

Integral and Integrated Principles: Alternative Solutions to Overcome the Dichotomy of Islamic Education in Indonesia

Encep Muhammad Fajri

¹Universitas Islam Darussalam

Abstract

Education is currently experiencing a decline due to the frequent imbalance between general Education and Religious Education, especially Islamic religion, resulting in the emergence of an educational dichotomy. This research was made with the aim of examining and understanding the dichotomy problems that occur in Indonesia. The type of research used is qualitative, using a literature review, while the method used is the documentation method. The dichotomy of Education is a problem that is considered quite complicated because the dichotomy of Education that is now happening in Indonesia has spread to various educational sectors. The historical roots of this dichotomy began with the entry of Dutch colonizers into Indonesia and changed the existing education system. On the basis of these problems, a solution is needed to overcome the dichotomy of Education. The integral and integrated principle is the right solution to overcoming this problem, which, with this principle, can provide harmony between religious and general sciences.

Keywords:

Integralization of Science, Dualism of Education, Islamic Education

Article History

Received: 2024-12-11

Revised: 2025-01-18

Accepted: 2025-02-09

Vol 2 Issue 2 2025

Corresponding Author*

encepmohfajri@gmail.com



Page 153-161

INTRODUCTION

Education is an effort to improve the dignity and status of humans who are born without knowledge. By having knowledge, they can direct their entire lives in a satisfying direction, predict various types of skills and abilities in the future, and learn so that they can continue to learn throughout their lives (Al-Hamdani, 2018).

Education plays an important role in human life. Given the importance of Education in human life, Islam pays great attention to the development of Education in human life. Education as a process produces many benefits and great wisdom for the survival of humanity (Karimah & Nu'man, 2022). The advancement of science and technology has brought about changes and growth towards a more complex environment. As a result, social problems and new demands arise that could only be predicted after, and Education is always faced with problems due to the gap in its process (Hidayat, 2016).

Currently, the world of Education is experiencing a decline, so general Education is prioritized over religious Education. Sometimes, there is an inverse proportion, where religious Education is very popular with students and general Education is slightly neglected. There is rarely a balance between general Education and Religious Education, especially in Islamic religious Education, which gives rise to what is called a dichotomy (Yusuf et al., 2021).

For example, we realize that there are still many differences (tafrik), dichotomous attitudes that prioritize *al-Ulum al-Diniyah*, and the tendency to ignore popular science. This kind of dichotomous attitude has emerged for a long time. It still exists today, both at the normative and technical levels of educational institutions, especially among thinkers and practitioners of Islamic religious Education in Indonesia. The dichotomy of Education is a legacy of Dutch colonialism and is still a problem that needs to be fully resolved. The separation between religious Education and general Education became the main goal of the colonizers to continue colonization (Mukti et al., 2021).

During the Abbasid Dynasty, a large-scale scientific development movement was initiated by Caliph Ja'far al-Mansur and reached its peak during Caliph Harun al-Rasyid. The achievements of the Islamic world in the field of science during the Abbasid period developed rapidly and varied. There was no striking difference in perception between religious sciences and general sciences (if there was a difference, this was because the scholars tried to classify sciences only and without looking down on other sciences and considering their sciences high). The Abbasid period did not only produce religious figures but also great figures who were active in other scientific fields. Great figures during the Abbasid

period included al-Ghazali, ibn Sina, al-Farabi, ibn Rusyd, al-Biruni, Jabir bin Hayyan, al-Khawarizmi, al-Kindi, al-Farazi, and al-Fargani. Bitruji, Abu Ali al-Hasan bin Haythami, Ibn Khaldun, al-Razi, al-Idrisi, and many other scientists. Among the many scientists at this time, scientists did not only master one field of science but many also mastered fields of science that were different from their basic science. At the end of the Abbasid era, science was shrouded in a dichotomy of science that led to the fragmentation of science. The result of this polarization of science was the decline of Islamic civilization and the dichotomy of knowledge (Asyari & Bil Makruf, 2014).

This dichotomy paradigm actually began after the Mu'tazilah left the Islamic government. Then, after that, Muslims began to be less interested in studying general knowledge because it was less related to the afterlife. They preferred and prioritized the development of knowledge that was directly related to the verses of the Qur'an and ignored knowledge that was directly related to the verses of Kauniah. In fact, these two pieces of knowledge should have been balanced and mutually supportive because they could be interrelated. This dichotomy of knowledge became even worse when Muslims were colonized by Western countries, including Indonesia itself, for more than 300 years of Dutch colonial rule in Indonesia. The entry of the Dutch into the archipelago played an important role in emphasizing the dichotomy of Islamic religious Education. The difference between religious knowledge and general knowledge became increasingly clear to them because the scholars hated everything brought by the colonizers, including knowledge that was later associated with general knowledge (Wira Puspita et al., 2018).

Fundamentally and conceptually, the dichotomy of educational science in the sense of contradiction and excessive discrimination is not formulated paradigmatically in Islam. Islam does not formulate a diametrical opposition between "religious science" and "general science" (Baharuddin et al., 2011). If the dualism above is merely a division of tasks, this is actually not a problem. However, if a discriminatory attitude towards religious Education follows this dualism, then it falls into the realm of pedagogical dichotomy. Indeed, this dualism of the education system is an effective legal framework for implementing discriminatory and dichotomous education policies (Ashari, 2015).

To overcome this dichotomy, an Islamic educational paradigm is needed that is able to integrate and align various aspects of Education holistically and harmoniously. This paradigm is called the integral and integrated principle. This principle is based on the understanding that Islam is a perfect and universal religion that encompasses all aspects of human life. Islam also does not distinguish between worldly and afterlife affairs, knowledge and faith, law and ethics, and individuals and society. In addition, Islam also teaches that humans are natural creatures who are gifted with spiritual and physical potential, reason and heart, as well as freedom and responsibility.

Seeing how complicated the problem of educational dichotomy in Indonesia has been since several years ago, it is felt important to understand it. So, this research aims to examine and discuss how educational dichotomy can have a big impact on Islamic scholarship, giving rise to integral and unified principles as an effort to align it.

METHODS

This study uses qualitative research by conducting a literature review and analyzing journals and books related to the research topic. Data collection in this study was carried out using the documentation method, namely, an effort to determine research data through analysis of documents related to the topic studied by the researcher (Yusuf et al., 2021).

This study uses secondary data sources. Secondary data refers to all data related to the subject of the study and includes books, magazines, articles distributed via the Internet in hard or soft file form, and other data related to the subject. Referring to related data for this study (Mukti et al., 2021).

RESULT AND DISCUSSION

Integral and Integrated Principles. The principle comes from the word principle which means origin, basis, principle as the basis of views and beliefs, stance such as having a stance, having a strong basis or principle. In the Great Dictionary of the Indonesian Language, the word "principle" means principle or basis, namely, the truth that is the basis for thinking, acting, and so on. So, when associated with Education, the principle of Education can be interpreted as a universal truth and becomes the basis for formulating educational tools. The foundation of Education, whether it be in the form of a religion or an ideology that is followed, is where the educational principle originates. The principle of Islamic Education is upheld on the same basis and is based on the philosophical view of Islam towards the universe, humans, society, science and morals. The Islamic view of these problems has given birth to various principles in Islamic Education (Martatik, 2019).

The sources of values in Islam are the Qur'an and the Sunnah. Because these sources contain many values, some of them are selected and determined as fundamental sources and may summarize various other values. Namely, monotheism, humanity, the unity of humanity, balance, and the value of *Rahmatan Lil'Alamin*. Therefore, Islamic Education is ideal because it is implemented humanely and comprehensively, paying special attention to coexistence, self-development, society and the advancement of science, and always aiming to improve the basic principles of Islamic Education. Islamic Education is a fundamental aspect that describes the foundation and goals of Islamic Education and distinguishes Islamic Education from non-Islamic Education (Asrowi, 2019).

Islamic Education does not recognize the separation of general knowledge and religious knowledge; both must be integrated harmoniously into Islamic teachings. Allah is the creator of the universe, including humans. Allah also establishes laws to manage and preserve it. Although the laws regarding the material world are *Sunnatullah*, the guidelines and laws of human life are also outlined in religious teachings called *Dinullah*, which include faith and sharia (Ramayulis, 2008).

In the first verse of the Qur'an, Allah instructed humans to read, namely in QS Al'Alaq verses 1-5. Furthermore, in QS Al Ankabut: 45: "Read what has been revealed to you, namely the book (Al Qur'an)." Here Allah explains that the Qur'an that must be read is the verses revealed by Allah (verses *tanzilyah*, *qur'aniyah*). In addition, Allah commands humans to read the verses of Allah that contain natural phenomena (verses *kauniyah*, *sunnatulloh*), including: "say, pay attention to what is in the heavens and the earth" (QS Yunus: 101). From the verses above, it can be understood that Allah commands humans to read the Qur'an (verses *qur'aniyah*) and natural phenomena (*kauniyah*) without putting pressure on one type of verse in question. It means that Islamic Education must be implemented in an integrated manner (integral) (Al-Hamdani, 2018).

Dichotomy of Education. The separation of Islamic and non-Islamic Education (i.e., the dichotomy of Islamic Education) is an interesting discourse that has been debated for years in Islamic Education. This dichotomous discourse has caused much debate among education providers. Some figures fully support the dichotomous system, while others strongly reject the existence of a dichotomy. To be able to have a more thorough knowledge, it is necessary to define a few words that will aid in our comprehension of the term "dialecty of Islamic education." This explanation is considered important to avoid blurring key concepts when considering the long-standing problem of the dichotomy of science. In various studies that discuss the dichotomy of Islamic Education, many experts use different languages, so there needs to be a unification of terminology when discussing the dichotomy. In addition to the differences in terms used, some terms differ not only in their use but also in more fundamental aspects (Asyari & Bil Makruf, 2014).

Dichotomy comes from the English word "dichotomy," which means to distinguish and contrast two different things. The word that means dichotomy in English is used as an adopted word in Indonesian, becoming "dichotomies," the literal meaning of which in the Great Dictionary of the Indonesian Language is divided into two conflicting groups (Rustam, 2022).

Community Service : Sustainability Development

As for the terminology, the dichotomy is understood as a separation between (general) science and religion, which then develops into another dichotomous phenomenon. The dichotomy is a careful and clear separation of a type into two separate ones where one cannot be included in the other at all and vice versa (Mustaqim, 2015:259). A. Partanto & Al-Barry (1994) define dichotomy as a division into two contradictory parts. Meanwhile, Qamar (2006) interprets dichotomy as a division into two mutually exclusive concepts.

If we dig deeper into the roots of science, Another term for the dichotomy of Education is the view of A. Malik Fadjar. Fadjar (1999) calls this dichotomy the term Hellenistic for general or modern science and the term Semitic for religious science. This Hellenistic term comes from classical Greek, and its distinguishing characteristics are the emphasis on the authority of reason, the emphasis on rational attitudes, and the preference for secular science. On the other hand, the term Semitic is associated with the thoughts of religious people, especially Judaism and Christianity, which preceded Islam, and is characterized by a very large portion of the authority of revelation, obedience to dogma, and is guided by religious science (Fadjar, 1999). In other terms expressed by Harun Nasution in his book *Islam Rational*, this attitude of separation towards knowledge is called the term "dualism of knowledge." In dualism, the most basic elements of every reality tend to be contradictory but do not negate each other, for example, between evil and good, God and nature, spiritual and physical, soul and body (Nasution, 1995).

Science is divided into two main parts. One is *tanziliyah* science, which is a science developed by the human mind and is related to the values revealed by Allah both in his book and in the hadith of the Prophet Muhammad SAW. *Kauniyyah* science is a science developed by the human mind in its interaction with nature. All classifications of science that contain variations of this term are divided into two fields of science. It means that all scientific entities are contested and separated from each other within the framework of reality, and the framework of reality is fragmented into subsystems that each stands alone. Indeed, at the level of theoretical norms, science must develop holistically and in an integrated manner, not partially and half-heartedly. Because the development of science does not lead to dichotomous goals but rather to the priority in the context of devotion to God (Baharuddin et al., 2011). In English terms, the difference in the words used is known as Islamic Knowledge and Non-Islamic Knowledge. In the end, the term dichotomy has had a significant impact not only on Islamic Education but also on non-Islamic religions, namely other major religions, Christianity and Judaism (Asyari & Bil Makruf, 2014).

Problems of the Dichotomy of Islamic Education in Indonesia. Islamic Education in Indonesia cannot be separated from the process of Islam entering Indonesia. There are several theories about when Islam entered Indonesia, but it can be understood that the entry of Islam cannot be separated from the spread of Islam and trade. Thus, the acculturation of culture and religion is intertwined between the two. Islamic Education in this context is greatly influenced by the socio-cultural situation of society at that time.

In this case, Islamic boarding schools are a form of early Islamic Education in Indonesia. Their existence is in line with the trend of Islamic Education in the archipelago. There are several theories about how Islamic boarding schools began. Abdul Rahman Mas'ud, for example, believes that the existence of Islamic boarding schools cannot be separated from the role of Walisongo in spreading Islam on the island of Java (Mas'ud et al., 2002).

According to historical records, Tegalsari Ponorogo Islamic Boarding School is the oldest Islamic boarding school institution, founded in 1724. However, about a century later, through Dutch research in 1819, it was clear that Islamic boarding schools grew and developed very rapidly, especially throughout the island of Java. Based on research, Islamic boarding schools already existed in Priangan, Pekalongan, Lembang, Kedu, Surabaya, Madiun, and Ponorogo. A Dutch Islamist named Martin van Bruinessen argued that there were no institutions worthy of being called Islamic boarding schools that

existed before the 18th century or before the establishment of the Karang Islamic Boarding School. There were only individual or unstructured teaching places (Mustaqim, 2015).

Furthermore, Indonesian Education was divided into two groups in the early 20th century AD. First, Education was provided by Western secular schools (Dutch East Indies), which did not recognize religious teachings. Second, pesantren Education only allowed religious Education. In other words, there were two types of Education, namely old-style Education centered around pesantren and universities (schools) and new-style Education established by the Dutch government (Muhaimin, 2004).

Modern Education is very different from traditional Islamic Education in Indonesia, not only in terms of its methods but also in terms of its content and objectives. The Education provided by the Dutch focused mainly on general knowledge and worldly skills. Meanwhile, Islamic educational institutions emphasize more on knowledge and skills that help practice religious teachings. It then influenced the emergence of an institutional dichotomy in Islamic Education. It is also what gave rise to the terms religion-based schools and public schools. In other words, religious schools are based on "religious" knowledge, and public schools are based on "general" knowledge.

The emergence of a dichotomy between state schools and madrasah schools, which represent religious schools, is a real manifestation of the dichotomy in Islamic Education. This situation was further exacerbated in 1975 with the issuance of a Joint Decree (SKB) by the Minister of Home Affairs, the Minister of Education and Culture, and the Minister of Religion, which gave state schools the same status as madrasahs.

This dichotomy then gave rise to a pattern of educational stratification that placed Islamic Education at a lower level. As a result, Islamic Education's bargaining position weakened. Thus, the perception of Islamic Education worsened. On the other hand, this assumption was supported not only by the community but also by the government.

Islamic Education, under the authority of the Ministry of Religious Affairs, has a direct impact on facilities and budgets. Therefore, the extraordinary number of madrasah education is different from the quality of its management and performance. In general, Islamic Education was looked down upon by many people at that time. It was true not only from a traditional management perspective but also from an output orientation perspective, which was clearly outside of that dimension. Therefore, there was an assumption that people who wanted to be successful in life should not attend madrasahs (Mustaqim, 2015).

The dichotomy of Education is increasingly apparent from the policies initiated by the Ministry of Education, Culture, Research and Technology and the Ministry of Religious Affairs, such as policies related to Graduate Competency Standards (SKL) in schools and madrasahs, policies regarding qualifications for establishing educational institutions and policies related to the process of accepting new students (PPDB). The debate on the dichotomy of Education is also related to the EMIS data collection managed by the Ministry of Religious Affairs and Dapodik managed by the Ministry of Education and Culture. In the context of EMIS and Dapodik, the dichotomy of Education reflects the challenges of collecting, processing and reporting Education data as a whole.

This dichotomy can create confusion in the integration and analysis of data between the two systems, thus hindering a comprehensive understanding of the overall health of Education. The debate on the pedagogical dichotomy, also in the context of EMIS and Dapodik, highlights the debate between the interests of preserving the specificity of religious Education and the need for a more holistic and holistic approach to Education. The coordination and cooperation initiated between related institutions is expected to answer the challenges and encourage holistic and equitable Education for all students in Indonesia (Khoiriyah et al., 2023).

It is now important to integrate Education that has long experienced this dichotomy. This integration will provide an opportunity for Islamic science to develop its wings and scientific movement. Islamic science, which is basically inclusive and universal, needs to be revived to build this universality.

One way is to use Islamic science scientifically. It is then known as Islamic Studies or the scientification of Islam. Its status remains as a religious school (Mustaqim, 2015).

Factors Causing the Dichotomy of Education. In the world of Islamic Education, dichotomy occurs due to several factors: First, the field of scientific development is one of the factors, because this field is developing very rapidly, so it gives birth to new fields of science; these fields of science and their parent sciences, general science and religious science, are closely related to each other more. Epistemology gives rise to the structure of science down to the sub-branches of science; for example, a philosophy, which is the mother of all sciences (the mother of all sciences), there is a classification in the structure of science and educational science, so that it develops into increasingly detailed and detailed fields of science, such as Educational Psychology, Educational Technology, Sociology of Education, and others. It caused the emergence of disciplines from the field of Education, which are divided into sub-fields of scientific disciplines such as teaching and learning strategies, educational development, curriculum planning, educational planning and implementation, and others related to the fields of Education and learning. It creates a distance between the sub-fields of science and philosophy, which are the mother of all sciences, which makes its implementers more expert in mastering the field of educational science.

Second, the cultural-historical factor of Muslims who experienced a period of decline or stagnation in the Middle Ages, around 1250 to 1800 AD. It is just a historical mistake whose impact is still felt today. Currently, professional scholars or fiqh scholars dominate Islamic Education, giving the impression that the study of religious knowledge is considered necessary or obligatory for all Muslims, then resulting in the crystallization of knowledge so that many assume that studying general knowledge is a collective obligation or *fardlu kifayah*. As a result Indonesia is less competitive in the field of science and technology or science and technology compared to other countries.

Third, there are internal problematic factors in the fields of law, politics, society, economics, and culture faced by the majority of the Muslim population of Indonesia. The failure of efforts to improve and reform institutions in the field of Islamic Education has resulted in a dichotomy between religious knowledge and general knowledge. In Islamic Educational Institutions, there is still a dichotomous mindset, namely between worldly and worldly affairs, knowledge and faith, reason and revelation, religious and general knowledge, so that society has the same paradigm of thinking that is compartmentalized like the indoctrination of the distance separating (Tamami, 2019).

Integration of Science. So far, there is still a lack of integration in the education system. The uncertainty of the relationship between general Education and Religious Education further exacerbates this reality. It is certainly also supported by the gap between the insights of religious teachers and the needs of students, especially in public schools. Dualism and dichotomy of Education are legacies of the colonial era that distinguish between general Education on the one hand and religious Education on the other and are the main causes of confusion and inequality in Education, especially in Indonesia, with the various consequences that arise (Rahmawati & Drajat, 2022).

To overcome this contradiction, Kuntowijoyo suggests what is known as Islamic knowledge—not the Islamization of knowledge. With an understanding of the transcendental structure of the Qur'an, namely our picture of a perfect idea building about life, a pure idea that is metahistorical, the Qur'an actually provides a very large possibility for using it as a way of thinking (Bisryi, 2009).

One of the methods in the process of Islamic knowledge is internalization. Integralization is the unification of the wealth of human knowledge with revelation (God's guidance contained in the Qur'an and its implementation in the Prophet's Sunnah). Integralistic science is a science that integrates (not just combines) God's revelation with human insight. Integralistic sciences will not isolate God's revelation (secularism) or human thought (otherworldly asceticism). Integralism is expected to resolve the conflict between extreme secularism and radical religions in various fields (Kuntowijoyo, 2006).

In Islamic integralism there is a hierarchical unity called by Armahedi Mahzar as integrality. Integrity itself has two axes that are perpendicular to each other. These axes are known as the vertical axis and the horizontal axis. The vertical axis is called the internal dimensions, while the horizontal axis is called the external dimensions. The internal dimensions consist of five dimensions, namely materiality, energetics, informativeness, normativity, and originality, which are popularly known as the dimensions of matter, energy, information, value and source or what Imam Al-Ghazali calls *jism*, *nafs*, *'aql*, *qalb*, and *ruh*.

Meanwhile, the externality dimension consists of dimensions originating from humans as individuality or microcosmic, society as sociality or mesocosms, the universe as naturality or macrocosmic, and ending in God as metacosmic. So, the reality is more mapped as a rectangular net rather than a circular net, ala Wilberian holarchy. The net of integrality is a matrix, not a net or concentric circles.

Therefore, the square grid of integrality in Islamic integralism does not mean that it is superior to the circle grid of holarchy in Wilberian universal integralism. What is clear is that the grid of integrality is actually easier for a Muslim to understand because the vertical dimensions at the individual level are commensurate with the levels of consciousness that exist in the tradition of Sufism as an implementation of *lhsan*, identified with *jism*, *nafs*, *'aql*, *qalb*, and the individual's soul.

The horizontal dimension at the source level is identified with the four pillars of faith regarding Allah, angels, books and apostles. In contrast, the horizontal dimensions at the material level reflect the fifth and sixth pillars of faith, namely belief in the Day of Judgment and the Hereafter, as well as belief in Divine destiny, which is reflected by the journey of human life from this world back to the presence of God in the Hereafter.

Meanwhile, the horizontal dimensions that connect individuals with civilization through five stages reflect the five pillars of Islam as the essence of the process of Islamization of civilization, which Armahedi calls *tazkiyah al-madaniyah*, which always begins with *tazkiyah al-nafsi*, namely the process of personal Islamization. This process begins with *tazkiyah al-nafsi*, the essence of which is monotheism by pronouncing the creed, followed by *tazkiyah al-jamaati* or group Islamization, the essence of which is reflected in the prayer command. Then this process was followed by the Islamization of society or *tazkiyah al-ijtima'i*, the essence of which is reflected by the commandment of *shaum*. It was followed by the command of *zakat*, which is the core of the Islamization of global civilization.

Meanwhile, the horizontal dimensions in integrality reflect that religion and science, as well as technology and civilization, cannot be separated from each other in the life of a Muslim. It reflects the integration of a Muslim's life. Integrated from the individual-hereafter with the collective-worldly because there is no separation between personal religion and the culture of society that forms horizontal integration. However, this is only one dimension of integration.

There is another dimension of harmony: vertical harmony from the material to the spiritual. Individually, it means the integration of the body's "unconsciousness" with the spirit's "unconsciousness" through "subconscious" behavior, "consciousness" of the mind, and "unconsciousness" of conscience. From this point of view, it means the integration of technology as an artificial ecology with the Holy Bible as a transcendental source through religious values, scientific cultural insights and community institutional activities that control this technology. It is the essence of Islamic integralism, an inseparable double harmony (Fardiana, 2017).

CONCLUSION

The results of this study indicate that dichotomy is a term used to distinguish between religious knowledge and general knowledge. The dichotomy of Education has been debated for years. In Islamic Education itself, there is no such thing as a separation between religious knowledge and general

Community Service : Sustainability Development

knowledge. Although Imam Al-Ghazali divides knowledge into fardu'ain and fraud kifayah, the division is not to compare one knowledge with another; the division is only for classification.

The root of the problem of the emergence of educational dichotomy has existed since the end of the Abbasid dynasty. In Indonesia itself, the root of the problem of educational dichotomy began with the arrival of the Dutch East Indies colonizers in Indonesia. Until now, the educational dichotomy has spread to various education sectors, such as in the problem of educational data collection, EMIS and Dapodik. Many factors influence the occurrence of educational dichotomy, one of which is the development of science. In this case, the principle of integrity and integration can be a solution to overcome the occurrence of educational dichotomy.

REFERENCES

- A. Partanto, P., & Al-Barry, M. D. (1994). *Kamus Ilmiah Populer*. Arkola.
- Al-Hamdani, M. D. (2018). *Pendidikan Bernuansa Islam*. Media Cendekia Publisher.
- Ashari, M. S. (2015). *Kebijakan Dikotomi Pendidikan di Indonesia pada Masa Reformasi*. VII(2), 53–72.
- Asrowi. (2019). Prinsip-Prinsip Pendidikan dalam Perspektif Pendidikan Agama Islam. *Jurnal Aksioma Ad-Diniyah*, 7(1), 95–106.
- Asyari, A., & Bil Makruf, R. (2014). DIKOTOMI PENDIDIKAN ISLAM: Akar Historis dan Dikotomisasi Ilmu. *Ei-HiKMAH*, 8(2), 1–17.
- Baharuddin, Umiarso, & Minarti, S. (2011). *Dikotomi Pendidikan Islam*. PT. Remaja Rosdakarya.
- Bisryi, M. H. (2009). Mengakhiri Dikotomi Ilmu Dalam Dunia Pendidikan. *Forum Tarbiyah*, 7(2), 181–194.
- Fadjar, A. M. (1999). *Reorientasi Pendidikan Islam*. Fajar Dunia.
- Fardiana, I. U. (2017). Integralisme Ilmu Dalam Islam (Sejarah Perkembangan Dan Klasifikasi). *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama*, 9(01), 1–22. <https://doi.org/10.37680/qalamuna.v9i01.365>
- Hidayat, R. (2016). *Ilmu Pendidikan Islam*. LPPPI.
- Karimah, M., & Nu'man, M. (2022). Problematika Pendidikan Islam di Tengah Modernisasi. *Jurnal Pendidikan Islam*, 6(1), 65–73.
- Khoiriyah, S., Amiruddin, A., Salik, M., & Zaini, A. (2023). Menuju Kebijakan Pendidikan Satu Atap : Kritik atas Dualisme dan Dikotomi Pendidikan di Indonesia Pendahuluan Dualisme pendidikan masih menjadi pembahasan kontroversial . 1 Dualisme pendidikan dalam kajian ini adalah pemisahan sistem pendidikan antara pen. *Intelektual: Jurnal Pendidikan Dan Studi Keislaman*, 13(1), 58–71. <https://doi.org/10.33367/ji.v13i1.3523>
- Kuntowijoyo. (2006). *Islam sebagai ilmu: Epistemologi, metodologi, dan etika*. Tiara Wacana.
- Martatik. (2019). Implementasi prinsip-prinsip pendidikan dalam islam. *Badan Penelitian Dan Pengembangan Dan Pendidikan Dan Pelatihan - Kementerian Agama*, 7(2), 304–320.
- Mas'ud, A., SM, I., Huda, N., & Kholiq, A. (2002). *Dinamika pesantren dan madrasah*. Pustaka Pelajar.
- Muhaimin. (2004). *Wacana pengembangan pendidikan islam*. Pustaka Pelajar.
- Mukti, A., Mustaqim, & Abidin, Z. (2021). Solusi Problematika Dikotomi Ilmu di Perguruan Tinggi Agama Islam (Analisis terhadap Kebijakan Pendidikan Tinggi) Sekolah Tinggi Ilmu Bahasa Arab (STIBA) Darul Ulum Banyuwangi Pamekasan. *Journal of Arabic Literature and Islamic Studies*, 4(2), 186–202. <https://doi.org/10.36835/alirf>
- Mustaqim, M. (2015). Pengilmuan Islam dan Problem Dikotomi Pendidikan. *Jurnal Penelitian*, 9(2), 255–274.
- Nasution, H. (1995). *Islam Rasional: Gagasan dan Pemikiran Prof.Dr. Harun Nasution*. Mizan.
- Qamar, M. (2006). *Epistimologi Pendidikan Islam*. Erlangga.
- Rahmawati, L., & Drajat, M. (2022). Dikotomi Pendidikan dalam Pandangan Pendidikan Islam. *Al-Afkar, Journal For Islamic Studies*, 5(3), 59–69.
- Ramayulis. (2008). *Ilmu Pendidikan Islam*. KalamMulia.

Rustam, E. (2022). *Filsafat Pendidikan Islam*. Yayasan Barcode.

Tamami, B. (2019). Dikotomi Pendidikan Agama Islam Dan Pendidikan Umum di Indonesia Badrut. *TARLIM Jurnal Pendidikan Agama Islam*, 2(1), 2019.
http://www.ghbook.ir/index.php?name=فرهنگ و رسانه های نوین&option=com_dbook&task=readonline&book_id=13650&page=73&chckhashk=ED9C9491B4&Itemid=218&lang=fa&tmpl=component%0Ahttp://www.albayan.ae%0Ahttps://scholar.google.co.id/scholar?hl=en&q=APLIKASI+PENGENA

Wira Puspita, A., Siraturrahmah, R. M., & Rijal, M. K. (2018). Problematika dan Solusi Dikotomi Ilmu. *Tarbiyah Wa Ta'lim: Jurnal Penelitian Pendidikan Dan Pembelajaran*, 5(2), 42–46.
<https://doi.org/10.21093/twt.v5i2.2213>

Yusuf, M., Said, M., & Hajir, M. (2021). Dikotomi Pendidikan Islam : Penyebab dan Solusinya. *Pendidikan Agama Islam*, 1(1), 13–19.