

ACTUALIZATION OF ISLAMIC EDUCATION VALUES IN

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Abstract

This article comprehensively discusses the implementation of Islamic educational values in science learning, which aims to achieve a harmonious integration between religious (naqli) and general (aqli) knowledge. The dichotomy that has separated science from the realm of values has contributed to a moral and ethical crisis in the utilization of science. This research aims to identify the concept of integrating Islamic values into science, relevant values that can be implemented, strategies and models for implementation, and the associated impacts and challenges. This study is about finding ways to include values in science. It looks at the values that are important for science. The study also thinks about how to put these values into action and what methods can be used. It considers what happens when these values are used in science and what problems might come up when trying to use them. The study focuses on values, in science and how they can be used in a practical way. Using a qualitative approach with a literature review method, this article finds that integration is based on the monotheistic paradigm that views the universe as a sign of God's greatness (the kauniyah verses). Core values such as monotheism, caliphate, ihsan, contentment, and justice can be internalized through an integrated curriculum, relevant pedagogy (such as inquiry and value-based projects), and the role of teachers as role models. Positive impacts include character building, increased ethical awareness, and holistic understanding of students. However, challenges such as teacher capacity, curriculum resistance, and resource availability also need to be addressed. Successful implementation is expected to produce a generation that is not only scientifically competent but also possesses Islamic character and responsibility.

Keywords: Islamic values integration; science education; character development.

INTRODUCTION

Amid the rapid development of science and technology in the 21st century, the world faces a complex paradox. On the one hand, scientific progress has brought human civilization to the peak of innovation and convenience; on the other hand, it often leaves negative impacts in the form of moral crises, environmental degradation, and the loss of spiritual orientation (Alisjahbana & Rosyad, 2022). This phenomenon is inseparable from a dichotomous view of knowledge, in which science is often taught as a value-free entity, separated from ethical and spiritual dimensions (Amir, 2021). As a result, learners tend to understand science merely as a collection of facts and theories without deeper meaning or implications for their lives and responsibilities as individuals and members of society.

Islamic education, with its strong historical roots in the development of knowledge, offers a holistic framework to overcome this dichotomy. In the Islamic perspective, the entire universe is a manifestation of the greatness of Allah SWT and constitutes "kauniyah verses" (signs of nature) that should be contemplated and studied (Hanafi & Nasyith, 2023). The pursuit of knowledge, including science, is not merely an academic endeavor but also a profound act of worship that should bring humans closer to their Creator and increase their sense of gratitude. The history of Islamic civilization proves that Muslim scholars during the Golden Age of Islam were multidisciplinary scientists, mastering various fields of science while

possessing deep spirituality and strong faith (Hasbi, 2019). They did not perceive any contradiction between revelation and reason; rather, they complemented each other in the pursuit of truth.

However, in the context of contemporary education, efforts to integrate Islamic educational values into science learning still face various challenges. Fragmented curricula, the limited availability of human resources (teachers) with dual competencies in both science and religion, and the lack of explicit learning models that integrate these values are major obstacles (Hamdi & Al-Faqir, 2023). Therefore, in-depth studies are needed on how Islamic educational values can be effectively implemented in science learning, so as to produce a generation that is not only intellectually intelligent and scientifically competent but also possesses strong Islamic character, noble morals, and a sense of responsibility toward the universe.

People have looked at how Islamic values and science education're connected but they have done this in separate studies. There are not studies that bring together all the important ideas, main values and ways to put these values into practice when teaching science with Islamic educational values. This study wants to create a plan that teachers and schools can use to understand how to teach science with Islamic values.

LITERATURE REVIEW

The integration of Islamic educational values into science learning has become an increasingly discussed topic in contemporary educational discourse. Scholars argue that modern science education, which is often grounded in positivistic and secular paradigms, tends to separate knowledge from ethical and spiritual dimensions. This separation has contributed to a reductionist understanding of science, where learners focus primarily on empirical facts without considering moral responsibility and transcendental meaning (Amir, 2021). Recent studies emphasize the urgency of reconstructing science education to be more holistic by incorporating value-based perspectives that align intellectual development with ethical and spiritual growth.

From an Islamic perspective, knowledge is inherently unified, encompassing both revealed knowledge (*wahyu*) and acquired knowledge (*'aql*). According to Hanafi and Nasyith (2023), the concept of *tauhid* (the oneness of God) serves as the philosophical foundation for integrating all branches of knowledge, including science. The universe is viewed as a manifestation of divine signs (*ayat kauniyah*), which encourages learners to explore scientific phenomena as part of understanding God's creation. This perspective positions science learning not merely as an academic pursuit but also as an act of worship (*ibadah*), fostering a sense of purpose and spiritual awareness in students.

Historically, the integration of religion and science is not a new concept in Islamic civilization. During the Golden Age of Islam, scholars such as Ibn Sina, Al-Farabi, and Al-Khwarizmi exemplified the harmonious relationship between scientific inquiry and religious belief. They contributed significantly to various fields, including medicine, philosophy, mathematics, and astronomy, while maintaining strong spiritual and ethical foundations. Their works demonstrate that the integration of faith and reason can lead to comprehensive and meaningful knowledge development, which remains relevant for modern educational reform.

In contemporary education, various models and approaches have been proposed to integrate Islamic values into science learning. One commonly discussed approach is the integrative-interconnective model, which emphasizes linking scientific concepts with Islamic teachings through contextual examples, ethical discussions, and reflective activities (Hamdi & Al-Faqir, 2023). Another approach involves the Islamization of knowledge, which seeks to reinterpret scientific knowledge within an Islamic worldview. Both approaches aim to create a learning environment where students can internalize values such as responsibility, stewardship of the environment (*khalifah*), and gratitude toward God while engaging in scientific inquiry.

Despite these promising approaches, several challenges remain. Studies highlight issues such as limited teacher competence in integrating interdisciplinary knowledge, lack of instructional materials that support value integration, and rigid curricula that separate religious and general subjects. Additionally, there is often a gap between theoretical concepts and practical implementation in classrooms. These challenges indicate the need for continuous professional development for educators, curriculum innovation, and institutional support to ensure effective integration.

Furthermore, empirical research indicates that the integration of Islamic values in science learning can have positive impacts on students' character development and learning motivation. Students exposed to value-integrated instruction tend to demonstrate higher levels of ethical awareness, environmental responsibility, and intrinsic motivation to learn. This suggests that integrating spiritual and moral dimensions into science education not only enhances cognitive outcomes but also contributes to the formation of well-rounded individuals.

The thing, about values and science education is that people mostly agree they should work together. When it comes to how to do it there are a lot of different ideas. Some people think we should rebuild the curriculum and make it more Islamic. Others think we should try to connect everything in a way that makes sense for each place. Islamic values and science education are what we are talking about here. So it seems like we need to be able to adapt and be flexible when we are trying to combine values and science education. We have to think about the schools and the people who work there when we are trying to combine values and science education.

In summary, the literature shows that integrating Islamic educational values into science learning is both theoretically grounded and practically beneficial. While historical precedents and contemporary models provide strong support for this integration, ongoing challenges highlight the need for further research and innovation. Future studies are encouraged to develop more practical frameworks and empirical evidence to strengthen the implementation of holistic science education rooted in Islamic values.

RESEARCH METHODOLOGY

This study employs a qualitative approach using a descriptive-analytical library research method. Data were obtained through the exploration, collection, and analysis of various relevant literature sources such as scientific journals, books, theses, dissertations, conference proceedings, and online articles related to the integration of Islamic educational values and science learning, with a focus on publications from the last five years (2019–2024). The collected data were then analyzed interpretively to identify key concepts, relevant values, implementation strategies, as well as impacts and challenges, in order to construct a comprehensive synthesis of understanding.

The data collection process was carried out systematically by identifying credible academic databases and digital libraries, followed by the selection of literature based on relevance, recency, and scholarly contribution. Inclusion criteria emphasized works that explicitly discuss the relationship between Islamic values and science education, while exclusion criteria were applied to sources lacking academic rigor or thematic alignment. This step ensured that the data used in the study were both valid and reliable for further analysis.

In analyzing the data, this study employed a content analysis technique, where the selected literature was carefully examined, categorized, and coded according to emerging themes. These themes included the conceptual foundations of integration, pedagogical approaches, curriculum design, and the role of educators in embedding Islamic values within science instruction. Through this thematic categorization, patterns and relationships among the findings were identified and critically interpreted.

To make sure I wasn't just guessing I kept checking my results against sources. I focused on studies that were well-respected in the community and closely related to my topic. I looked for ideas that kept popping up and grouped them into categories. These categories were, about the values, strategies, impacts and challenges of integration.

Furthermore, the study adopted an inductive reasoning approach to draw general conclusions from specific findings within the literature. By comparing and contrasting different scholarly perspectives, the research was able to highlight both convergences and divergences in the discourse. This approach also allowed the researcher to formulate a conceptual framework that reflects the dynamic interaction between Islamic educational principles and modern scientific learning.

Finally, to ensure the trustworthiness of the findings, this study applied criteria such as credibility, dependability, and confirmability. Triangulation of sources and continuous cross-checking of data interpretations were conducted to minimize bias. As a result, the study provides a well-grounded and academically robust understanding of how Islamic educational values can be effectively integrated into science learning in contemporary educational contexts.

RESULTS AND DISCUSSION

The integration of Islamic educational values into science learning refers to a systematic effort to unify the spiritual, ethical, and moral dimensions of Islam within the curriculum, pedagogy, and assessment of science subjects. This concept is rooted in the worldview of *tauhid* (the oneness of Allah SWT), which affirms that God is the Creator and Sustainer of the universe (Al-Attas, 2019). Within this framework, science is not viewed as a value-free or autonomous entity, but as a means of understanding *ayat kauniyah*—the signs of God manifested in nature (Hasan & Wahyudi, 2021).

This integration rejects the dichotomy between revealed knowledge (*naqli*) and rational knowledge (*aqli*), which is often considered a legacy of colonial epistemology that fragmented the unity of knowledge (Al-Faruqi, 2020). Historical evidence from Islamic civilization shows that Muslim scholars during the Golden Age did not separate religious and general sciences; they mastered both fields simultaneously (Sulaiman & Saleh, 2022). Therefore, integration does not imply imposing religious dogma onto science, but rather embedding Islamic philosophical and ethical foundations into the

approach, interpretation, and application of scientific knowledge. The ultimate goal is to produce individuals who possess spiritual awareness (*iman*), intellectual intelligence (*ilmu*), and righteous conduct (*amal shaleh*) (Nizar, 2023).

Table 1. Models of Integration in Science Learning

Model	Description	Characteristics
Ad-hoc/Parallel	Links science topics with Islamic teachings	Simple, flexible, contextual
Interdisciplinary	Combines multiple subjects into one unit	Collaborative, thematic
Full Integration	Embeds Islamic worldview into entire curriculum	Holistic, requires major reform

Various models of integration can be applied in science education. The ad-hoc or parallel integration model highlights points of connection between scientific concepts and Islamic teachings, such as linking cosmology or biology topics with Qur’anic verses (Rahman & Marzuki, 2021). The interdisciplinary model involves designing learning units that combine multiple subjects, allowing science and Islamic education to complement each other (Afifah & Ramadhan, 2023). Meanwhile, the full integration model develops a curriculum that inherently embeds Islamic perspectives into all scientific studies, offering a holistic approach but requiring significant curriculum reform (Fauzi & Setiawan, 2020).

Table 2. Core Islamic Values in Science Learning

Value	Meaning	Application in Science
Tauhid	Oneness of God	Reflecting on natural phenomena as divine signs
Khilafah	Stewardship	Environmental care and sustainability
Ilmu	Pursuit of knowledge	Inquiry, experimentation, critical thinking
Ihsan	Excellence	Accuracy and honesty in research
Adl	Justice	Ethical use of science and technology
Qana’ah	Moderation	Sustainable resource use

Islamic educational values relevant to science learning are diverse and essential for building students’ character. These values are not merely doctrinal but have practical implications for scientific attitudes and behavior. Among the core values is *tauhid*, which fosters a sense of awe, gratitude, and recognition of God’s greatness through the study of natural phenomena (Hanafi & Nasyith, 2023). Students are encouraged to reflect on the complexity of the universe—such as the solar system or human anatomy—as evidence of divine creation (Arifin & Muarifah, 2022).

Another important value is *khilafah* (stewardship), which emphasizes human responsibility to manage and preserve the environment (Nurdin & Widayat, 2020). In science learning, this value promotes environmental awareness, ethical use of technology, and sustainable problem-solving. Similarly, the value of *ilmu* encourages curiosity, inquiry, and critical thinking, aligning closely with the scientific method (Amin & Khoiriyah, 2021). Students are trained to seek truth through observation and experimentation while maintaining intellectual integrity (Mujahidin & Supriyono, 2020).

The value of *ihsan* (excellence) is reflected in accuracy, honesty, and professionalism in scientific work, ensuring that research is conducted ethically and responsibly (Zulkarnain & Susilo, 2022). Meanwhile, *adl* (justice) ensures fairness in the application of scientific knowledge and technology for the benefit of humanity (Rohman & Mustofa, 2023). The value of *qana’ah* (moderation) supports sustainability by encouraging responsible consumption and environmental conservation (Sholeh & Fitriyani, 2020).

When we talk about photosynthesis teachers can help students think about how living things need sunlight and plants to survive and thiss a great example of Allahs creation. Teachers can say that photosynthesis is a way that Allahs creation helps living things. For instance photosynthesis shows us that Allahs creation is very important for our survival.

Environmental projects like planting gardens at school or managing waste can also teach students about khilafah. This means students learn to take care of the earth which's a big part of khilafah. By doing these projects students can see how khilafah is important, for our lives. So photosynthesis and environmental projects can both help students understand Allahs creation and khilafah.

Table 3. Implementation Strategies

Aspect	Strategy	Example
Curriculum	Infusion & thematic integration	Linking photosynthesis with Qur’anic verses
Pedagogy	Project & inquiry-based learning	Environmental projects with ethical reflection
Teacher Role	Facilitator & role model	Demonstrating honesty in experiments

Environment	Supportive school culture	Nature reflection (<i>tadabbur alam</i>) programs
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The implementation of these values requires structured models and strategies. Curriculum development can involve infusion techniques, thematic integration, or the creation of specialized teaching modules that explicitly combine science and Islamic perspectives (Putra & Hidayat, 2023). Pedagogical approaches such as project-based learning and inquiry-based learning enable students to engage in scientific activities while reflecting on ethical and spiritual dimensions (Hamdi & Al-Faqir, 2023). Ethical discussions and the study of Muslim scientists' biographies further strengthen value internalization (Nasution & Zulfahmi, 2019).

Teachers play a crucial role as facilitators and role models in this integration process. They must possess both scientific competence and an understanding of Islamic values, demonstrating integrity, responsibility, and gratitude in their teaching practices (Purwanto & Mustofa, 2020). Additionally, a supportive learning environment—through extracurricular activities or nature-based reflection programs—enhances the effectiveness of value integration (Wajdi & Karim, 2020).

The implementation of Islamic values in science learning yields significant positive impacts, including holistic character development, increased ethical awareness, stronger learning motivation, and a more meaningful understanding of science (Alisjahbana & Rosyad, 2022). However, challenges remain, such as limited teacher competence, lack of integrated curriculum resources, resistance to change, and difficulties in evaluating value-based outcomes. Therefore, continuous efforts in teacher training, curriculum development, and policy support are essential to ensure successful implementation in contemporary education.

CONCLUSION

The implementation of educational values in science learning is an important approach. It helps develop students who're not only good at science but also have strong ethics and spiritual responsibility. This approach focuses on making students scientifically competent. At the time it aims to build their ethical awareness and sense of spiritual responsibility. Islamic educational values play a role, in this process. They guide students to learn science in a way that's responsible and ethical that is scientifically competent, strong in character, and aware of its spiritual responsibility as *khalifah* on earth. This integration is grounded in the *tauhid* paradigm, which views science as a means of recognizing the greatness of Allah SWT through His *ayat kauniyah* (signs in the universe). Core values such as *tauhid*, *khilafah*, *ilmu*, *ihsan*, *adl*, and *qana'ah* are highly relevant to be internalized in every aspect of science education.

Implementation strategies can be carried out through the development of integrated curricula, the application of innovative pedagogies such as project-based and inquiry-based learning infused with Islamic values, and the central role of teachers as role models and facilitators. The positive impacts of this implementation include holistic character formation, increased ethical awareness, deeper learning motivation, and a more comprehensive understanding of science. However, challenges such as teacher competence, curriculum development, resistance to change, and difficulties in evaluation must be addressed strategically and systematically.

With strong commitment and collaboration among all stakeholders, the integration of Islamic educational values in science learning will significantly contribute to producing a generation of *ulul albab*—individuals who excel in science and technology while maintaining strong faith and noble character—for the advancement of a just and sustainable civilization.

Furthermore, the success of this integration depends on the alignment between educational policies and institutional practices. Governments and educational institutions need to provide clear guidelines, supportive regulations, and adequate resources to ensure that value-based science education can be effectively implemented. Without systemic support, integration efforts may remain fragmented and inconsistent across different educational settings.

In addition, continuous professional development programs for teachers are essential to enhance their dual competencies in science and Islamic education. Training initiatives should not only focus on content knowledge but also on pedagogical skills that enable teachers to integrate values meaningfully into classroom practices. Collaborative learning communities among educators can also play a vital role in sharing best practices and innovative approaches.

The role of research and development is equally important in strengthening the integration framework. Future studies should focus on developing practical models, instructional materials, and assessment tools that can measure not only cognitive achievement but also affective and behavioral outcomes. Empirical evidence from classroom implementation will further validate the effectiveness of this integrative approach.

Moreover, the integration of Islamic values in science learning should be adaptive to the rapid advancement of science and technology in the modern era. Emerging issues such as artificial intelligence, biotechnology, and environmental

sustainability require ethical and spiritual considerations that align with Islamic teachings. Therefore, the integration model must remain dynamic and responsive to contemporary challenges.

Another important aspect is the involvement of the wider community, including parents and society, in supporting value-based education. Learning does not occur solely in classrooms; thus, reinforcing Islamic values in everyday life will strengthen students' character formation. Community-based programs and partnerships can help bridge the gap between theoretical knowledge and real-world application.

In conclusion, integrating Islamic educational values into science learning is not merely an educational innovation but a transformative approach to building a balanced human being. By harmonizing intellectual, spiritual, and moral dimensions, this approach has the potential to create a generation capable of addressing global challenges with wisdom, responsibility, and integrity.

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