

ISLAMIC EPISTEMOLOGY: SOLUTION TO THE CRISIS OF MODERN SCIENCE, TECHNOLOGY AND THE IMPACT OF GLOBALIZATION

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Abstract: The progress of science, technology, and globalization has had such a huge impact on human civilization, both positive and negative impacts. This research studies the various impacts and offers epistemology which is based on the foundation of Divine transcendental values that refer to the framework of the Qur'an and Sunnah. This is intended to save humans from their fall as spiritual beings. To realize this, the axiological, ontological, and epistemological aspects need to be reformulated based on the Qur'an and Sunnah. In exploring these instructions, a semantic approach is needed as an internal analysis of the text. Whereas the contextual approach requires tracking the historical context that 'forms the text', namely micro and macro socio-historical to be drawn into the context of reality that continues to change without limits. Thus a limited sacred text will always be able to dialogue with unlimited context changes. The epistemological framework built from it is expected to be able to inspire the progress of human civilization universally. Institutional transformation from STAIN to IAIN and from IAIN to UIN by developing a paradigm of integration of Islam and sciences. As an effort, consistency, revitalization and sustainability are needed to achieve the glory of universal Islamic civilization.

Keywords: Science and technology, globalization, al-Qur'an, epistemology, integration

A. Introduction

The progress of modern science and technology as well as globalization and their impacts is a package. Today, advances in science and technology can be witnessed in almost all parts of the world. At the same time, crises in various aspects of human life also appear to accompany this progress. Science and technology seem to increasingly squeeze human life, both in terms of morality and spirituality. The intellectual maturity of scientists is often not directly proportional to their mental and spiritual maturity¹. Human civilization is now facing a very terrible ordeal, just as it was faced in Greece in the third century BC, in the Arabian Peninsula in the sixth century, and in Europe in the fifteenth

¹ Ch. Suryanti, "Agama dan Iptek: Refleksi dan Tantangannya dalam Mengembangkan Moralitas Kaum Muda", *Orientasi Baru*, 19, no. 2, (October 2010): 155, <https://docplayer.info/33582419-Agama-dan-iptek-refleksi-dan-tantangannya-dalam-mengembangkan-moralitas-kaum-muda.html>

century. The similarity is the occurrence of degradation of various patterns of human life in response to his life.

Modern science which is a tool for the advancement of civilization can also cause various world problems, precisely the current global crisis. This is evident when individual alienases occur, environmental damage, political moral degradation, "excessive" democracy, economic crisis, and various other sectors of life². Humans who secretly or openly forsake God have entered into a 'new religion', namely the belief in the latest technology that guarantees a brighter future. Even in developed countries like Europe, religion is no longer in demand by the majority of citizens³.

Today, the world is undergoing a process of social, economic and political transformation that is linked, there is a process of forming a global village or borderless world. How great the impact caused by this global change as a global revolution. Local wisdom is questioned again for its relevance to modern developments and globalization.⁴ The presence of global culture will increase consumerism. The industrial world will produce types of goods and services with better quality and increasingly stimulate people tend to be consumerism who will never be satisfied because their satisfaction is in consuming new things that are always changing. Consumerism is a "new disease" of modern humans in the 21st century that leads to endless superficiality and complacency⁵. In a consumptive new lifestyle, a quasi religious can emerge (as a protest movement against modernism) which is essentially the escape of modern man over his helplessness against fast-paced and superficial changes without the essential meaning of life.

Society in the era of globalization is also a mega-competitive society. There is no place in society except there is something called "competition". Competition is a new principle of life because the world is open and competes to do something better and constantly better. A competitive society asks people who are constantly changing, who are resilient, who have entrepreneurs, because they are not satisfied with what they have achieved. A century of globalization is a society that is constantly pursuing "quality" and "excellence" along with the competitive nature of society, so the aim is to produce quality products and services.

² Ch. Suryanti, "Agama dan Iptek: Refleksi dan Tantangannya...", 156, <https://docplayer.info/33582419-Agama-dan-iptek-refleksi-dan-tantangannya-dalam-mengembangkan-moralitas-kaum-muda.html>

³ G. Morra, *Il quarto uomo: postmedernita o crisi della modernita?* (Armando, Roma, 1996), 44.

⁴ Muhammad Yusuf, "Membentuk Karakter Melalui Pendidikan Berbasis Nilai", *Jurnal Al-Ulum : Jurnal Studi-Studi Islam* 13, no. 1 (Juni 2013): 9, <https://media.neliti.com/media/publications/195591-ID-membentuk-karakter-melalui-pendidikan-be.pdf>

⁵ Muhammad Yusuf, et. al., "Dimension of Human Perfection Based on Quran" *International Journal of Opción* 35, no. 89 (2019): 402-418, [file:///C:/Users/Acer/Downloads/24423-38567-1-SM%20\(1\).pdf](file:///C:/Users/Acer/Downloads/24423-38567-1-SM%20(1).pdf)

At the same time, it is undeniable that the negative impacts of the wave of globalization are at the same time a challenge that calls for primal thinking⁶. The negative consequences that accompany globalization include: First, Threats to the nation's culture. The wave of globalization gave birth to global culture. This is supported by the "information superhighway" or "information market place" so that the elements of global culture will enter the local world very quickly and intensively. On the other hand, globalization is a threat and challenge to the culture and religion of a nation. If the culture or religion of an isolated nation will grow and develop in a "rigid" and static, in an open world. Second, threats to moral education. As a result of life changes, urban and even rural lifestyles, the loosening of the moral bonds of life affects the lives of the younger generation.

These and other problems affect each other and accumulate into a global crisis. Conscious or unconscious, most countries in the world are moving in that direction. Under such conditions, Muslims need an epistemology by reconstructing the existing set of knowledge. Strictly speaking, a review of the terminology of science must start from the main guiding framework, namely the Qur'an and Sunnah.

This study focuses on epistemology of sciences based on the Quran. This requires the interpreter to understand the reality of the problem, then communicate with the concepts of the Qur'an⁷ about epistemology of modern sciences. The relevant verses were tracked. Then, this was done using *Mu'jam Mufabras li Alfazh al-Qur'an*⁸ while still pay attention to the contents of relevant verses⁹. This study is enriched with aspects of epistemology of Islamic sciences as an effort to seek guidance from the sea of the Qur'an which is endless¹⁰ by seeing the historical background of revelation of quranic verses. The story is not just a historical fragment, but a stretch of guidance that requires excavations relevant to various contexts of reality. The background of the revelation must be traced. In this context the socio-historical approach is the external aspect of the text which 'shapes' the text. While the text is analyzed with the linguistic approach. Makkiyah-madaniyah is not only about space and time but the message and development of the idea of the Qur'an can be understood.

B. Result and Discussion

1. Science and Technology, and the Accompanying Crisis

⁶ Hammado Tantu. "Tantangan Globalisasi dan Pengaruhnya terhadap Pendidikan", *A Paper* delivered at the workshop on "Peningkatan Wawasan Kepemimpinan Guru Pendidikan Agama Islam dalam Menghadapi Dampak Globalisasi" at Yasmin Hotel Jl. Jampia No. 5 Makassar on June 8, 2005, 3 Indonesia.

⁷ Muhammad Yusuf, *Horizon Kajian Al-Qur'an, Pendekatan dan Metode* (Cet. II; Makassar: Alauddin University Press, 2017), 100; Abd al-Hayyi al-Farmawi, *al-Bidayah fi Tafsir al-Mawdu'iy* (Cairo: al-Hadharah al-'Arabiyah, 1977).

⁸ Fuad. 'Abd al- Baqiy, *al-Mu'jam al-Mufabras li Alfazh al-Quran al-Karim* (Beirut-Libanon: Dar al-Ma'rifat, 2012).

⁹ Muhammad Yusuf, *Tafsir Ayat-Ayat Pendidikan dengan Metode Semi Tematik dan Tematik* (Cet. II; Makassar: Alauddin University Press, 2016), 6.

¹⁰ Daniel Djuned, *Antropologi Al-Qur'an* (Jakarta: Erlangga. 2011), 1.

The fall of mankind from spiritual beings into material beings began as a result of the emergence of humanism in the historical stage which was marked by the emergence of renaissance, namely the longing for noble cultural values from Greece and Rome. Humanism promotes human potential through the funnel renaissance beyond its natural limits. Humanism fosters human beings as the center of nature which moves toward the inauguration of humans as "superpowers". The development of science and technology is the clearest presence of human will and power as masters of the universe and its life¹¹. The root of the problem of environmental and natural crises begins with the root of the philosophy of anthropocentrism in the souls of people on this earth.¹² Oynbee, as quoted by Martin Harun in the introduction to the Religion and Environment, emphasized that monotheistic religions had lost respect for the divine nature. So that no one else can hold human greed¹³. Humans do not hesitate to admit themselves superior because of the discovery of science and technology through their mind. Humans increasingly ambitious to conquer nature, because it considers nature as an object that must be utilized as much as possible for the benefit of humans¹⁴. This is seen in the dominance of rationalism and empiricism as the main pillars of scientific methods in human assessment of reality.

As the influence of this renaissance movement gave birth to the pioneers of the development of science and technology and modern Western philosophers, such as Bacon, Hobbes, Descartes, and a series of other philosophers' names. Western society feels enough with the tools of science and technology. Descartes, for example, is considered to be the foundation of modern philosophy¹⁵ at the dawn of European civilization giving spirits and bodies deeply conflicting qualities. This became known as Descartes' dualism (Cartesian Dualism)¹⁶. *The Cambridge Online Dictionary* generally defines dualism as "the belief that everything is divided into two parts which are usually very different and opposite"¹⁷. *The Oxford Online Dictionary* also shows a similar meaning, by adding a special meaning to the terminology of philosophy, namely "a theory or system of thought which views reality in two independent principles"¹⁸ According to Al-Attas, dualism dominates all speculative, social, political and

¹¹ Bdk. P. Miccoli, *Dal nihilismo alla teologia* (Bonomi, Pavia, 2000), 18-19.

¹² Junaidi Abdillah, Dekonstruksi Tafsir Antroposentrisme: Telaah Ayat-Ayat Berwawasan Lingkungan, *Kalam: Jurnal Studi Agama dan Pemikiran Islam* 8, no. 1 (Juni 2014): 67, . [file:///C:/Users/Acer/Downloads/168-303-1-SM%20\(1\).pdf](file:///C:/Users/Acer/Downloads/168-303-1-SM%20(1).pdf)

¹³ Martin Harun, *Kata Pengantar; Agama Ramah Lingkungan* (Jakarta: Paramadina, 2001), xv.

¹⁴ A.M. Saifuddin, et.al., *Desekularisasi Pemikiran: Landasan Islami* (Cet. II; Bandung: Mizan, 1990), 158.

¹⁵ Bertrand Russel, *A History of Modern Philosophy* (London : Gorhe Allan and Darwin, 1974), 542.

¹⁶ Ismail Al-‘Alam, “Problem Dualisme dalam Ontologi Filsafat Barat Modern dan Pascamodern”, *Tasfiyah: Jurnal Pemikiran Islam* 1, no. 2 (Agustus 2017): 228. [file:///C:/Users/Acer/Downloads/1852-4337-2-PB%20\(2\).pdf](file:///C:/Users/Acer/Downloads/1852-4337-2-PB%20(2).pdf)

¹⁷ <http://dictionary.cambridge.org/dictionary/english/dualism>, diakses 17 Maret 2020, pukul 21:01.

¹⁸ <https://en.oxforddictionaries.com/definition/dualism>, diakses 17 Maret 2020, pukul 21:02.

cultural domains of Western philosophy and life.¹⁹ Dualism occurs when the human mind exercises "... the absolute aging of the true nature".²⁰

Western philosophers try to provide problem solving by reducing the human body to the spirit or vice versa; that is, the spirit or body is removed from the arena. Western civilization tends towards scientism and mechanization, the consequence is that the spirit is removed. As a result, human beings become "robots" that must be monitored and manipulated like machines using physical chemical strength and various technological facilities²¹.

Various theories about religion in the classical period almost the majority agreed on the 'death' of religion.²² Auguste Comte announced, as a result of modernization, society would grow beyond the "theological stage" in social evolution and at that time religion would be abandoned²³, or religious but godless. Such a view of life upholds material values, while spiritual values are denied. In such a life, there is a sacralization. C.A. Qadir call it insight into the *qudus* (sacred-transcendental) has disappeared from the Western conception of knowledge as the central point of scientific theory²⁴. Secularization referred to here is a transition from a sacred culture to a secular culture²⁵. As a result, compartmentalism and fragmentalism emerge in life and serious anomies. Finally, what happens is chaos and imbalance. The group which is contra or often called conservative group²⁶.

The dominance of modern science and technology that contributes quite large in bringing humans into various multi-dimensional crises. The dominance of modern science and technology bundled with the ideology of capitalism has caused humans to lose their essential humanity. Ecosystems are destroyed by cruel competition, broken households, customs and traditions become corrupted, especially since faith has long evaporated from the bottom of human hearts. Humans are alienated from the environment and from their Lord, there is disharmony and discretion in human relationships with themselves, others, nature, and God.

¹⁹ Syed Muhammad Naquib Al-Attas, *Islam dan Sekularisme* terj: Khalif Muammar dkk. (Bandung: PIMPIN, 2010), 171.

²⁰ Syed Muhammad Naquib al-Attas, *Risalah Untuk Kaum Muslimin* (Kuala Lumpur: ISTAC, 2001), 20.

²¹ CA. Qadir, "Philosophy and Science in the Islamic World". Terj. Hasan Basri, *Filsafat dan Ilmu Pengetahuan dalam Islam* (Ed. I; Jakarta: Yayasan Obor Indonesia, 1989), 2.

²² Rd. Datoek A. Pachoer, "Sekularisasi dan Sekularisme Agama", *Religious: Jurnal Agama dan Lintas Budaya* 1, no.1 (September 2016): 92, C:/Users/Acer/Downloads/1372-3233-1-PB%20(1).pdf .

²³ Rodney Stark, "Secularism R.I.P.," *Sociology of Religion* 60, no. 3 (1999): 250.

²⁴ Nirwani Jumala, & Abubakar, "Internalisasi Nilai-Nilai Spiritual Islami dalam Kegiatan Pendidikan Islam", *Jurnal Serambi Ilmu, Journal of Scientific Information and Educational Creativity* 20, no. 1, (Edisi Maret 2019): 161 <http://ojs.serambimekkah.ac.id/index.php/serambi-ilmu/article/view/1000> , CA. Qadir, "Philosophy and Science in the Islamic World", 5.

²⁵ Adelbert Snijders, "Sekularisasi dan Ketuhanan", *Logos, Jurnal Filsafat-Teologi* 3, no. 2, (Juni 2004): 69., <https://media.neliti.com/media/publications/282749-sekularisasi-dan-ketuhanan-22375b67.pdf>

²⁶ Choirul Fuad Yusuf, *Analisis Buku Kontemporer: The Sociology of Secularisation: A Critique of A Concept*, ed. Fakhriati (Jakarta: Puslitbang Lektur dan Khazanah Keagamaan, 2013), 1.

The paradigm shift will always appear to get the reality that is actually in accordance with the times that always change according to the times and civilizations that exist on this earth²⁷. Today's growing epistemology is an epistemology rooted in humanism. Humans promote themselves as the best actor on the stage of history. Humans are only aware of their existence, and they are indifferent, "lazy to know" about the natural surroundings, even though humans and the natural surroundings are two poles that are mutually attractive in the life cycle. If humans are arbitrary towards nature, nature hits humans back²⁸. Moral towards the environment is ignored, education that is developed is no longer environmentally friendly. Epistemology must also be spiritually based. In this context, the loss of qudus insight from epistemology will mislead humans, because without a definite direction, whereas in principle humans have eschatological awareness.

The worldly interests are complete with the establishment of the renaissance pillar, as a milestone of enlightenment in the history sheet that has changed the world, which at that time was completely horizontally oriented, with its opponents - that is, the interests of *ukhrawi* (vertical) only. In Islam, death and life are a linking chain of life.²⁹ History has proven that almost all layers of human civilization are divided into two major groups; tend to mere afterlife and or tend to mere world. As a result, humans are in two tendencies that are not interconnected (secular). For example, the ancient Chinese aristocracy which was originally inclined worldly, prioritizes the enjoyment and beauty of the gifts of nature. Then came Lao-Tse, who pioneered spiritual life³⁰, so many gave birth to priests, Sufis and Gnostics. In India, for example, the world of teenagers and the story of 1001 Arabian nights³¹, turn to ascetic life with the teachings of the Vedas and Buddhism. For this reason, the country is known for yogis who sleep on nails and live for forty days with only a date palm. In this way, eventually left in the life and modern civilization. In Europe, Rome has gone so far from worldly life. Then came Christ who again changed the atmosphere of the world.

If the dichotomization between the world and the hereafter continues then what might happen is the "erosion" of people's lives. The progress of civilization that is not balanced, really is a serious

²⁷ Erlina Diamastuti, "Paradigma Ilmu Pengetahuan Sebuah Telaah Kritis", *Jurnal Akuntansi Universitas Jember* 1, no.1 (2015): 63, <https://www.researchgate.net/publication/326778526>
PARADIGMA ILMU PENGETAHUAN SEBUAH TELAHAH KRITIS

²⁸ Harifuddin Cawidu. "Sufisme dan Fenomena Sprituallitas Masyarakat Industri Suatu Telaah terhadap Trend Religiositas di Akhir Abad XX." *Paper* presented at the Opening of the Postgraduate Lecture Program for IAIN Alauddin in the Academic Year 2000/2001 on September 1, 2000, 6. Yusuf al-Qardhawiy, *al-Sunnab sebagai Sumber Iptek dan Peradaban* Terj. (Cet. I; Jakarta: Pustaka al-Kautsar, 1998), 97.

²⁹ Umar Latif, "Konsep Mati dan Hidup dalam Islam: Pemahaman Berdasarkan Konsep Eskatologis", *Jurnal al-Bayan, Media Kajian dan Pengembangan Ilmu Dakwah* 22, no. 34 (Juli- Desember 2016): 27, [http://garuda.ristekbrin.go.id/journal/view/8236?issue=%20Vol%2022,%20No%2034%20\(2016\)](http://garuda.ristekbrin.go.id/journal/view/8236?issue=%20Vol%2022,%20No%2034%20(2016))

³⁰ Djoko Pitoyo, "Manusia Bijaksana menurut Taoisme", *Jurnal Filsafat* 16, no. 3, (Desember 2006): 251-255, <https://media.neliti.com/media/publications/81832-ID-manusia-bijaksana-menurut-taoisme.pdf>

³¹ Sangidu, "Hikayat Alfu Lailah wa Lailah: Analisis Struktur Naratif", *Jurnal CMES* VII, no. 2 (Edisi Juli - Desember 2014): 123, <https://www.scribd.com/document/410713429/Analisis-Pesan-Moral-Hikayat-Alf-Lailah-Wa-Lailah-Mahbubi>

challenge for humanity³². If the dichotomization between the world and the hereafter continues then what might happen is the "erosion" of people's lives. The progress of civilization that is not balanced, really is a serious challenge for humanity

2. Looking for an Alternative Balance of Modern Science

The development of modern Western science stands on the contribution of Muslim scientists. This is not only a subjective acknowledgment of Muslim scientists, but more than that, Western scientists also admit that. Not because of the admiration of praising the past, this fact was put forward in order to be a historical approach to efforts to reformulate and or revitalize Islamic epistemology³³. The epistemological search movements of Islam that can be recorded are names such as Zainuddin Sardar, Muamar Ahmad Anes, Parves Manzoor, Gulzar Haidar. Besides them, also known as a series of names such as; Ali Shariati, Basyarat 'Ali, Murtada Mutahhari, Ja'far Shaykh Idris, and others whose names have not been recorded in this article from the famous reformers.

In November 1985, a seminar on "Islamic epistemology" was held in Jakarta. A number of figures who contributed to the seminar were Jalaluddin Rahmat, Armahedi Muhzar, A.M. Saefuddin, Dawam Raharjo, Fuad Rumi, along with other figures. The seminar succeeded in formulating several things. First, Muslims need a scientific system for their needs which includes material and spiritual. Modern science and Western epistemology are considered inadequate for the people of Indonesia. Second, sociologically, Muslims are in a strategic geographical position and have a culture that is relatively different from the West. Therefore, Indonesia needs a different scientific system from the West, because Western epistemology is formulated to respond to its own needs³⁴. Third, Muslims once had a civilization in which science developed in accordance with their values and needs.

In the West, secularism is a reason to breed science. Meanwhile, in the Islamic world, secularism actually triggers the birth of the dichotomy of science which leads to the neglect of science. In turn, the practice of this dichotomy of science is precisely the cause of the deterioration of Islamic civilization³⁵. The dichotomy of science, which is the "biological child" of Western secularism, brings a bleak color to the world of education in Muslim-majority countries. Kuntowijoyo tried to offer a solution with the paradigm of Islamization of Science. This paradigm offered by Kuntowijoyo basically

³² Akhmad Asyari & Rusni Bil Makruf, "Dikotomi Pendidikan Islam, : Akar Historis dan Dikotomisasi Ilmu", *El-Hikmah* 8, no. 2 (Desember 2014): 2-5, [file:///C:/Users/Acer/Downloads/58-Article%20Text-71-1-10-20180319%20\(1\).pdf](file:///C:/Users/Acer/Downloads/58-Article%20Text-71-1-10-20180319%20(1).pdf)

³³ Jalaluddin, *Teologi Pendidikan* (Cet. I; Jakarta: PT. Raja Grafindo Persada, 2001), 1.

³⁴ Gulsyani, Mahdi. *Filsafat Sain Menurut al-Qur'an* (Cet. II; Bandung: Mizan, 1989), 23.

³⁵ Fahri Hidayat, "Pengembangan Paradigma Integrasi Ilmu: Harmonisasi Islam dan Sains dalam Pendidikan", *Jurnal Pendidikan Islam* 4, no. 2 (Desember 2015): 299, [file:///C:/Users/Acer/Downloads/1191-Article%20Text-2187-2-10-20190830%20\(1\).pdf](file:///C:/Users/Acer/Downloads/1191-Article%20Text-2187-2-10-20190830%20(1).pdf)

wants to change the paradigm of modern Western secular thinking, from denying revelation to "utilizing" revelation.³⁶ This certainly will bring up various responses. Islamic Religious Higher Education (PTKI) responds to various anxieties by looking for formats that are considered more relevant in responding to various community needs and addressing various crises. The ideas were then transformed into an institutional transformation movement from the Islamic College of Religion and the Islamic Institute of transformation into universities.³⁷ That gives room for the application of the integration paradigm of science. The integration paradigm of science is the choice of institutional management paradigm.

From this formulation, it is expected to inspire the birth of the formulation and paradigm of Islamic science, by reforming the current scientific paradigm that is connoted to the Qur'an. Every product of knowledge, process, and application always seeks the pleasure of Allah³⁸. Even more important is the foundation that is used generally, known ontological, epistemological and axiological basis which starts from the framework of the Qur'an.

a. The Axiological Foundation

Axiological is the branch of philosophy that discusses the theories of value and trying to describe what is called good and good behavior. Axiological are part of ethics and aesthetics. Ethics refers to the philosophical study of moral values and human behavior. Aesthetics deals with the study of values of beauty and art.³⁹ Sebagian ilmuan berpendapat bahwa ilmu pengetahuan itu sendiri merupakan tujuan bagi orang yang menekuninya. Sebagian lagi berpendapat bahwa tujuan ilmu itu adalah untuk menambah kesenangan hidupnya, disamping sebagai alat untuk meningkatkan kebudayaan sebagai makhluk yang berbudaya.

The Qur'an provides axiological foundation for the development of science and technology which can be systematically divided into two parts. First, to help humans draw closer to Allah, and second, to help humans carry out their duties as caliphs on earth⁴⁰. The dichotomy of science that occurs today seems to go hand in hand with the results that provide a demarcation line between general and religious studies. As a result, the ultimate goal is not fully achieved. Based on the Quran, science is

³⁶ Kuntowijoyo, "Islam Sebagai Ilmu: Epistemologi, Metodologi, dan Etika dalam Sutrisno, "Modernisasi Pendidikan Islam Fazlur Rahman: Telaah Epistemologi" *Disertasi*, PPs UIN Sunan Kalijaga, 2005), 261.

³⁷ Iis Aripudin, "Integrasi Sains dan Agama dan Implikasinya terhadap Pendidikan Islam" *Jurnal Edukasia Islamika* 1, no. 1 (Desember 2016): 162, <https://media.neliti.com/media/publications/69140-ID-integrasi-sains-dan-agama-serta-implikas.pdf>

³⁸ M. Amin, Miska M. Amin, *Epistemologi Islam dalam Perspektif dalam Islam Indonesia Menatapa Masa Depan* (Cet. I; Jakarta: P3M, 1989), 154.

³⁹ Arti Sri Rahayu, "Islamic Education Foundation: An Axiological Philosophy of Education Perspective", *International Journal of Nusantara Islam* 04, no. 02 (2016): 52, <file:///C:/Users/Acer/Downloads/974-3761-1-PB.pdf>

⁴⁰ Muhammad Yusuf, et.al., "Dimension of Human Perfection Based on Quran", 35, no.89 (2019): 402-418, [file:///C:/Users/Acer/Downloads/24423-38567-1-SM%20\(2\).pdf](file:///C:/Users/Acer/Downloads/24423-38567-1-SM%20(2).pdf)

a tool to bring full benefits to human life. This can be seen among others in the words of Allah in Qs. al-Mujadilah / 58: 11).

The degree obtained by the believers is a high degree of reward and the pleasure of Allah Swt. because with his faith he did the commands of Allah brought by the Rasulullah accompanied by obedience to leave his prohibition.⁴¹ Through the integrative paradigm in the scientific context between transmitted knowledges and acquired knowledges with it is expected to create a holistic academic atmosphere. Divisions of specialization in certain fields of knowledge do not result in the formation of myopic-narcissistic insights, and the reach of knowledge also does not limit itself to facts or the introduction of immanent finality, all of which are only seen in the "pragmatic" meaning. However, this is at the same time a concern about the siltation of religious studies (Islamic sciences) at Islamic religious tertiary institutions.

The emphasis of faith and science is preceded by moral and ethical illustrations. Thus, science is ideally a 'moral project' that combines ethical and aesthetic, intellectual, spiritual, and material values. Tafassuh or attitude (Qs. Al-Mujadilah: 11) as a good character, including the use of knowledge. Knowledge is not seen by the Qur'an as a destination for claimants and their owners, but as a tool that makes it easy for humans to carry out useful activities to become *kbairun al-Nas anfa'uhum li al-Nas*. The purpose of knowledge is as an instrument to spread benefits. That is why, knowledge that is not useful as an unproductive tree. Even the Prophet prayed for God's protection from knowledge that is not useful.

In the perspective of Islam - which is understood from the signs of the Qur'an - the ideal of science is knowledge that is able to build morals and ethics in the application of knowledge. Therefore, science aims to integrate faith, charity, responsibility, and morals as a form of personality that is fully *kbasyyah* (QS Fathir / 35: 28 & QS al-Baqarah / 2: 282).⁴² Form strong mental and physical, or form strong performance character and strong moral character.: "Yes, my father, take him as a person who works (for us), because in fact the best person you take to work (for us) is a strong person who can be trusted again" (Qs. Al-Qashash/28 : 26). "And fear God whoever if they leave behind them children who are weak, whom they worry about (their welfare). Therefore, let them fear Allah. and let them say the right words' (Qs. al-Nisa'/4 : 9). The Qur'an provides guidance on character education. Then Muzayyin Arifin provide axiological definition as a consideration of the problem of values including the high value of the Lord, such as moral values, religious values, and the value of beauty (aesthetics).⁴³ If axiological is assessed from the side of scientists, then axiological can be

⁴¹ Ahmad Mustafa al-Maragi, *Tafsir al-Maraghi* (Cet. III; Beirut: Dar Ihya al-Turats, 1394/1974.), 17 & 31.

⁴² M. Quraish Shihah, *Wawasan Al-Quran: Tafsir Maudhu'i atas Pelbagai Persoalan Umat* (Cet. III; Bandung: Mizan, 1996), 439-440.

⁴³ Arifin, Muzayyin, *Filsafat Pendidikan Islam* (Jakarta: Bumi Aksara, 2010), 8.

defined as the study of values held by scientists in selecting and prioritizing the field of scientific research and the implementation and utilization. Hal menunjukkan bahwa secara aksiologis, ilmu dalam perspektif al-Qur'an menjadikan ilmu sebagai instrumen kemaslahatan. Ilmuwan memiliki tanggungjawab menghadirkan kemaslahatan bagi kehidupan dalam semua aspek.

b. The Ontological Foundation

The word 'ontology comes from the word "Ontos" which means "being (existing)" and "logos" means "science"⁴⁴. In terms, ontology is the nature of science that investigates this real nature and how it really is⁴⁵. In terms, ontology is the nature of science that investigates this real nature and how it really is.⁴⁶ This foundation relates to the object that must be investigated and how it will appear (Miska, 1989: 154.). In the Qur'an, Allah commands or gives complete cues about the object to be learned. The object includes what is in the sky and on earth, as well as what is between the two. Among the objects are explained in Q.S. Ali 'Imran / 3: 190. In this verse the *burhani* and *irfani* approach is represented by the terms 'thinking' and 'remembrance'. Revelation as a basis for knowledge implies its object and purpose. Nature that includes macrocosm and microcosm are verses that spread (*tajalli*) of God that must be studied.

This verse implies the object of science which includes the heavens and the earth and what is between them. God gives a signal about the object to be studied. At the end of this verse, Allah is hinting that if the scientific procedure is true based on the basis of science, then nothing will be in vain. Allah suggests that the verses of *kauniyah* (phenomena) concerning His creation are a sign that there is a Creator behind everything that appears. M. Quraish Shihab commented that in this verse talking about the signs of the greatness of God is evident through the creation of the sky, namely the creation of celestial bodies such as the sun, moon, and millions of clusters of stars, the rotation of the celestial system of work is very thorough, the rotation of the earth on its axis⁴⁷.

Based on Q.S. Ali 'Imran / 3: 190, it seems clear that the creation of the sky gave birth to a branch of natural science concerning astronomy. The creation of heaven and earth will also manifest branches of geology, geography, physics, chemistry, biology because this verse implies the earth as an object of study. Including the turn of the day and night, if someone wants to know it is necessary to

⁴⁴ Bahrum, 'Ontologi, epistemologi, dan Aksiologi', *Sulesana* 8, no. 2 (Tahun 2013): 36, <http://journal.uin-alauddin.ac.id/index.php/sls/article/view/1276>

⁴⁵ Jalaluddin dan Abdullah Idi, *Filsafat Pendidikan* (Jakarta: Gaya Media Pratama, 1998), 69 dan M. Quraish Shihab, *Tafsir Al-Misbab; Pesan, Kesan, dan Keserasian Al-Qur'an* (Cet. V ; Jakarta: Lentera Hati, 2006), 306.

⁴⁶ Inu Kencana Syafii, *Pengantar Filsafat* (Cet. I; Bandung: Refika Aditama, 2004), 9.

⁴⁷ M. Quraish Shihab, *Wawasan Al-Quran*, 430-440.

have the science of al-Hisab or arithmetic⁴⁸ The object of science will not be used up because science's objects include the realms of physics and metaphysics.

In this universe, Sufi witnesses only Allah. Nothing but only the manifestation of God. They find cosmos all in the darkness. Anyone seeing the cosmos with his naked eyes in the absence of God will only find the darkness or no light at all from every angle.⁴⁹ This accords with what Ibnu 'Atha'illah said "الفكرة سراج القلب. فاذا ذهب فلا اضاء له"⁵⁰ which means that the light of the heart is contemplation, whose absence will leave the darkness. *Tafakkur* is the light to Allah, while the nature is the wick of the soul voyage to the god. The destruction of the nature will lead to the loss of life (Q.s. Ali 'Imran/3: 190). Nature is God's site. Allah is everywhere containing the meaning of all of nature is the site of God's existence according to Qs. Al-Zuhruf verse 84; Qaf verse 16; al-Hadid verses 3 & 4. The relationship between humans and nature with God boils down to spiritual awareness.

c. The Epistemological Foundation

Epistemology comes from the word 'episteme' which means 'knowledge'. *Logy* is derived from the word 'logos' which means 'science'. So, epistemology 'is the study of what knowledge is and how to acquire knowledge'⁵¹. The epistemological foundation of knowledge is in the frame of how to obtain knowledge (methods). Besides that, questioning the truth: There is one thing that must be realized, however high a person's knowledge, he will not create anything, just engineer and find. Only God has the authority to create. Therefore, terms related to science, both the Qur'an and Hadith only show the command to look for it (QS al-Nahl / 16: 78, QS Yunus / 10: 101, QS al-Gasyiah / 88: 17-20., QS al-Syu'ara / 26: 7., Surah Yusuf / 12: 109, Surah al-Hajj / 22: 40, Surah Yasin / 35: 44, etc.). This is because God has spread the knowledge in the heavens, the earth, and between the two, humans only seek and find what already exists.

What are the basic features of Islamic epistemology? In responding to this question, Zainuddin Sardar put forward nine features of Islamic epistemology, namely:

- 1). Which is based on an absolute framework of guidance (the Qur'an),
- 2). Islamic epistemology is active, not passive,
- 3). The objectivity is seen as a universal problem not a personal problem,
- 4). Most are educational,

⁴⁸ M. Quraish Shihab, *Tafsir Al-Misbab; Pesan, Kesan, dan Keserasian Al-Qur'an.: Tafsir Al-Misbab; Pesan, Kesan, dan Keserasian Al-Qur'an* (Cet. V ; Jakarta: Lentera Hati, 2006), 306.

⁴⁹ Imam. Firdaus, *Al-Hikam Ibn Atha'illah As-Sakandari Edisi Lengkap 3 Bahasa*. Edited by Yodi dkk. Indrayadi. Lengkap 3. Jakarta Selatan: Wali Pustaka, 2016,

⁵⁰ Tajuddin Abu al-Fadl Ahmad ibn Abd al-Karim ibn Abdurrahman ibn Ahmad ibn Isa ibn al-Husain Atha'illah al-Judzami al-Maliki al-Syadzili As-Sakandari, *Al-Hikam*. Mesir, tp., n.d..

⁵¹ Azzimar Shidqy Pramushinta dan Sri Endah Wahyuningsih, "Mengenal Epistemologi Islam dalam Perkembangan Ilmu Hukum", *Jurnal Hukum Khaira Ummah* 12, no. 2 (Juni 2017): 198-199, [file:///C:/Users/Acer/Downloads/1851-3753-1-SM%20\(1\).pdf](file:///C:/Users/Acer/Downloads/1851-3753-1-SM%20(1).pdf). & *Webster' new Collegiate Dictionary* (Massachusetts: G.& C. Merriam Co., 1977), 536.

- 5). Knowledge is colored by Islamic values,
- 6). Science is seen as something that is inclusive,
- 7). The epistemology seeks to compile human experiences, so that Muslims get a commitment to their basic values,
- 8). The basic concepts of the level of consciousness or the level of subjective experience, are integrated in such a way that they can be in accordance with other levels.
- 9). It does not conflict holistically, is unified, and humane from human understanding and experience⁵².

With Islamic epistemology, education must lead to the core values of the 3h intelligence balance (head, hand, heart). Balance between 1) science and technology, 2) thinking and remembrance, 3) morals and science, 4) faith and charity, 5) intellectual, emotional, spiritual intelligence, 6) theory and practice, 7) cognitive, affective, psychomotor, 8) and serving without end is an ideal concept in organizing life as a manifestation of the tasks of human idolatry as worshipers of Allah. This can only be realized if it departs from the paradigm of intact intelligence education to realize the full development of Indonesian people, and for Islamic educational institutions to build education within the framework of Quranic epistemology.

The Qur'an lays the foundation of epistemology with various kinds. Broadly speaking there is science *kasbiy* and science that *ladunni* or *wahbiy*. That can be chosen for example in the story of the Prophet Musa a.s. and Khidr a.s. which is explained in Qs. Al-Kahfi / 18):⁵³ In other words, there is knowledge gained through the *Burbhani* and *Isruqi* approach. Al-Jabiri divides into three; *bayani*, *burbhani*, and *irfani*.⁵⁴ In the context of *burbhani* and *isyraqi* the epistemology of Islam is unique. Islam does not only make the paradigm of the empirical approach (the only approach in the scientific method), but also *isyraqi* approach. *Isyraqi* is a way to gain knowledge that is *wahbi* or *ladunni*. This paradigm or epistemology is not weighed against the size of Western epistemology. The epistemology of *ladunni* science actually guarantees the integrity of humans as creatures of physical and spiritual dimensions. It looks like interaction Hidhr a.s. and Musa a.s. that surah al-Kahfi signs.

3. The Integration Paradigm of Islam and Science

In *Kamus Besar Bahasa Indonesia*, integration is a mix certain things so that it becomes a unity and a whole⁵⁵. The antonym of the word 'integration' is "secularization". The secularization of science ontologically discards everything that is religious and mystical, because it is considered irrelevant to

⁵² Zainuddin Sardar, *The Future of Muslim Civilization* (Malaysia: Pulanduk Publication, 1988), 26-27..

⁵³ Muhammad Yusuf, *Tafsir Ayat-Ayat Pendidikan dengan Metode Semi Tematik dan Tematik* (Makassar:Alauddin University Press, 2014), 28-66.

⁵⁴Wira Hadi Kusuma, “ Epistemologi Bayani, Irfani dan Burbhani Al-Jabiri dan Relevansinya Bagi Studi Agama Untuk Resolusi Konflik dan Peacebuilding”, *Jurnal Syiar* 18 no. 1 (Januari-Juni 2018): 1-17, <https://ejournal.iainbengkulu.ac.id/index.php/syiar/article/view/1510/1293>

⁵⁵ <https://kbbi.kemdikbud.go.id/entri/integrasi>. Accessed on 10 May 2020. See also Nur Afyah Febriani, Zaenuddin Hudi Prasoj, Badru Tamam, “Techno-Da’i and The Qur’anic Based Social Integration Building”, *Esensia: Jurnal Ilmu-Ilmu Ushuluddin* 21, No. 1,(April 2020) : 3, <file:///C:/Users/Acer/Downloads/2172-5405-1-PB.pdf>

science. Nature and social reality are demitologized and sterilized from something spiritual, so desacralization occurs. First, the secularization of science from a methodological perspective uses the epistemology of rationalism and empiricism. Rationalism considers that ratio is an objective tool of knowledge because it can see reality constantly. Whereas empiricism views that a valid source of knowledge is empirical. Second, the secularization of science in the axiological aspect that science is free of value or neutral, the values of science are only given by human users. Internalizing values into science, according to the secularists, causes science to "take sides", and thus eliminate its objectivity⁵⁶. It is different from the Integration paradigm which argues that science is not a goal but as a tool to realize the servitude and perfect caliphate of human.

Science as a result of human reading of God's verses has lost its spiritual dimension, so science has developed that has no connection at all with religion. It is not surprising then that science and technology should benefit as much as possible for human life turned out to be a tool used for the benefit of the moment. Furthermore technology becomes the "cause" of humanity's disasters⁵⁷. The awakening of the paradigm of the integration of Islam and science necessitates science or education to be a real endeavor to place or instill noble values into the learner's personality and character, so that he will grow and develop into a perfect human being⁵⁸ which guarantees spiritual values become the foundation.

Thoughts and endeavors about the integration of science carried out by Muslim intellectuals today are inseparable from religious awareness. In total, amid the hectic global world that is loaded with advances in science and technology.⁵⁹ Historically, after Muslims suffered a setback around the XIII-XIX centuries, the West actually took advantage of this opportunity to develop the knowledge he had learned from Islam so that he reached the renaissance. This awareness should be seen by Muslims that integrating science and Islam is the key to the rise of Islamic civilization. Thus, it is not the time now that Islamic disciplines are aloof and sterile from the contact and intervention of the social sciences and natural sciences and vice versa⁶⁰.

⁵⁶Moh. Natsir Mahmud, *Landasan Paradigmatik Islamisasi Ilmu Pengetahuan*, Nurman Said, Wahyuddin Halim Muhammad Sabri, (ed), (Makassar : Alauddin, Press), 129-133.

⁵⁷Nurman Said, Wahyuddin Halim, Muhammad Sabri, *Sinergi Agama dan Sains* (ed) (Cet. I; Makassar: Alauddin Press, 2005), 36.

⁵⁸ Intan Kumalasari¹, Luciana Nasution², Dr. Candra Wijaya, M. Pd., "Integrasi Pendidikan Nilai dalam Membangun Karakter Siswa di Sekolah Dasar Jampalan Kecamatan Simpang Empat Kabupaten Tenasahan Propinsi Sumatera Utara" *Ristekdik, Jurnal Bimbingan dan Konseling* 4, no. 1 (2019):1-11, <file:///C:/Users/Acer/Downloads/705-2205-1-PB.pdf>

⁵⁹ Chairuddin B, "Ilmu-Ilmu Umum dan Ilmu-Ilmu Keislaman : Suatu Upaya Integrasi" *Jurnal UIN Alauddin*, 5, no. 1, (Januari - Juni 2016): 209, <http://journal.uin-alauddin.ac.id/index.php/Inspiratif-Pendidikan/article/view/3472>

⁶⁰ M. Amin Abdullah, dkk., *Islamic Studies dalam Paradigma Integrasi-Interkoneksi* (Cet. I; Yogyakarta: Penerbit Suka Press, 2007), 33.

Islam and science and technology must be able to dialogue and synergize towards universal civilization. In this context, interdisciplinary and interconnectivity approaches between religious and general disciplines need to be built and developed continuously without stopping. Integrating the *burhani* (science) and *isbraqi* (spiritual) approaches is expected to be able to maintain the integration of science and Islam in all movements of civilization. Integration paradigm through institutional transformation of Islamic Religious Universities (public and private) is a concrete step to guarantee the revitalization of epistemology, axiology, and ontology that is appropriate to overcome various modern science and technology crises and the effects of globalization

C. Conclusion

There are some main points that must be realized by Muslims in facing the challenges of advancing modern science and technology and the impact of globalization. First, do not fall asleep worshipping the golden peak of Muslims, but instead take lessons from it. Second, epistemology formula is needed to overcome the various negative impacts caused by modern science and technology and globalization. Third, adapt as selectively as possible to various developments in modern science and technology and constructive globalization. Be open to the progress of modern science and technology and create spectacular new breakthroughs for the progress of modern science and technology based on the framework of the Qur'an and Sunnah. To realize this, Muslims need a strong, decisive, and adaptive epistemological tool based on the main guiding framework, the Qur'an and the Sunnah. Developing an inclusive Islamic epistemology, axiology and ontology by always upholding the values of Divine and sacrality and transcendentalism. The task of humans is to look for and give transcendental and eternal values, not only profane humanists and materialists but also not to get rid of human and material values altogether, but material is only a tool, not a primary goal. Epistemology that must be developed is an epistemology that guarantees the integrity of humans as individuals, socially, and spiritually. Epistemology that uses the *burhani* approach through research and engineering must be integrated with the *isbraqi* approach that manages the spiritual potential that guarantees the development and empowerment of noble values oriented to the integrity of humans as worshipers of God and caliphs on earth. The integration of the *burhani* and *isbraqi* approach is the key to realize development completely, physically and spiritually, materially and spiritually. In short, the formulation of Islamic epistemology should ideally be revitalized and developed into a foundation of scientific epistemology in general to color and balance modern civilization.

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