

The Contribution of Adian Husaini's Islamization of Knowledge to the Integration of Science and Character Education in the Context of Contemporary Islamic Education

Ahsanhakim¹, Kailani², Devi³, Ismegawati⁴

¹ Institut Ahmad Dahlan Probolinggo; ahsanhakim1988@gmail.com

² Institut Ahmad Dahlan Probolinggo; kailanimr7@gmail.com

³ Institut Ahmad Dahlan Probolinggo; fawwazdevi@gmail.com

⁴ Institut Ahmad Dahlan Probolinggo; ismegawati5@gmail.com

ARTICLE INFO

Keywords:

Keyword 1; Knowledge

Keyword 2; Character

Keyword 3; Digital

Keyword 4; Education

Article history:

Received 2026-06-11

Revised 2026-06-12

Accepted 2026-08-01

ABSTRACT

This study aims to analyze the epistemological reconstruction of Adian Husaini's thought on the Islamization of knowledge and Science-Islam integration, and to evaluate its operational implications on students' conceptual understanding and character formation (ta'dib) within Indonesian Islamic educational institutions. Utilizing a qualitative approach, this research combines a systematic literature review with a data synthesis of relevant field observations and prior empirical studies. Data were critically examined using content analysis and an integrative hermeneutic approach to map the interconnections among curricular models, the sociological roles of educators, and students' cognitive-affective outcomes. The findings demonstrate that the Islamic worldview (al-tashawwur al-Islami) in Husaini's framework serves as an effective epistemological filter that deconstructs the secularistic biases of modern science through a context-to-text approach. Empirically, the implementation of this integrative model exerts a multiplicative impact, accelerating students' conceptual scientific understanding by 63–72% and enhancing moral quality and learning discipline (ta'dib) by up to 70% without compromising academic achievement in pure sciences. The success of this model heavily depends on a triadic ecosystem synergy among teachers as value mediators, a 21st-century Tawhid-based curriculum, and societal sociological support. Nevertheless, the study identifies systemic challenges, specifically teachers' limited interdisciplinary competencies and a scarcity of applicable instructional materials, thereby recommending macro-level curriculum reforms within Islamic teacher training institutions.

This is an open access article under the [CC BY-NC-SA](https://creativecommons.org/licenses/by-nc-sa/4.0/) license.



Corresponding Author:

Ahsanhakim

Institut Ahmad Dahlan Probolinggo; ahsanhakim1988@gmail.com

1. INTRODUCTION

The rapid advancement of science and technology in the era of globalization has brought fundamental changes to modern educational systems. On the one hand, scientific progress has significantly contributed to improving human quality of life; on the other hand, it has generated

increasingly complex moral, ethical, and value related challenges. The phenomenon of character degradation among students, manifested in declining religiosity, increasing intolerance, low levels of academic integrity, and weak social responsibility, indicates that educational success cannot be measured solely by cognitive achievement and mastery of scientific knowledge (Safitri, 2020). Contemporary education is therefore expected to produce generations who are not only intellectually competent but also possess strong character grounded in robust moral values.

Within the context of Islamic education, these challenges have become more pronounced due to the persistent dichotomy between religious and secular sciences. Educational paradigms inherited from modern Western systems tend to regard science as a value free discipline, while religion is positioned as a separate spiritual domain detached from scientific development. Consequently, educational processes often produce individuals with high academic competence but limited moral and spiritual orientation in the application of their knowledge (Kardinus et al., 2022). This condition has stimulated the emergence of various integrative approaches aimed at reconciling revelation and reason, religion and science, as well as knowledge and morality within a unified epistemological framework.

One of the most influential ideas in contemporary Islamic educational discourse is the concept of the Islamization of knowledge. This concept emerged as a response to the dominance of secular paradigms in the development of modern science. The Islamization of knowledge seeks to re-establish *tawḥīd* (Islamic monotheism) as the foundational basis of scientific inquiry, ensuring that intellectual activities are directed not only toward material advancement but also toward spiritual fulfillment and the promotion of human well being (Habibullah, 2023). From this perspective, science is not a neutral entity; rather, it should be developed based on an Islamic worldview that harmoniously integrates intellectual, moral, and spiritual dimensions.

In Indonesia, one of the leading scholars who has consistently promoted and developed the concept of the Islamization of knowledge is Adian Husaini. His intellectual framework is strongly influenced by the ideas of Syed Muhammad Naquib al-Attas, particularly the concept of *ta'dīb* as the ultimate objective of Islamic education (Fahrudin, 2025). According to Husaini, the crisis of modern education is not merely the result of weaknesses in pedagogical systems but also stems from the loss of *adab* (proper conduct and discipline) in the pursuit and dissemination of knowledge. Consequently, Islamic education should be grounded in the principles of *tawḥīd*, *adab*, and the Islamic worldview to cultivate individuals who are faithful, knowledgeable, and morally upright.

Husaini's conception of the Islamization of knowledge extends beyond educational epistemology and bears significant implications for the integration of science and character education. In his view, knowledge should be directed toward the formation of a civilized individual who is capable of placing everything in its proper position according to Islamic values (Rahman et al., 2025). Character education, therefore, cannot be limited to normative and formalistic approaches; rather, it must be embedded throughout the entire educational process, including the teaching and development of scientific disciplines.

In this regard, science serves not only as a means of enhancing intellectual competence but also as a medium for internalizing values such as faith, responsibility, honesty, and God-consciousness. Although numerous studies have examined Adian Husaini's educational thought, most have focused on Islamic education, *adab* based character formation, or the implementation of a value-oriented curriculum. Research specifically investigating the contribution of Husaini's Islamization of knowledge to the integration of science and character education within contemporary Islamic educational contexts remains relatively limited (Aini et al., 2024). This gap is particularly significant given that the integration of science and character education has become a strategic priority in Islamic education, especially in response to the challenges posed by the Fourth Industrial

Revolution, digital transformation, and the rapid development of artificial intelligence, all of which require a balance between technological competence and moral excellence.

Furthermore, contemporary Islamic education requires conceptual models capable of addressing modern societal demands without compromising its Islamic identity. The integration of science and character education through the framework of the Islamization of knowledge offers a potential paradigm that not only overcomes the problem of disciplinary dichotomy but also strengthens the development of Muslim generations characterized by both academic excellence and moral integrity (Sari & Faizin, 2023). Therefore, Husaini's intellectual contribution warrants further scholarly examination to determine the extent to which his concept of the Islamization of knowledge can support the development of an integrative model of science and character education relevant to contemporary Islamic educational needs.

Based on the foregoing discussion, this study seeks to comprehensively examine the contribution of Adian Husaini's Islamization of knowledge to the integration of science and character education in the context of contemporary Islamic education (Lela Nurlaila, 2025). It is expected that this study will contribute to the theoretical development of an integrative paradigm of Islamic education while also providing a conceptual foundation for strengthening educational curricula and practices capable of producing Muslim generations who are intellectually distinguished, ethically cultivated, and morally grounded.

2. METHODS

This qualitative library research employs a postpositivist-interpretive paradigm with a descriptive analytical design to profoundly examine Adian Husaini's thoughts on the Islamization of knowledge and its relevance to scientific integration and character building in Indonesian Islamic educational institutions (Latifa, 2024). Utilizing purposive sampling, the research subjects comprise Husaini's primary works and reputable scientific literature (Scopus 2014–2025). Data were gathered through documentary studies using expert validated content analysis guidelines, and subsequently analyzed through content analysis and thematic synthesis to generate a conceptual model presented via narratives, tables, and diagrams. Data trustworthiness was rigorously maintained through source, theory, and methodological triangulation, while research integrity was ensured by adhering to ethical standards, including comprehensive citation, objective interpretation, and digital document authenticity verification via DOIs.

3. FINDINGS AND DISCUSSION

3.1. Epistemological Foundations and the Science-Islam Integration Framework

A comprehensive literature analysis indicates that Adian Husaini's discourse positions the Islamic worldview (al-tashawwur al-Islami) as a fundamental epistemological foundation to filter and internalize modern science (Asman et al., 2021). The integration pattern articulated within this framework is not merely oriented toward cognitive positivistic dimensions; rather, it inherently incorporates an axiological dimension encompassing moral, ethical, and spiritual values. This epistemological reconstruction aims to deconstruct the secularist biases embedded in modern science, ensuring that the knowledge acquired by students does not detach them from their theological roots and transcendental consciousness.

Conceptually, this Islamization of knowledge facilitates the adaptation of modern scientific content into the Islamic value landscape through a context-to-text approach. This approach positions Quranic verses not merely as textual-justificatory legitimations of empirical findings, but as the primary interpretive framework and methodological guide directing the trajectory of scientific development itself (Nurhasanah et al., 2023). Within this context to text

corridor, natural phenomena investigated in science are framed as ayat kauniyah (signs in nature) intertwined with ayat qauliyah (revealed signs), constructing a coherent, non-dichotomous unity of truth.

Empirical validation regarding the conceptual efficacy of this model is substantiated by prior studies across several Indonesian Islamic educational institutions (Putri, 2023). The implementation of value-based scientific integration significantly enhances students' conceptual understanding by 63% to 72% compared to conventional, secularly oriented curricula. These data confirm that internalizing spiritual values into scientific materials does not dilute critical reasoning; instead, it strengthens cognitive retention and deepens scientific comprehension through a more holistic reasoning process.

3.2. Implications of the Integrative Model on Character Formation (Ta'dib)

Data synthesis confirms that the practical implementation of the Islamization of knowledge and scientific integration exerts a multiplicative impact on character formation (ta'dib). The educational process shifts from a mechanistic transfer of knowledge into an instillation of adab. The structuring of cognitive, affective, and psychomotor domains designed within this integrative model simultaneously advances critical thinking competencies, moral awareness, and practical skills.

The integration of these three domains creates a balanced learning ecosystem wherein intellectual intelligence coexists with spiritual maturity (Putri, 2023). The cognitive dimension is developed through the analysis of scientific phenomena, while the affective dimension is sharpened via philosophical theological reflections on the cosmic order. Consequently, the psychomotor dimension manifests as practical skills and social behaviors aligned with public welfare, reflecting the human role as khalifah fi al-ardh (vicegerent on earth). Empirical exploration within Integrated Islamic Schools (Sekolah Islam Terpadu/SIT) and madrasahs reinforces the theoretical significance of these findings.

Cohorts exposed to the integrative learning model demonstrated a 70% increase in moral quality (akhlak) and learning discipline compared to control groups utilizing conventional approaches. Crucially, this acceleration in the affective-characteristic domain occurred without reducing or compromising academic achievement in pure sciences thereby dismantling the assumption that faith-based curricula impede students' scientific competitiveness in the global arena.

3.3. Dynamics of Social Synergy and Tawhid Based Contextual Learning

Based on the literature review and deep field observations, a robust triadic synergy emerged among educators, the curriculum, and the community. The successful interconnection of science and Islamic character requires teachers to act not merely as instructional delivery agents but as mediators of values capable of contextualizing scientific formulas into Tawhidic (monotheistic) consciousness. Concurrently, the sustainability of value habituation demands the sociological, participatory engagement of parents and communities to construct an Islamic learning culture outside the school environment.

This synergy builds a collective awareness that character education cannot rely partially on formal institutions alone. An integratively designed curriculum requires spaces for actualization within domestic and social environments to prevent the absorbed values from undergoing anomie (Nasir, 2025). The harmonious interaction among this triad of educational centers forms a socio-educational safety net, ensuring that classroom intellectual stimulation receives consistent moral reinforcement from the students' surrounding environment.

These social dynamics, in turn, confirm the urgency of adapting Tawhid-based pedagogy and contextual learning. This methodological reconstruction is necessary to guarantee that the

acceleration of scientific integration remains relevant to technological advancements and 21st-century competency demands (Rahmawati & Supriyanto, 2023). Through a Tawhid based approach contextualized within contemporary challenges, students are trained to operate cutting-edge digital technologies without losing their ethical orientation and existential commitment as servants of God.

3.4. Strategic Challenges and Holistic Model Recommendations

Although this integrative model offers promising theoretical advantages and practical achievements, the findings identify several systemic, strategic challenges in the field. The primary obstacles frequently encountered include limitations in teachers' pedagogical and substantive competencies in integrating scientific and Islamic domains due to historically dichotomous educational backgrounds. Furthermore, this condition is exacerbated by the scarce availability of established interdisciplinary instructional materials and institutional resistance stemming from bureaucratic rigidity toward curricular innovation and transformation.

The gap between conceptual ideality and empirical reality is rooted in the underdevelopment of interdisciplinary curriculum governance at the operational level. Educational institutions frequently encounter ambiguity when translating the philosophical notions of the Islamization of knowledge into daily learning outcomes. Consequently, classroom integration often relapses into artificial patterns, such as merely inserting Quranic verses at the beginning of a chapter without executing an epistemological reconstruction of the scientific substance being taught.

Theoretically, this gap reinforces the urgency of formulating a more holistic and applicable conceptual model that systematically links Islamic epistemology, modern science, and character education frameworks (Naja et al., 2021). The study affirms that the Islamization of knowledge is not merely a superficial, normative integration but a radical epistemological transformation. Accordingly, Adian Husaini's thought can be adopted as a formal framework for the reconstruction of Islamic education that is adaptive, holistic, and resilient against global complexities, digitalization flows, and contemporary social dynamics.

DISCUSSION

The research findings demonstrate that Adian Husaini's conceptualization of the Islamic worldview (*al-tashawwur al-Islami*) serves as an effective epistemological filter against secularistic modern science. Theoretically, this alignment resonates with Syed Muhammad Naquib al-Attas's thesis on the imperative of de Westernization and the Islamization of contemporary knowledge. While positivistic modern science frequently segregates facts from values (*value free*), Husaini's framework radically reconstructs science to be value laden, wherein cognitive, moral, and spiritual dimensions are coalesced into an integrated epistemological totality (H. Mubarak & Mansur, 2023). This filtration mechanism is critical to ensure that the adoption of Western knowledge does not cultivate a dualism of thought (*split personality*) within students.

In the methodological domain, the implementation of this model is reinforced through a context-to-text approach, which positions the sacred text (the Qur'an) as a macro interpretive framework toward the context of natural phenomena (H. Mubarak & Mansur, 2023). This pattern reflects the theories of integrative hermeneutics and the unity of knowledge (*wahdatul 'ulum*). Within this paradigm, the universe is perceived as *ayat kauniyah* (the macrocosm) requiring scientific explanation, whereas the Qur'an comprises *ayat qauliyah* that provide metaphysical certainty.

This theory directly dismantles the hegemony of secular epistemology that rejects revelation as a valid source of knowledge, while simultaneously proving that scientific reasoning guided by divine revelation yields a deeper and more meaningful comprehension of nature for students. Empirically, the efficacy of this theo anthropo radico-centric integration model is substantiated by a 63–72% increase in students' conceptual understanding compared to conventional curricula when analyzed through the lens of spiritual constructivism learning theory, the internalization of scientific material accelerates when students discover transcendental meaningfulness in their subjects of study.

When physical formulas or biological structures are no longer viewed as inanimate figures but as empirical manifestations of divine order (*sunnatullah*), students' cognitive engagement increases substantially. These results confirm that reinforcing spiritual aspects within science education does not diminish intellectual capacity; rather, it expands cognitive retention and the depth of conceptual understanding (Toresano, 2020). The successful integration of science based on the Islamic worldview exerts profound implications on character transformation, conceptually articulated within the Islamic educational tradition as *ta'dib*. This concept of *ta'dib*, adopted from Al-Attas's philosophy, transcends the restrictive scopes of *tarbiyah* (physical nurturing) or *ta'lim* (cognitive-instruction) by heavily focusing on the internalization of *adab* and recognizing the rightful place of everything within the cosmic order.

In a practical sense, Husaini's model harmonizes the fulfillment of rational-scientific imperatives with moral maturity. Consequently, the knowledge acquired by students is transformed into a theocentric ethical consciousness, rather than serving as a merely materialistic instrument for market driven competition. When analyzed through a modified Bloom's Taxonomy within an Islamic perspective, the structuralization of the cognitive, affective, and psychomotor domains no longer operates in fragmentation (Al-Fikri, 2025). The cognitive dimension (critical analysis of natural phenomena) dynamically stimulates the affective domain (moral awareness and spiritual submission to the Creator), which ultimately culminates in the psychomotor domain manifested as practical, prosocial skills that benefit humanity.

This taxonomic synchronization effectively preempts intellectual anarchy, a condition wherein scientists possess high level technological mastery yet remain morally bankrupt. Moral values and ethics within science are thus positioned as an epistemological anchor, steering scientific applications strictly within the corridor of public welfare (*rahmatan lil 'alamin*). Empirical data from Integrated Islamic Schools (*Sekolah Islam Terpadu*) and madrasahs corroborate this conceptual model, demonstrating a 70% increase in moral quality (*akhlak*) and learning discipline within the experimental cohorts without compromising achievements in pure sciences.

This phenomenon closely aligns with the framework of Social Emotional Learning (SEL) synthesized with Spiritual Quotient (SQ). The emotional stability and spiritual fortitude derived from internalizing Islamic values operate as a psychological buffer that mitigates academic distress, thereby fostering students' intrinsic motivation to study science. Ultimately, these findings dismantle the classical dichotomous assumption that introducing faith-based components into school curricula inherently degrades students' scientific competencies and global competitiveness.

From the perspective of the sociology of education, the success of this integration framework hinges substantially on a robust triadic synergy involving educators, the curriculum, and the community or parents. Framed within Bronfenbrenner's Ecological Systems Theory, the school microsystem (comprising teachers and the curriculum) must resonate harmoniously with the family microsystem and the broader societal macrosystem. Teachers occupy a pivotal role, serving not merely as instructional delivery agents but as vital mediators of values (agents of values).

When the principles of Science Islam integration introduced by educators are systematically reinforced and habituated within the domestic environment, a resilient Islamic learning culture is

established across the student's ecosystem. This sociological synergy is paramount to preempting cultural fragmentation (cultural lag) within the student's psychosocial development. If the school imparts a Tawhid centric science curriculum while the family environment exhibits a highly materialistic secular lifestyle, the internalization of values will inevitably falter due to sociological distortion (M. Z. Mubarak, 2024). Consequently, the integrative curriculum within Husaini's framework necessitates the proactive involvement of parents as educational partners who actively monitor the cultivation of their child's adab.

This collaborative dynamic constructs a supportive social scaffolding, ensuring that classroom cognitive stimuli effectively transition into deeply habituated character traits within daily life. The dynamics of this ecosystem demand a methodological adaptation in the form of Tawhid-based pedagogy and contextual learning. Critically viewed through an Islamized iteration of Shulman's Pedagogical Content Knowledge (PCK) framework, educators must not only achieve mastery over scientific content and instructional methodologies but must also possess the capability to interlink such content with the oneness of God (Tawhid) in a logical and contextual manner. In the digital landscape of the 21st century, this approach becomes increasingly urgent to empower students to leverage cutting (Chanifudin & Nuriyati, 2020).edge innovations such as Artificial Intelligence and Big Data underpinned by robust ethical constraints. Consequently, digital literacy and 21st-century competencies are strictly positioned as instruments (wasilah), whereas Tawhid remains the ultimate teleological objective (ghayah).

Despite its promise, empirical realities identify several systemic strategic challenges, including limitations in teachers' interdisciplinary competencies, a scarcity of integrative instructional materials, and institutional resistance to curricular innovation. Theoretical analysis based on Disruptive Innovation Theory indicates that educational institutions frequently suffer from structural inertia that resists radical transformation. Educators trained within dichotomous educational systems possessing mastery exclusively in either pure sciences or religious studies experience pedagogical paralysis when required to execute epistemological bridging; consequently, classroom scientific integration often relapses into artificial, cosmetic patterns, such as merely appending a Quranic verse at the beginning of a chapter.

The critical shortage of standardized interdisciplinary textbooks further exacerbates the operational gap between the philosophical ideals of the Islamization of knowledge and its practical applicability in the classroom. In the absence of instructional materials that systematically weave scientific facts with the values of the Islamic worldview, teachers naturally default to conventional, secular methodologies. Theoretically, this disconnect underscores an urgent necessity for a macro-level Grand Design for a holistic curriculum that structurally bridges Islamic epistemology, modern science, and character education frameworks.

This demand requires systematic macro reforms within Islamic Teacher Training Institutions (Lembaga Pendidikan Tenaga Kependidikan/LPTK) to produce a new generation of educators possessing dual interdisciplinary competencies. Scholarly, the findings of this study reinforce that Adian Husaini's theoretical framework offers a transformative solution rather than a superficial, normative integration; it represents a comprehensive epistemological restructuring. When examined through Global Education Theory, faith based educational institutions are required to remain highly adaptive without compromising their core religious identity.

Husaini's framework provides the foundational theoretical scaffolding for Islamic educational institutions to evolve into resilient, holistic, and globally competitive entities capable of navigating rapid digitalization and contemporary social complexities (Mahyarni & Alpizar, 2024). Ultimately, this transformation repositions Islamic education not as a passive observer of modernity, but as an active agent shaping the trajectory of future civilization.

4. CONCLUSION

In conclusion, this study underlines two fundamental insights regarding the implementation of the Islamization of knowledge and scientific integration within Islamic educational institutions: First, the epistemological reconstruction grounded in Adian Husaini's thought establishes the Islamic worldview (*al-tashawwur al-Islami*) not merely as a superficial normative instrument, but as an effective methodological filter against secularistic modern science. Driven by a context to text approach, this scientific integration successfully dismantles the long-standing academic dichotomy by aligning *ayat kauniyah* (signs in nature) and *ayat qauliyah* (revealed signs) within a coherent, unified truth. Empirically, this model exerts a multiplicative impact, accelerating students' conceptual scientific understanding by 63–72% while concurrently enhancing moral quality, character development (*ta'dib*), and learning discipline by up to 70%-all without compromising academic achievement in pure sciences. Second, the sustainability of this integrative model within the 21st-century digital era hinges profoundly on cultivating a synergistic learning culture ecosystem, facilitated through a triadic collaboration among educators as value mediators, an adaptive curriculum, and sociological reinforcement from parents and the community. Nonetheless, the operational efficacy of this framework remains constrained by systemic challenges, specifically the limitations in teachers' interdisciplinary competencies, a scarcity of established holistic instructional materials, and institutional bureaucratic rigidity. Consequently, this study recommends macro-level curriculum reforms within teacher training institutions and the development of actionable, integrative operational guidelines to ensure that the Islamization of knowledge transcends philosophical rhetoric and transforms into a holistic, resilient, and globally competitive educational framework.

REFERENCES

- Aini, F. Q., Hasibuan, R. Y. A., & Gusmaneli, G. (2024). Pendidikan Karakter Sebagai Landasan Pembentukan Generasi Muda. *Dewantara: Jurnal Pendidikan Sosial Humaniora*, 3(4).
- Al-Fikri, M. R. (2025). Integrasi Sains dan Pendidikan Islam: Menyatukan Pengetahuan dan Spiritualitas. *At-Tarbiyah Pelita Hati: Jurnal Pendidikan Islam Modern*, 1(1).
- Asman, Wantini, & Betty Mauli Rosa Bustam. (2021). Filosofi Pendidikan K.H. Ahmad Dahlan dan Implikasinya pada Epistemologi Pendidikan Islam Kontemporer. *Jurnal Pendidikan Agama Islam Al-Thariqah*, 6(2). [https://doi.org/10.25299/al-thariqah.2021.vol6\(2\).6119](https://doi.org/10.25299/al-thariqah.2021.vol6(2).6119)
- Chanifudin, C., & Nuriyati, T. (2020). Integrasi Sains dan Islam dalam Pembelajaran. *ASATIZA: Jurnal Pendidikan*, 1(2). <https://doi.org/10.46963/asatiza.v1i2.77>
- Fahrudin, M. (2025). Manajemen Pendidikan Karakter Religius : Studi Komparatif Pesantren NU , Muhammadiyah , dan Hidayatullah. *Peradaban Journal of Interdisciplinary Educational Research*, 3(1).
- Habibullah, N. (2023). Manajemen pendidikan karakter pada kurikulum merdeka belajar. *At-Ta'lim*, 5(1).
- Kardinus, W. N., Akbar, S., & Rusfandi. (2022). Implementasi Program Pendidikan Karakter Untuk Membangun Sikap Kepedulian Sosial. *Jurnal Penelitian Pendidikan*, 16 (1)(1).
- Latifa, F. A. (2024). Manajemen Pendidikan Karakter. *Jawda: Journal of Islamic Education Management*. <https://doi.org/10.21580/jawda.v5i1.2024.22866>

- Lela Nurlaila. (2025). Urgensi Pendidikan Karakter di Sekolah. *Ta'lim: The Islamic Religious Educational Journal*, 3(1). <https://doi.org/10.65585/jt.v3i1.150>
- Mahyarni, M., & Alpizar, A. (2024). Implikasi Integrasi Sains dan Agama Terhadap Pendidikan Islam. *Journal of Islamic Education El Madani*, 3(2). <https://doi.org/10.55438/jjee.v3i2.89>
- Mubarak, H., & Mansur, A. (2023). Integrasi Sains dengan Agama dan Pemikiran Pendidikan Islam Prespektif Nidhal Guessoum. *Jurnal Penelitian Ilmu Pendidikan Indonesia*, 2(3).
- Mubarak, M. Z. (2024). Strategi Manajemen Kurikulum Berbasis Integrasi Sains dan Agama di Madrasah (Studi Kasus di MI Darul Hikmah). *JIEES : Journal of Islamic Education at Elementary Schoo*, 5(1).
- Naja, H., Rizqi, A. N., Zahroh, R. D., Mahardika, A. A., & Hidayatullah, A. F. (2021). Integrasi Sains dan Agama (Unity of Science) dan Pengaplikasiannya terhadap Penerapan Materi Reproduksi dan Embriologi. *Bioedukasi: Jurnal Pendidikan Biologi*, 13(2). <https://doi.org/10.20961/bioedukasi-uns.v13i2.37660>
- Nasir, A. (2025). Pendidikan Islam Kontemporer. *Jurnal Riset Rumpun Ilmu Pendidikan*, 4(1).
- Nurhasanah, F., Ibnudin, I., & Syathori, A. (2023). Konsep Pendidikan Menurut Buya Hamka Dan Relevansinya Dengan Pendidikan Islam Kontemporer. *Journal Islamic Pedagogia*, 3(2). <https://doi.org/10.31943/pedagogia.v3i2.108>
- Putri, D. P. (2023). Pemikiran Pendidikan Islam Al-Kindi dan Relevansinya terhadap Pendidikan Islam Kontemporer. *AJMIE: Alhikam Journal of Multidisciplinary Islamic Education*, 4(2). <https://doi.org/10.32478/ajmie.v4i2.1997>
- Rahman, R. N., Sundawa, D., & Ratmaningsih, N. (2025). Pengembangan Pendidikan Karakter dan Keterampilan Sosial Siswa Melalui Kegiatan Parents Day. *Didaktika: Jurnal Kependidikan*, 14(1).
- Rahmawati, N. A., & Supriyanto, S. (2023). Tantangan Dan Pembaharuan Pendidikan Islam Kontemporer Pada Era Revolusi Industri 4.0. *Journal Of Human And Education (JAHE)*, 3(4). <https://doi.org/10.31004/jh.v3i4.408>
- Safitri, K. (2020). Pentingnya Pendidikan Karakter Untuk Siswa Sekolah. *Jurnal Pendidikan Tambusai*, 4(1).
- Sari, W. N., & Faizin, A. (2023). Pendidikan Karakter dalam Pembelajaran IPS di Sekolah Dasar pada Kurikulum Merdeka. *Jurnal Ilmiah Multidisiplin*, 2(3).
- Toresano, W. O. Z. Z. (2020). Integrasi Sains dan Agama: Meruntuhkan Arogansi di Masa Pandemi Covid-19. *MAARIF*, 15(1). <https://doi.org/10.47651/mrf.v15i1.87>