>28</sup> Ebit Sutrisna and Suyadi, "Akali Bertingkat Dalam Perspektif Ibnu Sina, Al-Qur'an, Dan Neurosains Serta Relevansinya Dengan Pendidikan Islam," *Paramurobi: Jurnal Pendidikan Agama Islam Volume* 5, no. 2 (2022): 36.

In order to further develop the hybridization of neuroscience and Islamic Education which has become a new scientific variety in the form of Islamic Education Neuroscience, a review of other scientific hybridization varieties such as Islamic Educational Psychology and Islamic Educational Anthropology can be carried out. The review of the hybridization of Islamic Education scientific varieties is broadly intended to look for vacancies that still have the potential to be placed in the Islamic Education Neurosciences, as a scientific development. Some of the concepts of scientific hybridization of Islamic Education in other scientific varieties are as follows:

### **Anthropology of Islamic Education**

Anthropology is a scientific unit that examines the forms of culture that exist in the order of human life, such as economics, religious beliefs, politics, the human body, science and technology, and so on which are the fields of anthropological scholarship. Islam in looking at anthropology has a goal in studying the form of religious implementation which is the order of human life in society. Conformity between human and religious cultural systems is a field of work on Islamic Educational Anthropology. The way that can be taken in the scientific anthropology of Islamic Education is by carrying out a scientific organizing mechanism.<sup>29</sup>

Examining science specifically in Islamic Educational Anthropology, based on its scientific perspective it has compatibility in describing the Islamic religion and anthropology that have been recognized scientifically, one of which is the concept of human nature whose existence has been made a field of work on the study of Islamic Educational Anthropology. When this scientific variety is brought to the field of academic work, then cultural attitudes should be highlighted when implementing education, such as

---

<sup>29</sup> Parni, "Pendekatan Antropologi Dalam Kajian Islam," *Tarbiya Islamica: Jurnal Keguruan Dan Pendidikan Islam* 1, no. 1 (2020): 23.

educators, students, educational goals, learning media methods, and so on.<sup>30</sup>

Looking at various theories regarding Islamic Educational Anthropology, it is found that the field of work on Islamic Education Anthropology has been organized based on the clarity of its broad field of work and has been divided with a systematic focus on scientific details. An indication of his thorough scientific focus on broad aspects of life, both family, social and academic education. Especially in the focus of Islamic Educational Anthropology in the academic scope, it still pays attention to the rules of the existence of cultural and Islamic religious conformity that are appropriate and maintained in all aspects of teaching and learning.<sup>31</sup>

### **Psychology of Islamic Education**

Definition psychology is a science that discusses the study of human behavior and its relationship with each other. In the scientific variety of Islamic Educational Psychology there is also compatibility between psychology and Islamic scholarship, such as the concept of bio - sociopsychic - spiritual in psychology which means that humans as creatures are physiologically so limited, therefore humans live socially and acknowledge the potential of the role of the spiritual aspect of God's existence.<sup>32</sup>

The theory of Islamic Education Psychology indicates that its scientific varieties have developed and been recognized epistemologically in Islamic Education because it has been proven in theory and also in practice. The suitability of the fields of work from Psychology and Islamic Education provides an opportunity that his knowledge is also integrated with other

---

<sup>30</sup> Herman Wicaksono, "Pendidikan Islam Dalam Perspektif Hadis," *Mudarrisa, Jurnal Kajian Pendidikan Islam* 8, no. 2 (2016): 201, <https://doi.org/10.24252/lp.2016v19n2a7>.

<sup>31</sup> Wicaksono.

<sup>32</sup> Yusron Masduki, Karoma Burlian, and Yuslaini, *Psikologi Pendidikan Dan Pembelajaran*, 1st ed. (Yogyakarta: UAD Press, 2019).

scholarships, because it also discusses the qalb or heart, as well as consciousness or mind which is called aql in Islam and psychology.

After seeing various perspectives of hybridization of other Islamic Education scientific varieties, each scientific development can be used as an appropriate approach to develop scientific hybridization varieties of Islamic Education Neuroscience. Contextualization of the development concept variety hybridization of other Islamic Education scholarships into Islamic Education Neuroscience is done by looking for everything from it that can and is suitable when placed in this science.

The matching of scientific development concepts is reviewed using a grounded theory research approach, which in its analysis produces findings in the form of voids in the scientific varieties of Islamic Education Neuroscience which in terms of other Islamic Education scientific hybridization conceptions, scientific development that has the potential to be adapted into Islamic Education Neuroscience scholarship. The Neuroscience of Islamic Education, even though scientific accountability can be proven epistemologically in Islamic Education, dichotomies still occur in science. The dichotomy in the science of Islamic Education Neuroscience occurs by the implementation of science in educational units that have not felt its scientific impact in alleviating educational problems. Thus, as with other varieties of hybridization of Islamic Education scholarship, studies are needed that lead to emphasizing the application of science that can be felt to be beneficial in overcoming unresolved problems in Islamic Education. Also one of them is by continuing to develop Islamic Education Neuroscience by proving the theory of its scientific suitability contained in Islamic scientific studies.

The application of Islamic Education Neuroscience can be done by reviewing the institutional dimension in the Islamic Education unit to not

only study the development of the theory of Islamic Education Neuroscience, but also its application which must be truly internalized to address educational problems. As with other varieties of hybridization of Islamic Education knowledge, it already has a clearly defined field of scientific study both in the scope of academic, community and family education which is also included in the field of working on education in the Three Centers of Education, in order to maintain educational stability from all aspects.<sup>33</sup> As an example of optimizing neuroscience into Islamic Religious Education using the brain-based learning or BBL method, regarding optimizing learning in instructional approaches to neurolinguistic forms of right and left brain function.<sup>34</sup> if the method is applied in PAI learning it will be possible to increase student learning retention. Another development that still has potential in Islamic Education Neuroscience is the need to carry out interconnection integration by directly referring to other Islamic Education scientific hybridizations so that the scientifically referred to directly can be accounted for epistemologically in Islamic Education, like interconnection integration with Islamic Educational Psychology scholarship which also examines the role of *aql* and *qalb* in the study of human emotion, because also in the Neurosciences of Islamic Education also examines the same theory.

### **Conclusion**

Based on the results of the research and discussion, the researchers concluded that the development of neuroscience-based marketing promotion

---

<sup>33</sup> Fariz Ramadan et al., "Manajemen Tri Pusat Pendidikan Sebagai Sarana Pembentukan Karakter Anak," *Bunayya: Jurnal Pendidikan Anak* 8, no. 1 (2022): 70.

<sup>34</sup> Baiq Sri Handayani and Nining Purwati, "The Effectiveness of Brain-Based Learning Model (BBL) Integrated with the Whole Brain Teaching (WBT) Model toward Students' Retention," *Biosfer: Jurnal Pendidikan Biologi* 15, no. 1 (2022): 37.

development for new student admissions (PPDB) was able to analyze the income of new students amid the Covid-19 pandemic. Whereas Muhammadiyah schools have been using the conventional model so far, meaning that it only leads to student income and income with promotion in the field and social media. Neuroscience-based promotion affects motivation to stay enthusiastic and have a sense of optimism in following up on education. It has implications for the mental soul of prospective students and parents who are faced with the impact of Covid-19. And it has implications for the stability of the budget for school activity program policies and the welfare of educators and teaching staff.

The development of marketing promotion for the acceptance of new students (PPDB) is more directed at the role of the frontal lobe of the frontal lobe (nasyiyah), which is the role of this brain as an intelligence booster and enhancer, emotional controller, decision maker role in every affair, as well as sensitivity and sympathy in social aspects and economics in the perspective of Islamic economics. The importance of a guard and a foundation as a basis for leaning on the Islamic economy. In every business and compete in socializing information on school products (promotion). Should not deviate from the basic principle of divinity (tauhid) to Allah Almighty and be fair in seeing people who are less able to meet their needs, in an explicit manner during the Covid-19 pandemic.

As a human being can not be separated from forgetting and making mistakes, because Allah SWT created humans in a weak state. Including this research, there are still many shortcomings. In this connection, it is hoped that academics and scientists will develop in this research related to the research findings above. Which has a very large beneficial effect, especially for humans as intelligent living beings, as an enhancer of the essence of Taqwaann to Allah SWT, in various aspects of life.



The contribution of this research is to contribute to public relations management, change management, management of acceptance of new students in Muhammadiyah-based schools during the Covid-19 period. To improve the quality of acceptance of the number of new students. The researcher's recommendations, the researcher's suggestions, and the researcher's input to further researchers, namely the researcher responding to PPDB management researchers from an Islamic neuroeconomic perspective that is more serious. Here researchers do not just relate, or develop relevant research. However, researchers on how theories and case studies exist in Muhammadiyah schools can take this approach. Moreover, researchers focus on the development of PPDB.

Researchers' ideas regarding PPDB are still related to the relevance of Islamic economics, namely leading to the welfare of teachers and employees in schools. This means that at first glance researchers raise the welfare of Muhammadiyah school teachers and employees, which has been a shared responsibility for policy makers. the salaries of teachers and temporary employees are a little insufficient for family operations.

### **Reference**

- Anhar Anshori. 2019. KULIAH MUHAMMADIYAH GERAKAN TAJDID: Pendekatan Ideologis, Historis, Dan Analisis. Edited by Hatib Rahmawan. Yogyakarta: UAD Press.
- Awaliyah, Chica, Dini Angraeni Dewi, and Yayang Furi Furnamasari. 2021. "Media Sosial Mempengaruhi Integrasi Bangsa." *Jurnal Pendidikan Tambusai* 5, no. 3: 7871.
- Charis, Irfan, and Mohamad Nuryansah. 2015. "Pendidikan Islam Dalam Masyarakat Madani Indonesia." *MUDARRISA: Journal of Islamic Education* 7, no. 2: 256.

- Damanik, Asan. 2022. Pendidikan Sebagai Pembentukan Watak Bangsa: Sebuah Refleksi Konseptual-Kritis Dari Sudut Pandang Fisika. Universitas Sanata Darma Press,
- Duwila, Marjuki, and Roisul Habib. 2021. "Integrasi Pendidikan Islam Dan Sains Perspektif Amin Abdullah." *ATTANWIR: Jurnal Keislaman Dan Pendidikan* 12, no. 2: 140.
- Glaser, Barney G, and Anselm L Strauss. 2017. *The Discovery of Grounded Theory: Strategies for Qualitative Research*. Routledge. Routledge.
- Handayani, Baiq Sri, and Nining Purwati. 2022. "The Effectiveness of Brain-Based Learning Model (BBL) Integrated with the Whole Brain Teaching (WBT) Model toward Students' Retention." *Biosfer: Jurnal Pendidikan Biologi* 15, no. 1: 37.
- Haryandi, D. 2021. "Model Pembelajaran Pendidikan Agama Islam Berbasis Pendekatan Scientific Learning Di SMKN 1 Tanjung Jabung Barat." *GUAU: Jurnal Pendidikan Profesi Guru Agama Islam* 1, no. 4: 419.
- Indarwati, Listiana Ayu, Iffatur Rohmah, Dahlia Fitri Ichsanti, Ridho Safrial, and Rahma Sari. 2021. "Hibridisasi Pendidikan Islam Dan Neurosains: Implementasi Paradigma Integrasi Keilmuan Dalam Pendidikan Islam." *Tarbawy: Jurnal Pendidikan Islam* 8, no. 2 September: 67.
- Irawati, Dini, Nanat Fatah Natsir, and Erni Haryanti. 2021. "Positivisme, Pospositivisme, Teori Kritis, Dan Konstruktivisme Dalam Perspektif 'Epistemologi Islam.'" *JIP - Jurnal Ilmiah Ilmu Pendidikan* 4, no. 8: 873.
- Kulsum, Umi. 2020. "Epistemologi Islam Dalam Tinjauan Filosofis." *Urwatul Wutsqo: Jurnal Studi Kependidikan Dan Keislaman* 9, no. 2 September: 229.
- Masduki, Yusron, Karoma Burlian, and Yuslaini. 2019. *Psikologi Pendidikan*

- Dan Pembelajaran. 1st ed. Yogyakarta: UAD Press,
- Nurjanah, Asti Faticha, Hernantito Sulkhan Hakim, Muhammad Taufiqurrohman Ajalil, and Nungki Nariska. 2018. "Konsep 'Aql Dalam Al-Qur'an Dan Neurosains." *Nazhruna: Jurnal Pendidikan Islam* 1, no. 2: 276–77.
- Parni. 2020. "Pendekatan Antropologi Dalam Kajian Islam." *Tarbiya Islamica: Jurnal Keguruan Dan Pendidikan Islam* 1, no. 1: 23.
- Qifari, Abudzar Al. 2021. "Epistemologi Pendidikan Islam." *Pendidikan Kreatif* 2, no. 1: 27.
- Ramadan, Fariz, Husnul Awalia, Mellani Wulandari, R.Aditia Nofriyadi, Sukatin, and Amriza. 2022. "Manajemen Tri Pusat Pendidikan Sebagai Sarana Pembentukan Karakter Anak." *Bunayya: Jurnal Pendidikan Anak* 8, no. 1: 70.
- Rofdli, Muhammad Faiz, and Suyadi Suyadi. 2020. "Tafsir Ayat-Ayat Neurosains ('Aql Dalam Al-Qur'an Dan Relevansinya Terhadap Pengembangan Berpikir Kritis Dalam Pendidikan Islam)." *JURNAL At-Tibyan Jurnal Ilmu Alquran Dan Tafsir* 5, no. 1: 142.
- Rohmah, Nur, and Labib Ulinnuha. 2014. "Relasi Gender Dan Pendidikan Islam." *Jurnal Pendidikan Islam* 3, no. 2: 347.
- Saepudin, Nurul Iman Hima Amrullah, Yanti Hasbian Setiawati, Junaedi, and Yuliana. 2021. "Pemikiran Muhammad Abduh Tentang Pembaharuan Pendidikan." *Jurnal Fakultas Ilmu Keislaman* 2, no. 1: 42.
- Saihu, Saihu. 2022. "Eksistensi Manusia Sebagai Khalifah San Implementasinya Dalam Pendidikan Islam." *Andragogi: Jurnal Pendidikan Islam Dan Manajemen Pendidikan Islam* 4, no. 2 December: 400.
- Sutrisna, Ebit, and Suyadi. 2022. "Akal Bertingkat Dalam Perspektif Ibnu

- Sina, Al-Qur'an, Dan Neurosains Serta Relevansinya Dengan Pendidikan Islam." Paramurobi: Jurnal Pendidikan Agama Islam Volume 5, no. 2: 36.
- Suyadi. 2019. "Hybridization of Islamic Education and Neuroscience: Transdisciplinary Studies of 'Aql in the Quran and the Brain in Neuroscience." *Dinamika Ilmu* 19, no. 2: 237–49.
- . 2020. *Pendidikan Islam Dan Neurosains: Menelusuri Jejak Akal Dan Otak Dalam Al-Qur'an Hingga Pengembangan Neurosains Dalam Pendidikan Islam*. Jakarta: Prenada Media,
- Syapitri, Henny, Ns Amila, and Juneris Aritonang. 2021. *Buku Ajar Metodologi Penelitian Kesehatan*. Ahlimedia Book.
- Wahyudi, Nanang, Ranu Suntoro, and Awhinarto. 2020. "Pengembangan Higher Order Thingking Skill Dalam Pendidikan Islam Berbasis Neurosains." *At-Tajdid* 9, no. 2: 107–29.
- Wibowo, Tri. 2021. "Dinamika Sains Dalam Islam Pada Masa Keemasan (Daulah Abbasiyah): Kontribusi & Rekonstruksi Dalam Perkembangan Keilmuan Kekinian." *Tsaqofah & Tarikh: Jurnal Sejarah Dan Kebudayaan* 6, no. 1: 51.
- Wicaksono, Herman. 2016. "Pendidikan Islam Dalam Perspektif Hadis." *Mudarrisa, Jurnal Kajian Pendidikan Islam* 8, no. 2: 201.