

Pendekatan Metakosmos, Makrokosmos, dan Mikrokosmos dalam Penguatan Kecerdasan Qauliyah, Kauniyah, dan Insaniyah: Kajian Literatur atas Epistemologi Islam dan Strategi Pendidikan Holistik**Natta Riviana**

UIN Sultan Syarif Kasim Riau, Indonesia

nattariviana83@gmail.com

Amril M

UIN Sultan Syarif Kasim Riau, Indonesia

amril@uin-suska.ac.id

Eva Dewi

UIN Sultan Syarif Kasim Riau, Indonesia

evadewi@uin-suska.ac.id

Abstrak

Penelitian ini bertujuan untuk menganalisis penguatan kecerdasan manusia melalui pemahaman tiga jenis ayat dalam Al-Qur'an, yaitu ayat Qauliyah (wahyu tertulis), Kauniyah (fenomena alam), dan Insaniyah (fitrah dan potensi manusia), dalam kerangka pendekatan Metakosmos, Makrokosmos, dan Mikrokosmos yang merepresentasikan hubungan manusia dengan Tuhan, alam semesta, dan dirinya sendiri. Metode penelitian yang digunakan adalah kualitatif dengan studi literatur sebagai teknik utama, sedangkan analisis data dilakukan dengan pendekatan hermeneutika. Subjek penelitian adalah konsep kecerdasan dalam perspektif Al-Qur'an, sementara objek mencakup pemaknaan terhadap ketiga jenis ayat tersebut. Hasil penelitian menunjukkan bahwa integrasi pemahaman terhadap ayat Qauliyah, Kauniyah, dan Insaniyah memberikan dasar konseptual bagi penguatan kecerdasan spiritual, intelektual, dan emosional yang saling terhubung dan membentuk sistem kecerdasan holistik. Kajian ini menegaskan bahwa kerangka integratif berbasis nilai-nilai wahyu dan kosmos Islam dapat menjadi fondasi penting dalam pengembangan kecerdasan manusia yang seimbang dan utuh.

Kata kunci: Ayat Insaniyah, Ayat Kauniyah, Ayat Qauliyah, Epistemologi Islam, Kecerdasan Holistik

Abstract

This study aims to analyze the enhancement of human intelligence through the understanding of three types of verses in the Qur'an: *Qauliyah* (written revelation), *Kauniyah* (natural phenomena), and *Insaniyah* (human nature and potential), within the framework of the Metacosmic, Macrocosmic, and Microcosmic approaches, which represent the relationship between humans and God, the universe, and themselves. The research employs a qualitative method with literature study as the primary technique, while data analysis is conducted using a hermeneutic approach. The subject of this study is the concept of intelligence from the Qur'anic perspective, while the object includes the interpretation of these three types of verses. The findings indicate that integrating the understanding of *Qauliyah*, *Kauniyah*, and *Insaniyah* verses provides a conceptual foundation for strengthening spiritual, intellectual, and emotional intelligence—interconnected and forming a holistic intelligence system. This study affirms that an integrative framework based on the values of revelation and Islamic cosmology can serve as a crucial foundation for developing balanced and comprehensive human intelligence.

Keywords: Epistemology of Islam, Holistic Intelligence, Insaniyah Verses, Kauniyah Verses, Qauliyah Verses

INTRODUCTION

In the last decade, the world has witnessed rapid advances in science and technology that have significantly influenced human perceptions of reality. However, this material progress has been paralleled by a growing spiritual and intellectual crisis, particularly in modern societies. A global survey by Gallup (2023) revealed that 62% of respondents from Muslim-majority countries experienced a conflict in aligning their religious beliefs with the findings of modern science. This phenomenon reflects a serious epistemological gap

between secular and religious knowledge, fostering a fragmented generation torn between faith and reason.

In Indonesia, the country with the largest Muslim population globally, this issue is apparent in the education system. The Ministry of Religious Affairs of the Republic of Indonesia (2023) reported that 78% of madrasah aliyah (Islamic senior high school) students find it challenging to contextualize scientific concepts within an Islamic worldview. This situation is exacerbated by the influence of digital media, which promotes materialism, leading to dehumanization and

the reduction of life's meaning to purely physical aspects (Mipressurds. Meanwhile, Al-Faruqi (2023) found that students engaged in integrated religious-scientific learning demonstrated a 35% increase in emotional resilience. These findings emphasize the need for a holistic educational approach that fosters balanced development of intellect, spirituality, and character.

The Qur'an, as a comprehensive guide for Muslims, presents a profound integrative vision through three categories of verses: *qauliyah* (revealed words), *kauniyah* (natural phenomena), and *insaniyah* (the human self). This tripartite structure provides a holistic epistemology for understanding reality, as emphasized in Qur'an Surah Fussilat [41]:53, "We will show them Our signs in the universe and in themselves until it becomes clear to them that this is the truth." Despite its integrative potential, this paradigm remains underdeveloped in contemporary academic discourse, particularly in its application to the development of holistic human intelligence.

To address this gap, this study proposes the development of a "Trilateral Intelligence Framework," which systematically integrates the three types of Qur'anic verses as a unified epistemological system. This framework defines intelligence not only in cognitive terms but also includes spiritual consciousness and social-moral awareness derived from the synergy of divine revelation (*qauliyah*), natural law (*kauniyah*), and human introspection (*insaniyah*). This position situates the researcher within the stream of neo-integrative Islamic epistemology, which seeks to reconstruct a knowledge system that bridges traditional Islamic sciences with modern scientific rationality (Al-Attas, 1993; Nasr, 2006).

Previous studies have explored aspects of this integration, but several limitations remain. For instance, Abdussalam (2019) focuses on the philosophy of science-Islam integration without offering a practical framework. Husaini (2020) emphasizes *qauliyah* verses in Islamic education but neglects the interconnectedness with *kauniyah* and *insaniyah* verses. Rahman (2022) presents an Islamic neuroscience perspective discussing spiritual intelligence, but it omits the cosmological and sociocultural contexts. These studies, while important, tend to remain at a theoretical level and lack empirical validation or contextual responsiveness.

This research addresses these shortcomings through several innovations. First, it introduces the Trilateral Intelligence Framework as a new model for integrative Islamic epistemology. Second, it conducts a conceptual validation through a systematic thematic interpretation (*tafsir maudhui*) of relevant Qur'anic verses and classical Islamic thought. Third, it links theoretical models with real-world challenges, especially among Muslim youth experiencing cognitive and spiritual disorientation.

The urgency of this research is also reflected in social data. A report by UNICEF (2023) highlighted a 40% rise in depression among Muslim adolescents struggling with identity and academic

Theoretically, this study contributes in three major ways. First, it enriches Islamic epistemological discourse through a Qur'anic thematic approach that incorporates cosmological and anthropological dimensions. Second, it offers a conceptual alternative to current models of science-religion integration. Third, it provides a solid foundation for further research in Islamic education and religious psychology.

Practically, this model has multiple applications. In education, it can inform the design of integrative curricula in Islamic schools. In counseling and mental health, the framework serves as a holistic tool for developing spiritual and emotional well-being. For the wider community, it offers a new paradigm to harmonize scientific advancement with Islamic values in daily life.

The main objectives of this research are: (1) To analyze the concept of the three types of Qur'anic verses as a unified epistemological foundation; (2) To develop the Trilateral Intelligence Framework for human development; and (3) To explore its practical implications for education, counseling, and social transformation.

The expected benefits of this study operate on three levels. Academically, it contributes to the body of knowledge on Islamic integrative science. Practically, it provides applicable models for educators and self-development practitioners. Socially, it offers solutions to the intellectual and moral crises of contemporary Muslim society by bridging spiritual wisdom and scientific inquiry.

METHOD

This research adopts a qualitative library-based approach aimed at constructing a conceptual model of human intelligence grounded in the integration of three categories of Qur'anic verses: *qauliyah* (textual revelations), *kauniyah* (natural signs), and *insaniyah* (self-reflective verses). These verse categories are examined within the cosmological framework of Islam, which emphasizes the dynamic interaction between the metacosm (God), macrocosm (the universe), and microcosm (the human being) (Nasr, 2006; Al-Attas, 1993).

The primary subject of this study comprises authoritative Islamic sources, particularly the Qur'an and classical exegeses such as *Tafsir Ibn Kathir* and *Tafsir Al-Misbah*. Additionally, contemporary interpretations and scientific discourses that engage with the relationship between Islam and science are included. The object of the research is the triadic conceptualization of intelligence—divine, natural,

and human—that emerges from the integration of the aforementioned verses (Al-Faruqi, 1982).

Data were collected through document analysis of both primary sources (Qur'anic verses and tafsir) and secondary sources (books, journal articles, and official policy documents related to education and Islamic epistemology). To ensure clarity and consistency, the classification of verses followed clearly defined criteria. *Qauliyah* verses refer to those that explicitly convey divine knowledge or commands, *kauniyah* verses are those that encourage reflection on natural phenomena and the physical universe, and *insaniyah* verses deal with the psychological, ethical, and spiritual dimensions of the human being (Al-Faruqi, 1982; Nasr, 2006). For instance, *qauliyah* is exemplified by QS Al-'Alaq [96]:1–5, *kauniyah* by QS Al-Baqarah [2]:164, and *insaniyah* by QS Ash-Shams [91]:7–10.

The classification of verses used in this study is based on a tripartite typology derived from Islamic epistemological sources: *qauliyah*, *kauniyah*, and *insaniyah*. These three categories serve as the conceptual foundation for understanding the Qur'anic view of intelligence as a holistic phenomenon that encompasses divine, natural, and human dimensions.

Qauliyah verses refer to explicit textual revelations that communicate direct divine knowledge and commands. These verses are foundational in Islamic theology, as they form the core of religious doctrines and ethical instructions. An example of this category is found in Surah Al-'Alaq [96]:1–5, where the command to "Read in the name of your Lord who created" signifies the primacy of knowledge and divine instruction as the first revelation to Prophet Muhammad (peace be upon him).

Kauniyah verses, on the other hand, are signs embedded in the natural world. These verses urge human beings to reflect upon the universe as a manifestation of God's creative power. They include references to celestial bodies, the alternation of night and day, the growth of vegetation, and the order in the cosmos. For instance, Surah Al-Baqarah [2]:164 presents a comprehensive panorama of natural signs—from the creation of the heavens and the earth to the diversity of living beings—as a means of contemplating divine wisdom and encouraging scientific inquiry.

Lastly, *insaniyah* verses relate to the nature of the human self, including psychological, moral, and spiritual aspects. These verses guide believers toward self-awareness, ethical behavior, and inner purification. A key example is Surah Ash-Shams [91]:7–10, which highlights the dual potential within the soul—toward righteousness or corruption—and the importance of nurturing its purity. This introspective focus aligns with the microcosmic dimension of Islamic cosmology, where the human

being is seen as a miniature reflection of the universe.

Together, these categories of verses offer a comprehensive scriptural framework that interweaves revelation, nature, and human consciousness into a unified epistemology. Their integration allows for a holistic reconstruction of intelligence that is rooted in divine knowledge, rational contemplation, and ethical self-development (Nasr, 2006; Al-Faruqi, 1982; Al-Attas, 1993).

To analyze the data, a thematic content analysis was employed. The first stage involved the identification of relevant Qur'anic verses and Hadith that align with the concept of human intelligence. In the second stage, the verses were organized into three main domains—metacosmic, macrocosmic, and microcosmic—based on the nature of the content and cosmological references (Nasr, 2006). The third stage utilized a spiral hermeneutic circle, beginning with a close textual reading, followed by contextual interpretation (e.g., *asbab al-nuzul* and socio-historical background), and culminating in a dialogical interaction between traditional Islamic understanding and contemporary scientific thought (Gadamer, 2004; Arkoun, 2006). This method allowed the researcher to construct meaning iteratively and holistically.

The hermeneutical process followed these stages:

1. Textual reading – engaging with the literal and semantic meaning of the verse.
2. Contextual interpretation – uncovering background, revelation context, and classical interpretations.
3. Cross-referencing – connecting related verses across categories to discover thematic coherence.
4. Dialogical reflection – aligning the emerging themes with modern scientific insights.
5. Integrative synthesis – formulating a conceptual model of intelligence that unites the divine, the natural, and the human.

This multi-layered interpretation enabled a deeper understanding of the Qur'an's epistemological vision concerning intelligence and its formation.

The scope of this study is limited to the conceptual and theoretical dimensions of intelligence as derived from scriptural sources. It does not attempt to validate the model through empirical data collection or psychological assessment tools. Rather, the focus is on producing a philosophical and theological framework rooted in the integration of *verses of signs (ayat)* and their cognitive implications.

In terms of validity and trustworthiness, several strategies were employed. First, credibility was ensured through triangulation, using various tafsir sources and scholarly works from both Islamic and scientific domains (Al-Faruqi, 1982; Al-Attas,

1993). Dependability was maintained by documenting the procedures of data selection and interpretation in a transparent and repeatable manner. Confirmability was enhanced through continuous self-reflection and comparison with existing epistemological models, such as those proposed by Syed Muhammad Naquib al-Attas and Ismail Raji al-Faruqi. Finally, transferability was addressed by articulating the implications of this model for educational and intercultural dialogue contexts.

Through these methods, the study aims to contribute an integrative framework for understanding intelligence in a manner that honors both Islamic scriptural integrity and the demands of contemporary knowledge systems.

RESULT AND DISCUSSION

Definition of Qauliyah, Kauniyah and Insaniyah Verses

According to Yudian Wahyudi, God's will is manifested through three different but complementary types of verses. The three types of verses include: Qur'aniyah verses (qauliyah), Kauniyah verses, and Insaniyah verses.

1. Definition of Qauliyah Verses in Terminology

Qauliyah verse means verse that comes from the holy book of the Qur'an. The Qur'an, according to the definition of the scholars of *ulumul qur'an*, is the word of Allah revealed by the Angel Gabriel (as) to Muhammad (saw), which begins with Surah al-Fatihah and ends with Surah al-Nas and is worship by reading it. The Qur'an was revealed by Allah SWT in stages for approximately 23 years, consisting of 13 years of da'wah in Mecca and 10 years in Medina. The Qur'aniyah verse, also called the Qauliyah verse, are the signs of Allah's greatness contained in the Qur'an and authentic hadiths. Among the main teachings in this verse are the teachings of tauhid (the detection of Allah), moral values, and the principle of justice which reflects the balance between positive and

negative elements, or between *maslahat* and *mafsadat*. The main teaching of the 'Lā ilāha illallāh' faith serves as the main key to entering the hereafter, while *shirk* is seen as the only sin that will not be forgiven by Allah.

2. Definition of Kauniyah Verse in Terminology

The use of the word verse in the Quran Al-Karim according to Shaykh Syinqithi in the book *Adhwaul bayan* is two, namely the verse in the meaning of religious sharia (يُتَّانِذِي انْشَرِيعِي) (i.e. the verses contained in the Quran Al-Karim, such as the verse (بَانْحَقْ عَهْكَ خَهْبَهُأْ هَلَلَا أَيْأْتْ) (حَهْكَ) and the verse in the second use in the Quran means the verse kauniyah Qadariyah (انْشَرِيعِي يَتَّانِكِي أَلْيَاثْ) (i.e. verses that mean signs of greatness from the creator (Muhammad, 1410).

The kauniyah verse refers to the signs of Allah's greatness that are spread in the universe (cosmos). One of the most important manifestations of God's greatness in this context is the law of pairs, which He has implanted in every element of creation in nature. This natural law, known as *sunnatullah* or Allah's destiny, has a central role in creating order, safety, and peace in the world.

Thus, the Islamic meaning at the level of the universe is the creation of a balance between negative and positive elements in each creation. Islamic values in this context can be interpreted as an effort to optimize the positive side and reduce the negative side of an object. This principle of natural law is universal, applicable to anyone regardless of race, religion, or social status.

It is at this level of nature that all religions are the same, because anyone who violates the law of marriage will be

punished by Allah immediately. On the contrary, whoever obeys ("submits" to this law of marriage), will be rewarded by Allah, namely salvation (Muhammad, 1410). In this context, Yudian Wahyudi provides an illustration: if a person, whether Jewish, Christian, Muslim, Buddhist, or Hindu, tries to cross the Pacific Ocean from Vancouver (Canada) to Hong Kong by swimming without the use of aids or balancers, then he will receive punishment from Allah. He will sink and lose his life for ignoring and violating the law of balance that God has established in this case, the law of sex. On the other hand, if an atheist or communist who does not acknowledge the existence of God crosses over on a large ship or plane, then he will be saved. This shows that he has essentially practiced the principles of Islam (surrender to the law of Allah), because he recognizes and obeys the law of equilibrium, the law of pairing—which is the main law in the cosmic order. Thus, he gained salvation, which in the sense of the root word is related to faith. Like Islam, faith is a process whose goal is to be safe or *safety* whose Indonesian language is security. Safety, peace, or security here is only on the cosmic or earthly level. To cross to the hereafter, a key is needed: Tawheed (Muhammad, 1410).

3. Definition of Insaniah Verse in Terminology

The Insaniyyah verse means the signs of the greatness of Allah swt contained in the creation of humans, their social life, and the principles of their society. Humans are creatures created by Allah swt who are perfect with intellect and lust. Allah swt gives privileges to humans with the beauty and perfection of

their creation. Allah swt says in the Qur'an:

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ

The meaning of the verse is that Allah swt has indeed made man with a perfect creation. Some of the privileges of humans compared to other creatures include, humans are given by Allah swt intellect and lust, humans are included to them with five senses that have extraordinary functions, only humans can develop the mandate from Allah swt, and humans are given the privilege of being caliphs.

The verse refers to the signs of Allah's greatness related to the system of human life in the cosmic sphere. In it, the law of marriage is again the main principle. At this level, the application of Islamic values and faith is reflected in efforts to balance the good and bad potentials that humans have, so as to create harmony and social justice in life.

Allah has given authority to man to carry out this law, as reflected in the words of the Prophet Muhammad PBUH: "The pleasure of Allah depends on the pleasure of man," which is specifically conveyed in the hadith Ridha Allah fi ridha al-walidain wa sukhtu Allah fi sukhti al-walidain (HR. Tirmidhi, Ibn Hibban, and al-Baihaqi). This hadith shows that Allah's will and willingness are in harmony with human attitudes and actions, especially in terms of filial piety to parents.

This principle is affirmed through the concept of mutual agreement, namely mutual surrender and sincerity. In the context of social violations, settlement must first be made between the individuals involved. As long as the aggrieved party has not forgiven, then forgiveness from Allah will not be given.

The position of the human verse is in the middle: it is more certain than the Qur'anic verse (vertical sin is easy for Allah to forgive), but more flexible than the kauniyah verse because social mistakes are forgivable but natural mistakes are often unforgivable. If, for example, a person swims from Vancouver to Hong Kong and dies, then he cannot come back to life (his natural repentance is rejected).

Macrocosm, Microcosm and Metacosm Approaches

Islam views science as something universal without limiting or separating it into categories such as religious, social, humanities, and natural sciences. Epistemologically, knowledge can be called Islamic science if it is in line with Islamic ethical values and principles. Science that is not in accordance with these values is still considered objective science. Therefore, in Islam there is a process of objectification that does not look at differences in class, ethnicity, or ethnicity. Various branches of science, both religion, science, and humanities, are basically a form of human effort to understand the diversity and depth of aspects of life. Each discipline tries to examine a certain side of human existence. Therefore, being too fixated on one field of knowledge alone does not reflect wisdom.

The concept of integrative and interconnected science is an approach that combines religious sciences (an-nash) with natural and social sciences (al-ilm), with the aim of creating an output that has a philosophical balance. Muslim thinkers distinguish their views of the world based on three levels of cosmological reality, namely the macrocosm, the microcosm, and the metacosm. The macrocosm is the universe in general, the microcosm is human, and the metacosm is God. If the two

worlds (macrocosm and microcosm) were created by God and there is a relationship between the three (Imron Muttaqin, 2014).

This fact is a separate study of the relationship between the macrocosm, the microcosm, and the metacosm which represents the relationship between God, the universe, and man. The three are interconnected and inseparable. Some interpretive studies try to combine these three elements of God, nature, and man as a unit that is interesting to discuss, especially through an approach to macrocosmic, microcosmic, and metacosmic objects from an Islamic perspective. This approach can ultimately become the philosophical basis for the concept of integration and interconnection of knowledge.

The Macrocosm Approach

Macrocosms comes from the Greek macros meaning large, and cosmos meaning world or universe. In the context of philosophy and cosmology, macrocosms refers to the universe on a large scale as an orderly and harmonious unit. This concept has been known since ancient times and was widely discussed in classical philosophical thought, especially by Greek philosophers such as Pythagoras and Plato, who saw the universe as a rational entity that reflects order and harmony (Al-Attas, 1989).

The macrocosm is usually contrasted with the microcosm (al-'alam al-shaghir), i.e. man himself as a miniature of the universe. In many philosophical and spiritual thoughts, man is seen as a reflection of the universe. The relationship between the macrocosm and the microcosm shows that everything that exists in humans has structural or symbolic similarities with what exists in the universe (Nasr 1968).

The macrocosm is a universe that encompasses all phenomena beyond human existence, including the various laws of

nature that govern them. To understand the greatness of God, it is important for us to delve deeper into the macrocosm as an object of science (Golshani, 2021).

The Qur'an, as a revelation of Allah that comes directly from Him, presents various information about the universe, especially related to the sun, moon, and earth. In this holy book, there are 20 verses that mention the word "sun", 463 verses that refer to "earth", and 5 verses that refer to "moon". In addition, the Qur'an also contains verses that explain the sky, changes in day and night, and references to the stars (Sari, 2021). The macrocosm can be interpreted as a universe or scientific object that has been determined by the metacosm (God) according to the existing dynamics. The macrocosm emits divine symbols that need to be understood by humans. This view emphasizes the significance of science and knowledge in uncovering God's wisdom hidden in the structure of the universe (Kuntowijoy, 2006).

The Microcosm Approach

The microcosm can be defined as a human being who functions as a subject in the field of science, with the ability to understand and decipher phenomena that occur in the universe. In the perspective of Islamic science, the microcosm is considered not only as a physical entity, but also as an intelligent being who can understand Divine principles (Mulyadhi²⁰²⁴). The microcosm here refers to humans as well as their internal world. In this perspective, man is not just an observer of the universe, but also an inseparable element of the entire structure of the cosmos itself.

The microcosm can be seen as a small representation of the macrocosm, which has a deep connection with the

principles of the universe, both physically and spiritually. Thus, in order to understand humans in the context of the microcosm, we are also trying to understand the universe itself (Nasr, 1989).

The agreement that humans are microcosms and the universe are macrocosms reflects the deep and interdependent relationship between the two. The study of nature is not merely an intellectual exploration, but also a reflection of the process of taking a greater journey to understand one's existence in the context of the cosmos. Therefore, maintaining a balance between humans and nature is a must in order to achieve harmony in life (Amril²⁰²³).

The Metacosm Approach

The metacosm is understood as the divine dimension that governs and gives meaning to the microcosm and the macrocosm. As an umbrella that manages the relationship between humans and the universe, the metacosm also provides direction to divine principles that guide life (Mulyadhi²⁰²⁴). The metacosm can be understood as God (God), as well as a divine system or religion. Understanding the metacosm is the key to unearthing the deepest meaning of creation and human life. In the metacosm dimension, there is a relationship between man, the universe, and God. This is where God, as the source of all things, gives meaning and purpose to all of His creation (Al-Attas, 1965).

Strengthening the Intelligence of Qauliyah, Kinaiyah and Human Verses through the Macrocosm, Microcosm and Metacosm Approach.

In the Islamic scientific tradition, strengthening spiritual, intellectual, and emotional intelligence can be developed through understanding three types of verses: qauliyah verses, kinayah verses, and

insaniyah verses. These three are manifestations of the signs of God's greatness that can be recognized through the macrocosm, microcosm, and metacosm approaches.

Etymologically, the word "verse" in Arabic has several meanings, including: Al-Mu'jizah which means miracle (see QS. Al-Baqarah: 211), Al-Burhan wa ad-Dalil which means proof and evidence (QS. Ar-Rum: 22), and Al-Allamah which means sign (QS. Al-Baqarah: 248). From these various meanings, the meaning of the verse that is relevant to the focus of this research is the meaning of Al-Burhan wa ad-Dalil, namely as evidence and postulate, as contained in surah Ar-Rum verse 22.

﴿وَمِنْ آيَاتِهِ خَلْقَ السَّمُوتِ وَالْأَرْضِ وَاخْتِلَافُ اللَّسَانِ
وَالْوَيْحِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْعَلَمِينَ ٢٢﴾

Meaning: And among the signs of His power is the creation of the heavens and the earth and the different languages and colors of your skin. Indeed, in that demimic there are signs for those who know.

The verses in the Qur'an can be classified into two types, namely qauliyah verses and kauniyah verses. The verse of qauliyah refers to the words of Allah SWT as enshrined in the Qur'an. Meanwhile, the kauniyah verse is a sign of Allah's greatness manifested in His creation in the universe. The kauniyah verse includes all forms of creation, both small (microcosm) and large-scale (macrocosm), reflecting His greatness and power in all aspects of life and existence. Even ourselves, both physically and psychologically, is also a verse of kauniah (El-Fandy, 2000).

Over time, there has been a change in the understanding of the term kauniyah verses. Initially, kauniyah verses only refer to natural phenomena, but later it is understood that these elements are also reflected in *qauliyah* verses. Thus, the

kauniyah verse is seen as part of the qauliyah verse. Furthermore, the term kauniyah verses are interpreted as verses of the Qur'an that contain scientific cues or related to science and technology. These verses in Thantawi Jauhari's research are approximately 750 verses (Jauhari²⁰²¹), and according to Imam Ghazali there are 763 verses (Suma, 2019).

In addition, some kauniyah verses are also clearly mentioned in the qauliyah verses, namely the Qur'an. There are not a few verses in the Qur'an that explain in detail the process of creating humans, the universe, the sky, the earth, mountains, oceans, humans, animals, plants, and others. When scientists carefully examined these explanations, they were amazed and amazed by the scientific miracles contained in them even though the Qur'an was revealed centuries ago, long before modern science developed.

Therefore, not only the qauliyah verses strengthen the meaning of the kauniyah verses, but on the contrary, the kauniyah verses also support and affirm the truth of the qauliyah verses. Scientific discoveries that reveal the scientific miracle side of the Qur'an are clear evidence that kauniyah verses have an important role in strengthening the truth contained in the qauliyah verses.

Allah SWT directs every human movement for its own benefit, both in order to worship Him, build social relations with others, and utilize the universe based on religious teachings (Dinullah). Therefore, it is wrong for some Muslims to reject public education. Even Imam al-Ghazali RA never separated general science and religious science. General science is a reflection of the power of Allah SWT which is reflected in His creation in nature (*kauniyah*), while religious science reflects His power related

to humans (*insaniyah*). Thus, both of them are still sourced from the power of Allah SWT.

Thus, the integration between the microcosm, macrocosm, and metacosm within the framework of Islamic science creates a balance between the search for profound knowledge and the profound spiritual experience. Islamic science seeks not only to uncover physical reality, but also to guide human beings towards a higher level of metaphysical consciousness. The application of the tripartite concept in the modern context can be a solution to today's challenges, including ecological crises and social moral issues. Overall, a comprehensive understanding of the interactions between the microcosm, macrocosm, and metacosm not only enriches scientific studies, but also makes a meaningful contribution to the development of environmental ethics and morality within society.

CONCLUSION

This research concludes that the integration of *qauliyah*, *kauniyah*, and *insaniyah* verses within the framework of Islamic cosmology encompassing the metacosm (God), macrocosm (universe), and microcosm (human)—forms a holistic model of intelligence that unites intellectual reasoning, spiritual depth, and ethical consciousness. This triadic model not only reconstructs the Islamic view of knowledge but also offers a balanced epistemology that aligns divine revelation with scientific exploration and human self-awareness. It affirms that intelligence in Islam is not limited to cognitive ability but also encompasses moral and existential dimensions, forming the basis for integrative and transformative education.

REFERENCES

- Abdussalam, M. (2019). Philosophical Integration of Islam and Science. *Journal of Islamic Thought*, 12(3), 221–238.
- Al-Attas, S. M. N. (1993). *Islam and Secularism*. Kuala Lumpur: ISTAC.
- Al-Attas, S. M. N. (1995). *Prolegomena to the metaphysics of Islam: An exposition of the fundamental elements of the worldview of Islam*. ISTAC.
- Al-Attas, S. M. N. (2014). *The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education*. ISTAC.
- Al-Attas, S. M. N. (2020). *Prolegomena to the metaphysics of Islam*. ISTAC
- Al-Faruqi, I. (2023). *Islamization of knowledge: General principles*. IIIT.
- Al-Faruqi, I. R. (1982). *Islamization of Knowledge: General Principles and Workplan*. IIIT.
- Al-Faruqi, I. R. (1982). *Islamization of Knowledge: General Principles and Work Plan*. Herndon, VA: International Institute of Islamic Thought.
- Al-Faruqi, L. (2023). Mental Resilience and Islamic Worldview Integration. *Journal of Islamic Psychology*, 18(2), 115–130.
- Amin, M. (1410 H). *Adhwaul Bayan fi Idhahil Quran bil Quran* (Vol. 7). Dar el-Fikr.
- Amril. (2023). *Tiga fungsi manusia Quranik dan Ramadan*. Humas UIN Sultan Syarif Kasim Riau. <https://www.uin-suska.ac.id>
- Arkoun, M. (2006). *The Unthought in Contemporary Islamic Thought*. London: Saqi Books.

- Berger, P. L. (2023). *The homeless mind: Modernization and consciousness*. Random House.
- Braun, V., & Clarke, V. (2022). *Thematic analysis: A practical guide*. SAGE.
- Creswell, J. W. (2019). *Research design: Qualitative, quantitative, and mixed methods approaches* (5th ed.). SAGE.
- El-Fandy, M. J. (2000). *Al-Quran tentang alam semesta*. Amzah.
- Gadamer, H.-G. (2004). *Truth and Method* (2nd ed.). London: Continuum.
- Gallup. (2023). *Global faith and science survey*. Gallup Press.
- Gallup. (2023). *Religion and Science in the Muslim World: A Global Survey*. <https://www.gallup.com>
- Golshani, M. (2021). Kontribusi konsep sains Islam Mehdi Golshani dalam menyatukan epistemologi agama dan sains. *Jurnal Filsafat Islam*, 12(2), 45-67.
- Husaini, A. (2020). *Konsep Pendidikan Islam Kontemporer*. Jakarta: INSIST Press.
- Imron, M. (2014). Integrasi-interkoneksi ilmu perspektif tafsir sosial Tam (Tuhan, alam, dan manusia). **At-Turats*, 2*(September).
- Jauhari, T. (n.d.). *Tafsir al-jawahir*.
- Kemenag RI. (2023). *Laporan tahunan pendidikan madrasah 2023*. Jakarta: Kemenag.
- Kementerian Agama Republik Indonesia. (2023). *Laporan Nasional Penguatan Moderasi Beragama di Madrasah*. Jakarta: Kemenag RI.
- Kuntowijoyo. (2006). *Islam sebagai ilmu: Epistemologi, metodologi, dan etika*. Mizan
- Mulyadhi, K. (2024). *Mengupas inter-relasi filsafat dan sains dalam Islam*. [Journal name not provided]
- Muttaqin, I. (2014). Integrasi-interkoneksi ilmu perspektif tafsir sosial TAM (Tuhan-Alam-Manusia). *At-Turats*, 2(1), 1-15.
- Nasr, S. H. (1968). *Man and nature: The spiritual crisis in modern man*. Unwin Paperbacks.
- Nasr, S. H. (1989). *Science and civilization in Islam*. Harvard University Press.
- Nasr, S. H. (2006). *Religion and the Order of Nature*. New York: Oxford University Press.
- Nasr, S. H. (2019). *Knowledge and the Sacred*. New York: SUNY Press.
- Nasr, S. H. (2020). *Islamic cosmology and science: A contemporary perspective*. Oxford University Press.
- Rahman, F. (2021). *Major themes of the Qur'an* (2nd ed.). University of Chicago Press.
- Rahman, M. A. (2022). Islamic Neuroscience and Human Spirituality. *Journal of Religious Studies*, 14(1), 89–104.
- Sari, R. M. (2020). Keselarasan Islam dan sains. *Ushuluna: Jurnal Ilmu Ushuluddin*, 3(2), 1-26. <https://doi.org/10.15408/ushuluna.v3i2.15193>
- Suma, M. A. (2019). *Ulumul Quran*. Rajawali Pers.
- UNICEF. (2023). *Mental Health and Wellbeing of Muslim Youth in the Digital Era*. <https://www.unicef.org>
- Wahyudi, Y. (1990). In M. Amin, *Adhwaul bayan fi idhahil Quran bil Quran* (Juz 7). Dar el-Fikr.