

Building Understanding of Facts, Values, and Events in Examining Contemporary Social Phenomena

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Abstract. This study examines the integration of facts, values, and events in constructing an understanding of contemporary social phenomena, particularly in social science analysis in Indonesia. The main problem of this research stems from the research gap that separates these elements, resulting in less holistic analysis of phenomena such as structural poverty and educational fraud in the post-truth era. Using descriptive qualitative methods through literature research, content analysis, and hermeneutics, this study explores the relationship between these three concepts based on secondary data from scientific literature, journals, and BPS 2025 documents. The results show that facts as empirically verified objective realities, values as subjective views that shape behavior, and events as social dynamics are interrelated, forming a comprehensive analytical framework. For example, poverty data of 8.47% in March 2025 (BPS) is interpreted through the value of injustice as events such as demonstrations, avoiding the reduction of social reality to mere data. This integration is relevant for overcoming information manipulation and supporting social policies that are sensitive to cultural contexts. This thinking is relevant in the context of social education through the application of integrative analysis that encourages students' critical understanding of contemporary phenomena. Although conceptual in nature with limited secondary sources, the results open the way for empirical studies that test this framework in the field. Thus, the integrative legacy of facts-values-events affirms the importance of balancing empirical objectivity, value interpretation, and event dynamics in the advancement of contemporary social science.

Keywords: Facts, Values, Events, Social Phenomena, Contemporary

INTRODUCTION

Philosophy, as an in-depth study of life values, plays a crucial role in controlling and providing a foundation for comprehensive social analysis. In this context, philosophy not only helps humans understand the meaning of values that shape social views and actions, but also serves as a tool for navigating the complexity of contemporary social phenomena (Siregar, 2023b). Contemporary social phenomena often involve interactions between facts as objectively verifiable realities, values as subjective views that influence behavior, and events as expressions of social dynamics that bring about significant change. The integration of these three elements is necessary to avoid reducing social reality to mere objective data, thereby making social analysis more holistic and relevant to the challenges of the times.

In today's digital age, often referred to as the post-truth era, there is a growing tension between facts and values. Post-truth refers to a situation where objective facts are less important than emotions or personal beliefs, allowing subjective values to be manipulated through false information or hoaxes (Purba & Sitorus,

2023). For example, hoaxes about social issues such as poverty or economic inequality can manipulate the value of solidarity in society, turning it into negative sentiments that trigger social conflict. This is reinforced by Purba and Sitorus' (2023) research in the article "Truth, Post Truth, and Its Dynamics in Indonesia: A Literature Review" published in *Sosial Horizon: Jurnal Pendidikan Sosial*, which shows that the dynamics of post-truth in Indonesia often blur the boundaries between facts and values, making social phenomena such as protests against government policies more complex and prone to disinformation. The urgency of this integrative understanding lies in the ability to deconstruct such manipulation, ensuring that social analysis is not only based on empirical facts but also considers the values that shape collective behavior.

Although philosophy has been recognized as important in social studies, there is a significant research gap regarding the integration of facts, values, and events in analyzing contemporary social phenomena. Previous studies have often separated these elements, resulting in less comprehensive analyses. For example, Wardani et al. (2023) in the article "Facts and Truth from the Perspective of Philosophy of Science in the Development of Islamic Economics" published in *Lab*, focus on facts as the empirical basis for Islamic economics, but do not explore how values influence the interpretation of these facts in a social context. Similarly, Siregar (2023) in "An Introduction to the Philosophy of Science" emphasizes the role of philosophy as a controller of science, but does not specifically integrate social events as expressions of dynamics. The research by Deni Irawati et al. (2024) in "The Relevance of Classical Sociological Thought in Facing the Challenges of Islamic Education" published in *An-Nahdlah: Journal of Islamic Education*, discusses the relevance of classical sociology such as Durkheim, but does not yet show an integrative framework for contemporary phenomena such as educational fraud or structural poverty. This gap poses a serious problem: if the integration of facts, values, and events fails to be understood, contemporary social phenomena can be "mismanaged" due to this separation. For example, the phenomenon of extreme poverty in Indonesia, which according to BPS (2025) data reached 0.85% or around 2.38 million people in March 2025, is often analyzed only based on statistical facts without considering the value of solidarity that should drive social intervention. As a result, policies such as poverty alleviation programs become less effective because values such as social justice are not integrated with events such as demonstrations or policy changes. Similarly, fraud in the 2025 SNBT UTBK shows a decline in the value of honesty, which, if not linked to empirical facts and educational events, can exacerbate the moral crisis in society.

Based on this gap, this study aims to answer the main question: How can an integrative framework between facts, values, and events deconstruct complex social phenomena such as structural poverty or educational fraud? By exploring this integration, this study is expected to provide a strong foundation for more targeted social policies, encourage sensitivity to cultural and historical contexts, and accelerate dialogue between social sciences and philosophy. This introduction sets the stage for the subsequent discussion, which will outline the research methods, results, and implications.

METHOD

This study uses a descriptive qualitative approach with a literature review method. This approach was chosen because the main objective of the study is to examine in depth the integration of facts, values, and events in understanding contemporary social phenomena. The units of analysis in this study are the concepts of facts as objective reality, values as subjective views, and events as expressions of social dynamics, along with the interaction of these three elements in social phenomena such as structural poverty and educational fraud. The focus of the study is directed at an integrative framework of these three elements to deconstruct complex social phenomena, overcoming the gap in previous studies that separated these elements. The data sources used are entirely secondary, including scientific literature such as philosophy of science books (e.g., Siregar 2023), peer-reviewed journals (e.g., Wardani et al. 2023, Deni Irawati et al. 2024), articles, and official documents such as BPS 2025 data. Sources were selected based on criteria of relevance, credibility, and recency (2014-2025), accessed through databases such as Google Scholar to minimize bias. Data collection techniques were carried out through documentary studies (literature studies), systematically collecting, selecting, and interpreting secondary data from relevant literature sources related to facts, values, and events in contemporary social phenomena. Data analysis was carried out through systematic steps: first, identifying the main concepts from sources such as Wardani et al. 2023 and Siregar 2023; second, comparing the views of experts such as Durkheim (Deni Irawati et al. 2024) and Rokeach (Rambe 2020); third, synthesizing an integrative framework based on Zed 2018 and Bustan 2024; fourth, applying it to contemporary cases such as poverty BPS 2025 with triangulation between sources. The main techniques are content analysis and hermeneutics to categorize, code, identify patterns, and interpret subjective meanings iteratively. Thus, this

analytical process produces a comprehensive understanding of the integrative framework of facts, values, and events as the basis for analyzing contemporary social phenomena.

RESULTS AND DISCUSSION

Philosophy, as a branch of science that studies the values of life, serves not only to understand but also to control human science. As a “philosophy of life,” philosophy teaches humans to absorb the meaning of every value that exists in life, as well as how these values influence our views and actions in social and scientific life (Siregar, 2023b). In this context, philosophy plays an important role in understanding contemporary social phenomena, where facts, values, and events are interrelated and form a complex social reality. Delving deeper into contemporary social phenomena requires a comprehensive understanding of the facts, values, and events that occur in society. Facts, as realities that can be empirically proven through human senses, are the main basis for constructing valid scientific knowledge. As explained by experts, facts are objective realities that do not depend on personal views, but rather on what actually happened (Wardani et al., 2023). However, these facts cannot be separated from the values that exist in society. These values shape the views and actions of individuals and groups, give meaning to the phenomena that occur, and influence how these events are accepted or responded to by society. In addition, social events are expressions of social dynamics that have a significant impact on social, cultural, and political changes in society. Social events, whether planned or unplanned, often bring about profound changes in social structures or public policy. Through this approach, we can understand how these events contain social and historical meanings that can provide lessons for the future.

Facts, values, and events arise when humans try to explain the realities that exist in real life. Although these three concepts have different definitions, they are closely related to one another. The following diagram illustrates the relationship between facts, values, and events:

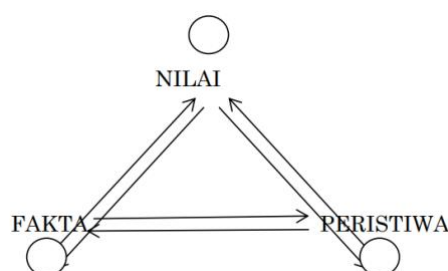


Figure 1. Relationship between Fact Values and Events

1. Facts in Social Phenomena

Facts are defined as everything that is captured by the human senses (real circumstances that have been proven to be true) (Wardani et al., 2023). Facts are circumstances that constitute reality (Nurdin & Hasriadi, 2020). Facts are defined as everything that is real (independent of personal opinion) (Purba & Sitorus, 2023). Facts are circumstances or events that actually occur or truly exist. Facts are actual (really happened or real). Facts are something that really exists and can be witnessed by the five senses (Wardani et al., 2023). Facts have absolute truth so they cannot be refuted. In this case, everyone will have the same view when observing a fact. Therefore, facts are said to be objective (Salam, 2024). From the above views, it can be interpreted that facts are objective realities that can be observed empirically and form the basis or main foundation for developing valid social sciences whose truth can be scientifically accounted for.

According to Emile Durkheim, social facts are a person's way of seeing things (in acting, thinking, and feeling), which are beyond individual control and become a coercive force that can control that individual. In other words, social facts will influence human behavior in acting (Deni Irawati et al., 2024). Meanwhile, historians explain that history is the study of facts. Facts depend on data (evidence), particularly primary sources or other documents (Zed, 2018). This comparison shows that Durkheim emphasizes the socio-psychological aspect of facts as an external force, while historians emphasize empirical verification through historical evidence, thus providing a broader framework for understanding social facts as data that can be systematically verified.

Social facts are realities or events that occur in a community, which can be proven objectively through observation or research. In other words, social facts are data or information sourced from real events that can be systematically verified and accounted for. Social facts have their own characteristics or distinctive features,

which we can compare with values and events through the following table to provide a clearer structure for these findings.

Table 1. Comparison of Characteristics of Facts, Values, and Events in Social Phenomena

Aspects	Facts	Values	Events
Objectivity	Objective and measurable, verifiable independently without reliance on personal views (e.g., education level or unemployment rate).	Relative in nature, dependent on culture and environment, not universal (e.g., what is good in one society may be bad in another).	An important moment in social life, occurring in a clear space and time, bringing significant change.
Data Collection	Obtained through observation or research, such as direct observation, surveys, or experiments (e.g., statistical data on social inequality).	Normative, as a reference for good or bad behavior; determining moral standards based on social, cultural, religious, and traditional conditions.	Causes and effects, triggered by economic, social, cultural, and political factors; can be planned or unplanned, with positive or negative effects.
Timeliness	Real and factual in nature, describing conditions that actually occur (e.g., high divorce rates or urbanization).	Providing meaning and perspective, shaping social norms and behavior; contained within human experience as an abstraction.	A series of unique events (sui generis), interconnected as cause and effect or simultaneous occurrences.

There are many social phenomena occurring in our environment. The author will describe three social phenomena that are prevalent in Indonesia today:

- 1) **Poverty Rate:** Based on the results of the National Socioeconomic Survey (Susenas) in March 2025, the national poverty rate was found to be 8.47 percent, down from 8.57 percent in September 2024. The number of poor people decreased to 23.85 million. The national poverty line is an average of IDR 609,160 per capita per month. The poverty rate in rural areas is 11.03%, while in urban areas it is 6.73%, with poverty decreasing in rural areas but increasing in urban areas.
- 2) **Economic Inequality:** The Gini ratio inequality index in March 2025 was recorded at 0.375, a decrease from 0.381 in September 2024. Inequality in urban areas was recorded at 0.395 and in rural areas at 0.299, both figures showing a decline in inequality compared to the previous period. The highest inequality was recorded in DKI Jakarta (0.441) and the lowest in the Bangka Belitung Islands (0.222).
- 3) **Extreme Poverty:** BPS also recorded extreme poverty in March 2025 at 0.85 percent or around 2.38 million people, down from 1.26 percent or 3.56 million people in March 2024 (*Badan Pusat Statistik*, 2025).

2. Values in the Study of Social Phenomena

Values are something that humans prioritize in relation to everything (good and bad) as abstractions, perspectives, or goals from various experiences with strict behavioral selection (Rambe, 2020). Values are not something that is unpopular, but rather something that is real, hidden behind apparent reality, independent of other realities, and unchanging (Siregar, 2023a). Based on the views of Milton Rekeach and James Bank, values are a type of belief that lies within the scope of a belief system in which a person is able to act or avoid actions and has and believes in (Una Kartawisastra, 1980). Laus D. Kattsof views values as: 1) empirical qualities that cannot be interpreted, but we can directly understand the qualities of the object. In this sense, values have their own benchmarks (they are not merely subjective). 2) Values are objects that exist in reality or in the mind. 3) Values are the result of life situations (Maarif, 2007). Chabib Thoha views values as characteristics embedded in belief systems, related to subjects, and providing meaning to those who believe. In this sense, values are something that serve as a reference for human behavior, containing meanings that are useful for human life (M Chatib Toha, 1996).

Theories related to values can be grouped into two forms, namely ethical values and aesthetic values (Suminten, 2020). Ethical values are a branch of philosophy that examines human behavior and perspectives on a matter from various points of view (good and bad). The scope of ethical values themselves is a measure of actions that apply universally (Wijana, 2019). Meanwhile, aesthetic values are related to creativity and experiences in art. Aesthetic values are often interpreted as the philosophy of art because they are related to beauty (Sumarna, 2020). Scientific ethics is normative ethics that not only formulates ethical principles but

also applies them in science and accounts for them rationally (Burhanuddin, 2020). A scientist must continue to respect the human values that have existed since humans were born (Burhanuddin, 2020). Values and moral norms must be upheld by scientists by adhering to scientific ethics. These moral norms play a role in determining a person's behavior. Whether it is good or bad will depend on the moral values that the person has. These values and moral norms will determine whether the scientist's behavior is good or bad (Burhanuddin, 2020).

Social values refer to beliefs, views, or principles that are believed to be true, good, and important by individuals or groups in society. Values shape a person's norms and behavior in organizing their social life and influence the way members of society interact with other societies. Values shape the moral and social structure of society and form the basis for everyday social interactions. There are many types of values contained in social phenomena. The following are some of the values contained in social phenomena that are prevalent in Indonesia today:

- 1) The value of justice is seen as a fundamental value in the legal system and social policy, for example, equal treatment of every individual and equal rights.
- 2) The values of solidarity and mutual cooperation. In society, especially traditional society, the values of solidarity and mutual cooperation are highly upheld, for example, in the Pethik Laut tradition in the hamlet of Watu Ulo, Madura. In this tradition, the community works together to prepare for a traditional ceremony called Pethik Laut. Starting from the stage of planning the event through deliberation and consensus, then preparing the funds for the event voluntarily from the surrounding community, preparing food for the event, to managing the event together. From this, we can see the solidarity and mutual cooperation that exists in the community in the village of Watu Ulo, Madura (Pratama et al., 2021).
- 3) The value of honesty is seen as a moral value that underlies social relationships between individuals. However, we see in the case of the 2025 UTBK SNBT that there has been a rise in cheating. This indirectly identifies the decline in the value of honesty in the world of education.

3. Events as Expressions of Social Phenomena

An event can be defined as an occurrence, a fact, or an actuality that has happened in the past (Bustan, 2024). All events occur in the context of space, time, and humans as the main actors of the event (Zed, 2018). Historical events are events that occurred in the past that cannot be separated from space and time (Hane, 2024). Not all events can be considered historical events (only events that have significant meaning and influence for the wider community (Hastuti, Hera; Iqrima, 2021). In history, events that occur are unique (*sui generis*) in that no two historical events are exactly the same (Zed, 2018). Events included in history are not only related to past events but also involve current events (Maksum, 2019). Historical events that occur are interconnected, for example, the cause and effect (interconnection) of an event or the co-existence of a sequence of events (Zed, 2018)

Events are a series of occurrences that bring about significant changes in the social dynamics of society. These events are major occurrences that involve various aspects, such as social, cultural, and political changes, which will have a broader impact on people's lives. There are many examples of social phenomena occurring in our surroundings, such as:

- 1) Protests or demonstrations by the public against the government, such as demonstrations related to human rights or educational reform.
- 2) Social revolutions, major events involving significant changes in social or political structures, such as the French Revolution or the 1998 reforms in Indonesia.
- 3) Social change, social phenomena such as transmigration, which is the movement of people from densely populated areas to sparsely populated areas with the aim of evenly distributing the population.

4. Integrating Facts, Values, and Events

Facts, values, and events are three distinct dimensions, but these three dimensions are interrelated. Integrating facts, values, and events means combining these three important dimensions to explain the reality that exists in human life. Facts are data or information sourced from real events that can be verified and accounted for systematically. Facts arise from human experience and observation of the universe. Within a fact lies what is called a value, so it is often said that values are the root of facts. This is what causes values to often be subjective. Values refer to beliefs, views, or principles that are believed to be true, good, or important by individuals or groups in society. Values shape a person's norms and behavior in organizing their social life and influence the way members of society interact with other societies.

Events are a series of occurrences that bring about significant changes in the social dynamics of society. These events are major occurrences involving various aspects, such as social, cultural, and political changes, which will have a broader impact on society. Events are a series of facts (a web of facts from an event) that occur in a specific space and time context, which contain social or historical meaning or value. An example of an event in history is that history does not only tell of events that occurred in the past. History is much more complex than that, as it is able to revive the spirit of the past so that it can be useful in the present and future by taking meaning or value from these events (Hastuti, Hera; Iqrima, 2021).

The integration of facts, values, and events provides an opportunity for understanding that is not only objective but also examines the dimensions of values contained in each fact and event. This is certainly very consistent and relevant to be applied in understanding contemporary social sciences because all social phenomena not only contain facts but also values, both cultural and moral, which certainly play a very important role in shaping the attitudes and behaviors of each individual.

In the study of contemporary social phenomena, based on the results of the National Socioeconomic Survey (Susenas) in March 2025, which found that the national poverty rate in Indonesia was 8.47 percent, we can see how objective facts, namely statistical data obtained through empirical surveys such as Susenas, interact with other subjective dimensions. These facts, which are real and can be verified through direct observation or systematic research, form the basis for understanding social conditions. However, facts alone are not enough to trigger change; "values" are needed as subjective views that give meaning and interpretation to these facts. Values, such as perceptions of social injustice or the state's failure to address poverty, function as filters that transform raw data into something socially meaningful. Without this integration, the analysis of social phenomena will be trapped in a reduction of objectivity, thus losing the human dimension that drives collective action.

The value of social injustice perception acts as a catalyst that transforms statistical facts about poverty into dynamic events such as labor demonstrations. For example, the figure of 8.47 percent poverty is not just a dead number, but becomes a trigger for emotion and motivation when interpreted through the lens of injustice values. Individuals or groups who believe that this poverty reflects systemic failures of the state, such as unequal distribution of wealth or unfair economic policies, will feel compelled to act. This perception, which is subjective and influenced by culture, personal experience, or social norms, gives moral meaning to the facts. Poverty is no longer just data, but evidence of a violation of the principle of justice. As a result, the facts are transformed into events, such as labor demonstrations, where people gather to demand change, bringing significant impacts on social, political, and cultural dynamics. This process shows that values not only interpret facts but also mobilize collective energy, transforming latent potential into concrete actions that can trigger changes in policy or social structures.

Without values, the fact of 8.47 percent poverty would indeed feel like a dead number in an objective report from Statistics Indonesia, lacking the emotional or moral resonance that drives human response. In this context, the statistics might only be used for technical analysis, such as budget planning or program evaluation, without considering how the numbers affect individuals' real lives. The perception of injustice, as a subjective value, is what gives "life" to these facts, transforming them from neutral information into a call to action. If values are ignored, social phenomena such as poverty will be analyzed partially, neglecting the psychological and cultural aspects that cause society to react. This can result in ineffective policies, such as the distribution of social assistance that does not address the root of the problem, because without the values of solidarity or justice, social intervention becomes mechanical and unsustainable. Thus, integrating values into understanding facts is crucial to avoid reducing social reality to mere empirical data.

5. The Implications of Understanding Facts, Values, and Events on Contemporary Social Phenomena

Integrating an understanding of facts, values, and events has important implications for contemporary social phenomena. We can see this from the following impacts: 1) This approach avoids reducing social reality to merely objective facts without involving the dimensions of values and meanings that influence behavior. 2) Social phenomena are viewed as a method of thinking and reasoning based on the debate between objective reality (facts and events) and subjective constructions (values) by individuals and groups. 3) It encourages sensitivity to cultural and historical contexts in the formation of social policies, scientific research, and social interventions. Then, if we look at Sartono Kartodirdjo's view among historians or historical observers, an event that occurs must be explained in depth and comprehensively, covering the background of its occurrence, economic, social, and political conditions, and how it occurred (Maksum, 2019). Ultimately, the integration of facts, values, and events will accelerate the discourse between social sciences and philosophy. This will

certainly make social studies more comprehensive, harmonious, and relevant to the increasingly complex dynamics of society.

In examining contemporary social phenomena, these three dimensions, namely facts, values, and events, influence each other with the following relationships: 1) Facts as empirical data provide objective data or information that can be analyzed to understand social phenomena. Social facts provide a picture of the real conditions that occur in society, such as unemployment rates or education levels. This data is very important for understanding the background of certain social events. 2) Values as a basis for interpretation: social values influence how we interpret social facts and events. For example, social protests against government policies may be seen as a form of dissatisfaction with social injustice if the community upholds the value of justice. Values are useful in interpreting existing facts, such as economic inequality as a social problem that requires change. 3) Events as triggers or results of facts and values. It is not uncommon for social events to arise due to a gap between the values believed by the community and the facts on the ground. For example, major social change can arise due to economic inequality as reflected in social fact data, which then challenges existing values in society.

Based on a case study of a contemporary social phenomenon, namely the results of the National Socioeconomic Survey (Susenas) in March 2025, it was found that the national poverty rate in Indonesia was 8.47 percent (*Badan Pusat Statistik*, 2025). This case confirms that values such as the perception of injustice are a bridge that connects objective facts with dynamic events, enabling the transformation of statistics into social action. Without values, the fact of poverty remains a dead number, losing its potential to drive change. This integrative approach, as recommended in the study of philosophy of science and sociology, ensures a more comprehensive analysis of social phenomena, taking into account cultural and historical contexts. Thus, researchers and policymakers must pay attention to these subjective dimensions in order to create more meaningful and effective interventions in addressing contemporary social challenges.

CONCLUSION

This study has explored how an integrative framework between facts, values, and events can be used to deconstruct complex contemporary social phenomena, such as structural poverty and fraud in education. Through a descriptive qualitative approach based on literature research, this study analyzes secondary data from reliable sources, including journals, books, and BPS documents, using content analysis and hermeneutics techniques to identify patterns and subjective meanings behind these texts.

The main findings show that the integration of these three elements, facts as objectively verifiable realities, values as subjective views that shape collective behavior, and events as expressions of social dynamics that bring about change produces a more holistic and meaningful analysis. For example, the extreme poverty data of 0.85% in March 2025 should not only be viewed as objective statistics, but must also be linked to values of solidarity and events such as demonstrations to avoid reducing social reality to mere partial data. This is evident in the case of social phenomena in Indonesia, where separating these elements can result in ineffective policies, such as poverty alleviation programs that fail to address the root causes of moral and cultural issues.

The implications of this integrative approach are significant for social sciences and philosophy. First, it encourages sensitivity to cultural and historical contexts, making social policies more targeted and sustainable. Second, this integration accelerates dialogue between the disciplines of social science and philosophy, enabling a more comprehensive understanding of the challenges of the post-truth era, where emotions and personal beliefs often override objective facts. Thus, this study emphasizes that the analysis of contemporary social phenomena must go beyond empirical limitations, taking into account subjective dimensions to achieve more meaningful and effective policies.

However, this study has limitations, such as its reliance on secondary sources that may not include the latest primary data. Therefore, future research is encouraged to integrate quantitative and qualitative methods in field studies to test this framework in specific cases across various cultural contexts. With this step, an integrative understanding of facts, values, and events can continue to evolve, contributing more broadly to the development of social science amid the complexity of modern society.

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