



The Concept Integration of Science and Theology M. Amin Abdullah's Perspective

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Abstract

There is a debate among several sciences because there is no room for discussion so each science claims it is right. The current era deserves the spirit of integration of science to overcome this, especially between science and religion (theology). The purpose of this paper is to describe and analyze the concept of integration of science and theology from the perspective of M. Amin Abdullah. The method that researchers use is a literature study, data is analyzed based on content (content analyze). After analysis, conclusions are drawn. The results showed that the integration of M. Amin Abdullah's science was called the spider web. He revealed that spider webs have a theocentric-integralistic pattern. The integration of science between science and religion (theology) has special implications for Islamic education for example, environmental theology which in Islamic education is taught the importance of environmental conservation. Thus, the integration of science with religion (theology) provides awareness to every human being to protect the environment as well as grounding environmental theology and cultivating clean living.

Keywords: *science; theology; m. amin abdullah*

A. INTRODUCTION

Often there are disputes between one science and another because there is no interaction between the two. There is no interaction because, in science, one thinks that he is the most correct, so he does not respect the opinions of other scientists. From this, it raises debate again about the integration between science and religion. The relationship between the two will be related to symbolic or meaningful aspects. From a genealogical aspect, it can lead to discussions about the complexity of the interaction between science and religion, which is related to faith which is only understood textually and overrides religious values which are seen as incompatible with rational thinking (Amin, 2020).

With the view above, it is appropriate to revive the integration of knowledge, especially between science and religion (theology). Thus, there is no further debate between the two sciences. Saiful explained that the dichotomy of science should be terminated in that a Muslim studying Islamic education can strengthen himself with a good understanding of religion and then learn the logic of modern science so that he can integrate science and technology. The paradigm that must be built is the integration that the Islamic education system has the desire to form superior human beings intellectually, emotionally, and spiritually. This foundation can lead to human awareness that the world is a means of achieving happiness in the hereafter (Saiful, 2023).

From the explanation above, the researcher can conclude that the integration of knowledge is very necessary in the current era which is all about technology. This is to create a balance of views from various scientific opinions so that they can overcome problems by looking at various scientific points of view. Thus, the purpose of the authors in compiling this paper is to describe and analyze the concept of the integration of science and religion (theology) from the perspective of M. Amin Abdullah. With this writing, the researcher hopes to add insight to readers and create awareness of the importance of integrating knowledge.

B. LITERATUR REVIEW

1. Knowledge Integration

Integration is an update to become a unified whole or in this case, is interconnected with one another in various ways (Saraun et al., 2022). Suridah explained that the integration of knowledge is the whole knowledge that has been joined in a harmonious network in a complementary unit (Suridah, 2022). Iriyanto & Majid that integration is an effort to unite things that were previously different so that they reinforce each other to achieve goals in the education system (Iriyanto & Nurholis, 2022). From some of these meanings, it can be concluded that integrating knowledge is an effort to unite several sciences to strengthen each other by discussing each other to achieve educational goals.

2. Science and Theology

Science is knowledge related to events in the real world (Rina, 2021). Clark explained that science is a special, unique, and important form of human knowledge and investigation (Clark, 2021). Kamaludin explained that science is a science that can be tested for truth and can be developed with certain principles based on truth so that knowledge can be trusted through theoretical experiments (Kamaludin, 2021). From some of these meanings, it can be concluded that science is knowledge that can be proven true through experiments or human investigations of real natural phenomena.

Theology is the study of what God reveals about himself or the world (Pasang, 2022). Effendi explained that theology is the science that discusses divine issues by using logical arguments in philosophical thinking, strengthened by the Quran and Hadith (Effendi, 2021). A book by Sulaeman explained that theology is divine knowledge (Sulaeman, 2020). It can be concluded that theology is the science that discusses divinity by involving reason, which is strengthened by the arguments of the Quran and Hadith.

C. METHOD

This type of research is library research, in which data collection is based on articles or books appropriate to the discussion. The material subject of this research is the concept of integration of science and theology, while the formal object of this research is the thoughts of M. Amin Abdullah based on his work entitled “Multidisiplin, Interdisiplin, & Transdisiplin Metode Studi Agama & Studi Islam di Era Kontemporer”. Data was collected through descriptive-analytical data collection techniques that aim to describe and analyze M. Amin Abdullah's thoughts regarding the integration of knowledge. After the data is collected, the next step is to select the data. After the data is selected, the researcher then conducts data analysis based on content (content analysis) and ends with concluding.

D. CONTENT

1. Biografi M. Amin Abdullah

M. Amin Abdullah is a professor of philosophy at UIN Sunan Kalijaga, Yogyakarta. He was born in Pati, Central Java, on July 28, 1953. He was educated at Kulliyat al-Mu'allimin al-Islamiyyah, Gontor Ponorogo Islamic Boarding School, the baccalaureate program at Darussalam Education Institute, the IAIN Sunan Kalijaga undergraduate program, the Ph.D., at Middle East Technical University, Turkey, and the post-doctoral program at McGill University, Canada (Abdullah, 2020). One of his works, a dissertation entitled “*The Idea of University of Ethical Norms in Ghazali and Kant*” was successfully published in Turkey (Ankara: Turkiye Diyanet Vakfi, 1992) (Maky & Khojir, 2021).

In addition to teaching at IAIN-UIN Sunan Kalijaga from 1991 to the present, he has held positions as Assistant Director of the IAIN Sunan Kalijaga Postgraduate Program (1993-1996), Assistant Chancellor of IAIN-UIN Sunan Kalijaga (1998-2001), Director of Postgraduate IAIN Sunan Kalijaga (2002-2006) and (2006-2010), Expert Staff to the Minister of Religion in the field of education (2012-2015), Chair of the Culture Commission, Indonesian Academy of Sciences from 2015 to present, and in 2016 became one of the Scientific Steering Committees, Indonesian Science Fund, Member of Parampara Praja Governor of the Special Region of Yogyakarta in 2016 to date (Abdullah, 2022).

2. Integration of Science, M. Amin Abdullah

The definition of integration refers to three types of words: integrate, which means integrating or uniting, integration, which means integration or merging, and integrity, which means sincerity or honesty. From that, based on the paradigm of integration of science, it is a certain view of science that has the nature to unite (Asmariyani & Nurmaidah, 2017). Hanifah explained that integrative science is a necessity that can be said to be important and must be realized immediately through the application of scientific integration (Hanifah, 2018). Agus is related to integration, where integration has the meaning of perfection or comprehensiveness. In the social sphere, integration means a process carried out to adjust between elements that incidentally differ in aspects of social life (Agus, 2016).

According to Azhari et al., explaining the definition of integration, which is assimilation to become a unit, and the application of integration in various fields ranging from social, political, cultural, economic, and other fields, in this diversity of fields, the meaning of integration is roughly a form of uniting an element that has a different character or classification based on a concept, paradigm, or unit. So, it is a unifying act of smaller components into one system that functions as one (Azhari et al., 2022). Based on the description regarding the definition of integration, it can be explained again that integration is a process of combining one scientific field with another scientific field to achieve a goal.

M. Amin Abdullah, due to the idea of the Islamization of science, which makes a person think that science has exclusive and unscientific characteristics, came up with the idea of the integration of knowledge. Initially, M. Amin Abdullah's idea of the integration of knowledge was mentioned with the double term “integrasi-interkoneksi” in the early 2000s, and then it became the hallmark of every UIN in Indonesia. If you examine the concept of integration of knowledge in each UIN, you will find different concepts even though they have something in common, namely, how to combine various scientific disciplines and be connected (Mujiburrahman, 2021).

Jamil dan Wedra In their work, they reveal that integration, according to M. Amin Abdullah, is a scientific paradigm that assumes that fusion is one into the other. That is, whether what happens in the normative-sacred way of diversity comprehensively enters the area of historicity-profanity or vice versa. Interconnection is an approach that originates from the allegation that every building of knowledge, be it religious, social, natural, or human, is said to be unable to stand alone. Thus, each scientific field interacts with each other, corrects each other, needs each other, and is interconnected to help solve every problem that occurs in a person's life (Jamil & Wedra, 2022).

3. Concept of Integration of Science and Theology

Before discussing further, it is necessary to first know about the three keys to dialogue and scientific integration. G. Barbour in M. Amin Abdullah's book mentions that there are four patterns of relationship between religion and science, namely conflict (contradictory), independence (standing alone), dialogue (communicating), and integration (uniting and synergizing). In a multi-crisis society, the paradigm of interconnection integration is required to trialogize subjective, objective, and intersubjective values by bringing together three (three) science clusters in the field of religion that have a relationship pattern, such as meetings and crisis dialogues between sciences based on texts. religious (naql, bayani, subjective), knowledge based on the accuracy of reason when understanding sociological-anthropological realities in the development of religious life in the era of cultural and religious plurality ('aql, burhani, objective), and knowledge that refers more to conscience (qalb, 'irfani, intuitive). Thus, the paradigm of interconnection integration includes three dimensions in terms of scientific development, such as religion, philosophy, and science (Abdullah, 2022).

The three keywords mentioned in M. Amin Abdullah's book consist of (Abdullah, 2022):

a. Mutually Penetrating (Semipermeable)

The relationship between science, which has a basis in causality, and religion, which has a basis in meaning and value, has a mutually penetrating pattern. There is a conflict over the interpretation of religion and science towards reality due to a relationship that does not penetrate each other or does not communicate with each other. Each of these assumes that the scientific discipline itself is the most correct, while the others are not true. Thus, the relationship between science and religion is not limited by a fence that makes them not communicate with each other but seeks to penetrate each other partially, not freely, and totally.

Each scientific discipline is still able to maintain its existence and identity but can create an open space for dialogue, discussion, and communication. Not only being able to discuss each family of natural science disciplines internally but also being able to discuss and receive input from external scholarship such as the social sciences and humanities. Religious knowledge cannot stand alone or be separated from relations with and contacts with other scholars. However, it is required to have an open nature and be able to open oneself up by discussing, communicating, and accepting criticism from the natural, social, and humanities sciences.

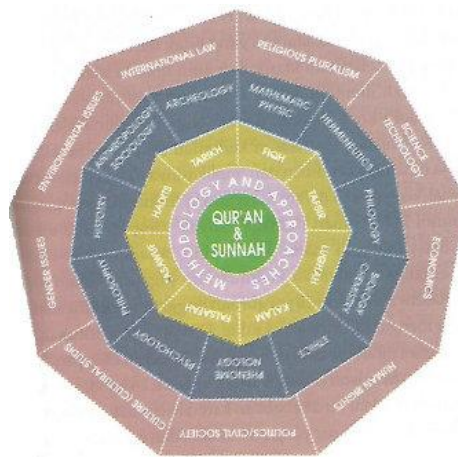
b. Intersubjective Testability

Barbour in M. Amin Abdullah's book explains that both objects and subjects have a major role in scientific activity. Data cannot be separated without the sight of an observer. This is because the conditions in the field are always interfered with by science as an experimental agent. Therefore, a concept is not simply given to nature but is developed by every scientist who is a creative thinker. From this, an understanding of the objective must be perfected into intersubjective testability, namely a scientific group that jointly participates in testing the level of correctness of interpretation and meaning of data obtained by researchers and scientists in the field..

c. Creative Imagination

M. Amin Abdullah explains in his book that logic thinks inductively and deductively to provide an overview of the steps of scientific work. Unfortunately, many leave a role for the creative imagination of scientists at the pace of scientific work. So that it can be said that the emergence is a reflection of the absence of creative imagination that provides relationships and dialogues in each person, especially in the collective sphere, In the absence of an intersubjective testability process between one field of science and another, it creates an understanding and interpretation of religion that is generally basic and follows available texts or religious texts, making it isolated from surrounding life, whether local, regional, or global.

The concept of integration of knowledge M. Amin Abdullah makes his offer with a spider web thought-building pattern that is a concept map, as shown below:



Picture 1. Spider Schematic

Based on the spider scheme above (Quoted from <https://www.researchgate.net>, On Thursday, 27 July 2023 WIB), there are four (four) meanings contained in it regarding the integration of knowledge, covering the first that each item has a relationship, although not comprehensively, between

one another. This is called integrative science. Second, science is centered on the Qur'an and Sunnah and has a relationship with some knowledge according to the level of abstraction and application. Third, the items in the circle layer indicate equality in terms of abstraction and theory. Fourth, the dividing line between one another in one circle layer is unable to be understood as a dividing line (Juhana et.al., 2022).

Based on Figure 1, this scientific spider web consists of 4 (four) layers of circles; three of them form a pathway. Layer 1 (the innermost) is the Al-Quran and Sunnah, which are the main sources of Islamic knowledge. Above the 1st layer circle, there is a 2nd layer circle that forms a pathway and contains 8 disciplines of the ushuluddin sciences, namely *kalam*, philosophy, tasawuf, hadith, tarikh, fiqh, tafsir, and lughah. The 3rd layer circle is the path of theoretical knowledge, which consists of sociology, hermeneutics, philology, semiotics, ethics, phenomenology, psychology, philosophy, history, anthropology, and archeology. While the 4th layer circle (outermost) is an applicable knowledge path consisting of issues of religious pluralism, science, and technology, economics, human rights, politics, and civil society, cultural studies, and gender issues, *environmental issues*, dan *internastional law* (Juhana et.al., 2022).

Next is related to the concept of the integration of science and theology, in which the integration of theology is a modern scientific finding by searching for its theological implications. For example, Barbour, who conducted an experiment by building a theology of nature, not natural theology, was criticized by Seyyed Hosein Nasr, who considered it strange if theology had to be subdued and changed because of scientific findings. However, Barbour did not object to this criticism on the grounds that he learned from science (Solihin, 2023).

In an article by Juhana et al, it was stated that according to M. Amin Abdullah, the scientific spider web above illustrates a relationship that has a theocentric-integralistic style. Besides that, it is an illustration of the foundation of religious-moral ethics, which has an objective and solid nature because of its existence, The Qur'an and Sunnah are interpreted in a new way that is based on the religious view of human life, united in one scientific and religious breath. M. Amin Abdullah revealed that Islam has never made God's revelation the only source of knowledge. There are 2 (two) kinds of sources of knowledge, namely those that come from God and those that come from humans. The combination of the two is called theocentric (Juhana et.al., 2022).

Related to theocentric-integralistic epistemology, which is the thought of M. Amin Abdullah is not something new. There is a relationship

between M. Amin Abdullah's ideas and Kuntowijoyo's thoughts, and indeed there is an acknowledgment from M. Amin Abdullah by saying (Juhana et.al., 2022):

“Dengan meminjam konsep yang pernah dikembangkan oleh Kuntowijoyo, penulis melanjutkan konsep tersebut dengan sedikit memberi beberapa ilustrasi tambahan di sana sini dalam konteks studi keislaman yang berkembang selama ini di IAIN dan upaya pengembangannya lebih lanjut secara integratif di masa depan” (Juhana et.al., 2022).

4. Implications of the Integration of Science and Theology in Islamic Education

The existence of scientific integration certainly has implications, especially for Islamic education. Science and religion (theology) are required to be able to present awareness through a harmonious and comprehensive view. The integration of science and religion provides several implications for Islamic education, including first in terms of the curriculum, which can deliver students with the desire and skills to conduct research in the field of science, which is then related to objective reality in religion. The second is related to the teaching and learning process, which can make the teacher have a creative imagination so that he can create certain methods so that students can absorb the material quickly (Sadat, 2022).

In addition to the above, the existence of theology can offer an offer to science in that theology can make or create a system of thinking that is a place for scientific assumptions, subjective values, so that they can be discussed between the two. Scientists make important assumptions that science itself cannot justify. For example, scientists suspect that the senses and thought processes can be trusted and can help a person understand the world. Because science begins with the guarantees of the senses and intellect, it cannot prove these guarantees. However, if God created a person in His image as one who knows, then we have good reason to believe that the capacity for knowledge is reliable (Clark, 2021).

In the contemporary era, the term "environmental theology" emerged after environmental problems began to plague the world's inhabitants. The term "environmental theology" means theology whose material object includes studies in the field of the environment and formulations based on sources of Islamic teaching values, or knowledge that discusses the basic teachings of Islam regarding the environment (Rosa, 2021). Environmental theology is defined as a way of "presenting" God in every aspect of human life, including the use of natural resources and environmental management (Asaad, 2011). Nasr (1976) emphasizes that religious values and moral wisdom, which he refers to as ecotheology, are indispensable for maintaining the balance and sustainability of the earth (Nasr, 1976).

Islam as an *addien lil'alam* through its main source Al-Qur'an and Al-Hadith pays great attention to the environment, so much so that Islam equates environmental

care with protecting religion, soul, lineage, mind, and property (Murtadha, 2018). With regard to the integration of science and environmental theology, the researcher refers to the formulation of environmental theology according to Mujiono Abdillah in a book by Suryo Adi Sahfutra which explains that the formulation of environmental theology can be used as an environmentally sound theological guide in managing natural resources and the environment (Sahfutra, 2021).

The following are the basic principles of environmental theology from an Islamic perspective (Sahfutra, 2021):

- a. The essence of a believer is someone who believes that Allah is the first creator of the environment and the owner of the environment without owning or being the best caretaker of the environment. Apart from that, they also have a belief in the metasocial system that humans are the creatures most responsible for preserving the environment.
- b. There are three pillars of faith in development: believing that development is a necessity, that humans are creatures of development, and that true development is continuous and sustainable development.
- c. Caring for the environment is part of faith, so it is not perfect if someone does not care about the environment.
- d. Damaging the environment ecological is “kufur”, so destroying the environment is one of the major sinful behaviors.
- e. Energy is limited, so saving energy is part of faith.

The description of the harmonious relationship between God, nature, and humans based on the concept of ecotheology formulated by Mujiono explains that there is a systemic relationship between God, nature, and humans in Islamic environmental theology. Environmental theology in Islam stipulates that the foundation of faith is a manifestation of servitude to God. Consistent forms of religious practice and harmonious behavior towards nature are images of someone who is pious (Sahfutra, 2021).

In the concept of Islamic education, the implications of the integration of environmental science and theology, according to the author, can be seen from the Islamic view of the universe. The integration of Islamic education into the implementation of ecology using the Al-Qur'an and Hadith as sources can shape humans to have moral and ethical responsibilities as well as full awareness of their nature as humans in managing and preserving nature (Dewi, 2021). As stated by Rini Estika in Sabarudin et al., explained that according to Islamic teachings protecting the environment is very important so it is necessary to create ideas that must be carried out among them (Sabarudin et.al., 2017)

a. Environmental theology grounding

The grounding of environmental theology can be done in several ways, namely, that every human being who has earned the trust of God and society makes a rule that must be enforced wisely, fairly, and wisely. Second, natural management is carried out based on benefits and harms and according to needs. Both the government and religious leaders work together to socialize the concept of protecting the environment according to the recommendations of the Quran and Hadith.

b. Cultivating a clean life

The first thing that can be done is to create cooperation between the government and the community. Second, the government and clergy work together to mobilize and empower the community to be orderly in maintaining cleanliness, either through a religious approach or with general outreach.

Based on the above, according to researchers, it is included in the concept of Islamic education. That's because Islamic education is a teaching or learning that is given to someone against someone else, or in this case, society. As is the case with environmental theology, which provides a means of knowledge for the public to gain knowledge on how to keep nature clean and in accordance with the recommendations of the Quran and Hadith. Thus, this is part of Islamic education, in which Islam loves cleanliness for nature conservation efforts

E. CONCLUSION

The integration of knowledge provides a new view that science and religious knowledge—in this case, theology—are expected to have mutual interaction between the two. This is because one scientific discipline cannot stand alone. After all, it requires reinforcement from other disciplines. M. Amin Abdullah is one of the initiators of the theory of integration of science known as the spider web. He revealed that spider webs have a theocentric-integralistic pattern. The integration of knowledge between science and religion (theology) has particular implications for Islamic education. Examples include environmental theology, which in Islamic education teaches the importance of environmental preservation. Thus, the integration of science and religion (theology) gives awareness to every human being to protect the environment, as is the case with grounding environmental theology and cultivating a clean life.

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