



Discussing Holistic-Integrative Islamic Science in Higher Education in the Postmodern Era

Arif Muzayin Shofwan

Nahdlatul Ulama University of Blitar, Indonesia

Corresponding Email: arifshofwan2@gmail.com

Received: 27-02-2024 Reviewed: 12-03-2025 Accepted: 27-04-2025

Abstract

The construction of Islamic science constantly changes according to the unavoidable needs of its time. In the era of traditionalism, Islamic science's construction seems more normative and theological. In the era of modernism, the construction of Islamic science appears to be more empirical and sociological. Unlike the era of postmodernism, the construction of Islamic science is more holistic and integrative. With a qualitative descriptive approach, this writing aims to examine the construction of Islamic science that is holistic-integrative in higher education in the current era of postmodernism. This writing method uses library studies by reviewing various literature following the discussion. This writing produces several findings as follows. First, the era of postmodernism is an era of searching for the correct form (model) by using a "combined model" or "Islamization of science model." Second, in the era of globalization, it is impossible to avoid the development of technology and science, so efforts are needed to integrate and combine religious sciences and general sciences; further studies must continue to be carried out. With these various further studies, the right analytical tool will be found in the era of postmodernism like today.

Keywords: Construction of Islamic Science, Holistic-Integrative, Postmodernism

Introduction

Along with the development of science and technology, it appears that the construction of Islamic science in both state and private universities continues to experience various significant changes (Hamami & Nuryana, 2022). This is intended so that the increasingly global pace of development does not leave behind Islamic education. The construction of Islamic science can be divided into three stages, namely: (1) traditionalism, with figures such as Imam Hanafi, Imam Maliki, Imam Hambali, Ibn Taimiyah, and others; (2) modernism, with figures such as Mohammad Abduh, Mohammad Iqbal, Sayyid Qutub, Hassan al-Banna, and others; (3) postmodernism, with figures such as: Mohammad Arkoun, Hassan Hanafi, Yusuf Qardawi,

Nasikh Ulwan and others (Nurhakim, 2014). This shows the progress of Islamic thinkers in conducting *ijtihad* in education and Islamic science.

The origin of the emergence of different constructions of Islamic thought is due to the dissatisfaction of today's figures with the thoughts of past figures. For example, thinkers of modernist figures were not satisfied with the thoughts of traditionalist figures (Syafi'i & Yusuf, 2021). Likewise, thinkers of postmodernism were not satisfied with the thoughts of modernist figures (Furqani, 2018). Starting from this dissatisfaction, the figures of their time needed to make *ijtihad* to renew the theses or opinions of traditionalist and modernist figures that were considered inappropriate for the needs of the times. *Ijtihad*, from holistic integrative postmodernist thinkers is a critique of the traditionalist Islamic scientific paradigm which is normative theological and modern which is empirical sociological. (Syafi'i & Yusuf, 2021)

Starting from the description above, this article will discuss holistic integrative Islamic science in higher education in the postmodern era (Mahmudi et al., 2022). There are at least several reasons why holistic, integrative Islamic science in the postmodern era must be discussed in this article. First, we live in the midst of the contemporary era, namely the rapid flow of the era of global social change. Second, in an era of global change like today, we as Muslims will certainly meet with world citizens and not only limited to local citizens (Ulfa & Syamil, 2023). Thus, of course, a struggle for identity is not easy. There is a dynamic and dialectic between the two, between 'being a true Muslim' and 'being a member of global citizenship' simultaneously (Abdullah, 2011).

Yaqin and Shofwan (2023) researched higher education and discussed ending the dichotomy between religious knowledge and general knowledge. Shofwan's (2024) research discusses holistic integrative science in higher education in Indonesia. In addition, Shofwan's (2024) research discusses Abdul Malik Fadjar's leadership in developing the University of Muhammadiyah Malang. Of the three studies, it seems that none have discussed holistic integrative science in higher education in the postmodern era. Therefore, this study will begin the discussion in question, hoping to add scientific insight to the treasury in higher education.

Literature Review

Efforts to compile and formulate the concept of holistic integrative Islamic science certainly cannot be considered as easy as turning over both palms of the hand. Moreover, various efforts that have been made by several Islamic universities, especially in Indonesia, appear to only include several Islamic study programs claimed as part of the process of scientific integration. In educational practices in several countries including Indonesia, scientific integration also has various patterns and types. Of course, in formulating scientific integration conceptually and philosophically, it is necessary to conduct a study of philosophy and the history of the development of science, especially among Islamic thinkers and scientific traditions (Thoyyar, 2014). Therefore, exploring the meaning of "holistic-integrative" is also important in formulating the intended Islamic science.

Meanwhile, the word "integratif" in Indonesian comes from the English word "integrative" which means mixing, combining and blending. Integration is usually done on two or more things and each can complement each other (Woodford, 2003; Karwadi, 2008). Ali (2005) defines scientific integration as follows: "integration of sciences means the recognition that all true knowledge is from Allah and all sciences should be treated with equal respect whether it is scientific or revealed." Meanwhile, Thooyar (2014) said that the keyword for scientific integration starts from the premise that all true knowledge comes from Allah SWT. This expression is almost the same as the opinion of Hassan (2003) in Thooyar (2014) who uses the term "knowledge is the light that comes from Allah" in the study.

According to Thooyar (2014), Islamic thinkers' integration of Islamic science is largely based on several of the following Qur'anic arguments, including QS. Al-Bayyinah: 5; QS. Al-Baqarah: 164; QS. Ali Imran: 27; QS. Ali Imran: 190-191, QS. Al-Jatsiyah: 12-13. The integration of these sciences essentially shows that all knowledge is based on the doctrine of the oneness of Allah (tawhid). The doctrine of the oneness of God or faith in al-Faruqi's view is not merely an ethical category. It is a cognitive category that relates to knowledge with the truth of its propositions (Thooyar, 2014; Al-Faruqi, 1992). Thus, it can be said that all knowledge comes from Allah SWT so there is no dichotomy between general knowledge and religious knowledge. All knowledge is comprehensive, interrelated with each other, and composed of a combination of various elements that cannot be separated.

Based on the description above, it can be explained that the meaning of holistic-integrative Islamic knowledge is knowledge that emphasizes the importance of the whole and the interconnectedness of its parts. It starts from the premise that all knowledge comes from Allah SWT. Thus, religious knowledge and general knowledge have no separation or dichotomy. What is called general knowledge essentially comes from Allah SWT. Likewise, what is called religious knowledge is essentially a revelation from Allah SWT. In other words, basically, whether it is religious knowledge or general knowledge essentially comes from one source, namely Allah SWT who has the attributes of "*Al-Alim*" (All-Knowing), "*Al-Khalik*" (All-Creator), "*Al-Malik*" (All-Knowing) and other attributes of God.

Research Method

This qualitative descriptive research uses a literature study. This qualitative writing uses literature study in conducting its research. Nazir (2011) stated that a literature study is a data collection technique that involves reviewing books, literature, notes, and reports related to the problem being solved. A literature study is a study to collect information and data from several things in the library, such as books, magazines, and others (Mardalis, 2006).

Meanwhile, Muhadjir (2000) stated that literature study requires more philosophical and theoretical processing than empirical testing in the field. Because it is intellectual and theoretical, library research uses a philosophical approach more often than other approaches. The methods in the discussion are deduction (a way of thinking from general to specific), induction (a way of thinking from specific to general), and comparison (a way of thinking to find differences and similarities). (Hadi, 2004).

This study will analyze holistic-integrative Islamic science in postmodernism-era universities based on the above. As mentioned, this paper is a qualitative study, so the research used to examine the object's condition is carried out naturally, where the researcher is the key instrument, then the data analysis is inductive, and of course, the results of qualitative research emphasize the meaning of generalization (Abdussamad, 2021). Namely, generalizing the meaning to suit the focus and objectives of the research.

Result and Discussion

The Paradigm of Islamic Science and Muslim Intellectual Response

The discourse on holistic-integrative Islamic science and trying to integrate science and religion has existed for a long time. It is also quite popular among Muslims that the view that during the golden age of science in Islamic civilization was when science and religion had been integrated (Baqir et al., 2005). Islamic thinkers in the postmodern era whose thought patterns are moving towards holistic integrative Islamic science include; Mohammad Arkoun, Abdul Karim Soroush, Adonis, Mohammad Syahrur, Hassan Hanafi, Nasr Hamid Abu Zaid, and so on. Meanwhile, Islamic thinkers in the country, such as Nurcholish Madjid, Dawam Rahardjo, Amin Abdullah, and so on, can be mentioned here.

Although there have been many Muslim thinkers whose mindsets are directed towards holistic integrative Islamic science, in the reality of the lives of the wider community until now, there is still a strong idea that religion and science are two different entities that cannot be reconciled. Both have their own territory, separated from each other, in terms of formal-material objects, research methods, criteria of truth, the role played by scientists, and the status of each theory, even to the institutions that organize them. In other words, science does not care about religion and religion does not care about science. That is a picture of educational practices and scientific activities in the country so far with various negative impacts caused and felt by the wider community (Abdullah, 2011).

Fadjar and Nurhakim (2004) stated that holistic integrative Islamic scientific studies can be classified into humanities (*insaniyah*) which include several disciplines of knowledge, including; sociology, anthropology, psychology, history, social institutions, Basic Natural Sciences (IAD), Basic Cultural Sciences (IBD) and Basic Social Sciences (ISD) which are presented with scientific approaches. Thus, the discussion of holistic, integrative Islamic science in the current postmodern era is still looking for an appropriate form. This is based on a study that states that if the traditionalist Islamic scientific paradigm takes references from the Qur'an and al-Hadith, then the modernist Islamic scientific paradigm adopts many thoughts from Western experts. While the holistic integrative postmodernist Islamic scientific paradigm is still looking for a form (model) that suits the needs of the times.

It is undeniable that Islamic education in the context of current global change will certainly have implications for the values and culture of Muslims and non-Muslims as a whole. So, the existing cultural plurality will challenge Islamic thinkers, who need to formulate holistic integrative Islamic knowledge immediately according to its era. Arkoun (2002) stated that

Islam would achieve glory if Muslims opened themselves to pluralism of thought, such as in the early days of Islam to the Middle Ages. Pluralism can be achieved if religious understanding is based on humanitarianism so that Muslims can socialize with anyone. From this statement, it can be understood that the humanities (*insaniyah*) are very much needed in the study of holistic integrative Islamic knowledge in the current postmodern era.

In addition, Arkoun (2002) stated that physical colonialism has ended. However, at least, the thoughts of Muslims are still colonized and do not participate in modernity which is marked by freedom of thought. This is what Muslims must let go of. Thus, a question may arise 'Do we still need physical jihad, even though physical colonization has ended?' Of course, the answer can vary according to each discipline. And it must be admitted that non-physically Muslims are still colonized and have not received freedom of thought. Even with Muslims who isolate themselves and do not follow the flow of modernity and freedom of thought, it is proof that Muslims are still colonized. From this explanation, it can be said that the humanities (*insaniyah*) as mentioned above are very important for the progress of Muslims and cannot be separated from religion.

The existence of changes in various scientific developments, socio-political, socio-economic, demographic, and other systems will certainly change the order of Islamic science that thinkers in the era of traditionalism and modernism have formulated. Indeed, no one can deny that there will be drastic changes in the development of science, socio-political, socio-economic, demographic, and other systems. This is a reality in the era of postmodernism so an appropriate solution is needed from current Islamic thinkers. According to Saeed (2006), these drastic changes are closely related to globalization, population migration, advances in science and technology, space exploration, archaeological discoveries, evolution and genetics, general education, and literacy.

Not far from the above, the tremendous changes in the development of science and the like are closely related to the increasing understanding and awareness of the importance of human dignity, closer encounters between religious communities, the emergence of state concepts that have an impact on equality and equal treatment for all citizens, gender equality and so on. Saeed (2006) continued that the tremendous social changes have had an extraordinary impact and changed the pattern of thinking and religious views both in the Muslim community and other religions. Therefore, Islamic thinkers have to formulate holistic integrative Islamic science in the current era of postmodernism.

Likewise, such tremendous changes can certainly have positive and negative impacts. Negative and positive products resulting from globalization, population migration, scientific and technological advances, space exploration, archaeological discoveries, evolution and genetics, general education, and literacy are challenges for Islamic thinkers in the postmodern era. This may result in dehumanization and violence in the name of religion, state, ethnicity, and the like. Based on all of this, the humanities (*insaniyah*) promoted by Islamic thinkers in the postmodern era will be a very important part of their ideals of realizing holistic-integrative Islamic education based on a scientific approach.

Ending the Dichotomy of Religion and Science

The dynamics of education in Indonesia, in terms of activities and institutions, can be said to have now become an integral part of the national education system (Fadjar and Nurhakim, 2014). Therefore, ending the dichotomy of religious knowledge and general knowledge will be a necessity. The important role in every policy taken by the Ministry of Religion of the Republic of Indonesia to develop Islamic education according to Fadjar and Nurhakim (2014) is to always accommodate three interests, including: First, policies that provide space for the growth of the main aspirations of Muslims, namely making Muslims a vehicle for fostering Islamic spirit and practice. Second, clarifying and strengthening Islamic education to foster intelligent, knowledgeable, and productive citizens. Third, responding appropriately to the demands of the future of Indonesian society through Islamic education that is organized in line with the orientation of national education.

However, responding appropriately to the future of Indonesian society through Islamic education is still far from the expectations of some Islamic thinkers. Abdullah (2011) once stated that activities and science in Public Universities (PTU) and Religious Universities (PTA) in the country are similar to the work patterns of scientists from the early Renaissance to the information revolution era which many groups are now lamenting. Conscience is detached from common sense. Greed dominates the behavior of intellectuals. The practice of corruption, collusion, and nepotism is rampant. The natural environment is severely damaged. Acts of violence and chaos are rampant everywhere. Based on this, efforts to end the dichotomy of religion and science are very important in order to overcome the above incidents.

Mulyono (2011) stated that modern science developed in general and religious sciences developed in religious colleges separately which are currently running, are infected with low relevance (not solving many problems), experiencing stagnation and deadlock (closed to the search for alternatives that are more prosperous for humans) and full of biases of interests (religious, racial, ethnic, philosophical, economic, gender, civilization). From that background, the rapprochement movement (willingness to accept each other's existence with an open heart) between scientific camps is a necessity.

Still, according to Mulyono (2011), the rapprochement movement which can also be called the unification or reintegration movement of scientific epistemology is a necessity and absolutely necessary to anticipate complex and unpredictable developments in the third millennium and the shared responsibility of humanity globally in managing limited natural resources and quality Indonesian human resources as the caliph of Allah fi al-Ardl. As a shared responsibility globally, Abdullah (2011) once emphasized that the dichotomous structure of science between general science and religious science must be changed into a new science that is holistic-integralist or at least complementary.

Of course, the change in the holistic-integralistic paradigm of Islamic science is still quite disturbing for many Muslim thinkers. Muslih (2010) stated that the integration of science is indeed a fairly interesting and disturbing study theme. Therefore, the integration of science must be positioned as more than just a discourse, it must have become a kind of new paradigm offer for the development of science. As for universities in Indonesia that have offered a model

of a holistic-integrative Islamic scientific paradigm and can end the dichotomy of religion and science, for example Maulana Malik Ibrahim State Islamic University which offers the "UIN Maliki Malang Science Tree" model in its educational environment (Tim Penyusun UIN Maliki Malang, 2007); and Sunan Kalijaga State Islamic University which has used the "Spider Web Horizon" model in its educational environment (Mulyono, 2011).

Examining the Approaches of Postmodernist Thinkers

Contemporary Islamic thinkers have used several approaches to construct Islamic scientific models. According to Saeed, there are six groups of Muslim thinkers in the current era whose thought patterns and epistemologies differ, including:

1. Legalist-Traditionalist, namely the emphasis is on Islamic jurisprudence interpreted and developed by scholars of the pre-modern period.
2. Theological Puritans focus their thinking on the ethical and doctrinal dimensions of Islam.
3. The Political Islamists, namely the tendency focuses on the political aspects of Islam with the ultimate goal of establishing an Islamic state.
4. The Islamist Extremists, namely tend to use violence against every individual and group considered an opponent, both Muslim and non-Muslim.
5. Secular Muslims, namely assume that religion is a private matter.
6. The Progressive Ijtihadists, namely contemporary

Muslim thinkers who have sufficient classical Islamic knowledge (classical period), and try to reinterpret religious understanding (through *ijtihad*) by using the methodological tools of modern sciences (science, social sciences, and humanities) in order to be able to answer the needs of contemporary Muslim society (Abdullah, 2011; Saeed, 2006). Observing Saeed's grouping, according to the author, in this last (sixth) category is the position of the liberal postmodernist thinkers. It feels unfair to group postmodernist thinkers like that. Because if we look at it again, the position of the postmodernist thinkers can also be in the fifth category (namely, the secular Muslims). This is based on the discussion of the words secular and liberal which cannot be separated. From liberal to secular, and from secular to liberal. However, in reality, it cannot be denied that liberal postmodernist thinkers such as Mohammed Arkoun, Abdul Karim Soroush, Adonis, and others are also very progressive in *ijtihad* (pouring out thoughts) according to their respective "analytical knives" and scientific disciplinary backgrounds.

Adonis with the approach of *al-Tsawabit* (things that are believed or considered "fixed", unchanging) and *al-Mutaghayyirat* (things that are believed or considered "changing", not fixed). Some call it "*al-Tsabit wa al-Mutahawwil*" (Abdullah, 2011; Adonis, 2002). More popularly called *Qath'i* (*Qath'iyyat*) and *Dzanny* (*Dzanniyyat*). Soroush tends to distinguish between the meaning of "religion" (*ad-Dinn*) and "understanding of religion" (*ma'rifah ad-Dinn*) in his approach (Soroush, 2002). Arkoun stated that Islamic reason can be criticized because according to Arkoun, Islamic reason is not the only way of thinking and understanding that may occur in Islam (Arkoun, 1994).

Observing the various approaches of the three thinkers above, of course, there is a logic of thinking in the various sciences along with the epistemology that accompanies them, which may be able to be operationalized in the field when Muslims face social change in the era of increasingly fierce globalization. There is a new "analytical knife" (approach) that cannot be ignored in this era of postmodernism. If we think carefully, our kitchen knife has also continued to experience renewal since ancient times. In the Stone Age, knives were made of stone. In the Iron Age, knives were made of iron and continued to experience renewal.

Likewise, in this "postmodernist era of Islamic science", of course, we must get an appropriate "analytical knife" to overcome all kinds of problems of the Muslim community which are increasing in number. And it is also necessary to know that this Postmodern Era is an era that is still "looking for the right form or model". Finding this appropriate form, of course, requires an appropriate "analytical knife" (approach). Thus, the gap between the expectations (*das sollen*) stated in the national education structure and the reality (*das sein*) in practice can be bridged with this "form or model". Arifin (2008) stated that educational needs are usually measured by the gap between *das sein* and *das sollen* from the results achieved with the results that should be achieved.

Conclusion

This study produces the following conclusions based on the results and discussion above. First, the postmodern era is an "era of searching for the right form (model)". Some use a "combined model," and some use a "model of Islamization of science". Several universities already have models in this regard, such as UIN Maulana Malik Ibrahim Malang with the philosophy of the "Tree of Knowledge"; UIN Sunan Kalijaga Yogyakarta with the philosophy of the "Spiders' Horizon"; and others.

Second, in the era of globalization, it is impossible to avoid the development of technology and science. Not to mention humanitarian issues concerning the peace of Muslims and non-Muslims. The era of globalization is an era where a person will be side by side with issues that are sometimes not following beliefs. Therefore, efforts to integrate and combine religious sciences and general sciences must continue to be studied further. With these various further studies, the author is sure that one day he will find the right "analysis knife" in the era of postmodernism like today.

Second, we should continue to learn and continue to learn from contemporary thinkers (postmodernism era), such as Mohammad Arkoun (France), Abdul Karim Soroush (Iran), Fatimah Mernissi (Morocco), Riffat Hassan (Pakistan), Hassan Hanafi (Egypt), Farid Esack (South Africa), Ebrahim Moosa (South Africa), Tariq Ramadan (Switzerland), Omit Safi and Khaled Aboe el-Fadl (United States) and others, not to mention postmodernist thinkers from Indonesia such as M. Dawam Rahardjo, Nurcholish Madjid, M. Amin Abdullah and others.

References

- Abdullah, M. Amin. (2004). *Integrasi Sains-Islam: Mempertemukan Epistemologi Islam dan Sains*. Yogyakarta: Pilar Relegia.
- Abdullah, M. Amin, (2011). Reaktualisasi Islam yang Berkemajuan: Agenda Strategis Muhammadiyah ditengah Gerakan Agama Kontemporer. *Paper*, presented at the 1432 H Muhammadiyah Central Leadership Ramadhan Study Group, UMY Campus, August 7, 2011.
- Abdussamad, Zuchri. (2021). *Metode Penelitian Kualitatif*. Makassar: CV. Syakir Media Press.
- Adonis. (2002). *Al-Tsabit wa Al-Mutahawwil: Bahts fi al-Ibda' wa al-Itba' inda al-Arab*. London: Dar al-Saqi.
- Al-Faruqi, Isma'il Razi. (1992). *Al-Tauhid: Its Implication for Thought and Life*. Virginia USA: The International Institute of Islamic Thought.
- Ali, M. Amir. (2005). Removing the Dichotomy of Sciences: A Necessity for the Growth of Muslims. *Future Islam: A Journal of Future Ideology that Shapes Today the World Tomorrow*, 2005.
- Arifin, Muzayyin. (2008). *Kapita Selektta Pendidikan Islam*. Jakarta: Bumi Aksara.
- Arkoun, Mohammad. (2000). Mohammed Arkoen: Kejayaan Islam melalui Pluralisme Pemikiran. *Kompas*, Jakarta, Selasa 11 April 2000.
- Arkoun, Mohammad (1994). *Nalar Islam dan Nalar Modern: Berbagai Tantangan dan Jalan Baru*. terj. Rahayu Hidayat. Jakarta: INIS.
- Baqir, Zainal Abidin, at.al., (Eds). (2005). *Integrasi Ilmu dan Agama: Intrepretasi dan Aksi*. Bandung: PT. Mizan Pustaka kerjasama dengan UGM dan Suka Press Yogyakarta.
- Fadjar, A. Malik. (1999). *Reorientasi Pendidikan Islam*. Jakarta: Fadjar Dunia.
- Fadjar, A. Malik dan Moh. Nurhakim. (2014). Paradigma Kajian Islam di Tengah Dinamika Pendidikan Islam. *Paper*, presented on Sunday, April 6, 2014 at the Islamic Religious Education Doctoral Program lecture at the University of Muhammadiyah Malang.
- Furqani, H. (2018). Worldview and the Construction of Economics: Secular and Islamic Tradition. *TSAQAFAH*, 14(1). <https://doi.org/10.21111/tsaqafah.v14i1.2294>
- Hadi, Sutrisno. (2004). *Metodologi Research Jilid 1*. Yogyakarta: Andi Offset.
- Hamami, T., & Nuryana, Z. (2022). A holistic–integrative approach of the Muhammadiyah education system in Indonesia. *HTS Teologiese Studies / Theological Studies*, 78(4). <https://doi.org/10.4102/hts.v78i4.7607>
- Hassan, Usman. (2003). *The Concept of Ilm and Knowledge in Islam*. New Delhi: The Association of Muslim Scientists and Engineers.
- Karwadi. (2008). Integrasi Paradigma Sains dan Agama dalam Pembelajaran Aqidah (Ketuhanan): Telaah Teoritis dari Perspektif Kurikulum Integratif. *Jurnal Penelitian Agama*, Vol. XVII, No. 3 September-Desember, 2008.
- Mahmudi, M., Sumarni, S., & Faiz, F. (2022). Integration of Science and Religion: Implications for Islamic Education. *QALAMUNA: Jurnal Pendidikan, Sosial, Dan*

- Agama*, 14(1). <https://doi.org/10.37680/qalamuna.v14i1.4102>
- Mardalis. (2006). *Metode Penelitian Suatu Pendekatan Proposal*. Jakarta: Bumi Aksara.
- Muhadjir, Noeng. (2000). *Metodologi Penelitian Kualitatif*. Yogyakarta: Rake Sarasin.
- Mulyono. (2011). Model Integrasi Sains dan Agama dalam Pengembangan Akademik Keilmuan UIN. *Jurnal Penelitian Keislaman*, Vol. 7, No. 2, Juni 2011.
- Muslih, Muhammad. (2010). Pengaruh Budaya dan Agama Terhadap Sains Sebuah Survei Kritis. *Tsaqafah Jurnal Peradaban Islam*, Volume 6, Nomer 2, Oktober 2010.
- Nazir, Moh. (2011). *Metode Penelitian*. Jakarta: Ghalia Indonesia.
- Nurhakim, Moh. (2014). Kajian Multidisiplin Materi Pendidikan Agama Islam. *Paper*, presented at the Islamic Religious Education Doctoral Program lecture, University of Muhammadiyah Malang, 2014.
- O'Neill, William F. (2002). *Ideologi-Ideologi Pendidikan*. translate. Omi Intan Naomi. Yogyakarta: Pustaka Pelajar.
- Portal Informasi Pendidikan. (2014). Definisi Holistik, Pengertian Holistik, Arti Kata Holistik, Maksud Holistik. *Paper*, downloaded on Thursday, May 15, 2014.
- Saeed, Abdullah. (2006). *Interpreting the Qur'an: Toward a Contemporary Approach*. New York: Routledge.
- Saeed, Abdullah (2006). *Islamic Thought: An Introduction*. London and New York: Routledge.
- Shofwan, Arif Muzayin. (2024). Integrasi Keilmuan Islam Holistik-Integratif Perguruan Tinggi Indonesia. *AL-AUFA: Jurnal Pendidikan dan Kajian Keislaman*, Vol. 6, No. 01, Juni 2024. <https://doi.org/10.32665/alaufa.v6i01.2718>
- Shofwan, Arif Muzayin, (2024). Analisis Kepemimpinan Abdul Malik Fadjar dalam Membesarkan Universitas Muhammadiyah Malang. *Transformasi: Jurnal Kepemimpinan & Pendidikan Islam*, Vol. 7, No. 2, Juni 2024. <https://doi.org/10.47945/transformasi.v7i2.1537>
- Soleh, Ahmad Khudori. (2002). Mencermati Islamisasi Ilmu Faruqi. *El-Harakah* Edisi 57, Tahun XXII, Desember 2001-Februari 2002.
- Soroush, Abdul Karim. (2002). *Menggugat Otoritas dan Tradisi Agama*. Bandung: Mizan.
- Syafi'i, I., & Yusuf, S. (2021). THE ROLE AND CHALLENGES OF ISLAMIC EDUCATION IN INDONESIA IN THE DISRUPTIVE ERA: THE ANALYSIS OF THE SYSTEM OF ISLAMIC EDUCATION CHARACTER IN INDONESIA. *AKADEMIKA: Jurnal Pemikiran Islam*, 26(1). <https://doi.org/10.32332/akademika.v26i1.3285>
- Tim Penyusun. (2007). *Pedoman Pendidikan Universitas Islam Negeri (UIN) Malang Tahun Akademik 2007/2008*. Malang: UIN Malang.
- Thoyyar, Huzni. (2014). Model-Model Integrasi Ilmu dan Upaya Membangun Landasan Keilmuan Islam: Survey Literatur terhadap Pemikiran Islam Kontemporer. *Paper*, LPP (Research and Development Institute) Darussalam Islamic Institute, downloaded on April 20, 2014.
- Ulfa, M., & Syamil, A. H. (2023). The Concept of Morality According to Fazlur Rahman.

Tasfiyah: Jurnal Pemikiran Islam, 7(1). <https://doi.org/10.21111/tasfiyah.v7i1.9602>

Woodford, Kate. (2003). *Cambridge Advanced Learner's Dictionary*. USA: Cambridge University Press.

Yaqin, Ngainul & Arif Muzayin Shofwan. (2023). Kajian Keilmuan Islam Holistik-Integratif Mengakhiri Dikotomi Ilmu Agama dan Umum. *SINDA: Comprehensive Journal of Islamic Social Studies*, Vol. 3, No. 1, April 2023. <https://doi.org/10.28926/sinda.v3i1.1012>