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Islamization of Educational Science (Islamization of Science Approach by Louay Safi)

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Abstract

This research is a literature study aimed at examining the concept of the Islamization of educational science through the approach of the Islamization of knowledge according to Louay Safi. The idea of Islamization of knowledge emerges as a response to the dominance of Western epistemology in various disciplines, including education. Louay Safi offers an integrative approach that emphasizes the importance of reconstructing epistemology by making revelation the primary source of knowledge, without rejecting the role of reason and empirical experience. In the context of education, this approach demands the integration of Islamic values in all aspects of science, curriculum, and the learning process. This study analyzes relevant literature to explore the basic principles of Louay Safi's theory and its implications for the development of holistic education based on Islamic values. The results show that Safi's theory emphasizes the importance of building an educational paradigm that is not only oriented towards intellectual achievement but also towards the character formation and spirituality of the learners. This research contributes to the effort of re-conceptualizing education within the framework of contemporary Islamic epistemology.

Keywords: Islamic Education, Islamic Epistemology, Islamization of Knowledge, Louay Safi

Introduction

The development of modern science today is dominated by a Western secular paradigm that separates science from spiritual values (Amanda Afriza Putri, 2024). In the field of education, this dominance has shaped an education system that tends to emphasize cognitive and technocratic aspects, but often neglects ethical, moral, and spiritual dimensions (Umi Kalsum Z. Z., 2024). This poses a serious challenge for the Islamic world, as education is not only understood as a process of transferring knowledge but also as an effort to shape personality and noble character in accordance with Islamic teachings.

In response to this epistemological crisis, an Islamicization of knowledge movement emerged, aiming to reconstruct science in accordance with Islamic values (Nurlaila Sapitri, 2023). One of the important figures in this movement is Louay Safi. He proposed an epistemological approach that emphasizes the importance of the integration between

revelation, reason, and experience as sources of knowledge (Topan Iskandar, 2023). According to Safi, Islamization is not merely the labeling of Western knowledge with Islamic terminology, but rather a reconstruction of the paradigm of knowledge itself based on an Islamic worldview (Umi Kalsum P. S., 2023). In the context of education, Louay Safi's theory of the Islamization of knowledge provides a philosophical and methodological framework for developing an educational system that is not only oriented towards academic achievement but also towards the formation of the spiritual and moral character of students (Dahlia, 2024). Therefore, it is important to thoroughly examine how Louay Safi's theory can be implemented in the development of holistic education based on Islamic values.

Islam as a comprehensive religion regulates all aspects of human life, including the development of science and education (Rizki Inayah Putri, 2023). In the history of Islamic civilization, knowledge and religion have never been separated. However, intellectual colonization and the penetration of Western thought have caused a dichotomy between religious knowledge and general knowledge in the educational system of Muslims (Hendri Yahya Sahputra, 2024). As a consequence, many Islamic educational institutions unknowingly adopt a secular Western paradigm in their curriculum and teaching methods (Putri Syahri, 2024). In light of this condition, the idea of the Islamization of knowledge emerges as an effort to return knowledge to the foundation of revealed values. The Islamization of knowledge is not a rejection of Western knowledge, but rather a critical effort to filter and rebuild knowledge based on Islamic epistemology (Intan Bayzura Sirait, 2025). Louay Safi, one of the contemporary thinkers on this issue, offers an integrative approach that bridges revelation and scientific rationality.

Although the discourse on the Islamization of knowledge has been widely discussed in academic literature, most research focuses more on normative and philosophical approaches in general without specifically elaborating on its implementation in the field of education. Research by (Widodo & Anggraini, 2021) the Islamization of knowledge is still dominated by figures such as Syed Muhammad Naquib al-Attas and Ismail Raji al-Faruqi, while the thoughts of contemporary figures like Louay Safi have not yet become a primary focus in the study of the Islamization of educational knowledge. On the other hand, research by (Damanhuri & Ulum, 2023) Studies linking Louay Safi's epistemological theory with curriculum development, teaching methods, and pedagogical frameworks of Islamic education are still limited. In fact, Louay Safi's approach offers a distinctly different epistemological alternative by emphasizing the integration of revelation, reason, and empirical experience as sources of knowledge, which is highly relevant for building an adaptive and contextual Islamic education system in the modern era.

Thus, there is a gap in the literature concerning the application of Louay Safi's theory of the Islamization of knowledge specifically in the context of education science. This gap presents an important opportunity to expand the discourse and development of contemporary Islamic education epistemology. This study specifically examines Louay Safi's theory of the Islamization of knowledge in the context of education science, which has not been extensively addressed in previous studies. Safi's integrative and contextual approach provides a new perspective in formulating a more holistic paradigm of Islamic education. By using comprehensive literature studies, this research attempts to formulate a foundational framework for the reconstruction of Islamic educational science based on Louay Safi's epistemology. This includes the idea of integrating the values of revelation with scientific methodology as the basis for the formation of an Islamic education system that is oriented not only towards intellectuality but also spirituality and ethics.

This research is a literature study aimed at critically examining the theory of the Islamization of educational knowledge according to Louay Safi, as well as its relevance in developing the contemporary Islamic education paradigm. Through this approach, it is hoped

that a strong epistemological foundation can be found to develop an educational system that is not only intellectually competitive but also capable of shaping a well-rounded individual with noble character.

Method

In this research, the author uses a library research method that is qualitative in nature (Creswell, 2020). This method was chosen because the research is focused on exploring thoughts and theoretical concepts, rather than on collecting empirical data in the field. Literature review enables researchers to trace, review, and analyze relevant literature on the topic of the Islamization of educational science from Louay Safi's perspective in a deep and systematic manner.

The data in this research was obtained from various written sources, both primary and secondary (Iskandar, 2021). The primary sources referred to include the original works of Louay Safi, such as books, scholarly articles, and papers that directly explain his ideas and approaches to the Islamization of knowledge. Meanwhile, secondary sources consist of other supporting literature, such as books and academic articles about the Islamization of knowledge in general, the thoughts of other figures in this movement (such as al-Attas and al-Faruqi), as well as references on the concept of Islamic education and Islamic epistemology.

After the relevant literature was collected, the researchers conducted the process of categorizing and grouping data based on major themes, such as (Moleong, 2000). The epistemological foundation of Islam, Louay Safi's integrative approach to knowledge, and the relevance of these ideas to Islamic education. The analysis is conducted using a content analysis approach, which allows researchers to understand the structure of thought, main ideas, and the relationships between concepts presented in the text.

Furthermore, a conceptual synthesis process is carried out, which involves summarizing and reorganizing the results of the analysis into a complete and coherent framework regarding how Louay Safi's theory of the Islamization of knowledge can be applied in the development of Islamic education (Sugiyono, 2022). This synthesis also considers the context of contemporary Islamic education needs facing the challenges of globalization and the secularization of knowledge. With this approach, the research not only explains the content of Louay Safi's thoughts but also attempts to offer a new theoretical construction that could serve as a foundation for the development of an Islamic education system that is more relevant to the values of revelation, rationality, and modern social realities.

Results and Discussion

The results of the literature review show that Louay Safi's thoughts on the Islamization of knowledge offer an approach that differs from previous figures in the Islamization of knowledge such as Syed Muhammad Naquib al-Attas and Ismail Raji al-Faruqi. Safi does not merely call for 'Islamization' in the form of formalizing terms or purifying knowledge from Western elements, but proposes a comprehensive epistemological reconstruction of knowledge by integrating revelation, reason, and empirical experience as the three main sources of knowledge.

Din several academic journals, such as those written by (Hidayatullah, 2023), (Hanifah, 2024), dan (Alfarizi, 2022), It is highlighted that Louay Safi's approach is interconnective. This means that Safi does not reject modern scientific methodology, but emphasizes the need to frame knowledge within an Islamic worldview that unites spiritual and rational dimensions. This becomes an important foundation for the development of Islamic educational science that not only focuses on mastery of teaching materials, but also on the formation of personality and moral integrity of the students.

Furthermore, the study conducted by (Syaifullah, 2022) emphasizes that Louay Safi's

theory opens up vast opportunities to formulate an integrative Islamic education curriculum, which is a curriculum that does not dichotomize between religious knowledge and general knowledge, but rather combines them within the framework of the values of monotheism, morality, and the welfare of the community. In practice, Safi's ideas on Islamization require a reorientation of the educational paradigm, starting from the educational objectives, learning approaches, to evaluation. The aim of Islamic education is not only directed towards the formation of knowledgeable individuals, but also individuals who possess a transcendental awareness, namely the awareness of the connection between knowledge and Allah as the source of the highest truth.

In terms of the learning approach, Louay Safi's thinking also implies the importance of dialogical and reflective methods. This is supported by research journals written by (Fauzi, 2024), which emphasizes that teachers in the context of the Islamization of knowledge are not only transmitters of knowledge but also serve as murabbi and character builders. Overall, the results of this literature study indicate that the theory of the Islamization of knowledge from Louay Safi can provide a strong epistemological and philosophical framework for building an Islamic education system that is relevant to contemporary challenges. This theory is not exclusive but offers an inclusive approach to modern science, as long as it remains within the bounds of Islamic values.

The Islamization of education science is one of the dominant themes that continues to attract the attention of contemporary Muslim intellectuals. Louay Safi argues that the Islamization project is still in a pre-methodological stage. This is partly due to the limitations of the initial work plan, which did not take into account several important logistical and psychological factors. Therefore, Louay Safi proposes a slightly modified strategy where the emphasis is placed on a critical examination of the methods and techniques developed both in the classical Muslim scientific tradition and in Modern Western tradition (Sa'adah, 2025).

In the Webster New World College Dictionary, the word 'Islamization' is defined as 'bringing into Islam.' More broadly, the term refers to the process of Islamizing, which in a general context means people, not just knowledge or other objects. Islamization can also mean giving an Islamic content to something. Terminologically, Islamization means providing foundations and objectives that stem from Islamic teachings. The Islamization of education is a necessity for the Islamic educational world today. Western civilization, with its worldview, has dominated almost all aspects of the academic world. As a result, standards, policies, and concepts of knowledge are more determined by Western perspectives than by Islamic perspectives. This issue has become increasingly important to address promptly, as the consequences of secularization embedded in the knowledge of the Islamic world have led to confusion in the concept of knowledge. (Sudarto, 2023).

According to (Firman & Abdurrahman, 2024), Islamization is the process of freeing humans from magical and secular traditions that bind their thoughts and behaviors. Meanwhile, the definitions of science and knowledge among experts still vary. According to (Alfarizi, 2022) defining the Islamization of Knowledge as an effort to integrate the insights needed as a preliminary step in the integration of the lives of Muslims. This integration process is then incorporated into the framework of Islamic heritage by eliminating, reinterpreting, and adapting its components, thus forming an Islamic worldview (Islamic worldview) that establishes Islamic values and their exact relevance to philosophy, methods, and its objects.

In the research (Widodo & Anggraini, 2021) It states that the scientific method is a fact (haqiqah) that is part of the objective world. Just like all unseen entities, the scientific method has a nature that is constant and completely independent, both in its structure and existence, irrespective of human thoughts and reasoning. Furthermore, the objective and eternal nature of the scientific method is required to perform its function. This is because the scientific method serves as a tool or measure to ensure truth and accuracy in thinking. Therefore, Al Buti

concluded that the scientific method cannot be modified or changed by reason, as such changes would require seeking other methods, which could potentially lead to an unlimited regression. According to him, since the scientific method is fixed and eternal, it is not vulnerable to development or innovation. Thus, the role of human reason here is limited only to the effort to recognize or discover the correct method.

Like (Damanhuri & Ulum, 2023) also rejected the Islamization of education projects, but for different reasons. In an article published shortly after his death, although he acknowledged that most contemporary knowledge reflects Western ethos, Fazlur Rahman firmly argued that there was no effort to design a methodology or formulate a strategy to acquire Islamic knowledge, as it was more related to the preservation of Islamic thought. Regarding the issue of the Islamization of Educational Science, (Sa'adah, 2025), "We should not get caught up in the effort of making maps or diagrams to create Islamic knowledge. Instead, we should focus our time, energy, and funds on creation, not just propositions, but the thought itself".

In addition to these two different perspectives, a significant amount of literature has been produced, both in Arabic and English, to develop the theme of the Islamization of Educational Science. Among those who have consistently contributed and advocated for this goal over the past few decades are (Syaifullah, 2022). In his works, he explicitly criticizes classical methods of *ushul fiqh* and calls for the need for reform and restructuring. The main critique and specific proposals for this reform are summarized in an article published in 1985 titled *Islamization of Knowledge with Special Reference to Political Science*. (Fauzi, 2024) linking the rejuvenation of Islamic knowledge with the development of new methods based on Islam. According to him, these new methods must be able to overcome the limitations of old methods that are now irrelevant, as they rely too much on linguistic and legalistic thinking. The dilemma of contemporary Islamic intellectualism is that even though a *faqih*, who is a legal expert, is trained to deal with legal and moral issues, he is often regarded as a versatile (universal) intellectual capable of solving all problems in modern society. Unlike (Hanifah, 2024), which has provided a more detailed strategy to address this issue, (Widodo & Anggraini, 2021) identifying more specific and focused areas. This makes it easier to manage and quickly becomes the focus of Muslim scholars. According to him, adjustments to the intellectual crisis faced by Muslims must be made through three main avenues.

First, the relationship between reason and revelation needs to be redefined. He argues that it is no longer sufficient to simply state that reason and revelation are sources of knowledge in general, but there must be a deeper understanding of the interaction between the two. Second, the meaning of *ijtihad* and the role of the *faqih* in the process of intellectual reform also need to be redefined. According to him, this redefinition is important because so far *ijtihad* has only been understood within the framework of linguistic reasoning. As a result, a jurist is only trained to handle legal issues, not broader intellectual aspects. Third, the dualism of religion and the secular must be ended. This dualism created by Western science is completely foreign to the tradition of Islamic thought. If we want to integrate secular and religious fields, and thus end the existing dualism, various fields of modern knowledge must be restructured. AbuSulayman's approach to the methodology of Islam is largely limited to general principles. Although he analyzes technical and procedural issues, he tends to emphasize certain key aspects rather than involving the entire spectrum of opinions put forward by classical scholars. This is clearly seen in the way he discusses Islamic International Relations theory, especially when examining the concepts of *Qiyas* and *Ijma'* (Umi Kalsum P. S., 2023).

The earliest work in the history of Muslim thought that discusses textual and systematic inference from Islamic sources was written by Muhammad ibn Idris al-Shafi'i (150-204 H). He wrote his methodological work, *al-Risalah*, to outline the rules of textual inference needed by legal scholars (*faqih*) in their efforts to delineate the rules of Sharia. Al-Shafi'i's main concern

was to prevent arbitrary readings of the Divine text, to establish procedures for interpreting the revealed texts, and to expand the meanings of original Islamic sources to actions and events that are not directly addressed by revelation. Al-Syafi'i identifies two main sources of meaning: the meaning contained in the revelatory text (nass), and the meaning inferred (istinbat) from it. Therefore, he continues the discussion on textual inference under two headings: bayan (clarification) and qiyas (analogy). The knowledge produced through the application of these two procedural instruments can further be classified. According to Al-Syafi'i, under the headings of ihtilaf (differences of opinion) and ijma' (consensus). The latter indicates a body of knowledge agreed upon by the scientific community, while the former refers to areas of knowledge that are disputed. With the emergence of a body of knowledge accepted by the scientific community, the number of sources of scientific knowledge increases to four texts of revelation, which Al-Syafi'i refers to as khabar (reports), consisting of the Qur'an and Sunnah, Qiyas (analogy), and Ijma'. As he stated: "No one may judge something as halal or haram unless (the ruling) is based on scientific sources (jihad al-'ilm), and scientific sources can be based on Al-Syafi'i's classification of various procedures."

Since the colonial era, Syed Ahmad Khan, for example, or Muhammad Abduh, have sought to interpret Islam in the context of science, especially to face the waves of secularization from the West. On the other hand, they also strive to realize an understanding and insight of Islam to be manifested into systems and educational programs. Aside from Khan and Abduh, in the 1920s, Muslim scholars like Al Alamah Muhammad Iqbal and Abu A'la Mawdudi also worked tirelessly to reformulate the Islamic education system. In principle, these Muslim scholars are concerned with representing the vision of Islam in today's modern world, particularly in the field of education, and therefore their agenda is known as 'modernization of Islamic education.' (Damanhuri & Ulum, 2023).

Islam sees that understanding of reality and truth is not limited to the physical realm and human involvement in history, society, politics, and culture, as understood in the secular Western view of the observable world. For Islam, reality and truth are understood through a metaphysical approach that involves both the visible and the invisible worlds. Therefore, Islam views reality as an entity that encompasses both the seen and the unseen worlds, namely the afterlife. In this view, the worldly life and the afterlife cannot be separated, and worldly interests cannot overshadow the interests of the hereafter.

Recognizing the limitations of existing knowledge, Al-Attas believes in the importance of a movement for the Islamization of knowledge. He argues that modern knowledge is not neutral, but rather tied to cultures and philosophies that are essentially reflections of Western human awareness and experience. Islamization of knowledge does not mean labeling knowledge as Islamic or rejecting everything from the West, as there are some commonalities between Islam and Western philosophy. According to Al-Attas, the Islamization of modern knowledge can be achieved through two interconnected processes.

Isolating the elements and key concepts that form Western civilization found in modern knowledge, especially in the humanities. Natural sciences, physics, and their applications must be aligned with Islamic teachings, particularly concerning other facts and theories. Facts that contradict the Islamic worldview are considered false. The foreign elements that undermine Islamic teachings include: the concept of dualism which divides essence and truth, the doctrine of humanism, secular ideology, and the concept of tragedy, especially in literature. These four elements have infiltrated scientific knowledge, particularly in the fields of human sciences, physical sciences, as well as the applications and theories involved. These concepts shape Western thought and civilization and have influenced the Muslim community. Incorporating elements and concepts of Islam into every relevant field of modern science. The Islamic concepts that should replace those Western concepts include: human beings, religion, knowledge and awareness, wisdom, justice, ethical deeds, as well as the concept of universality

(university). By applying these two processes of Islamization, Muslims will be free from the influences of magic, mythology, animism, and cultural traditions that contradict Islamic teachings. The Islamization of science will liberate humans from doubt, suspicion, and empty arguments, and lead to a strong conviction in the truth regarding spiritual and material realities (Sa'adah, 2025).

The purpose of Islamic education is not only to equip students with various knowledge to satisfy their intellectual curiosity and to gain worldly profits and benefits. But the most important goal of Islamic education is so that the students can '...develop as rational and just individuals and to elevate the standards of spiritual, moral, and physical virtues of their families, their people, and humanity. This is where the significance of the Islamization of knowledge lies in supporting the realization of Islamic education. Islamic science is not secular science, whose philosophical assumptions are built on a rejection of metaphysics and belief in the unseen, especially faith in God. Islamic science is a science that integrates reason and revelation; between worldly and hereafter goals; between knowledge and faith or morals; and between knowledge and action (Hidayatullah, 2023).

Nevertheless, the discussion also reveals that the implementation of the Safi theory still faces practical challenges, especially in the context of the national curriculum and formal education systems in predominantly Muslim countries that still adopt colonial legacy education systems. Therefore, further steps are needed in the form of application studies, the formulation of integrated science-based curricula, and training for teachers who have a deep understanding of Islamic epistemology.

Conclusion

Islam can adopt various patterns as explained. What is most important is the awareness that knowledge must be related to religion or faith, so that knowledge does not lose its orientation and strong moral foundation, thus knowledge does not become a disaster for humanity, but can support civilization that leads humanity to true happiness and well-being. The Islamization of knowledge refers to the effort to purify and liberate the construct of knowledge from thoughts that contradict Islam. Islamization is not merely about the activities of portraying and labeling science as Islamic, but rather about the process of nurturing and building an appropriate methodology based on Islamic concepts, so that the knowledge that emerges will follow the construction outlined by Islam which comes from the Almighty God. In the study of science, the Islamization of knowledge becomes important in education by more prominently presenting relevant Islamic teachings in the development of education today, considering the decreasing values of Islam that serve as a reference in the educational process of this nation.

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