



OPENING NEW DOORS: SYNTHESIS OF ISLAMIC SCIENCE AND MODERN SCIENCE IN THE PHILOSOPHICAL BASIS OF THIS CENTURY

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ABSTRACT

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There is a gap between Islamic science and modern science that needs to be addressed. This study seeks to bridge this gap with the philosophical foundations of this century and identify points of contact and differences between Islamic scientific paradigms and modern science. Through this approach, we hope to find a way to strengthen and integrate the two so as to produce new insights that are holistic and comprehensive by considering the philosophical foundations of this era. This research uses research methods with library research. After the data and facts are obtained, they will be processed using the method used in writing this article, namely the philosophical-historical method.

ABSTRAK

Kata Kunci:

Keilmuan Islam;
Sains Modern;
Filosofis.

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Terdapat kesenjangan antara ilmu pengetahuan Islam dan ilmu pengetahuan modern yang perlu diatasi. Studi ini berupaya menjembatani kesenjangan tersebut dengan landasan filosofis abad ini dan mengidentifikasi titik kontak dan perbedaan antara paradigma ilmiah Islam dan sains modern. Melalui pendekatan ini, kami berharap dapat menemukan cara untuk memperkuat dan mengintegrasikan keduanya sehingga menghasilkan wawasan baru yang holistik dan komprehensif dengan mempertimbangkan landasan filosofis zaman ini. Penelitian ini menggunakan metode penelitian dengan studi kepustakaan atau *library research*. Setelah data dan fakta diperoleh, maka akan diolah dengan menggunakan metode yang digunakan dalam penulisan artikel ini, yaitu metode filosofis-historis.

I. INTRODUCTION

In the 21st century, civilization people all over the world have experience very significant changes and transformations in various aspect life. Development technology, global communications and revolution knowledge have had give big impact on understanding and worldview, including in the field of Islamic science.

In the middle change this, the Muslim community is facing compelling challenges they answer questions important about identity, scholarship, and relevance of Islam in the context contemporary. Riches history knowledge Islamic knowledge, especially at its peak, has made a great contribution to the

development of knowledge. However, along with walking time, the development knowledge modern knowledge and methods scientific has caused a change paradigm global scientific.

Muslim scholars and thinkers in the 21st century face the task urge For finding a point meeting between the inheritance of Islamic scholarship rooted in Islamic traditions and values and with perspective of contemporary science. To guard relevance Islamic scholarship , a lot leading Muslim thinker started proposing integration between knowledge Islamic knowledge and science modern knowledge .

If we imagine Islamic science and modern science in present reality, there is potency big For enrich understanding man to natural universe and life . Knowledge modern knowledge has made a great contribution to the development of technology, medicine, and various fields knowledge knowledge. Temporary that inheritance rich Islamic scholarship has put base deep philosophy _ as well as explore meaning and purpose life. but in reality, there is a gap between knowledge of Islamic knowledge and science necessary for modern knowledge to overcome. This study endeavors to bridge the gap between the philosophical century and identify point contact and differences between the paradigm of Islamic science and modern science. Through approaching this, we hope can find a method For strengthening and integrating both of them so as that produce an outlook new holistic, and comprehensive.

The successful integration of Islamic science and modern science not only contributes positively to understanding We natural universe but also forms a consistent worldview with values of humanity, ethics, and sustainability Masu. Therefore that's a study that is very relevant in answering the complexity of current global challenges.

With dig base philosophical century, study. This opens the door new to understanding and application integration knowledge Islamic and modern knowledge, as well as creating a harmonious relationship between rich traditional Islamic science and its progress creating continuity between knowledge and modern knowledge. By understanding philosophy, we got it develop more insight into deep and comprehensive methods Islamic science can Keep going contributing and relevant in the changing continuous world context.

II. RESEARCH METHODS

The data collection method used in writing this article is library study, which is a way of collecting data on various materials found in the library, such as newspapers, books, magazines, manuscripts, documents and so on that are relevant to the research. Searching for other sources is by browsing the internet to get data and sources that come from cyberspace. Through these two methods, the author obtains some data and information that is appropriate to the topic of discussion. In this way, the author can find several concepts and theories that are appropriate to the topic being worked on. The primary source for this research was obtained through searching journal articles that discussed scientific integration according to M.Amin Abdullah's thoughts via the Masim Daily YouTube channel.

Meanwhile, the secondary source for this research is from library sources in the form of contemporary literature about the development of a new paradigm of Islamic science in the 21st century with a focus on the integration of Islamic sciences and modern science from a philosophical perspective, both in the form

of books and articles and dissertations which the author cites. The steps taken by the author are to analyze several sources, classify them according to subtopics, obtain important factors, and then organize the data in such a way that final conclusions can be drawn and verified.

Thus, problems related to the development of a new paradigm of Islamic science in the 21st century can be formulated with an emphasis on the integration between Islamic science and modern science from a philosophical perspective. Then the data and events are compiled into a historical scientific article that is systematic and easy to understand.

III. DISCUSSION

3.1 Base Philosophical

The 21st century is dominated by various framework philosophical like idealism, realism, pragmatism, essentialism, perennials, and humanism religious. In the Educational context several frameworks of thinking, among others namely: theory shift paradigm learning, theory diffusion innovation as well and Education reform theory. Apart from that, there is a focus on skills 21st century such as: Thinking critically, creativity, collaboration, and communication. This matter is considered important For entering into learning. However, Because thinking philosophy keeps developing and changing, no There is a framework for philosophical sole-control thinking in the 21st century. Linkages base philosophical This with Islamic thought and modern science can be explained through more study and discussion about manifest change social. In context education, foundation philosophical education aims To give guidance Study to participant educate. Base philosophical education covers sourced assumptions from the philosophy that become point-reject education. Exploration carries on on-base philosophy This can give an outlook deep about the linkages between thinking Islam, modern science, and the framework dominant philosophy in the 21st century.

The connection between base philosophical 21st-century, thinking Islam and modern science can be explained through more investigation and discussion about the manifestation of change social. Science and Islam You're welcome to empower humans and help them obtain knowledge as well as faith (Restiana, 2017). In context thinking Islam, some figures such as Naqib al-Attas and Amin Abdullah have investigated the connection between base philosophical modern science and Islamic teachings. Naqib al-Attas discovered that the base philosophical modern science is understanding secular ones are not There is in Islamic teachings, therefore it was for modern science to develop following the objective, that is propose Islamization knowledge as a solution that Can nearer with objective. For the sake of God and benefit people, man.

Amin Abdullah a lot study the problem of epistemology and discovered that Islam experienced setbacks caused by dichotomization science. In the context of modern science, there is illustrative research on various stages in the history philosophy of Islamic science and various aspects of the connection existing organic between monotheism and science (Dr. Suyitno, 2009)

3.1.1 Interaction History

Emergence and beginning development knowledge knowledge in the Islamic world are not free from the history of Islamic expansion. About 25 years after the death of the Prophet Muhammad SAW (632 AD) Muslims succeeded in conquering the entire Arabian Peninsula from south until

north. The expansion has known preaching with the term “ opening land ” (futuh al- buldan) continues to walk without Can be avoided. Expansion wing preaching Islam of course No without consequence. Apart from changing religions and beliefs locally in a way massively to Islam, also happened to introduce traditional culture and civilization locally.

The interaction process is natural however intense This No is the “ Islamization ” movement (there are more Like call it naturalization, integration, or assimilation), which are elements and values public locally moreover formerly absorbed and refined and absorbed. Which is positive and harmonious with Islam remains maintained, preserved, and developed, whereas elements that are not by the framework base Islamic teachings are rejected and discarded.

As part of the exchange, Muslims are encouraged To learn and understand traditional intellectuals in conquered territories. Started with translation work Greek and Syrian scientific to Arabic below The Umayyad government was based in Damascus, Syria. The culprit is race intellectuals and scholars who are also waiter trusted public. Acceleration This happened after the founding of the Abbasid Dawlat headquartered in Baghdad, after 750 AD.

Caliph al-Mamun (d. 833 AD) founded a center of learning and the library provided the name Bayt al-Hikmah. At the end 9th century AD, almost all corpus of Greek science was translated, including various fields of science, starting from medicine, mathematics, astronomy, and physics until philosophy, astrology, and alchemy. Celebrities such as Abu Bakr al-Razi (Rahzes), Jabir ibn Hayyan (Donar), Al-Khwarizmi (Algorithm), and Ibn Sina (Avicenna) appear.

Reputation This endured for about five centuries and was marked with productivity height and extraordinary originality. For example, al-Battani (d. 929) revised and perfected it system Ptolemy's astronomy, observing and studying the movement sun and moon, making new, designing catalog stars, and creating sun and wall clocks, measuring instruments, and quadrants. Like book others, al-Battani's works were translated to in Latin and became *De scientia stellarum*, which became the reference for Kepler and Copernicus.

There are many causal aspects of development knowledge knowledge or community scientific, at least can summarized become three factors mutually related. First, the worldview of society that supports it, exists that worldview. That's also possible to express your views on life, religion, philosophy, etc. Second, evaluation society, that is attitude and respect public toward scientists. Third, there is sponsorship and support from the party authorized.

3.1.2 Synthesis Conceptual

The synthesis between Islamic science and modern science includes a set of supporting concepts and ideas effort to design a harmonious relationship between Islamic heritage and science modern knowledg. First of all, the concept of Islamization knowledge initially focused on an effort to look for a method to combine Islamic values with knowledge modern knowledge, with emphasis on the development of Islamic thought that leads to obedience. Thinking critically and creatively is base important in form

synthesis This. Find a point meeting between Islamic values and progress knowledge modern knowledge requires sharp and innovative thinking.

Relevance ethics also become aspect important, and deep integration of knowledge of Islam and modern science must emphasize morals, ethics, and Islamic values must be prioritized in the development knowledge knowledge. Approach interdisciplinary become means effective For reach synthesis This. With combined contributions from various fields of knowledge like philosophy, theology, and science, synthesis can formed in a way holistic. Temporarily, understanding to dynamics of modernization becomes essential so that the Islamic concept of knowledge knowledge, technology, economics, politics, and socio-culture can placed in the context dynamics of modern developments.

All draft This reflects an effort to align Islamic science and modern science through a holistic and diverse approach. Combined thinking critically, values ethics, approach, and an understanding of the dynamics of modernization, are expected can materialize synthesis that provides a contribution positive and relevant to the development knowledge Islamic knowledge and scholarship simultaneously.

For example, the concept of monotheism can become base philosophical with see natural universe as God's verses reveal His oneness. Draft This was supported by Muslim philosophers such as al-Farabi and Ibn Sina who integrated philosophy with theology. Apart from that, the concept of ummah can be pushed to Work The same across culture and religion in development science. This matter is in line with the Spirit openness of Muslim philosophers such as Ibn Rushd to non-Islamic traditions. Thus, the approach to inclusive and integrative classical Muslim philosophy can be a model for the synthesis contemporary between science and Islamic values.

History of interaction knowledge Islamic knowledge and science modern knowledge can seen in some period important. Based on research, period This can shared become three phases main :

- a. Period beginning Islam: Period This watched the development knowledge knowledge in the Islamic world. In period This knowledge knowledge become discourse in the world community, with the Koran becoming the center of integration, followed by hadith.
- b. Period Middle: In this period, the contribution of science from the Islamic world increased. Muslim scientists have Lots do discoveries and innovations in various fields like mathematics, astronomy, medicine, and chemistry.
- c. Period: The Modern Period begins around the 18th century and continues until the moment This.

Today, the Islamic world is trying to chase lag in the field knowledge knowledge and technology. these efforts cover institutions, media, and stakeholders' interests like institution education, curriculum, translation script academics, and delivery student local west. In each period the happen complex interactions between knowledge Islamic knowledge and science modern knowledge, including contributions important Islamic civilization towards the development knowledge knowledge and effort chase lag in the field knowledge knowledge and technology.

3.1.3 Challenges and Controversy

Combining efforts in Islamic science and modern science can give rise to a number of challenging philosophical needs thinking in-depth and constructive dialogue. First, differences-based philosophy is one obstacle main. Modern science often adopts base Philosophical ones that are not in accordance with the view of Islamic science, which can be presenting conflicting values and principles. Arrangements return-based philosophy become essential For reaching harmony between both of them. Next, relevance ethics is the integration of modern science and Islamic science requires coordination of ethics and morals.

Among them, issues of bioethics, sustainability environment, and innovation technology in accordance Islamic principles are necessary noticed with carefully. This integration is also a must-overcome influence paradigm Western science emphasizes rationality and materialism can give rise to conflict with Islamic epistemology and metaphysics. Globalization and modernity challenge others, with progress fast in knowledge and technology as well as the spread of Western values have created a situation complex for the integration of Islamic science and modern science must be capable of answering this global dynamic without sacrificing the integrity of Islamic values.

Second, challenges dimensions of education where modern education is faced with challenges linearity, which requires an understanding deep to the characteristics of Character education To answer dimensional challenges through the implementation 2013 curriculum (Ida Bagus, 2021). Third, challenges law Islam in the modern era where Challenge involve thinking deeply and philosophically related to How law Islam must maintain its stability without being stuck in attitude jumud (stagnant), as well as the extent the which law Islam must accommodate various dynamics thinking new without reduce values and principles Islam is eternal and universal.

Challenge furthermore is a challenge for civilization Islam, Modernity, and globalization become challenges for civilization Islam and race Muslim, because has have an impact Not only on the progress knowledge knowledge and technology but also on the acceleration of modernity in various fields of life (Muhammad Rusydi, 2018). and the final challenge is challenging according to the view philosophy that is paradigm scientific the secular West emphasizes the aspect of rationality and resistance to transcendental aspect, which can influence thinking Islam contemporary.

Challenges This confirms the necessity consideration philosophical one holistic and in-depth approach to combining science Islamic and modern philosophy. carefully as well as dialogue between modern scholars and scientists to create a harmonious synthesis between Islamic science and modern science.

Face controversy or different opinions in base philosophy is a challenge that requires approach caution and deep understanding. Key First is base strong philosophy specifically in the context of maintenance of Islamic education. Base philosophical solid foundation is base most important for decision education and solutions to problems that arise. Open and constructive discussion about philosophical principles can help resolve disputes. Next, differences in opinions and changes based on philosophical

education happen in the context of the implementation curriculum. Changing curriculum often gives rise to a discussion about objective education and the development child so they need adjustment in the curriculum. An inclusive and participatory discussion process is key to overcoming controversy.

Base philosophy also holds a role in context law, esp in the formation Constitution. Comprehensive considerations to values base laws and relationships with base philosophy element important in relieving controversy. In the field of philosophy education, often differences in great opinions about goals, aspirations, and success in education. The importance of understanding issues in education and how philosophy education can form theory and practice education is based on minimizing different opinions.

In overcoming controversy or different opinions on base philosophical needs in the in-depth discussion, understanding to corner different views, and efforts looking To reach a possible consensus integrate different values. Approach This aims To muffle tension and create similarity possible understanding support harmony in applying base philosophical considerations corner different views and values

3.1.4 Case Study

Knowledge integration is one of from possible efforts done To create integration of Islam and science knowledge especially in environmental education and in particular Islamic education with applied steps as follows (Imam Suprayago, 2006):

- a. Laying out the Scriptures as a base or source of main knowledge of the Koran, and science This as the source main or base for knowledge general and knowledge logic obtained from results observation and experiment reasoning. His position as a source of information support strengthening faith to Allah through source mainly namely the Al-Quran.
- b. expanding the boundaries of the material as well as learning Islam as well as avoiding dichotomy knowledge teachings Islam is universal, so important to learn all knowledge To undergo a good life. Therefore That does not There is a dichotomy in Islam.
- c. Develop personal personality Ulil Arbab. Ulil al-Bab is a capable person who truly uses reason and thoughts To understand symptoms nature, so can understand proof of the oneness and power of the Almighty Creator, namely Allah.
- d. Look for the verses of the Al-Quran Al- that speak about knowledge knowledge. The following verses of the Koran are very important steps for the integration knowledge knowledge and Islam. Apart from that, the truth of the Koran is source information related knowledge current knowledge (science). This develops fast.
- e. development curriculum at the institution of education. Based on the results study various sciences and approaches, apparently there is a similar view that all types of crises appear from moral crises, and crises appear from spiritual crises. Its creation of humans who have the depth of spiritual, majesty morals, breadth of intellectual, and maturity professional will be achieved fully when knowledge and Islam are included and combined in the learning process. Learning is

integrated and inclusive It means No blaming certain teachers for every problem that arises.

Related integration of religion and science knowledge, current Islamic education This needs a system so-called education Knowledge Interdisciplinary in Islam. In the century modern, Already arrive it's time paradigm integrated This developed as a prototype resurrection of civilization new ones will transform civilization moment. According to the writer, civilization moment Already is on the verge of bankruptcy consequence of various problems in the physique. System education applies a complete curriculum that integrates values revelation and knowledge knowledge.

Therefore that's it, graduate institution of Islamic education is expected capable of explaining principles knowledge knowledge, and religion with method think and act (akhlaq) appropriately integrated (integrative) and comprehensive (holistic). Society to get it created order more social good and good. Therefore that is, Islamic education in the future must prioritize material learning which helps produce scientists, technicians, engineers, and a group of professionals whose roles and contributions are very important for progress.

However, this does not mean that institutions of education in Islam produce the same scientists, technicians, and engineers who speak in a way qualitative about religion and not different from scientists, technicians, and engineers are produced by some big institutions of education in general. However, He developed wisdom and knowledge, spiritual beliefs and thoughts rational, creativity and moral insight, innovation, and kindness, as well as sensitivity to the environment in perfect harmony without damaging the public. He must interested In training scientists, engineers, and internalized technologists in wisdom and knowledge, spiritual faith and thought rational, creativity and moral insight, strength innovation and kind ethical, as well sensitivity to ecological development fully in a way harmonious without tearing down possibility for they For reach excellence and glory in respective fields and specializations (Iis Aripudin, 2016).

Leave from framework Accordingly, Islamic education is based on a system classification theocentric and integralist scholarship (Abdullah, 2003), namely transmitted knowledge through the use method scientific knowledge and acquired knowledge in a way integrated. Interdisciplinary Approaches and Methods (Integration and Networking Therefore that is, Islamic education is not something disciplined science that is exclusive and isolated (isolated existence), but something discipline science that responds to various problems real (current problem) (Arif, 2008).

3.1.5 Implications and Relevance

Successful Case Studies in integration science Islam and modern science include application draft Islamization of science knowledge at Muhammadiyah University Jakarta. In researching this, the effort lecturer To develop integration science involves the inclusion of Islamic religious values in the syllabus or RPS, attitude and behavior following teachings of Islam, as well as internalizing values of Islam in every eye studying. However, the concepts and models of integration offered by universities tall Still Not yet perfect from aspect philosophical (Busahdiar, 2022).

In the field of education, implementation integration academics at the Muhammadiyah University of Jakarta include the effort of faculty to apply values of Islamic education in study and improve quality faith and morals. However, the concepts and integration models offered by the college Tall Still Far from Perfect from Corner look philosophical.

Development theory in education child shows that attention, memory, leadership, conversation, and observation is the principal basic learning process. In Piaget's theory, the stages of development cognitive child cover stage operational concrete, stage formal operations, and stage hierarchy.

In discussing learning, some college high level of high-level Islam in Indonesia has made an effort to integrate knowledge knowledge with developing integrated models in field Work. For example, the Faculty of Ushuruddin National Islamic University Sunan Gunung Jati Bandung refused dichotomy science -religion and used methodology constructive science knowledge of the Koran in detail holistic and holistic harmonious combine different approaches (Syahrullah, 2016).

Under the construction national, progress strategy Indonesian culture includes ten objects of progress culture, including traditions oral, customary customs, knowledge traditional, art, language, folk games, and traditional sports. Government regional and central endeavors To advance culture in the region by introducing the allocation of funds special (DAK) for sector culture.

Overall, the integration of the science of Islam and modern science has succeeded in various Education and learning contexts. However, it is necessary thing to notice is the importance of developing a seamless and encompassing integration model aspect philosophical in the integration process science.

IV. CONCLUSION

This study highlights the complexity of the challenges and opportunities in combining Islamic and modern science, with a focus on the philosophical foundations of the 21st century. This century was dominated by philosophical frameworks such as idealism, realism, pragmatism, essentialism, permanence, and religious humanism. Combining this philosophical foundation with Islamic thought and modern science requires a thorough study of the manifestations of social change.

The philosophical foundation of education is key in guiding student learning. Further exploration of these philosophical foundations provides insight into the interrelationships between Islamic thought, modern science, and 21st-century philosophical frameworks. Figures such as Naqib al-Attas and Amin Abdullah have studied this relationship and proposed the Islamization of science as a solution to overcome the differences in philosophical foundations between Islam and modern science.

The history of the interaction of Islamic science with the modern world is also a topic of discussion. The emergence of science in the Islamic world was initially influenced by the Islamization process which was followed by the phase of the introduction of local cultural traditions and civilization. Educational centers such as Bayt al-Hikmah and the scientific contributions of figures such as al-Razi and Ibn Sina created a golden age of Islamic studies. Contextual integration between Islamic and modern science includes concepts such as the

Islamization of science, critical thinking, creativity, ethics, and interdisciplinary approaches.

Understanding the relevance of ethics and the dynamics of modernization is the key to a harmonious synthesis. The concepts of monotheism and ummah form the basis of this holistic approach, thus creating a comprehensive synthetic model. Challenges and controversies arise, especially regarding differences in philosophical foundations, ethics, and the influence of Western scientific paradigms. Globalization and modernization give rise to complexities that require careful philosophical consideration. Although this case study shows efforts to integrate Islamic and modern science into education, there are still challenges that must be overcome.

In facing these challenges, the importance of constructive dialogue, a holistic approach, and deep understanding is the key to the harmonious integration of Islamic scholarship and modern science. The implications and relevance of this case study demonstrate the need for further development of integrated models, with an emphasis on a strong philosophical foundation.

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