



Integration of Mohammad Natsir's Thoughts in Professional Mental Health Guidance and Counselling Practices

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Abstract

Mental health is an important issue that is becoming increasingly complex in the modern era, marked by an increase in cases of stress, anxiety, and depression. In Indonesia, the majority of the population is Muslim, so mental health guidance and counselling practices require an approach that is not only based on modern psychology but also Islamic values. This article aims to analyse the integration of Mohammad Natsir's Islamic thinking into professional counselling practices. Natsir emphasises tauhid as the core of personality, akhlak as the manifestation of faith, and the balance of faith-knowledge-action as a principle of life, which are relevant as the foundation of Islamic counselling. This study uses a literature review method by examining Natsir's original works, secondary literature, and relevant research on Islamic counselling. The data were analysed using content analysis techniques, including reduction, categorisation, interpretation, and conclusion drawing. The results show that Natsir's ideas can be integrated with modern counselling practices, for example, through spiritual strengthening as a coping mechanism, morals as the basis for moral guidance, and the integration of faith, knowledge, and action with Islamic cognitive-behavioural therapy. Natsir's ideas also emphasise the importance of the role of family, community, and worship in maintaining mental health. This is relevant to addressing contemporary challenges, such as social media addiction, identity crises, moral degradation, and weak social bonds in the digital age. Thus, Mohammad Natsir's thinking not only offers psychological solutions but also strengthens spiritual and moral aspects. This integration can serve as a conceptual framework for the development of more holistic, contextual, and transformative Islamic counselling in Indonesia.

Abstrak

Kesehatan mental merupakan isu penting yang semakin kompleks di era modern, ditandai dengan meningkatnya kasus stres, kecemasan, dan depresi. Di Indonesia, mayoritas penduduk beragama Islam sehingga praktik bimbingan dan konseling kesehatan mental membutuhkan pendekatan yang tidak hanya bersandar pada psikologi modern, tetapi juga nilai-nilai Islam. Artikel ini bertujuan menganalisis integrasi pemikiran Islam Mohammad Natsir dalam praktik konseling profesional. Natsir menekankan tauhid sebagai inti kepribadian, akhlak sebagai wujud iman, serta keseimbangan iman-ilmu-amal sebagai prinsip hidup, yang relevan untuk dijadikan fondasi konseling Islami. Penelitian ini menggunakan metode studi kepustakaan dengan menelaah karya-karya asli Natsir, literatur sekunder, serta penelitian relevan mengenai konseling Islami. Data dianalisis melalui teknik analisis isi yang meliputi reduksi, kategorisasi, interpretasi, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa pemikiran Natsir dapat diintegrasikan dengan praktik konseling modern, misalnya melalui penguatan spiritual sebagai mekanisme coping, akhlak sebagai landasan pembinaan moral, dan integrasi iman-ilmu-amal dengan terapi kognitif-perilaku Islami. Pemikiran Natsir juga menekankan pentingnya peran keluarga, masyarakat, dan ibadah dalam menjaga kesehatan mental. Hal ini relevan untuk menjawab tantangan kontemporer, seperti kecanduan media sosial, krisis identitas, degradasi moral, serta lemahnya ikatan sosial di era digital. Dengan demikian, pemikiran Mohammad Natsir tidak hanya menawarkan solusi psikologis, tetapi juga memperkuat aspek spiritual dan moral. Integrasi ini dapat menjadi kerangka konseptual dalam pengembangan



INTRODUCTION

Mental health is a global issue that is gaining increasing attention as modern life becomes more complex. The World Health Organisation (WHO) states that mental health disorders are one of the main causes of declining quality of life in various countries, including Indonesia (Setiawati et al., 2023; Tias, 2022) . This situation calls for a more comprehensive approach to guidance and counselling, one that focuses not only on psychological aspects but also involves spiritual, moral, and social dimensions (Harita et al., 2022) .

In the context of Indonesia, where the majority of the population is Muslim, efforts to address mental health through guidance and counselling often face challenges in the form of a lack of integration of religious values into professional practice (Tias, 2022) . In fact, religious values have great potential in providing psychological and spiritual support to individuals experiencing mental disorders or life pressures (Permatasari Retno et al., 2021) .

The thoughts of Indonesian Islamic figures can be used as a reference in developing an Islamic-based counselling paradigm. One important figure is Mohammad Natsir, a statesman, cleric, and Islamic thinker who emphasised the importance of integrating religion into all aspects of life (Iqbal, 2015; Natsir, 1970; Nurdin et al., 2020) . Natsir viewed Islam as a comprehensive (kaffah) system of life that could serve as a foundation for formulating a mental health counselling approach more suited to the needs of Muslim communities.

Mohammad Natsir emphasised the value of tawhid as the centre of life, which not only functions as a theological belief but also as a source of inner peace and mental strength (Arifin, 2018; Natsir, 1968) . In counselling practice, this principle can be used as a framework to help individuals overcome anxiety, depression, and identity crises through strengthening their faith. Thus, Natsir's thinking provides an integrative perspective between spirituality and modern psychology.

The practice of Islamic guidance and counselling has actually developed, but the integration of the thoughts of major Indonesian Islamic figures has rarely been studied in depth. Research by Hidayat (2021) shows that Islamic counselling based on the values of the Qur'an and hadith can increase individual resilience in facing life's pressures. However, studies linking Islamic counselling with the thoughts of local figures such as Natsir are still very limited.

Furthermore, research by Nurhayati (2022)) explains that religious-based counselling can have a positive impact on students' mental health, especially in reducing academic stress levels. This proves that the integration of religious values into counselling practices is a real need that needs to be further developed . Referring to Natsir's thoughts, this approach can be strengthened with a philosophical dimension that is contextual to Indonesian society.

Natsir's thinking also emphasises the importance of a harmonious relationship between faith, charity, and morals (Natsir, 1973, 1980) . In mental health counselling, this can be realised through efforts to develop a balanced personality, not only psychologically healthy but also possessing moral awareness and social responsibility (Permatasari Retno et al., 2021) . Thus, counselling is not merely oriented towards solving individual problems but also contributes to the formation of a society with noble morals.

Research by Maulida(2023) confirms that counselling practices that combine cognitive-behavioural approaches with Islamic spiritual values are more effective in reducing anxiety symptoms than purely secular approaches. This fact reinforces the importance of exploring

the thoughts of Islamic figures such as Natsir to enrich mental health counselling theory and practice.

From a practical perspective, integrating Mohammad Natsir's Islamic thought can assist professional counsellors in designing intervention strategies that are relevant to the needs of Muslim communities (Luth, 1999). This approach provides a humanistic, transformative, and spiritual touch so that counselling not only functions as a tool for psychological recovery but also as a means of strengthening faith and resilience.

Furthermore, a literature study on Natsir's thoughts is very important because it contributes to the development of Islamic counselling theory in Indonesia. So far, most counselling theories are still dominated by Western perspectives that do not take religious aspects into consideration. By using Natsir's thoughts as a reference, Islamic counselling can be more down-to-earth and in line with the socio-cultural reality of Indonesian society.

The relevance of this research also lies in its attempt to respond to the challenges of globalisation, which often cause identity crises and spiritual alienation. Natsir's thinking, which emphasises the importance of integrating religion into life, can be a solution to strengthen the mental health of the younger generation amid the currents of modernisation and secularisation.

Based on this description, this study focuses on a literature review of the integration of Mohammad Natsir's Islamic thoughts into the professional practice of mental health guidance and counselling. This study is expected to enrich academic literature, provide alternative approaches to counselling that are more contextual, and serve as a basis for the development of Islamic counselling practices that are relevant to the needs of today's Indonesian society.

METHODS

This study uses a library research approach, which is research conducted through searching, collecting, and analysing various literature sources relevant to the theme of integrating Mohammad Natsir's Islamic thought into professional mental health guidance and counselling practices. The literature sources used included books by Mohammad Natsir, writings about his Islamic thought, scientific journals, previous research articles, and other documents related to the topic. This approach was chosen because the research aimed to explore and construct Natsir's thoughts as a theoretical basis that could be integrated into Islamic counselling practice. All literature obtained was critically analysed to find core ideas, the relevance of thoughts, and their practical implications in the field of mental health counselling.

Data analysis was conducted through content analysis with the stages of data reduction, categorisation, interpretation, and conclusion. The reduction stage was carried out by selecting literature that specifically discussed Natsir's thoughts and mental health counselling issues. Next, categorisation was carried out by grouping the data into main themes such as tauhid, akhlak, the integration of religion and life, and their relevance in Islamic counselling. Interpretation was carried out to interpret the meaning of Natsir's ideas and relate them to modern counselling theory and practice. The results of the analysis were then summarised to produce an integrative framework that could enrich the professional practice of Islamic values-based mental health counselling.

RESULTS AND DISCUSSION

RESULT

The results of the literature study show that Mohammad Natsir's thinking emphasises the concept of Islam as a comprehensive way of life, covering spiritual, moral, social, and intellectual dimensions (Natsir, 1954). This principle is the starting point for understanding the relevance of his ideas in the context of mental health counselling, which requires a holistic approach.



The foundation of tauhid occupies a central position in almost all of Natsir's works. He emphasises that a strong belief in tauhid will lead individuals to inner peace and balance in life (Natsir, 1968) . This can be integrated into Islamic counselling as a spiritual foundation for clients experiencing mental anxiety.

Natsir places morals as a reflection of faith. According to him, a moral crisis can lead to a personality crisis (Natsir, 1957) . This finding suggests that Islamic moral guidance in counselling can help clients develop healthy psychological defence mechanisms.

The balance between faith, knowledge, and deeds is a recurring theme in Natsir's thinking. He rejects the dichotomy between religion and science (Natsir, 1952) . In counselling practice, this integration means harmonising the cognitive, emotional, and spiritual aspects of the mental healing process.

Natsir's thinking emphasises the importance of the social dimension of the community. According to him, individuals cannot be separated from their communities (Natsir, 1961) . This concept is relevant to Islamic group counselling, which relies on social support to strengthen mental health.

Responsibility to Allah, oneself, and society are key aspects of Natsir's concept of " . These findings are useful in helping counselling clients overcome identity crises by building self-awareness and social responsibility.

The integration of religion and science proposed by Natsir also touches on the field of education. In the context of counselling, this indicates a great opportunity to combine modern psychological theory with Islamic values (Natsir, 1973) .

Natsir's thinking emphasises that worship, such as prayer and supplication, functions as soul therapy (Natsir, 1975) . This supports the development of spiritual healing methods in Islamic counselling. Natsir was also sensitive to the problems of modernisation. He assessed that secularisation could cause mental and spiritual crises (Natsir, 1977) . These findings demonstrate the relevance of his thinking in addressing mental health problems in the era of globalisation. Overall, the results of the literature review confirm that Mohammad Natsir's Islamic thinking has made a significant contribution to the development of an Islamic counselling framework that emphasises a balance between psychological, spiritual and social dimensions.

DISCUSSION

The above research results show the consistency of Natsir's thinking in affirming tauhid as the basis of personality. This is in line with Islamic counselling theory, which places faith as the main source of coping mechanisms. Clients who adhere to tauhid tend to be more resilient in facing psychological crises.

Natsir's emphasis on akhlak as a manifestation of faith is relevant to the goal of Islamic counselling, which is to produce individuals who are mentally healthy and have noble character. Hidayat's (2021) research shows that Islamic akhlak-based counselling increases student resilience, in line with Natsir's ideas.

The value of balance between faith, knowledge, and deeds proposed by Natsir correlates with the Islamic cognitive-behavioural therapy (CBT) approach. Maulida (2023) proves that Islamic CBT is more effective in reducing anxiety than secular approaches. This reinforces the relevance of the integration proposed by Natsir.

Natsir's thoughts on personal, social, and spiritual responsibility can be internalised in counselling to help clients overcome identity crises. This is particularly important for young Muslims who are often confused about their direction in life due to the tide of modernisation.

Natsir's view of the role of society in mental health is in line with social support theory in psychology. Islamic group counselling can use the basis of ukhuwah Islamiyah to foster a

sense of belonging and social connectedness, which has been proven to improve mental health.

Natsir's idea of worship as soul therapy supports the development of Islamic counselling based on spiritual healing. Practices such as prayer, dhikr, and supplication can be used as stress management techniques rooted in Islamic tradition.

Natsir's criticism of secularisation shows that a purely secular psychological approach is insufficient to address the mental health problems of Muslim communities. Islamic counselling based on Natsir's thinking provides an alternative that is more suited to the spiritual needs of Indonesian society.

The integration of religion and science in Natsir's thinking strengthens integrative theory in counselling. Counsellors can use Western psychological theory without having to abandon Islamic values, but rather adapt them in accordance with the Islamic worldview.

Thus, Natsir's thinking is able to respond to criticism of modern counselling, which tends to be individualistic. Islamic counselling based on his ideas is more communal, religious, and in line with the character of Indonesian society.

Conceptually, this discussion shows that Natsir's thinking is not only relevant to theory but also to practice. The integration of his thinking into Islamic counselling can give rise to a comprehensive approach, combining psychological, spiritual, and social aspects, thereby making it more effective in tackling mental health issues.

The development of the modern era is marked by technological advances, lifestyle changes, and increasing social challenges that have a significant impact on the mental health of society. Problems such as stress, depression, anxiety, and *burnout* are increasingly found in various segments of society. In this context, Mohammad Natsir's thinking, which emphasises the balance between faith, morals, and science, is highly relevant to be integrated into mental health guidance and counselling practices.

In the digital age, the phenomenon of *digital addiction* or addiction to social media has become one of the main issues in mental health. Modern counselling often focuses on behavioural therapy, but when combined with Natsir's thinking, this approach becomes stronger because it touches on spiritual aspects. Natsir emphasises the importance of subduing desires and maintaining balance in life in accordance with Islamic teachings. These values can help counsellors guide clients not only to reduce addictive behaviour but also to strengthen self-control through the values of faith.

Mohammad Natsir also emphasised moral education as the foundation of human life. This is relevant to the current need for counselling, when many individuals are experiencing a moral crisis that affects their mental health. For example, the increasing cases of bullying, drug abuse, and deviant behaviour among teenagers can be dealt with more effectively through counselling that integrates moral guidance in accordance with Natsir's principles.

In contemporary society, the pressures of life due to global competition also cause academic and professional anxiety. Natsir's thoughts on the importance of hard work based on faith can be used as inspiration in career counselling practice. By integrating Islamic teachings into career guidance, counsellors can emphasise that true success is not only measured by material or worldly achievements, but also by blessings and benefits to society.

The identity crisis among the younger generation is also becoming more apparent, mainly due to the influence of global culture, which often conflicts with Islamic values. In this case, Natsir's thoughts on the importance of maintaining one's identity as a Muslim are very relevant. Counsellors can help clients find a healthy identity by internalising the values of Islam () in their daily lives, so that they are able to face the tide of globalisation without losing their spiritual direction.

Mental health issues in modern families also need attention. Changes in family structure, parents' busy schedules, and lack of communication often cause psychological problems in children. Natsir's thinking, which emphasises the role of the family as the first basis of



education, can be used as a reference for family counsellors to strengthen emotional and spiritual bonds within the household. Thus, counselling not only solves problems but also builds harmonious and religious families.

Amidst growing global awareness of the importance of mental health, there is also a trend towards secularisation in counselling practices. Many modern therapy models ignore the role of religion and spirituality. The integration of Natsir's thinking is an important counterbalance, as it presents an Islamic perspective that places mental health as an integral part of faith. This ensures that counselling practices are not detached from the cultural and spiritual roots of Indonesia's predominantly Muslim society.

In addition, technological developments have given rise to *online counselling* services. This phenomenon has advantages in terms of accessibility, but often neglects the depth of spiritual interaction. By integrating Natsir's thinking, online counselling can be enriched through Islamic materials, prayers, and strengthening of faith, so that even though it is done virtually, the counselling process still provides a deep spiritual touch.

Natsir's thoughts can also be used as a reference in developing professional ethics in counselling. Amidst the rise of pseudo-professionalism and the commercialisation of mental health services, Natsir emphasises the importance of sincere intentions in service. Counsellors who emulate this principle will prioritise the interests of their clients over personal gain, so that counselling practice truly becomes a means of serving the community.

In line with the increasing awareness of mental health in educational environments, the integration of Natsir's thoughts can assist schools and universities in developing a more Islamic guidance system. For example, guidance and counselling services in schools can emphasise the values of faith and morals in every intervention, so that students are not only intellectually intelligent, but also mentally and spiritually healthy.

From a policy perspective, Natsir's ideas can serve as inspiration in formulating a more systematic model of Islamic counselling in Indonesia. This is important because the need for counselling based on religious values is increasing. Integrating Natsir's ideas into the counselling education curriculum can help produce professional counsellors who also have spiritual sensitivity.

Finally, it can be asserted that Mohammad Natsir's thinking remains relevant and is even more necessary in facing mental health challenges in the modern era. By integrating Islamic principles such as tauhid, akhlak, and life balance into professional counselling practices, people not only obtain solutions to psychological problems, but also find a path to inner peace, spiritual resilience, and a meaningful life.

CONCLUSION

The results of this study indicate that Mohammad Natsir's Islamic thinking provides a strong and integrative foundation for the development of Islamic counselling practices in the field of mental health. His emphasis on *tawhid* as the core of human personality, the importance of akhlak, and the balance between faith, knowledge, and deeds affirms that psychological problems need to be addressed not only from a cognitive and behavioural perspective, but also from a spiritual and ethical dimension. By positioning Islam as a comprehensive *way of life*, Natsir's ideas have proven relevant in developing a holistic counselling model that is in line with the needs of the Muslim community in Indonesia.

Furthermore, this study also confirms that integrating Natsir's ideas into professional counselling practice strengthens the role of religion in supporting mental health. This has practical implications for counsellors to combine modern psychological approaches with Islamic values, so that counselling interventions can be more contextual and culturally rooted. The integration of spirituality, social responsibility, and community-based support, as emphasised by Natsir, offers a transformative approach to mental health counselling—that is, not only restoring psychological conditions but also strengthening individuals' resilience, moral awareness, and spiritual strength.

In the digital age, when issues such as social media addiction, identity crises, and weak family ties are increasingly prevalent, Natsir's thinking provides a transformative alternative solution. Counselling practices based on Natsir's thinking are able to combine modern psychological approaches with Islamic values, so that they not only function as mental healing efforts, but also as a means of spiritual strengthening and character building. Thus, Natsir's thinking remains relevant to be developed in education systems, mental health services, and public policy, in order to realise a healthy, faithful, and virtuous society.

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