
REVIEWING THE INTEGRATION OF ISLAMIC STUDIES AND SCIENCE IN ISLAMIC RELIGIOUS UNIVERSITIES IN INDONESIA

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ABSTRACT

This article examines the Policy of Integrating Islamic Science and Science in Islamic Universities. Policy of Integration of Science and Islamic Studies in Islamic Higher Education. In general, this policy is like the government's response to science development, which was born from the conflict between science and religion. This study uses a literature review approach by citing and reviewing reading sources according to the research focus. The results of this study indicate that the Policy of Integrating Islamic Sciences and Sciences in Islamic Universities has not shown the government's concern for the development of science. The integration policy through the Ministry of Religion of the Republic of Indonesia following Minister of Religion Regulation Number 10 of 2010 concerning Organization and Work Procedures does not want to control the pace of scientific development. However, PTKAI's spirit of campus integration is not solely due to the policies of the Indonesian Ministry of Religion following Minister of Religion Regulation Number 10 of 2010 concerning Organization and Work Procedures, but rather the enthusiasm to continue scientific development. The policy of integrating Islamic knowledge and science in Islamic Religious Higher Education has not shown the government's concern for knowledge development.

Keyword: integration policy, pt kai, intellectual, intelligence.

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INTRODUCTION

The dynamics of development, journeys, and journeys of Islamic Higher Education (PTKAI) indicate that there are problems in government policy regarding the manifestation of scientific programs. Epistemologically, PTKAI is faced with two important issues that are always hotly discussed in academic forums: institutional quality and scientific philosophy. This issue is even more interesting to discuss when all PTKAI compete to assert their scientific identity.

In terms of quantity, the number of PTKI in Indonesia is increasing. The results of the report from the Directorate of Islamic Religious Higher Education Directorate General of Islamic Education Ministry of Religion stated that the number of State Islamic Religious Colleges throughout Indonesia in 2020 totaled 59, consisting of 11 State Islamic Universities (UIN), 26 State Islamic Religious Institutes (IAIN) and 18 State Islamic Colleges (STAIN) with a total of 1047 study programs. This number is even more when combined with Private PTKI, which are approximately 639 universities, Institutes and Colleges, with a total number of study programs of 1460.

In fact, instead of controlling it, the government is maintaining and improving the quality regulated in the National Islamic Higher Education Education Standards (SN-DIKTI). This policy shows a standard measure of higher education quality. Implementation of the standards in terms of criteria form 9. The nine criteria are vision, mission, goals and achievement strategy standards, governance

standards, governance and cooperation, curriculum standards, Human Resources (HR) standards, financial standards, standards curriculum, student standards, research standards, community service standards and output standards (Azhari, 2020). However, the data shows that not all study programs in tertiary institutions can meet the standard achievement indicators (Badru et al., 2022). Some cannot meet the standards they have, so they expire.

The results of the annual report from the Directorate of Higher Education of the Ministry of Religion regarding study program accreditation in 2020 stated that out of 1047 study programs at PTKI Negeri, it turned out that only 114 study programs were accredited with Excellent ratings, 537 study programs had Very Good accreditation ratings and 251 study programs had good ratings. The remaining 80 study programs have not been accredited, and 210 have expired and have not been re-accredited. Meanwhile, the accreditation rating of private PTKIs throughout Indonesia is much lower than that of state PTKIs. Of the 1,460 PTKIs study programs, only 20 have been accredited with an Excellent rating, 359 study programs have a Very Good rating, and 634 have a good rating. Meanwhile, there are still 80 study programs that have not been accredited, and the remaining 264 study programs have expired and have not been re-accredited. We are even more concerned when we see the results of institutional accreditation, which are still minimal in number (Wahyuningsih, 2021).

Another problem is the quality of scientific philosophy. The fundamental problem is the awareness of the dichotomy of science between religious knowledge and general science, which is always claimed to be a product of western science and Islamic product science. Attempts are always made to oppose these two products as if one is manufactured science and the other is sacred knowledge because it was born from the revelation of Allah SWT. According to Amin Abdullah, the scientific dichotomy in higher education is based on political and economic factors. This certainly has an impact on the backward development of Islamic scholarship. For this reason, Amin Abdullah argues, the government must facilitate groups of Muslim intellectuals or scholars to reshuffle scientific views in tertiary institutions oriented towards scientific integration ("Multidisiplin, Interdisiplin, & Transdisiplin," 2020). Evidence from the history of modern philosophy shows that Immanuel Kant's thoughts on synthesizing criticism of reason were able to end the conflict between rationalism and empiricism. Not only stopping there but Immanuel Kant's philosophy also inspired later thinkers about alternatives to an epistemological conflict of thought.

More fundamentally, Mujamil Qamar believes that the main cause of scientific dichotomy in higher education lies in its epistemology (Chasanah, 2017) (Suyadi et al., 2022). One example is the fundamental difference between Islamic and public tertiary institutions, only touching on additional religious faculties with no epistemic connection with non-religious facultie. Religious learning in the discussion is not to answer social problems that directly relate to Islamic philosophy, for example, why in the case of religious harmony, the kyai has the potential to be a driving force for violence, such as in Sampang, Madura.

Another fundamental problem is PTKI output. In all corners of the world, Islamic campuses have outputs in two categories: the intellectual group and the only intelligent group (Iswanto, 2017). An intellectual group is a group of people in the top circles with a certain Islamic scientific view pattern (Madjid, 2019). The influence of this group dominates the development of knowledge taken from official religious sources. Meanwhile, the other group is a group of intelligentsias born from

newly educated circles, not from the upper or lower classes. Everyone has the opportunity to become a Muslim group if they can integrate Islamic epistemological studies with the needs of society (Nasution, 2016). The biggest contribution of this group is not only being able to build knowledge development but being able to build civilization because it takes a strategic role in social, political, economic, and so on.

In this context, the government pays attention to the quality of science at PTKI, which is contained in the Decree of the Director General of Islamic Education, Ministry of Religion of the Republic of Indonesia number 3389 of 2013, concerning the Naming of Islamic Higher Education, Faculties and Departments at Islamic Higher Education. A decision that intends to organize PTKI institutions, both public and private, and organizes nomenclature that reflects scientific integration.

Based on the brief review above, the purpose of this study was to analyze the policies in the Decree of the Director General of Islamic Education, Ministry of Religion of the Republic of Indonesia Number 3389 of 2013 concerning the Naming of Islamic Higher Education, Faculties and Departments in Islamic Higher Education Education. With the implementation of this policy in tertiary institutions in Indonesia, the benefit is that they can graduate according to the concept of intellect or intelligent humans.

METHOD

This article was compiled using the literature review method by citing and analyzing reading sources according to the focus of the study. All data or literacy collected is adjusted to the scientific field of the author of Islamic education management. The literacy materials used as references for the author include the Regulation of the Minister of Religion Number 10 of 2010 concerning the Organization and Work Procedure of the Ministry of Religion and the regulations for the National Standards for Islamic Higher Education Education (SN-DIKTI) in addition to these two regulations, researchers use books as reference sources. The determinants of the research paradigm include the works of Amin Abdullah, Mujoamil Qomar and Yudi Latif. Amin Abdullah and Mujoamil Qomar's paradigm is on the dimension of integration and interconnection between knowledge, while Yudi Latif's paradigm is to see the development of Muslim scientific identity (Muslim intellectuals, Muslim intellectuals and intelligence groups).

RESULTS AND DISCUSSION

1. Definition and Typology of Integration of Religion and Science

The development of the discourse on the integration of science and religion has been a very long journey. In France, it was marked by Immanuel Kant's thoughts on criticism. Regardless of historical evidence, cracks in efforts to integrate religion and sciences have resulted in 4 typologies, namely conflict, independence, dialogue and integration (Firdaus, 2018). According to Barbour, the concept of integration is a necessity (deterministic-Universal). Barbour's view was criticized by the next generation, who stated that the concept of integration was so general that its manifestation was not visible. The standard for the concept of integration must be in dialogue with contemporary issues. Stenmark then divides the level of integration into five levels.

Table 1. Levels of Integration

Level I	Level II	Level III	Level IV	V level
• Monist view • Contact View • Independence View • Progressive Scientific Views • Progressive Religious Views	• The Scientific Contact View • Contact Views Between Methods • Theoretical View	• Practical Epistemic Purpose • Existential and SOtriological Purposes • Fact-Type Considerations • Standard of Rationality • Humanitarian Issues • The reality of God's existence • Ethics • Meaning of life	• Conflict • Tension • No conflict • Harmony	• Agreement • Do not agree • Harmonious

Based on the fifth level, J. Sudar Minta, SJ, proposed an integration view by starting with the critical, namely "valid integration." Although at the same time, he immediately emphasized the existence of "naive integration" (the term he uses to refer to the tendency to match scripture verses with scientific findings superficially). This phenomenon is almost like the term Bucaillism, which is a defensive-apologetic attitude of some Muslim intellectuals. Thus, efforts to connect and integrate science and religion do not have to mean uniting or even mixing because the identity or character of each of the two entities does not have to disappear, or some people would even say it has to be maintained. If not, it is possible that what is obtained as a result of the relationship is "not this and not that," and it is no longer clear what the functions and benefits are. The desired integration is a "constructive " integration; this can be interpreted as an integration effort that produces new contributions to science and religion, which can be obtained if the two are inseparable.

In the case of the Islamic epistemological paradigm, integration between religion and science is possible because it is based on the idea of Oneness (tauhid) (Arifudin, 2016). In this case, science, the study of nature, is considered related to the concept of Tawhid (Oneness of God), as are all other branches of knowledge (Amar, 2021). In Islam, nature is not seen as a separate entity but as an integral part of Islam's holistic view of God, humanity, and the world. In the view of Islam, science and nature are continuous with religion and God. This relationship implies a religious aspect to Muslims' pursuit of scientific knowledge because nature is seen in the Qur'an as a collection of signs pointing to God (Ramadanti, 2020).

Normatively, since the beginning of the revelation of the Koran, through surah al-Alaq 1-5, it has been illustrated that the construction of knowledge in Islam is built on the values of monotheism (Mujiburrahman, 2018). From the first verses that were revealed, there is an order to "read," which is the process of achieving knowledge with signs "in the name of God," so that the process of achieving knowledge should be equivalent to the process of understanding to God (Dupni & Rosadi, 2021). The idea of integrating science and religion in the context of Islamic civilization is identified by SH Nasr with the terminology of traditional science to distinguish it in general from modern science, which is positivistic and reductionistic (Amin, 2020). In the context

of Islamic civilization, science is seen as a scientific and intellectual tradition that always tries to apply different methods according to the nature of the subjects being studied and ways of understanding the subject (Adawiyah, 2021). In imparting and developing various kinds of science, Muslim scientists have used every avenue of knowledge open to humans, from rationalization and interpretation of the Holy Scriptures to observation and experimentation (Baihaqi, 2020).

According to Osman Bakar, traditional science lives in almost every pre-modern civilization. But by its very nature, this science poses certain difficulties to the modern scientific mind. This is because such science requires recognition of Divine revelation and intellectual intuition as the two fundamental sources of objective knowledge. It also requires acceptance of another level of existence than physical existence and the hierarchical reality of the universe. These conditions contradict many of the basic assumptions of modern science (Lubis, 2022).

Nevertheless, the view of the plurality of methods in traditional science has received general recognition among historians and contemporary philosophers of science (Nuansa, 2020). Some have expanded it to accept the Holy Scriptures as an inseparable component of various methodologies (Zulkarnain, 2019). As revealed by Paul Feyerabend in his book *Against Method*, in today's society, science occupies the same position as religion in the Middle Ages. (Yahya, nd). Science has absolute power. A distinctive feature of traditional science is that the cosmological aspect can become a "conceptual integration tool" because its goal is "to establish a science that shows the interrelatedness of everything and the relationship of the levels of the cosmic hierarchy to each other and finally to the highest principle. Thus, it becomes a knowledge that allows the integration of diversity into cohesiveness.

Meanwhile, Ian G. Barbour formulated the conception of the integration of religion and science, which can be attempted by starting from the side of science (Natural Theology) or religion (Theology of Nature) (Ridwan, 2020). The alternative is to unite the two within the framework of a philosophical system, for example, Process Philosophy. So, Barbour himself tends to support unification through the Theology of Nature coupled with the careful use of Process Philosophy. In addition, Barbour also agrees with the dialogue or conversation approach. However, it is unclear whether his support for integration or integration is stronger, or whether his views are heavier on dialogue or conversation (Muslih et al., 2022).

The theological integration initiated by Barbour, namely the latest scientific theories, is sought for theological implications. A new theology is built by paying attention to traditional theology as one of its sources. Thus, Barbour's "integration" has a specific meaning, which aims to produce a theological reformation in the form of a theology of nature. Barbour distinguishes it from biological theory, whose main goal is to prove religious truths based on scientific findings.

2. Policy Implications of Integration of Islamic Sciences and Science in Islamic Religious Higher Education

Along the way, the implementation of scientific integration encourages refreshment and development. Meanwhile, regulation in the form of policies should be able to encourage acceleration. However, both have very big challenges that must be faced. In the context of PTKI, these challenges can be divided into internal and external.

The internal challenges are the ability of PTKI resources to construct scientific structures, break the shackles of academic traditions, improve the quality and scientific capacity of students and lecturers, complete infrastructure and so on. Of course, this is not easy because the measure is shared awareness of transforming knowledge from an integration perspective. At the same time, the most obvious external challenge is how to increase competitiveness with public higher education institutions that are generally more advanced, as well as current social, economic, political, technological, cultural and globalization conditions. These external challenges are very influential in shaping the academic climate and culture to help realize the goal of scientific integration.

In the end, PTKAI's biggest demand is to produce graduates in the intellectual group alone or to produce in the intelligentsia group, as in Russia and Poland. In such a situation, the community will see the vision, management administratively, and innovation in developing knowledge following the Indonesian National Qualifications Framework (KKNI) curriculum. That is, the position of scientific integration becomes the axis and mainstream of the implementation of higher education tri dharma. Thus, mainstreaming a multidisciplinary, interdisciplinary, and transdisciplinary approach (MIT) can be an alternative step for developing an integrative Islamic education paradigm.

These three approaches are nothing new. However, the discourse explosion of these three approaches, considered new, has strengthened since the publication of Prof. Amin Abdullah in October 2020 entitled "Multidisciplinary, Interdisciplinary, & Transdisciplinary: Methods of Religious Studies and Islamic Studies in the Contemporary Era". This book received very high appreciation because many universities held book reviews. The content of this book is a continuation of a book written in 2006, "Islamic Studies in Higher Education" (Abdullah, 2020). The main contents still contain common threads and continuity with the previous books. This book emphasizes that after the Covid-19 Pandemic, a collaboration between various disciplines (multi and interdisciplinary) and across disciplines (transdisciplinary) has become necessary to understand life's complexities. Therefore, Islamic sciences must collaborate with natural, social and humanities sciences. In addition, a similar work was published in the same year, which focused on Islamic education, namely by Prof. Mujamil Qamar entitled "Islamic Education: Multidisciplinary, Interdisciplinary and Transdisciplinary" (Mujamil, 2019). In general, these two works have the same orientation: to create a new way to end the mono-disciplinary tradition because current life developments show that a problem can no longer be solved by one scientific discipline but requires contributions from other disciplines. The difference between these two works lies in focus tailored to their respective specializations. Suppose the first work is more philosophical, which leads to awareness of the transformation of perspectives or world views in solving various problems of contemporary life. In that case, the second work focuses more on an alternative offer to transform contemporary Islamic education at the Islamic tertiary level, especially at the postgraduate level.

Contemporary Islamic education requires an MIT approach. The linearity of science and the monodisciplinary approach in the religious sciences will result in the understanding and interpretation of religion losing contact with reality and its relevance to surrounding life (Akbar & Barni, 2022). All of these efforts will eventually lead to the reconstruction of scientific and

religious study methodologies from the upstream, namely the philosophy of science and the philosophy of Islamic sciences, to the downstream, namely the process and its implementation in the praxis of religious education and preaching keagamaan (Nurhidin & Abin, 2021). Therefore, the paradigm of scientific integration-interconnection (ikon) is necessary for a religious scholarship now and in the future. The ikon paradigm includes three dimensions of scientific development: religion, philosophy, and science, which aim to reunite modern sciences with Islamic sciences. Its implementation in the material domain has three models: the integration model in the curriculum package, the course naming model, which shows the relationship model between two general and Islamic disciplines, and the integration model into course themes (Wibowo, 2021).

The complexity of the problems inherent in human life today requires at least the application of scientific research and even a transdisciplinary learning model. Before going any further regarding the study of the MIT approach, it seems important to explain the three briefly. First, a multidisciplinary approach. This approach combines several scientific disciplines to solve certain problems collaboratively, namely trying to present various disciplines to provide their respective views in offering solutions to a problem (Akbar & Barni, 2022). Multidisciplinary thinking and research occur when the research subject is studied and approached from various points of view by maintaining the disciplinary boundaries and methods they have. This approach consists of at least two scientific disciplines as a solution to certain problems through education, research, and community service. Therefore, Qomar defines multidisciplinary Islamic education as a process of research/study of Islamic teachings in education that involves the perspectives of other relevant sciences and working together to solve a problem at hand. Second is the interdisciplinary approach. This approach combines two or more disciplines to create a particular method. Another definition of this approach is using various relevant perspectives or integrating knowledge groups to solve a problem. Interdisciplinarity shows the strong intensity of interaction between one scientific discipline and another, whether carried out directly or indirectly through the learning process or research program to integrate concepts, methods, and analysis. Interdisciplinary research combines information, data, techniques, tools, perspectives, concepts, or theories from two or more disciplines. This approach has the main characteristic of an integrated allied science perspective. In this context, interdisciplinary Islamic education is defined as one that integrates several disciplines to provide solutions to the problems being faced.

Third, a transdisciplinary approach, namely an approach that collects shared knowledge to address problems that are much more complex and on a wider scale. This approach seeks to develop new theories by linking various scientific disciplines and the involvement of non-experts to obtain a conclusion and policy. This approach emphasizes the review of knowledge beyond an expert's expertise on a problem being solved. Mawardi interprets transdisciplinary as a multi-perspective approach with a special feature of integrating various disciplines. For Nicolescu, the transdisciplinary approach aims to understand the world today, and one of the musts is the unity of knowledge. Transdisciplinary research can provide direction for the evolution of the development of various scientific disciplines, and the products produced are much larger, which distinguishes transdisciplinary research from interdisciplinary. In the context of Islamic education, Mujamil Qomar explained that transdisciplinary Islamic education is Islamic education that

involves several other disciplines in solving problems using approaches and methods that are mutually agreed upon as a result of open dialogue that has accommodated various inputs from other disciplines as material for mutual agreement. Even so, using a transdisciplinary approach is difficult because everyone has a disciplinary specialization.

3. Implementation of Integration of Islamic Science and Science at UIN Syarif Hidayatullah Jakarta, UIN Sunan Kalijaga Yogyakarta, UIN Maulana Malik Ibrahim Malang, UIN Sunan Gunung Djati Bandung, UIN Sunan Ampel Surabaya, and UIN Walisongo Semarang

The formulation of science integration at UIN Syarif Hidayatullah Jakarta is an open and dialogic science interaction. Taking a stand on various internal and external dynamics is addressed by developing interdisciplinary and multidisciplinary methodologies. This opens the possibility of dialogic interactions, mutual borrowing and assimilation, and creativity to produce new knowledge. Second, the formulation of science integration at UIN Sunan Kalijaga Yogyakarta, namely the integration of interdisciplinary and multidisciplinary sciences with a spider web of science approach scheme. Amin Abdullah initiated the integration-interconnection paradigm as an open science paradigm that provides space for dialogue between disciplines to produce knowledge relevant to the demands of the times in building human civilization. UIN Malang tries to eliminate the dichotomy of science and reconstruct the science paradigm by positioning religion as the basis of knowledge. With this paradigm, knowledge development is sourced from scientific methods and the Al-Qur'an and Hadith.

Fourth, the formulation of knowledge integration at UIN Sunan Gunung Djati Bandung integrates knowledge with the symbol of the wheel of knowledge with the principle of revelation guiding knowledge. Knowledge integration is described as a dynamic rotating wheel. Wheel spokes wheels illustrate various branches of science. But everything still pivots on religious values (wheel axles). The rubber wheels describe life's reality, which cannot be separated from religious and scientific values. Fifth, the formulation of science integration at UIN Alaudin Makasar is the integration of science with the symbol of the house of civilization. The house of civilization is inspired by the local heritage of the people of South Sulawesi, which has a unique and distinctive form and philosophy strengthened by the vision of 'The Center for Enlightenment and Transformation of Science and Technology based on Islamic Civilization'. Illustrations of a civilization house include the foundation of the house representing the Qur'an and Hadith, the pillars are religious values and local wisdom, the floors and courtyards representing manners, the walls are applied science and technology, windows are symbols of open-mindedness and broad views, and the roof as a symbol of brotherhood, egalitarianism, moderation, tolerance, and inclusiveness.

Sixth, the formulation of science integration at UIN Sunan Ampel Surabaya is the integration of science with the symbol of the twin towers connected to a bridge. UINSA seeks to build a knowledge structure that allows religious studies and social sciences/science to develop together and adequately. Where the status of all knowledge is equal, no one feels superior to the other. The connecting bridge simultaneously symbolizes the development of religious knowledge and other sciences and allows for mutualistic interactions. Another symbolic function is the interaction between religious knowledge and other sciences to enrich the tradition of scientific construction between the two. Seventh, the formulation of UIN Walisongo Semarang is the

integration of knowledge symbolized as a diamond of knowledge. UIN Semarang believes that all knowledge is a unity that originates and leads to God through his revelation. So that all knowledge must be able to bring its reviewers closer to Him.

In addition to the seven models of knowledge integration formulated by the Directorate of PTKI, Director General of Education, Ministry of Religion of the Republic of Indonesia in the Guidelines for Implementation of Science Integration in PTKI. Wirman provided enrichment by adding four other knowledge integration models. First, UIN Raden Fatah Palembang is holistic-integrative with the metaphor of a house of knowledge. UIN Palembang reconstructs science as a response to the problems of paradigmatic, epistemological, theoretical substance and modern science axiology to give birth to the construction of integrated-holistic sciences by relying on the tauhidi paradigm. The integration of knowledge is to make all scientific constructions based on the teachings of monotheism. Second, UIN Mataram, namely internalization-integration-interconnection with the horizon of knowledge metaphor. The internalization-integration-interconnection paradigm focuses on understanding and appreciating the integration and interconnection of knowledge in the personal self and the institutional system in which it resides. Internalization is intended as the inculcation of Islamic values and perspectives in assessing knowledge heterogeneity using a doctrinal and rational approach to viewing reality. Understanding and appreciation of elementary concepts are the basis for the integration and interconnection of knowledge. The consequence of understanding the Qur'an and Hadith as sources of knowledge is to place them as the center of integrative-interconnective scientific development. ²³ The metaphor of the horizon of knowledge consists of the center and layers of the knowledge production process, which symbolizes the scientific paradigm of UIN Mataram, where the layers describe the process taken in producing integrative-interconnective knowledge.

CONCLUSION

The results of this study indicate that the Policy of Integrating Islamic Sciences and Science in Islamic Religious Higher Education has not shown the government's concern for the development of knowledge. According to the Regulation of the Minister of Religion Number 10 of 2010 concerning Organization and Work Procedures, the integration policy through the Ministry of Religion of the Republic of Indonesia does not want to control the pace of knowledge development. It has been proven that, even though it facilitates, it creates accreditation standards by implementing procedures with a modern administrative dimension. That way, it is very unlikely that PTKAI will produce alums with Muslim intellectual criteria. Not until it gives birth to a group of the intelligentsia that is influential in all social, economic, and political aspects. Nevertheless, the author sees that the spirit of integration of PTKAI campuses is not solely due to the policy of the Ministry of Religion of the Republic of Indonesia following the Regulation of the Minister of Religion Number 10 of 2010 concerning Organization and Work Procedures but the spirit of continuing the relay of knowledge development which has been pioneered by Muslim scholars as well as western philosophers. Some examples of campuses that carry out the spirit of integration are UIN Syarif Hidayatullah Jakarta, with a dialogical spirit; UIN Sunan Kalijaga Yogyakarta, which is the integration of interdisciplinary and multidisciplinary knowledge with a spider web of science approach; UIN Maulana Malik Ibrahim Malang, which is the integration of science with symbolizing the tree of knowledge, UIN Sunan

Gunung Djati Bandung is the integration of science with the symbol of the wheel of knowledge, UIN Alaudin Makasar is the integration of science with the symbol of the house of civilization, UIN Sunan Ampel Surabaya is the integration of science with the symbol of twin towers connected to a bridge. UIN Walisongo Semarang is the integration of science denoted as the diamond of knowledge. Not to mention the private campuses.

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