



The Influence of the Islamic Education Curriculum on Reducing Epistemological Fragmentation and Synthesizing the Islamic *Weltanschauung* Amid the Dichotomy of Knowledge

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Abstract

This research is motivated by the tendency of scientific dichotomy in the education system which has the potential to cause epistemological fragmentation and hinder the formation of a complete scientific perspective based on Islamic values. This study aims to analyze the integrative level of the Islamic Religious Education (PAI) curriculum, epistemological fragmentation, and Islamic *Weltanschauung* synthesis in students, as well as examine the influence of the PAI curriculum on the reduction of epistemological fragmentation and the synthesis of Islamic *Weltanschauung*. This study uses a quantitative approach with a survey method of 155 students of the Islamic Religious Education Study Program, University of Education Indonesia batch 2022–2023 who were selected through proportionate stratified random sampling technique. The research instrument is in the form of a Likert scale questionnaire that has been tested for validity and reliability. The results showed that 73.5% of students assessed the integrative function of the PAI curriculum at a good level. As many as 81.9% of students showed low epistemological fragmentation, which indicates a tendency towards a more integrated understanding of science. Meanwhile, 85.8% of students have a strong synthesis of Islamic *Weltanschauung*. Inferentially, the integrative function of the PAI curriculum had a positive and significant effect on the reduction of epistemological fragmentation ($\beta = 0.618$; $p = 0.000$) and the synthesis of Islamic *Weltanschauung* ($\beta = 0.563$; $p = 0.000$). The magnitude of the influence is moderate to quite strong, which shows that the PAI curriculum plays an important role, but is not the only determinant.

Keywords: Integration of Knowledge, Dichotomy, Islamic *Weltanschauung*.

Introduction

Since the classical era, Islamic intellectual dynamics have been colored by a long discourse regarding the relationship between religious sciences (*'ulūm shar'iyah*) and rational sciences (*'ulūm 'aqliyyah*). This debate is not merely a methodological difference, but rather reflects how Muslims understand reality, sources of knowledge, and the relationship between revelation, reason, and empirical experience. The major momentum of translating Greek philosophical works into Islamic treasure from the 8th to the 10th century

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CE became an important turning point that gave birth to a diverse spectrum of thought. From this process emerged the *falāsifah* tradition which emphasized philosophical rationality, the *mutakallimūn* who developed theological dialectics, to the traditionalists and Sufis who asserted the supremacy of revelation and spiritual experience.¹ The three, despite having different orientations, essentially contributed to the dynamic and integrative structure of Islamic epistemology. In this context, Abū Ḥāmid al-Ghazālī, through his monumental work *Tahāfut al-Falāsifah*, is often perceived as a figure who rejected rationality. However, a closer reading shows that al-Ghazālī did not intend to totally separate religious science from rationality. His criticism was directed more at the use of reason that exceeded its epistemological boundaries without the guidance of revelation, especially in metaphysical matters.²

Al-Ghazālī precisely recognized the legitimacy of logic, mathematics, and empirical science as long as they remained within the framework of tawhid. This confirms that classical Islamic scholarly tradition basically did not recognize a dichotomy between religious sciences and rational sciences, but rather placed both in a hierarchical and functional relationship. A more serious epistemological challenge precisely emerged when the Islamic world entered the era of modernity and colonialism. Colonialism brought not only political and economic dominance, but also the hegemony of modern Western epistemology. Educational institutions in many Muslim countries began to adopt the Western educational model which positions empirical science as a "neutral", value-free entity, and detached from any metaphysical framework. Conversely, religious science was reduced to a merely normative-ritual realm that is isolated from social and scientific realities.³ As a result, a shift in the educational paradigm occurred, eroding the principle of science integration that was previously a hallmark of Islamic civilization. This condition triggered critical responses from contemporary Muslim thinkers.

Ismā'īl R. al-Fārūqī initiated the concept of the Islamization of Knowledge as an effort to reconstruct modern epistemology so that it anchors back onto the *Weltanschauung* of tawhid. According to al-Fārūqī, knowledge is never truly neutral; it always departs from certain philosophical assumptions. Therefore, modern science needs to be reorganized to align with Islamic values and objectives.⁴ On the other hand, Syed Muhammad Naquib al-Attas offered a more fundamental approach through the concept of *ta'dīb*, namely education aimed at forming a civilized human being with properly ordered knowledge, rather than just the mastery of technical skills.⁵ Both thinkers asserted that the main problem of Islamic education is not a lack of science, but a misconception in understanding the meaning of knowledge itself. Philosophically, Islamic education relies on the principle of integration manifested in the concept of tawhid. Tawhid does not only mean theological

¹ M. Fathin Shafly Marzuki et al., "Penelusuran Epistemologi Kekadiman Alam Dalam Tahafut Al-Falāsifah Dan Tahafut Al-Tahafut," *Jurnal Pemikiran Islam* 3, no. 2 (2023): 192–216.

² Juwaini et al., "Al-Ghazali's Refutations Of Philosophers: Examining Tahafut Al-Falāsifah On Eternity, Divine Knowledge, And Resurrection," *Sinthop: Media Kajian Pendidikan, Agama, Sosial Dan Budaya* 3, no. 2 (2024): 87–97, <https://doi.org/10.22373/sinthop.v3i2.6470>.

³ Zuhdiyah, "Islamisasi Ilmu Ismail Raji Al-Faruqi," *Tadrib* II, no. 2 (2016): 1–21.

⁴ Firda Inayah, "Islamisasi Ilmu Pengetahuan : Prinsip Umum Dan Rencana Kerja - Ismail Raji ' Al-Faruqi," *Kalimah: Jurnal Studi Agama-Agama Dan Pemikiran Islam* 18, no. 2 (2020): 225–48.

⁵ Ahmad Rofiq and Moh Farhan Afif, "Konsep Ta ' Dīb Pendidikan Agama Islam Perspektif Syed Muhammad Naquib Al-Attas," *Al-Fikr : Jurnal Pendidikan Islam* 8, no. 2 (2022): 81–89.

acknowledgment of the oneness of Allah, but also becomes an epistemological foundation that views the entire spectrum of knowledge, both empirical and transcendental, as part of one whole divine reality.⁶ Within this framework, a sharp separation between religious sciences and general sciences is an epistemic anomaly that contradicts the Islamic worldview. However, the idealism of integration clashes hard with the reality of contemporary Islamic education. Until now, the Islamic education system is still trapped in a sharp dichotomy between religious sciences and general sciences,⁷ as well as between tradition and modernity.⁸

Syed Muhammad Naquib al-Attas, in *Islam and the Philosophy of Science*, identifies this condition as a profound epistemological crisis. He criticizes the dominance of modern Western epistemology which is secular, rationalistic, and dualistic, which has triggered intellectual confusion among Muslims. When secularism separates science from tawhid, knowledge becomes fragmented: natural sciences are separated from social sciences, and both are alienated from religious sciences.⁹ As a result, rationalism develops without metaphysical guidance,¹⁰ while modern humanism ignores the sacred dimension of life.¹¹ This condition gives birth to what is called "epistemological fragmentation", namely an internal rupture in the way individuals, especially college students, understand reality and give meaning to knowledge.¹² Muslim students in higher education are now often in an identity dilemma and educational purpose ambivalence.

Various studies show that this separation of science causes a values crisis and the phenomenon of a split personality, wherein students separate their religious identity from their academic-professional identity.¹³ Religious science is viewed as only relevant for worship and personal morals, while general science is perceived as a pragmatic tool for social mobility and global competition detached from transcendental values.¹⁴ The practical implications of this fragmentation are quite serious. Graduates of Islamic Higher Education Institutions (PTAI) frequently experience difficulties in integrating religious competence with modern science and technology, thereby failing to compete in the job market or failing

⁶ Hairus Saleh, "Landasan Filosofis Pendidikan Islam (Peran Tauhid Dalam Konsep Pendidikan Islam Ismail Raji al-Faruqi)," *Fakta Jurnal Pendidikan Agama Islam* 3, no. 1 (2023): 30–42; Nur Amaliyah et al., "Makna Filosofis Dan Saintifik Terkait Tauhid (Keesaan Tuhan)," *Hamalatul Qur'an: Jurnal Ilmu-Ilmu Al- Qur'an* 5, no. 2 (2024): 525–35.

⁷ Faizul Muna et al., "Dikotomi Ilmu Agama Dan Umum Dalam Reorientasi Pendidikan Islam," *Ihsan: Jurnal Pendidikan Islam* 2, no. 3 (2024): 1–10.

⁸ Achmad Jainuri, "TRADISI DAN MODERNITAS (Mencari Titik Temu)," *Jurnal TARJIH* 12, no. 2 (2014): 232–40.

⁹ Yunus Muammar Kholid Harahap, "Islamisasi Ilmu Pengetahuan Berbasis Tauhid Menurut Ismail Raji Al-Faruqi: Implikasi Terhadap Pendidikan Agama Islam" (Universitas Islam Negeri Syarif Hidayatullah Jakarta, 2025).

¹⁰ Azzah Fadiyah et al., "Aliran-Aliran Modernisme : Rasionalisme , Empirisme Dan Materialisme," *AL-MUSTAQBAL: Jurnal Agama Islam* 2, no. 1 (2025): 33–45.

¹¹ Siti Wahyuni et al., "Kurikulum Pendidikan Dari Perspektif Filosofi Progresivisme , Humanisme Dan Kontruksivisme :," *Research and Development Journal Of Education* 11, no. 1 (2025): 20–28.

¹² Barani Sihite, "Krisis Epistemologis Dan Metodologis Dalam Kajian Filsafat Keilahan / Teologi Sebagai Ilmu," *JIP (Jurnal Ilmiah Ilmu Pendidikan)* 6, no. 4 (2023): 2621–31.

¹³ Samrin, "Dikotomi Ilmu Dan Dualisme Pendidikan," *Jurnal Al-Ta'dib* 6, no. 1 (2013): 189–98; Hoirul Anam et al., "Kedudukan Al-Quran Dan Hadis Sebagai Dasar Pendidikan Islam," *Al-Tarbawi Al-Haditsah: Jurnal Pendidikan Islam* 7, no. 2 (2022), <https://doi.org/10.33507/pai.v2i2.1117>.

¹⁴ Moh Masyim Abd Qadir, "Integralisasi Ilmu Pengetahuan Upaya Konversi Iain Menjadi Uin," *CENDEKIA: Jurnal Studi Keislaman* 5, no. 1 (2019).

to offer valuable alternative perspectives.¹⁵ Without the ability to connect religious and empirical knowledge coherently, students' religious intelligence is reduced, making them vulnerable to intellectual disorientation and the infiltration of foreign ideologies that contradict Islamic values. In this context, the Islamic Religious Education (PAI) Curriculum holds a strategic role that goes beyond the mere transmission of traditional religious material.

The PAI curriculum is essentially an epistemological instrument to reduce the fragmentation of knowledge and build a complete synthesis of the Islamic *Weltanschauung*. PAI must function as a bridge that connects various disciplines with Islamic values, so that students are able to see the interconnectedness among science, social aspects, and religion within a single framework of meaning.¹⁶ Through an integrative approach, the PAI curriculum has the potential to become a catalyst that unifies the divided way of thinking of students and restores intellectual coherence based on tawhid. This research departs from the fundamental assumption that the integrative function in the PAI curriculum has an influence in overcoming the problem of the science dichotomy. Theologically, Islam rejects the dichotomy between religious sciences and general sciences; both are integral parts of the totality of knowledge that complement each other.¹⁷ Rationally, a curriculum that integrates Islamic values with various disciplines will equip students with a comprehensive framework of thinking, allowing them to unite fragments of knowledge into a single coherent unity of meaning as well as possess the critical power to filter external ideologies.¹⁸ Although the discourse on the integration of science as a response to the dichotomy between religious sciences and general sciences has been widely discussed, the literature review shows a significant research gap.

Previous studies have generally remained normative and conceptual, with an emphasis on philosophical critique or the formulation of the ideality of science integration. In recent years, several studies have shown this trend. For example, a study by Murtado (2020)¹⁹ examines the integration of *kitab kuning* (classical Islamic texts) learning within PAI learning using a qualitative approach, which emphasizes the integration of the boarding school (*pesantren*) scholarly tradition into the formal learning system. Furthermore, a study by Mahbuddin (2020)²⁰ discusses the integration model of media and technology in PAI learning, which focuses on pedagogical strategies without examining the epistemological dimension of learners. Another study by Febriyani et al. (2026)²¹ examines the integration and interconnection of Islam and science in education, but it remains at a conceptual level

¹⁵ Abdul Mukit et al., "Solusi Problematika Dikotomi Ilmu Di Perguruan Tinggi Agama Islam (Analisis Terhadap Kebijakan Pendidikan Tinggi)," *Al-Irfan: Journal of Arabic Literature and Islamic Studies* 4, no. 2 (2021): 186–202.

¹⁶ Lukman Hakim et al., *Pendidikan Islam Integratif Best Practice Integrasi Pendidikan Agama Islam Dalam Kurikulum Pendidikan Tinggi*, ed. Muhyidin (Gestalt Media, 2020).

¹⁷ Andi Eliyah Humairah et al., "Memahami Dikotomi Ilmu Pengetahuan Umum Dan Agama Dalam Perspektif Filsafat Pendidikan Islam," *JUPENJI: Jurnal Pendidikan Jompa Indonesia* 3, no. 3 (2024): 15–25.

¹⁸ Novita Alfiatus Zahro, "Peran Kurikulum PAI Integratif Dalam Membangun Pemahaman Islam Yang Komprehensif," *Journal Islamic Religious Education Research (JIRER)* 1, no. 1 (2025): 71–83.

¹⁹ Ali Murtado, "Integrasi Pembelajaran Kitab Kuning Dalam Pembelajaran PAI," *ATTHULAB: Islamic Religion Teaching & Learning Journal* 5, no. 1 (2020): 116–28.

²⁰ Ahmad Nur Ghofir Mahbuddin, "Model Integrasi Media Dan Teknologi Dalam Pembelajaran Pendidikan Agama Islam," *Mudarris : Jurnal Ilmiah Pendidikan Islam* 3, no. 2 (2020): 183–96.

²¹ Safna Febriyani et al., "Integration and Interconnection of Islam and Science to Strengthen the Islamic Education Curriculum," *Jurnal Ilmiah Global Education* 7, no. 1 (2026): 218–27.

and has not empirically tested the relationships between variables. Similarly, a study by Asykur et al. (2025)²² regarding the integration of the PAI curriculum in building a tawhidic paradigm shows the importance of value integration, but it has not statistically measured its influence on students' cognitive structures.

Based on this mapping, it can be concluded that research on the integration of science within the context of the PAI curriculum is still dominated by qualitative, conceptual, and descriptive approaches. No research has been found that empirically tests the causal relationship and the strength of the influence of the curriculum's integrative function on students' cognitive variables, particularly in reducing epistemological fragmentation and forming a synthesis of the Islamic *Weltanschauung*. Therefore, this study is presented to fill that void through a quantitative approach that tests the relationships and influences between variables in a measurable manner. Consequently, this study aims to fill that gap by empirically analyzing the influence of the integrative function of the PAI curriculum on the reduction of epistemological fragmentation and the synthesis of students' Islamic *Weltanschauung*.

This study focuses not only on the aspect of knowledge transmission, but also identifies the curricular mechanisms that facilitate integration as well as its impact on religious maturity and students' critical capabilities in facing modern ideological complexities. By doing so, this study is expected to provide theoretical and practical contributions. Theoretically, this study strengthens the argument that the integration of science is not just a philosophical discourse, but a pedagogical necessity whose impact can be measured. Practically, the findings of this study can become an empirical foundation for developing a more effective PAI curriculum in producing integrated Muslim intellectuals who do not experience personality splits and are capable of viewing reality holistically under the umbrella of tawhid.

Research Method

This study employs a quantitative approach with a survey method to analyze the influence of the integrative function of the Islamic Religious Education curriculum in reducing epistemological fragmentation and synthesizing the Islamic *Weltanschauung*.

Table 1. Population Details

Cohort	Class	Total
Cohort 2022	A	43 students
	B	45 students
Cohort 2023	A	59 students
	B	56 students
Total		203 students

The research variables consist of the integrative function of the PAI curriculum as the independent variable (X), as well as the reduction of epistemological fragmentation (Y1) and the synthesis of Islamic *Weltanschauung* (Y2) as the dependent variables. The research

²² Muammar Asykur et al., "Integrasi Kurikulum PAI Dan Ilmu Pengetahuan: Membangun Paradigma Tauhidik Dalam Pendidikan Abad Ke-21 1Muamar," *Jurnal Al – Qiyam* 6, no. 1 (2025): 300–310.

population comprises students of the Islamic Religious Education Study Program at Universitas Pendidikan Indonesia, cohorts of 2022 and 2023, totaling 203 students.

The sample was determined using the proportionate stratified random sampling technique. This technique involves dividing the population into relevant strata or levels, then proportionally drawing a sample from each stratum at random.²³ The determination of the sample size from the total population of 203 students will be conducted using the Isaac and Michael formula, at a 1% error level. The formula is as follows:²⁴

$$s = \frac{\lambda^{(2)} \cdot N \cdot P \cdot Q}{d^{(2)}(N-1) + \lambda^{(2)} \cdot P \cdot Q} \tag{1}$$

Description:

s = Sample size

$\lambda^{(2)}$ = Chi-square value (df = 1), 1% error level: 6.634

N = Population size

P = Probability of being correct (0,5)

Q = Probability of being wrong (0,5)

D = Difference between the sample mean and the population mean

$$s = \frac{6,634 \cdot 203 \cdot 0,25}{0,0025 \cdot 202 + 6,634 \cdot 0,25}$$

$$s = \frac{336,35}{0,505 + 1,6585}$$

$$s = \frac{336,35}{2,1635}$$

$$\approx 155,4 = s \approx 155$$

The distribution of this sample is then proportionally divided based on the number of students in each cohort to ensure even representation and avoid bias.

Table 2. Rincian Sampel Penelitian

Cohort	Class	Total
Cohort 2022	A	33 students
	B	34 students
Cohort 2023	A	45 students
	B	43 students
Total		155 students

The research instrument was distributed to respondents in the form of an online questionnaire using Google Forms to facilitate access and efficiency in data collection. The distribution of the questionnaire was carried out for approximately two months by sharing the link through student communication media, such as class groups and personal chats.

On the initial page of the questionnaire, an informed consent statement was included, containing information regarding the research objectives, data confidentiality guarantees,

²³ Sugiyono, *Metode Penelitian Kuantitatif Kualitatif Dan R & D* (ALFABETA, CV., 2013).

²⁴ Sugiyono, *Metode Penelitian Kuantitatif Kualitatif Dan R & D*.

and the respondents' right to participate voluntarily. Respondents could only proceed to fill out the questionnaire after stating their consent. The data collection process was conducted while maintaining the anonymity and confidentiality of the respondents' identities.

The research instrument was a Likert-scale questionnaire with a score of 1-5, developed based on the blueprint and indicators of each variable, consisting of positive and negative statements with reverse scoring on negative items to maintain consistency in the measurement direction. The instrument was validated through expert judgment, then pilot-tested to determine item validity using Pearson correlation and reliability using Cronbach's Alpha. The test results indicated that the instrument was fit for use in data collection.

Data processing was performed through several stages of analysis. First, a normality test was conducted to determine the data distribution, whether the data were normally distributed or not.²⁵ Second, a linearity test was used to ensure whether the relationship between variables was linear or not.²⁶ Third, a correlation test was performed to determine a magnitude expressing how strong the relationship between one variable and another is.²⁷ Fourth, a heteroscedasticity test was carried out to determine whether bias occurs or not in a regression model analysis.²⁸ Fifth, regression analysis was used to test the influence of the independent variable on the dependent variables.

Results and Discussion

Research Instrument Quality Test

Prior to further analysis, the research instrument was first tested to ensure its validity and reliability as a measuring tool for the research variables.²⁹ The instrument quality test was conducted on 30 statement items with a total of 155 student respondents.

Based on the results of the validity test in table 2 using the Pearson Product-Moment correlation, with an r -table value of 0.157 ($n = 155$), all statement items have a correlation coefficient value greater than the r -table. In addition, all items also show a significance value (Sig.) < 0.05 . This indicates that all statement items are declared valid and capable of representing the construct of the research variables.³⁰ Accordingly, no statement items were eliminated, so all items were used completely in the research data collection.

Subsequently, a reliability test was conducted to determine the internal consistency of the instrument using Cronbach's Alpha. An instrument is said to be reliable if the Cronbach's Alpha reliability coefficient is greater than 0.70. If this coefficient value is less

²⁵ Muhammad Isnaini et al., "Teknik Analisis Data Uji Normalitas," *J-CEKI: Jurnal Cendekia Ilmiah* 4, no. 2 (2025): 1377–84.

²⁶ Wayan Widana, *Uji Persyaratan Analisis*, ed. Teddy Fiktorius (KLIK MEDIA, 2020).

²⁷ Faradiba Jabnabillah and Nur Margina, "Analisis Korelasi Pearson Dalam Menentukan Hubungan Antara Motivasi Belajar Dengan Kemandirian Belajar Pada Pembelajaran Daring," *Jurnal Sintak* 1, no. 1 (2022): 14–18.

²⁸ Widana, *Uji Persyaratan Analisis*.

²⁹ Endang Sih Pujiharti, "Instrumen Dan Pengumpulan Data Dalam Meningkatkan Kualitas Data Pada Penelitian Pendidikan," *An Nahdliyah Jurnal Manajemen Pendidikan Islam* 4, no. 1 (2025): 35–47.

³⁰ Rif'atul Mutiah, "Uji Validitas Dan Reliabilitas Kuesioner Penilaian Manajemen Sarana Dan Prasarana," *Jurnal LENTERA* 3, no. 2 (2025): 81–91.

than 0.70, it is recommended to revise or eliminate question items that have low reliability values.³¹

Table 2. Validity Test Results

Item	Pearson Correlations	Sig (2-tailed)
P1	.175*	0.030
P2	.281***	<,001
P3	.609***	<,001
P4	.282***	<,001
P5	.336***	<,001
P6	.688***	<,001
P7	.720***	<,001
P8	.325***	<,001
P9	.654***	<,001
P10	.730***	<,001
P11	.673***	<,001
P12	.267***	<,001
P13	.348***	<,001
P14	.687***	<,001
P15	.719***	<,001
P16	.695***	<,001
P17	.445***	<,001
P18	.562***	<,001
P19	.781***	<,001
P20	.408***	<,001
P21	.674***	<,001
P22	.218**	0.007
P23	.368***	<,001
P24	.537***	<,001
P25	.564***	<,001
P26	.363***	<,001
P27	.709***	<,001
P28	.385***	<,001
P29	.463***	<,001
P30	.537***	<,001

Table 3. Reliability Test Results

Reliability Statistics	
Cronbach's Alpha	N of Items
0.909	30

The test results show a Cronbach's Alpha value of 0.909. This means that the Cronbach's Alpha coefficient > r-table (0.909 > 0.157), so this questionnaire is declared reliable.³² Based on the results of the validity and reliability tests, it can be concluded that the research instrument has met the statistical feasibility criteria, making it fit for use as a data collection tool in this study.

³¹ Tugiman et al., *Uji Validitas Dan Reliabilitas Kuesioner Model Utaut Untuk Evaluasi Sistem Pendaftaran Online Rumah Sakit*, 9, no. 2 (2022): 1621–30.

³² Tugiman et al., *Uji Validitas Dan Reliabilitas Kuesioner Model Utaut Untuk Evaluasi Sistem Pendaftaran Online Rumah Sakit*.

Classical Assumption and Model Feasibility Test

The classical assumption test was conducted to ensure the feasibility of the analysis model used in this study. The assumption test was carried out through several stages, namely the normality test, linearity test, correlation test, and heteroscedasticity test.

1. Normality Test

The normality test was conducted to determine whether the research data are normally distributed.³³ The test was performed using the Kolmogorov–Smirnov test.

Table 4. Normality Test Results

Tests of Normality	Kolmogorov-Smirnov ^a			Shapiro-Wilk		
	Statistic	df	Sig.	Statistic	df	Sig.
PAI Curriculum	0.190	155	<.001	0.940	155	<.001
Epistemological Fragmentation	0.171	155	<.001	0.954	155	<.001
Islamic <i>Weltanschauung</i>	0.135	155	<.001	0.971	155	0.002

a. Lilliefors Significance Correction

The test results indicate that all variables have a significance value < 0.05, so it can be concluded that the data are not normally distributed and the normality assumption is not met. Therefore, data analysis cannot fully utilize a parametric approach; the analysis is continued using a non-parametric statistical approach because the data are not normally distributed.³⁴

2. Linearity Test

The linearity test was conducted to ensure that the relationship between variables is linear.³⁵ The test was performed based on scatterplot graphs.

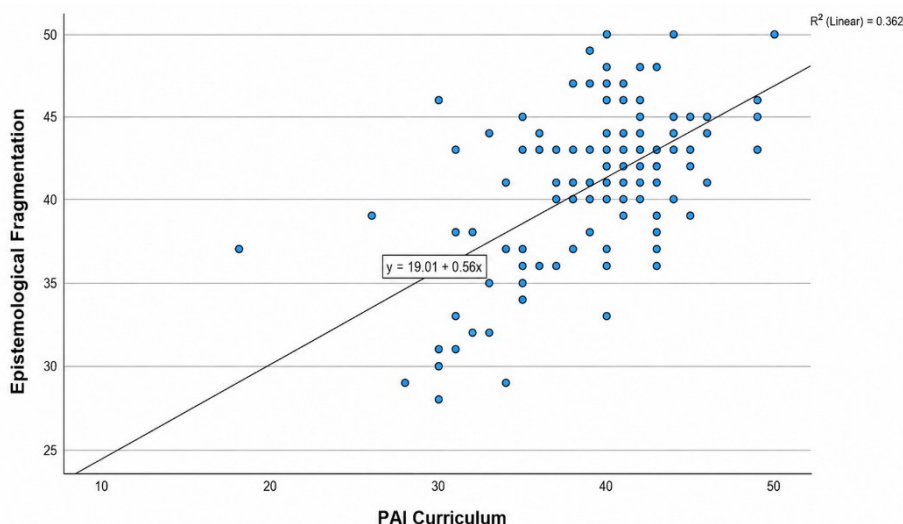


Figure 1. Scatter Plot Graph of the Linearity Test for the Epistemological Fragmentation Variable

³³ Isnaini et al., “Teknik Analisis Data Uji Normalitas.”

³⁴ Zulkipli et al., “Alasan Peneliti Menggunakan Analisis Statistik Wilcoxon (Non Parametrik),” *Prosiding Seminar Nasional Ilmu Sosial & Teknologis* 6 (2024).

³⁵ Widana, *Uji Persyaratan Analisis*.

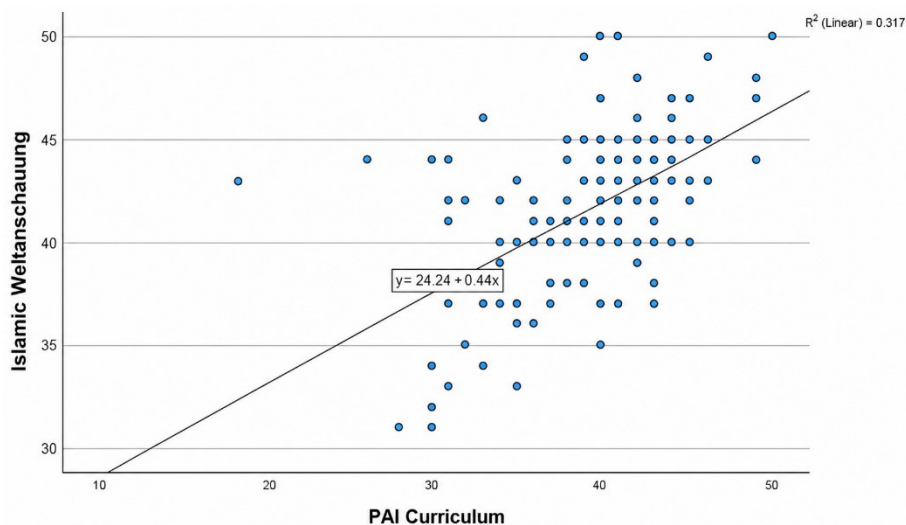


Figure 2. Scatter Plot Graph of the Linearity Test for the Islamic Weltanschauung Variable

The results of the linearity test performed using scatter plots indicate that the relationship pattern between the integrative function of the PAI curriculum variable and the two dependent variables tends to form a straight line that rises from the bottom left to the top right. This pattern indicates that the relationship between variables is positive linear, where a higher integrative function of the PAI curriculum is associated with a higher level of epistemological fragmentation and synthesis of the Islamic *Weltanschauung*.

3. Correlation Test (Spearman’s Rho)

Since the data were not normally distributed, the correlation analysis was conducted using Spearman’s Rho as an alternative non-parametric method.³⁶

Table 5. Correlation Test for the Epistemological Fragmentation Variable Correlations

	PAI Curriculum	Epistemological Fragmentation
Spearman's rho	Correlation Coefficient	1.000
	Sig. (2-tailed)	.525***
	N	155
Epistemological Fragmentation	Correlation Coefficient	.525***
	Sig. (2-tailed)	1.000
	N	155

***. Correlation is significant at the 0.001 level (2-tailed).

³⁶ Zakiy Maulana Pulungan and Muhammad Fachri Aqil, “Analisis Hubungan Antara Tingkat Pengangguran Dengan Produk Domestik Bruto Menggunakan Korelasi Spearman,” *Jurnal Matematika Dan Ilmu Pengetahuan Alam* 7, no. 1 (2025).

Table 6. Correlation Test for the Islamic Weltanschauung Variable

Correlations			PAI Curriculum	Islamic Weltanschauung
Spearman's rho	PAI Curriculum	Correlation Coefficient	1.000	.517***
		Sig. (2-tailed)		0.000
		N	155	155
	Islamic Weltanschauung	Correlation Coefficient	.517***	1.000
		Sig. (2-tailed)	0.000	
		N	155	155

***. Correlation is significant at the 0.001 level (2-tailed).

The test results show that the relationship between the integrative function of the PAI curriculum and epistemological fragmentation has a significance value of 0.000 (< 0.05) with a correlation coefficient of 0.525. Meanwhile, the relationship between the integrative function of the PAI curriculum and the synthesis of the Islamic *Weltanschauung* is also significant with a value of 0.000 (< 0.05) and a correlation coefficient of 0.517. These coefficient values indicate a positive direction of the relationship with the strength of the relationship falling into the moderate category. This means that an increase in the integrative function of the PAI curriculum tends to be followed by an increase in epistemological fragmentation (in terms of scores) as well as the synthesis of the Islamic *Weltanschauung*.

4. Heteroscedasticity Test

The heteroscedasticity test was performed using the Glejser test to determine the equality of residual variance in the regression model.

Table 7. Glejser Test for Epistemological Fragmentation

Coefficients ^a					
Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
(Constant)	10.111	1.347		7.509	0.000
1 PAI Curriculum	-0.187	0.034	-0.408	-5.531	0.000

a. Dependent Variable: ABS_RES

The test results indicate that both variables have a significance value < 0.05 , which means H_0 is rejected and there is an indication of heteroscedasticity in these

variables.³⁷ According to Gujarati and Porter in Wibowo (2025),³⁸ the presence of heteroscedasticity causes standard error estimates to be inefficient, although the regression coefficients remain unbiased. Therefore, to address this issue, this study employs a more robust approach; this study uses Robust Standard Errors to resolve the heteroscedasticity problem in the model.³⁹ The robust standard errors approach was chosen because it is capable of providing standard error estimates that are more resilient to violations of the homoscedasticity assumption without altering the regression coefficient values, thereby still yielding better statistical inferences. Consequently, despite the violations of classical assumptions regarding normality and heteroscedasticity, the model remains feasible for further analysis using appropriate statistical correction approaches.

Table 8. Glejser Test for Islamic Weltanschauung

Coefficients ^a					
Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
(Constant)	4.760	0.805		5.914	0.000
1 PAI Curriculum	-0.076	0.020	-0.290	-3.743	0.000

a. Dependent Variable: Abs_RES

The Integrative Influence of the PAI Curriculum in Reducing Epistemological Fragmentation

The results of the regression analysis using the robust standard error approach indicate that the integrative function of the Islamic Religious Education Curriculum has a significant influence on students' epistemological fragmentation.

Table 9. Regression Test for Epistemological Fragmentation

Coefficients ^a					
Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
(Constant)	19.008	2.285		8.320	0.000
1 PAI Curriculum	0.558	0.057	0.618	9.720	0.000

a. Dependent Variable: Epistemological Fragmentation

³⁷ Agnalia Sintasya Putri, “Regresi Robust Method of Moment Dan Weighted Least Square Dalam Mengatasi Masalah Pencilan Dan Heterokedastisitas (Studi Kasus: Tingkat Pengangguran Terbuka Di Indonesia Tahun 2022),” *Jurnal Ilmiah Multidisiplin* 4, no. 1 (2025).

³⁸ Sigit Arie Wibowo, “Penggunaan EViews Dalam Pengujian Data Panel Untuk Penelitian Akuntansi : Pendekatan Konseptual Dan Aplikatif,” *Reviu Akuntansi Dan Bisnis Indonesia* 9, no. 1 (2025), <https://doi.org/10.18196/rabin.v9i1.26898>.

³⁹ Putri, “Regresi Robust Method of Moment Dan Weighted Least Square Dalam Mengatasi Masalah Pencilan Dan Heterokedastisitas (Studi Kasus: Tingkat Pengangguran Terbuka Di Indonesia Tahun 2022).”

The regression coefficient value (B) is 0.558 with a significance value (Sig.) of 0.000. This significance value is smaller than 0.05, which means it has an influence. Thus, these results indicate that the integrative function of the PAI Curriculum has a significant influence in reducing epistemological fragmentation.

The regression coefficient (B) of 0.558 indicates a positive relationship direction between the integrative function of the PAI Curriculum variable and epistemological fragmentation. Mathematically, this value indicates that every one-unit increase in the PAI Curriculum variable will be followed by an increase in the epistemological fragmentation score of 0.558 units, assuming other variables remain constant (*ceteris paribus*).

However, the interpretation of this relationship needs to be understood conceptually according to the construction of the research instrument. The epistemological fragmentation variable in this study was measured using a combination of positive and negative statement items that had undergone a reverse scoring process. In this approach, a higher score does not represent a high level of fragmentation, but rather indicates a better state of epistemological integration or conceptually low fragmentation. This practice of reverse scoring aims to maintain consistency in the measurement direction of the construct, so that all items move in a single direction of interpretation. This finding indicates that an integrative curriculum is able to strengthen the coherence of students' perspectives in understanding knowledge, thereby reducing the dichotomy between religious sciences and general sciences.

Furthermore, the standardized coefficient (Beta) value of 0.618 shows that the integrative function of the PAI curriculum provides a fairly strong contribution to the reduction of epistemological fragmentation. Nevertheless, this finding also indicates that the formal curriculum does not operate in isolation in shaping students' scientific perspectives.

The variance that is not fully explained by the model indicates the presence of other factors influencing outside the curriculum. The formation of students' epistemological structures is not only determined by learning experiences in the classroom, but is also influenced by the broader social and intellectual environment. As stated in a study Yaman (2022)⁴⁰ regarding the concept of adab-based education according to Syed Muhammad Naquib al-Attas, the formation of a person's adab and scientific structure is highly influenced by an educational environment that shapes the moral, intellectual, and spiritual dimensions in an integrated manner.

Students who receive integration-based learning in the classroom, but are in a social environment that still reproduces the dichotomy between religious and general sciences, have the potential to experience cognitive tension or resistance. This indicates that the effectiveness of an integrative curriculum depends not only on its design and implementation in the classroom, but also on its alignment with the students' external environment.

Therefore, the integrative function of the PAI curriculum can be understood as a primary catalyst in reducing epistemological fragmentation; however, its optimal success requires support from a broader educational ecosystem, such as the campus academic culture, social environment, and access to literature that supports scientific integration within the framework of the Islamic *Weltanschauung*.

⁴⁰ Askar Yaman, "Konsep Pendidikan Berbasis Adab Syed Muhammad Naquib Al-Attas Dan Relevansinya Terhadap Pendidikan Nasional Di Indonesia t e s i s" (Universitas Islam Negeri (UIN) Alauddin, 2022).

The Integrative Influence of the PAI Curriculum in Synthesizing the Islamic *Weltanschauung*

The results of the regression analysis using the robust standard error approach indicate that the integrative function of the Islamic Religious Education Curriculum has a significant influence on students' synthesis of the Islamic *Weltanschauung*.

Table 10. Regression Test for the Islamic *Weltanschauung* Variable

Coefficients ^a					
Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
	(Constant)	24.241	2.097		11.557 0.000
1	PAI Curriculum	0.443	0.053	0.563	8.420 0.000

a. Dependent Variable: Islamic *Weltanschauung*

Based on the analysis results, the regression coefficient value (B) obtained is 0.443 with a significance value (Sig.) of 0.000. This significance value is smaller than 0.05. In statistical analysis, a variable is declared to have a significant influence if the significance value is smaller than 0.05. Thus, these results show that the integrative function of the PAI Curriculum has a significant influence on the synthesis of the Islamic *Weltanschauung*.

The regression coefficient value (B) of 0.443 indicates a positive relationship direction between the integrative function of the PAI Curriculum variable and the synthesis of the Islamic *Weltanschauung*. Mathematically, this value indicates that every one-unit increase in the PAI Curriculum variable will be followed by an increase in the Islamic *Weltanschauung* variable of 0.443 units, assuming other variables remain constant (*ceteris paribus*).

The standardized coefficient (Beta) value of 0.563 shows that the integrative function of the PAI curriculum provides a fairly strong contribution in shaping students' synthesis of the Islamic *Weltanschauung*. This indicates that integration within the curriculum plays an important role in helping students unify their scientific understanding with Islamic values in a more holistic and inseparable manner.

However, the strength of the influence, which falls into the moderate-to-fairly-strong category, also shows that the curriculum is not the sole factor determining the formation of the Islamic *Weltanschauung*. The synthesis of a scientific perspective is the result of a more complex process involving the interaction between academic experiences, the social environment, and the process of internalizing values within the students themselves.

Students who receive integration-based learning in the classroom tend to have a strong conceptual foundation in understanding the interconnectedness between science and religion. Nevertheless, the consistency and depth of this synthesis are heavily influenced by factors outside the curriculum, such as academic culture, patterns of interaction with lecturers and peers, and access to scientific discourse that supports such integration.

Accordingly, the integrative function of the PAI curriculum can be understood as an important factor in shaping the synthesis of the Islamic *Weltanschauung*, but its effectiveness

heavily relies on environmental support capable of strengthening and reproducing these integrative values within the academic and social lives of students.

The Role of the PAI Curriculum in Overcoming the Dichotomy of Knowledge

Based on the overall research results, the integrative function of the Islamic Religious Education Curriculum is proven to have a significant influence on reducing students' epistemological fragmentation and synthesizing the Islamic *Weltanschauung*. These findings show that the curriculum plays a role in minimizing the dichotomy of knowledge, which in the context of this study is characterized by low epistemological fragmentation and a high synthesis of the Islamic *Weltanschauung*. However, the strength of the influence, which falls into the moderate-to-fairly-strong category, indicates that the curriculum is not the sole determining factor. In other words, although the curriculum contributes to shaping students' epistemological integration, there are other factors that also exert influence, such as the family environment, involvement in organizations or scholarly communities, and exposure to integrative Islamic literature and media.

The family environment serves as the initial foundation in shaping value orientations and perspectives toward knowledge, so educational experiences at home can either reinforce or weaken the epistemological integration obtained in college. In the perspective of Syed Muhammad Naquib al-Attas, the formation of a person's adab and scientific structure does not only occur through formal institutions, but also through the process of internalizing values within the daily life environment.⁴¹ In addition, student involvement in organizations, intellectual communities, or Islamic movements also becomes an important space in shaping an integrated way of thinking. Extra-curricular activities allow students to experience a broader process of scientific dialectics, thereby enriching their perspective in viewing the relationship between religious sciences and general sciences. This is in line with the view of Ismail Raji al-Faruqi, who emphasized that the Islamization of knowledge is not only carried out through a formal curriculum, but also through an intellectual movement that lives within society.⁴² On the other hand, access to literature and scientific media is also a crucial factor in shaping students' Islamic *Weltanschauung*. Exposure to books, studies, and discourses that integrate knowledge and Islamic values can strengthen the synthesis of a holistic perspective, whereas the dominance of secular literature can reinforce epistemological fragmentation. Al-Attas, in *Islam dan Filsafat Sains*, asserts that the crisis of modern science occurs due to the dominance of a secular worldview that separates knowledge from value and meaning, so the process of shaping a perspective is highly influenced by the sources of knowledge consumed.⁴³

In the perspective of the Islamization of knowledge, the dichotomy of knowledge is viewed as a consequence of the separation between knowledge derived from revelation and knowledge derived from human reason. Ismail Raji al-Faruqi asserts that the main crisis in modern education is the occurrence of dualism in the educational system that separates religious and general sciences, thereby giving rise to fragmentation in the way Muslims

⁴¹ Muhammad Al-Nauqib Al-Attas, *Konsep Pendidikan Dalam Islam* (Mizan, 1984).

⁴² Isma'il Raji Al-Faruqi, *Islamisasi Pengetahuan* (PENERBIT PUSTAKA, 2003).

⁴³ Syed Muhammad Naquib Al-Attas, *Islam Dan Filsafat Sains*, ed. Saiful Muzani (Mizan, 1995).

think.⁴⁴ Therefore, curriculum integration becomes a strategic step to restore the unity of knowledge within the framework of tawhid. In line with this, Syed Muhammad Naquib al-Attas emphasizes that knowledge in Islam is inherently integrated and does not recognize a dichotomy. In his work *Konsep Pendidikan dalam Islam*, Al-Attas explains that the purpose of Islamic education is to form a good man (*insan adabi*), who possesses a unity among knowledge, values, and actions.⁴⁵ Epistemological fragmentation occurs when knowledge is detached from the values of adab and loses its tawhidic orientation, making curriculum integration essential to restore a holistic scientific structure. In the book *Islam dan Filsafat Sains*, Al-Attas asserts that the crisis of modern science is not only methodological but also epistemological, namely when knowledge loses its true meaning and purpose in understanding reality.⁴⁶ In this context, the synthesis of the Islamic *Weltanschauung* becomes vital as a foundation for building a perspective that is not fragmented, but instead unites the rational, empirical, and revelational dimensions within a single, integrated scientific framework.

Accordingly, the integrative function of the PAI Curriculum can be understood as a systematic effort to bridge the dichotomy of knowledge through a learning process that links various disciplines within the framework of Islamic values. The curriculum does not only function as a formal document, but as an instrument of epistemological transformation that shapes the way students think. Through an integrative approach, students no longer view religious sciences and general sciences as separate entities, but as a mutually complementary unity in understanding reality. Nonetheless, the results of this study also indicate that the role of the curriculum still needs to be strengthened through synergy with other factors, such as enhancing lecturers' competence in scientific integration, developing a conducive academic environment, and providing learning resources based on the integration of knowledge. This is important so that efforts to overcome the dichotomy of knowledge are not merely structural through the curriculum, but also cultural and epistemological in daily educational practices.

Conclusion

The integrative function of the Islamic Religious Education Curriculum plays a significant role in shaping students' epistemological structures amidst the challenges of the dichotomy of knowledge. The results of the inferential analysis indicate that the integrative function of the PAI Curriculum has a positive and significant influence both on reducing epistemological fragmentation and on shaping the Islamic *Weltanschauung*. Conceptually, the positive influence on reducing epistemological fragmentation demonstrates that an increase in the curriculum's integrative function contributes to a decreased level of fragmentation, whereas for the Islamic *Weltanschauung* variable, it shows that the

⁴⁴ Al-Faruqi, *Islamisasi Pengetahuan*; Sawaluddin Sawaluddin et al., "The Islamization of Science and Its Consequences: An Examination of Ismail Raji Al-Faruqi's Ideas," *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)* 10, no. 2 (2022): 115–28, <https://doi.org/10.15642/jpai.2022.10.2.115-128>; Muhammad Feri Fernadi, "Discourse of Contemporary Islamic Education: Dichotomy, Islamization, and Integration of Science," *Scaffolding: Jurnal Pendidikan Islam Dan Multikulturalisme* 6, no. 3 (2025): 479–90, <https://doi.org/10.37680/scaffolding.v7i1.1988>.

⁴⁵ al-Attas, *Konsep Pendidikan Dalam Islam*.

⁴⁶ Al-Attas, *Islam Dan Filsafat Sains*.

curriculum plays a role in strengthening an integrated Islamic perspective. The regression coefficient value, which falls into the fairly strong category, indicates that the curriculum makes a meaningful contribution, although it is not the sole determining factor.

Based on the research findings, it can be formulated that efforts to overcome the dichotomy of knowledge cannot be carried out partially through the curriculum alone, but require a holistic and sustainable educational approach. Integrative education should ideally begin within the family environment as the initial foundation for instilling tawhidic awareness that all knowledge originates from God, then be reinforced through formal education via a curriculum that integrates religious and general sciences, and finally be matured at the higher education level through students' reflective awareness in constructing their perspectives. Accordingly, the PAI curriculum serves as a reinforcer and guide in the process of knowledge integration, but its success highly depends on each individual and the continuity with prior education, particularly education within the family. Through this approach, students are not only able to understand the integration of knowledge conceptually, but also possess epistemological resilience when confronted with various ideologies that tend to separate religion from science.

Furthermore, this study recommends the importance of testing cross-disciplinary students, particularly in the field of science, which is based on two primary considerations. First, concepts in science have close connections with the *kauniyah* (cosmological) verses in the Qur'an, making them potentially more open to being constructed within a framework of knowledge integration. Second, students in these fields generally receive a more limited portion of Islamic Religious Education learning compared to students in religious fields, which could potentially result in different levels of epistemological fragmentation and synthesis of the Islamic *Weltanschauung*. Testing this cross-disciplinary context is vital to strengthen the scope of the research findings, while simultaneously testing the consistency of the integrative curriculum's influence across different scientific contexts. Consequently, the research results will not merely be contextual to PAI students, but will possess broader validity in explaining the phenomenon of the dichotomy of knowledge in general.

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