

# IMPLEMENTATION OF ILMI INTERPRETATION IN QUR'AN SCIENCE SUBJECT AT ISLAMIC JUNIOR HIGH SCHOOL TAHFIZH RABBANIY PEKANBARU

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## **Abstract**

*As a book of guidance, the Qur'an requires itself to be adaptive to the changes and developments of the times including science and technology. Including in the study of interpretation of the Qur'an which gave birth to various studies of interpretation with a scientific approach or science which is then known as ilmi interpretation. The spirit of integration of the Qur'an with science gave birth to various works both written and the birth of educational institutions that seek to realize the integration. So this research intends to portray the implementation of ilmi interpretation in learning Qur'an science at Junior High School Tahfizh Rabbaniy Pekanbaru. This research is field research and is qualitative in nature with data collection techniques of interviews, observation and documentation. From this research, it is found that the learning of Qur'anic science at Junior High School Tahfizh Rabbaniy Pekanbaru has applied the ilmi interpretation approach although it is still relatively simple by utilizing the findings and theories that already exist. Coupled with the limitations of minimal supporting facilities, the practicum for proving existing theories is very limited. However, this is a positive step to*

*introduce the study of ilmi interpretation at the level of secondary education.*

**Keywords:** *ilmi interpretation, Qur'anic science, implementation*

## **A. Introduction**

The rapid development of science and technology has significantly affected every aspect of human life. Human interaction with the Qur'an and interpretation is no exception. The emergence of interpretations that elaborate Qur'anic verses with a scientific approach is the proof. This is because the Qur'an is known as a holy book whose interpretation is very adaptive and relevant to various conditions of time and place.<sup>1</sup>

The enthusiasm for the study of the Qur'an based on a scientific approach is increasingly expanding into the world of education, not only at the university level, but also in primary and secondary education. One of them is implemented by Islamic Junior High School Tahfizh Rabbaniy Pekanbaru by adding one local content subject which is given the nomenclature of Qur'an Science. As a form of implementation of scientific integration.

Especially in the midst of a dualistic and dichotomous educational climate that separates general education from religion. As if to reflect that Muslims today must repeat the history of past glory through the

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<sup>1</sup> Hanna Salsabila, et.al, *Eksplorasi Tafsir Ilmi: Sebuah Corak Penafsiran Al-Qur'an Berbasis Sains*, Reslaj: Religion Education Social Laa Roiba Journal, Volume 5 Nomor 6 2023, hlm. 2798

independence of science,<sup>2</sup> and refute the strong assumption in the wider community that religion and science are two entities that cannot be reconciled.<sup>3</sup> Integrating science and religion is an attempt to integrate the two with a valid integration, although there are some who oppose it because of the tendency to forcibly match verses in the Quran to scientific findings.<sup>4</sup>

Along with the interest of the Indonesian people towards the Qur'an, especially in the world of education, it is relatively high. This is evidenced by the high enthusiasm in choosing Qur'an-based education. For example, this is marked by the proliferation of Qur'anic education institutions as well as Qur'anic learning in the world of integrated Islamic education in Indonesia.<sup>5</sup> Coupled with the modernization of school institutions that currently not only focus on religious materials, but also juxtaposed with science.<sup>6</sup>

So this paper tries to portray the implementation of the *ilmi* interpretation approach in learning Qur'an Science at Islamic Junior High School Tahfizh Rabbaniy Pekanbaru.

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<sup>2</sup> Faizin, *Integrasi Agama Dan Sains Dalam Tafsir Ilmi Kementerian Agama RI*, Jurnal Ushuluddin Vol. 25 No.1, Januari-Juni 2017, hlm. 20

<sup>3</sup> Zarima Zain dan Rian Vebrianto, *Integrasi Keilmuan Sains Dan Islam Dalam Proses Pembelajaran Rumpun IPA*, Seminar Nasional Teknologi Informasi, Komunikasi dan Industri (SNTIKI) 9, Fakultas Sains dan Teknologi, UIN Sultan Syarif Kasim Riau, Pekanbaru, 18-19 Mei 2017, hlm. 704

<sup>4</sup> Muhammad Sulaiman, *Integrasi Agama Islam Dan Ilmu Sains Dalam Pembelajaran, Pancawahana: Jurnal Studi Islam* Vol.15, No.1, April 2020, hlm. 98

<sup>5</sup> Ahmadi Lubis, *Sekolah Islam Terpadu dalam Sejarah Pendidikan Islam di Indonesia*, Jurnal Penelitian Sejarah dan Budaya, Vol. 4 No. 2, November 2018, hlm. 1085

<sup>6</sup> Yoga Anjas Pratama, *Integrasi Pendidikan Madrasah Dalam Sistem Pendidikan Nasional (Studi Kebijakan Pendidikan Madrasah di Indonesia, Al-Tadzkiyyah: Jurnal Pendidikan Islam*, Volume 10. No. I 2019, hlm. 96

**B. Research Method**

This research is field research where the data source is obtained from respondents at the research location, namely Islamic Junior High School Tahfizh Rabbaniy Pekanbaru. Similarly, other field researchers take several steps to collect field data,<sup>7</sup> In this interpretive research, several methods are carried out, namely interviews, observation and documentation.

*Interview* are conducted to obtain data and information regarding the object of research from actors in the field. The interviewees in this study were the head of the foundation and the principal.

Observation is carried out by observing the object that is the target of research, that is observing the Qur'an science learning process at Islamic Junior High School Tahfizh Rabbaniy Pekanbaru. As for this study, the IX class was used as the object of observation.

While documentation is done by examining and analyzing documents related to the object, namely school establishment documents, curriculum and Qur'an science learning documents.

After the data is collected, qualitative analysis is then carried out with an analytical descriptive approach which is then drawn conclusions.

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<sup>7</sup> Nashruddin Baidan dan Erwati Aziz, *Metode Khusus Penelitian Tafsir*, (Yogyakarta: Pustaka Pelajar, 2019), hlm. 39

### C. About Ilmi Interpretation

Ilmi interpretation is one of the styles in the interpretation of the Qur'an, where there are several other styles of interpretation such as Sufi style, fiqh (akham), philosophy and Al Adab Al Ijtima'i.<sup>8</sup>

Interpretation that has a scientific character seeks to interpret the Qur'an to confirm various scientific terminology and tries to produce various new sciences from the Qur'an. This type of interpretation generally discusses natural phenomena (kauniyah) and proves that all knowledge is contained in the Qur'an.<sup>9</sup> Since the prophetic period, or at least since the time of the Sahabah, there have been interpretations related to natural phenomena. However, at that time it was not as popular as it is today.<sup>10</sup>

The existence of ilmi interpretation is actually not only appearing in this day and age. Since the time of Prophethood or the time of the Sahabah, there have been kauniyah interpretations of verses that also speak of kauniyah. However, they are very few in number and do not constitute a separate commentary study. One of the reasons is because science was not as advanced as it is today. Also, Muslims have not been challenged to conduct research on various phenomena of the universe. If there is an interpretation, then it is just an answer to an 'idle' question.<sup>11</sup>

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<sup>8</sup> Tim FKI Raden, *Al Qur'an Kita; Studi Ilmu, Sejarah dan Tafsir Kalamullah*, (Kediri: Lirboyo Press, 2011), hlm. 241

<sup>9</sup> Muhammad Husain Al Dzahabi, *Buhuts fi 'Ulum Al Tafsir wa Al Fiqh wa Al Da'wah*, (Kairo: Dar Al Hadits, 2005), hlm. 420

<sup>10</sup> Ahmad Sarwat, *Pengantar Ilmu Tafsir*, (Jakarta: Rumah Fiqih Publishing, 2020), hlm. 74

<sup>11</sup> Ibid

Ilmi interpretation in Indonesia itself began to develop and became popular around the 20th century, many interpreters tried to interpret the verses of the Qur'an with a modern approach, the goal of course is to prove the miracle of the Qur'an.<sup>12</sup> The tendency of 'ilmi interpretation style, is a result of the translation of scientific books that originally aimed to find a match between the statements in the Qur'an and the results of scientific discoveries.<sup>13</sup> Quoting the opinion of Al Rumi, that no one knows the certainty of the beginning of the emergence of this style of interpretation, only that the scholars agree that Imam Al Ghazali is the first person who is considered to discuss interpretation with this style,<sup>14</sup> which was later supported by Jalaluddin Al Suyuthi, Thanthawi Jauhari, and Muhammad Abduh.

However, not a few mufasssirs also object to the study of tafsir with this scientific approach, arguing that the Qur'an is a book of guidance and not a book of knowledge. Among the scholars who disagree with the development of this model of tafsir are; Al Shathibi, Ibn Taymiyyah, Rashid Ridha, Muhammad Syaltut and others.<sup>15</sup>

In addition, there are also those who generally express an attitude of rejecting scientific interpretation on the grounds that the use of science in the interpretation of the Qur'an will bring many negative

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<sup>12</sup> Rizki Firmansyah, *Tafsir Ilmi in Indonesia: History, Paradigm and Dynamics of Interpretation*, Insyirah Vol 4 No 1 Juni 2021, hlm. 32

<sup>13</sup> Hasfifin dan Ghozi Mubarak, *Sikap Sayyid Qutb Terhadap Tafsir 'Ilmi*, MAGHZA: Jurnal Ilmu Al-Qur'an dan Tafsir, Juli-Desember, Vol. 6, No. 2, 2021, hlm. 240

<sup>14</sup> *Ibid*, lihat juga Muhammad Amin Suma, *Ulumul Qur'an*, (Jakarta: PT. Rajawali Press, 2014), hlm. 397

<sup>15</sup> *Ibid*

things, such as science can reflect internal defeat which implies that science is higher than the Qur'an, and there will be a neglect of the main purpose of the Qur'an, and any scientific interpretation of the Qur'an will always require changes and adaptations based on the development of human knowledge. He is Sayyid Quthb. But in fact, when he encountered kauniyyah verses in the Qur'an not a few he used scientific theories.<sup>16</sup>

Apart from the debate above, M. Quraish Shihab gave a comment that seemed to want to mediate, where the Qur'an is a book of guidance for the happiness of the world and the hereafter. It is not surprising that it contains both explicit and implicit instructions related to science, none other than to support its function as a book of guidance.<sup>17</sup>

In line with this, the Qur'an, as the word of God, was not revealed for practical purposes. Therefore, objectively, the Qur'ān is not an encyclopaedia of science and technology especially since it does not state it explicitly. However, in its capacity as a guide for human beings (*huda linnas*), the Qur'ān provides stimulating information about natural phenomena in a considerable portion, about seven hundred and fifty verses. In fact, the earliest message (revelation) received by the Prophet (PBUH) contains an indication of the importance of the investigation process.<sup>18</sup> The Qur'anic information about these natural

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<sup>16</sup> Hasfifin dan Ghazi Mubarak, *Sikap Sayyid Quthb Terhadap Tafsir 'Ilmi*, hlm. 251

<sup>17</sup> M. Quraish Shihab, *Kemukjizatan Al Qur'an*, (Jakarta: Mizan, 2007), hlm. 170

<sup>18</sup> Prasetio Rumondor dan Ahmad Putra, *Integrasi Interkoneksi Esensi Pendidikan Islam dalam Pembelajaran Sains*, Prosiding Konferensi Integrasi-Interkoneksi Islam dan Sains, Volume 2, Maret 2020 hlm. 336

phenomena is intended to draw people's attention to the Glorious and Wise Creator of nature by questioning and contemplating the forms of nature and encouraging people to strive to get closer to Him.

#### **D. Overview Islamic Junior High School Tahfizh Rabbaniy Pekanbaru**

Islamic Junior High School (MTs) Tahfizh Rabbaniy is an educational institution under the auspices of the Ministry of Religious Affairs of Pekanbaru City organized by the Madani Riau Community Education Foundation. This madrasah began operating since the issuance of an Operational License from the Ministry of Religion of Pekanbaru City with the number Kw.04.04/4/PP.00/01/2017 dated June 12, 2017.<sup>19</sup>

The vision carried out for the 2021-2024 period is "Building superior private MTs in creating graduates who are faithful, pious, intelligent, Hafizh Qur'an and are able to compete in the field of science". With the Mission: 1). Organizing Activities and Completing the National MTs Curriculum, Qur'an Memorization Activities and Qur'an Science Studies. 2). Organizing Personality Development, Leadership, Arabic, Muhadharah and Musabaqah. This madrasah has a motto that is achieving with the Qur'an.

The organizers, as interviewed by the Head of the Madani Riau Community Education Foundation, were moved to present a Qur'an-oriented educational institution, especially tahfizh Al Qur'an, which does not leave the national curriculum. This means that this madrasah

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<sup>19</sup> Berdasar dokumen pendirian MTs Tahfizh Rabbaniy tahun 2017



is designed as a means of integrating the Qur'an and science. And most importantly, it is an educational institution that is affordable to all.<sup>20</sup>

Furthermore, the Head of MTs Tahfizh Rabbaniy explained, that to realize the objectives of the organizers, a subject was designed that specifically introduces the study of science based on verses of the Qur'an, which was then named the Qur'an Science subject. Among its main objectives is to introduce and provide students with an initial overview and basic insight that the Qur'an preceded the discoveries of modern science. Generate a sense of pride and optimism towards the values contained in the verses of the Qur'an. In addition, in order for the miracle of the Qur'an to be felt by students, considering that currently the scientific approach feels more effective and most likely to be introduced to children at the secondary education level compared to other types of miracles.<sup>21</sup>

On the other hand, Qur'anic science learning was chosen to be one of the subjects at MTs Tahfizh Rabbaniy Pekanbaru also supported by regulations on the curriculum of the Ministry of Religious Affairs of the Republic of Indonesia which provides space for madrasahs to bring out their own distinctiveness.

The following is the curriculum content implemented at MTs Tahfizh Rabbaniy Pekanbaru:<sup>22</sup>

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<sup>20</sup> Hasil wawancara dengan Ketua Yayasan Pendidikan Masyarakat Madani Riau pada tanggal 15 April 2023

<sup>21</sup> Hasil wawancara dengan Kepala MTs Tahfizh Rabbaniy pada tanggal 15 April 2023

<sup>22</sup> Berdasarkan dokumen KTSP MTs Tahfizh Rabbaniy TP. 2022/2023

NO.	SUBJECTS	JTM
<b>Group A</b>		
1	Islamic Religious Education	
	a. Al-Qur'an Hadith	2
	b. Aqidah Akhlak	2
	c. Fiqh	2
	d. Islamic Culture History	2
2	Pancasila and Citizenship Education	3
3	Indonesian Language	5
4	Arabic Language	3
5	Mathematics	5
6	Natural Science	5
7	Social Science	4
8	English	4
<b>Group B</b>		
1	Cultural Arts	2
2	Physical Education, Sport and Health	3
3	Workshop and/or Informatics	2
4	Local Content	
	a. Qur'anic Science	2
	b. Riau Malay Culture	2

### **E. Implementation of Ilmi Interpretation in Qur'anic Science Learning**

The learning of Qur'anic science subjects at MTs Tahfizh Rabbaniy is carried out with an allocation of 2 lesson hours (2x40 minutes) per week for each class and is directly supervised by the head of the madrasa, who has an educational background of Masters in Hadith Interpretation.<sup>23</sup>

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<sup>23</sup> Berdasarkan dokumen SK Kepada MTS Tahfizh Rabbaniy TP. 2022/2023 Tentang Pembagian Tugas Guru Semester Genap

The designed Qur'anic science learning materials can be seen from the following table:<sup>24</sup>

<b>Class</b>	<b>Odd Semester</b>	<b>Even Semester</b>
VII	Getting to Know Qur'anic Science and the Scientific Miracles of the Qur'an	The Earth and Its Structure in the Qur'an
	The Origin of the Creation of the Universe in the Qur'an	The Sun and Outer Space in the Qur'an
	The Miracle of Earth's Atmosphere	The End of the Sun in the Qur'an
VIII	<b>Odd Semester</b>	<b>Even Semester</b>
	The Miracle of Plant Creation in the Qur'an	The Miracle of Plants mentioned in the Qur'an (Tin and Olive)
	Plants and their Breeding in the Qur'an	The Miracle of Animals mentioned in the Qur'an (Camels)
	The Miracle of Plants mentioned in the Qur'an (Dates)	The Miracle of Animals mentioned in the Qur'an (Bees)
IX	<b>Odd Semester</b>	<b>Even Semester</b>

<sup>24</sup> Sumber Silabus dan RPP mata pelajaran Sains Qur'an Tahun Pelajaran 2022/2023

	The Miracle of Animals mentioned in the Qur'an (Ants)	The Miracle of Human Skin in the Qur'an
	The Process of Rain in the Qur'an	The Miracle of Human Spine in the Qur'an
	The Process of Human Creation in the Qur'an	The Miracle of Human Fingerprints in the Qur'an

The selection of themes that become learning content in this Qur'anic science subject is adjusted to the materials in other science subjects, especially science. The goal is none other than to have a correlation and collaboration that is expected to increase the value obtained by students during learning.<sup>25</sup> The above themes also adjust to the material contained in the book that is the main reference in this study, namely *Sains Qur'an Menakjubkan Anak Saleh dan Cerdas* compiled by Halfino Berry et al.<sup>26</sup>

There are several stages that are implemented in every Qur'anic science lesson, including: *First*, inventorying the verses related to the theme, then reading, translating the words and memorizing them. *Secondly*, an explanation of the reason for the revelation of the verse, a simple explanation of the linguistic commentary and the view of the mufassir. *Third*, showing the theories and scientific discoveries related

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<sup>25</sup> Hasil wawancara dengan Kepala MTs Tahfizh Rabbaniy pada tanggal 15 April 2023

<sup>26</sup> Buku ini diterbitkan oleh Sygma Media Inovasi dengan nomor ISBN 978-623-95059-5-0

to the theme. *Fourth*, the practicum. *Fifth*, draw conclusions from the discussion.

To be clearer and get a more detailed description, here is an example of Qur'anic science learning material in class IX with the theme of the Miracle of Human Fingerprints in the Qur'an which discusses Surah Al Qiyamah verses 3 and 4.<sup>27</sup>

**Step One:** write down the verse, the meaning of the vocabulary and memorize it.

أَيَحْسَبُ الْإِنْسَانُ أَلَّنْ نَجْمَعُ عِظَامَهُ ﴿٣﴾ بَلَىٰ قَادِرِينَ عَلَىٰ أَنْ  
نُسَوِّيَ بَنَانَهُ ﴿٤﴾

"Does man think that We will not assemble his bones? (Even) We are able to reassemble his fingers perfectly."

Kata	Arti	Kata	Arti
أَيَحْسَبُ	does he think	بَلَىٰ	even
الْإِنْسَانُ	human	قَادِرِينَ	able
أَلَّنْ	not	عَلَىٰ	for
نَجْمَعُ	We will assemble	أَنْ نُسَوِّيَ	we reassemble
عِظَامَهُ	the bones?	بَنَانَهُ	Her fingers

**Step Two,** An explanation of the reason for the revelation of the verse, a simple linguistic commentary and the views of the mufassirs are given.

According to the mufassirs, the reason for the revelation of this verse is that there are people who do not believe in the resurrection day

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<sup>27</sup> Berdasarkan hasil observasi pembelajaran sains Qur'an pada kelas IX dilaksanakan pada tanggal 17 April 2023

and come to the Prophet Muhammad PBUH. He said: *O Muhammad tell me about the Day of Resurrection when it occurs? And how will it be? And will Allah reassemble the bones on the Day of Resurrection?* Then the Prophet replied: *yes!*. So he showed a mocking expression at the prophet for this answer, and Surah Al Qiyamah 1-3 was revealed..

In the above case, with the revelation of this verse Allah wanted to refute those who doubted the resurrection of people after death on the Day of Judgment by saying: *(Even) We are able to reconstitute his fingers perfectly.*".

The word **بِنَائِهِ** according to the commentators means not only the fingers, but more specifically the tips of the fingers. The question is, why are the fingertips mentioned? The formula is that when something is mentioned in the Qur'an specifically, it means that Allah wants us to pay more attention to it, because it has advantages.

**Step Three**, show the theories and scientific discoveries related to the theme.

After being researched by scholars and scientists, it was found that indeed the tips of the fingers have something special which is then called fingerprints, namely the shape of fine scratches on the skin of the fingertips and forming certain patterns. The finger print was first introduced in the 18th century in 1788 by a German anatomist named Johann Christoph Andreas Mayer. It wasn't until the late 19th century that fingerprints were used to solve crimes by the police, as they were previously considered nothing special.

Along with the development of dactyloscopy, which is the study of human fingerprints that emphasizes for the purpose of identifying a

person, it was discovered that everyone in the world has fingerprints that are definitely different. Even in twins. The results of this discovery then continued to be developed and are currently used as personal identification such as ID cards, driver's licenses, passports, attendance devices and so on.

The remarkable thing that came to light from the invention of fingerprints was their accuracy. Where the use of fingerprints as a means of identifying a person has a very small possibility of being manipulated, even almost impossible. It was found that the possibility of the exact same fingerprint is 1: 64,000,000,000, and uniquely fingerprints have properties that are fixed and do not change as long as humans live in the world. From childhood to adulthood the fingerprint pattern will remain the same. This is what distinguishes it from other body parts which, as they age, will change their shape.

Fingerprints in humans have been seen since they were in their mother's womb, at 10 weeks gestation, and by the end of the fourth month, fingerprints begin to form complex and unique patterns. It was later discovered that fingerprints show three basic patterns: *arch*, *loop* and *whorl*. With the uniqueness of patterns that must be different from one person to another, there are currently many cases that have been successfully disclosed such as natural disasters, terrorism, murder, theft, accidents and document forgery.

In historical records, in 1937 a competition was held by the famous London newspaper News of the World. Where a prize of 1,000 dollars was provided for those who had the same fingerprints, but were not found.

**Step Four, Practicum.** Due to limited laboratory facilities and equipment, practicum is only carried out on learning materials for which laboratory equipment is available. While in this human fingerprint material there are no supporting facilities for practicum, so the practicum session is only filled with playing videos containing human fingerprint material, and practice by printing the fingerprints of each student on the paper provided and observing the difference in patterns.

**Step Five,** draw conclusions from the discussion. So at the end of the lesson together, it was concluded that the Qur'an had provided information about fingerprints long before the discovery of the fingerprint theory, although only in the form of a stimulus to think about it.

## **F. Conclusion**

Qur'anic science learning at MTs Tahfizh Rabbaniy is one form of integration of learning between the Qur'an and science by implementing the basic principles of tafsir ilmi although it is relatively simple by elaborating on existing scientific theories and discoveries. However, this shows the positive value that the study of ilmi interpretation is trying to be introduced to students at the secondary education level.

The limited facilities and infrastructure as well as reading sources for religious materials, especially those related to science, result in management that tends to be makeshift. This is because not all schools or madrasahs have sufficient funds to procure adequate facilities and



infrastructure. Quite a lot of learning requires scientific study and proof, but due to the unavailability of experts and adequate equipment, learning is carried out by adjusting to the madrasah situation.

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