

ANALYSIS OF ISLAMIC WORLDVIEW CONTENT IN MASKOERI JASIN'S BASIC NATURAL SCIENCE TEXTBOOKS

Bahrum Subagiya¹, **Sofyan Sauri²**, **M. Dahlan R.¹**, **Budi Handrianto¹**

¹Universitas Ibn Khaldun Bogor, Indonesia

²Universitas Pendidikan Indonesia, Indonesia

Accepted: 07 July 2023. Approved: 27 July 2023. Published: 27 July 2023.

ABSTRACT

This study aims to analyze Maskoeri Jasin's Basic Natural Science textbook based on the Islamic worldview. The background of this research is the lack of Basic Natural Science textbooks that integrate science concepts with the Islamic worldview. A holistic and integrated understanding of Basic Natural Science, including the influence of Islamic values and worldview, is essential in developing better attitudes and knowledge in students. This research uses a qualitative approach with a content analysis method. The results of this study conclude that the Basic Natural Science textbook by Maskoeri Jasin contains several Islamic worldviews in his book. The Islamic worldview in the book includes the concept of God, science, nature and man. The concepts of the Islamic worldview need to be clarified and reinforced firmly, so further efforts need to be made to improve and strengthen the concepts of the Islamic Worldview in the book. This effort will provide significant benefits in developing scientific understanding based on Islamic principles and fulfilling educational needs that uphold academic and spiritual integrity.

Research Paper

PREVENIRE: Journal of Multidisciplinary Science

Keywords: Basic Natural Science textbook, Islamic worldview, Science and religion.

INTRODUCTION

Basic Natural Science is one of the courses found in the higher education curriculum in Indonesia. This course aims to provide an understanding of the basic principles that underlie various natural sciences, such as physical science (physics, chemistry), life science (biology and environment), earth science and the universe (geology, geophysics, meteorology and astronomy). Through this course, students are expected to understand the natural phenomena that occur around them and be able to explain the basic concepts that form the basis of science. Another goal of studying this course is to develop understanding skills in

understanding and explaining natural phenomena and their applications in everyday life (Asih, Novita, & Ardhana, 2022; Rubini, 2013).

Basic Natural Science textbooks are one of the essential teaching materials in helping students understand science concepts better and more profoundly and master the critical competencies that have been formulated. Currently, there are various Basic Natural Science textbooks available on the market, but there are still very few Basic Natural Science textbooks that combine science concepts with an Islamic worldview. The material contained in Basic Natural Science books often only focuses on understanding natural science

Correspondence Address

E-mail: bahrum.subagiya@uika-bogor.ac.id

concepts and theories without paying attention to the influence of religious factors on this understanding. A holistic and integrated experience of Basic Natural Science, including the impact of Islamic values and worldview, can help students to develop better attitudes and knowledge (Al-Hudawi, Musah, & Hamdan, 2014; Fitriyawany, Lailatussaadah, & Meutiawati, 2022).

Worldview is essential to human life because it describes how people think and act. Especially in the strong current of Westernization, Western cultural values and ideologies flow into the thinking of Muslims in Indonesia, which can unwittingly become their worldview (Zarkasyi, 2013). Islamic education's role in fostering and strengthening Islamic Worldview in students should not be ignored. In this case, the part of the Islamic Worldview, which is different from the Western Worldview in understanding reality and truth, is to guide and control ideas and values that damage their identity as a Muslim. The education system must refer to the Islamic Worldview to produce pious humans who always base their attitudes and actions on Islamic teachings and values (Husna, Mahfuds, & Uthman, 2023; Sartini & Ahimsa-Putra, 2017).

Islamic worldview has an essential role in the development of natural science. Islamic worldview refers to a worldview or outlook on life that is based on Islamic religious beliefs and teachings. The Islamic worldview includes views about God, the universe, humans, moral values, and the task of human life in the world. Islamic worldview also has principles and values that guide science and daily life, such as justice, truth, and others. Islamic worldview can influence human behavior and actions, including in education. Essential concepts such as *tawhid* (belief in the oneness of Allah), *fitrah* (the natural condition of humans), and *Khalifah* (the role of humans as caliphs on earth) can provide a solid philosophical foundation for understanding and developing better natural science (Pradhana & Sutoyo, 2019).

Hamid Fahmi Zarkasyi explained that the embryo of science and scientific knowledge in Islam is the scientific structure in the Islamic Worldview found in the Qur'an.

From the tradition of science that has been developed, epistemology and even scientific disciplines have been born. As the basis for the Islamic intellectual tradition, worldview becomes the framework for the study of science in Islam or the paradigm of Islamic science (Zarkasyi, Bakar, Setia, et al., 2016).

One of the Basic Natural Science textbooks often used in Indonesia is the Basic Natural Science textbook by Maskoeri Jasin. This textbook has been used by many universities in Indonesia, even in Islamic universities, and has undergone several revisions. Although Maskoeri Jasin's Basic Natural Science textbook has been used for many years, there has yet to be any research that analyses explicitly the content of the Islamic Worldview in the book. There have been many studies related to the Islamic worldview by researchers. Among the studies relevant to this research is Mohd Kamal Hassan's (2018) research entitled, *The Necessity of Understanding the Cosmos, Nature and Man, and the Unity of Knowledge, Faith and Ethics from the Worldview of the Qur'an: Implications on an International Islamic University*.

He explained that if scientists, technologists, technocrats, and scientific organizations, institutions, including universities, continue to view various natural and human phenomena from a naturalist, positivist, materialist, empiricist, modernist, agnostic, or atheist perspective, then modern science, as well as modern social sciences, will continue to be one of the contributors to the major crisis in modern civilization. He supports efforts to promote a Godly Worldview. A godless worldview, according to him, is viewed by the Qur'anic worldview as another form of falsehood (*al-batil*). The inseparability between faith, knowledge, and sound ethical behaviour in the Qur'anic worldview should receive serious attention from all believers.

Aldy Pradhana and Yongki Sutoyo's (2019) research entitled, *Islamic Worldview as the Basis for the Development of Physical Sciences*, describes the crisis of morality and spirituality that stems from the secular worldview of physicists, where God and religion are not central and influential in

scientific activities. They emphasized the importance of the Islamic Worldview held by Muslim scientists as the basis for developing physics.

Heru Saiful Anwar et al. (2021) research entitled, Understanding of Islamic Worldview as Basis for Islamization of Science, states the importance of developing a comprehensive approach to Worldview studies in research. Islamic worldview can be a foundation or basis for every Muslim scientist or scholar to develop their knowledge. The goal is that every science that develops follows Islamic views, both the basis of science, methods and impacts resulting from the application of science.

The worldview in the Basic Natural Science book will significantly influence the perspective and understanding of science. On that basis, this study aims to analyze the content of the Islamic Worldview in the Basic Natural Science textbook by Maskoeri Jasin.

METHODS

This research uses a qualitative approach with a content analysis method (Krippendorff, 2018). This method is used to

analyze Maskoeri Jasin's Basic Natural Science textbook based on the Islamic worldview. The primary purpose of this research is to identify, categories, and interpret Islamic concepts contained in the Basic Natural Science material.

The research process involved several steps. First, the unit of analysis was determined, namely the parts in the Basic Natural Science book that are relevant to be studied. Then, data were collected from the Basic Natural Science textbooks that would be the object of the study. After that, data selection and evaluation are conducted to ensure the research objectives' compatibility. The selected data will be coded and analyzed to reveal the concept of the Islamic worldview in Basic Natural Science materials. After data analysis, the results obtained are interpreted. Interpretation links the findings with related theories and the research context.

This allows researchers to provide more profound meaning and understanding of the concepts of Islamic worldview in the Basic Natural Science textbooks. Conclusions are drawn based on the findings that have been analyzed and interpreted, as well as the implications that can be drawn from this research.

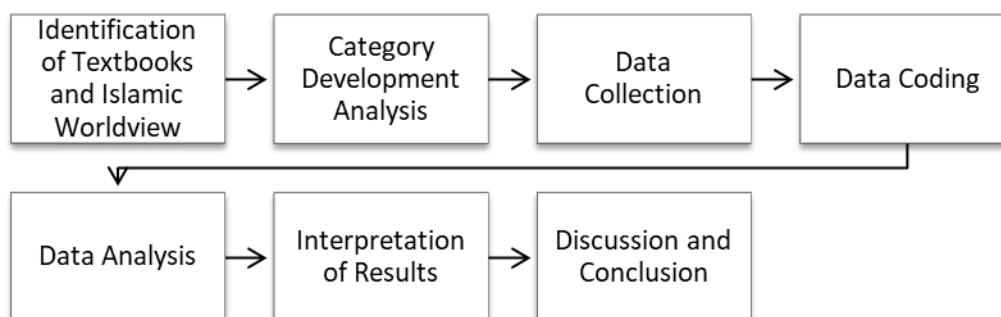


Figure 1. Research design

RESULTS AND DISCUSSION

Concept and Scope of Islamic Worldview

Worldview has an essential function in life. Clifford Geertz (1977) explains that worldview functions as models of reality and action models. Worldviews for humans can explain the nature of things and also provide mental blueprints in guiding their behavior. Meanwhile, Brian Walsh (1984) explains worldview as a logical framework that defines

the top questions in a person's life. Worldview is also very useful for organizing various ideas, feelings and values in a unified view of reality, which can then be used as a standard for assessing various changes in norms and culture that occur in society (Muslih et al., 2018).

Hamid Fahmy Zarkasyi tried to collect definitions of worldview from leading scientists such as Ninian Smart, Thomas F. Wall, Alparslan Acikgenc, Thomas S. Kuhn,

and Edwin Hung. He found that the meaning of worldview includes several essential points, which are described as follows. First, worldview is the primary belief system integrated into humans. Second, Worldview construction includes human thoughts and feelings. Third, worldview functions to explain reality and the meaning of existence. Fourth, worldview acts in moral and social continuity and change. Fifth, worldview is the basis of human behavior, including scientific and technological activities. Sixth, worldview is essential in scientific reasoning in discussing science similar to the paradigm. Seventh, the worldview is the same as the paradigm providing values, standards and methodologies (Muslih et al., 2018).

The meaning of worldview can be traced to its origins in the secularized West. Later, Christians also adapted it as part of the explanation of religious philosophy, especially systematic theology. However, some elements and characteristics of the

worldview can be filled with Islamic characteristics and values, so we can also define the meaning of the Islamic worldview and its essential aspects (Taqiyuddin, 2020).

According to al-Attas, Islam is different from other civilizations' worldviews. The Islamic worldview is not limited to thoughts about the physical world and human involvement in history, society, politics and culture. The Islamic worldview is also derived from something other than philosophical speculations formulated from observations of sensory experience data because what is seen by the eyes is limited to the world that can be seen. The Islamic worldview also does not dichotomies between the sacred and the profane. The Islamic worldview encompasses both the world and the afterlife, where the former must be connected profoundly to the latter, and the latter has ultimate and final significance without negating the latter's importance (Al-Attas, 1995).

Table 1. Fundamental differences between Islamic and Western Worldviews

No	Aspects	Islamic Worldview	Western Worldview
1	Principle	Revelation, reason, experience and intuition	Ratio & philosophical speculation
2	Approach	Tawhid	Dichotomy
3	Characteristics	Authentic and final	Rational, open and ever-changing
4	Reality and truth	Metaphysical and revelation-based studies	Result of social consensus, cultural product and limited to rational and empirical reality
5	Object of study	Physical and metaphysical	Society's values
6	Key concept	God is the key concept	Religion is only a small part of the overall worldview.

Al-Attas sees that the Islamic Worldview has many elements and is a series of concepts that are not separated. The most important of these are the concepts of the nature of God, revelation (the Qur'an), creation, the nature of human psychology, science, religion, freedom, values and virtues, happiness, and others. However, there are five essential concepts of worldview, namely the concept of God, reality, science, virtue ethics, and humans. These concepts will be influential in viewing reality and discovering knowledge (Zarkasyi, 2013).

God is the primary and key concept in the Islamic worldview. The concept of God is very decisive in designing other concepts within the worldview framework. In the Islamic worldview, the concept of God begins with the "concept of *wujud*" and ends with the "concept of tawhid". The concept of Tawhid is a unique characteristic of Islam (U Khakim, 2020). The concept of knowledge in the Islamic Worldview is based on revelation, reason, experience and intuition. The approach built-in science is a tawhid approach. The nature of science in the Islamic worldview is authentic

and final. The study of science includes metaphysical and revelation-based, and physical studies. The classification of science in the Islamic worldview is divided into *ilm fardhu 'ain* and *ilm fardhu kifayah* (Alfi, 2018). From the Islamic Worldview perspective, the concept of nature is that the universe was created from nothing to exist. The universe is temporary and will be destroyed. Nature consists of visible nature that can be perceived by the senses (*Syahâdah*) and nature that cannot be reached by the senses (*Ghaib*). Nature was created as the majesty of God for the benefit of humans and is governed by God's law (Ismail, 2008). The concept of man in the perspective of the Islamic Worldview, namely, humans created by God. Humans are physical and spiritual beings. The purpose of human creation is to worship Allah (*Ibadullah*) and prosper the earth (*Khalifatullah fi al-Ard*) (Subagiya et al., 2018).

Analysis of Islamic Worldview content in Maskoeri Jasin's book

Researchers analyzed the book Basic Natural Science by Maskoeri Jasin from some Islamic worldview concepts. From searching the book, researchers found the principles and values of the Islamic worldview. In several introductions, the author always praises and thanks God Almighty. By God's grace, the book he has written gets a good response from the readers. Gratitude indicates the author's faith and acknowledgement of the existence of God. This statement is an integral part of a Muslim's perspective in seeing reality, that what he does cannot be separated from His will. This principle is part of the concept of divinity, which denies atheism, materialism or existentialism.

Researchers analyzed the book Basic Natural Science by Maskoeri Jasin from some of these Islamic worldview concepts. From searching the book, researchers found the principles and values of the Islamic worldview. In several introductions, the author always praises and thanks God Almighty. By God's grace, the book he has written gets a good response from the readers. Gratitude indicates the author's faith and acknowledgement of the existence of God. This statement is essential to a Muslim's perspective in seeing reality, that what he does

cannot be separated from His will. This explanation is part of the concept of divinity, which denies atheism, materialism or existentialism.

When discussing "The Language of Natural Science" in the introductory chapter, Jasin says that God created humans, and God created everything (Jasin, 2019). In chapter 5, Man and His Environment, the author also says that God has created the whole of nature with its contents for man. Some of the statements he has made identify the introduction and understanding of basic concepts in Basic Natural Science that follow the principles and values in the Islamic Worldview, primarily related to the concept of divinity.

In his book, the author has also identified the concept of science in his explanation, "The human spirit, namely the intellect and will, are powerful so that with their intellect and will humans can develop science and technology." He further explains that humans, as living beings, through their senses, respond to all stimuli, including symptoms in this universe. The response to natural phenomena or events is an experience. This experience will accumulate from time to time because humans are curious about everything in this universe. Experience is one way of forming knowledge, a collection of facts. This experience will continue to increase as long as humans exist and pass on that knowledge to the next generation. "Humans as living beings, through their five senses, provide responses and stimuli (Jasin, 2019).

What is mentioned by the author is part of the view of Islamic Worldview regarding the concept of science. Knowledge in the Islamic Worldview is obtained through several channels: healthy senses, accurate reports (*khobar*) based on authority, sound reasoning, and intuition. Here, the author only mentions two sources of knowledge in the Islamic Worldview, namely through healthy senses and reason. In the Islamic Worldview, both are recognized channels of knowledge; one can obtain the truth from both.

In addition, the author also discusses the role and contribution of Muslim scientists in the development of science. He introduces Avicenna (Ibn-Shina), a master of science,

especially in the field of medicine, philosopher. Al-Biruni, an original and contemporary master of science. He also listed several other figures such as Al-Khwarizzini, Al-Farghani, Al-Batani, Abul Weva, Omar Khayam and Zargali, Al-Kindi, Al Farabi, Al-Gazali, and Averoes (Ibn-Rushd). Among their merits is that in the 9th-11th centuries, all Greek science and philosophy were translated and developed in Arabic. After that, it was gradually translated into Latin and a small quantity of Hebrew (Jasin, 2019).

The author also clarifies views that are not following the Islamic Worldview, although in this case, there is no explicit statement mentioning the word "Islam" that he conveyed. When discussing the philosophy of natural science, the author explains that Indonesian scientists should be able to bridge between the philosophy of vitalism and mechanism, for example, in answering the question, "How or when did the laws of nature occur in this universe?" The only answer is: the only answer is: the laws of nature. The only answer is: "God created it." From this starting point, the philosophy of vitalism begins, while the following process is according to the

philosophy of mechanism, namely natural law. In this case, natural law is the same as God's law. Although the initial answer is procedurally unscientific, the mechanism that is considered scientific also cannot determine when the natural law comes into effect, and, except for that, once again, we assume that the natural law is also God's law.

The author's view on nature aligns with the Islamic Worldview. He views the universe as created. Nature does not happen and runs by itself. He believes that nature is temporary and will end. His views are strongly influenced by theism, which is the basis of his views. Although the author does not mention the word 'Islam' as the basis of his views and mentions Pancasila as a philosophy that Indonesian scientists must hold firmly, this indicates his views align with the Islamic Worldview.

From the analysis results, Maskoeri Jasin's Basic Natural Science book contains several concepts of the Islamic Worldview. Some of the Islamic Worldview concepts are the concept of God, the concept of science, the concept of nature, and the concept of man. The identification is organized as follows:

Table 2 Categories of Concepts in Islamic Worldview

No.	Author's Statement	Categories of Concepts in Islamic Worldview	Page Numbers
1	Praise and gratitude to God Almighty in every introduction.	God Concept	vii-x
2	With his intellect and will, man can develop science and technology.	Concept of Science	2
3	Discusses the role and contribution of Muslim scientists in the development of science.	Concept of Science	9
4	Through their five senses, humans can gain knowledge	Concept of Science	10
5	Rejects that the existence or non-existence of God cannot be proven scientifically	Concept of God	18
6	Clarifies views that are incompatible with WI (philosophy of vitalism with mechanism)	The concept of nature	23
7	God's laws govern nature	The concept of nature	23
8	God created humans, and God created everything	Concept of God and Man	24
9	God has created the whole of nature with its contents for humans.	The concept of nature	178

Including the existence of God in science teaching is essential. God is the primary and critical concept in the Islamic worldview. The concept of God is very decisive in designing other concepts within the worldview framework. In WI, the concept of God originates in the "concept of wujud" and flows into the "concept of tawhid". The concept of Tawhid is a unique characteristic and characteristic of Islam (Usmanul Khakim et al. 2020). The truth believed by Muslims is the truth about the existence of God, who created this universe. The belief in the existence of God as the creator prevents us from doubting the nature of life (Rahmawati, et al. 2020).

In the concept of Islamic Worldview, science must be based on Tawhid. Tawhid is the basis of the belief that Allah is the source of knowledge. Allah teaches humans what they do not know. Therefore, a Muslim must believe there is no conflict between revelation and reason, no conflict between religious knowledge and general knowledge, and no between knowledge obtained by modern research and religion because all come from the same source, Allah (Syihab, 2021).

Zarkasyi explained that the embryo of science and scientific knowledge in Islam is the scientific structure in the Islamic Worldview contained in the Qur'an. Islam accepts revelation as a source of science, while the West does not use scripture as a source of science. This means that under Islam, knowledge comes from God, and apart from the five senses and sound reason, it is obtained from actual news from authoritative sources and intuition (Zarkasyi et al., 2016). In Al-Attas' view, knowledge comes from God and is obtained through several channels: healthy senses, accurate reports (khabar) based on authority, sound reason, and intuition (Daud, 1998).

Likewise with nature, in the perspective of the Islamic Worldview, the universe was created by God. God created this universe from nothing. He created this nature from something that did not exist into existence (*ikhrâj al-syai min al-'adam ilâ al-wujûd bi iḥdatsihi*) (Al-Ghazali, 1957). A prominent scholar, Hujjatul Islam Imam Al-Ghazali, believes that nature depends entirely on the

Creator. The entire existence of nature at all times depends on His direct actions. Every moment everything in nature is directly in His grasp. He is the one who causes all changes and movements. There is no necessity for causality in nature (Marpaung, 2014).

Nature in the Islamic Worldview is also seen as a sign or verse of the majesty of Allah. Nature is seen as a system of divine instructions in addition to the holy Qur'an. In this sense, the scientific activity becomes an attempt to read and interpret the 'book' of nature appropriately because both books' sources are the same. A Muslim scientist must pay attention to both books Allah gave with a tauhid (integrated) approach applied in all branches of science. The science developed must reflect these characteristics to be called Islamic (Baharudin & Tanjung, 2020; Jamil & Sadiq, 2023).

Regarding the concept of man, the Islamic view has never changed; Allah created man. The Qur'an mentions that Allah created Prophet Adam as the first man and man in general. The creation of Prophet Adam, Allah explained in Surah An-Nisa, the first verse (Subagiya et al., 2018). The creation of man in this world has a purpose: to worship by obeying every command of Allah and avoiding all His prohibitions. Allah made man a leader on earth (*khalîfah fî al-ard*). Indeed, as a caliph, humans must be able to carry out the mandate to manage this nature as well as possible (Duc, 2023).

What is found in the Basic Natural Science book related to the Islamic Worldview concept still needs improvement. If the author believes that science can only be obtained in two ways, empirical and rational, then this is categorized into the Western worldview. This limitation can be used as an opportunity for improvement to develop more comprehensive and holistic textbooks, which teach knowledge and attitudes and instill spiritual values in the educational process. This analysis is expected to be a note of improvement for incorporating important concepts in WI into science teaching, especially in Basic Natural Science courses.

ACKNOWLEDGMENTS

The authors would like to express their deepest gratitude to the Indonesian Islamic Da'wah Council for its support and funding in implementing this educational scholarship program. The support provided by Dewan Dakwah Islamiyah Indonesia is a source of inspiration and motivation for us to continue to pursue and develop our academic potential. We hope this scholarship program continues and can provide opportunities for more individuals to pursue meaningful education.

CONCLUSION

The conclusion of this study shows that the IAD textbook by Maskoeri Jasin contains several concepts of the Islamic worldview, which include the concepts of God, science, nature, and humans. However, there is a need to provide more explicit clarification and reinforcement of these concepts. This is important to ensure the suitability and robustness of the understanding of the Islamic worldview conveyed in the book. As a next step, efforts are needed to improve and strengthen the existing concepts of the Islamic Worldview so that they can be more effective in helping students understand and apply Islamic perspectives in understanding Basic Natural Sciences.

Author's declaration

Authors' contributions and responsibilities

The authors made substantial contributions to the conception and design of the study. The authors took responsibility for data analysis, interpretation and discussion of results. The authors read and approved the final manuscript.

Funding

Write down the research funding, if any.

Availability of data and materials

All data are available from the authors.

Competing interests

The authors declare no competing interest.

REFERENCES

Al-Attas, S. M. N. (1995). *Islam dan Filsafat Sains*. Bandung: Mizan.

- Al-Ghazali, I. (1957). *Tahâfut al-Falâsifah*. Mesir: Dâr Al-Ma'ârif.
- Al-Hudawi, S., Musah, M. B., & Hamdan, R. (2014). Islamic worldview on knowledge management: Implication for Muslim education system. *World Journal of Islamic* Retrieved from https://papers.ssrn.com/sol3/papers.cfm?abstract_id=2541154
- Alfi, L. (2018). Konsep Ilmu Menurut Syed Muhammad Naquib Al-Attas (Analisis buku Islam Dan Filsafat Sains). *Tasfiyah*, 2(2), 195. doi: 10.21111/tasfiyah.v2i2.2580
- Anwar, H. S., Baqi, S. Al, & Yusron, M. A. (2021). Understanding of Islamic Worldview as Basis for Islamization of Science. *Proceedings of the 1st International Conference Of Education, Social And Humanities (INCESH 2021)*, 581(Incesh), 178-182. doi: 10.2991/ASSEHR.K.211028.112
- Asih, F. E., Novita, D., & Ardhana, I. A. (2022). Students' Integrated Science Process Skills and Argumentation in Basic Natural Science Lecture. *Jurnal Pendidikan Dan Pengajaran*, 55(1), 1-13. doi: 10.23887/JPP.V55I1.35979
- Baharudin, M., & Tanjung, A. (2020). Islam and Environmental Conservation. *Proceedings of the 1st Raden Intan International Conference on Muslim Societies and Social Sciences*. doi: 10.2991/assehr.k.201113.020
- Daud, W. M. N. W. (1998). *The Educational Philosophy and Practice of Syed Muhammad Naquib al-Attas*. Kuala Lumpur: ISTAC.
- Duc, A. Le. (2023). Responsibility as a Primary Environmental Virtue in Islam. *Asian Journal of Philosophy and Religion*, 2(1), 187-206. doi: 10.55927/AJPR.V2I1.4821
- Fitriyawaty, F., Lailatussaadah, L., & Meutiawati, I. (2022). Integrating Islamic Values into Science Learning in Indonesian Islamic Higher Education: Expectation and Implementation. *Tadris: Jurnal Keguruan Dan Ilmu Tarbiyah*, 7(1), 119-132. doi: 10.24042/tadris.v7i1.10802
- Geertz, C. (1977). *The Interpretation Of Cultures (Basic Books Classics)*. Basic Books.
- Hassan, M. K. (2018). The Necessity of Understanding the Cosmos, Nature and Man, as Well as the Unity of Knowledge, Faith and Ethics from the Worldview of the Qur'an: Implications on an International Islamic University. *Revelation and Science*, 8(2). Retrieved from <https://journals.iium.edu.my/revival/index.php/revival/article/view/229>
- Husna, A., Mahfuds, Y., & Uthman, Y. O. O.-O. (2023). Building A Muslim Worldview Through Islamic Education in The Middle of Globalization. *Nazhruna: Jurnal*

- Pendidikan Islam*, 6(1), 46–59. doi: 10.31538/nzh.v6i1.2622
- Ismail, M. Z. bin. (2008). Kosmos dalam pandangan hidup Islam dan orientasi sains masyarakat muslim. *Islamia*, 3(4), 14–15.
- Jamil, S., & Sadiq, Z. (2023). Concept of “Deity, Man and Universe: A Comparison between Western Weltanschauung and Holy Quran. *AL- ASAR Islamic Research Journal*, 3(1). Retrieved from <https://alasar.com.pk/ojs3308/index.php/alasar/article/view/90>
- Jasin, M. (2019). *Ilmu Alamiah Dasar*. Jakarta: Raja Grafindo.
- Khakim, U. (2020). Syed Muhammad Naquib Al Attas’ Theory of Islamic Worldview and Its Significance of His Conception of Islamization of Present-Day Knowledge. *University of Darussalam Gontor Ponorogo*.
- Khakim, Usmanul, Kurniyanto, T., Ramadhan, M. U. C., Habiburrahman, M., & Rahmadian, M. I. (2020). God and Worldview according to al-Attas and Wall. *TSAQAFAH*, 16(2). doi: 10.21111/tsaqafah.v16i2.4853
- Krippendorff, K. (2018). *Content analysis: An introduction to its methodology*. Sage publications.
- Marpaung, I. M. (2014). Alam dalam Pandangan Abu Hamid al-Ghazali. *Kalimah: Jurnal Studi Agama Dan Pemikiran Islam*, 12(2), 281–298. doi: 10.21111/KLM.V12I2.240
- Muslih, M. K., Nofriyanto, Zein, F. M., Muftaba, M. S., Istiqomah, I., Inayati, A. A., ... Ismunanto, A. (2018). *Worldview Islam: Pembahasan tentang konsep-konsep penting dalam Islam*. Ponorogo: Pusat Islamisasi Ilmu (PII) & UNIDA Gontor Press.
- Pradhana, A., & Sutoyo, Y. (2019). Islamic Worldview as the Basis for the Development of Physical Sciences. *TSAQAFAH*, 15(2), 187. doi: 10.21111/tsaqafah.v15i2.3387
- Rahmawati, M., Aini, F. N., Nuraini, Y., & Mahdi, B. M. (2020). Islamic Worldview: A Review of the Thought of Syech Muhammad Naquib Al-Attas and Scholarly Culture in Islam. *NALAR: Jurnal Peradaban Dan Pemikiran Islam*, 4(2), 77–91. doi: 10.23971/njppi.v4i2.2165
- Rubini, B. (2013). Basic Natural Sciences Contribution for Scientific Attitude Development and Values of Life. In *International Journal of Science and Research* (Vol. 2). Retrieved from www.ijsr.net
- Sartini, S., & Ahimsa-Putra, H. S. (2017). Preliminary Study on Worldviews. *Jurnal Humaniora*, 29(3), 265. doi: 10.22146/jh.29690
- Subagiya, B., Hafidhuddin, D., & Alim, A. (2018). Internalisasi nilai penciptaan manusia dalam Al-Quran dalam pengajaran sains Biologi. *Tawazun: Jurnal Pendidikan Islam*, 11(2), 190. doi: 10.32832/tawazun.v11i2.1674
- Syihab, U. (2021). *Sekitar Epistemologi Islam: Memahami bangunan keilmuan dalam kerangka Worldview Islam*. Yogyakarta: Bildung.
- Taqiyuddin, M. (2020). In search of Islamic definition of worldview: Elements, and its characters. *Zawiyah: Jurnal Pemikiran Islam*, 6(2), 206–227. doi: 10.31332/ZJPI.V6I2.1949
- Walsh, B. J., & Middleton, J. R. (1984). *The Transforming Vision: Shaping a Christian World View*. InterVarsity Press.
- Zarkasyi, H. F. (2013). Worldview Islam dan Kapitalisme Barat. *TSAQAFAH*, 9(1), 15–38. doi: 10.21111/TSAQAFAH.V9I1.36
- Zarkasyi, H. F., Bakar, O., Handrianto, B., Arif, S., George, S., Akdoğan, C., ... Lettinck, P. (2016). *Islamic Science: Paradigma, Fakta Dan Agenda*. Jakarta: INSISTS.