Journal of Islamic Thought and Research
https://jitor.intischolar.id/index.php/jitor/index

The Integration of Science and the Measure of Truth in the Perspective of Contemporary Islamic Law

Hasna Abdusamad[1], Irna Ali[1], Mustamin Giling[1]
[1]Institut Agama Islam Negeri Ternate, Indonesia
hasnaabds304@gmail.com*

Article Information:
Received November 18, 2025
Revised December 29, 2025
Accepted January 28, 2026

Keywords: *Islamic epistemology, Islamic law, science, maqashid al-shariah, integration of knowledge*

Abstract

This study aims to analyze the relationship between science (*al-'ilm*) and the concept of truth standards (*ma'ayir al-sihhah*) from the perspective of Islamic law (*sharia*). The research method used is a normative-philosophical qualitative approach with a focus on analyzing the concept of truth in Islamic law and its relationship with science. The data is analyzed descriptively, analytically, and comparatively to understand the hierarchy of absolute and relative truth. In addition, a contextual approach through *maqashid al-syariah* is used to assess its relevance to contemporary issues. This study examines how Islamic epistemology, which is based on revelation (*Naql*) and reason (*Aql*), forms a framework for assessing the truth of scientific findings. The results show that in Islam, the measure of truth is integrative and hierarchical. Absolute truth (*haqiqah*) is sourced from *qath'i* revelatory texts, while relative-empirical truth from science is measured through coherence with the principle of tawhid, does not contradict *qath'i* texts, and provides *maslahah* (benefit). Contemporary challenges such as bioethics, reproductive technology, and artificial intelligence require a reinterpretation of ijtihad while adhering to *maqashid al-syariah*. This study concludes that the integration of science and Islamic law is not an attempt to forcibly Islamize science, but rather to provide an ethical-legal framework that guides the development of science for human welfare in harmony with the purpose of creation.

INTRODUCTION

The rapid development of modern science is often confronted with fundamental philosophical and ethical issues related to the measure of truth (Muktapa, 2021; Rahman et al., 2024). In the secular Western scientific tradition, scientific truth tends to be reduced to empirical verification and logical consistency alone, while Islam offers a comprehensive epistemological paradigm in which revelation (*Naql*) and reason and observation (*Aql*) complement each other (Pangalingan et al., 2025). Islamic law (Sharia), which is derived from the Quran, Sunnah, Ijma', and Qiyas, not only regulates worship and *muamalah*, but also forms a framework for assessing the ethics and implications of scientific findings (Safitri et al., 2025). This research is important to address intellectual and practical concerns regarding the position of modern science in the Islamic worldview and how Islamic law responds to innovations emerging in the contemporary era. The focus of this

How to cite: Abdusamad, H., Ali, I., Giling, M. (2026). The Integration of Science and the Measure of Truth in the Perspective of Contemporary Islamic Law. *Journal of Islamic Thought and Research, 1*(1), 39-47.

E-ISSN: xxxx-xxxx
Published by: International Islamic Studies Development and Research Center (IISDRC)

research is to elaborate on the concept of the measure of truth in Islam and its application in assessing modern scientific products.

Science in the history of human civilization has always been an important instrument for understanding reality. However, debates about the measure of truth often give rise to epistemological dilemmas (Maryani et al., 2024). On the one hand, modern science emphasizes empirical methods and rationality, while on the other hand, Islam places revelation as the highest source of truth. The integration of the two is both a challenge and an opportunity to build a more complete scientific paradigm.

In Islamic tradition, the concept of truth is understood not only empirically, but also transcendentally (Al Hamimy & Barlaman, 2025). Revelation is the main foundation that provides direction and limits for human reason and observation. Thus, the measure of truth in Islam is hierarchical: absolute truth comes from revelation, while relative truth comes from rationality and empirical experience. This relationship shows that Islam does not reject science, but rather places it within the framework of tawhid and *maqashid al-shariah* (Animan et al., 2025; Makhmudah, 2017).

Contemporary technological developments such as bioethics, genetic engineering, reproductive technology, and artificial intelligence present new challenges for Islamic law (Pakarti et al., 2023). These innovations often raise ethical questions that never arose in classical times. Therefore, it is necessary to reinterpret the concept of truth and the application of ijtihad in order to remain relevant to the times.

Islamic law plays an important role in providing an ethical-legal framework for scientific developments. By adhering to *maqashid al-syariah*, Islamic law is able to assess whether a scientific discovery brings benefits or causes harm. This principle makes Islamic law not only normative but also responsive to the dynamics of modern science (Effendi, 2020; Umar et al., 2023).

The integration of science and Islamic law is not an attempt to forcibly Islamize science. Instead, this integration aims to present a scientific paradigm that is in line with the purpose of human creation. Thus, science is not only viewed as a technical instrument, but also as a means to achieve prosperity and sustainability in life.

In the context of epistemology, Islam offers a balance between revelation and reason. Revelation provides a normative foundation, while reason serves as an instrument for understanding empirical reality. The two are not contradictory, but rather complement each other in forming a framework for assessing truth. This is a characteristic of Islamic epistemology that distinguishes it from the secular Western tradition (Idris & Sari, 2025).

This study seeks to elaborate on the concept of truth in Islam by emphasizing the integration of revelation and reason. An analysis is conducted to understand how Islamic law responds to the development of modern science, as well as how the principle of *maqashid al-syariah* can be used as a guideline in assessing the relevance and benefits of scientific findings.

The urgency of this research lies in the need to present a scientific paradigm that is not only rational and empirical, but also ethical and transcendental. Thus, science can develop without losing its moral and spiritual direction. This is important so that science does not get caught up in materialistic reductionism, which has the potential to cause a humanitarian crisis.

METHODS

This research method uses a qualitative approach with a normative-philosophical character. The normative approach is carried out by examining Islamic legal sources, both in the form of revelatory texts (the Quran and Hadith) and classical and contemporary fiqh literature, to identify the concept of the measure of truth (*ma'ayir al-sihhah*) (Aryasutha et al., 2025; Busral et al., 2025; Engkizar et al., 2022, 2025; Haryono, 2023; Huda, 2016; Ihsan, 2025; Putri et al., 2025). Meanwhile, the philosophical approach is used to explore the epistemological dimensions of the relationship between science (*al-'ilm*) and truth in the perspective of Islamic law. Data collection techniques are carried out by examining the works of scholars, contemporary Islamic thinkers, and relevant academic literature. The data obtained was then analyzed descriptively and analytically to map the concepts of absolute and relative truth, as well as comparatively to compare the views of classical scholars with contemporary thinking in the face of modern scientific developments.

In addition, this study also uses a contextual approach through maqashid al-syariah as an analytical framework to assess the relevance of integrating science with Islamic law to contemporary issues. The analysis was conducted by considering the extent to which modern scientific findings, such as in the fields of bioethics, reproductive technology, and artificial intelligence, can be harmonized with Sharia principles that are oriented towards *maslahah* (benefit) and do not contradict *qath'i* (definite) texts. This analysis emphasizes the coherence between scientific research results and the principle of tawhid, resulting in an understanding that the measure of truth in Islam is hierarchical and integrative. Thus, this research method not only emphasizes the normative-textual aspect but also prioritizes practical relevance in responding to contemporary challenges through ijtihad based on maqashid al-sharia (Engkizar et al., 2024; Hamzah et al., 2025; Kassymova et al., 2025).

RESULT AND DISCUSSION

The Concept of Knowledge (*Al-'Ilm*) and Truth (*Al-Haqq*) in Islamic Epistemology

In Islam, knowledge is not neutral. Knowledge is always related to the goal of knowing Allah (*ma'rifatullah*) and doing good deeds for the benefit of others. Sources of knowledge include: *khabar shadiq* (revelation and Sunnah), the senses, reason, and pure intuition. Truth is hierarchical: i) *Haqiqah Syar'iyyah* (truth based on revelation that is absolute and *qath'i*), ii) *Haqiqah 'Aqliyyah* or *'Ilmiyyah* (rational-empirical truth that is relative and *zhanni*). Islamic law functions as a filter and guide that ensures that the second level of truth does not contradict the first level of truth. Sources of knowledge are tools or things from which individuals obtain information about an object. Because humans obtain information from the senses and reason, these two tools are considered sources of knowledge. In other words, the sources of knowledge are empiricism (the senses) (Achadah & Fadil, 2020; Asna, 2024; Idris & Sari, 2025; Ridwan et al., 2021).

Reasoning, human reasoning is the only creature capable of developing knowledge because it has the ability to reason. Humans know what is good and what is bad, what is beautiful and what is ugly through the process of reasoning. Reasoning can also be interpreted as a process of thinking in drawing a conclusion in the form of knowledge, which is a thinking activity that has certain characteristics in finding the truth. Reasoning produces knowledge related to thinking, not

feelings. Reasoning, as a thinking activity, has certain characteristics, namely a broad and logical pattern of thinking. It is analytical in its thinking process (Husnullail et al., 2024).

Logic. Logic is defined as a study of correct thinking. There are various ways to draw conclusions, but to make conclusions that are in line with learning objectives that focus on scientific reasoning, there are two ways of drawing conclusions, namely inductive logic, which is a way of thinking where a general conclusion is drawn from an individual case. Deductive logic is the opposite of inductive logic. Deductive reasoning is a way of thinking in which a specific conclusion is drawn from a general statement (Khanifah et al., 2024).

Object of knowledge

The conditions referred to are material objects and formal objects. Material objects are things that are the subject of thought, things that are investigated or things that are studied. Material objects include concrete things such as humans, plants, stones or abstract things such as ideas, values, and spirituality.

Meanwhile, formal objects are the ways of viewing and reviewing that researcher use to examine their material objects, as well as the principles they use. The formal objects of a science not only give it its integrity, but at the same time distinguish it from other fields. One material object can be viewed from various perspectives, giving rise to different sciences. Every field of knowledge, whether it is a specific science or philosophy, must fulfill both of these objects (Masrifatin, 2022).

In this case, the author reiterates the similarities and differences between knowledge and science as follows. First, knowledge is the result of fixed observations, providing a place for critical review and testing by others, thus it is not systematic, objective, or universal. Meanwhile, science is a conceptual framework or interrelated theories that allow for critical examination and testing using scientific methods by other experts in the same field, and is therefore systematic, objective, and universal. Science is something we can obtain through a process called learning or the scientific method, in other words, the result of learning, unlike knowledge, which can be obtained without going through a learning process. Science is a collection of knowledge, but not vice versa; a collection of science is knowledge.

Islamic legal principles as a measure of scientific truth

Scientific findings, especially those that touch on humanitarian, social, and ethical aspects, need to be measured against the principles of Islamic law, including: Conformity with Tawhid and Aqidah: Science must not lead to the denial of Allah's power, such as atheistic materialism or reductionism that denies the spirit. No contradiction (*'Adam al-Mu'aradhah*): Scientific theories or applications must not contradict the text of the Quran or Hadith that is definitive (*qath'i*) in terms of both its chain of transmission and its meaning. If there is a contradiction with a text that is *zhanni* (interpretable), then *tarjih* or contextual reinterpretation is carried out.

Benefit test (*Maslahah*): The contribution of science must be assessed based on the principle of maqashid al-shariah, which is to protect religion, life, reason, lineage, and property. Technology that has the potential to damage one of these five elements (*mafsadah*) needs to be regulated or prohibited. Principle of Precaution (*Ihtiyath*): In cases of high scientific uncertainty and great risk (such as genetic editing of embryos), Islamic law tends to apply the principle of *saddu al-dzari'ah* (closing the door to harm) (Efendi et al., 2025; Nugroho, 2021).

Contemporary Case Studies (2021-2025): Application of the Measure of Truth

The period 2021–2025 shows a number of contemporary cases that require the application of the measure of truth in the perspective of Islamic law. One prominent issue is the development of bioethics and reproductive technology, such as the use of In Vitro Fertilization (IVF) and genetic engineering. In this context, the measure of truth is not only determined by technical success, but also by its conformity with the principles of tawhid, not contradicting *qath'i* texts, and bringing benefits to humanity. Islamic law considers these practices acceptable as long as they do not violate sharia restrictions, such as those related to the clarity of lineage and the prohibition of mixing sperm or eggs that are not lawful (Hidayati & Suwandono, 2026; Ilmiyah, 2025).

Another relevant case is the rapid development of artificial intelligence (AI) (Zaenudin & Riyan, 2024). AI is used in various fields, ranging from health, education, to legal systems. However, the application of AI raises ethical questions regarding responsibility, fairness, and the potential for algorithmic bias. From an Islamic legal perspective, the measure of truth regarding the use of AI is determined by the extent to which the technology supports public interest, does not cause injustice, and remains within the framework of *maqashid al-syariah* (Muvid, 2023). Thus, AI is considered epistemologically valid if the results are coherent with the principle of justice and do not conflict with sharia values.

In addition, the issue of vaccination and global health during the COVID-19 pandemic and post-pandemic is also an important case study. The debate over the halal status of vaccines, their effectiveness, and fair distribution shows how the measure of truth in Islam is applied. Scientific truth regarding vaccine effectiveness must be examined in conjunction with Sharia principles regarding the halal nature of ingredients, protection of life (*hifz al-nafs*), and the welfare of the ummah. In this case, Islamic law legitimizes the use of vaccines that are scientifically proven to be safe and beneficial, even if there are empirical limitations, as long as they do not contradict *qath'i* texts.

Research findings show that in these contemporary cases, the measure of truth in Islam is integrative and hierarchical. Absolute truth remains sourced from revelation, while relative truth from science is assessed based on its coherence with the principles of tawhid, *maqashid* al-shariah, and *maslahah*. With this framework, Islamic law is able to provide relevant ethical-legal guidance for the development of modern science, so that the integration between science and shariah is not only theoretical, but also applicable in responding to the real challenges of global society.

CONCLUSION

This study confirms that the measure of truth in the perspective of Islamic law is integrative and hierarchical, where revelation is the source of absolute truth and science provides relative truth that must be tested through the principles of tawhid, *maqashid al-shariah*, and *maslahah*. The integration of science and Islamic law is not an attempt to forcibly Islamize science, but rather to provide an ethical-legal framework that can guide the development of science so that it remains in harmony with the purpose of creation and human welfare. This finding opens up opportunities for applying the concept of Islamic truth in addressing contemporary issues such as bioethics, reproductive technology, and artificial intelligence, so that Islamic law can function as a normative guideline that is also responsive to the

dynamics of modern science. Therefore, this study suggests the need to strengthen interdisciplinary studies between Islamic epistemology and contemporary science, as well as the development of contextual ijtihad based on *maqashid al-syariah* to respond to global challenges more comprehensively.

ACKNOWLEDGEMENT

We would like to express our deepest gratitude to everyone who contributed to the success of this research.

DECLARATIONS

Author contribution

Hasna Abdusamad: data curation, writing-original draft preparation, conceptualization, **Mustamin Giling**: methodology, **Irna Ali:** visualization, and editing, analysis.

AI Statement

The data and the grammatical structure in this article have been validated and verified by English language experts and no AI-generated sentences are included in this article.

Funding statement

The author(s) declare that no financial support was received for the research, authorship, and/or publication of this article.

Conflict of interest

The authors declare that this research was conducted without any conflict of interest in the research.

Ethical clearance

The research company has agreed to carry out the research and is willing if the results of this research are published.

Publisher's and Journal's Note

Researcher and International Islamic Studies Development and Research Center (IISDRC) as the publisher and Editor of Journal of Islamic Thought and Research state that there is no conflict of interest towards this article publication.

REFERENCES

Achadah, A., & Fadil, M. (2020). Filsafat Ilmu: Pertautan Aktivitas Ilmiah, Metode Ilmiah dan Pengetahuan Sistematis. *Jurnal Pendidikan Islam*, *4*(1 Juni), 131–141. http://journal.unipdu.ac.id:8080/index.php/jpi/article/view/2123

Al Hamimy, M. F., & Barlaman, M. R. B. (2025). Prasyarat Epistemologi dalam Studi Islam: Sebuah Kajian Konseptual. *JoEMS (Journal of Education and Management Studies)*, *8*(4), 162–174. https://doi.org/10.32764/joems.v8i4.1483

Animan, M. Z., Putra, M. R. M., Muaddhom, I. D., Hasanah, K., & Machfiroh, L. (2025). Hakikat Kebenaran Dan Sumber Pengetahuan Dalam Pendidikan Islam. *EJORI: Educational Journal of Indonesia*, *1*(2), 194–204.

Aryasutha, R., Azizah Ria Kusrini, N., Nurul Ulya, J., & Syamsiah Septiani, N.

(2025). Opportunities and Challenges for Islamic Education Teachers in Using Artificial Intelligence in Learning. *Muaddib.Intischolar.Id*, *2*(1), 43. https://muaddib.intischolar.id/index.php/muaddib/article/view/6

Asna, M. M. (2024). Metode dan Sumber Ilmu Pengetahuan Dalam Islam. *Cognitive: Jurnal Pendidikan Dan Pembelajaran*, *1*(2), 47–55. https://doi.org/10.61743/cg.v1i2.45

Busral, B., Rambe, K. F., Gunawan, R., Jaafar, A., Habibi, U. A., & Engkizar, E. (2025). Lived da'wah: Temporal structuring of religious practice in Tabligh jamaat's daily congregation. *Jurnal Ilmu Dakwah*, *45*(2), 377–398. https://doi.org/10.21580/jid.v45.2.28479

Efendi, E. C., Rambe, U., & Tiswarni. (2025). Penerapan Prinsip-Prinsip Hukum Islam Sebagai Pedoman Kehidupan Universal dan Komprehensif. *JUTEQ: Jurnal Teologi & Tafsir*, *2*(2), 124–142.

Effendi, O. (2020). Kontribusi Pemikiran Maqasid Syari'Ah Thahir Ibnu Asyur Dalam Hukum Islam. *Bilancia: Jurnal Studi Ilmu Syariah Dan Hukum*, *14*(2), 253–282. https://doi.org/10.24239/blc.v14i2.549

Engkizar, E., Jaafar, A., Sarianto, D., Ayad, N., Rahman, A., Febriani, A., Oktavia, G., Puspita, R., & Rahman, I. (2024). Analysis of Quran Education Problems in Majority Muslim Countries. *International Journal of Islamic Studies Higher Education*, *3*(1), 65–80. https://doi.org/10.24036/insight.v3i1.209

Engkizar, E., Muslim, H., Mulyadi, I., & Putra, Y. A. (2025). Ten Criteria for an Ideal Teacher to Memorize the Quran. *Journal of Theory and Research Memorization Quran*, *1*(1), 26–39. https://joqer.intischolar.id/index.php/joqer

Engkizar, E., Sarianti, Y., Namira, S., Budiman, S., Susanti, H., & Albizar, A. (2022). Five Methods of Quran Memorization in Tahfidz House of Fastabiqul Khairat Indonesia. *International Journal of Islamic Studies Higher Education*, *1*(1), 54–67. https://doi.org/10.24036/insight.v1i1.27

Hamzah, M. I., Fakhruddin, F. M., Mokhtar, M. M., Langputeh, S., & Syafrimen, S. (2025). Six Office of International Affairs Programs to Achieve World Class Universities. *Journal of International Affairs and Students Mobility*, *1*(1), 1–16. https://jiasmy.intischolar.id/index.php/jiasmy/article/view/1

Haryono, E. (2023). Metodologi Penelitian Kualitatif di Perguruan Tinggi Keagamaaan Islam. *E-Journal an-Nuur: The Journal of Islamic Studies*, *13*(2), 1–6. https://doi.org/10.58403/annuur.v13i2.301

Hidayati, S. N., & Suwandono, A. (2026). Isu Etik Kemajuan Teknologi Reproduksi Berbantuan: Literature Review. *Jurnal Locus Penelitian Dan Pengabdian*, *5*(2), 838–852.

Huda, M. D. (2016). Pendekatan Antropologis dalam Studi Islam. *Didaktika Religia*, *4*(2), 139–162. https://doi.org/10.30762/didaktika.v4.i2.p139-162.2016

Husnullail, M., Syukri, A., Maryani, Asbui, & Arestya Saksitga Pulungan, D. (2024). Diskursus Logika Dan Penalaran Dalam Mengembangkan Kemampuan Berpikir Kritis. *Journal Genta Mulia*, *15*(2), 239–250.

Idris, M., & Sari, H. P. (2025). Dari Wahyu ke Akal: Menemukan Kebenaran Ilmu dalam Perspektif Filsafat Pendidikan Islam. *Dialektika : Jurnal Pendidikan Agama Islam*, *4*(1), 22–34. https://doi.org/10.35905/dialektika.v4i1.15317

Ihsan, M. H. (2025). Konstruksi Hakikat Hukum Islam dalam Perspektif Filsafat Hukum: Integrasi Dimensi Transendental, Moral, dan Sosial. *Mitsaqan Ghalizan: Jurnal Hukum Keluarga Dan Pemikiran Hukum Islam*, *5*(1), 15–27. https://doi.org/10.33084/mg.v5i1.9998

Ilmiyah, N. (2025). Implikasi Bioetika Dalam Perspektif Islam: Analisis Literatur Tentang Peran Teologi Dalam Isu Biologi Reproduksi Dan Genetika. *Interdisciplinary Explorations in Research Journal*, *3*(2), 506–523. https://doi.org/10.62976/ierj.v3i2.1183

Kassymova, G. K., Engkizar, E., Hebebci, M. T., & Talgatov, Y. K. (2025). Interreligious Coexistence in Islam: Implications for Islamic Education and the Achievement of SDGs. *Muaddib: Journal of Islamic Teaching and Learning*, *1*(3), 79–92. https://muaddib.intischolar.id/index.php/muaddib/article/view/26

Khanifah, N., Kamilah, I. F., & Faizin, M. (2024). Teknik berpikir tingkat tinggi melalui logika induktif dan deduktif perspektif Aristoteles. *Journal Genta Mulia*, *15*(1), 131–145. https://ejournal.stkipbbm.ac.id/index.php/gm

Makhmudah, S. (2017). Hakikat Ilmu Pengetahuan dalam Perspektif Modern dan Islam. *AL-MURABBI: Jurnal Studi Kependidikan Dan Keislaman*, *4*(2), 202–217. https://doi.org/10.53627/jam.v4i2.3173

Maryani, Siregar, I., Syukriss, A., & Munte, R. S. (2024). Kontruksi Epistemologi Ilmu Pengetauan. *Journal Genta Mulia*, *15*(2), 211–223. file:///C:/Users/Hype GLK/Downloads/3+Kontruksi+Epistemologi++Ilmu+Pengetahuan.pdf

Masrifatin, Y. (2022). Manajemen Pendidikan Islam Dalam Perspektif Filsafat Ilmu. *Kartika: Jurnal Studi Keislaman*, *2*(2), 200–212. https://doi.org/10.59240/kjsk.v2i2.15

Muktapa, M. I. (2021). Implikasi Filsafat Ilmu dan Etika Keilmuan dalam Pengembangan Ilmu Pengetahuan Modern. *Jurnal BELAINDIKA (Pembelajaran Dan Inovasi Pendidikan)*, *3*(2), 20–29. https://doi.org/10.52005/belaindika.v3i2.73

Muvid, M. B. (2023). Teknologi dalam Islam: Studi Analisis Fenomena Kecerdasan Buatan (Artificial Intelligence) Perspektif Islam. *Zenoodo*, *2*(1), 78–89. https://doi.org/10.5281/zenodo.8127202

Nugroho, I. Y. (2021). Prinsip-Prinsip Dan Karaktersitik Hukum Islam. *Ulumuna: Jurnal Studi Keislaman*, *7*(1), 126–141. https://doi.org/10.36420/ju.v7i1.4804

Pakarti, M. H. A., Farid, D., Banaesa, I., Nurdin, R., Abdurrohman, Y., & Basuni, I. (2023). Perkembangan Ushul Fiqh Di Dunia Kontemporer. *Al-Syakhsiyyah: Journal of Law & Family Studies*, *5*(1), 89. https://doi.org/10.21154/syakhsiyyah.v5i1.7065

Pangalingan, E., Ridwan, A., Setiawan, A., & Mangawiang, M. D. (2025). Hakikat Kebenaran Ilmiah Dalam Tradisi Filsafat Barat dan Islam. *Studi Literature Review Konsep Ontologi Epistemologi. Pendas: Jurnal Ilmiah Pendidikan Dasar*, *10*(04), 261–272. https://doi.org/10.23969/jp.v10i04.37193

Putri, N., Noprianti, A., & Oktavia, G. (2025). The Qur'an as a Source of Solutions for the Global Moral Crisis. *Journal of Quranic Teaching and Learning*, *1*(2), 90–105. https://joqer.intischolar.id/index.php/joqer

Rahman, Z. D., Sarmain, S., Al Faqih, S., Fauzi, A., & Hidayat, W. (2024). Menggali Arti, Makna, Dan Hakikat Filsafat Ilmu: Relevansi Epistemologi Dalam Dinamika Pengetahuan Modern. *Jurnal Manajemen Pendidikan*, *9*(3), 477–486. https://doi.org/10.34125/jmp.v9i3.695

Ridwan, M., Syukri, A., & Badarussyamsi, B. (2021). Studi Analisis Tentang Makna Pengetahuan Dan Ilmu Pengetahuan Serta Jenis Dan Sumbernya. *Jurnal Geuthèë: Penelitian Multidisiplin*, *4*(1), 31. https://doi.org/10.52626/jg.v4i1.96

Safitri, M. A., Nasirudin, M., & Taqiyuddin, H. (2025). Keterkaitan Antara Ijtihad

Dan Etika Dalam Ushul Fiqh. In *Salimiya: Jurnal Studi Ilmu Keagamaan Islam* (Vol. 6, Issue 2). Jurnal Studi Ilmu Keagamaan Islam. https://doi.org/10.58401/salimiya.v6i2.2124

Umar, H., Bafadhal, H., & Darwita, A. (2023). Adopted Children in the Perspective of National Law and Islamic Law in Indonesia. *Journal of Social Research*, *2*(7), 2491–2503. https://doi.org/https://doi.org/10.55324/josr.v2i7.1157

Zaenudin, I., & Riyan, A. B. (2024). Perkembangan Kecerdasan Buatan (AI) Dan Dampaknya Pada Dunia Teknologi. *Jurnal Informatika Utama*, *2*(2), 128–153. https://doi.org/10.55903/jitu.v2i2.240