International Proceeding
Justice and Equality in Islamic Family Law
Faculty of Sharia, State Islamic University of Datokarama Palu

ICIFL

THE INTEGRATION AND INTERCONNECTION PARADIGM FOR THE STUDY OF ISLAMIC FAMILY LAW

Suhri Hanafi[1], Sitti Nurkhaerah[2], Hamyuddin[3]
[1,2,3] Shariah Faculty, Islamic State University of Datokarama Palu
Email: suhrihanafi@uindatokarama.ac.id

Abstract:

In order to establish a more comprehensive and multifaceted understanding of Islamic family law, the research intends to analyze and address issues related to the paradigm of integration and interconnection in the field. The research is thus categorized as qualitative library research (library research). In this study, a scientific issue is examined using written data sources, such as the opinions of Amin Abdullah and Imam Suprayogo, who believe that Islamic family law is integrated and interconnected. As a result of this research, Islamic family law can be studied to offer comprehensive and integrated solutions to the different issues that contemporary Muslim countries are facing. The values of justice, equality, and balance in the institution of the family in Muslim culture can be strengthened with the aid of this paradigm. Because established conventional understandings of various verses of the Quran, Hadith, and books of *fiqh* are thought to be incapable of answering the challenges of family law problems that arise in the modern era, the interconnection and integration of Islamic family law undertaken in Indonesia is intended as an attempt to address the challenges of modernity in the field of family law.

Keywords: Integration, Interconnection, Paradigm, Islamic Family Law

A. Introduction

Several paradigms or techniques are employed in the area of Islamic family law studies to comprehend and examine family-related topics. The integration and interconnectedness paradigm is being developed as one of the paradigms.

The broad contrast between disciplines and the slow advancement of Islamic law have caused many people, especially specialists, to express concern.[1] Idealistically, Islamic family law must be viewed as a component of a system that is interconnected to and influences these social, cultural, and political contexts in which

---

[1]Siswanto, "Perspektif Amin Abdullah Tentang Integrasi Interkoneksi Dalam Kajian Islam," *Teosofi: Jurnal Tasawuf dan Pemikiran Islam* 2 (2013).

ICIFL

International Proceeding
Justice and Equality in Islamic Family Law
Faculty of Sharia, State Islamic University of Datokarama Palu

it is practiced. Alternatively, Islamic family law cannot be understood in isolation from these contexts. Islamic family law is made to be a subject of complexity and variety, but in practice, it seems that completing a thorough re-examination of the most significant issues in Islamic family law is limited.[2]

In this view, Islamic family law is therefore seen as a component of the larger body of Islamic law. As a result, a thorough comprehension of Islamic law's doctrines and tenets as a whole is necessary to comprehend Islamic family law.

The paradigm of integration and interconnection also underlines how crucial it is to comprehend the function and status of the family in Islamic society as well as the dynamics of the relationship between the family and other social and political institutions. In this situation, it's crucial to pay attention to issues like gender roles, family power dynamics, and individual rights.[3]

To generate a more coherent and thorough understanding of Islamic family law as well as to deepen the connections between the law, social, cultural, and politics in Islamic society, the study of Islamic family law uses the integration and interconnection paradigm.[4]

Therefore, studies that examine the integration and interconnection paradigm in the study of Islamic family law can significantly advance the creation of a more comprehensive and multifaceted study of Islamic family law.

B. Research Method

Using library research as a sort of research. This study is thus categorized as qualitative research. The correctness of the analysis of a scientific topic in this study was achieved by the use of library research, which involved reading books, journals,

---

[2]Abdul Ghofur dan Sulistiyono, "Eklektisisme Dalam Taqnîn Hukum Keluarga Di Dunia Islam," *ISLAMICA: Jurnal Studi Keislaman* Vol. 8, no. 2 (2014): 278.

[3]Javaid Rehman, "The Sharia, Islamic Family Laws and International Human Rights Law: Examining the Theory and Practice of Polygamy and Talaq," *International Journal of Law, Policy and the Family* Vol. 21, no. 01 (2007): 108-127.

[4]Miftahuddin, "Integrasi Dan Interkoneksi Studi Hukum Islam Dengan Ilmu-Ilmu Sosial," *Al-Adalah* X (2012).

International Proceeding
Justice and Equality in Islamic Family Law
Faculty of Sharia, State Islamic University of Datokarama Palu

and other scientific publications for data sources. Finding different theories, laws, propositions, principles, opinions, ideas, and others that can be used to examine and solve the problem under study is the focus of library research. In this case, the paradigm of integration and interconnection in Islamic family law is related to the thoughts of two figures who contributed to the results of thoughts on scientific integration, namely Amin Abdullah with scientific spider web theory and Imam Suprayogo with scientific tree theory. Therefore, the relevance of the approach and type of research used is to select and analyze literature that is relevant to the title.

C. Discussion

1. Definition of Integration and Interconnection

According to its etymology, interconnection refers to a connection with another person, but integration denotes rejuvenation to create a cohesive whole or round.[5] Additionally, according to the KBBI, etymological integration can be regarded as the fusion, unification, and merging of two or more objects.[6] Therefore, integration and interconnection are the merging and linking of numerous general sciences, particularly scientific sciences with religious sciences, in this case the Koran and as-Sunnah. Because there are connections between the numerous sciences, we should learn more than just one. Since knowledge is connected, we should learn a variety of disciplines.[7]

Research of the sciences that focus on the subject of discussion as well as its methodological orientation are known as integration-interconnection studies. These studies explore one scientific field while utilizing other scientific fields and examine the relationships between the various disciplines. Further investigation reveals that the lengthy history of Muslim self-actualization fights against the ongoing global

---

[5]Badan Pengembangan dan Pembinaan Bahasa Kemendikbut, "KKBI Daring."

[6]Badan Pengembangan dan Pembinaan Bahasa Kemendikbud.

[7]Adi Ari Hamzah, "Analisis Makna Integrasi-Interkoneksi," *Jurnal: PAPPASANG* 2 (2020).

ICIFL

International Proceeding
Justice and Equality in Islamic Family Law
Faculty of Sharia, State Islamic University of Datokarama Palu

process of world modernization is inextricably linked to the notion of integrating religious knowledge and general science.[8]

2. Amin Abdullah's View of the Integration and Interconnection Paradigm

When dealing with the issues of social reality, one of the consequences of a type of scientific specialization that is not based on integration-interconnection. In the end, it also had an effect on the level of practical-sociological conflict, but initially it was only at the level of abstract scientific-theoretical thinking. It is common for a sort of unbelief to occur in a concept (takfîr al-fikr), for instance, a jurisprudence specialist will feel perplexed when presented with a sociological background, or an economist will find it difficult to understand the logic of zakat**.**).[9]

Amin Abdullah felt the necessity to reconstruct this truth and develop a scientific paradigm restoration because the Islamic culture of today often tends to draw a distinction between religious knowledge and general science. The polarization of sharî'ah science and ghayr al-sharî'ah science is caused by this inflexible binary concept. Understanding the science of ghayr al-sharî'ah, which is much more numerous, is not crucial to understand; rather, what is crucial is the science of sharî'ah, the science that instructs people on how to reach heaven and stay away from hell. This is something that could impede the advancement of Islamic studies.[10]

Muslims were left with a lasting impression of this contrast.[11] It is clear that the majority of people still believe that knowledge of Islam is one thing and knowledge of non-Islam is another. Such a scientific opposition will undoubtedly harm the Islamic world as a whole. Non-religious sciences don't need to be studied

---

[8]Ibid.

[9]Fahrudin Faiz, *Mengawal Perjalanan Sebuah Paradigma* (Yogyakarta: Suka Press, 2007).

[10]M Amin Abdullah, "Visi Keindonesiaan Pembaharuan Pemikiran IslamHermeneutik," *Epistema* 02 (1999).

[11]Muslim yang dimaksud adalah muslim yang masih memiliki paradigma berfikir pemisahan keilmuan, mereka meyakini bahwa keilmuan islam yang memiliki basis dalam al-Qur'an. Sehingga dari sisi keilmuan modern kaum muslimin yang memahami paradigma berfikir ini tertinggal dari negara-negara Barat.

ICIFL

International Proceeding
Justice and Equality in Islamic Family Law
Faculty of Sharia, State Islamic University of Datokarama Palu

because they're not thought to be important. One of the main causes of the decrease in Islamic scholarship is this. Contrast that with the Middle Ages, when individuals like Yaqûb appeared who did not understand this difference. Ishâq al-Kindî ((801-873 AD),[12] Abû Nâsir Muhammad, al-Farakh al-Fârâbî (257-339H/ 870-950M),[13] and Abû „Alî al-Husayn Ibnu Sînâ (370- 428H/980-1037M)[14] those who, alongside to being masters of traditional Islamic scholarship, are regarded as leading authorities in secular disciplines. Islam was able to demonstrate its contribution to science at a period when the West was suffering a scientific defeat. The Islamic world, however, is currently falling behind due to the duality that has been formed and transmitted over hundreds of years. The West presently seems to be in the forefront of scientific civilization development.[15]

There is little doubt that this situation worries contemporary Muslim thinkers. The paradigm of choice may be scientific integration-interconnection. The integration-interconnection paradigm that presently serves as Sunan Kalijaga State Islamic University's guiding principle was not created overnight; rather, it was the result of a protracted process that included several conversations with specialists both domestically and internationally.[16]

Another aspect highlighted by Amin Abdullah is the building of Islamic scholarship which has taken root among PTAI academics. He feels the public's grievances against PTAI alumni who only know about the normativity of their own religion, but have difficulty understanding its historicity, let alone the historicity of other religions. This social fact is related to the main issue regarding the point of integration between science and religion. The scientific building taught at PTAI still follows the single entity model and has not yet been able to apply the interconnected

---

[12]Seyyed Hossein Nasr, *Intelektual Islam: Teologi, Filsafat Dan Gnosis, Terj. Suharsono Dan Djamaluddin MZ* (Yogyakarta: Pustaka Pelajar, 1996), 33–34.

[13]Munawir Sjadzali, *Islam Dan Tata Negara: Ajaran, Sejarah, Dan Pemikiran* (Jakarta: UI-Press, 1991), 49.

[14]Fazlur Rahman, *Islam, Terj. Ahsin Mohammad* (Bandung: Pustaka, 2000), 167.

[15]Siswanto, "Perspektif Amin Abdullah Tentang Integrasi Interkoneksi Dalam Kajian Islam."

[16]Ibid.

ICIFL

International Proceeding
Justice and Equality in Islamic Family Law
Faculty of Sharia, State Islamic University of Datokarama Palu

entities model. At the practical level, students and lecturers in relation to natural sciences are not familiar with the basic issues of social sciences and humanities. and especially religious studies and vice versa. This separation will only produce characterless scientists and practitioners. Indonesia and the third world in general have simply followed this scientific pattern without any modifications, thus leading to a multi-dimensional crisis from a prolonged environmental, economic, political, social, religious, moral perspective. Therefore, it is possible that the education system that has been running so far has indirectly contributed to the formation of a split personality.[17]

The integration-interconnection paradigm assumes that communication between the sciences has begun. There are few opportunities for dichotomy. In it, the three civilizations of Hadârah Al-Nass (text culture), Hadârah Al-'ilm (scientific culture), and Hadârah Al-Falsafah (philosophical culture) are brought together. This strategy, which integrates the revelation of God with human knowledge, won't lead to the denial of God's importance (secularization) or human isolation from oneself, society, and the environment.[18] However, this idea will also be able to end the battle between negative fundamentalism and excessive secularism. Amin Abdullah's groundbreaking integration-interconnection paradigm is a beautiful concept that attempts to end the impasse of today's issues. So that from various fields of science it does not only result in a single person or thing attitude (scientific arrogance: feeling that one is the most correct), isolated entities (from different scientific subjects there is "isolation," no greeting each other), but to interconnected entities (aware of the limitations of each scientific discipline, so that there is mutual cooperation and are willing to use methods even though they come from other disciplines).[19]

---

[17]Parluhutan Siregar, "Integrasi Ilmu Ilmu Keislaman Dalam Perspektif M. Amin Abdullah," *MIQAT* XXXVIII (2014).

[18]Nur Jamal, "Model-Model Integrasi Keilmuan Perguruan Tinggi Keagamaan Islam," *Kabilah: Journal of Social Community* Vol. 2, no. 1 (2017): 100.

[19]M. Amin Abdullah, *Islamic Stuies Di Perguruan Tinggi: Pendekatan Integratif-Interkonektif,* ed. Adib Abdussomad (Yogyakarta: Pustaka Pelajar, 2006), 404-405.

International Proceeding
Justice and Equality in Islamic Family Law
Faculty of Sharia, State Islamic University of Datokarama Palu

Robby H. Abror asserts that Amin Abdullah converted Sunan Kalijaga State Islamic University (UIN) from the State Islamic Religious Institute (IAIN) in a radical and organized manner. Amin Abdullah has been successful in making the previously regarded as "marginal" study of religions into one that is more "authoritative." Amin Abdullah has demonstrated that religious sciences can interact with other general sciences since, at their core, they are one through his integration and interconnection paradigm. That information is beneficial to humanity.[20]

According to Amin Abdullah, the development of the IAIN curriculum update for UIN Sunan Kalijaga was consistent with the scientific notion of integration-interconnection. still dominated by the atomistic tradition of thought, which separates people from moral and spiritual ideals, as well as from their families, communities, and wider sociocultural milieu. This state of affairs suggests that tremendous dehumanization is occurring on both the scientific and religious levels of existence.[21]

In reality, scientific activists, particularly at UIN Sunan Kalijaga, have gone through numerous stages of evolution to arrive at the integrative-interconnective/Spiderweb paradigm. In the second period (1951–1975), in addition to Islamic Studies as the core, also started to get acquainted even though they are still going their own way or there is no dialectic between areas of knowledge with the study areas of the humanities, social sciences, and natural sciences. The first phase (pre 1950) learning was still exclusive (only promoting the teaching of 'ulum al din, fiqh kalam (theology), interpretation, and hadith (five fields of study). The core discipline of Islamic studies has begun to engage in a dialectic with other academic fields (such as the humanities and social sciences) during the third phase (1976–2003). From the founding of IAIN to become UIN Sunan Kalijaga in 2004, studies have begun to have a dialectic with other study disciplines (humanities and social

---

[20]Robby H. Abror, *Reformulasi Studi Agama Untuk Harmoni Kemanusiaan*, 2010.

[21]Abdullah, *Islamic Stuies Di Perguruan Tinggi: Pendekatan Integratif-Interkonektif,*.

ICIFL

International Proceeding
Justice and Equality in Islamic Family Law
Faculty of Sharia, State Islamic University of Datokarama Palu

sciences). This fourth period (2004-present) is known as the Integrative-Interconnective Phase.[22]

According to theory, Ian G. Barbour served as Amin Abdullah's inspiration for the scientific spider web notion. And Holmes Rolston, who uses the terms semipermeable, intersubjective testability, and creative imagination to describe the link between religion and science as being dialectical and integrative.

Semipermeable is first. This idea originates in the field of biology, where the principle of "survival of the fittest" is often discussed. Religion based on "meaning" and knowledge based on causation have a semi-permeable relationship, which means that they both permeate one another. partially enter one another, and the book completely and freely. The boundaries between disciplines still exist. Clarifying, complementing, positive, corrective, verificative, or transformative are all possible outcomes of this mutually penetrating interaction.[23]

The next indicator of a dialogical and integrative link between science and religion is intersubjective testability. In scientific endeavors, the roles of object and subject are both crucial. Because scientists constantly participate in the situation in the field as the experimental agent itself, the results cannot be totally isolated from the observer's eyes (they are not "independent of the observer"). As a result, the definition of what is considered objective must be refined into intersubjective testability, which is achieved when all scientific communities collaborate to evaluate the degree of accuracy of the interpretation and significance of facts gathered by scientific writers from the field.[24]

Furthermore, the imaginative. mind. Although inductive-deductive logic has been able to effectively describe some aspects of how science functions, the general account regrettably leaves out the role of the scientists' own creative imaginations in their work. It makes sense to develop hypotheses. Amin Abdullah added more detail,

---

[22]Febri Hijrah Muklis, "Kritik Ilmu-Ilmu Keislaman," *Lamongan: Progresif* (2020).

[23]Ibid.

[24]Febri Hijroh Mukhis, "International Human Right and Islamic Law: Sebuah Upaya Menuntaskan Wacana-Wacana Kemanusiaan," *Muslim Heritage* Vol. 2, no. 01 (2017): 14.

ICIFL

International Proceeding
Justice and Equality in Islamic Family Law
Faculty of Sharia, State Islamic University of Datokarama Palu

citing creative imagination as a tool that allows for connections and interaction between modern-day marriage and gender issues and fiqh studies.[25]

In Amin Abdullah's scientific paradigm, the phrases assimilation and interconnection—which cannot be distinguished from one another—form and reinforce one another. Integration involves structuring, which is accomplished by altering the paradigms, ideas, methodologies, and technical procedures in the relevant science. While the connections do not involve restructuring, they do include a broadening of viewpoints and the addition of complementing data from different fields of study.

Gambar 1. Spider Nets Theory

3. Intellectual Blending in Imam Suprayogo's Perspective

According to Imam Suprayogo, a tree represents scientific concepts. It is entirely appropriate to utilize beauty to show how religious sciences and general sciences can coexist. Trees continue to grow for many years, and some species even live longer than humans. Another approach to demonstrate how science is constantly evolving and growing is to look at the life and growth of trees.[26]

---

[25]Hamzah, "Analisis Makna Integrasi-Interkoneksi."

[26]Imam Suprayogo, *Universitas Islam Unggul* (Malang: UIN Malang Press, 2009).

ICIFL

International Proceeding
Justice and Equality in Islamic Family Law
Faculty of Sharia, State Islamic University of Datokarama Palu

Imam Suprayogo claims that, from the perspective of a curriculum, knowledge is built in a way that integrates religious and secular knowledge, using the analogy of a tree that grows well, is dense, and provides shade. Every component of the tree, including the soil on which it grows, is used to symbolize the breadth of knowledge that one must master in order to be deemed to have finished their program of study. Similar to how a tree is made up of the soil in which it grows and the powerful roots that pierce the ground. A tree's trunk will stand straight and robust if its roots are strong. Additionally, the tree will develop wholesome, new branches, twigs, leaves, and fruit. Additionally, the tree will develop wholesome, new branches, twigs, leaves, and fruit. This section explains the requirements for each type of field of study or set of courses that a person must take in order to be considered to have finished the whole study program.[27]

Islamic principles and general knowledge or science are truly integrated through knowledge integration.[28] In order to realize the concept of integrative education as intended, educational institutions must meet the requirements for this integration. These requirements include the educational atmosphere, academic culture, curriculum, facilities, and infrastructure, as well as teacher profiles. Whatever you want to call it, integration is not only formal in character, which only addresses trivial and fictitious difficulties, but also integration in the caliber of the many elements of the educational delivery system, all of which contribute to the development of an integrative student personality.

According to Imam Suprayogo, an educational institution with Islamic nuances makes the Qur'an and hadith the basis for implementing education as a whole, both at the theological, philosophical, academic theoretical levels, and even at the practical level. He argues that so far the Al-Qur'an and as-Sunnah have only been used as a basis (paradigm, or frame of reference) for the implementation of very

---

[27]Zainal Arifin, "Pengembangan Keilmuan Integratif Di Universitas Islam Negeri," *Insania* Vol. 19, no. 2 (2014): 396–398.

[28]Novita Istiqomah dan Khamim Zarkasih Putro, "Konsep Integrasi Ilmu Ke-MI-an Dengan Ilmu Islam," *Madrosatuna : Jurnal Pendidikan Guru Madrasah Ibtidaiyah* Vol. 5, no. 01 (2022): 39.

ICIFL

International Proceeding
Justice and Equality in Islamic Family Law
Faculty of Sharia, State Islamic University of Datokarama Palu

limited education, namely at the level of worship only. While transcendental information 9 concerns broad life in science such as creation, humans and creatures of the like, the universe which includes the earth, sun, moon, stars, sky, mountains, rain, sea, water, soil. Islam also offers the concept of a life that saves and makes you happy, both in this world and in the hereafter. If this thought is drawn to the operational level, then what needs to be developed is a curriculum, teaching materials that link (integrate) teachings originating from qawliyyah verses (Qur'an and Hadith) with *kawniyyah* verses (universe) in an integrated manner. and intact. So that a science can be balanced, not lame and one-sided as is often the case.[29]

Pict. 2: Tree Science UIN Malang

4. Integration and Interconnection in the Study of Islamic Family Law

In order to realize the concept of integrative education as intended, educational institutions must meet the requirements for this integration. These requirements include the educational atmosphere, academic culture, curriculum, facilities, and infrastructure, as well as teacher profiles. Whatever you want to call it, integration is not only formal in character, which only addresses trivial and fictitious difficulties, but also integration in the caliber of the many elements of the educational delivery system, all of which contribute to the development of an integrative student personality. The interconnectivity method, on the other hand, highlights the

---

[29]Imam Suprayogo, *Paradigma Pengembangan Keilmuan Di Perguruan Tinggi* (Malang: UIN Malang Press, 2009).

International Proceeding
Justice and Equality in Islamic Family Law
Faculty of Sharia, State Islamic University of Datokarama Palu

significance of connections between different facets of Islamic family law and the social, economic, and cultural framework of Muslim culture.

Islamic family law is viewed in this context as a system that interacts with and affects other facets of society, including traditions, routines, and prevalent social norms. In order to ensure that efforts or actions through specific processes are carried out with full honesty by those who have competence and authority in the development of Islamic law (mujtahid), it is necessary to integrate and connect family law in Islam in ways that have been decided based on *istinbâth* principles. law that is justifiable in order to keep Islamic law current, modern, and relevant[30]

In the Indonesian context, various forms of reform in the Compilation of Islamic Law (KHI) which in the view of the author are forms of integration and interconnection, for example marriage agreements

Article 45

Both prospective bride and groom can enter into a marriage agreement in the form of:

1. *Taklik* divorce and

2. Other agreements that do not conflict with Islamic law

This article is something new when viewed from the aspect of classical fiqh. In it, the integration between classical Jurisprudence and European law is very clear and the most important thing is to accommodate the times.

The KHI also includes agreements on shared assets/gono-gini in its articles 85–97 in addition to the marriage agreement. As further examples and applications for the study of Islamic law with an empirical mindset, it also governs grants that are counted as inheritance (article 221), mandatory wills for children and adoptive parents (article 209), and substitute heirs (plaatsvervulling) for orphaned grandchildren (article 185). To the best of the author's knowledge, Indonesian laws

---

[30]Eko Setiawan, "Dinamika Pembaharuan Hukum Keluarga Islam Di Indonesia," *de Jure, Jurnal Syariah dan Hukum* Vol. 6, no. 02 (2014): 145.

International Proceeding
Justice and Equality in Islamic Family Law
Faculty of Sharia, State Islamic University of Datokarama Palu

dealing with social and cultural realities have profoundly influenced all of these kinds of renewal and have actually become living laws in society.

D. Conclusion

The research and investigation of Islamic family law can offer comprehensive and integrated solutions to many issues encountered by Muslim societies in a contemporary setting by using an integration and interconnection approach. The values of justice, equality, and balance in the institution of the family in Muslim culture can be strengthened with the aid of this paradigm. Because established conventional understandings of various verses of the Koran, Hadith, and books of fiqh are thought to be incapable of answering the challenges of family law problems that arise in the modern era, the interconnection and integration of Islamic family law undertaken in Indonesia is intended as an attempt to address the challenges of modernity in the field of family law.

References

Abdullah, M. Amin. *Islamic Stuies Di Perguruan Tinggi: Pendekatan Integratif-Interkonektif,*. Edited by Adib Abdussomad. Pustaka Pelajar, 2006.

———. "Visi Keindonesiaan Pembaharuan Pemikiran IslamHermeneutik." *Epistema* 02 (1999).

Abror, Robby H. *Reformulasi Studi Agama Untuk Harmoni Kemanusiaan*, 2010.

Arifin, Zainal. "Pengembangan Keilmuan Integratif Di Universitas Islam Negeri." *Insania* Vol. 19, no. 2 (2014): 396–398.

Badan Pengembangan dan Pembinaan Bahasa Kemendikbut. "KKBI Daring."

Diu, Abdullah. "Pemikiran M. Amin Abdullah Tentang Pendidikan Islam Dalam Pendekatan Integrasi-Interkoneksi." *Jurnal Ilmiah AL-Jauhari (JIAJ)* Vol. 3, no. 01 (2018): 3.

Faiz, Fahrudin. *Mengawal Perjalanan Sebuah Paradigma*. Yogyakarta: Suka Press, 2007.

Ghofur, Abdul, dan Sulistiyono. "Eklektisisme Dalam Taqnîn Hukum Keluarga Di Dunia Islam." *ISLAMICA: Jurnal Studi Keislaman* Vol. 8, no. No.2 (2014): 278.

ICIFL

International Proceeding
Justice and Equality in Islamic Family Law
Faculty of Sharia, State Islamic University of Datokarama Palu

Hamzah, Adi Ari. "Analisis Makna Integrasi-Interkoneksi." *Jurnal: PAPPASANG* 2 (2020).

Istiqomah, Novita, dan Khamim Zarkasih Putro. "Konsep Integrasi Ilmu Ke-MI-an Dengan Ilmu Islam." *Madrosatuna : Jurnal Pendidikan Guru Madrasah Ibtidaiyah* Vol. 5, no. 01 (2022): 39.

Jamal, Nur. "Model-Model Integrasi Keilmuan Perguruan Tinggi Keagamaan Islam." *Kabilah: Journal of Social Community* Vol. 2, no. 1 (2017): 100.

Miftahuddin. "Integrasi Dan Interkoneksi Studi Hukum Islam Dengan Ilmu-Ilmu Sosial." *Al-Adalah* X (2012).

Mukhis, Febri Hijroh. "International Human Right and Islamic Law: Sebuah Upaya Menuntaskan Wacana-Wacana Kemanusiaan." *Muslim Heritage* Vol. 2, no. 01 (2017): 14.

Muklis, Febri Hijrah. "Kritik Ilmu-Ilmu Keislaman." *Lamongan: Progresif* (2020).

Nasr, Seyyed Hossein. *Intelektual Islam: Teologi, Filsafat Dan Gnosis, Terj. Suharsono Dan Djamaluddin MZ.* Yogyakarta: Pustaka Pelajar, 1996.

Rahman, Fazlur. *Islam, Terj. Ahsin Mohammad*. Bandung: Pustaka, 2000.

Rehman, Javaid. "The Sharia, Islamic Family Laws and International Human Rights Law: Examining the Theory and Practice of Polygamy and Talaq." *International Journal of Law, Policy and the Family* Vol. 21, no. 01 (2007): 108-127.

Setiawan, Eko. "Dinamika Pembaharuan Hukum Keluarga Islam Di Indonesia." *de Jure, Jurnal Syariah dan Hukum* Vol. 6, no. 02 (2014): 145.

Siregar, Parluhutan. "Integrasi Ilmu Ilmu Keislaman Dalam Perspektif M. Amin Abdullah." *MIQAT* XXXVIII (2014).

Siswanto. "Perspektif Amin Abdullah Tentang Integrasi Interkoneksi Dalam Kajian Islam." *Teosofi: Jurnal Tasawuf dan Pemikiran Islam* 2 (2013).

Sjadzali, Munawir. *Islam Dan Tata Negara: Ajaran, Sejarah, Dan Pemikiran*. Jakarta: UI-Press, 1991.

Suprayogo, Imam. *Paradigma Pengembangan Keilmuan Di Perguruan Tinggi*. Malang: UIN Malang Press, 2009.

———. *Universitas Islam Unggul*. Malang: UIN Malang Press, 2009.