

FAZLUR RAHMAN PERSPECTIVE ON THE SCIENCE CONCEPT

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Article Information

Received: December 16, 2022

Revised: January 9, 2022

Accepted: January 15, 2022

Keywords

Science, Education, Fazlur Rahman

ABSTRACT

Islam requires every male and female Muslim to learn knowledge from birth to death. This is because, with science, Muslims can maintain their mandate as a caliph well. Without science, then the world will quickly break down, and man may not know how to return to his Rabb. The consequence is that acquiring knowledge must be based on a love of God and merely as a form of glorifying the greatness of His name. Fazlur Rahman, a modern scholar, finally succeeded in formulating the building of Modern Islamic Science without any scientific dichotomy. Therefore, exploring the concept of science in the point of view of fazlur rahman will greatly help the development of science itself, especially in today's modern context. The literature approach is the right choice to get the targets to be achieved related because it can accumulate information from various articles that can become a basis for information as well as material for analysis. The results showed that for Fazlur Rahman, science is knowledge obtained through learning, and the way to get it is by observation and experimentation involving the roles of the senses, reason, and heart. Then the source of knowledge for Fazlur Rahman comes from Allah Almighty with the intercession of the Qur'an, Hadith, and recorded history. The function of science is to enforce a just social system and provide solutions to the growing problems of the people.

INTRODUCTION

Islam places science in a very strategic position and role. Many verses of the Quran and Hadith affirm the need for Muslims to master knowledge. This is as stated by the Prophet Muhammad S.A.W.: "Studying is mandatory for every Muslim" (HR. Ibn Majah) (Iryani 2017). Studying is mandatory for every male Muslim as well as female Muslim. When God has passed down a commandment that obliges on a matter, then we must obey it. Allah Ta'ala said in QS. An-Nur verse 51: "Indeed, the words of the believers when invited to return to Allah and His Messenger for the apostle to give a legal decision among them are to say 'we hear and we obey. And only they are the happy ones."

Therefore, seeking knowledge is essential to realizing life's happiness in the world and the hereafter. In the absence of knowledge, man cannot do everything. To make a living, you need knowledge, worship peril knowledge, and even eating and drinking requires knowledge (Khasanah 2021). This is why Adam's function as a caliph was marked by God's teaching of knowledge (asmâa

kullaha), which then made Adam worthy of being blessed by angels. God has also promised people with faith and knowledge higher positions (Muh. Zainal Abidin 2011). Through this spirit, Muslims are very productive in learning and obtaining knowledge, and finally, Islam gained the glory of science during the Abbasid Dynasty in the 9th-13th centuries (Oktaviyani 2018).

There are several studies on Fazlur Rahman, one of which is entitled "Renewal of Islamic Education the Concept of Islamic Higher Education According to Fazlur Rahman's Thoughts" (Najib 2015). According to researchers Fazlur Rahman stated that the development of scientific knowledge and spirit from the 9th to the 13th century among Muslims came from the implementation of the Qur'anic command to study the universe because the work of Allah was indeed created for the benefit of man. The spirit of inquiry in the Islamic world was bottled and declined in the late middle ages. In contrast, the Western world had carried out studies largely borrowed from Muslim scientists so that they prospered, advanced, and even colonized Muslim lands. On this basis, according to Fazlur Rahman, Muslims learning new knowledge from the developed Western world means reclaiming their past and simultaneously fulfilling once again the forgotten commandments of the Qur'an (Najib 2015). Finally, this research shows that Fazlur Rahman offers (1) the formulation of the idea of the concept of Islamic higher education to be developed must be built on a paradigm that is spiritually solid, intellectually superior, and morally graceful with the Qur'an as the first and main reference. (2) The offer of a curriculum that is open to philosophical studies and social sciences. Fazlur Rahman, strongly emphasized the role of philosophy as an analytical critical activity in giving birth to free ideas. In this case philosophy serves to provide intellectual tools for theology in carrying out its task of "building a worldview based on the Qur'an" and Fazlur Rahman views that it is important the involvement of social sciences in the design of Islamic higher education (Najib 2015).

The next study was titled "Konsep Pembaharuan Pendidikan Islam Menurut Fazlurrahman" (Saihu 2020). In this study (Saihu 2020) explains that Fazlur Rahman asserts that understanding science or learning must be oriented towards the afterlife alone and tend to be defensive, that is, to save Muslims from the pollution and destruction caused by the impact of western ideas coming through various disciplines, especially ideas that threaten to blow up traditional Islamic standards of morality. This also hinders Fazlur Rahman, presenting an analysis of the development of Islamic higher education and formulating an alternative methodology of Islamic thought as a way out of all criticism of the history of Islamic thought. The methodological crisis is well aware by Fazlur Rahman as the cause of the decline of Islamic thought since he sees the alternative methodology as the central point of resolution of the crisis of Islamic Intellectualism (Saihu 2020).

In contrast to what the researcher will discuss here, namely about the nature of a science in the point of view of Fazlur Rahman. Because understanding the concept of Islamic education without going through the roots of understanding science itself will be able to fail in the application desired by fazlurrahman. So that by understanding the core of thinking about science, it is hoped that it can become the main capital for education or proselytizing activists to support their success.

Therefore, it needs more elaboration and study to understand Fazlur Rahman's thinking. But to get there, then, it becomes urgent to know the concept of science; according to Fazlur Rahman, at least one can find the so-called science. How to obtain a wand is the sole source, and what are the benefits of the science?

METHODS

This research uses a type of research in the form of library research. Literature studies are related to theoretical studies and some references that will not be separated from scientific literature. The steps of literature research that will be carried out in this study include: 1) preparing equipment, 2) compiling a work bibliography, 3) managing time, 4) reading and making research notes (Putri 2019) A literature study is a style used to collect data and sources related to a particular theme from various sources, namely journals, the internet, books, and other libraries. In this study, secondary data were used. The data obtained is immediately explained in writing, which readers can easily digest

later (Ayuningtias and Burhanto 2021). Literature searches are conducted through the Google scholar online database. The priority literature is published from 2015 to 2021 as many as 14 articles.

RESULTS AND DISCUSSION

Get to Know Fazlur Rahman Better

Fazlur Rahman, full name Fazlur Rahman Malik (Wahdah 2021), was born in the Hazara area (British India,) Pakistan, on September 21, 1919. From this country, famous Islamic thinkers emerged Shah Waliyullah al-Dahlawi, Sayyid Ahmad Khan, Amir Alidan, and Moh. Iqbal. So it is not surprising that Fazlur Rahman developed into a free thinker significantly since he grew up in a Hanafi-based family, which used *ra'y* rather than History. Fazlur Rahman broke out of school and set his thinking freely while getting his primary education in madrasas; Fazlur Rahman was also educated by his parents, who were traditional clerics (Ahmadi 2017).

From this, it can be understood that Fazlur Rahman's education started in a religiously observant family environment. His father, Maulana Sahab Al-Din, was a well-known Alim and a teacher in a Traditional Madrasa who viewed modernity as a challenge that needed to be addressed rather than avoided; he was very appreciative of modern educating her paid attention to Fazlur Rahman in terms of studying and memorizing the Qur'an so that at the age of 10, Fazlur Rahman had memorized the Qur'an (Nata, 2013: 315). The influence of his father and mother was powerful in shaping the framework of Fazlur Rahman's religious thought and practice. The father, who was educated in traditional Islamic thought but tolerant of the values of modernity, from his mother was taught the importance of truth, and the affection, fortitude, and love of his parents helped provide a significant and fundamental provision for the formation of Fazlur Rahman's personality and intellectuality in the later period. (Sutrisno, Fazlur Rahman, 2005: 61)

After completing his secondary education, Fazlur Rahman continued his education at the Department of East Affairs of the University of Punjab. In 1942 he completed his education at the University and obtained a Master of Arts degree. In 1946, Fazlur Rahman left for England to continue his studies at Oxford University. At this famous university, in addition to taking formal courses, he actively studied Western languages. He was able to actively master Latin, Greek, English, French, and German, in addition to Turkish, Persian, and Arabic, as well as Urdu. His mastery of the above languages became a path that immensely helped his efforts in deepening and expanding his scientific horizons. In 1950 Fazlur Rahman completed his doctoral studies at Oxford by submitting a commentary on Ibn Sina (Kusnadi 2011).

In the early 1960s, Fazlur Rahman returned to his country, Pakistan. Then two years later, he was appointed Director of the Islamic Research Institute after serving on staff at the institute for a while. During his leadership, the institute published two scientific journals, Islamic Studies and Fikru-Nazhr (Urdu language). In addition to serving as Director of the Islamic Research Institute, in 1964, Fazlur Rahman was appointed as a member of the Islamic Ideology Advisory Board of the Government of Pakistan. After relinquishing his second post in Pakistan, Fazlur Rahman emigrated to the West. At that time, he was accepted as a lecturer at the University of California, Los Angeles, United States. Then, in 1969, he began serving as a Professor of Islamic studies in various aspects at the Department of Near Eastern Languages and Civilization, University of Chicago. He stayed in Chicago for about 18 years until God finally called him home on July 26, 1988 (Aziz 2019).

Fazlur Rahman's Thoughts

There is much discussion about Fazlur Rahman's works in articles or book reviews. As for what is discussed here, only a few of the results of Fazlur Rahman can be classified into three periods, namely the formation period (formation), the development period, and the maturity period. First, the period of construction. Fazlur Rahman managed to write three of his intellectual works, namely; Avicenna's Psychology, which contains the study of Ibn Sina's thought in the book *al-Najat*, Avicenna's *De Anima*, being the Psychological Part of the book *al-Shifa* is an edit of the book *al-*

Nafs which is an edit of the book al-Nafs which is part of the book of Al- Shifa, Prophecy in Islam: Philosophy and Orthodoxy, this is the original work the most important Fazlur Rahman of this period.

The period of development, this period is characterized by a radical one. Fazlur Rahman showed no interest in normative Islamic studies in the first period. Fazlur Rahman's involvement in the Islamic current of thought was marked by the publication of a series of articles in the form of the journal Islamic Studies from March 1962 to June 1963. His books in the second period are Islamic Methodology in History, Central Institute of Islamic Research, Karachi 1965.

Period of Maturity, Fazlur Rahman's intellectual works since his move to Chicago in 1970, cover almost all normative and historical Islamic studies. in this period, Fazlur Rahman managed to complete several books. First, the Philosophy of Mulla Sadra Shirazi; the second was Major Themes of the Qur'an; third, Islam, and 50 Modernity: Transformation of an Intellectual Tradition. The last one is a book entitled Health and Medicine in Islamic Tradition. This book attempts to capture the organizational link between Islam as a belief system and Islam as a tradition of human medicine (Hasriana 2018).

Definition of Science

Science is not just knowledge but is a summary of a set of knowledge based on theories that are agreed upon / generally accepted and obtained through a series of systematic procedures tested with a group of methods recognized in a particular field of science. Science is knowledge, while knowledge is information obtained and everything known to man. That is the difference with science because science itself is knowledge in the form of information that is explored so that mastering that learning becomes a science (Dafrita 2015)

In a book entitled Islamic Methodology in History, Fazlur Rahman explains the Muslim concept of knowledge. In it, Fazlur Rahman explains the idea of knowledge of Muslims and their development. According to Fazlur Rahman, the Qur'an repeatedly uses the term "ilm," which generally means knowledge. When the Prophet Muhammad saw, science (knowledge) was interpreted as such. Then after the time of friends, Islam developed into a tradition. At that time, the word science began to be used with the meaning knowledge gained through the learning process. The process of understanding and thinking about those traditional materials is called Fiqh. However, after the legal system emerged, the term fiqh was applied to it. Furthermore, the term is no longer widely used as a process for understanding legal issues but rather as knowledge, that is, the results of thinking about the law (Aziz 2019).

How To Acquire Science

To understand how to get knowledge from Fazlur Rahman's point of view, it is necessary to know the characteristics of science. Regarding the character of knowledge, Fazlur Rahman explained in his article entitled " The Qur'anic Solution Of Pakistan's Educational Problems" that all knowledge (first) is obtained through observation and experimentation (Aziz 2019).

Secondly, it is constantly evolving and dynamic. Knowledge never stops and stagnates. Stagnation and repetition are signs of the death of expertise. All knowledge, both inductive and deductive, is always based on the one that precedes it and is a creative process that never knows the end. Based on the Qur'an, Fazlur Rahman classifies human knowledge into three types: knowledge of nature, history, and man. First is the understanding of nature created for man, such as physical knowledge. Second, the crucial type is knowledge of history (and geography). The Qur'an encourages people to travel on earth and examine what has happened to past civilizations and why they rose and fell. The third is the knowledge of the man himself (Aziz 2019).

Third, sourced to history (the historical study of societies), Fazlur Rahman explains that the Qur'an places the same emphasis on history. A proper appreciation of other cultures, communities, and religions (of course) can lead to various positive directions. This will broaden the horizons of mankind and reduce bigotry and narrow-mindedness. It is also possible that man not only judges others by the designation of success or failure but also sees human good as excellent and evil as evil. When examined clearly and thoughtfully, history leads to a comparative study of a particular society

with another. It serves as an essential instrument for self-criticism and judgment. Therefore, it can be said that history produces sociology (Aziz 2019).

From the description above, it can be understood that the way to obtain knowledge is to make observations and experiments. Observation is a method of collecting data through observing behavior in certain situations, recording the observed events systematically, and interpreting the observed events. Observation can be a data collection method that can be accounted for the level of validity and reliability as long as it is carried out by observers who have passed special exercises so that the results of these observations can be used as an accurate and reliable source of data so that it can be used to answer problems (Nimatuzahroh 2019).

Man, with all his interest in the world, allows himself to conduct an assessment of social reality and the surrounding nature. Human beings need a solid foundation in working systematic reviews in capturing symptoms that are visualized reality. For this reason, observation becomes a necessary thing and necessity to obtain and once again develop science (Hasanah 2016). This is commonplace, of course, because making comments will involve many components, especially sensory forces such as hearing, sight, taste, touch, and taste based on the facts of empirical events.

Experimentation is a difficult part of obtaining Science, especially the science of Nature. Experiments can be carried out in the laboratory as well as outdoors. This experiment has an essential meaning because, in addition to providing practical experience that can form new similarities and or understandings, because to obtain knowledge in the investigation must involve activities directly (Paris, Alam, and Arsyam 2021)

In addition, according to Fazlur Rahman, acquiring knowledge is by heart, as his statement explains that understanding the Science of God can be through kauniyah verses. Will and understanding of the kauniyah verse for Fazlur Rahman require the ability to use his senses, reason, and heart (Aziz 2019). Senses and reason are indeed attached to the first method, namely observation, and experimentation. Still, using the spirit, if related to the concept of Abd Al Jabiri, can also be associated with Irfani or Intuition.

Linguistically, the word Irfan comes from Arabic, which is the mashdar form of the word "Arafa, as it is called ma'rifah, or in Greek terms called gnosis, that is, knowledge of something obtained through thinking (tafakkur) and contemplation (tadabbur). In Arabic, ma'rifah is different from science. If ma'rifah is produced directly with the object of knowledge, the subject experiences its relationship with the thing. Meanwhile, science is made through transformation (nail) or rationality (aql). According to Alparslan, the two are different because they are born from other instruments of the human mind as well if "ilm" is produced from reason (aql) while ma'rifah from the heart (qalb)(Ryandi 2018).

Sources of Science

Fazlur Rahman made the Qur'an central to research to build methodological concepts and methodical formulations of quranic interpretation. "Understanding the Qur'an in the context of modernity" is a goal that Fazlur Rahman intends to contribute through great effort in building concepts and formulating his thoughts.

According to Fazlur Rahman, science is, in principle, one that comes from Allah Almighty. This is by what is explained in the Qur'an. According to the Qur'an, all knowledge comes from Allah. Some are revealed to His chosen ones through the verses of the Qur'aniyah, and some through the Kauniyah verses obtained by a man using his senses, reason, and heart. Revealed knowledge has absolute truth, while knowledge gained truth is not complete. From the description above, it can be said that the ability of Allah can be known and learned through two paths, namely, the path of Qur'aniyah verses and the way of Kauniyah verses(Aziz 2019).

In addition to the Qur'an, Fazlur Rahman also alludes to the hadith as a brief presentation of what the Prophet said, agreed with, or disagreed with, as well as similar stories about the companions, especially about the first four caliphs. Each hadith consists of the Matan or text of the Hadith and its isnad or transmission link. According to Fazlur Rahman, the hadith is the oral transmission of the Prophet (history), narration, or report of the Sunnah of the Prophet or verbal tradition. Or in other

words, this hadith is a sunnah in a normative context. As for the Sunnah, which is often juxtaposed with hadith, it is more of a direct exemplification of the actions of the Prophet, or non-verbal transmission, or non-verbal (practical) traditions of either silent or living traditions. The point is that sunnah is a living tradition passed down from generation to generation; However, the concept refers to the Prophet, its content naturally changes over time, and most of it comes from the actual practice of Muslims.

About actualization, as it is revealed that reason is a means of obtaining knowledge, it is also part of the source of science. It is based on the epistemologists Burhani used by Fazlur Rahman in his attempt to generate the theory of a Double Movement. A Double Movement is a process of interpretation carried out by examining the current state to the time when the Qur'an or Hadith was derived and then returning to the current situation (Wahdah 2021).

The subsequent reinforcement is that the Messenger of Allah saw once said that there is no religion (Islam) without the activity of reason. This means that a Muslim's belief in Islam must be built on common sense and reasoning. It's not just forced dogmas or information without reality. However, reason must function as it should.

Benefits of Science

Upholding a just social system is an urgent function of science, as Fazlur Rahman explained that Allah, who derived the Quran as a source of knowledge, aims to enforce a social system that is just and egalitarian and can survive on earth. The Quran is a Divine response through the Prophet's mind to the socio-moral situations of Arabia at the time of the Prophet. However, explicitly and implicitly, the Quran always gives the reasons behind the solutions and provisions from which general principles can be deduced. These principles must be generalized and then used in formulating contemporary Islamic institutions. Thus, the Quran is the Revelation of Allah, the moral foundation and guideline for realizing justice. And to understand it requires a methodology capable of recapturing the Quran's objective universal moral message and then applied to an increasingly complex contemporary reality (M. Samsul Ma'arif 2016).

Furthermore, for Fazlur Rahman, knowledge will be beneficial to provide solutions to the growing problems of the people. Fazlur Rahman explained that the Quran should not only be used as a source of moral inspiration but can also be used as the highest reference for solving problems in everyday life that are increasingly complex and challenging. However, there can also be many problems that arise in everyday life as a result of the development of science. But in this case, Fazlur Rahman argues that science has nothing wrong; what is wrong is its users. The science of atoms, for example, has been invented by scientists. Still, before they harnessed the electrical power of the invention (which meant harnessing the energy of core reactions that could be transformed into electrical energy) or used it for valuable things, they created atomic bombs. Now the manufacture of nuclear bombs is still being carried out and even used as a competition. Scientists then anxiously sought a way to stop manufacturing such powerful weapons (Aziz 2019).

DISCUSSION

Fazlur Rahman, who departed from the concerns of the dichotomy of science, finally managed to put the position of science as something neutral. The neutral that researchers mean is not based on religious segmentation. But of course, it would be more appropriate if Fazlur Rahman photographed science also departing from the neutrality of science itself, even though its carrying capacity is the holy book of the Qur'an. In his argument, Fazlur Rahman asserts that science in any form comes from God in Muslim, which is strengthened based on the postulates of the Quran. Even though it is well known that there are many scriptures other than the Quran, it is necessary to mention the source of knowledge based on books other than the Quran to show the neutrality of Science, which is essentially derived from God Almighty.

Fazlur Rahman stated that the characteristics of science are obtained through observation and experimentation, continue to develop or be dynamic, and can also be based on history. This shows that Fazlur Rahman, in his concept, has shifted from the middle eastern tradition, which tends to only

refer to earlier works. Observation and experimentation require processes related to field facts. Therefore the dynamics of science will run through natural phenomena or accompanying epochs. In addition, natural wonders or ages will eventually become history that can be a source of scientific information for the next generation.

When viewed from Fazlur Rahman's walk with the Double Movement method, according to researchers, there is one scientific characteristic that exists in Fazlur Rahman's design, namely that science must be used throughout the era, not just a theory that only exists in concepts. Scientific actualization must be done and practiced so that knowledge is not considered in vain.

Therefore, science must have tangible benefits. As Fazlur Rahman stated, the use of science is to uphold a just social system and provide concrete sociology to the growing problems of the people. Theoretically, science can also benefit from knowing the Supreme Creator. Fazlur Rahman believes that science is knowledge obtained through learning by placing the heart as the recipient of knowledge it self. Heart here is certainly not understood as a lump of flesh but a divine device that connects a creature, namely man and his creator. If the heart is understood as a lump of flesh, then animals will also be known because they have that heart.

In this modern era, the offer of knowledge initiated by Fazlur Rahman is significant to be applied because it will be one of the solutions for humans in general and Muslims, in particular, constantly to develop scientific science that is appropriate and can be accounted for empirically and theologically

CONCLUSION

Science is indispensable in navigating the world's life; without science, the globe will quickly break down, and man may not know how to return to his Rabb. Therefore, humans, especially Muslims, must learn from birth to death. The consequence is that acquiring knowledge must be based on a love of God and one eye to glorify His name's greatness. This is what Fazlur Rahman, a modern scholar who succeeded in formulating the building of Modern Islamic Science, did. For him, science is knowledge obtained through learning, and the way to get it is by observation and experimentation involving the roles of the senses, reason, and heart. Then the source of knowledge for Fazlur Rahman comes from Allah Almighty with the intercession of the Qur'an, Hadith, and recorded history. The function of science is to enforce a just social system and provide solutions to the growing problems of the people.

Researchers hope that research on the concept of science will continue to develop as characteristic of it. Therefore, hopefully at the next stage there will be consensual research to examine more deeply the science initiated by Fazlur Rahman. This will certainly further strengthen how applicable the theory offered by Fazlur Rahman is. Shortcomings certainly exist, therefore with the next research it is hoped that it will be able to perfect the concept of science.

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