

Integrating al-qur'an, hadith, and science in islamic education: Tracing scientific insights

Ihah Siti Solihah a*,¹, Isma Hisbullah Aljauhany b,², Khaibar Akmaluddin c³, Ahmad Mustafidin d⁴, Safa Alrumayh e⁵, Alfian Eko Rochmawan f⁶, Abdul Azid g⁷

*abc UIN Sunan Kalijaga, Indonesia; d STAI Walisembilan Semarang, Indonesia; e University of Zawia, Libya; f Islamic Institute Mamba'ul 'Ulum Surakarta; g Sekolah Tinggi Agama Islam Brebes, Indonesia

¹ 24108030001@student.uin-suka.ac.id; ² 24108030058@student.uin-suka.ac.id; ³

24108030122@student.uin-suka.ac.id; ⁴ ahmadmustafidin@setiaws.ac.id; ⁵ d.ibrahim@zu.edu.ly; ⁶ alfianecko@gmail.com; ⁷ abdul.azid.sh@gmail.com

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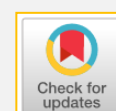
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ABSTRACT

Islam views knowledge as a fundamental element of human life, emphasizing the harmonization between revelation and reason in the pursuit of truth. The Qur'an and Hadith serve as the primary sources of moral and transcendental values, while reason and science function as instruments to understand the phenomena of Allah's creation. Thus, in Islam, knowledge is not solely directed toward material advancement, but also serves as a means of spiritual devotion and the welfare of the community. This study employs a library research method to examine the concept of knowledge in Islam and its relevance to the development of modern science. The findings reveal that Islam not only encourages scientific exploration but also provides an ethical foundation for its application. In fields such as cosmology, astronomy, embryology, and modern technology, numerous scientific discoveries affirm the Qur'anic indications of the orderliness of Allah's creation. This demonstrates that science and religion in the Islamic perspective are not opposing entities, but rather complementary ones. Although debates persist on certain issues, such as the theory of evolution or the concept of the multiverse, these discourses are not threats to Islamic teachings. Instead, they open space for contemporary ijtihad that enriches the body of Muslim scholarship. By positioning revelation as a moral compass and science as a technical instrument, Islam offers a balanced scientific paradigm—one that avoids the traps of secular scientism that neglects spirituality, as well as textual literalism that denies rationality. Accordingly, this study affirms that the integration between Islam and science is a path toward building an advanced, sustainable civilization rooted in divine values. Science becomes a means of tafakkur that deepens faith, while revelation provides ethical direction and spiritual purpose in the utilization of knowledge. The synergy between the two is crucial for the development of Islamic education, enabling the emergence of generations who are intellectually excellent while remaining spiritually and morally steadfast.

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Introduction

Social Islam views knowledge as an integral element of human life and a driving force behind the advancement of civilization. From this perspective, knowledge is inseparable from the spiritual values embedded in daily life. The primary sources of knowledge in Islam consist of two complementary aspects: divine revelation and human reason. Divine revelation, found in the Qur'an, provides a strong spiritual and moral foundation for humanity, guiding them to seek knowledge with noble purposes that benefit society (Khairul Fahmi, Salminawati, & Usiono, 2019). On the other hand, human reason serves as a tool to explore and comprehend nature and the phenomena surrounding it. Through systematic and scientific approaches, human intellect enables the development of knowledge, broadens horizons, and generates innovations that can improve quality of life. Thus, Islam not only calls upon its followers to believe but also to think critically and creatively. The integration of revelation and reason creates harmony in the pursuit of knowledge, making it a means for advancing civilization on a foundation of high ethical and moral values (Mudarrisuna Journal, 2023).

The hallmark of the modern era lies in science and technology, both of which have developed rapidly and exerted a significant impact on human life. At all times, experts and scientists continue to study, research, and develop science and technology as the most advanced and modern achievements. These fields have become key symbols of progress in the modern age, transforming the ways humans live, work, and interact globally. Therefore, if a nation fails to keep pace with developments in science and technology, it risks being left behind. Today, the progress of a country is highly dependent on its ability to adapt to and contribute to the growth of science and technology (Warto, 2018).

Islam, as the only revealed religion that places great emphasis on knowledge, encourages its followers to continually advance and modernize. Far from restricting progress, Islam strongly promotes research and experimentation in various fields, including science and technology. In the Islamic view, science and technology are part of the divine signs (*ayat*) spread throughout the universe – gifts entrusted to humankind as Allah's vicegerents (*khalifah*) on earth to be explored, managed, and utilized optimally. Thus, the development of science and technology is not merely a pursuit of worldly progress, but also a form of devotion and a means to deepen understanding of Allah's greatness through His creation (InPAS, n.d.).

The Qur'an has long been the subject of scholarly inquiry, including studies on how it addresses science and technology. The relationship between the Qur'an and science – often referred to as "Theistic Science" – has evolved over time. While attempts have been made to link scientific discoveries with Qur'anic verses or interpret the Qur'an in light of scientific findings, this aligns with the general Muslim belief that the Qur'an is an absolute source of knowledge. The Qur'an provides guidance for the advancement of science, not as a text in need of validation, for its truth is already guaranteed. Rather than proving its truth, the purpose of engaging science with the Qur'an is to uncover scientific mysteries for the benefit of human life and the sustainability of the world (Warto, 2018).

Although many studies have examined the relationship between Islam and knowledge, most remain focused on normative-theological aspects, such as Qur'anic and Hadith injunctions to seek knowledge or classical Islamic philosophical thought. While such studies are important, they do not sufficiently address how the integration of revelation and reason can be operationalized within the context of modern science and technology. Some research remains trapped in the dichotomy between revelation and reason, failing to highlight practical aspects of applying the concept of knowledge integration in contemporary education and research (Khairul Fahmi, Salminawati, & Usiono, 2019).

Moreover, existing studies often center on classical scholars such as Al-Ghazali, Ibn Sina, or Al-Farabi, without exploring how their concepts can inspire solutions to

modern scientific challenges. This has created a research gap in the actualization of Islamic values in the development of contemporary science, particularly in fields such as digital technology, biotechnology, and global environmental issues. In other words, previous research has yet to comprehensively examine the relevance of revelation as an ethical framework for technological advancement in the 21st century (Mudarrisuna Journal, 2023).

The novelty of this study lies in its approach, which seeks to integrate the understanding of revelation and reason in the context of modern science, emphasizing the ethical and spiritual functions of knowledge. While much previous research has been limited to normative texts or classical philosophical perspectives, this study offers a fresh perspective—positioning the Qur'an not merely as a source for legitimizing scientific findings, but as an epistemological foundation capable of guiding the direction of scientific and technological development toward the welfare of humanity and the preservation of nature. This contribution enriches the discourse on Islam and science by offering a more applicable and relevant integration model in addressing the challenges of modernity (Warto, 2018). The focus of this study is to examine in depth how Islam views knowledge from the perspective of integrating revelation and reason, and its relevance to the development of modern science and technology. It emphasizes the understanding that knowledge in Islam functions not only as an instrument for material progress but also as a means of spiritual devotion and ethical responsibility. This research seeks to present a conceptual framework that bridges the normative values of Islam with the dynamics of contemporary science (Mudarrisuna Journal, 2023).

The main objectives of this research are: (1) to analyze the position of revelation and reason in Islamic epistemology as the foundation for the development of knowledge; (2) to examine the role of science and technology in the modern context and their relationship with Islamic principles; and (3) to propose a more applicable integration model between Islamic values and the development of modern science. With these objectives, this study aims to contribute to the academic discourse on the relationship between religion and science, which has long been dominated by normative and classical philosophical approaches (Khairul Fahmi, Salminawati, & Usiono, 2019). The benefits of this research are twofold. First, the theoretical benefit is to contribute conceptually to the study of integrating science and Islam, especially by emphasizing the relevance of revelation as an epistemological guide in the development of modern knowledge. Second, the practical benefit is to provide inspiration for education, research, and technological development to always be grounded in the ethical and spiritual values of Islam. In this way, the research not only fills a scholarly gap but also offers a practical foundation for Muslims in facing the challenges of globalization and modernity (Warto, 2018).

Method

This study is categorized as library research, which is conducted by utilizing various literary sources such as books, scholarly journals, articles, and relevant online resources. The research focuses on examining concepts concerning the relationship between revelation and reason in Islamic epistemology and their relevance to the development of modern science (Fijas & Marlina, 2020). In terms of method and the depth of problem discussion, this research adopts a descriptive-analytical approach. The descriptive method is employed to depict phenomena and Islamic perspectives on knowledge, while the analytical method is used to examine research gaps and offer novelty in the form of integrating revelation and reason within the context of modern science. Through this approach, the study does not merely present data and facts but also provides interpretations that align with the needs of contemporary scientific development (Lusiono & Alrizwan, 2021).

The data sources for this research are derived from relevant primary and secondary literature, such as the Qur'an, hadith, works of classical Islamic scholars, as well

as contemporary studies on Islam and science. The researcher also refers to scholarly journal articles, conference proceedings, and recent academic publications (from 2015 onwards) to strengthen the validity of the arguments.

The data collection technique employed is documentation, which involves reviewing, collecting, and analyzing both classical and modern written documents. Through this method, the researcher is able to construct a comprehensive understanding of the integration of revelation and reason in Islam and its implications for the development of modern science and technology (Sari & Asmendri, 2020)

Result and Discussion

The Qur'anic Perspective on the Earth: Flat or Spherical

The Qur'an contains numerous *āyāt kauniyyah* (verses concerning natural phenomena) that invite humankind to observe the universe as signs of God's greatness. One verse often debated is Q.S. Al-Ghāshiyah (88):20, "*And the earth, how it is spread out?*" This verse is frequently interpreted literally as evidence that the earth is flat. Such an interpretation is supported by classical scholars such as Al-Qurṭubī, who stated that the word *sutihat* means "flattened." This interpretation has subsequently been used by flat-earth proponents (Rachmad, 2019).

However, when viewed more comprehensively, this verse cannot be interpreted in isolation. Its connection with the preceding verses indicates that God uses language suited to human perception. Because the earth is vast, it is understandable that, from a human vantage point, it appears flat. Yet other verses, such as Q.S. Az-Zumar (39):5, which describes the gradual alternation of day and night, imply that the earth is spherical. Therefore, an integrative understanding shows that the Qur'an does not contradict the scientific fact of the earth's sphericity; rather, it affirms the orderliness of creation, which can be uncovered through reason and scientific observation (Hanafi, 2021).

In essence, the Qur'an is not a book of science but a guide for life (*hudā li al-nās*). Hence, when the Qur'an uses terms such as *sutihat* ("spread out"), the meaning emphasizes a phenomenological aspect rather than a scientific description. Qur'anic language is communicative, aligned with the reality perceived by humans in their era. Accordingly, the interpretation of verses about the earth should not be rigid but harmonized with context and the development of knowledge. This ensures the Qur'an's timeless relevance, open to understanding in light of changing times (Fauzan, 2020).

Contemporary scholars emphasize that "spread out" carries a functional meaning, namely, that the earth has been made habitable for humans. This interpretation aligns with modern scientific perspectives that highlight the earth's uniqueness as a planet with ideal conditions for life. Thus, Qur'anic verses do not merely describe the earth's physical form but highlight its function and orderliness as part of the signs of God's power. From this perspective, Muslims are guided to recognize the grandeur of creation rather than merely debate its shape (Mahmudi, 2022).

Modern astronomical discoveries further reinforce the Qur'anic indication of the earth's sphericity. Phenomena such as the earth's rotation and revolution, which result in day-night cycles and seasonal changes, are tangible evidence of cosmic order. This corresponds to Q.S. Luqmān (31):29, which describes the continual succession of night and day. In other words, interpreting *āyāt kauniyyah* from a modern scientific perspective not only affirms the earth's spherical shape but also reinforces the principle of *tawḥīd*: that all this orderliness does not occur by chance but is the result of divine will and regulation (Sari, 2020). Islamic civilization's history also shows that Muslim scholars such as Al-Farghānī and Al-Bīrūnī had proposed the concept of a spherical earth long before modern European discoveries. Through observation and mathematical calculation, they were even able to estimate the earth's circumference with remarkable accuracy. This historical fact demonstrates that the Islamic intellectual tradition has long integrated revelation and

reason in understanding the universe. Consequently, arguments linking the Qur'an to the flat-earth theory lack strong foundations, either scientifically or historically (Nasr, 2018).

In the modern era, debates on the earth's shape are more influenced by pseudo-scientific movements rejecting mainstream science. In this context, Muslims must be cautious not to fall into narrow and unscientific interpretations. Islam encourages the critical use of reason and the pursuit of responsible scientific research. By positioning the Qur'an as guidance and science as a tool, Muslims can avoid counterproductive polarization and instead view the earth as a sign of God's greatness to be preserved and wisely utilized (Amiruddin & Alfaiz, 2023).

Islam and the Scientific Revolution: The Harmony of Revelation and Reason

From its inception, Islam has encouraged the advancement of knowledge. *Tawhīd* forms the foundational belief that the universe operates according to rational laws, making it possible to study it scientifically. Historically, Muslim scholars such as Ibn Sīnā, Al-Bīrūnī, and Al-Khwārizmī integrated revelation with empirical reasoning, giving rise to many modern disciplines. In the contemporary context, scientific discoveries such as the Big Bang theory, modern embryology, and the layered structure of the atmosphere further strengthen the relationship between revelation and science. For instance, the Big Bang, which posits that the universe originated from a single unified entity, aligns with Q.S. Al-Anbiyā' (21):30. Thus, Islam is not in conflict with science; rather, it provides a spiritual and epistemological foundation for the pursuit of scientific truth (Sari, 2020). In Islam, revelation and reason are not viewed as mutually exclusive entities but as mutually reinforcing. Revelation offers moral orientation and life's purpose, while reason serves as an instrument for uncovering the laws of nature established by God. With this balance, science can develop without losing direction, as it remains guided toward human well-being.

History records that the golden age of Islamic civilization during the Abbasid era was supported by the integration of revelation and reason. Through institutions such as *Bayt al-Hikmah* in Baghdad, Muslim scholars not only translated Greek philosophical works but also developed them with original approaches rooted in the Islamic worldview. This laid the foundation for the emergence of Islamic philosophy, astronomy, medicine, and mathematics, which were later inherited by the Western world.

In the modern context, the integration of revelation and reason is also evident in addressing ethical challenges posed by scientific advancements. For example, discussions on artificial reproduction technologies, genetic engineering, and artificial intelligence cannot be viewed solely from a technical perspective; they must also be assessed through the lens of *maqāṣid al-sharī'ah*. In this way, Islam serves as an ethical compass ensuring that scientific progress does not undermine human values. One of the main challenges facing Muslims today is the dichotomy between religious sciences and worldly sciences. This has resulted in intellectual stagnation, as many tend to focus on rituals without advancing rationality. Yet history shows that Islam's progress lay precisely in mastering both harmoniously. Therefore, the idea of *integrated knowledge* must be continuously promoted in contemporary Islamic education.

The novelty of this study lies in reinforcing the concept of harmony between revelation and reason within the framework of modern Islamic epistemology. By taking the Qur'an as an inspiration for scientific inquiry, Muslims can develop a new paradigm that emphasizes not only the empirical dimension but also the spiritual. This distinguishes Islamic epistemology from Western positivism, as Islam always relates knowledge to transcendental values. Practically, this research has strategic value for improving scientific literacy among Muslims. With the understanding that revelation and science are not contradictory, Muslims will be more open to technological advancements while having the moral foundation to use them responsibly. This is crucial to prevent both anti-science

attitudes and secularist tendencies that divorce science from religion. Ultimately, the harmony of revelation and reason forms the foundation for Islam to emerge as a solution-oriented civilization. In addressing environmental crises, Islam teaches the principle of balance (*mīzān*). In facing the digital revolution, Islam emphasizes ethics in technology use. All of this demonstrates that Islam is not merely compatible with science but in fact serves as an inspiration for the direction of science that is sustainable and meaningful for human life.

The Impact of Science on Religious Understanding

The advancement of modern science has encouraged Muslims to approach religion in a more dynamic manner. Discoveries in astronomy, biology, and cosmology have further clarified the meaning of *āyāt kauniyyah* in the Qur'an—for example, the details of modern embryology that correspond to the stages of human creation described in the Qur'an (Rahman, 2018). However, the emergence of the theory of evolution, which some Muslims perceive as conflicting with the Qur'anic narrative of creation, presents an important opportunity for interdisciplinary dialogue and reinterpretation based on contemporary *ijtihād* (Nasr, 2016). Furthermore, science also enriches the spiritual dimension of the Muslim community. Understanding the structure of DNA or the physical laws of the universe can strengthen belief in the greatness of God. Science thus becomes a means of *tafakkur* (deep contemplation), fostering the understanding that the universe is not a product of chance but a creation marked by order and purpose (Sari, 2020).

The influence of science is also evident in practical aspects of Islamic worship. GPS technology and modern astronomy (*ilm al-falak*) have optimized the determination of the qibla direction. Likewise, the calculation of Ramadan and Eid al-Fitr has become more precise through the combination of *hisāb* and *rukyat* methods supported by advanced optical instruments (Amiruddin & Alfaiz, 2023). This demonstrates that the Qur'an and Sunnah remain relevant in the face of technological advancements, ensuring that worship remains *shar'ī* without sacrificing scientific precision. Nevertheless, the progress of science presents serious epistemological challenges. For instance, Darwin's theory of evolution is often seen as contradicting the Qur'anic account of human origins. Contemporary scholars such as Seyyed Hossein Nasr argue that evolution is a materialistic ideology rather than pure science, emphasizing that life and reality cannot be reduced to mere matter (Nasr, 2015). This debate opens a vital space for new theological interpretations that can enrich the Islamic understanding of life's origins.

Moreover, modern technologies such as artificial intelligence (AI) and genetic engineering raise profound ethical questions. For example, how should Islamic law address the creation of synthetic beings or the use of AI in medicine? This contemporary dialogue is reflected in the efforts of Muslim scholars to develop an AI ethics framework based on the principle of *falāh* (spiritual success), rejecting profit-driven logic and prioritizing moral values in technological development (Ahmed, 2022). The impact of modern science on religious understanding is also reflected in contemporary intellectual frameworks such as Islamic Scientific Critical Consciousness. Usama Javed Mirza notes that this approach encourages Muslim students to develop critical awareness and scientific thinking aligned with Islamic values, while also recognizing ideological biases in modern Western science (Mirza, 2021). This model offers an important pedagogical alternative for science education in contemporary Muslim contexts.

In the theological realm, Mirza (2021) also emphasizes the need for contemporary Muslims to build a critical and contextual epistemology of knowledge—one that neither rejects modern science nor abandons spiritual identity. This is where the role of integrated Islamic education (as envisioned by the Islamization of Knowledge movement) becomes vital, enabling future generations to think scientifically without neglecting transcendental values (Al-Attas, 2018). Additionally, the harmony between science and religion is evident

in the scientific philosophy of classical Muslim scholars. Ibn al-Haytham (Alhazen) developed a modern scientific method—observation, hypothesis, and experimentation—based on the conviction that humans can only approach truth by setting aside subjective interests and drawing closer to God through the truths revealed in nature (Gutas, 2019). This illustrates that the integration of faith and reason has been an epistemological legacy of Islam for centuries and remains relevant today.

Synthesis: The Integration of Revelation and Reason in Modern Science

Based on the literature review and descriptive analysis, it can be concluded that revelation and reason are not opposing entities but complementary ones. Revelation provides an absolute foundation of truth, while reason and science serve as tools to understand the details of God's creation. Consequently, concepts such as the earth's sphericity, cosmological theories, and contemporary issues in biotechnology can be understood within the Islamic framework as manifestations of divine power. The integration of revelation and reason in modern science affirms that knowledge is not solely the product of experimentation but also possesses a transcendental dimension. Science answers the "how" of phenomena, while revelation addresses the "why" and "for what purpose" they exist. By combining the two, Muslims can build a holistic epistemology that is both rational and moral.

This integrative paradigm helps avoid two extremes: scientism, which deifies science, and literalism, which rejects it. In the case of the earth's sphericity, for example, a purely scientific approach stops at empirical facts, while a literalist approach stops at the text. The synthesis of both leads to a deeper understanding—that science reinforces the truth of revelation, and revelation provides moral direction for science. Moreover, the synthesis of revelation and reason offers significant contributions to addressing the ethical challenges of modern science. Issues such as genetic engineering, artificial intelligence, and space exploration cannot be resolved by science alone; they require a moral foundation. Revelation thus serves as a moral compass, ensuring that technological advancements remain within the bounds of public benefit and environmental stewardship.

This integration also has implications for education. Science curricula in Islamic education should be designed not only to include empirical theory but also to instill theological awareness. In this way, the Muslim generation can become not only intelligent scientists but also scholars of noble character. Such an educational model is key to building an Islamic civilization that is modern yet rooted in divine values. Furthermore, the synthesis of revelation and reason can offer an alternative epistemology for a modern world facing a moral crisis due to the dominance of value-free science. Islam can present a balanced paradigm of knowledge—rational, empirical, and spiritual at the same time. This is relevant not only for Muslims but also offers contributions to universal humanity in addressing the global challenges of the 21st century.

Conclusion

From the outset, Islam has positioned knowledge as an integral part of human life through the harmonization of revelation (the Qur'an and Hadith) with reason and science. Revelation serves as a source of transcendental and moral values, while reason and science act as tools for understanding the phenomena of God's creation. This approach ensures that knowledge is oriented not only toward material progress but also toward spiritual devotion and the welfare of the community.

Both classical issues (such as the earth's shape and cosmology) and contemporary challenges (such as biotechnology and artificial intelligence) can be comprehensively addressed through the integration of revelation and reason. The Qur'an encourages the study of the natural world through its *āyāt kauniyyah*, while modern science provides empirical evidence that reinforces the divine message. This relationship produces a

balanced paradigm of knowledge, avoiding both extreme secularism—which denies spiritual values—and textual literalism—which rejects rationality.

The integration of revelation and science offers a relevant epistemological model for addressing the global challenges of modernity. Science serves as a means of *tafakkur* (deep contemplation) to strengthen faith, while revelation provides moral direction and boundaries for the application of science. This approach is vital for Islamic education, fostering a generation that excels in scientific mastery while possessing strong spirituality and ethics, and is capable of building an advanced, sustainable civilization rooted in divine values.

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