

INTEGRATIVE-INTERCONNECTIVE MODEL: IMPLEMENTATION IN ISLAMIC RELIGIOUS EDUCATION CURRICULUM DEVELOPMENT IN MUHAMMADIYAH SCHOOLS

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Article Information

Received: January 19, 2023
Revised: January 31, 2023
Approved: February 18, 2023
Online: February 26, 2023

ABSTRACT

Education in Indonesia has long been trapped in a dichotomy between religious knowledge and general science. As a result, it can lead to educational dualism at the practical level which in turn will result in a decline in educational outcomes. To unravel the split in knowledge between religious science and general science, a multi- and interdisciplinary paradigm is needed in the form of integrative-interconnective science. This paper aims to analyze the implementation of the development of Islamic Religious Education curriculum materials with an integrative-interconnective model in Muhammadiyah boarding schools. The type of research chosen in this paper is qualitative research with literature studies. The application of the integrative-interconnective model in the Islamic Religious Education curriculum needs to pay attention to three main principles, namely; *hadarah al-nash*, which serves as a cultural buffer for religious texts, *hadarah al-'Ilm* (science and technology), and *hadarah al-falsafah* (ethical-emancipatory culture). This gives the meaning that all learning materials must be sourced from the Al-Qur'an, therefore the Al-Qur'an must be the main reference in this matter. In addition, it must also be supported by scientific facts that have been proven empirically, so that its credibility can be recognized, and it needs to be supported by principles that originate from conscience or intuition. If these three principles can be implemented in learning materials, then it will be able to create comprehensive learning and understanding.

Keywords

integrative-interconnective;
Islamic Education Curriculum Material
Development;
Curriculum Development Model

INTRODUCTION

This very important role must be continuously supported and pursued because now the world of Islamic education is experiencing a situation of gap between religious knowledge and general science (Rifai et al., 2014). It is influenced by several factors; First, the factor of scientific development. Second, the historical factor of the development of Muslims during the decline since the Middle Ages. Third, the internal factors of Islamic education institutions that are less progressive in carrying out reforms and modernization (Hanafi, 2016).

The phenomenon of this dichotomy can still be seen in the implementation of education in Indonesia, formally the government organizes education through the Ministry of Education and Culture or now known as the Ministry of National Education. On the one hand the Ministry of National Education claims to have complete administrative and managerial control over education, but in practice the Ministry of Religion (and several other ministries) manages the educational institutions under its auspices, namely *madrasah* (from *madrasah ibtidaiyah* to *alimah*) and PTAI. Thus, the government in reality has implemented a dualism education system or a dichotomous education system (Kurniyat, 2018).

Since Indonesia's independence until the reform era in 2009, the dichotomy in the education system in Indonesia has continued. This dichotomy is still being held by a number of policy makers in the education sector, with diverse backgrounds and motivations, ranging from policy politics to operational technical aspects. Therefore, efforts to unify systems, scientific paradigms, and operational techniques must continue to be made to minimize dichotomies (Kurniyati, 2018).

The dichotomy between religious knowledge and general science can lead to educational dualism at the practical level which in turn will lead to a decline in educational outcomes. Unknowingly, educational dualism has the effect of splitting people's knowledge which in turn can lead to different assessments of the ideal education according to the educational background pursued by each individual. If this is allowed to continue continuously, it will be able to preserve the backwardness of the world of education, especially Islamic education. Historical records show that technological advances in the West were actually excavated from knowledge built by Muslims who lived by never separating religious knowledge from general knowledge (Wahab, 2016).

According to Amin Abdullah, the solution that can be offered to dismantle the knowledge that is compartmentalized between religious knowledge and general science requires a multi- and interdisciplinary paradigm to develop and enrich scientific insights, as the concept offered is in the form of integrative-interconnective scholarship (Abdullah, 2014).

The discussion regarding this integrative-interconnective discourse is getting louder and louder. Several seminars and discussions have been conducted in an attempt to determine the best formulation to move this integrative-interconnective study from paradigm to real-world application. This idea was first put forward in an effort to understand the complexity of the phenomena of human experience and life. Because no scientific structure—the sciences of religion, social sciences, humanities, or nature—can stand alone without collaboration between disciplines. These disciplines must cooperate, depend on, and correct each other.

Learning Islamic Education in schools really needs to be considered in order to minimize the occurrence of dichotomies, some things that can be done are to improve the quality of the system, one of the systems that can be improved is the learning process. This is very much determined by the curriculum that will be taught. Therefore, in this case it is necessary to prepare a PAI curriculum which is also integrated with general and social sciences. The hope will create integrative-interconnective learning. Moreover, the study aims to find out development of Islamic Religious Education curriculum materials with an integrative-interconnective model in Muhammadiyah boarding schools

METHODS

This study uses a qualitative method because it is seen from the source that comes from the literature. The purpose of this literature research is to collect information in the form of opinions, responses, information, concepts, and descriptions in order to uncover problems that arise (Khilmiyah, 2016). This research is descriptive-analytical in nature, namely explaining, analyzing, and evaluating the data that has been collected (Nata, 2004).

The data collection technique was carried out by tracing related references through literary sources, whether in the form of books, encyclopedias, journals or others (Khilmiyah, 2016). After the data is collected, the next step is to carry out data analysis which begins with grouping the data and then interpreting it to give the meaning of each sub-aspect and the relationship between one another (Firman, 2015).

RESULTS

Definition of Integrative-Interconnective

Integrative-interconnective is an effort to bring together religious sciences (Islam) and general sciences (science-technology and social-humanities). As stated in PP no. 19 of 2005 concerning National Education Standards, an integrative (integrated) learning model provides holistic knowledge. Each subject group is applied holistically so that the learning of each subject group affects students' understanding or appreciation (Imran, 2017).

The integrative-interconnective paradigm initiated by Amin Abdullah is an attempt to link 'Ulum ad-Din (Religious Knowledge: Islamic religious sciences), al-Fikr al-Islamy (Islamic Thought: Islamic Thought), and Dirasat Islamiyyah (Islamic Studies): Critical Islamic Studies). So according to Azaki, based on this

paradigmatic *ijtihad* Amin Abdullah is trying to unify the three dimensions of scientific development, namely: *hadharah al-nash* (religion), *hadharah al-falsafah* (philosophy), and *hadharah al-'ilm* (science) (Abdullah, 2022).

Based on this paradigmatic *ijtihad*, the three scientific clusters can meet and have critical dialogue between the sciences based on religious texts (*naql, bayani*; subjective) and the sciences based on the accuracy of the mind in understanding the sociological-anthropological reality of the development of religious life in this era. plurality of culture and religion (*'aql, burhani*; objective) as well as sciences that are more in touch with the depths of human conscience (*qalb, 'irfani*; intuitive; appreciation of the intersubjective) into one unified whole. Thus, it can be said that a scientific discipline is always dependent on other disciplines (Abdullah, 2022).

The integrative-interconnective notion brings the view that all knowledge that has been developed in many domains really is an interrelated whole. As thematic learning and integrative-interconnective learning are almost identical in elementary schools, the difference is that thematic learning is only an explanation that each theme contains various kinds of knowledge, while integrative-interconnective learning emphasizes that every science cannot be separated from its values, especially values. -Islamic religious values (Aminuddin, 2010). Thus, the knowledge of a scientist must be based on religious principles. Religious knowledge, on the other hand, which demands values, cannot be separated from science because religion is related to the progress and complexity of human civilization (Yulanda, 2020).

Integrative-interconnective emphasizes that every scientific structure, be it religious, social, humanities, or natural cannot stand alone and requires cooperation, mutual greeting, mutual correction, and interrelatedness (Aziza, 2019a). This model will not crush general science and religion. Islamic religion and general science as a whole can be divided into three models: parallel, linear and circular (Aminuddin, 2010).

Amin Abdullah is of the opinion that a good building between the three is in a circular form, neither parallel nor linear. The circular pattern is a way of thinking in which each discipline can recognize its own limitations, shortcomings and weaknesses at once willing to learn from other scientific traditions and be able to correct their own deficiencies (Abdullah, 2012). Furthermore, a parallel pattern is a style in which each science operates independently, without interaction or touch with each other, but a linear pattern is a pattern in which one of the two acts as a *prima donna*, thus allowing for a leaning towards one of the two (Siregar, 2014).

In the intellectual treasures of Islam, 3 cultures of Islamic religious thinking or reasoning have been formed (*al-'aql al-mukawwan*), namely: *al-'aql bayani* (textual-scriptural approach), *al-'aql al-burhani* (reasoning-rational approach), and *al-'aql al-'irfani* (conscience approach). Of the three, *Irfani's* approach has not been explored as much as the other two. *Al-Jabiri*, on the other hand, believes that *'irfani's* epistemology does not have to be included in the evolution of Islamic thought (Al-Jabiri, 1990). According to him, to catch up with Muslims from various aspects can only be completed with the ability of *al-'aql al-burhani*. However, according to Amin Abdullah, these three epistemologies must work together (Abdullah, 2022). *Bayani* epistemology has dominated today, making communication with the *'irfani* and *burhani* epistemology traditions difficult. By conducting dialogue, and taking the fundamental values from the mindset of *'Irfani* and *Burhani*, of course this will make *Bayani's* mindset develop even more (Azizah, 2019).

Al-Qur'an and *sunnatullah* are the sources of all knowledge in integrative-interconnective knowledge, because Allah SWT created the *Al-Quran* and the universe, this is as initiated by Amin Abdullah. This is shown by the existence of *sunnatullah* verses known as *kauniyah* verses, and *kalamullah* verses known as *qauliyah* verses. Therefore it is impossible for the two to contradict, if there is something that seems to be contradicting between the two, this is because there is an understanding that is still wrong and the truth needs to be sought (Yulanda, 2020). The existence of contradictions between various sciences should be returned to refer to the *Qur'an* and *Sunnah*. All information obtained from the *Qur'an* and *Sunnah* must be interconnected and help each other in solving problems, not creating divisions between these disciplines.

Amin Abdullah's Integrative-Interconnective Paradigm

Amin Abdullah stressed that there are still very clear differences between science and religion, both of which appear to be separate and irreconcilable entities. This integrative-interconnective paradigm specifically

aims to reduce these conflicts without interfering with each other in terms of material, research methodology, truth criteria, the roles played by scientists and the institutions that manage them (Abdullah, 2014).

The importance of reintegrating the epistemology of general science and religion shows the need for communication and cooperation between general science and religious science in the future. Prioritizing, developing, and maintaining awareness and interconnection between various disciplines is urgently needed. Efforts are needed for mutual engagement between the various social sciences, humanities, and religion disciplines (Saftri & Sa'dudin, 2019). The integrative-interconnective paradigm in Islamic science appears in the "Scientific Cobweb" as follows:



Figure 1. Theoanthropocentric-Integralistic Scientific Spider Web

The spider web above shows that the connecting lines between clusters appear in the form of wet or "ventilated" pores, which shows the relationship between scientific fields based on the development of the "spider web" metaphor above. The most interesting aspect of Amin Abdullah's spider web metaphor is his creative imagination in simplifying something complicated and difficult (Riyanto, 2013).

There are three scientific areas that need to be considered when implementing integrative-interconnective, namely: *hadarah al-Nash*, *hadara al-'Ilm*, and *hadarah al-Falsafah*. *Hadarah al-nash* as a cultural support for Bayani texts can no longer isolate himself from *hadara al-'Ilm* which gave birth to empirical sciences (science and technology) and *hadarah al-falsafah* which gave birth to rational sciences (philosophy and culture) and vice versa. If it is not led by *hadarah al-Falsafah*, *hadarah al-'Ilm* (cultural science), especially the empirical sciences that produce science and technology, will not have a character that is in favor of human existence and the environment (Al-Jabiri, 1990).

Hadarah al-Nash (text-based religious culture) combined with *hadarah al-'Ilm* without knowledge of contemporary humanities is just as detrimental, because if not careful it can lead to radicalism (MA Abdullah, 2012). Consequently, we need *hadarah al-Falsafah* (transformative-liberative ethics). Likewise, *hadarah al-falsafah* (philosophical culture) will feel dry if it is not associated with theological themes raised in text culture, especially if it avoids the challenges that *hadarah al-'Ilm* (science and culture) has to face (Saftri & Sa'dudin, 2019).

It can be said that Amin Abdullah's integrative-interconnective Spider Web concept was inspired by the holy Qur'an. In a real sense, the Qur'an is a concrete example of an integrative-interconnective scientific paradigm. All sources of knowledge are included and interconnected thoroughly in the Qur'an. Every verse information conveyed in it contains philosophical, ethical, strategic, historical, and methodological values. The existence of *munasabah*, letter by letter, verse by verse, even letter-by-word closing, shows that the Qur'an as a whole is a coherent "scientific" structure in which many values, techniques, and strategies have been incorporated. That is the importance of understanding the verses of the Koran comprehensively (Suharto, 1970).

The Integrative-Interconnective Model in the Development of Islamic Education Curriculum Materials

The curriculum syllabus in Muhammadiyah Islamic boarding schools at the high school level is divided into three parts, namely the compulsory curriculum, the specialization curriculum, and the excellence curriculum. a) The compulsory curriculum includes the subjects of Al-Qur'an, Hadith, Science of Tawheed/Aqaid, Akhlaq, Fiqh-HPT, Date of hadharah Islamiyah, Kemuhammadiyah/Keaisyahan, Arabic, English. b) The specialization curriculum includes the subjects of interpretation-the science of interpretation, hadith-science of hadith, jurisprudence and manhaj tarjih, theology of kalam, morals-tasawwuf, Arabic. c) The curriculum of excellence includes the subjects of astronomy and astronomy, leadership, education, and entrepreneurship (Chirzin et al, 2017).

The implementation of the integrative-interconnective model is carried out by combining or bringing together material by paying attention to three aspects, namely hadarah al-nash as a buffer for the culture of religious texts, hadarah al-'Ilm (science and technology), and hadarah al-falsafah (ethical-emancipatory culture). By bringing these three aspects together, it is hoped that it can produce a more comprehensive understanding for students of a material, because it tries to bring together religious texts, scientific discoveries and also ethical values that are in favor of humans and the environment (Setiawan, 2001).

As an example, the following are SK-KD Fiqh High School class IV/X Even Semester, the subject matter is about Riba, banks and insurance: The learning model is by means of students: a) Observing the differences between conventional and Islamic banks, b) Describes the elements of usury in banks and insurance, c) Identify elements of bank and insurance riba, d) Dig up information from hand outs (teaching materials prepared by teachers), e) Make examples of posters to stay away from usury, f) Presenting invitation posters to stay away from usury (Chirzin et al, 2017)

In the Fiqh Material for High School Class IV/X Even Semester, there is material that discusses the subject of Riba. To integrate and interconnect the material above, it is necessary to present texts or texts that discuss usury, which is in accordance with the hadarah al-nash principle which emphasizes texts or texts. The verses of the Qur'an discussing Riba are found in QS. Al-Baqarah: 275;

وَآخِلٌ أَلْبَيْعَ وَحَرَّمَ الرِّبَا

"Allah SWT has justified buying and selling and forbidding usury."

The verse above provides an explanation that buying and selling is not the same as usury, Allah SWT has said emphatically that buying and selling is halal while usury is haram, this is because the substance of the two is different. Buying and selling is a transaction that benefits both parties, while riba harms one of the parties. The profit of buying and selling is obtained from human work, while usury is obtained from non-human money, the first requires human activity, while the second is without human activity. It contains the possibility of profit and loss in buying and selling, depending on the cleverness of management, in this case market conditions and situations also determine it, while riba guarantees profits for those who lend, and does not contain losses and is not too determined by market conditions.

Someone who practices usury means that that person does not believe in Allah and His promises, until Allah SWT announces with threats of war for people who still practice usury. Of course the war in question is difficult to imagine, many understand that the awesomeness of the war is meant not in the war, but in the threat (Shihab, 2002). That the war in question is all efforts to eradicate and stop the practice of usury, as Allah says in QS. Al-Baqarah: 279,

فَإِنْ لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ

"So if you don't do (leave the rest of usury), then know that Allah and His Messenger will fight you."

From the explanation above, it can be understood that the Koran clearly prohibits the practice of usury. Furthermore, it is also necessary to present usury material to students with the hadarah al-falsafah principle, which is based on the point of view of values, ethics, or norms that apply in life. Judging from the norm of prohibiting usury, usury can be burdensome for borrowers. The prohibition of usury in Islam is also based on moral and humanitarian considerations, because the essence of the prohibition of usury is the elimination of

all forms of economic practices that give rise to tyranny and injustice. Meanwhile, usury is essentially an additional coercion of an impoverished debtor, who should be helped, not the other way around, namely by being exploited (Ahyani & Muharir, 2020).

Furthermore, for the aspect of *hadarah al-'ilm*, namely by referring to scientific discoveries from the practice of usury. Usury can have a negative impact on the economy including: first, since its introduction in 1930, the *ribawi* economic system has contributed to various financial crises; secondly, an usury-based economy can result in an increasingly visible gap between the rich and the poor in terms of global economic growth; third, investment is also affected by interest rates, the higher the interest rate, the lower the investment. Falling investment will have an impact on production which will also decrease and will increase the unemployment rate; Fourth, interest rates will also cause inflation (Mashuri, 2017).

Discussion related to insurance can be presented first. The concept of shared responsibility and family obligations is seen in *'aqilah*. In the event of a family member's murder, blood money (*diyat*) paid by the *'aqilah* or the killer, or the next of kin, will be given to the victim's heirs. *'Aqilah* raised funds for the families of the victims who were killed, and on condition that this murder was carried out by accident (Hasanah, 2013).

On the principle of *hadharah al-nas*, namely by being linked to the hadith of the Prophet in one case regarding this *'aqilah*, the Prophet Muhammad once said as narrated by Abu Hurairah ra, as follows;

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : إِفْتَلَّتْ إِمْرَأَتَانِ مِنْ هُرَیْلٍ فَرَمَتْ إِحْدَاهُمَا الْأُخْرَى بِحَجَرٍ فَقَتَلَتْهَا وَمَا فِي بَطْنِهَا فَاحْتَصَمُوا إِلَى النَّبِيِّ ص م , فَقَضَى أَنَّ دِيَّةَ حَبْنِهَا عُرَّةٌ أَوْوَلِيدَةٌ وَقَضَى دِيَّةَ الْمَرْأَةِ عَلَى عَاقِلَتِهَا

*From Abu Hurairah ra: "There were two women from the Huzail tribe, then one of the women threw a stone at another woman resulting in the death of the woman and the fetus she was carrying. The heirs of the deceased woman complained about the incident to the Prophet Muhammad, so the Prophet decided that compensation for the killing of the fetus was to free a male or female slave. And compensation for the death of the woman with blood money (diyat) paid by her *'aqilah* (relatives of the male parents)."* (Narrated by Bukhari)

The implementation of this *'aqilah* was recognized by the Islamic community during the time of the Prophet Muhammad SAW, and was part of Islamic law. There was a chance that someone would accidentally kill someone else. The person's family then collects money to be used as financial rewards to the victim's heirs, so as to resolve the accident problem between families. The definition of *'aqilah* is an accidental event or mistake that results in the death of a person, and the other person (*'aqilah*) bears the burden of compensation for the heirs of the victim (Aravik, 2016).

Sharia insurance is different from conventional insurance. The MUI National Sharia Council describes sharia insurance as an effort among many people/parties to look after and help one another through investment in the form of assets or *tabarru'* which provides a return pattern for facing certain risks through a *syari'ah* contract (MUI DSN Fatwa No. 21 /DSNMUI/X/2001 concerning General Guidelines for Sharia Insurance). According to the DSN MUI fatwa, the main purpose of Islamic insurance is to help other Islamic insurance members and does not have a commercial purpose (Puspitasari, 2011).

While conventional insurance is the basic concept of buying and selling between participants and companies. This is clearly seen from the meaning of insurance as a whole, namely "guarantee". The word "insurance" is actually "coverage" in the Big Indonesian Dictionary. According to Law Number 2 of 1992 concerning Insurance Business, the notion that insurance is an agreement between two or more parties with the insurer guaranteeing himself to the insured by receiving insurance premiums to compensate for projected losses, damages and losses (Puspitasari, 2011). Thus it can be interpreted that the fundamental concept of conventional insurance is buying and selling between participants and insurance companies.

Based on the principle of *hadharah al-falsafah*, sharia insurance is much more humane and upholds ethics towards fellow human beings (Hasanah, 2013), because it contains principles such as; a) The principle of monotheism, namely that everything is intended for Allah SWT. b) The principle of justice, customer deposit funds that have been paid through premiums in sharia insurance must be returned to the customer concerned along with the investment profits. c) The principle of helping. d) The principle of trust, the company must manage premium funds and claim procedures with trust. The customer in this case must also be trustworthy regarding the risks that befall him. e) The principle of mutual pleasure (*'an-taradhin*), the funds of happy

customers are managed by the company and allocated to other members who have suffered a disaster to ease their suffering. f) The principle of avoiding usury. g) The principle of avoiding maisir or gambling, is that when participants submit claims, the funds used to pay them are tabarru' funds, or mutual cooperation money from other participant groups, and the company is not harmed at all. h) The principle of not committing gharar; sharia insurance is principled on the idea of helping each other, namely by donating a certain amount of money to collect tabarru' funds, which is then used to help insurance participants in the event of a disaster. i) The principle of avoiding risywah which is the practice of bribery or bribery. j) mutual responsibility and mutual protection of each other (Puspitasari, 2011).

Another example of the implementation of the integrative-interconnective model can also be seen in the material for Class VI/XII Odd Semester SMA Morals, where there is subject matter about Nifaq and Hard Heart (Grumpy). The learning model is by means of students: a) Observing videos related to nifaq and hard-hearted (angry), b) Responding to videos about nifaq and hard-hearted (angry), c) Searching for data about nifaq and hard-hearted (angry) from various sources including print and electronic media, d) Making concept maps about nifaq and hard-hearted (angry), e) Presenting the conclusions of nifaq and hard-hearted material (Chirzin et al, 2017).

In the Odd Semester Class VI/XII High School Morals material, there is material that discusses Nifaq and Hard-Hearted (Grumpy) material. In order to integrate and interconnect the material above, it is first necessary to present a text or text that discusses this material. As the principle of hadarah al-nash emphasizes the text or texts. Al-Qur'an verses that discuss the relationship between Nifaq and Hard-Heart (Anger) are found in QS At-Taubah: 67;

إِنَّ الْمُنَافِقِينَ هُمُ الْفٰسِقُونَ

"Surely the hypocrites are the wicked." (QS At-Tauba: 67).

CONCLUSION

This part consists of two The goal of integrative-interconnective science is an effort to unite general knowledge with religious (Islamic) knowledge. This integrative-interconnective concept offers a perspective that all science that has developed in various fields is truly a unit that is connected to one another. The Qur'an or kalamullah and the universe (natural law) or sunnatullah are the source of all knowledge, according to Amin Abdullah's integrative-interconnective paradigm. All information obtained from the Qur'an and Sunnah are basically interrelated and support one another. The three main basic principles are hadarah al-nash, which serves as a buffer for the culture of religious texts, hadarah al-'Ilm (science and technology),

The development of PAI curriculum materials with this integrative-interconnective model provides meaning, first, that all learning materials should all originate from the Koran, therefore the Koran must be the main reference in this regard. Second, the learning material must also be supported by scientific facts that have been proven empirically, so that their credibility can be recognized. Third, learning materials must pay attention to intuition or the role of the depth of conscience. If these three principles can be implemented in learning materials, they will be able to create comprehensive learning and understanding.

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