

## THE FUNCTIONAL RELATIONSHIP OF ISLAMIC EDUCATION PHILOSOPHY WITH SCIENCE AND RELIGION

**Suhari** \*<sup>1</sup>

Sultan Muhammad Syafiuddin Sambas Islamic Institute, Indonesia  
[dr.suharyke56@gmail.com](mailto:dr.suharyke56@gmail.com)

**Iyad Abdallah Al- Shreifeen**

Taibah University, Saudi Arabia  
[iyads80@yahoo.com](mailto:iyads80@yahoo.com)

**Suhana Sarkawi**

Institute of Teacher Education Tun Abdul Razak Campus, Kota Samarahan Malaysia  
[suhana.sarkawi@ipgm.edu.my](mailto:suhana.sarkawi@ipgm.edu.my)

### ABSTRACT

This article discusses the functional relationship of Islamic Education philosophy with science and religion. The relationship between the three is united by a common goal, namely the search for truth. However, even though they are the same, they are also different. The differences lie in the aspects of sources, methods and results that will be achieved by the three so that they will lead to the truth.

**Keywords:** philosophy, science, religion, truth.

### INTRODUCTION

As soon as humans are born, they don't know and don't recognize anything around them, even themselves. When humans begin to know themselves, then they get to know the natural world around them, because humans are something that thinks, then at that time they start to think about where something comes from, how something is, what something is for, then what the benefits of that something are. In fact, when man begins to know where he comes from, how the process occurs, who he is, what he is for, at that time he has philosophized. Because philosophy is essentially trying to find the truth about everything, both existing and possible, where something comes from, how something appears and why something exists, from thoughts like that, various views, opinions and thoughts and responses emerge, which ultimately become an agreement. to be known together and apply in their environment. An agreement about something that applies to the public and has become a habit in the community for generations is what is called a tradition, from that tradition it develops into a science. For example, if you want to plant rice in a rice field, you have to have water, then you have to think about where to get the water from, how to supply water

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<sup>1</sup> Correspondence author.

to the rice field, finally giving rise to the idea of making a waterwheel or making a water channel to the rice field (irrigation), things like that are what ultimately become a science.

If it is agreed with the concept that philosophy is the mother of all science, (Mulkan, 1993: 22) then therefore every method, object and systematic philosophy must have a functional meaning for every other scientific development. Based on the concepts that have been put forward and explained above, it can be clearly understood that every other applied science is a development of the methods and systematics that exist in the discipline of philosophy.

Based on the understanding and position of philosophy that has been proposed and explained above, it must be realized and understood that there has been a very significant relationship between philosophy and other sciences, as well as a relationship between philosophy and religion and the relationship between religions. with science, so that there is an interrelated relationship (tasalsul) with each other. Therefore, if it is said that philosophy is a science that investigates everything that exists (mawjud) and that may exist (mumkin al-wujud) as well as a science that investigates the nature of human knowledge, precisely because of that, it can be said that all Science must have a close relationship structurally and functionally with philosophy.

In line with the development of human thought, discussions and discussions about science began to look for points of difference between various things, including looking for alliances in investigating these differences. Then people began to be able to differentiate between philosophy and science, as well as distinguish between philosophy and religion, and between religion and science. Different positions, as well as differences in functional understanding of the three problems mentioned above, often give rise to various kinds of attitudes that are less or even unprofitable for humans themselves, because there is a misunderstanding of these differences. Starting from the issues that have been raised and explained above, in this paper the author wants to try to discuss the relationship (ratio) between philosophy and religion, between religion and science and between science and philosophy.

## **RESEARCH METHODS**

In this article, the author uses the literature study method or conducts a study of various books and other scientific works related to the topic raised, namely related to science in philosophical review: The Functional Relationship of Philosophy, Science and Religion. This study aims to determine the extent to which the topic is related to current developments so as to produce new knowledge and contribute to knowledge that can be useful for the general public.

## **RESULTS AND DISCUSSION**

Understanding Philosophy, Science and Religion The word philosophy was first introduced by one of the very famous Greek philosophers, Pythagoras (Mulkan, 1993: 22). Where the word philosophy is a word that comes from Greek (Grik), which consists of two words, namely the word philos which means love and the word shopos which means wisdom. Therefore, the word philosophy is sometimes also interpreted as love of wisdom (Poedjawijatna, 1980: 46-47). Philosophy can also be interpreted as a deep curiosity about the origins of something, how something is and what it is for (Poedjawijatna, 1980: 9).

Philosophy can also be interpreted as love of truth, because the essence of philosophy is trying to find the truth of something. According to Poedjawijatna, philosophy can also be said to be a science that tries to find the deepest causes for everything based on mere thoughts. Furthermore, he categorized philosophy into the category of science, therefore philosophy must be scientific, that is, it demands the truth, has a method, has a system and must be generally applicable (Poedjawijatna, 1980: 10).

Philosophy has the same material object as science, but philosophy cannot be called a science, because the formal object of philosophy is to search for the deepest possible causes, while the formal object of science is to search for the causes of everything through experience. So if there is an object outside of experience, then it is no longer included in the object of knowledge. Knowledge essentially means wanting to know everything, but not in depth. Philosophy is wanting to know where something comes from, how something is and what it is for, while science only wants to know how something is. Another thing with religion is that it tries to explain what is true and what is not true about something. The truth of something in religion lies in whether it is revealed or not. What is revealed must be believed and must be obeyed, thus religion is essentially a belief.

The definition of philosophy can also be differentiated from two aspects, namely the static aspect and the dynamic aspect. It is said to be dynamic because of where it ends. People must seek that wisdom using various means and methods they have and their existing abilities, and it is said to be static because people can be self-sufficient or feel enough to just love this wisdom. However, despite this, in detail and specifically philosophy can be interpreted as an effort to search for the real truth of everything that exists and that may exist or to search for the essence of everything which can be briefly said to be an effort to search for the ultimate truth. In the treasures of Islamic thought, the word shopos is equated with the word himah, so philosophy can mean love of wisdom or in the verb it can mean love of wisdom: loving wisdom (Bakar, 1997: 102). Likewise, the meaning of philosophy in the Islamic world of thought can also be interpreted as a comprehensive science or science which generally talks about everything that exists and that may exist and also talks about the law of causality, cause and effect, what occurs from that which exists so that brings confidence and trust.

Therefore, in summary, it can also be said that philosophy is universal knowledge which discusses everything that exists and the form of that existence (Mulkan, 1993: 25). What is meant by existing is something that has substance, including God, because God is a substance that must exist in Islam.

Apart from that, it is also necessary to state the limitations of philosophy in the realm of human thought in general. One of the thinkers whose books or works were widely circulated and brought by Indonesian philosophy students to Indonesia, such as Louis, for example, stated that philosophy is: a very careful analysis of the reasons put forward regarding a problem and a deliberate formulation of it. and systematic from a point of view that becomes the basis of an action (Mulkan, 1993: 25). Explain everything well, correctly and in depth and be more alert, so that doubts disappear for a while. Philosophy, thus, can also be interpreted as analytical, systematic and rational thinking about everything that exists and may exist which ultimately becomes the basis for action. Based on this understanding, every human action carried out consciously must have a basis of quality thinking or philosophical nuances, especially regarding those related to that action.

Philosophy can also be categorized as a science, because philosophy also uses thought just like science, only philosophy is based on mere thought, different from science which uses thought based on experience. Philosophy in its search for truth must also be scientific, that is, consciously demanding the truth, having a method, being systematic and generally applicable. Philosophy and science have the same material object, namely what exists and what may exist, but the formal object is different, in science the formal object is to search for the deepest possible causes (Poedjawijatna, 1980: 10). Meanwhile, the object of philosophical form is to seek information about something in detail and in depth, down to its roots (Poedjawijatna, 1980: 8). Based on the description that has been presented and described above, it can be autonomously concluded that philosophy is: an activity or activity of human thought that is dynamic and uses all existing abilities and strengths with the aim of understanding everything that exists and that may exist. so that by doing so a core view of the world and life can be obtained as a basis for attitudes and actions.

The word science is a word that comes from Arabic which is taken from the root word 'alima-ya'limu-'ilman/ilmun, which means knowledge. The use of the word science in Indonesian can be equated with the term science. Science is a word that comes from Latin: Scio, cire, which means knowledge (Gazalba, 1992: 39). Not all knowledge can be said to be science, because if all knowledge is said to be science, of course there is a lot that can be said to be science, because knowledge is only limited to knowing, but on the contrary, all knowledge is knowledge, but what is said to be science is knowledge that is arranged systematically, has method and stand alone, not taking sides in something. Among the general Indonesian public, it is understood that science is knowledge about everything that is arranged systematically according to a certain

method, which can be used to explain certain phenomena in that field of knowledge, and the more common people define science as knowledge and intelligence about a problem, whether it's social issues or economic issues, religious issues and so on, such as social issues, carpentry issues, worldly issues, issues of the afterlife, issues of birth, mental issues, trade issues, customs issues, agricultural issues, well digging issues and so on. etc. (Department of National Education, 2001: 423).

Knowledge can also be said to be a collection of knowledge obtained from experiences that are passed through or received, whether knowledge through dream experiences, through travel experiences, through spiritual experiences, through work experiences and so on, then this knowledge is arranged systematically. , by having a method, then it must be of a general nature or apply to the public and must not be biased towards something and stand alone or autonomous. In connection with the problem of science, George Thomas White Patrick once said that science is the complete and consistent discrimination of the facts of experience in the simplest possible terms (Science is something that is comprehensive and includes all descriptions/explanations of facts taken or received from an experience in a very simple sense) (Patrick, 1968: 20).

Meanwhile, Ashley Montague formulated science as: Science is a systemized knowledge derived from observation, study and experimentation carried on order to determine the nature or principles of the what being studied (Science is a structure of knowledge obtained from observation, study and experiments that lead to determining the nature of the principles or foundations of what is being studied) (Muntauque, 1959: 289). True knowledge is knowledge that is in accordance with what is known, in accordance with the object and in accordance with reality. Meanwhile, truth in terms of knowledge is the correspondence between knowledge or what is known and the object. So it was found that someone said that truth is objectivity (being honest and stating what is true). Knowing has an object, the object of knowing is everything that someone wants to know, whether that something exists or may exist. If something impossible exists, then it will not be interesting to know about it and it will be difficult, even impossible to achieve it (Poedjawijatna, 1980: 2).

Philosophy and all of science meet at one point, that point is everything that exists and that may exist, which is called the material object, but science and philosophy remain different, not the same, because they differ in their formal objects. The object of the scientific form is to search for the deepest possible causes, while the object of the philosophical form is to search for the deepest possible information. Meanwhile, religion is categorized as part of philosophy, because religion is included in existing groups (Poedjawijatna, 1980: 8-9). Religion does not need to know the deepest reasons, but what is necessary is to look for as deep information as possible, because that information can make people know, from that knowledge people will want to do what is ordered by religion and leave behind what is said. prohibited by religion, which is called obedience.

Some sciences have formal objects and some do not have formal objects. Science which has a formal object is trying to find the deepest causes, it will not stop at just one limit. However, he continues to try as much as possible with his existing abilities to explore the real thing to the end using any means or methods, whatever abilities he has, because of his curious tendency (Poedjawijatna, 1980: 7).

Based on several definitions of science that have been stated above, a question seems to need to be asked, namely, what is the content of science? Science contains three categories of content, namely hypotheses, theories and legal propositions (Gazalba, 1992: 40). A hypothesis about something can be true or false, because it is temporary, not permanent. To determine whether something is right or wrong is through the theories used for it, and this must be based on valid postulates or legal rules. Science must be systematic in nature, organized in an orderly manner and based on applicable methodology and it must also always strive to achieve generalization. In scientific studies, if there is little or not enough data that has only been collected. So the scientist forms a hypothesis. A hypothesis is an alleged thought based on a number of data. A hypothesis is an attempt to provide direction to research in collecting data (Gazalba, 1992: 40).

Science must have instruments, there are at least five scientific instruments that may be used, namely: first, experience which uses the senses as the main instrument to get a picture or meaning of something, (sensuous perceptual knowledge), in other words experience is sensory which determines the truth about something, there are experiences that are objective, namely experiences of nature outside the self that exist or occur independently and outside the self and there are experiences that are subjective, namely personal experiences, that are within oneself, such as fear, feeling happy, feeling good or feeling embarrassed and so on. Experience only through observation, the truth sought will experience distortion (deviation), concepts and constructs will be revealed in different formulations. Second, thinking (ratio) or reasoning where reason or intellect functions in an effort to reach the truth. Thinking cannot be separated from reality, nor can it be separated from the potential that exists within humans. Thinking is a complex cognitive system and process, precisely this complexity stimulate experts to continue researching it. Third, intuition is an experiential event and psychologists describe intuition as a behavioral event, which can also lead to the truth. Fourth, fatwa is a statement or opinion from experts or experts (in Islam called alim, the plural is 'ulama') who are experts or experts in their respective fields. Fifth, revelation is a source of knowledge that has the nature of absolute truth, but the disclosure of the truth really depends on how humans analyze and interpret the meaning and intent of the revelation.

In conclusion, with another formulation, science is the result of human efforts with the power of reason, which seeks to understand reality, structure, division of parts and laws that apply in this universe, and also to understand what is meant by using

certain systematic methods. Perhaps there is nothing more difficult and more difficult to understand or define and find meaning than the word religion. Because this is quite reasonable, there are at least three reasons for this problem, namely: first, because religious experience is a spiritual matter that is related to spirituality and is subjective, besides that it is also very individualistic. Second, perhaps no one speaks so passionately and emotionally than when discussing religion, therefore when discussing the meaning of religion there must be very strong emotions so it is difficult to give the meaning of religious sentences. Third, that the conception of religion will be greatly influenced by the goals of the person who defines religion itself (Ali, 1971: 4).

In discussing the issue of understanding religion, it seems that when talking about religion you will be faced with what is called the Problem of Ultimate Concern: it is a problem or problem that concerns absolute interests, which means that if someone talks about their religion, then that person will certainly be involved. complicated) in a subjective attitude and difficult to have an objective attitude (Natsir, 1969: 227). There are three terms that are almost the same in this matter of religion, namely religion is a word that comes from English, *din* is a word that comes from Arabic and religion is a word that comes from Sanskrit, each of which has its own history and history. individually, but in the technical sense of the terminology these three terms have the same core meaning, namely a system that regulates the system of faith (belief) and worship of Almighty God as well as a system of rules relating to human interaction and humans and their human environment (Department National Education, 2001: 12).

However, it is impossible to provide the most perfect and complete definition of religion, *deen* and religion, so in this paper the author will try to formulate a definition of this matter. Religion, religion and *din* are generally understood by society as a system of creeds (beliefs / understandings) regarding the existence of the absolute, which has power beyond everything outside of humans or a system of human rites towards something which is considered absolute which has power. extraordinary, as well as a system of norms (rules) that regulate the relationship between humans and the creator (in Islam: Allah SWT, 'Azza wa Jalla), human relationships with other humans and human relationships with other natural world around them/ environment, in accordance with and in line with the rules of faith and worship.

The Relationship between Philosophy, Science and Religion In fact, the essence of humans is that they are truth-seeking creatures, because they are equipped by Allah SWT with a mind, but a pure mind that is not contaminated by anything else, which is guided by religious values, because with a mind that is guided by values. religion is what can reach the truth. There are at least three means or paths to seek, approach and discover the truth, namely: through philosophy, through science and through religion, namely through revelation from the Creator of Absolute and Eternal Truth. Each of the three means or roads Each has its own characteristics in seeking, approaching and

finding the truth. These three means also have points of similarity, points of difference and points of tangency (relationship) between one and the other.

### **1. Point of Equality**

Philosophy, science and religion aim at least at dealing with the same things, namely truth and acting on the basis of a formulation regarding that truth (Mulkan, 1993: 20). Like philosophy tries to find the truth by using reason, thought and logic, science tries to find the truth by using scientific methods through research, while religion tries to explain the truth through revelation from God. So all three targets are the same, namely truth. So philosophy seeks to find the truth, science seeks to prove the truth while religion seeks to explain the truth, so it is not surprising that the muktazili say that not all of the content contained in the Qur'an is communicative in nature, but there is also much that is confirmation in nature, namely justifies, confirms and reinforces what humans have done.

Science, with its own methods, tries to find the truth about the universe and its contents, including humans. Philosophy, with its own character, also tries to find the truth, both the truth about nature and about humans (something that science has not or cannot answer, because it is outside or above its reach) or about God, the Creator of everything. Meanwhile, religion, with its own personality, seeks to provide answers to all the basic questions asked by humans, both about the universe, humans and God himself, in other words, religion is providing explanations, confirmations and justifications about something that is true. and which is not true.

In particular, al-Farabi, one of the Islamic thinkers and philosophical figures, expressed his opinion about the similarities between philosophy and religion, according to him, both (philosophy and religion) are equally reporting the ultimate goal created for humans, namely the highest happiness, and the ultimate goal of other forms (Bakar, 1997: 100). So both aim to achieve happiness, philosophy achieves happiness by trying to find the truth, because if a truth has been found, then a feeling of satisfaction will arise, that feeling of satisfaction is what makes a feeling of happiness arise, meanwhile religion (Islam) expresses happiness by trying to provide explanation to its adherents that if someone wants to achieve happiness, he must follow the rules taught by religion, because the rules taught by that religion are all correct, so if he follows the correct religious rules and teachings, which are in accordance with the instructions, then he will achieve happiness That is, both happiness in this world and happiness in the afterlife.

### **2. Point of Difference**

Philosophy and science both originate from human ra'yu (reason, mind, mind, ratio, reason and reason) to search for the truth. Meanwhile, religion reveals, explains and justifies truth which originates from revelation. Philosophy tries to find truth by exploring or visiting reason in a radical way (thinking to its roots), rooted, systematic (logical with order and regular interrelationships) and integral (universal: general,

thinking about the whole) and not feel bound by any ties, except by the ties of his own hands, namely logic. Science seeks the truth by using methods or methods of investigation (research), experience (empirical) and experiments (experiments) or is closely related to three aspects, namely: the hypothesis aspect, the theory aspect and the legal argument aspect (Gazalba, 1992: 40). Meanwhile, humans seek the truth of religion in ways or ways questioning (in an effort to find answers) about various kinds of basic problems from the holy scriptures and the codification of the divine word (Hatta, 1959: 45).

Furthermore, there are truths that are speculative or coincidental in nature, namely truths that are conjectures or estimates that cannot be proven empirically, research and experimentally (Kattsoff, 1986: 10-11). The truth of science is truth that is positive, not just speculation or coincidence (Baiquni, 1989: 32-33), namely truth that is still valid today and can be tested. Both philosophical truth and scientific truth are relative or relative (Gazalba, 1992: 50), meaning that they are temporary and can change at any time according to the development of human thought, which is very dependent on situations and conditions, including natural changes. Meanwhile, religious truth (Islam) is absolute truth, which cannot be doubted anytime and anywhere, because the source of religion is revelation sent down by the Almighty and Most Perfect Essence who is Absolutely true (Hatta, 1959: 45). Likewise with science and philosophy, both begin with an attitude of sanction or doubt (skepticism), while religion starts from an attitude of trust or belief.

### **3. Point of Tangency**

Not all problems asked by humans can be answered positively by science, because science is limited; limited by the subject and limited by the object (both material objects and form objects), and also limited by the methodology. Not all problems that are not or have not been answered by science can automatically be answered by philosophy. Philosophical answers are speculative in nature and are also alternative answers to a problem, meaning that the philosophical answer is not certain and can or may still change. Not all problems that are not or have not been answered by philosophy can automatically be answered by religion. Religion only provides answers about many fundamental problems that are completely unanswered by science and philosophy. However, it also needs to be emphasized that not all human problems have answers in religion, because religion (Islam) originates from revelation, namely the Qur'an al-Karim, it is impossible for all problems that occur in this universe to be explained by al-Karim. Qur'an, but God through His words contained in the Qur'an gives humans the opportunity to seek the truth by using reason such as the phrase *apala ta'qilun, yaa ulil abshar, fa'tabiru yaa ulil al-baab* and others.

Based on the explanation that has been stated above regarding the points of contact between these three things or the relationship between philosophy, science and religion, the points of touch for the three problems are to take and give each other

(fill in the content), because in philosophical studies there are studies scientific studies and a number of scientific problems (Madkour, 1990: 253), on the other hand, in scientific studies there are philosophical principles and theories. Likewise, philosophical topics - for example Islamic philosophy - are religious in nature with discussions in the religious area, which begins with establishing the Oneness of God (Madkour, 1990: 245). Even from a historical perspective, Islamic philosophers consider rational science to be part of philosophy. They provide solutions to problems of physics as well as to problems of metaphysics. The clearest example of this is the book *al-syifa'*, the largest encyclopedia of Arabic philosophy, because the book contains four parts, namely: logic, physics, mathematics and metaphysics (Madkour, 1990: 245).

Recently, it has become known that every science has a philosophy, meaning that science contains philosophical values, such as economic philosophy, educational philosophy, legal philosophy, communication philosophy and so on. In the discussion about finding points of contact between philosophy and science, Ibrahim Madkour, one of the Islamic thinkers in this matter, commented that in reality physics and mathematics are very closely related to these studies. philosophy in Islam, which cannot possibly be understood separately from the others (Madkour, 1990: 225). Likewise, there is a point of contact or relationship between philosophy, science and religion. Abdul Munir Mulkan commented: that to understand religious teachings and use them as a guide in life and life which functions as a solution to various kinds of problems in life, where humans are required to think, reflect and then prepare practical formulations so as to encourage them to carry out practical actions in their world. the historical, synthetic and dialectical (Mulkan, 1993: 21). Based on the things that have been mentioned and described above, it can be emphatically said that philosophy, science and religion are one unified pyramid building which is a means of achieving truth, just to understand that philosophy is knowledge about the nature of things, then this problem includes issues of divinity, ethical issues and issues of all useful knowledge. Likewise with religion (Islam) where Islam commands its followers to seek as much knowledge as possible, in Islam the command to seek knowledge begins from when a person is born until they go to the grave (death) and where to look for that knowledge. That's fine, but what is meant is knowledge that is beneficial for oneself, other people and the environment, meaning that demanding or seeking knowledge is throughout the life of the human being concerned or throughout the life of each human being. In Islamic teachings, people with knowledge will receive a higher degree. The knowledge referred to here is of course contained in science itself and philosophy, moreover the truth offered is in harmony between the three (philosophy, science and religion).

## **CLOSING**

From the discussion above, it can be concluded that the relationship between philosophy, science and religion is as follows:

1. Between philosophy, science and religion there is a point of similarity, namely the search for truth.
2. Between philosophy, science and religion, although there are similarities, there are also differences, namely in terms of sources, methods and the results to be achieved.
3. Between philosophy, science and religion there is a point of contact or relationship, that is, they complement each other in answering the questions posed by humans. Apart from that, the three of them form a unified pyramid building in searching for and finding the truth.

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