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Integration of Science in The Practice of Islamic Education in PTKI

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Abstract

The integration of knowledge in the practice of Islamic education in PTKIN and PTKIS has become an increasingly relevant issue in the contemporary era. This study aims to analyze the implementation of knowledge integration in the curriculum and practices of higher Islamic education, with a focus on the challenges and opportunities in these institutions. In this context, although efforts to integrate religious and general knowledge have begun, significant obstacles remain, such as epistemological resistance and institutional capacity limitations. Based on a literature review and recent phenomena, this article highlights the importance of curriculum reform and strengthening the capacity of human resources in PTKIN and PTKIS to create an education system that harmonizes intellectual and spiritual aspects. The study also identifies that knowledge integration can make a significant contribution to the development of more holistic and character-building Islamic education, but requires strong institutional commitment to realize it. In conclusion, although significant challenges still exist, knowledge integration in Islamic education at PTKIN and PTKIS is an essential step in addressing global challenges and creating generations that are knowledgeable, ethical, and adaptable to changes in the era.

Keywords: Knowledge Integration, Islamic Education, PTKIN and PTKIS

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I. INTRODUCTION

The integration of science in Islamic education is experiencing high relevance amid advances in science and technology that shift the global scientific paradigm towards a positivistic-secular orientation. In the PTKIN and PTKIS environment, the challenge of dichotomizing science between "religious science" and "general science" remains a latent issue with implications for curriculum design, learning methods, and graduate orientation. In this context, the development of an Islamic education model that is able to integrate spiritual, ethical, and rational aspects is of strategic importance. Amin Abdullah (2006) emphasized that the integration of science must be understood as both an epistemological and institutional process in building a scientific framework that interrelates revelation, reason, and reality. The gap between integration theory and institutional practice in PTKIN/PTKIS remains a major challenge in realizing Islamic education that is not only responsive but also transformative.

The latest phenomenon shows that there are initiatives to strengthen scientific integration in several universities such as UIN Sunan Kalijaga Yogyakarta, which has implemented an integrative-interconnective approach in its curriculum structure through MBKM-based RPS revisions (Kemendikbudristek, 2023). On the other hand, PTKIS such as the University of Muhammadiyah Yogyakarta (UMY) has also initiated an interdisciplinary approach between Islamic Studies and social sciences through research collaboration across study programs. However, the implementation of the integration of this science has not been evenly distributed nationally, and some institutions are still constrained by epistemological resistance and limited human resources capacity. Shafi'i (2022) emphasized that the implementation of science integration requires structural reforms in institutional management and curriculum so that it is not limited to symbolic. Thus, the dynamics of the

implementation of the integration of Science in the practice of Islamic higher education becomes a strategic and relevant object of study.

The concept of integration of science in Islam has strong philosophical roots in the classical scientific tradition. Thinkers such as Al-Farabi and Al-Ghazali viewed that there is no dichotomy between the science of revelation and the science of reason, as both originate from the same divine source. Al-Attas (2010) asserts that the ultimate goal of Islamic education is the creation of *insan adabi*—knowledgeable and civilized individuals capable of harmonizing the intellectual and spiritual dimensions. In the contemporary context, the integration of science becomes crucial in addressing the challenge of moral disintegration caused by the separation of science from values. According to Bagir (2021), the reformulation of science integration should go beyond merely adjusting the curriculum content; it must also involve restructuring the institutional framework, redefining learning objectives, and aligning pedagogical approaches to ensure that ethical and spiritual values are consistently embedded within the educational process in Islamic institutions.

Although the integration of science has become jargon in strategic documents PTKIN / PTKIS, the reality is that there is still a gap between ideality and praxis. Many curricula still separate between the Faculty of religion and the Faculty of science without a systematic epistemological dialogue space. In a study conducted by Aminal et al. (2023), it was found that the resistance of science integration at the lecturer level is more due to the lack of conceptual training and interdisciplinary collaboration practices. In addition, the lack of institutional incentives for the development of an integrative curriculum is an obstacle in the alignment of the goals of Comprehensive Islamic education. Therefore, this study needs to provide a critical analysis of the form, achievements, and actual obstacles in the implementation of science integration in PTKIN and PTKIS.

Based on this background, this article aims to analyze in depth the practice of Islamic education in PTKIN and PTKIS in the context of science integration, both in terms of conceptual, policy, and implementation. This study will also identify the challenges and opportunities arising from these dynamics, using a literature review approach to academic literature and current Islamic higher education policies. By basing the analysis on the perspective of Islamic thought and national education policy, it is expected that this study will provide theoretical and practical contributions in grounding the integration of Science in Islamic higher education. As in Zubairi (2023), Hasan Langgulung emphasized, the integration of science is not a technical project, but a civilizational process that requires the courage of educational institutions to formulate a new direction of Islamic education that unites faith, science, and charity. Therefore, this paper is present as part of a reflective-constructive effort in strengthening the scientific foundation of integrative Islam in Indonesia

II. METHOD

This research uses a qualitative approach to the literature review method which is focused on exploring the theory and practice of science integration in Islamic education in the PTKIN and PTKIS environment. The main data sources are obtained from academic literature, including books, scientific journals, education policies, and documents related to Islamic education practices and scientific integration in Islamic religious universities. Data analysis was carried out with a descriptive-analytical approach, which aims to identify patterns, concepts, as well as challenges and opportunities of applying the integration of Science in the practice of Islamic education. The analysis process also considers the structural and cultural dynamics in PTKIN and PTKIS, as well as how scientific integration is developed through curriculum, learning strategies, and academic culture. With this approach, the study seeks to offer a deep and thorough understanding of the position and direction of the development of science integration in the context of Indonesian Islamic higher education.

III. RESULT AND DISCUSSION

The concept of integration of Science in the practice of Islamic education

The concept of science integration in Islamic education is rooted in the awareness of the importance of uniting between religious science (al-'ulūm al-dīniyyah) and general science (al-'ulūm al-kauniyyah) in one complete epistemological system. This thought departs from the criticism of the scientific dichotomy of colonial heritage that separates firmly between religion and science. In the view of classical Islam, Science has never been classified in a sectoral manner, because all knowledge comes from Allah and serves to bring people to truth and Justice (Nasr, 1989). Therefore, the integration of science is interpreted as the unification of ontological and epistemological Sciences that develop in the modern world with the values of Revelation as the main base. This requires that Islamic education not only convey Islamic content, but also an Islamic perspective on all branches of science.

Worldview Islam or RU'yah Islamiyyah li al-wujūd became an important conceptual foundation in the integration of science. This Worldview emphasizes that the universe, man, and science are part of a unitary system that is subject to divine will. Al-Attas (1995) states that Islamic education should direct knowledge to ethical and spiritual ends, rather than to mere practical use or material advancement. Therefore, in the concept of integration, modern knowledge in the fields of Science, Technology, and Social must be filtered through the framework of Islamic values so as not to become a tool of dehumanization. This practice can be realized through a curriculum that integrates monotheistic values in the learning of all courses, both in the religious faculty and in the general faculty.

The concept of integration also calls for changes in the structure of academic thinking at the levels of lecturers, students, and institutions. In practice, the integration of science demands methodological openness and epistemological dialogue between the Islamic scholarly tradition and modern scientific approaches. Achieving this necessitates strengthening the academic capacity of lecturers in areas such as the philosophy of science, theology, and Islamic epistemology, enabling them to design teaching materials grounded in the principles of science integration. As asserted by Al-Jabiri (2011), the revitalization of the scientific reason of Muslims is possible only with the epistemological courage to critique modern models of science and reframe them within the framework of Islamic values. In this regard, Islamic higher education institutions have a strategic role to play as centers of intellectual transformation rather than merely functioning as channels for knowledge transfer.

In the practice of Islamic education in PTKIN and PTKIS, the concept of science integration is translated through curriculum integration models, interconnective approaches, and multidisciplinary learning designs that remain based on the Islamic worldview. As formulated by Amin Abdullah (2006), scientific integration must be built on an integrative-interconnective approach, namely the connection between religious epistemology and social sciences-humanities in a dialogic and dynamic manner. This concept avoids a syncretic approach that only formally unites the two disciplines, but establishes a methodological and axiological relationship between them. In this context, revelation is not only a source of normative law, but a source of value and inspiration in developing the theory and methodology of modern science. Therefore, the integration of Science in the practice of Islamic education is not just an administrative program, but a paradigm shift in thinking.

Thus, the concept of the integration of Science in Islamic education is not a symbolic project, but a reconstruction of the entire educational paradigm. This concept requires an in-depth understanding of Islamic philosophy of science, reinterpretation of classical scientific traditions, and innovation in the higher education system. PTKIN and PTKIS become the main actors in making the integration of science as the spirit of Islamic education oriented to the development of plenary human (insan Kamil). Through this approach, Islamic education will not only produce academically intelligent scholars, but also spiritually and ethically wise in answering the challenges of the Times. Therefore, the understanding of the concept of science integration must be a conceptual basis before entering the strategy of its implementation in institutional practice.

Islamic education practices in PTKIN/PTKIS

The practice of Islamic education in PTKIN and PTKIS is a reflection of the long process of transformation of Islamic higher education in Indonesia that seeks to answer the needs of the times without losing its religious identity. Basically, both types of institutions carry the mission to produce graduates who not only have academic competence, but also moral and spiritual integrity based on Islamic teachings. Along with the development of the modern world, the practice of Islamic education in the PTKIN and PTKIS environment is directed not only to be normative-doctrinal, but also contextual and adaptive to the development of Science and technology. This shows that the orientation of Islamic education in Indonesia has moved towards a more open and integrative model, as stated by Anwar (2015), that Islamic education now demands an expansion of the horizon of thought and methodology in the learning process.

The curriculum is a central aspect in describing the practice of Islamic education in PTKIN and PTKIS. In the PTKIN environment, especially after the integration paradigm reform introduced by Prof. Amin Abdullah, the curriculum is prepared with an integrative-interconnective approach between religious and general Sciences, which aims to remove the dichotomy of colonial heritage scholarship. This Model puts Islamic science is not separate from the social sciences, culture, and science, but epistemologically interconnected (Hanifah, 2018). For example, the state Islamic University (UIN) Sunan Kalijaga Yogyakarta has implemented this model in various faculties by revising the course structure and teaching methods to accommodate the integration of Islamic perspectives in modern disciplines. Meanwhile, in PTKIS, although the approach is more varied, the tendency to integrate

Islamic values in various courses is also growing, especially in universities that have an integrated Islamic scientific vision.

The learning method also reflects the growing practice of Islamic education in PTKIN and PTKIS. The approach used is no longer fixated on traditional lectures (teacher-centered learning), but has moved to an active learning model that integrates the study of classical texts (turats) with contemporary social reality. Students are encouraged to think critically, dialogue, and reflect on Islamic material in the context of modern life, so that learning is not only a knowledge transfer activity but also a value transformation. As conveyed by Dalimunthe (2023), the transformation of Islamic education requires an approach that not only teaches "what to know" but also "how to think Islamically" in dealing with real-world problems. This Model began to be strengthened in some PTKIN with social laboratory integration program and Islamic Research applicative.

In addition to the curriculum and methods, the academic culture in PTKIN and PTKIS also plays a role in actualizing Islamic education practically. This academic culture includes an Islamic character development system, scientific development based on Islamic values, and the habituation of worship in the campus environment. PTKIN and PTKIS generally have institutional rules that support Islamic activities such as halaqah, thematic studies, religious mentoring, and student moral development, which are part of non-formal education on campus. These practices make Islamic education not limited to the classroom, but part of the ecosystem of academic life as a whole. According to Duryat (2021), effective Islamic education must be based on a system that forms an Islamic lifestyle in the daily lives of students.

Thus, the practice of Islamic education in PTKIN and PTKIS basically reflects a systematic effort to develop a model of Islamic higher education that is integrative and relevant to the challenges of the Times. Although there are differences in approaches between public and private institutions, both show the same direction in developing a curriculum that is not dualistic, reflective learning methods, as well as religious and scientific campus culture. This practice becomes an important foundation for the application of a broader and deeper model of integration of Science in the future. As asserted by Ansori et al. (2020), the successful integration of Science in Islamic education depends largely on the consistency of institutional practices and epistemological commitment of the entire academic community. Therefore, mapping and analysis of the practice of Islamic education in PTKIN and PTKIS is a strategic first step in formulating a model of integration of Science in accordance with the needs and character of Islamic Science in Indonesia.

Challenges and opportunities for the integration of Science in the practice of Islamic education in PTKIN/PTKIS

The integration of science in the practice of Islamic education in PTKIN and PTKIS faces a number of structural, epistemological, and cultural challenges. Structurally, the institutional design of Islamic higher education in Indonesia is still fragmented between religious faculties and general faculties, which causes the implementation of science integration to run in a sectoral rather than holistic manner. This inequality is compounded by the disparity of faculty resources and curriculum quality between faculties. Many Islamic lecturers have not fully mastered the methodology of social science or modern science, while lecturers in general fields do not understand the epistemological framework of Islam (Suprapto, 2022). This makes the integration process operate more as an administrative formality than as an institutionalized epistemological movement. Moreover, cultural resistance—such as entrenched disciplinary boundaries, reluctance to change established teaching traditions, and rigid academic bureaucracy—often slows down collaborative initiatives and hinders the creation of truly interdisciplinary programs.

From the epistemological aspect, challenges arise due to the dominance of the positivistic paradigm in modern science as opposed to the holistic approach of Islam. Many of the sciences taught in PTKIN and PTKIS still rely on Western secular approaches without going through the process of Islamization of epistemology. According to Syed Naquib al-Attas (1995), This led to a "confusion of knowledge" in which science was separated from the spiritual and moral values of Islam. Without a full understanding of the philosophy of Science in Islam, integration efforts tend to be a symbolic patch, not a transformation of meaning. Therefore, it is important to build epistemic awareness among the academic community about the urgency of grounding the Islamic worldview in scientific development.

Meanwhile, cultural challenges arise in the form of resistance from some academics who are still trapped in the old dichotomy between religion and general science. Science integration is often misunderstood as an attempt to artificially mix disciplines, when its substance is to establish a dialogue between the two scientific approaches. In addition, the bureaucratic culture in some PTKIS also does not fully support the transformation of this paradigm because it focuses more on administrative accreditation than conceptual innovation. As presented by Ilyas et al. (2022), the transformation of

Islamic education requires a change in the way of seeing and thinking structure, not just the managerial structure. Therefore, building an academic culture that favors the integration of Sciences is an important condition for the success of this model.

However, there are also great opportunities that can strengthen the practice of science integration in PTKIN and PTKIS. First, the commitment of the Ministry of Religious Affairs to encourage an integrative paradigm through curriculum development programs, lecturer training, and interdisciplinary research is a significant initial capital. Second, the development of information technology enables cross-scientific and cross-campus collaboration to strengthen digital-based science integration networks. Third, the awareness of the younger generation of the importance of meaningful and valuable knowledge to provide space for Islamic education to appear more relevant. As written by al-Jabiri (2011), the dynamics of Science in the Islamic world will only move forward if it is supported by an epistemic community that is aware of the role of Science in social and spiritual change.

Thus, the integration of knowledge in the practice of Islamic education in PTKIN and PTKIS is at the intersection of challenges and opportunities. Structural, epistemological, and cultural challenges must be answered by curriculum innovation, strengthening the epistemic capacity of lecturers, and shifting academic culture towards interdisciplinary dialogue. On the other hand, great opportunities such as institutional support, technology, and student awareness become reinforcing factors for the sustainability of science integration. Therefore, it is important for all stakeholders to make the integration of science not only as a conceptual discourse, but also as a praxis orientation that animates all aspects of Islamic education. Without it, Islamic Higher Education has the potential to fail to form the ulul albab generation that is able to combine faith, knowledge, and charity in one breath of life.

Contents Of The Discussion

The concept of integration of Science in Islamic education is basically born from the awareness to end the dichotomy between religious science and worldly science, as inherited from the colonial period. In the classical Islamic tradition, all sciences are seen as those that come from Allah that must bring man to the awareness of his existence and his social responsibility (Nasr, 1989). Therefore, the integration of science is not a mixing between religion and science, but a rearrangement of the paradigm of thinking so that all disciplines are based on the value of monotheism and morality. Amin Abdullah (2006) proposed an integrative-interconnective approach that connects Islamic epistemology with the methodology of social and Natural Sciences in a dialogic manner. This concept demands epistemological courage to reform the Islamic higher education system in order to produce not only technocratic graduates, but also scholars who have an Islamic worldview.

Islamic education in state Islamic religious universities (PTKIN) and private (PTKIS) is a strategic instrument in forming Muslim intellectuals who are not only academically competent, but also firmly rooted in Islamic values. The practice of Islamic education in this environment has evolved from the traditional religious faculty-based model towards a more open system by presenting general faculties such as economics, science, technology, and social humanities. However, the relationship between Islamic Science and general science is still not integratively established in many cases, because there are still epistemological and institutional barriers. A number of PTKIN / PTKIS have indeed begun to adopt an integrative curriculum approach, but at the Praxis level, collaboration between lecturers and the development of teaching materials across disciplines is still very limited. This shows that the integration of Science in the practice of Islamic education has not been fully institutionalized as the mainstream of scientific development.

In practice, the integration of Science in PTKIN and PTKIS faces a number of serious challenges. Structural challenges arise from the segmentation of faculties and study programs that cause scientific interaction to run partially. Epistemologically, the challenge arises from reliance on secular Western paradigms in science, which are not always in line with Islamic values and principles. Culturally, resistance to scientific paradigm change is also a barrier. Some lecturers and campus bureaucracy still do not fully understand the urgency of science integration, so that the policies proclaimed do not reach substantial implementation in the classroom. Suprapto (2022) noted that many PTKI still carry out administrative integration of science without in-depth epistemological reconstruction.

However, behind these challenges, there are great opportunities that can be utilized to encourage the integration of Science in the environment of PTKIN and PTKIS. One of them is policy support from the Ministry of Religious Affairs which encourages scientific integration through the preparation of KKNI-based curricula and the development of interdisciplinary study programs. In addition, the emergence of awareness among students of the importance of knowledge that is not only technical, but also morally and spiritually meaningful, becomes the impetus from the bottom (bottom-up) for the transformation of Education. Information technology also provides a wide collaborative

space for the development of learning content based on the integration of science digitally. Therefore, with the right strategy, PTKIN and PTKIS have a unique position to be the pioneers of contemporary Islamic scientific reconstruction.

Thus, the integration of Science in the practice of Islamic education is not an instant process, but rather a long-term project that requires systemic, epistemological and cultural reforms. PTKIN and PTKIS need to continue to develop new strategies to connect religious and general Sciences in one whole value framework. This effort should involve curriculum updates, cross-disciplinary lecturer training, and the development of an academic culture based on dialogue and scientific collaboration. In the midst of the challenges of globalization and secularization of science, this integration model is a potential middle way to build the ulul albab generation, namely people who have knowledge, faith, and morals. Therefore, the idea of science integration must continue to be championed as the mainstream in the development of Islamic higher education in Indonesia.

IV. CONCLUSION

Integration of knowledge in the practice of Islamic education in PTKIN and PTKIS is an urgent need that must be implemented systematically, thoroughly, and sustainably. The rapid social, cultural, and technological transformation requires Islamic educational institutions to no longer rely on the dichotomy between religious and general sciences, but to unite them in a whole and complementary scientific paradigm. Although there have been various efforts to develop an integrative approach, both through integrated curriculum design and innovation in learning practices, various challenges such as epistemological resistance, sectoral bias, limited human resource capacity, and not optimal institutional policy support are still the main obstacles. In fact, the integration of Science opens up great opportunities for the birth of a holistic and transformative Islamic education model, which not only produces intellectually capable graduates, but also spiritually strong and globally competitive. Therefore, a strong commitment from all stakeholders is needed to strengthen philosophical foundations, clarify academic policy directions, and build an integrative scientific culture so that Islamic education at PTKIN and PTKIS is truly able to answer the challenges of the times while remaining true to the basic values of Islamic teachings

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