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Integration of Science Based on Philosophy Review (Study Aspects of Ontology, Epistemology, and Axiology)

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ABSTRACT

This study aims to determine how the integration of science based on a review of philosophy through the study of aspects of ontology, epistemology, and Axiology. This research utilizes library research methods along with data analysis techniques like as content analysis/content analysis. The findings of this study show that the integration of Science from the point of view of Ontology shows that the study of Science concerns all that exists in the universe, both abstract and concrete, and the integration of Science from the viewpoint of Epistemology shows that religious science is obtained through the process of study and interpretation through the verses of *qauliyah*, whilst general science is obtained through observation and experimentation through the verses of *kauniyah*, both of which are equally sourced from Allah Subhaanahu Wata'ala. Epistemology demonstrates that Allah SWT provides knowledge through his guidance in the Qur'an, Hadith, and the universe. The axiology aspect illustrates that knowledge integration is intended to form a perfect human (*insān kāmīl*), or a complete human being with breadth of insight and greatness of character; knowledge integration is also an effort of *rahmatan lil 'ālamīn*.

Keywords: *Integration of Science; Philosophy; Ontology; Epistemology; Axiology*

ABSTRAK

Penelitian ini bertujuan untuk mengetahui bagaimana integrasi ilmu berdasarkan tinjauan filsafat melalui telaah aspek ontologi, epistemologi dan aksiologi. Penelitian ini menggunakan metode *library research* (penelitian kepustakaan) dengan teknik analisis data berupa *content analysis*/analisis isi. Hasil penelitian ini menggambarkan bahwa integrasi ilmu dari aspek ontologi menunjukkan bahwa kajian ilmu menyangkut seluruh yang ada di alam semesta baik yang abstrak atau pun konkret, integrasi ilmu dari aspek epistemologi menggambarkan bahwa ilmu agama diperoleh melalui proses penelaahan dan penafsiran melalui ayat-ayat *qauliyah* sedangkan ilmu umum melalui observasi, eksperimen melalui ayat-ayat *kauniyah* yang keduanya sama-sama bersumber dari Allah. Epistemologi menunjukkan bahwa ilmu bersumber dari Allah melalui petunjuknya baik di dalam alquran dan hadist maupun di alam semesta. Aspek aksiologi menggambarkan bahwa integrasi

ilmu dimaksudkan untuk membentuk manusia yang peripurna (*insān kāmil*) yang memiliki keluasan wawasan dan keagungan akhlak, integrasi ilmu juga sebagai upaya *rahmatan lil `ālamīn*.

Kata kunci: Integrasi Ilmu; Filosofi; Ontologi; Epistemologi; Aksiologi

INTRODUCTION

One of the significant issues in education is the division of scientific structures into two or the dichotomy of science. The separation of scientific structures clearly indicates the result of the separation of religious and general scientific groups. This scientific group is divided because it considers different objects to be the object of scientific study. Religious scientists study the sciences of religion that stem from revelation, so while general scientists' study natural phenomena and human life phenomena.

The impact of science's dichotomy is not only the separation of groups of scientists, but also the creation of scientists of split personalities. A capable scientist or expert in the field of religion but weak in the field of science and technology is referred to as a split personality, as are scientists who are experts in the field of science and technology but weak in the field of religion. This scenario raises concerns since if scientists are experts in the field of religion but weak in the general field or technology, we will lag behind the progress of the times or the global era. So, although scientists who are experts in the field of knowledge but weak in religion will ignore Islamic values or morals in the development of science and technology. As a result, it is feared that the process of developing science in the form of technology will indeed be dominated by passions that pay less attention to moral values and the essence of life. As a result, it is not uncommon for scientific and technological progress to bring not only prosperity but also a very disturbing negative impact.

In this regard, scientific integration is an attempt to overcome this. Integration is associated with combining. The term "combining" does not mean "uniting" or "mixing," because both Sciences have their own foundations. However, the integration in question is a constructive integration that, if the two are inseparable, can make a new contribution. Since both are epistemologically derived from Allah SWT (Husaini & Anisaturrahmi, 2019).

Thus, the concept of scientific integration is based on the concept of monotheism, which means preaching to Allah SWT, which is the goal of Islamic education, and epistemologically, scientific integration is based on values sourced from the Qur'an and Hadith. According to Jabir Al -'Awani, as quoted by Muhammad Firdaus, the integration of science is an important foundation of Islamic religious renewal, as well as a means of establishing the *khairu ummah*

and realizing a modern society (Nata & dkk., 2005). The meaning here is to create a society that is open to scientific innovation while remaining grounded in Islamic values. Istikomah stated the same thing, which integration seeks to achieve a harmonious relationship between the two scientific buildings, because it is recognized that both sciences, religious sciences and general sciences, come from Allah SWT (Efrinaldi et al., 2020; Istikomah, 2017). A. Ritonga claimed the same thing that the realization of a harmonious relationship between disciplines confirms if these disciplines are dependent on one another or mutually reinforcing (Ritonga, 2016). It also confirms monotheism as a methodology for the development of Science's repertoire (Charles, 2011; Norenzayan et al., 2016).

According to this viewpoint, the integration of science is expected to produce a complete scientist who always remembers Allah SWT and thinks of his creation with the potential of intelligence that Allah SWT has bestowed, which is described as a human being who always bases Islamic values in all activities. That man loves Allah SWT, obeys, and submits to His commands, his heart is always attached to Allah SWT, his tongue is always glorifying Him, and his actions are always noble. It is also clear that science and religion are tightly connected, harmonizing and strengthening one another (Akbarizan, 2014).

Based on this reason, the author has raised the title, "Integration of Science Based on Philosophical Review (Study Aspects of Ontology, Epistemology and Axiology)." As for some of the problems studied in this research, first, how is the concept of integration of science based on aspects of ontology? Second, how is the concept of scientific integration based on epistemological aspects? Third, how is the concept of science integration axiological based?

Academics have extensively researched the integration of science, including research written by Muhammad Firdaus with the title integration of religious and general science in Madrasah Aliyah Citra Cendekia Jagaraksa. The study's findings show that there are three concepts of integration in Madrasah Aliyah Citra Cendekia for the integration of religious and general sciences, namely scientific integration, *dīniyah* integration, and *insāniyah* integration.

Furthermore, research with the title of Science Integration as an Ideal Islamic Education Concept was conducted. From the findings of this study, one type of science integration is the use of a boarding school or dormitory education model. The boarding school model is seen as capable of guiding and educating students full-time in order to form strong habits and characters with breadth of knowledge and elegance of behavior (Istikomah, 2017).

The method of research used in this study differs from that used in previous studies. The previous study took a qualitative approach, whereas this study took a library research approach. Moreover, this research took a philosophical approach, which appeared to mean that the integration of science was analyzed through the aspects of ontology, epistemology, and axiology.

METHOD

This research used the library research approach, in which a literature review in the form of books, journals, proceedings, and other sources in the form of libraries that support research information were conducted. Library research is implemented by analyzing literature and relevant topics (Fadli, 2021); (Koyan, 2014) that used source in the form of journals, books, dictionaries, documents, magazine and other sources without conducting field research. Therefore, this research used data and information from the text (Fatha Pringgar & Sujatmiko, 2020).

The data sources used in this study were divided into two categories, namely primary data sources and secondary data sources. Primary data sources were in the form of books, journals relevant to research studies, including Muliyadi Kartanegara, 2005; Darmu'in and Rafiuddin, 2007 in the form of books. As for the sources in the form of journals, among them was A. R Ritonga, 2017; Istikomah, 2016. Following the collection of data or information, the next step was to categorize the data or information according to the problem to be studied per chapter and sub-chapter. Following the next classification, the data was analyzed, and finally, conclusions were drawn.

RESULT AND DISCUSSION

RESULT

1. Integration of Sciences Based on Aspects of Ontology

Ontology is the study of the limits of the scope that is the object of study and interpretation of the nature of reality or the nature of something's existence. This means that ontology describes the existence or reality that demonstrates the nature of something's truth (Hayati, 2021). Ontology deals with issues concerning the nature of science, including what science is and how science works. Merely mentioning ontology answers the question of what, what can be known (Salabi, 2021), what exactly is science?

So, what exactly is the subject or object of knowledge? This is in theology as well as general science. When discussing the subject of science, it is necessary to include everything that exists in nature. The viewpoint on the integration of science from the standpoint of ontology is consistent with what Allah SWT said

in QS. Al-Hashar verse 22 which means *"He is Allah SWT; there is no other God who knows both the unseen and the visible. He is The Most Gracious and Most Merciful"*.

The view of the ontology of science is also based on the word of Allah SWT QS. Al-Alaq/1-5.

"1) Recite in the name of your Lord who created. 2) Created man from a clinging substance. 3) Recite, and your Lord is the most Generous. 4) Who taught by the pen. 5) Taught man that which he knew not".

From this verse that Allah SWT is the One Supreme Being Who knows everything. This illustrates that man studies both abstract and concrete aspects of guidance of Allah SWT. That is, the study of science is concerned not only with the sense able universe, but also with abstract universes that require analysis and in-depth study. Thereby, the ontology of science includes both abstract and concrete things, or matter and immaterial things. That is, the object of scientific study is not only the visible but also the invisible. General sciences are born from visible or concrete objects of study, even as religious sciences are born from abstract studies.

Armahedi Mahzar mentioned that *iqra'* (recite) is a hint about integration. This command explains the evolution of science. Reading, both textual and contextual, aids in the development of knowledge. Revelation in textual form and the universe through contextual form then there's the term *"Rabbi"*. This affirms the moral or religious development in an attempt comprehend instructions of Allah SWT. Furthermore, as said by Armahedi Mahzar in Slamet, the central issue of integration existed in Islamic history during the Umayyad and Abbasid periods (Slamet, 2019).

2. Integration of Sciences Based on Aspects of Epistemology

Epistemology literally means "scientific method." While the term refers to the field of philosophy that analyzes the origins or sources of science, methods, and the validity or validity of science. Epistemology defined as a theory that delves deeply and comprehensively into a series of activities in order to gain knowledge (Zainuddin, 2006), epistemology is also about how can it be known (Raelin, 2007; Salabi, 2021).

Ekawati identifies three critical points in the study of epistemology. First and foremost, what is the source of knowledge? This relates to whether science is derived from the senses, intelligence, or intuition. Second, how is this information obtained? This refers to the method or steps used in obtaining knowledge, whether deductive or inductive. Third, is the science valid or not? It

is related to this theory of truth whether such science, coherence, correspondence, and pragmatism (Ekawati, 2013).

The integration of science epistemologically means that both religious and general knowledge come from Allah SWT. Allah SWT guides people through his word. Allah SWT commands people to study his signs both the qauliyah and the kauniyah. Integration of Science from the aspect of epistemology also means that the source of knowledge is not distinguished either religious or general science. Both are revelations from Allah SWT. From the aspect of epistemology, science integration considers that the source of science is not only the senses, but also the intelligence and the heart or intuition. The three sources of knowledge reinforce each other in obtaining knowledge, required to ensure the validity of the knowledge.

Humans have the ability (power) to know their surroundings through their senses, which include their eyes, ears, nose, skin, and tongue. They are all responsible for recognizing and observing the surroundings. As a result of the ability (power) possessed by each of these senses, humans can see the changes that occur in an object that is observed and extract data that is beneficial for science.

Intelligence is a mental skill/special mental possessed by humans. Due to this peculiarity, man is vicegerent of Allah SWT on Earth. Intellect is also the greatest gift of Allah SWT to humans, attempting to make him the most perfect creature in comparison to other creatures. Humans distinguish themselves from other creatures through using intelligence as an instrument of the soul. Then intelligence can construct, comprehend, construct, and develop knowledge. Furthermore, intelligence serves as a tool for controlling human passions and distinguishing between things that are good and bad for human life (Caruso & Salovey, 2004; Ulwiyah, 2015).

The human intelligence can study the phenomena or sunnatullah contained in the universe. The findings of the universe study are then combined with field observations by the senses to produce knowledge that benefits human life.

Intuition, also known as *Qalb*, is knowledge obtained without going through a particular reasoning process (Hassan, 1985; Prasetyo, 2018). Al-Ghazali was one of the Muslim philosophers who used intuition to acquire knowledge. Intelligence and senses, according to Al-Ghazali, are limited in understanding objects. Ibn Sina mentions intuition in relation to *al-hads al-qudsi* (sacred intuition). *Qalb* is a dimension of the soul in humans that, like '*aql*', has the ability to understand but also the ability to appreciate, implying that the

qalb has multiple intelligences, namely rational and emotional intelligence. (Ulwiyah, 2015).

Therefore, the source of knowledge can be understood as an integration or combination of the senses, intelligence, and intuition in obtaining knowledge. Furthermore, both the senses, intelligence, and intuition implement scientific methods including deductive and inductive reasoning to produce knowledge that comes from Allah SWT. Because the senses, intelligence, and heart are used to reveal the secrets of the universe.

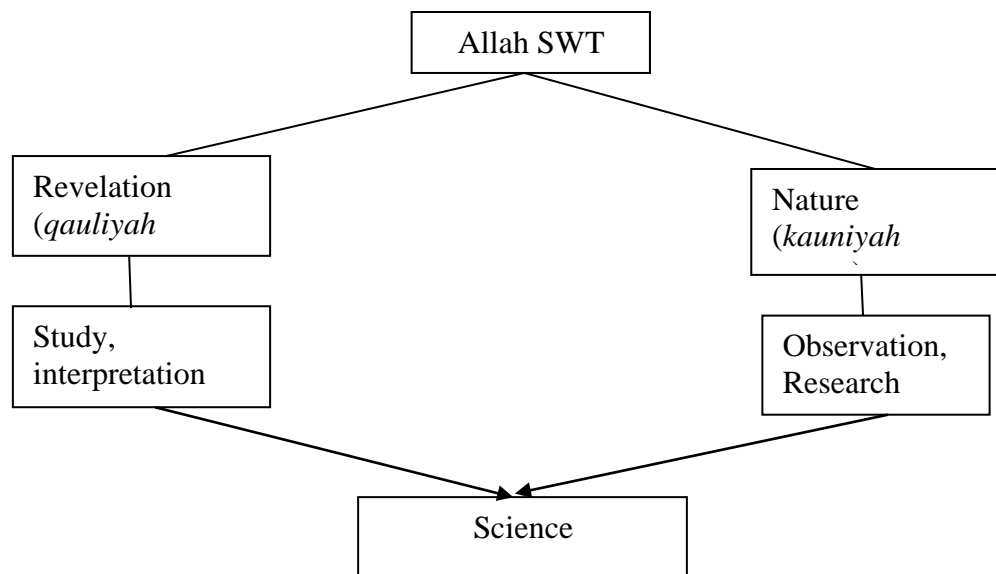
Likewise, the methods for acquiring knowledge. In general, there are two methods for acquiring knowledge: deductive and inductive methods. The deductive method of knowledge acquisition is based on the concept of general to specific. To gather knowledge, this deductive method utilizes intelligence or ratio. Furthermore, the inductive method of knowledge acquisition is based on specific concepts to general concepts. This method of knowledge acquisition tends to make use of the senses. As a result, for science to be considered valid, valid, and recognized, the truth must be coherent between logic and the situation in the field, or appropriate between inductive and deductive logic.

The process of human creation provides an example of the integration of science from the standpoint of epistemology. QS. Al-Mu'minun verses 12-14 discuss the process of human creation. QS. Al-Mukminun mentioned the stages or process of human creation in verses 12-14. clay (*min ṭīn*), a sperm-drop (*nutfah*), a clinging clot '*alaqah*, a lump (of flesh) (*mudghah*), bones (*'izāma*), and another creation (*khalqan ākhar*) are instances of these stages. Consequently, Allah SWT directs people to study his verses, followed by observation and research. Several stages of human development are described in embryology. According to Sarwono Prawirihardjo (2011), there are three stages in the process of human creation. First, consider the zygote's formation stage. At this step, the interaction of sperm cells and ovum results in the formation of a zygote. The second stage is indeed the fetus's formation. Throughout this stage, the zygote develops into a fetus via the phase's morula, blastula, and grassula. The third phase is the fetal growth stage. This is the final phase during which the fetus grows and develops to perfection.

Another example is to be discovered in natural phenomena. In the QS. Ali-Imran verses 190-191 mention the creation of the heavens and the Earth, in addition to the alternation of nights. Allah SWT commands man to observe the secrets of the universe. As according to scientific research, the change of time or day and night occurs because the Earth rotates on its axis.

Thus, there is a harmonious relationship or harmony between instructions of Allah SWT in the Qur'an and the findings of scientific inquiry. This shows that the two disciplines are not contradictory, but rather related and descended from The One, Allah SWT.

Picture 1
Source and Science Method



The image above shows that the process of forming science is done through the study and observation of verses of Allah SWT. This reveals that Islam does not recognize the dichotomy or separation of knowledge, even though scientific truth comes from revelations that cannot be opposite. This is obvious in the many verses of the Qur'an that motivate individuals to reflect about and observe the creation of Allah SWT, resulting in knowledge that is beneficial to human life.

Thereby further, both religious knowledge and general science are verses of Allah SWT, religious sciences (*qauliyah* verse) and general knowledge (*kauniyah* verse). And because they are both verses of Allah SWT, they both point to the true reality and source of truth, which is Allah SWT, so they complement each other in proving knowledge of Allah SWT. Both complement each other and interpret the reading of the verses of the *kauniyah* (universe) through research and observations to gain more knowledge. It was revealed that Allah SWT had explained it in the Qur'an long before the researchers conducted an in-depth study of nature. For example, consider the science of the universe's origin. The theory of the big bang is well known in physics, and this world evolves evolutionarily.

Though, centuries before experts discovered the scientific theory (big bang theory), Allah SWT described it in his verse. That Allah SWT expands the sky or the universe so that the galaxies in it move away from each other (A. Baiquni, 1983). We can really see here that the Qur'an aptly represents natural behavior that is still visible today, as the word of Allah SWT in the QS. Adz-Zariyat: 47.

"*And the heavens we built with power (Our), and We truly have power (expand).*"

3. Integration of Sciences Based on Aspects of Axiology

Axiology is a branch of philosophy concerned with value or utility. The study of value is recognized as axiology. Value is something that has both physical and spiritual value. What are the uses or benefits of science, as they relate to science? In terms of the benefits of science to humans, the universe. However, revelation must be guided in the development of science as a control over the implementation of science. The development of technology for the benefit of mankind evolved in accordance with religious norms. With science, humans can live more comfortably. Science can also be a way of understanding the teachings of Islam in (Halstead, 2004; Mansour, 2010) *kāffah* or *shāmil*.

Allah SWT is so gracious to mankind. Intelligence as a tool for knowing Allah SWT. Intelligence as a means of discovering secret of Allah SWT to all his creation. Though, when man can produce knowledge and discover secrets of Allah SWT through natural phenomena (*sunnatullāh*), he is more amazed at power of Allah SWT, which adds to and strengthens faith. Because of our increasing belief that the Qur'an is not man-made, but rather a revelation from Allah SWT that truthfully states what is in this nature, which was later understood by mankind with *intizār* centuries later. As the saying goes, "*Like a tree, the more it contains, the more it bends down*". The illustration of a knowledgeable person is that the more knowledgeable he is, the more obedient and submissive he becomes (glorifying Him) because he acknowledges power of Allah SWT over all things. Efforts to understand science are therefore undertaken to fulfill the responsibilities of '*abd Allāh SWT* and *khalīfah fil arḍ*.

Science can also certainly assist a nation and civilization establish. History has shown that a nation's progress in this world is intimately connected to science. Because science is what drives a nation to greatness. For a long time, Islamic history has recorded Islam's glory during the *Abbasiyah* period (from the 8th-13th centuries). This success was marked by the improvement of Islam in various sciences, with Islam ultimately will become the center of civilization. Islam could transmit down scientists such as Al-Kindi, Al-Farabi, Ibn Sina, Al-Ghazali, Ibn Rushd (Endress, 2014; Mirakhor, 1987), and others. Humans can

conquer the world with science. As the word of Allah SWT in the QS. Ar Rahman: 33.

"O company of jinn and mankind, if you are able to pass beyond the regions of the heavens and the earth, then pass. You will not pass except by authority (from Allah SWT)."

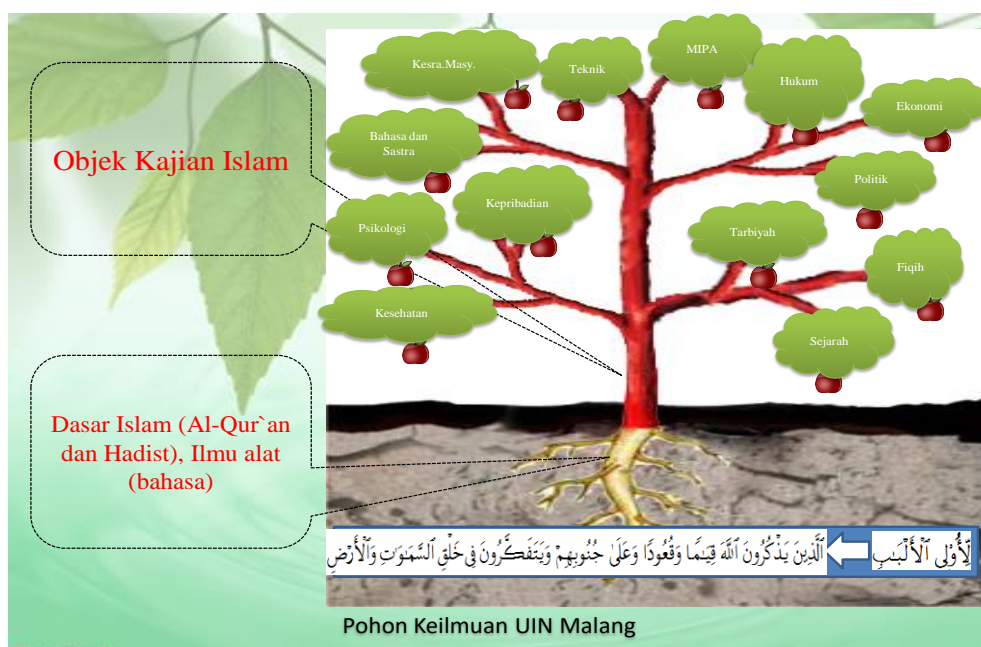
The description of values or the role of morals (religion) in the development of science exemplifies how an immoral smart person is more dangerous than a stupid criminal because the devil who lives in them will use their ability to do things that are not commendable. If the mind is not fortified with religion, it will be subject to lust, and the mind will not function properly to distinguish between right (*haq*) and wrong (*bāṭil*).

DISCUSSION

Contingent on the description of the integration of science, both aspects of ontology, epistemology, and axiology, to describe it, the author takes the scientific building of UIN Malang with a tree metaphor. To describe the scientific building of UIN Malang, the researcher uses a tree metaphor premised on the description of the integration of science, all these aspects of ontology, epistemology, and axiology. Sure, one method of implementing knowledge integration is to transform STAIN or IAIN in to the UIN.

The tree metaphor initiated by Imam Suprayogo illustrates the integration of science from the aspects of ontology, epistemology, and Axiology. Here's the picture:

Picture 2
The Science Tree of UIN Malang



The metaphor of the tree, the integration of knowledge will be more likely to resemble the view of Imam Al-Ghazali, that studying religious science is an obligation for every individual (*farḍu 'ain*); whereas studying general sciences such as medicine, engineering, agriculture, economics, and others is *farḍu kifāyah*. Similarly, the curriculum of UIN Malang requires all students, regardless of course, to study the sources of Islamic teachings (Quran and Hadith); in addition, each student is required to explore other fields of knowledge as his expertise, which is *farḍu 'ain*. With a conceptual model like this, we can hope for a strong integration of science.

A person who delves into the sources of Islamic teachings will obtain deductive information to develop the field of knowledge in which he is engaged and mastering the knowledge in that he is engaged contributes to efforts to expand the holy book of the Qur'an and Hadith. So that what is the goal of the institution can be achieved, namely ulul albab, as described in QS. Ali Imran/190-191 is a person who remembers Allah SWT. and thinks about creation of Allah SWT, both in the heavens and on earth. In simple terms, it can be defined as someone who thinks and make remembrance (*dhikr*). Metaphorical picture of the tree, the author describes through the following table:

Table 1
 Science Integration of UIN Malang

Aspects of Science Integration	Descriptions
Ontology	Following the tree metaphor, the science studied in each study program includes general science and theology.
Epistemology	All scientific disciplines are based on the Qur'an and Hadith. The term "discipline" refers to the faculty, which has branches in the form of majors. This means that both the General and Religious faculties must study the Qur'an, hadith, and Islamic insights to complement their knowledge. Allah SWT revealed the Qur'an and hadith. As a result, Allah SWT is the source of knowledge.
Axiology	Fruit is a part of the tree that describes the achievements that many people have experienced. And hence, in the tree metaphor, scientists are expected to be able to apply their knowledge in the midst of society and benefit others. Scientists who are constantly reminded of Allah SWT and his creation.

CONCLUSION

Conclusions can be drawn from the philosophical review's description and analysis of the integration of sciences. The study of philosophy entails exploring the integration of science through the inquiry of aspects of ontology, epistemology, and axiology. Consequently, the following are some research conclusions: *First*, the integration of science from the aspect of ontology explains that the object of study or the area of study of science is not limited to only the physical or concrete, but also the metaphysical or abstract. Concrete and abstract sciences are both integrated fields of study. *Second*, the Integration of Science from the aspect Epistemology explains that knowledge is derived from sources other than the senses, such as intelligence, intuition, or the heart (*qalb*).

In studying, studying science, the three sources synergize and harmonize with one another. Whereas the three sources come from Allah SWT. According to science epistemology, Allah SWT is the source of all sources of knowledge. Furthermore, to acquire knowledge, the three sources of knowledge (sense, Intelligence, and intuition or *qalb*) employ the scientific method. *Third*, the Axiology aspect of science integration explains that science and technology must provide benefits and welfare for human life.

In accordance with the study of the epistemological aspect, Allah SWT is the source of knowledge, so the result of science and technology to know Allah SWT or *ma`rifatullāh*. Science is being used to increase piety. That is, the more a person explores and inspects science, the more he acknowledges how weak and small man is. Allah SWT. be praised for granting man the mind and the universe. As an outcome, grace is used as a step forward into submission and obedience to all His provisions.

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