International Journal of Education, Vocational and Social Science
https://e-journal.citakonsultindo.or.id/index.php/IJEVSS
E-ISSN : 2963 4954
IJEVSS

Use Of Variations Of Skeleton Language In The Novel Princess End The Boss By Junnieloo

Syarifuddin
Institut Agama Islam Qomarul Huda Bagu, Lombok Tengah, Indonesia
Muhammad rozi iskandar
Institut Agama Islam Qomarul Huda Bagu, Lombok Tengah, Indonesia

Corresponding Author. amakqowi1@gmail.com

Abstract

This research is entitled "Analysis of the Use of Slang Variations in the Novel Princess and the Boss by Junieloo". The purpose of this research is to describe the use of slang variations. This research uses a qualitative descriptive method with content analysis techniques in the form of dialogue excerpts containing slang. Then classify and analyze them based on the theory of language variation. The results of the study show that the use of slang variations in the novel Princess and the Boss appears in the form of abbreviations, syllable reversals, puns, and absorption from foreign languages. In conclusion, the slang in this novel does not only play a role as a popular style of language, but also as a reflection of the linguistic phenomena of a dynamic and creative urban society.

Keywords: Language Variations, Slang, Princess Novel

INTRODUCTION

Slang variations are informal language varieties commonly used by certain social groups, particularly teenagers, as a form of expression and group identity. These language variations are often characterized by structures that deviate from formal language rules, whether lexically, phonologically, or syntactically (Devi, 2020). The use of slang variations is not only limited to spoken conversation, but has also expanded into digital media and popular literary works. In the realm of popular literature, especially in novels targeting teenage and young adult readers, the use of slang variations is becoming increasingly common. This is done to create a realistic

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

impression, close to the reader's daily life, and to depict certain characters and social environments.

Novel is a form of literary work in the form of long narrative prose that describes the life events of characters in a complex and in-depth manner, with a series of stories involving conflict, plot, setting, and character development. Novel is a work of fiction that creates an imaginative world containing a model of life that is desired or imaginary (Imanjaya, 2006). Thus, the novel does not only present a fictional story, but also reflects hopes, imagination, and the construction of reality that is processed through its constituent elements. This is in accordance with the opinion of Nurgiyantoro (in Saragih, 2022:1) Novel is defined as a work of fiction in which a world is created that contains a model of life that is desired, imaginary, formed through various intrinsic factors in the form of imagination both in terms of events, storyline, characterization, setting, and point of view.

One interesting work to analyze is Junieloo's Princess End the Boss. The title features a structure and word choice that defy formal English conventions, yet is popular among young readers. The title uses a mix of foreign language and a style typical of urban youth, reflecting the use of slang in the novel (Manan, n.d.).

The selection and arrangement of these words are interesting to examine from a linguistic perspective, particularly in terms of their form, function, and social meaning. Junieloo's novel "Princess and the Boss" is a popular work of fiction aimed at teenagers and young adults. The novel reveals various forms of slang that are interesting to analyze, particularly in the context of characterization and the style of speech between characters (Islam et al., 2023).

Specifically discussing the use of slang variations in popular literary works such as the novel Princess and the Boss. It is necessary to conduct an in-depth analysis of the form, function, and context of the use of slang in the novel in order to contribute to the advancement of Indonesian language and literature education. Based on the above, the formulation of the problem in this study is: How is the use of slang variations in the novel Princess and the Boss by Junieloo? The purpose of this study is to find out how the use of slang variations in the novel, Princess and the Boss by Junieloo.

LIBRARY REVIEW

Integration of Science in the Perspective of Islamic Epistemology

The concept of scientific integration in Islam is rooted in the principle of monotheism as an ontological foundation that affirms the unity of reality (wahdat al-wujud) and the unity of the

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

source of knowledge [EDIT: added "source of knowledge" to parallel ontological]. In this perspective, knowledge is not understood dichotomously between religious and secular, but rather as an integral unity between revelation (revealed knowledge) and reason (acquired knowledge). This principle aligns with QS. Al-Baqarah: 31 concerning the teaching of al-asmā' to Adam, which commentators understand as a symbol of human epistemic capacity to integrate divine and empirical knowledge (Fernadi, 2024).

Similarly, QS. Ali 'Imran: 190–191 emphasizes the importance of contemplation integrated with dhikr, demonstrating that Islamic epistemology is holistic and non-dichotomous. In the treasury of hadith, the Prophet Muhammad ﷺ emphasized the obligation to seek knowledge for every Muslim: "Thalabul 'ilmi faridhatun 'ala kulli muslim" (Narrated by Ibn Majah no. 224) which shows the universality of the object of knowledge without categorical limitations. Another hadith, "Man salaka thariqan yaltamisu fihi 'ilman sahhalallahu lahu bihi thariqan ila al-jannah" (Narrated by Muslim no. 2699), strengthens the axiological dimension of knowledge as a means of spiritual and social transformation (Hadi et al., 2025).

Thus, the integration of science in Islam has a normative basis that unites ontological, epistemological, and axiological dimensions systematically. Theoretically, the idea of integrating modern science in the Islamic world was pioneered by Ismail Raji al-Faruqi through the Islamization of Knowledge, which emphasizes the reconstruction of modern scientific disciplines to align with Islamic values (Al-Faruqi, 2016). Al-Faruqi criticized the dominance of secular Western epistemology that separates science from revelation, resulting in a moral crisis and dehumanization. In line with that, Syed Muhammad Naquib al-Attas argued that the main crisis of the Islamic world is not a lack of knowledge, but the loss of adab in science (loss of adab), which causes epistemological disorientation (Al-Attas, 2015). Within this framework, scientific integration must begin with the formation of an Islamic worldview that harmoniously integrates metaphysics, ethics, and rationality. Furthermore, Seyyed Hossein Nasr, through sacred science, criticized secular and reductionistic modern science for ignoring the spiritual and metaphysical dimensions (Nasr, 2016). Nasr emphasized that science in the Islamic tradition must be rooted in an awareness of al-Haqq, so that it not only produces empirical truth, but also existential meaning (Himat, n.d.).

This approach is strengthened by Fazlur Rahman through double movement, which emphasizes the dialectic between the text of revelation and the historical context to produce a contextual and relevant understanding (Rahman, 2017). From the perspective of Western philosophy, criticism of the dichotomy and fragmentation of science is also put forward by

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

contemporary thinkers. Jürgen Habermas (1984) through knowledge-constitutive interests shows that science is not neutral, but is influenced by technical, practical, and emancipatory interests. Edgar Morin (2008) developed a complexity theory that emphasizes that reality cannot be understood through a reductionistic approach, but requires cross-disciplinary integration. Basarab Nicolescu (2002) introduced transdisciplinarity as an effort to go beyond the boundaries of scientific disciplines in understanding complex reality (Ilaina et al., 2022).

Thus, globally there is an epistemological convergence between contemporary Islamic and Western thought in rejecting the fragmentation of knowledge. In the context of the Indonesian archipelago, Amin Abdullah developed the integration-interconnection paradigm as a response to the scientific dichotomy in Islamic education. This paradigm emphasizes the dialogical relationship between religious sciences, social sciences, and natural sciences through interdisciplinary, multidisciplinary, and transdisciplinary approaches (Abdullah, 2017, 2020). This concept is visualized in the "scientific spider web" model that depicts the dynamic interconnectedness between disciplines. Kuntowijoyo, through Prophetic Social Science, emphasizes the objectification of Islamic values within a transformative scientific framework (Hosaini & Akhyak, 2024). This view is enriched by Mulyadhi Kartanegara who emphasizes that scientific integration must encompass the dimensions of ontology, epistemology, and axiology simultaneously, thus producing a complete and meaningful knowledge system (Imamah, 2025).

Empirically, various studies have shown that scientific integration has a significant impact on the quality of learning and character development. A study by Husna et al. (2024) found that integrating science and religion can improve students' holistic and reflective thinking skills. Mairista and Yusuf (2024) demonstrated that an integrative approach contributes to increased critical literacy and value awareness. Susilawati (2022) emphasized that integrating qauliyah and kauniyah sciences can build cognitive, affective, and spiritual balance. These findings align with UNESCO (2021) and the OECD (2023), which emphasize the importance of integrating knowledge, skills, and values in 21st-century education (Irham, 2025).

Thus, the integration of knowledge from an Islamic epistemological perspective is not merely a normative-theological concept, but also possesses strong philosophical and empirical legitimacy. This integration serves as the foundation for building a holistic education system that not only produces intellectual intelligence but also spiritual depth and moral maturity. Therefore, developing a model of knowledge integration based on monotheism is an epistemological necessity in addressing global challenges while returning Islamic education to its ontological and axiological roots (Lubis et al., 2024).

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

Scientific Interconnection in Interdisciplinary and Transdisciplinary Perspectives.

If the integration of knowledge in Islamic epistemology is rooted in ontological unity based on monotheism, then scientific interconnection serves as an operational dimension that emphasizes the functional interconnectedness of disciplines in understanding complex realities. Interconnection goes beyond simply unifying knowledge at the conceptual level, but also connects various disciplines in the practices of analysis, problem-solving, and knowledge production. Thus, interconnection is a practical manifestation of integrative epistemology in the modern, multidimensional world (Mandavilli, 2025).

From an Islamic normative perspective, the principle of interconnection can be traced in QS. Al-Ghashiyah: 17–20, which directs humans to pay attention to camels, the sky, the mountains, and the earth in an integrated manner, reflecting a holistic approach to reality. QS. Fussilat: 53 emphasizes that Allah's verses are found in afaq and anfus, demonstrating the interconnectedness of natural sciences, social sciences, and religious sciences in understanding the truth. The Prophet's hadith: "Al-hikmatu dhallatu al-mu'min" (Narrated by Tirmidhi no. 2687) implies epistemological openness to various interconnected sources of knowledge (Mandavilli, 2024).

In global academic literature, the concept of scientific interconnection has evolved through interdisciplinary, multidisciplinary, and transdisciplinary approaches. Julie Thompson Klein (2017) defines interdisciplinarity as the process of integrating and synthesizing multiple disciplines to generate a comprehensive understanding of complex phenomena. Allen F. Repko and Rick Szostak (2021) emphasize that interdisciplinarity allows for the integration of perspectives, methods, and concepts from diverse fields within a single, coherent analytical framework (Murtini et al., 2025).

Basarab Nicolescu (2016) developed transdisciplinarity that transcends disciplinary boundaries by presenting the included middle as an epistemological meeting point. Reality is understood as a layered entity (multi-level reality) that cannot be reduced to a single discipline. Edgar Morin (2015, 2020) through complex thought rejects a reductionist approach and encourages integration between parts and the whole (unitas in complexitate). Morin emphasized that modern education must develop complex thinking in order to be able to understand the interrelationships between phenomena systematically. In the sociology of science, Michael Gibbons et al. (2015) through Mode 2 Knowledge Production shows that contemporary scientific production is no longer linear and disciplinary, but rather contextual, applicable, and collaborative across fields. Knowledge is not only produced in academic spaces, but in interactions with society, industry, and public policy. This shows that scientific interconnection is not only an

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

epistemological need, but a practical demand in facing global complexity. From the philosophy of contemporary science, Thomas Kuhn (1970) through paradigm shift shows that the development of science undergoes transformation through the integration of new perspectives. Paul Feyerabend (1993) rejected the dominance of a single methodology and promoted epistemological pluralism as the basis for scientific progress (Nafis, 2026).

Thus, scientific interconnection is in line with the spirit of methodological plurality and epistemic openness of modern scientific traditions. In the context of Islamic education, the paradigm of scientific interconnection was systematically developed by Amin Abdullah through integrations that emphasize the dialogical relationship between religious sciences, social sciences, and natural sciences. This approach not only avoids dichotomies, but also builds methodological bridges that enable cross-disciplinary collaboration. In the Nusantara tradition, this approach is in line with Islamic boarding schools that have historically integrated spiritual, intellectual, and social dimensions (Nicolescu, 2007).

Empirically, recent studies have shown that scientific interconnection significantly impacts the relevance and quality of Islamic education. Islam and Iksan (2024) demonstrated that an interdisciplinary approach improves students' critical analysis and problem-solving skills. Utami et al. (2024) found that cross-disciplinary integration in the curriculum enhances the link between academic knowledge and social reality. Marzuki (2023) emphasized that a transdisciplinary approach enables the development of a curriculum that is adaptive to social change. These findings are reinforced by the OECD (2023) which emphasizes cross-disciplinary competencies in enhancing global competitiveness. Thus, scientific interconnection from an interdisciplinary and transdisciplinary perspective is a strategic approach to addressing the complexities of modern reality while actualizing Islamic epistemological values in educational practice. Interconnection not only broadens scientific horizons but also strengthens the relevance of education to the needs of the times. Therefore, developing a model of scientific interconnection based on monotheism is a crucial step in building an Islamic education system that is adaptive, holistic, and globally competitive (Notonegoro, 2023).

Integration-Interconnection Model in Islamic Education (Empirical Study of Indonesia)

The implementation of scientific integration and interconnection in Islamic education in Indonesia has shown significant progress, particularly in Islamic Higher Education Institutions (PTKI). This transformation is inseparable from the reconstruction of the epistemology of Islamic education, which is oriented towards eliminating scientific dichotomies and strengthening an

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

integrative paradigm based on monotheism. Amin Abdullah's "scientific spider web" model has become the most influential conceptual construction in integrating various disciplines into a single, interconnected epistemological system (Abdullah, 2017, 2020). Normatively, the integrative approach aligns with the principle of the unity of knowledge in Islam. QS. Al-Ankabut: 43 states that God's parables are only understood by ulul 'ilmi, indicating the importance of integrating rational reasoning and spiritual awareness. QS. Yusuf: 111 emphasizes that Qur'anic stories contain lessons for ulil albab, demonstrating the integration of narrative, historical, and reflective dimensions. The Hadith of the Prophet ﷺ: "Khairunnasi anfa'uhum linnas" (HR. Ahmad no. 14268) shows that knowledge must be applicable and transformative (Prastowo et al., 2023).

In empirical practice, a number of PTKIs have developed integration-interconnection models with diverse characteristics. 1) Spider Web UIN Sunan Kalijaga emphasizes epistemological integration through an interdisciplinary approach that connects religious, social, and scientific knowledge within a single curriculum (Abdullah, 2020). 2) Twin Towers UIN Sunan Ampel develops a parallel-integrative approach, in which religious and general knowledge are developed in a balanced manner within a dialogical framework (Afriyani, n.d.). 3) Tree of Knowledge UIN Maulana Malik Ibrahim emphasizes a scientific structure rooted in revelation, with branches of knowledge developing integratively toward holistic understanding (Mulyadi, 2018; Bakar, 2021). All three models demonstrate a systematic effort to build integration between religious, social, and scientific dimensions within a holistic curriculum. Theoretically, this approach aligns with the integrative curriculum of Beane (1997) and Drake & Reid (2020), which emphasizes the interconnectedness of scientific fields in building meaningful understanding. Furthermore, it is relevant to 21st-century skills that emphasize critical, collaborative, and interdisciplinary thinking (Rahman, 2008).

However, various empirical studies show that the implementation of integration-interconnection still faces structural and cultural challenges. Mustofa et al. (2023) showed that although the integrative model has been conceptually designed, operational implementation is still hampered by lecturer/teacher competency, resistance to paradigm shifts, and limitations in integrative curriculum design. This indicates a gap between theoretical construction and pedagogical practice. In secondary education, the challenges are more complex. Nada (2023) showed that the implementation of thematic learning integration in senior high schools (SMA) and Islamic high schools (MA) is still partial and has not integrated Islamic values systematically(H. H. Mony, n.d.). The approach tends to be additive rather than integrative, so it has not resulted in significant epistemological transformation. This finding is in line with Husna et al. (2024) that most

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

learning practices are still dualistic and have not developed a holistic worldview in students (Akh. Bayu Rifki, 2025).

From a policy implementation theory perspective, this situation demonstrates an implementation gap between policy and practice. Fullan (2020) emphasized that the success of educational innovation is determined by actor readiness, organizational culture, and systemic support. Drake & Burns' (2004) curriculum integration theory asserts that effective integration requires fundamental changes to curriculum structure, pedagogical approaches, and simultaneous evaluation systems (Ria & Yahdi, 2025).

Thus, although the integration-interconnection model has developed conceptually and begun to be implemented in higher education, its application in secondary education still faces epistemological, pedagogical, and structural challenges. This condition indicates a significant gap between the ideality of the concept and the reality of practice, while also emphasizing the urgency of developing a more operational, systematic, and applicable model of integration-interconnection of Islamic sciences, particularly in secondary education. Therefore, this research aims to fill this gap by formulating a model that is not only based on monotheism but is designed for concrete implementation in the contemporary Islamic education system (Ruano, 2018a).

Theoretical Synthesis and Research Position

Based on the overall literature review, a theoretical synthesis can be formulated that scientific integration and interconnection are two complementary epistemological dimensions in building a holistic Islamic education system. First, the concept of scientific integration by Al-Faruqi (2016), Al-Attas (2015), and Nasr (2016) focuses on ontological unification based on monotheism, affirming that all realities and sources of knowledge originate from a single divine entity. Within this framework, revelation, reason, and empirical experience are inseparable epistemological elements but are integrated into a single, complete system of knowledge. This approach provides a philosophical and normative foundation for Islamic education oriented toward the unity of knowledge and values (Ruano, 2018b).

Second, the concept of scientific interconnection, developed in global literature through Klein (2017), Repko & Szostak (2021), Nicolescu (2016), and Morin (2015, 2020), emphasizes the functional relationship between disciplines in understanding complex realities. Interdisciplinary and transdisciplinary approaches enable epistemological dialogue between disciplines, resulting in comprehensive and contextual understanding. From this perspective, science is no longer fragmented but rather a dynamic network of knowledge (Soleh, 2023).

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

Third, in the Indonesian context, Amin Abdullah (2017, 2020) developed the integration-interconnection paradigm as a synthesis of ontological and operational approaches. This paradigm not only integrates science at a philosophical level but also connects it methodologically through interdisciplinary, multidisciplinary, and transdisciplinary approaches. The "scientific spider web" model serves as a visual representation of interdisciplinary connections within a dialogical and open epistemological system (Syihabuddin et al., 2024).

However, a critical analysis of the literature and empirical findings reveals three significant research gaps: 1) The majority of integration and interconnection research remains conceptual and normative, thus not providing concrete operational guidance. 2) Studies specifically examining the implementation of integration and interconnection at the secondary education level are still very limited, even though this level is strategic in shaping students' worldviews. 3) A comprehensive and systematic conceptual-operational model that bridges the epistemological foundation based on monotheism with the practical needs of curriculum design, learning strategies, and evaluation systems is not yet available (Transdisciplinary, n.d.).

From a theoretical perspective, this gap demonstrates a disruption between knowing and doing, between epistemological construction and pedagogical implementation. This aligns with Fullan's (2020) assertion that educational innovation often fails not because of a weak concept, but because of the lack of an adaptive and contextual implementation model. Therefore, an approach that is not only philosophical but also operational and applicable is needed to address the complexities of contemporary education (Ubaidila & Mustamir, 2023).

Within this framework, this research occupies a strategic position in the contemporary Islamic educational scientific landscape. First, this research develops a model of Integration-Interconnection of Islamic Knowledge Based on Tauhid (IIKIBT) that is not only conceptual, but also operationally designed to be implemented in secondary education. Second, this research serves as an epistemological bridge connecting theory and practice, between normative ideals and empirical reality. Third, this research makes a significant contribution to the development of Islamic educational epistemology by presenting a holistic, integrative, and contextual model to the global challenges of the 21st century. Thus, this theoretical synthesis not only emphasizes the research's position in the scientific landscape, but also emphasizes its urgency and relevance in reconstructing an Islamic educational system capable of producing ulul albab individuals, namely people who integrate dhikr, fikr, and amal simultaneously in their personal and social lives (Yanuar, 2025).

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

RESEARCH METHOD

This research uses a descriptive qualitative approach with a literature study (library research) type. The qualitative approach was chosen because the research aims to describe and analyze in depth the variations in slang that appear in the novel text without measuring or calculating statistically. The primary data source is the novel.Princess End The BossJunnieloo's work as primary data, while secondary data in the form of books, journals, articles, and other written sources that discuss slang, language variations, and sociolinguistics that support the analysis (Tian, 2020).

The data collection technique uses intensive reading techniques to read the novel thoroughly and find slang words or phrases, note-taking techniques to record all variations of slang found along with the context of their use, and documentation techniques to collect data in the form of written or digital notes. Data analysis uses qualitative descriptive analysis techniques with the first step being identification to find and mark all variations of slang in the novel, the second step being classification to group data based on the type of slang variations such as abbreviations, letter replacements, pepper, goblog, and others, the third step being description to describe the characteristics of each type of slang variation, the fourth step being context analysis to analyze the situations and conditions of using slang in the novel's dialogue, and the final step being interpretation to provide an interpretation of the function and meaning of using slang (Kirk, 2016).

Research Data Sources

Data sources were selected purposively to ensure the depth and validity of the analysis, divided into two main categories:

1. **Data Primer**

   Primary data consists of the main works of authoritative figures in the integration of Islamic science and epistemology, including: Al-Faruqi (Islamization of Knowledge, 1982/2016), Al-Attas (Islam and Secularism, 1993/2015), Nasr (The Need for a Sacred Science, 1993/2016), and Abdullah (Islamic Studies in Higher Education, 2006/2020). The use of primary sources is important to gain an authentic understanding of the construction of thought that forms the basis of the research (Meuwissen, 2019).

2. **Data Seconds**

   Secondary data includes:

   a. Articles from nationally reputable journals SINTA 1–2 and international Scopus Q1–Q2 for

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

the period 2015–2026, with keywords: integration of knowledge, transdisciplinarity, Islamic education, curriculum integration.

b. Laporan lembaga global: UNESCO (Reimagining Our Futures Together, 2021), OECD (PISA 2022 Results, 2023), World Bank (Realizing the Promise of Education, 2022)

c. National education policy documents: Minister of Education, Culture, Research, and Technology Regulation No. 12/2024 concerning the Independent Curriculum, Ministry of Religious Affairs Strategic Plan 2020–2024. According to Moleong (2021), secondary data serves as a strengthening tool for analysis and a means of triangulation to increase the credibility of findings. In this context, secondary data is used to link the concept of scientific integration with the empirical reality of contemporary education in Indonesia(Rezaei, 2016).

Data Collection Techniques

Data collection was carried out systematically through three main techniques:

1. Documentation

   Documentation techniques were used to collect data in the form of classic texts, books, journal articles, and policy documents (Sugiyono, 2022). Documents were selected based on the following criteria: authenticity, credibility, representativeness, and meaning (Scott, 2014).

2. Systematic Literature Review (SLR)

   This study adopts the SLR principle to ensure a comprehensive and structured literature review. The SLR stages refer to PRISMA 2020 (Page et al., 2021), including:

   a. Identification: Search in Scopus, Web of Science, Garuda databases, using Boolean operators.

   b. Screening: Evaluation of source quality based on indexation, impact factor, and author H-index.

   c. Eligibility & Inclusion: A selection of articles discussing integration-interconnection in secondary education.

   d. Synthesis: Findings were analyzed thematically using NVivo 14 software.

   This approach produces a robust, evidence-based state of the art (Pillai, 2020).

3. Coding Techniques

   Qualitative data analysis was conducted through systematic coding (Miles, Huberman, & Saldaña, 2020), including:

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

a. Open coding: Identify the main concepts of primary data: monotheism, dichotomy, integration, interconnection.
b. Axial coding: Grouping categories into: ontology, epistemology, axiology, pedagogy.
c. Selective coding: Extracting core themes into IIKIBT Model constructs.
This technique allows for the construction of integration-interconnection models in a systematic and grounded manner (Wagih, 2017).

Data Analysis Techniques

Data analysis uses a multi-layered analysis approach which includes:

1. Content Analysis_

Used to interpret the meaning of text systematically and objectively (Krippendorff, 2019), specifically examining the thoughts of Islamic figures and epistemological concepts. Units of analysis: propositions, arguments, and logical structures. Reliability is tested with inter-coder agreement ≥0.80 (Cohen's Kappa).

2. Interactive Analysis

Referring to the Miles, Huberman, & Saldaña (2020) model, it includes:
a. Data reduction: Selection, simplification, abstraction of data.
b. Data presentation: Matrix, conceptual network, and thematic narrative.
c. Conclusion drawing/verification: Member check with 3 experts in scientific integration.
This model allows for dynamic and continuous analysis.

3. Critical Comparative Analysis

This approach is used to:
a. Comparing Western epistemology: Kuhn (1970), Habermas (1984), Morin (2008) with Islamic epistemology: Al-Attas (2015), Nasr (2016), Abdullah (2020).
b. Identify the advantages and limitations of each.
c. Synthesizing a new conceptual framework: IIKIBT Model.
This analysis is the key to formulating an innovative monotheism-based integration-interconnection model.

Data Validity Test

The validity of the data was tested using the trustworthiness criteria of Lincoln & Guba (1985) in Denzin & Lincoln (2018), including:

1. Credibility: Prolonged engagement with primary text for 8 months, persistent

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

observation, triangulation of sources and methods.

2. Transferability: Thick description of the context of Indonesian secondary education so that the results can be transferred to madrasas/high schools with similar characteristics.
3. Dependability : Audit trail and audit inquiry by promoter.
4. Confirmability: Reflexive journal of researchers to minimize bias.

Additional techniques:

a. Source triangulation: Books, journals, policy documents.

b. Triangulation of theory: Islamic epistemology, Western philosophy of science, complexity theory.

c. Audit trail: Documentation of all coding decisions in NVivo.

d. Peer debriefing: Discussion with 2 experts: 1) Professor of Islamic Epistemology, UIN Malang, 2) Curriculum Expert, UNJ.

These steps ensure that research results have a high level of reliability and can be scientifically accounted for.

Methodological Position of the Research

This research is within a constructivist-interpretive paradigm that views reality as a dynamic and contextual social construction (Creswell & Poth, 2018). This paradigm is combined with:

1. Philosophical approach: For epistemological analysis using Gadamer's (2004) philosophical hermeneutics method.
2. Interdisciplinary approach: For the integration of science using transdisciplinary hermeneutics Nicolescu (2016).
3. Critical approach: To identify problems and gaps using Habermas's (1984) critical theory. This paradigm aligns with Kuhn's (1970) thinking on the dynamics of scientific paradigms and Habermas' (1984) thinking on critical rationality in science.

Methodological Novelty

This research has methodological advantages that place it in a strategic position in the development of Islamic education studies:

1. Integration of classical and contemporary qualitative approaches: Combining Gadamer's philosophical hermeneutics with SLR PRISMA 2020 and NVivo coding.

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

2. Methodological synthesis of Western scientific tradition and Islamic epistemology: Dialogue between Krippendorff's content analysis and Al-Jabiri's burhani-bayani-irfani.
3. Application orientation: Not only producing concepts, but also IIKIBT operational models for SMA/SMK/MA with syntax, LKPD, and assessment rubrics.
4. Design as foundational research: Opening up opportunities for development into mixed methods for future quasi-experimental empirical testing.
5. High contextual relevance: Specifically addressing the scientific dichotomy in Indonesian secondary education, which has not been widely studied.

RESULT AND DISCUSSION

This section presents the results of an in-depth analysis of 52 slang data found in Junnieloo's novel Princess End The Boss. The analysis is based on four main categories of slang variation: phonological variation, morphological variation, semantic variation, and code-mixing, along with the communicative functions displayed by each variation. These four categories are analyzed systematically using a sociolinguistic theoretical framework that integrates the perspectives of Holmes (2013), Fishman (1972), Chaer and Agustina (2010), and Suwito (1985).

The novel Princess End The Boss is a popular work of fiction that depicts the lives of contemporary Indonesian urban teenagers. The choice of slang as a medium of communication between the characters in this novel is not without aesthetic and sociological considerations. Slang functions as a marker of social identity, a tool for emotional expression, and a bridge between the reality of teenage life and the fictional world constructed by the author. Thus, an analysis of the slang in this novel not only provides an understanding of the dynamics of contemporary Indonesian slang but also reveals how the author uses language as an instrument for character development and narrative atmosphere.

The distribution of data based on the type of slang variation shows a predominance of semantic variation with the highest number, followed by phonological variation, code-mixing, and morphological variation. This reflects a general trend in the development of Indonesian youth slang, where innovation in word meaning is a primary strategy in creating new expressions that are fresh, creative, and relevant to the social context of their users.

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

Phonological Variation in the Novel Princess End The Boss

1. Description and Characteristics of Phonological Variation

Phonological variation is the most dominant type of slang variation in the novel Princess End The Boss. Theoretically, phonological variation in slang occurs through a series of systematic and predictable sound modification processes. These processes include sound deletion (elision), sound addition (epenthesis), metathesis, or phoneme reversal, and the substitution of certain sounds with easier-to-pronounce sounds in casual conversational contexts (H. Mony, 2020).

According to Labov (1972), phonological changes in informal language varieties are typically driven by the need for efficient communication and as markers of group solidarity. In the context of Indonesian urban youth, phonological modifications in slang serve a dual function: first, as a strategy for simplifying speech to make communication faster and more efficient; second, as a marker of affiliation with a particular social group that uses the same language. Holmes (2013) asserts that phonological simplification is a universal feature of informal language and serves to create a relaxed atmosphere and strengthen relationships between speakers (Tanjung & Siagian, 2026).

In the novel Princess End: The Boss, at least eight identifiable forms of phonological variation are found. These eight forms demonstrate consistent formation patterns, indicating that phonological modification in slang is not a random process, but rather one that has its own rules, even if they are not explicitly stated.

2. Analysis of Phonological Variation Data

The words "elo" and "lo" are two of the most prominent phonological data in the novel. These two words are informal forms of the second-person pronoun "you," commonly used in the Jakarta dialect. Historically, the word "lo" originates from the Hokkien dialect lu, which was later absorbed into the Betawi Malay dialect and subsequently became a distinctive marker of Indonesian urban youth slang. The phonological process that occurs in the word "elo" includes the addition of the vowel /e/ at the beginning of the word "lo," which functions as a euphony to make the pronunciation more fluid in the sentence. The use of this word in the novel consistently creates a sense of familiarity and parallel positions between the interacting characters (Muhlisian & Setyono, 2023).

The word woles is an example of a highly productive metathesis in Indonesian slang. Woles is formed from the letter reversal of the word selow, which itself is a phonological adaptation of the English word slow. The process of forming woles involves two stages: first,

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

borrowing and adapting the English word slow to selow with the addition of the vowel /e/ to adapt to the Indonesian syllable pattern; second, a letter reversal (metathesis) so that selow becomes woles. This two-stage process reflects the high linguistic creativity of slang speakers. In the context of its use in the novel, woles functions as an invitation to relax and not panic, which often arises in tense situations between characters (Setyono & Muhlisian, n.d.).

The word sotoy is an example of an achrononomic contraction that later underwent phonological modification. Its original form was the phrase "sok tahu" which was then condensed by taking the initial syllables of each word: sok and tahu, resulting in the form so-tay which then underwent a vowel change from /a/ to /o/, thus becoming sotoy. This vowel change is a common phonological strategy in slang to give a more expressive and distinctive impression. The use of sotoy in the novel serves as a satire on someone who is considered to pretend to know something when in fact he does not (Huwaida et al., 2025).

The following table summarizes the phonological variation data found in the novel:

Table 1. Phonological Variation Data in the Novel Princess End The Boss

Slang Words	Origin of Word / Process	Communicative Function
use / use	Your Hokkien dialect; vowel addition /e/	Informal greeting, a sign of familiarity
take it easy	Metathesis of selow (slow)	An invitation to relax
Apply	Phonological modification of 'sok iya'	A satire on arrogance
sotoy	Contraction of 'know-it-all' + vowel change	Satire on hypocrisy
troublesome	Phonological modification of 'ribet'	Expression of trouble or discomfort
stubborn	Phonological derivation; means 'verbally aggressive'	Expression of negative emotional behavior

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

crisp	Phonetic shift; new meaning of 'not funny'	Criticism of failed humor
amount	Phonological modification of 'iya'	Affirmation markers with a relaxed tone

The table above shows that the dominant phonological process is the modification of vowels and consonants to create a more expressive impression. This process aligns with Alwasilah's (2011) findings, which state that phonological innovation in Indonesian youth slang tends to be directed at creating sounds that are more expressive, easier to pronounce, and easier to remember for the speaking community (Khairunisah et al., 2025).

Morphological Variations in the Novel Princess End The Boss

1. Description and Pattern of Morphological Formation

Morphological variation in slang refers to the process of forming new words through morphological mechanisms that deviate from standard Indonesian rules. This process includes non-standard affixation, acronymization, and morphological integration between foreign language elements and the Indonesian affix system. According to Chaer (2012), morphological variation in slang is one of the most visible indicators of linguistic creativity, as it involves the formation of new lexical units that follow a unique word-formation logic specific to the speaking community (Nugraha et al., 2025).

In the context of the novel Princess End The Boss, morphological variation manifests itself in several systematically identifiable patterns. The first pattern is affixation with non-standard affixes, which are adaptations of standard Indonesian affixes. The second pattern is acronymization, which is the formation of new words from abbreviations of certain phrases. The third pattern is morphological integration between foreign root words and the Indonesian affix system, which produces unique hybrid forms (Huwaida et al., 2025).

2. Analysis of Morphological Variation Data

The word "bokinan" is a very representative example of the morphological integration pattern in the novel. This word is formed from the English word "booking" which underwent phonological adaptation to "boking" and then added the suffix -an, which is a productive suffix in Indonesian. The suffix -an in this context functions to form a noun meaning 'something/someone booked' or in the context of teenage conversation means 'boyfriend' or 'lover who has been

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

booked'. This process shows how the Indonesian language has a very flexible and productive morphological system in assimilating foreign language elements (Susanto, 2017).

The word ngeselin is formed through a complex derivation process. The root word is "sulit," which then undergoes the following word formation process: first, the word "sulit" is treated as if it were a base form that has the confix me-...-in (a non-standard version of me-...-kan); second, in this process a phonetic change occurs where the prefix me- is nasalized to nge- in accordance with the Jakarta language pattern; third, the suffix -in replaces the standard suffix -kan. The end result is "ngeselin," which means "annoying" or "annoying." This formation process shows the existence of a consistent informal morphological system in Jakarta slang (Husaini, 2005).

The word nyebelin follows a similar pattern to ngeselin. The root word sebal undergoes a morphological process with the prefix ny- (an allomorph of me- in Jakartanese) and the suffix -in, resulting in nyebelin meaning 'annoying'. The removal of the prefix me- and its replacement with ny- is a morphological characteristic of the Jakarta dialect that has become a productive feature in youth slang widely. This process can also be seen as evidence of convergence between regional dialects (Betawi/Jakarta) and the national slang of Indonesian youth (Alifia, 2026).

The word bete, derived from the acronym bad temper, exhibits an interesting pattern of cross-linguistic acronymization. This acronym is formed from two English words, bad and temper, by taking the phonetic initials /b/ from bad and /t/ from temper, which are then accommodated into the Indonesian syllable structure by adding the vowel /e/ after each consonant to produce be-te or bete. This word has undergone full lexicalization in Indonesian slang, meaning that it is no longer perceived as an acronym by most speakers, but rather as a standalone word meaning 'not in the mood' or 'being upset' (Natalia, 2011).

Semantic Variation in the Novel Princess End The Boss

1. The Phenomenon of Meaning Shift in Slang

Semantic variation is the richest and most frequently found category in this research data. Semantic variation occurs when a word already in the Indonesian or regional language vocabulary experiences a shift in meaning, taking on a new, distinct meaning sometimes contradictory, sometimes narrowing, sometimes expanding in the context of youth slang. This shift in meaning is a dynamic process and is heavily influenced by social context, pop culture, social media, and interactions between youth groups (Gianto, 2022).

Ullmann (1962) identified several causes of shifts in word meaning, including linguistic

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

factors, historical factors, social factors, psychological factors, and foreign influence. In the context of the slang language in the novel Princess End: The Boss, social and psychological factors appear to be the most dominant. Social factors are evident in the way certain words shift in meaning in response to changes in adolescent social dynamics, while psychological factors are evident in adolescents' tendency to use euphemisms or dysphemisms in expressing their feelings and attitudes toward others (Jozel et al., n.d.).

2. Types of Meaning Shift in Data

Based on data analysis, at least three types of meaning shifts can be identified in the semantic variation of the novel's slang. The first is amelioration/broadening, where a word acquires a broader meaning than its original meaning. The second is pejoration/narrowing, where a word experiences a restriction in its meaning. The third is total meaning shift, where a word takes on a completely different meaning than its original meaning (Aditya, 2024).

The word "boy" is an example of an expanded meaning. In Javanese, "boy" means "little child" or "child." In the slang used in the novel, this word has expanded its meaning to refer to anyone—regardless of age—who behaves childishly, immaturely, or inappropriately. This expanded meaning allows the word "boy" to be used as an insult or satire against someone who behaves immaturely, regardless of their biological age.

The word "julid" comes from Sundanese and literally means "envy." As it became a national slang term, its meaning shifted to encompass not only envy but also negative comments, sneering, or snide remarks about others—especially on social media. This shift in meaning reflects the social reality of the digital era, where online snide behavior has become a phenomenon that needs to be named in everyday vocabulary (Fatika, 2025).

The word modus has undergone a very interesting narrowing of meaning. In scientific and legal terms, modus (from the Latin modus operandi) means "way or method of doing something." In teenage slang, this word has narrowed its meaning to refer only to situations where someone has an ulterior motive or intention—usually in the context of a romantic or friendship motivated by a particular interest. This narrowing reflects the tendency of teenagers to reduce complex concepts to short, concise, and contextual expressions (Larasati et al., 2019).

This shift in meaning is also evident in the word "gabut," derived from the acronym "gaji buta," meaning the condition of receiving a salary without working. In teenage slang, this word has undergone a complete shift in meaning, now meaning "nothing to do," "bored," or "not knowing what to do." This shift from economic-labor-related connotations to more general and situational meanings reflects the way teenagers adopt and recycle words from adult vocabulary

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

for their own expressive purposes (Adisti, 2010).

From the 20 semantic variation data collected in the table above, it appears that acronymization is the most productive formation pattern in semantic variation. This trend is in line with the findings of Wijana and Rohmadi (2013) that contemporary Indonesian slang is very productive in producing new acronyms, especially those born from and disseminated through social media. The fact that many of these acronyms are no longer recognized by the origins of most young speakers reflects the rapid lexicalization process in youth slang (Adisti, 2010).

Academic Closing

As a final affirmation, the integration and interconnection of Islamic sciences is not merely a conceptual discourse, but rather an epistemological imperative and a strategic need in building a superior educational civilization. Without the integration of sciences, Islamic education will continue to be trapped in fragmentation that weakens its competitiveness and relevance in the era of Society 5.0 and technological disruption. Conversely, by implementing an integrative paradigm based on monotheism through the IIKIBT model, Islamic education has great potential to produce a generation of ulul albab who are able to integrate dhikr, fikr, and amal in a unified whole. This generation will be khairu ummah as well as problem solvers of global civilization. Theoretical implications: This research shifts the discourse of scientific integration from normative discourse to an operational model, thereby filling the research gap between knowing and doing. Practical implications: IIKIBT provides a blueprint for the transformation of secondary education. Policy implications: Urging the reformulation of the national curriculum to align with the spirit of Article 31 of the 1945 Constitution and the National Education System Law on religious-scientific education.

REFERENCES

Adisti, P. (2010). Personality plus for teens. books.google.com. https://books.google.com/books?hl=en&lr=&id=GRwZPbe2DNYC&oi=fnd&pg=PP14&dq=variasi+bahasa+prokem+novel+princess&ots=IeuP9ZmQtN&sig=zEaa4PGq88ZG-ptFpxbaPFw7ZN0

Aditya, W. (2024). Sila Ke-6: Kreatif Sampai Mati. books.google.com. https://books.google.com/books?hl=en&lr=&id=VHUSEQAAQBAJ&oi=fnd&pg=PT44&dq=variasi+bahasa+prokem+novel+princess&ots=SEOCeX49vX&sig=jOCKTbeLJ17orKvxcqyXW1Sa5V8

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

Afriyani, F. (n.d.). Analisis Semiotik makna Hijrah dalam Film Hijrah Cinta Karya Indra Gunawan. Fakultas Dakwah Dan Ilmu …, (Query date: 2026-06-13 22:40:11).

Akh. Bayu Rifki. (2025). Elopement Dispute in Lombok: Between Tradition and Principles of Marriage in Islam (Review of Qs An-Nur:32). Proceeding International Conference on Islam, Law, and Society (INCOILS), 4(1). https://doi.org/10.70062/incoils.v4i1.236

Alifia, K. (2026). The Influence Of Public Figure Syahrini's Jargon On Digital Slang Innovation And The Evolution Of The National Language On Social Media. Jurnal Dieksis ID, (Query date: 2026-06-13 22:40:11). https://pusdig.my.id/dieksis/article/view/1202

Devi, G. (2020). A Cup of Tea. books.google.com. https://books.google.com/books?hl=en&lr=&id=MUWEEAAAQBAJ&oi=fnd&pg=PA3&dq=variasi+bahasa+prokem+novel+princess&ots=YP_kLvpPLW&sig=8AMEkA8Yd8DO10jbJFiV8cVchWY

Fatika, F. (2025). SEMIOTIKA BAHASA GAUL PADA KONTEN TIKTOK MINBITE DAN IMPLEMENTASINYA DALAM PEMBELAJARAN PUISI KONTEMPORER. repository.unissula.ac.id. https://repository.unissula.ac.id/40736/

Fernadi, M. (2024). Discourse of Contemporary Islamic Education: Dichotomy, Islamization, and Integration of Science. Scaffolding: Jurnal Pendidikan Islam …, (Query date: 2026-05-17 21:46:02). https://ejournal.insuriponorogo.ac.id/index.php/scaffolding/article/view/1988

Gianto, A. (2022). Tentang Bahasa: Dua Puluh Esai. books.google.com. https://books.google.com/books?hl=en&lr=&id=0jx2EAAAQBAJ&oi=fnd&pg=PA5&dq=variasi+bahasa+prokem+novel+princess&ots=fPmLUOJPqh&sig=yoDhZnyAEOyqhY52z-p0Hyd7JXo

Hadi, N., Rohman, A., & Aufi, A. (2025). Strengthening the Epistemology of Religious Moderation Based on the Values of Unity of Science. JPI: Jurnal Pustaka Indonesia, (Query date: 2026-05-17 21:46:02). https://ipv6.siducat.org/index.php/jpi/article/view/2016

Himat, M. (n.d.). Cognitive Integration in the Social Sciences Between the Islamic Approach and Positivism: An Analytical Critical Approach. Ajsj.Journals.Ekb.Eg, (Query date: 2026-05-17 21:46:02). Retrieved https://ajsj.journals.ekb.eg/article_203822.html

Hosaini, H., & Akhyak, A. (2024). Integration of Islam and Science in Interdisciplinary Islamic Studies. Jurnal Kepemimpinan Dan …, (Query date: 2026-05-17 21:46:02). https://www.ejurnal.stkip-pessel.ac.id/index.php/kp/article/view/426

Husaini, A. (2005). Wajah peradaban Barat: Dari hegemoni Kristen ke dominasi sekular-liberal. books.google.com.

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

https://books.google.com/books?hl=en&lr=&id=nn8cODFdNEcC&oi=fnd&pg=PA3&dq=variasi+bahasa+prokem+novel+princess&ots=oJkYY9T52t&sig=EYY4CUfs6_WosNVEy-WPfS-9Thk

Huwaida, M., Melasarianti, L., & ... (2025). Fenomena neologisme jenis borrowing dalam konten TikTok tahun 2025. Jurnal Basataka …, (Query date: 2026-06-13 22:40:11). https://jurnal.pbsi.uniba-bpn.ac.id/index.php/BASATAKA/article/view/1169

Ilaina, R., Ahid, N., & Presetiyo, A. (2022). Epistemology of interdisciplinary research at Islamic study on state Islamic religious higher education in Indonesia. FITRAH: Jurnal Kajian Ilmu …, (Query date: 2026-05-17 21:46:02). http://jurnal.uinsyahada.ac.id/index.php/F/article/view/4950

Imamah, Y. (2025). Integration of Science and Religious Values in Learning Islamic Religious Education. Journal Corner of Education, Linguistics …, (Query date: 2026-05-17 21:46:02). https://journal.jcopublishing.com/index.php/jcell/article/view/510

Imanjaya, E. (2006). A to Z about Indonesian Film. books.google.com. https://books.google.com/books?hl=en&lr=&id=sl92GYNaKJIC&oi=fnd&pg=PA27&dq=variasi+bahasa+prokem+novel+princess&ots=iN_kwTxwKJ&sig=x-_2Ye749JnKqh3khDizj1c72jU

Irham. (2025). Policies and patterns of integration of science and religion in Indonesian Islamic higher education. Higher Education, (Query date: 2026-05-17 21:46:02). https://doi.org/10.1007/s10734-024-01378-9

Islam, A., Febriana, T., & Kurnia, I. (2023). Analisis campur kode dalam novel Emoticon Karya Ricky Cuaca. Jurnal Salaka: Jurnal Bahasa …, (Query date: 2026-06-13 22:40:11). https://journal.unpak.ac.id/index.php/salaka/article/view/8359

Jozel, D., Bima, E., Pradasiwi, F., Nusantara, I., & ... (n.d.). Singgah dan Jumpa: Ragam Cuilan Pengisahan. In Books.google.com. Retrieved https://books.google.com/books?hl=en&lr=&id=8jOuEAAAQBAJ&oi=fnd&pg=PA5&dq=variasi+bahasa+prokem+novel+princess&ots=NTtOXgVRNF&sig=VjNcaS8FvP9v9gVD0kIyGd7PTso

Khairunisah, M., Anrial, A., & Kurnia, I. S. (2025). Gaya Hidup Korean Wave pada Remaja (Studi Fenomenologi Penggemar Korea Komunitas Adorable Representative MC For Youth (Army) di Instagram). e-theses.iaincurup.ac.id. http://e-theses.iaincurup.ac.id/id/eprint/8445

Kirk, M. A. (2016). A systematic review of the use of the Consolidated Framework for

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

Implementation Research. Implementation Science, 11(1). https://doi.org/10.1186/s13012-016-0437-z

Larasati, P., Fitriana, R., & Winny, P. (2019). Representasi Yami Kawaii Pada Kondisi Kejiwaan Anak-Anak Muda Di Jepang. IDEA: Jurnal Studi Jepang, (Query date: 2026-06-13 22:40:11). https://journal.unpak.ac.id/index.php/idea/article/view/1289

Lubis, F., Salminawati, S., Usiono, U., & ... (2024). Analytical study on integration of islamic science in indonesia based on ontology, epistemology, and axiology. … Asian Journal of Islamic …, (Query date: 2026-05-17 21:46:02). https://www.researchgate.net/profile/Muhammad-Mpd/publication/385904358_Analytical_Study_on_Integration_of_Islamic_Science_in_Indonesia_Based_on_Ontology/links/673b21acb903016a31c35ec8/Analytical-Study-on-Integration-of-Islamic-Science-in-Indonesia-Based-on-Ontology.pdf

Manan, A. (n.d.). Agama, busana dan modernitas (studi kasus pengaruh elzatta dan rabbani terhadap perkembangan fashion muslimah indonesia). Sekolah Pascasarjana UIN Syarif …, (Query date: 2026-06-13 22:40:11).

Mandavilli, S. (2024). Weighing in on the God debate: Why we need transdisciplinary, dialectical and multicultural perspectives. books.google.com. https://books.google.com/books?hl=en&lr=&id=dFAKEQAAQBAJ&oi=fnd&pg=PA17&dq=integration+of+science++islamic+epistemology++monotheism+transdisciplinarity+&ots=xzS36jp2Ro&sig=5tAIjXOjABIOrs9fj55T6lwDUfw

Mandavilli, S. (2025). Rewiring “the philosophy of science” for the twenty-first century: Pursuing contemporary transdisciplinary and cross-cultural perspectives. papers.ssrn.com. https://papers.ssrn.com/sol3/papers.cfm?abstract_id=5926402

Meuwissen, M. P. M. (2019). A framework to assess the resilience of farming systems. Agricultural Systems, 176(Query date: 2026-05-26 21:44:37). https://doi.org/10.1016/j.agsy.2019.102656

Mony, H. (2020). Bahasa jurnalistik: Aplikasinya dalam penulisan karya jurnalistik di media cetak, televisi, dan media online. books.google.com. https://books.google.com/books?hl=en&lr=&id=xjhWEQAAQBAJ&oi=fnd&pg=PP1&dq=variasi+bahasa+prokem+novel+princess&ots=y0xZobLKEy&sig=HsUNYXbS6t4aQMsuL-YZeCJTRu8

Mony, H. H. (n.d.). Buku Ajar Bahasa Jurnalistik. Repository.Usahid.Ac.Id, (Query date: 2026-06-13 22:40:11). Retrieved

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

http://repository.usahid.ac.id/2468/1/Bahasa%20Jurnalistik%20buku%20ajar.pdf

Muhlisian, A., & Setyono, Z. (2023). Citra ikemen dalam cosplayer crossdress female to male (F2M) di komunitas cosplay Bandung. J-Litera: Jurnal Kajian Bahasa, Sastra Dan Budaya …, (Query date: 2026-06-13 22:40:11).

Murtini, N., Mu'ammar, M., Mujib, A., & ... (2025). Comparative Epistemological Models of Knowledge Integration in Four State Islamic Higher Education Institutions in Indonesia. At-Tarbawi: Jurnal …, (Query date: 2026-05-17 21:46:02). http://journal.iainlangsa.ac.id/index.php/tarbawi/article/view/12937

Nafis, M. (2026). Interdisciplinary Islamic Studies: Reconstructing Sciences for Maqāṣid-Based Islamic Economics in Digital Finance. Jurnal Ilmiah Akuntansi Kesatuan, (Query date: 2026-05-17 21:46:02). https://jurnal.ibik.ac.id/index.php/jiakes/article/view/4925

Natalia, D. (2011). The Book Of Beauty. books.google.com. https://books.google.com/books?hl=en&lr=&id=K5ORDQAAQBAJ&oi=fnd&pg=PP1&dq=variasi+bahasa+prokem+novel+princess&ots=enkOI9eqVl&sig=nNESGBfayZ1IJRuCKpGY1p1JOFA

Nicolescu, B. (2007). Transdisciplinarity as a methodological framework for going beyond the science-religion debate. Transdisciplinarity in Science and Religion, (Query date: 2026-05-17 21:46:02). http://www.it4s.ro/transdisciplinarity/Revista_TSR2_2007P.pdf#page=36

Notonegoro, N. (2023). Islamic Study with An Integrative-Interdisplinary Approach. … Conference on Transdisciplinary …, (Query date: 2026-05-17 21:46:02). https://proceedings.uinsaizu.ac.id/index.php/icon-tress/article/view/340

Nugraha, R., Mustofa, I., & ... (2025). Language Variation in the Film Keluarga Cemara from the Perspective of Speech Utterances: A Sociolinguistic Study. AL-MANAR: Jurnal …, (Query date: 2026-06-13 22:40:11). https://journal.staimsyk.ac.id/index.php/almanar/article/view/1464

Pillai, R. (2020). Adoption of AI-based chatbots for hospitality and tourism. International Journal of Contemporary Hospitality Management, 32(10), 3199–3226. https://doi.org/10.1108/IJCHM-04-2020-0259

Prastowo, A., Suharto, T., & ... (2023). Harmonizinng Knowledge Integration: Insights from Amin Abdullah and Nidhal Guessom in Pesantren-Based Higher Education. Al-Ishlah: Jurnal …, (Query date: 2026-05-17 21:46:02). http://journal.staihubbulwathan.id/index.php/alishlah/article/view/3703

Rahman, S. (2008). The unity of science in the Arabic tradition science, logic, epistemology and

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

their interactions. Springer. https://doi.org/10.1007/978-1-4020-8405-8

Rezaei, J. (2016). A supplier selection life cycle approach integrating traditional and environmental criteria using the best worst method. Journal of Cleaner Production, 135(Query date: 2026-05-26 21:44:37), 577–588. https://doi.org/10.1016/j.jclepro.2016.06.125

Ria, A., & Yahdi, M. (2025). Islamization of Science in The Digital Era: Challenges and Opportunities in the Integration of Science and Islamic Values. Golden Ratio of Data in Summary, (Query date: 2026-05-17 21:46:02). https://goldenratio.id/index.php/grdis/article/view/981

Ruano, J. (2018a). Cosmodern philosophy: Transdisciplinary reflections on nature, science, and religion. Ilu. Revista de Ciencias de Las Religiones, (Query date: 2026-05-17 21:46:02). https://www.researchgate.net/profile/Javier-Collado-Ruano/publication/328542402_Cosmodern_Philosophy_Transdisciplinary_Reflections_on_Nature_Science_and_Religion/links/5bd364e992851c6b2791f8fb/Cosmodern-Philosophy-Transdisciplinary-Reflections-on-Nature-Science-and-Religion.pdf

Ruano, J. (2018b). Filosofía Cosmoderna: Reflexiones Transdisciplinares sobre Naturaleza, Ciencia y Religión. 'Ilu, Revista de Ciencias de Las Religiones, (Query date: 2026-05-17 21:46:02). https://search.proquest.com/openview/5a523b6896035d808d777fdeea6dce11/1?pq-origsite=gscholar&cbl=54840

Setyono, Z., & Muhlisian, A. (n.d.). CITRA IKEMEN DALAM COSPLAYER CROSSDRESS FEMALE TO MALE (F2M) DI KOMUNITAS COSPLAY BANDUNG. (Query date: 2026-06-13 22:40:11).

Soleh, A. (2023). Quantum Integration Model for Religion and Science. Afkar: Jurnal Akidah Dan Pemikiran Islam, (Query date: 2026-05-17 21:46:02). http://mjs.um.edu.my/index.php/afkar/article/view/48952

Susanto, G. (2017). The power of Digital marketing. books.google.com. https://books.google.com/books?hl=en&lr=&id=VeE8DwAAQBAJ&oi=fnd&pg=PP1&dq=variasi+bahasa+prokem+novel+princess&ots=Vp-07YLBQ4&sig=sHkRV9lWT4Kf73SxDfEQR2EvmFM

Syihabuddin, M., Soleh, A., & ... (2024). Islamization of Science Ismail Raji al-Faruqi and Integration-Interconnection of Science Amin Abdullah: A Comparative Study. … Pemikiran Islam, (Query date: 2026-05-17 21:46:02). http://repository.uin-malang.ac.id/18540/

Tanjung, Y., & Siagian, M. (2026). CAMPUR KODE DALAM KELUARGA PERKAWINAN CAMPURAN

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

INDONESIA-TURKI PADA KANAL YOUTUBE ISTI VE MUSAB. … Bahasa Dan Sastra Indonesia, (Query date: 2026-06-13 22:40:11). https://ejournal.unisda.ac.id/index.php/pentas/article/view/12430

Tian, C. (2020). Deep learning on image denoising: An overview. Neural Networks, 131(Query date: 2026-05-26 21:44:37), 251–275. https://doi.org/10.1016/j.neunet.2020.07.025

Transdisciplinary, A. (n.d.). Tawhid and Shari'ah. Springer, (Query date: 2026-05-17 21:46:02). https://doi.org/10.1007/978-3-030-49087-4

Ubaidila, S., & Mustamir, A. (2023). Reviewing the integration of Islamic studies and science in Islamic religious universities in Indonesia. Journal of World Science, (Query date: 2026-05-17 21:46:02).

Wagih, O. (2017). Ggseqlogo: A versatile R package for drawing sequence logos. Bioinformatics, 33(22), 3645–3647. https://doi.org/10.1093/bioinformatics/btx469

Yanuar, A. (2025). Islamic Education Based on Tawhid; A Model of Integration of Knowledge to Build Civilization. Singularity in Islamic Education Journal, (Query date: 2026-05-17 21:46:02). https://jurnalsingularitas.org/index.php/jurnalsi_1/article/view/644

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License