

Islamization of Science Ismail Raji al-Faruqi and Integration-Interconnection of Science Amin Abdullah: A Comparative Study

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Abstract

The discourse on the dichotomy of modern science and Islamic science is an interesting topic of discussion and is always debated by Muslim scientists. Some of them, namely Ismail Raji al-Faruqi and Amin Abdullah, are trying to respond to and solve problems that occur in the scientific realm. Al-Faruqi initiated the Islamization of science which seeks to unify the two sciences (science and Islam). Likewise, Amin Abdullah with his integration-interconnection paradigm also offers an open dialogue between the two sciences. Then this research aims to look at the structure of thought between the two figures mentioned, as well as looking for common threads related to the similarities and differences in the ideas of science integration being promoted. This research uses library research methods through several textual sources related to the topic discussed, primarily in the form of books by the two figures studied, and secondary in the form of scientific articles that have related themes. The results of this article are: 1) The Islamization of al-Faruqi's knowledge leads to the relevance between science and Islam, science is Islamized through twelve concrete steps based on the concept of monotheism. 2) Amin Abdullah's ideas regarding integration-interconnection can be seen from the spider web framework which emphasizes mastery of various sciences, both modern science and Islamic science. 3) The similarities in thinking between the two can be seen through the spirit in answering scientific dichotomies. The difference is, that al-Faruqi emphasized mastery of modern knowledge (science) to then be converted to Islam to conform

to the pattern of monotheistic teachings. Meanwhile, Amin Abdullah's ideas emphasized mastery of general science and Islam. So that each scientific group is aware of its limitations and shortcomings so that they can complement and complement each other.

Keywords: *Islamization of Science, Integration-Interconnection, Ismail Raji al-Faruqi, Amin Abdullah, Scientific Dichotomy.*

Abstrak

Wacana dikotomi keilmuan modern dan keilmuan Islam menjadi salah satu bahasan menarik dan selalu diperdebatkan oleh kalangan ilmuwan muslim. Beberapa di antaranya yaitu Ismail Raji al-Faruqi dan Amin Abdullah yang berusaha merespons dan menyelesaikan problem yang terjadi dalam ranah keilmuan. Al-Faruqi menggagas Islamisasi ilmu yang mengupayakan penyatuan dua ilmu (sains dan Islam). Begitu juga Amin Abdullah dengan paradigma integrasi-interkoneksinya juga menawarkan terbukanya dialog antara dua ilmu tersebut. Kemudian penelitian ini bertujuan untuk melihat struktur pemikiran antara dua tokoh yang disebutkan, serta mencari benang merah terkait persamaan dan perbedaan gagasan integrasi ilmu yang diusung. Penelitian ini menggunakan metode penelitian kepustakaan melalui sejumlah sumber tekstual berkaitan dengan topik yang dibahas, primer berupa buku karya dua tokoh yang dikaji, dan sekunder berupa artikel ilmiah yang memiliki tema serumpun. Hasil tulisan ini berupa: 1) Islamisasi ilmu al-Faruqi mengarah pada relevansi antara ilmu sains dan Islam, ilmu sains diislamkan dengan melalui dua belas langkah konkrit yang berlandaskan konsep taubid. 2) Gagasan Amin Abdullah mengenai integrasi-interkoneksi dapat dilihat dari kerangka spider web yang menekankan pada penguasaan berbagai keilmuan, baik keilmuan modern dan keilmuan Islam. 3) Persamaan pemikiran keduanya dapat dilihat melalui spirit dalam menjawab dikotomi keilmuan. Perbedaannya, al-Faruqi menekankan penguasaan terhadap keilmuan modern (sains) untuk kemudian diislamkan agar sesuai dengan pola ajaran taubid. Sedangkan gagasan Amin Abdullah menekankan penguasaan terhadap keilmuan umum dan Islam. Sehingga setiap rumpun keilmuan sadar akan keterbatasan dan kekurangan yang dimiliki, untuk kemudian saling mengisi dan melengkapi satu sama lain.

Kata Kunci: *Islamisasi ilmu, Integrasi-Interkoneksi, Ismail Raji al-Faruqi, Amin Abdullah, Dikotomi Keilmuan.*

Introduction

All efforts to explore science will continue to grow and will never stop, from there came a variety of great works and thoughts of figures and scholars with different models of approaches, methods,

and varieties.¹ Although scientific developments in the 21st century have made tremendous progress, the relationship between religion (Islam) and science still appears to be dichotomous and seems to run independently and even opposite.² The assumption of most of humanity is that science stems from indecision by using scientific methods as its foundation. While religion is an inviolable thing because it is part of a dogmatic-doctarian belief. As a result, the feud between the two camps continues to experience clashes and discrepancies, which have an impact on the roots of an exclusive-fanatic scientific dichotomy. The scientific revolution turned out to be a new polemic for scientists to free themselves from the shackles of the scientific dichotomy.³

The distance of science from religious values into Muslim intellectual discourse is called and inspired by formulating a kind of “crossing bridge” so that the two can be brought together. Although the process is often debated, some Muslim scientists, both from Indonesia and around the world, are trying to initiate an “epistemological bridge” to bring science and religion together. One of them was Ismail Raji al-Faruqi who intervened in formulating the idea of the Islamization of science in the 80s by restoring the paradigm of secular science to the framework and principles of Islam. In addition, the existence of Muslim scientist Amin Abdullah also contributed through his idea of integration-interconnection which seeks to eliminate the scientific dichotomy. In other terms, it is “bringing back closer” to various scientific disciplines.

The concept of Islamization of science Ismail Raji al-Faruqi presents as a concern regarding the current development of

¹ M. Fatih Suryadilaga, *Studi Kitab Tafsir Kontemporer* (Yogyakarta: Tafsir Hadis Press, 2006).

² Parluhutan Siregar, “Integrasi Ilmu-Ilmu Keislaman Dalam Perspektif M. Amin Abdullah,” *MIQOT: Jurnal Ilmu-Ilmu Keislaman* 38, no. 2 (2014): 335–54, <https://doi.org/10.30821/miqot.v38i2.66>.

³ Albarra Sarbaini, Nanat Fatah Natsir, and Erni Haryanti, “Integrasi ‘Ilmu Dan Agama’ Sebagai Islamisasi ilmu Pengetahuan,” *Ri’ayah: Jurnal Sosial Dan Keagamaan* 7, no. 01 (2022).

modern science from the West which unconsciously replaces the religious values of Muslim society with secular values that are very contrasting and can endanger the Islamic faith.⁴ The emergence of the dichotomy of science resulted in human misunderstanding in understanding every existing discipline. Even what is happening today is an attitude of glorifying one science and ignoring other sciences, without showing the role that science must play for humanity.⁵ Questioning the backwardness of Muslims, Amin Abdullah also criticized the idea of modernist Muslim reform from various parts of the world. For him, the claims of modernist thinkers such as Abduh, Iqbal, Harun Nasution, and others propose “rationalization” by imitating the West as a solution, which is not entirely beneficial for Muslims.⁶ Abdullah’s perspective on Islamic studies and education is multidisciplinary, interdisciplinary, and transdisciplinary, focusing on the integration of various fields of knowledge.⁷ So, starting from the statements above, this research is very important to see the concept of a combination of religion and science as a necessity of human life.⁸

There are several studies related to the integration of knowledge between religion and science from the thoughts of Ismail Raji al-Faruqi and Amin Abdullah which can be grouped into two concepts. First, limited writing only focuses on the study of the

⁴ Mujamiil Qamar, *Epistemologi Pendidikan Islam Dari Metode Rasional Hingga Metode Kritik* (Jakarta: Erlangga, 2005).

⁵ Abuddin Nata and dkk, *Integrasi Ilmu Agama Dan Umum* (Jakarta: PT. Raja Grafindo Persada, 2005).

⁶ Mohammad Muslih, Happy Susanto, and Martin Putra Perdana, “The Paradigm of Islamization of Knowledge According to SMN Al-Attas (From Islamization of Science to Islamic Science),” *Tasfiyah: Jurnal Pemikiran Islam* 5, no. 1 (2021): 25, <https://doi.org/10.21111/tasfiyah.v5i1.5269>.

⁷ M. Amin Abdullah, *Multidisiplin, Interdisiplin, & Transdisiplin: Metode Studi Agama & Studi Islam Di Era Kontemporer*, ed. Azaki Khoirudin, Cetakan II (Yogyakarta: IB Pustaka, PT Litera Cahaya Bangsa, 2020).

⁸ Mujamiil Qamar, *Epistemologi Pendidikan Islam Dari Metode Rasional Hingga Metode Kritik* (Jakarta: Erlangga, 2007).

character's thoughts, in this case, found in articles by Iqbal,⁹ Nyak,¹⁰ Aini,¹¹ Syawaluddin et al,¹² Azwar Sani,¹³ Afiquil Adib,¹⁴ Tabrani and Neny,¹⁵ Dewi et al,¹⁶ and Muwaffiqillah.¹⁷ Furthermore, research that focuses on an analysis and application of Islamic education. Among the articles that have been written by Faiz and Siswanto,¹⁸

⁹ I M Alfiansyah, "Islamisasi Sains Perspektif Ismail Raji' Al Faruqi Sebagai Upaya Mengintegrasikan Sains Dan Ilmu Agama," *Prosiding Konferensi Integrasi Interkoneksi Islam Dan Sains* 3 (2021): 138–46.

¹⁰ Nyak Mustakim, "Islamisasi ilmu Pengetahuan Perspektif Pemikiran Ismail Raji Al-Faruqi," *Jurnal Azkia : Jurnal Aktualisasi Pendidikan Islam* 16, no. 1 (February 16, 2022), <https://doi.org/10.58645/jurnalazkia.v16i1.33>.

¹¹ Siti Nur'aini, "Keseimbangan Antara Islam Dan Sains (Analisis Konsep Islamisasi ilmu Perspektif Ismail Raji Al Faruqi)," *Journal of Islamic Studies* 1, no. 1 (2023): 1–10, <https://glorespublication.org/index.php/ekodestinasia>.

¹² Sawaluddin et al., "The Islamization of Science and Its Consequences : An Examination of Ismail Raji Al-Faruqi ' s Ideas Europeans Seized the Opportunity and Attained the Golden Peak Previously Held by Islam . 3 Realized How Backward Islamic Civilization Was and Aspired to R" 10, no. 2 (2022): 115–28, <https://doi.org/dx.doi.org/10.15642/jpai.2022.10.2.115-128>.

¹³ Azwar Sani, "Jalan Baru Kebenaran Dalam Epistemologi Integrasi Dan Interkoneksi Muhammad Amin Abdullah," *ISME: Journal of Islamic Studies and Multidisciplinary Research* 1 (2023): 41–50.

¹⁴ M. Afiquil Adib, "Upaya Mendialogiskan Pendekatan Normatif Dan Historis Dalam Studi Islam: Konsep Integrasi-Interkoneksi Amin Abdullah," *Al-Tarbawi Al-Haditsab: Jurnal Pendidikan Islam* 7, no. 2 (2022): 87, <https://doi.org/10.24235/tarbawi.v7i2.11665>.

¹⁵ Tabrani Tajuddin and Neny Muthiatul Awwaliyah, "Paradigma Integrasi-Interkoneksi Islamisasi ilmu Dalam Pandangan Amin Abdullah," *Aksiologi : Jurnal Pendidikan Dan Ilmu Sosial* 1, no. 2 (2021): 56–61, <https://doi.org/10.47134/aksiologi.v1i2.11>.

¹⁶ Dewi Masyitoh, "Amin Abdullah Dan Paradigma Integrasi-Interkoneksi," *JSSH (Jurnal Sains Sosial Dan Humaniora)* 4, no. 1 (2020): 81, <https://doi.org/10.30595/jssh.v4i1.5973>.

¹⁷ Moch. Muwaffiqillah, "Praktik Diskursif Integrasi-Interkoneksi Ilmu Pengetahuan Amin Abdullah Sebagai Pergulatan Intelektualisme Di Indonesia," *JIS (Jurnal Ilmiah Spiritualis)* 7 (2021): 227–42.

¹⁸ Faiz Alfian Hamdan Maulana and Siswanto, "Kesatuan Ilmu Dalam Bingkai Pemikiran Pendidikan Islam: Perspektif Ismail Raji Al-Faruqi," *Al-Munawwarah: Jurnal Pendidikan Islam* 14, no. 8.5.2017 (2022).

Kamil and Mukhlis,¹⁹ Dedi et al,²⁰ Aris and Jahada,²¹ and Akhmad Khawani,²² Aristo,²³ Alfatih Suryadilaga,²⁴ and Ana and Sedyo.²⁵ Some of the authors mentioned use the thoughts of Raji Faruqi and Amin Abdullah as a knife of analysis to view Islamic education.

This study aims to re-examine the concept of Islamization of Ismail Raji al-Faruqi's knowledge and the integration of Amin Abdullah's interconnections to understand the combination of science and religion. Then compare the two thoughts and find the meeting point of the differences proposed. There are two assumptions behind this study. First, the thoughts of Ismail Raji al-Faruqi and Amin Abdullah regarding the integration of knowledge will always exist touching all lines of scientific study. Second, the material for the integration of knowledge is expected to become a treasure for Muslims to be inclusive in accepting the integration between science and religion, so as not to become a backward people with a record of holding firmly to Islamic values in it.

The focus of this study includes the study of two great figures of thought, namely Ismail Raji al-Faruqi with the thought of the

¹⁹ Moh Kamilus Zaman and M Mukhlis Fahrudin, "Integrasi Pendidikan Islam Dan Sains Perspektif Ismail Raji Al-Faruqi Oleh," *Journal of Islamic Integration Science and Technology* 1, no. 1 (2023): 1–15.

²⁰ Dedi Junaedi, M. Yunus Abu Bakar, and Ah. Zakki Fuad, "Implikasi Pemikiran Rekonstruksionisme Ismail Raji Al-Faruqi Dalam Pendidikan Islam," *Ta'dibuna: Jurnal Pendidikan Islam* 12, no. 1 (2023): 45, <https://doi.org/10.32832/tadibuna.v12i1.9105>.

²¹ Aris Try Andreas Putra, "Konsep Pemikiran Ismail Raji Al-Faruqi (Dari Tauhid Menuju Integrasi Ilmu Pengetahuan Di Lembaga Pendidikan)," *Zawiyah: Jurnal Pemikiran Islam* 6, no. 1 (2020), <https://doi.org/10.31332/ziji.v6i1.1827>.

²² Ahmad Khawani, "Urgensi Integrasi Ilmu Ke MI-an Dengan Ilmu Islam" (Padang: Jurnal Tarbiyah al-Awlad, 2022).

²³ Mohammad Aristo Sadewa, "Meninjau Kurikulum Prototipe Melalui Pendekatan Integrasi-Interkoneksi Prof M Amin Abdullah," *Jurnal Pendidikan Dan Konseling (JPDK)* 4, no. 1 (2022): 266–80.

²⁴ Muhammad Alfatih Suryadilaga, "Pemahaman Hadis Tentang Covid-19 Dalam Perspektif Integrasi-Interkoneksi Amin Abdullah," *Khazanah: Jurnal Studi Islam Dan Humaniora* 18, no. 2 (2020): 173, <https://doi.org/10.18592/khazanah.v18i2.3795>.

²⁵ Ana Quthratun Nada, "Pembelajaran Tematik-Integratif: Studi Relevansi Terhadap Integrasi-Interkoneksi Keilmuan Dalam Pendidikan Islam (M. Amin Abdullah)," *Mentari: Journal of Islamic Primary School* 1, no. 2 (2023): 67–77.

Islamization of science, and Amin Abdullah with the integration-interconnection of science as a method to remove the dichotomy of science and religion. This research uses the method of literature review (*library research*) through a philosophical approach (*Philosophical Approach*).²⁶ The primary data sources used in this study are the book entitled “Islamization of Knowledge Ismail Raji al-Faruqi” which is al-Faruqi’s work on his thoughts related to the Integration of Science and Islam, and Amin Abdullah’s work entitled “Islamic Studies in the Integrative-Interconnective Paradigm”.

The secondary sources used are previous data or articles that are similar to the theme of this study. The data analysis of this study used data extraction, classification, and analysis and continued with a conclusion. The data processing method was carried out by analyzing the thoughts of two figures, namely: Ismail Raji al-Faruqi regarding the Islamization of science, and Amin Abdullah regarding the integration and interconnection of science. More deeply, this study will look at the theoretical aspect of the two figures’ thinking and compare them. The collected data will be systematically analyzed through the process of *reduction, display, and conclusion*.²⁷

The Scope of Islamization of Ismail Raji al-Faruqi’s Knowledge

Discourse on the integration of knowledge will continue to be an interesting debate and discussion in the academic field. Ismail Raji al-Faruqi called it the Islamization of science,²⁸ which became the background for the Islamization of science for Faruqi is a Western product of science that has a lot of influence on Islamic society which is dry of values and separated from the essence

²⁶ Amiruddin Zainal Asikin, *Pengantar Metode Penelitian* (Jakarta: Rajawali, 2006).

²⁷ A. Michael Huberman, *Analisis Data Kualitatif*, Jakarta (UI Press, 1992).

²⁸ Zainal Abidin Bagir, “Integrasi Ilmu Dan Agama: Interpretasi Dan Aksi,” *Bandung: Mizan Pustaka*, 6, no. 1 (2005).

of religiosity.²⁹ That is one of the peaks of *malaise* that brought Muslims to a disadvantage in terms of secularization.³⁰ Therefore, the concept of “*Aslamah al-Ma’rifah*” initiated by Faruqi is aimed at the concept of Tawhid as a philosophical foundation resting on five unity, in the hope that science can be reconstructed on the principles, epistemology, and values of Islam.³¹ The five units mentioned above include:³² 1) Oneness of Allah, believing that Allah is the Controller, every knowledge possessed by humans is derived from His power. 2) The unity of creation is part of reflecting faith as a form of worship. 3) Unity of truth, there is no contradiction between revelation and reason because everything comes from God. 4) The unity of life, between material spiritual, and also moral. 5) Human unity, Islam is a form of universal religion.

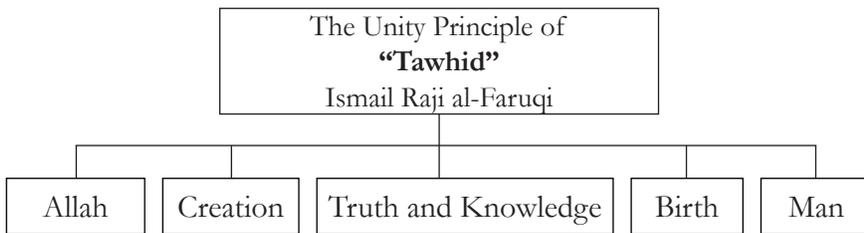


Chart 1. Principles of Tawhid Islamization of knowledge.³³

The purpose of the Islamization of science for al-Faruqi includes five points, some of which are:³⁴ 1) Mastery of the field

²⁹ Achmad Khudori Soleh, *Filsafat Islam “Integrasi Ilmu Islam Dan Barat”* (Yogyakarta: Arruz Media, 2016).

³⁰ Murali, “Integrasi Ilmu Agama Dan Ilmu Umum,” *Book Chapter of Proceedings Journey-Liaison Academia and Society* 1, no. 1 (2022).

³¹ Ismail Raji al-Faruqi, *Aslimat Al-Ma’rifah* (Kuwait: Dar al-Buhuts Al-Ilmiyah, 1984).

³² Ismail Raji al-Faruqi, *Islamisasi ilmu*, Cetakan I (Bandung: PUSTAKA; Perpustakaan Salman Institut Teknologi Bandung, 1984).

³³ Firda Inayah Inayah, “Tauhid Sebagai Prinsip Ilmu Pengetahuan (Studi Analisis Ismail Raji Al Faruqi),” *Tasfiyah* 2, no. 1 (2018), <https://doi.org/10.21111/tasfiyah.v2i1.2484>.

³⁴ Ahmad Yazid Hayatul Maky, “Nilai Pendidikan Islam Dalam Perspektif

of modern scientific studies, 2) Mastery of Islamic insights, 3) Establishing Islamic harmony with new disciplines, 4) Integrating the values and treasures of Islamic heritage with modern disciplines, 5) Focusing the flow of Islamic thought on a path that is by the pattern of Allah’s plan. From the five goals above, it can be understood that the purpose of the Islamization of this science is not necessarily to eliminate the existence of secular science or simply discard it by replacing science that only focuses on Islamic teachings. In addition, there is a creative synthesis of a combination of science and religion for progressive Islamic science.

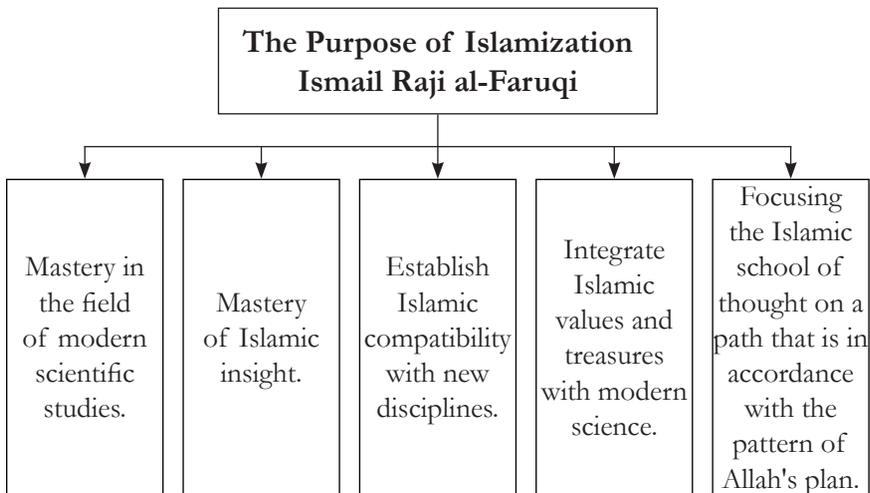


Chart 2. The purpose of Islamization of al-Faruqi’s Knowledge.

As an effort to take concrete steps to Islamize science, Faruqi used the twelve strands method to integrate science and religion. Twelve steps are chronologically as follows: 1) Mastery of modern science, this first method is taken by breaking down, categorizing, and looking at the principles and methodologies used in modern science. 2) Survey of scientific disciplines, server in question is to see the development and growth of the methodology as outlined in the form of charts (schematics) in detail. 3) Mastery of Islamic

Islamisasi Dan Integrasi Ilmu (Ismail Raji Al Faruqi, Syed Muhammad Naquib Al Attas, Amin Abdullah),” *Cross-Border* 4, no. 2 (2021).

treasures, looking for parts that touch and discuss the objects of certain modern disciplines. 4) Mastery of Islamic scientific treasures in the Analysis stage, this fourth step is like a survey step or historical analysis to make a priority list. 5) Determination of the relevance of Islam that is typical in the study of disciplines, in terms of the nature of modern ilmu disciplines along with basic methods, pronunciations, problems, goals, and achievements with all their limitations are relevant to Islamic treasures.³⁵

Furthermore, 6) Critical assessment of modern scientific disciplines and their current level of development,³⁶ 7) Critical assessment of Islamic treasures and their development today, in the form of Muslim interpretations of both historical-contextual, may be questioned, even must always be judged and criticized based on the principles of the two main sources.³⁷ 8) Survey the problems faced by Muslims, and identify the economic, social, and political problems faced by Muslims. 9) Survey of the problems faced by humans, because some of the insights and visions of Islam are responsibilities that are not limited to Muslims only, but also the human race in the world. 10) Creative synthesis analysis, ready to

³⁵ The question that must be answered is: What has Islam contributed, from the Qur'an to modernists today, to the overall problems studied by modern disciplines? How much has Islam contributed compared to Western sciences? To what extent is the level of fulfillment, shortcomings, and advantages of Islamic treasures compared to the insights and environment of modern scientific disciplines? If there are problem areas that are little touched or even beyond the reach of Islamic treasures, which Islamic scientists must fill the shortcomings, reformulate the problems, and broaden the horizons of the insights of the scientific disciplines?

³⁶ The question that must be answered is: Is it true that the discipline of Science has fulfilled the vision of its pioneers? Is it true that this has realized its role in the search for truth?, Has the discipline of Science supported the understanding and development of divine creation patterns that must be realized?

³⁷ Aspects to be criticized: 1. Muslim interpretations of the two that are historically contextual may be questioned, even must always be judged and criticized based on the principles of the two main sources. 2. Crucial needs of humanity today. 3. All modern disciplines are represented by such disciplines. If Islamic treasures are no longer relevant, corrections must be made to them with appropriate efforts today. Conversely, if relevant, Islamic treasures need to be developed and socialized.

synthesize Islamic treasures and modern disciplines. 11) The re-pouring of modern disciplines into the framework of Islam. After modern science (science) and religion are balanced, textbooks as learning materials must be written to repurpose the relevance that has been obtained in Islamic print. 12) Dissemination of knowledge that has been Islamized. To accelerate the Islamization of knowledge, hold conferences, seminars, and other meetings by inviting several experts in their fields as a form of offer to formulate ideas for solving problems that master interdisciplinary boxing. Coaching of teaching staff who demand to explore the issues of the required methods.

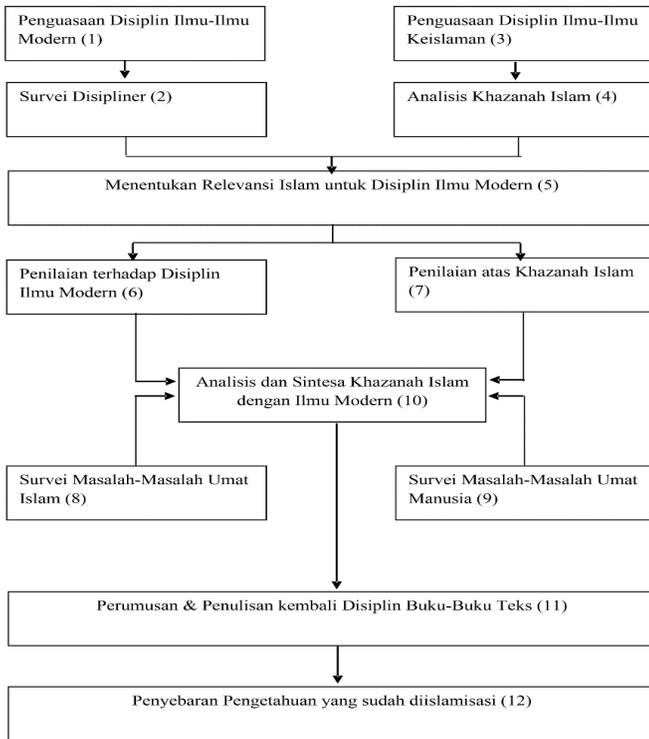


Chart 3. Steps to Islamize al-Faruqi’s Knowledge

The twelve methods offered by Faruqi above can be summarized into four, namely: 1) Mastering Western science or modern science, 2) Mastering private science and treasures, namely

Islam, 3) Understanding Western culture, and 4) Understanding Islamic culture.

Integration-Interconnection Paradigm of Amin Abdullah

Diving into the meaning of the integration of science leads to the concept of a fusion between Islam and science. When there is tension between the two, a dialogue is needed so that a collision does not occur.³⁸ So far, the discourse on this subject has continued to experience growth in finding the right form of interaction without being discriminated against by each other. The same is true of Amin Abdullah with his idea of integration-interconnection which departs from anxiety about the problem of scientific boxing in Islamic Religious Universities (PTKIN). For Amin Abdullah, religion cannot be separated from normative (texts, teachings, dogmas, and reliefs) and historical (practices).³⁹ The form of integration offer was initiated in the form of a building that was updated as a form of scientific interconnection like the anthropocentric-integralist scientific structure. For him, any scientific building cannot be separated from philosophical foundations including social sciences, humanities, religion, and Islamic sciences.⁴⁰ The main requirement for building an integrative science is to refer to the specific philosophy of science, not to refer to the epistemology of *Ulūm al-Dīn* as well as secular science. The direct implication of this change is the introduction of a new paradigm as a very basic thing and has a vital position in the scientific work area.⁴¹

³⁸ Masyitoh, "Amin Abdullah Dan Paradigma Integrasi-Interkoneksi."

³⁹ Amin Abdullah, *Studi Agama (Normativitas Atau Historisitas)* (Yogyakarta: Pustaka Pelajar, 2015).

⁴⁰ Sholihul Anwar, "Integrasi Keilmuan Prespektif M. Amin Abdullah Dan Imam Suprayogo," *Jurnal Ilmiah Pedagogy* 17, no. 1 (2021): 142–62, <https://jurnal.staimuhblora.ac.id/index.php/pedagogy>.

⁴¹ Azizah Hanum, "Muhammad Amin Abdullah's Thought on Multicultural Islamic Education," *Edukasi Islami: Jurnal Pendidikan Islam*, 2021, <https://doi.org/10.30868/ei.v10i001.1688>.

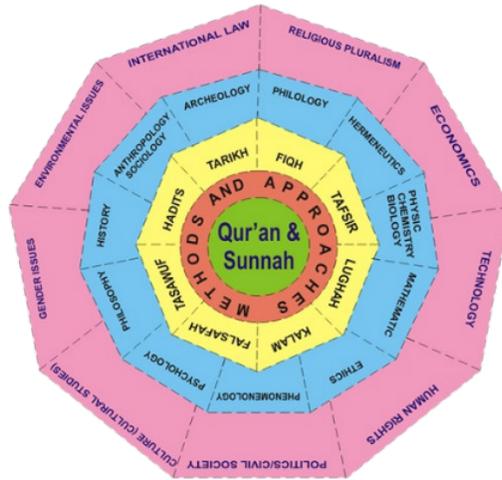


Figure 1. Scientific Spiderwebs

The purpose of the integration of science for Amin Abdullah is to create an epistemological framework by combining religion and science in a balanced manner.⁴² Departing from the study of Islamic studies by combining revelation, thought, theory, and contemporary issues. The spider web concept seeks to create a balanced scientific system, especially in schools and universities in Indonesia.⁴³ Finally, the integration of knowledge is not just matching, but looking for a synthesis of relevance between the two and creating collaboration between disciplines. The spider web-building pattern referred to above is a concept map. There are four derivative meanings of the concept, some of which are:⁴⁴ 1) Each item on the map has relationships, although not all of them, and this is a form of integration. 2) Science is centered on the Qur'an and Sunnah, but hierarchically it is also related to several knowledge based on the level of abstraction *and its* application. 3). Several items

⁴² Amin Abdullah, "Pendidikan Agama Era Multikultural-Religius. Jakarta: Pusat Studi Agama Dan Peradaban (PSAP) Muhammadiyah," n.d.

⁴³ Amin Abdullah et al., *Praksis Paradigma Integrasi-Interkoneksi Dan Transformasi Islamic Studies Di UIN Sunan Kalijaga, Pascasarjana UIN Sunan Kalijaga Jogjakarta*, 2014.

⁴⁴ Amin Abdullah, *Islamic Studies Dalam Paradigma Integratif-Interkonektif (Sebuah Ontologi)* (Yogyakarta: UIN Suka Press, 2007).

in one layer of the circumference show equivalence according to the level of abstraction and theory. 4. The line separating the layers is not interpreted as a dividing line. Through the spider web that is carried out, it is hoped that the idea of Islamization of knowledge will be linked, linking to allow the unification of religious and general knowledge based on textual traditions (*baḍārah al-Nash*), scientific academic traditions (*baḍārah al-'ilm*) and ethical-critical traditions (*baḍārah al-Falsafah*).⁴⁵

The steps carried by Amin Abdullah in integrating science so that various Islamic and non-Islamic disciplines are balanced, namely the following steps:⁴⁶ 1) Understanding the complexity of phenomena that occur and are faced by humans. 2) Combining religious knowledge with science, as well as important philosophical knowledge. 3) Overcoming the complexity of the phenomena of life that humans live by understanding the concept of scientific discipline interconnection. 4) Develop a balanced knowledge system in Islamic religious universities in Indonesia. 5) Establish cooperation and interdependence between disciplines. From the step above, it is expected that the concept of integration-interconnection plays a role in overcoming the difficulty of combining Islamic and general studies that sometimes do not greet each other and do not get along, where both want to beat each other.⁴⁷ So the new paradigm proposed by Amin Abdullah is unifying, not just combining God's revelation and human discovery (holistic-integralistic sciences). Conceptually, the science integration paradigm developed by Amin Abdullah uses scientific *networking* with layers of scientific circles.⁴⁸ *First*, the Qur'an and Hadith

⁴⁵ Sufratman, "Integrasi Agama Dan Sains Modern Di Universitas Negeri (Studi Analisis Pemikiran M Amin Abdullah)," *Al Afkar* 5, no. 1 (2022): 209–28, <https://doi.org/https://doi.org/10.31943/afkarjournal.v5i1.211>.

⁴⁶ Amin Abdullah, *Mencari Islam: Studi Islam Dengan Berbagai Pendekatan* (Yogyakarta: Tiara Wacana, 2000).

⁴⁷ Amin Abdullah, *Islamic Studies Di Perguruan Tinggi: Pendekatan Integratif-Interkonektif* (Yogyakarta: Pustaka Pelajar, 2006).

⁴⁸ Ramadhanita Mustika Sari and Muhammad Amin, "Implementasi Integrasi

as *core-values*. *Second*, the methodology, approaches, perspectives, and theories are provided by various disciplines. *Third*, traditional Islamic science. *Fourth*, contemporary Islamic studies. *Fifth*, global issues.⁴⁹

Comparative Review of the Integration of Knowledge between al-Faruqi and Amin Abdullah

Ismail Raji al-Faruqi and Amin Abdullah were philosophical thinkers who promoted the idea of science integration. However, from different figures and backgrounds, it is not closed to allow there to be differences in approaches to integrating science. First, from the historical side, they came up with the idea of integration of knowledge. If al-Faruqi departs from the anxiety of secular science which has a very large impact on Muslim society to cause *malaise* he is trying to restore the nature of Islam in the scientific dimension so that it is not easily hegemonized by the West. Meanwhile, Amin Abdullah departs from his anxiety about the Islamic scientific paradigm in universities that only focuses on religious science, and is closed to modern science. From there, the idea of integration-interconnection emerged as a solution to the problems faced by the difficulty of combining Islamic studies with the general, which sometimes do not get along with each other. Thus, the concept of integration-interconnection is the reason for creating a balanced scientific system in universities in Indonesia. Collaboration between the two is expected to be a provision to face contemporary issues that are the difficulties of Muslim society.⁵⁰

Ilmu Interdisipliner Dan Multidisipliner: Studi Kasus Di Pascasarjana UIN Sunan Kalijaga Yogyakarta,” *Prosiding Konferensi Integrasi Interkoneksi Islam Dan Sains 2* (2020).

⁴⁹ Suftratman, “Integrasi Agama Dan Sains Modern Di Universitas Negeri (Studi Analisis Pemikiran M Amin Abdullah).”

⁵⁰ Anindya Aryu Inayati and Agung Barok Pratama, “Epistemology in Islam: The Integration of Science and Religion According to Kuntowijoyo and Its Correlation with the National Law Establishment,” *Tasfiah: Jurnal Pemikiran Islam* 6, no. 1 (2022): 65, <https://doi.org/10.21111/tasfiah.v6i1.7280>.

The differences in the thinking of the two figures above are also found through various sides. Al-Faruqi emphasized the importance of the integration of knowledge as a form of holistic and comprehensive Islamic development. Not only that, he also focuses on strengthening the position of Islam in the complex modern world⁵¹. Amin Abdullah emphasizes efforts to create an epistemological framework by combining Islamic and non-Islamic scholarship in a balanced manner. As a continuation of Islamic studies that is open to the realities of modern society and contemporary issues. Combining revelation, thought, theory, and contemporary issues.⁵²

Furthermore, to see the differences in the process of integrating science can be seen through its approach and focus. As a foothold and steps used to integrate between religious science and different sciences. Al-Faruqi began the integration of his knowledge from science first, while Amin Abdullah departed from Islamic scholarship based on the Quran and Sunnah.⁵³ Faruqi emphasizes the concept of monotheism as a philosophical basis for the integration of science or the Islamization of science, the unification of modern sciences and Islamic sciences as well as the application of Islamic principles in science.⁵⁴ Meanwhile, Amin Abdullah focused on the concept of integration-interconnection such as the idea of *web spiders*, by prioritizing the mastery of disciplines, filling in, and complementing each other.⁵⁵ The scientific

⁵¹ Slamet, "Konsep Integrasi Ilmu Dan Agama," *As-Salam: Jurnal Ilmiah Ilmu-Ilmu Keislaman* II, no. 03 (2019).

⁵² Raden Fadli Daulay, "Integration of Knowledge An Ideal Islamic Education Concept," *Book Chapter of Proceedings Journey-Liaison Academia and Society* 1, no. 1 (2022): 759–71, <https://j-las.lemkomindo.org/index.php/BCoPJ-LAS>.

⁵³ Adi Ari Hamzah, "Analisis Makna Intergrasi-Interkoneksi," *PAPPASANG* 2, no. 2 (2020), <https://doi.org/10.46870/jiat.v2i2.69>.

⁵⁴ Aris Try Andreas Putra, "Konsep Pemikiran Ismail Raji Al Faru (Dari Tauhid Menuju Integrasi Ilmu Pengetahuan Di Lembaga Pendidikan)," *Zawiyah: Jurnal Pemikiran Islam* 6, no. 1 (2020): 20–37.

⁵⁵ Bistara Raha, "Islamisasi ilmu Pengetahuan Dalam Bingkai Integrasi-Interkoneksi: Mengungkap Ide Islamisasi ilmu Ismail Raji Al-Faruqi," *Refleksi* 20, no. 2

building has an anthropocentric-intergalactic character, meaning that the philosophical paradigm building leads to an explanation of the relationship between science, religion, and life as a whole.⁵⁶

Aspect	Ismail Raji al-Faruqi	Amin Abdullah
Approach	Islamization of science; The unification of modern science with Islamic science, as well as the application of Islamic principles (Tawhid) in science	Integration-Interconnection; prioritizing the mastery of various disciplines by complementing and complementing each other. With the scientific <i>core</i> , namely the Qur'an and Sunnah (can be seen on the <i>spider web</i>).
Objectives	Develop holistic and comprehensive Islamic thinking, strengthening the position of Islam and the world of modern science.	Creating an epistemic framework that combines the dissipative framework of Islamic and non-Muslim sciences in a <i>balanced manner</i> .
The Character of Science Integration	Islamization of science; involves the unification between modern science and Islamic science, and the application of Islamic principles (Tauhid) in science.	Theoanthropocentric-integralistic, building a philosophical paradigm that explains the relationship between science, religion, and human life as a whole.
Science Integration Step	Twelve steps were initiated. Emphasize the importance of the unification of modern science with Islamic science. Looking for synthesis and relevance between the two sciences in question.	Putting forward mastery over various disciplines to complement each other and complement each other.

Table 1. Comparison of Islamization of Science vs. Integration-Interconnection

A comparative study of the thoughts of Ismail Raji al-Faruqi and Amin Abdullah on the integration of science shows how important it is to collaborate the disciplines of religion and

(2021): 193–212, <https://doi.org/10.15408/ref.v20i2.20457>.

⁵⁶ Hendri Juhana, Nanat Fatah Natsir, and Erni Haryanti, “Integrasi Ilmu M. Amin Abdullah Dan Kuntowijoyo,” *JIIP - Jurnal Ilmiah Ilmu Pendidikan* 5, no. 1 (2022): 192–200, <https://doi.org/10.54371/jiip.v5i1.397>.

science, so as not to get caught up in the scientific dichotomy. A reality that continues to experience change and progress requires all humans to open their eyes to the reality and diversity of science. Projection of science integration is one of the efforts and responses to the scientific dichotomy. As in the realm of Islamic studies that unites Islamic sciences with science and fills each other. As Muslim scholars, al-Faruqi and Amin Abdullah wanted Muslims especially not to study only one field of science by denying other sciences. The idea of integration of this knowledge is not a new thing developed by the two of them alone, but the idea has long been started and developed, always metaphorical, and adapts to a civilization that continues to grow. The goal is that Muslims do not experience setbacks and are far from falling behind.⁵⁷

The purpose of the idea of knowledge integration in general is to establish cooperation, fill each other, correct, fuse, and interconnect between disciplines to facilitate, understand, and solve problems that occur in people's lives.⁵⁸ Through previous explanations, it can be found the thought pattern of Islamization of al-Faruqi's knowledge, among others: First, there is a balanced concept between Islam and modern science. On the one hand, he criticized the existence of a dry Western science of the value of spirituality, on the other hand also criticized the fanaticism of Islamic thought that was too rigid and harsh. So this Islamization of knowledge is an offer to break his anxiety to invite the Muslim community to make breakthroughs by Islamizing secular Western science by the pattern and framework of Islam.⁵⁹ It is looking for

⁵⁷ Dedy wahyudin dan Moh. Nasikin, "Integrasi-Interkoneksi Al-Qur'an, Sains Dan Peradaban: Konsep, Metode Dan Proyeksi," *EL-Umdah; Jurnal Ailmu Al-Qur'an Dan Tafsir* Vol. 5 No. (2022): 21–45.

⁵⁸ Bistara Raha, "Islamisasi ilmu Pengetahuan Dalam Bingkai Integrasi-Interkoneksi: Menguak Ide Islamisasi ilmu Ismail Raji Al-Faruqi."

⁵⁹ Muhammad Syihabuddin, Kayan Manggala, and M Lutfi Mustofa, "Islamization of Knowledge of Ismail Raji Faruqi: Integration-Interconnection to the Contextualization of Indonesian Science," *Fuaduna: Jurnal Kajian Keagamaan Dan Kemasyarakatan* 7, no. 2 (2023): 99–110, <https://doi.org/http://dx.doi.org/10.30983/>

relevance between the two, looking for synthesis, to book and disseminate texts from the Islamization of knowledge.⁶⁰

Meanwhile, Amin Abdullah has the idea that science needs to be integrated-interconnected to answer the challenges and problems that occur in society. There needs to be collaboration to correct, support, and connect between scientific buildings. For Amin, at least the projection of integration-interconnection can be passed with a religious and scientific approach that involves multidisciplinary, interdisciplinary, and transdisciplinary science.⁶¹ So it comes to the scientific ideals that can answer and understand the complexity of the phenomena of life and human civilization today. Abdullah's epistemology is built based on a group of Islamic sciences that are mapped into the four concentric circles of the spider web conceptual map. This epistemology includes all social and religious principles, and this is where the anthropocentrism (*theoanthropo-centric-integralistic*) proposed by Amin Abdullah.⁶²

The difference in attachment between the Islamization of knowledge and the integration of interconnection is found in the relationship between general science and religious science. The Islamization of knowledge approach refers to the sorting, melting, and lubrication between general science and religious science. Such is the concrete step of Islamization of knowledge offered by Ismail Raji al-Faruqi. Meanwhile, the integration-interconnection approach offered by Amin Abdullah is more appreciative of existing general science, because general science also has an established epistemological, ontological, and axiological basis. The integration-interconnection approach seeks to find the location of similarities,

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⁶⁰ Nur'aini, "Keseimbangan Antara Islam Dan Sains (Analisis Konsep Islamisasi ilmu Perspektif Ismail Raji Al Faruqi)."

⁶¹ Abdullah, *Multidisiplin, Interdisiplin, & Transdisiplin: Metode Studi Agama & Studi Islam Di Era Kontemporer*.

⁶² Sari and Amin, "Implementasi Integrasi Ilmu Interdisipliner Dan Multidisipliner: Studi Kasus Di Pascasarjana UIN Sunan Kalijaga Yogyakarta."

both in the *approach* method and the *inter-scientific* thinking method by incorporating Islamic scientific values into it. So that general science and religion can work together without any discrimination in one of them. Finally, every idea proposed by every Muslim figure or scholar can certainly be found a difference. Both in the background area that influences, concepts, goals, and methods initiated. The goal is the same as the integration of science, which seeks to eliminate the scientific dichotomy and lead Muslims to be more progressive in the scientific area.

Conclusion

Discussion of the dichotomy of modern science and Islam is a subject that continues to be discussed among Muslim intellectuals. Ismail Raji al-Faruqi and Amin Abdullah tried to respond and solve this dichotomous scientific problem by integrating science with different approaches. 1) Faruqi with the Islamization of his knowledge is imbued with the concept of Tawhid (five units). Likewise, the paradigm offered by Amin Abdullah is integration-interconnection by presuming a dialogue between modern science and Islamic science. The common thread can be drawn that the two thinkers of the integration of science have the same vision of removing the scientific dichotomy that hinders the progress of Islamic civilization. 2) The differences between the two include al-Faruqi with the idea of Islamization of his knowledge emphasizing the mastery of modern science and Islamic science, and which outside of Islamic science must be Islamized. In contrast to Amin Abdullah, who emphasizes the mastery of various general and Islamic sciences, to then establish a dialogue so that they are aware of each other's limitations and shortcomings, and complement each other.

3) the difference in the spirit of thought of the two figures also does not negate the factors behind it, both environmental, cultural, and socio-political factors. Where al-Faruqi is a Muslim

intellectual who comes from Palestine, and the socio-political conditions faced by al-Faruqi in Palestine are at the point of colonial times there is an ongoing feud between Israel and Palestine. Thus, a sense of disgust, anger, and hatred for the West grew upon him. Thus, the spirit of Islamization of science emphasizes the Islamization of all modern science that comes from the West. Unlike Amin Abdullah who lives in Indonesia, where scientific civilization in Indonesia both science and religion are both accepted and developed. However, both of them seemed to be walking alone and there was no greeting.

This research does not rule out the possibility of many shortcomings in it. Both in terms of scope that only focuses on comparative analysis, study methods, and limited references. This paper only examines the concept of science integration from two figures (Ismail Raji al-Faruqi and Amin Abdullah). Hopefully, in the future, researchers who will study similar themes to enrich the discussion by linking the theory or idea of science integration with the reality of life or studying the integration of science from new figures. So that this study is relevant and continues to develop as a consideration of the importance of integrating religion and science, especially in accepting the scientific nature.[]

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