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The Integration of Islamic and Modern Sciences at UIN Malang: Contributions to the Global Knowledge Landscape

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Abstract

This study explores the implementation of the scientific integration model at UIN Maulana Malik Ibrahim Malang, which seeks to eliminate the dichotomy between general science and Islamic science within the university's educational, research, and community service frameworks. The primary objective is to analyze both the conceptual and operational aspects of scientific integration through a qualitative-descriptive approach using literature study. Data were obtained from books, journal articles, research reports, and educational policy documents, particularly from the last decade, and were analyzed thematically. Findings reveal that UIN Malang applies a unique integration model symbolized by the "tree of knowledge," where Islamic sciences serve as the foundation and general sciences form the branches. This model is operationalized through an integrated curriculum, inductive-deductive teaching strategies, and institutional policies that position the Qur'an and Sunnah as epistemological sources for

all disciplines. The study contributes theoretically to the discourse of integrative education and practically offers a replicable model for other Islamic higher education institutions aiming to produce graduates with both intellectual excellence and spiritual integrity rooted in moderate Islamic values.

Kata Kunci: *Model, Integrasi Keilmuan, Uin Malang*

Abstrak

Penelitian ini mengkaji penerapan model integrasi keilmuan di UIN Maulana Malik Ibrahim Malang yang bertujuan menghapus dikotomi antara ilmu umum dan ilmu keislaman dalam kerangka pendidikan, penelitian, dan pengabdian masyarakat di perguruan tinggi. Tujuan utama dari penelitian ini adalah menganalisis aspek konseptual dan operasional dari integrasi keilmuan melalui pendekatan deskriptif kualitatif dengan metode studi pustaka. Data diperoleh dari buku, artikel jurnal, laporan penelitian, serta dokumen kebijakan pendidikan, khususnya yang diterbitkan dalam satu dekade terakhir, dan dianalisis secara tematik. Hasil penelitian menunjukkan bahwa UIN Malang menerapkan model integrasi yang unik, disimbolkan dengan "pohon ilmu", di mana ilmu-ilmu keislaman menjadi akar dan ilmu-ilmu umum membentuk cabang. Model ini dioperasionalkan melalui kurikulum integratif, strategi pengajaran induktif-deduktif, serta kebijakan institusional yang menempatkan Al-Qur'an dan Sunnah sebagai sumber epistemologis bagi seluruh disiplin ilmu. Studi ini memberikan kontribusi teoritis dalam diskursus pendidikan integratif dan kontribusi praktis berupa model yang dapat direplikasi oleh institusi pendidikan tinggi Islam lainnya yang ingin melahirkan lulusan dengan keunggulan intelektual dan integritas spiritual yang berlandaskan nilai-nilai Islam moderat.

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Introduction

Integration has two main meanings. First, integration means reintegration, which is an attempt to reunite science and religion after they have been separated.(Afriandi dkk., 2024) Second, integration also means unity, which indicates that science and religion are a fundamental unity.(Muslih, 2022) The first meaning is better known in the Western world, as history records a separation between science and religion. For example, the discovery of the heliocentric model by Copernicus (1473-1543), which was reinforced by Galileo Galilei (1564-1642), stated that the sun was the center of the solar system, contrary to the church's geocentric view (which mentioned the earth as the center of the

solar system). This led to tensions between science and religion. In this context, choosing between scientific truth and religious truth becomes a dilemma.(Diana & Azani, 2024)

The second meaning, integration, is more developed in the Islamic world, where there is an ontological belief that the truths of science and religion are a strong unity. The difference lies in the focus of study: one begins with Qur'anic interpretation, while the other begins with observations of nature.(Aflisia dkk., 2021) introduction contains the importance of this article, the research problems to be discussed by the author, the benefits of the subject, etc. In this view, the truths of science and religion are mutually supportive and not contradictory. In the context of scientific integration, in general, integration refers to an effort to unite the two fields that distinguish general knowledge and Islamic religion from each other in an intact scientific framework. Among Muslims, the concept of scientific integration is better known as the Islamization of science.

Scientific integration is a new paradigm that has been developed in Islamic universities. In Islamic universities, the purpose of this integration is to overcome the dichotomy of knowledge which is considered as one of the causes of the development of Islamic scientific civilization.(Anam, 2023) This idea of integration aims to integrate the study of general science and religious science together in one educational institution. The tree of knowledge is used at UIN Malang as a symbol to illustrate the view of integration in its scientific field. With this approach, UIN Malang shows its strength in integrating the ontological aspects of its science.(Faishol, 2015)

Maulana Malik Ibrahim Islamic University Malang (also known as UIN Malang) was established as an Islamic educational institution, committed to applying Islamic principles and improving the current education system. The university concentrates on education that aims to shape character.(Sofiana & Afwadzi, 2021) As an Islamic educational institution, UIN Malang adopts various basic principles that serve as guidelines for its alumni, which include depth of faith, moral excellence, breadth of knowledge, and professional

maturity. To shape morals, UIN Malang requires every student to participate in a one-year residential program at Ma'had Sunan Ampel Al-'Aly, regardless of major.

Many Islamic universities have created scientific integration models that have been transformed into universities, including the concept of the science tree model, the scientific spider network model of UIN Yogyakarta promoted by UIN Malang, and the concept that integrates religious and general sciences initiated by UIN Ciputat Jakarta, are various approaches in scientific development that are different but complementary.(Lubis dkk., 2023) "Integrated twin towers initiated by UIN Sunan Ampel Surabaya, the concept of revelation guiding science initiated by UIN Sunan Gunung Djati Bandung, and so on.

The conceptualization of scientific integration is important because this integration model will be a miniature of the educational process it runs. The variety of models and concepts of scientific integration offered by IAIN and STAIN which turned into UIN above is the background of this study. UIN Malang is used as an object to be studied and examined, especially with regard to the model and conception of scientific integration developed. This paper will present the model and concept of scientific integration at UIN Maulana Malik Ibrahim Malang.(Arifin, 2017)

Method

This research employed a descriptive qualitative approach using the library research method to explore the concept and implementation of scientific integration at the State Islamic University (UIN) Maulana Malik Ibrahim Malang.(Toisuta dkk., 2024) The choice of this approach was aimed at gaining an in-depth understanding of both the philosophical foundations and operational practices of scientific integration within Islamic higher education institutions.(Desfita dkk., 2024)

Data were collected from various secondary sources, including academic books, peer-reviewed national and international journal articles, government and institutional policy documents, and previous research reports. The literature

selection process was guided by four main criteria: (1) thematic relevance to the topic of scientific integration in Islamic higher education; (2) source credibility, emphasizing scholarly publications indexed in reputable databases or published by recognized academic institutions; (3) publication recency, prioritizing sources from the past ten years to ensure the data's timeliness and contextual accuracy; and (4) content depth, with a focus on literature that provides insight into both theoretical discourse (epistemology, integration paradigms) and practical application (curriculum, pedagogy, institutional strategy).(Efe & Akcan, 2024)

The data analysis process followed several specific stages. First, relevant literature was identified and collected based on the above criteria. Second, the collected materials were systematically categorized into key thematic areas such as integrative curriculum models, epistemological frameworks, symbolic representations (e.g., the tree of knowledge), and their institutional implications.(Tunggal dkk., 2025) Third, a comparative analysis was conducted to examine similarities and differences between various scientific integration models, especially between UIN Malang and other Islamic universities. Finally, a synthesis and interpretation phase was conducted to formulate patterns, highlight theoretical standpoints, and identify potential gaps in the implementation of integration strategies in modern Islamic education. This multi-layered analysis was intended to generate both theoretical and practical contributions toward understanding the dynamics and future prospects of scientific integration in Islamic higher education institutions.(Adeoye & Baharun, 2025a)

Result and Discussion

The concept of knowledge or science

The word "knowledge" is defined as the amount of information acquired by humans through observation, experience and thought. Whereas, "science" tends to theoretical aspects and verification of the amount of knowledge obtained by humans. In the Islamic context, the word knowledge is also often paired with

the word 'science' In Arabic, the word “ilm”, which means “knowledge”, comes from the word “alima-ya'lamu-'ilm”, which then develops into a deep understanding of the nature of a thing.

The word “'ilm” was later adapted to “ilmu” or “science” in Indonesian. In the view of the angama, science is a vast knowledge acquired through vigorous efforts by Muslim scientists that is sourced from Allah's revelation and deals with worldly and ukhrawi matters.(Fahmi & Soleh, 2024)

Although the scientific integration model at UIN Malang demonstrates an innovative and contextual approach to bridging religious and general sciences, its implementation still faces several significant challenges.(Hanafiah, 2025) One of the main challenges lies in epistemological resistance from some academic circles who view religious and secular sciences as having fundamentally different methodological foundations, making integration difficult to achieve in practice.(Adiyono dkk., 2024) Additionally, the limited number of human resources with interdisciplinary competencies presents a barrier—particularly in the design of integrated curricula and the delivery of instruction that meaningfully combines Islamic values with modern science.(Basri, 2024)

Institutional challenges also arise, especially in the coordination between religious and general faculties, which often operate in parallel rather than in full collaboration. Furthermore, systematic evaluation of the integration model’s effectiveness both in terms of learning outcomes and its impact on students’ scholarly perspectives is still lacking.(Adeoye & Baharun, 2025b)

Nonetheless,the integration model offers significant opportunities. First, it provides a foundation for developing a more holistic Islamic education paradigm that is responsive to contemporary challenges.(Elbanna & Abuzar, 2025) Second, it opens the door to nurturing a generation of Muslim scholars who are not only technically proficient but also ethically and spiritually grounded. Third, integration encourages the emergence of new scientific innovations derived from the synthesis of revealed knowledge (wahyu) and empirical observation. The "tree of knowledge" model developed by UIN Malang serves as

both a symbolic and structural framework that can be replicated by other Islamic universities in Indonesia and across the Muslim world.(Rosyidah & Saleh, 2024)

Therefore, strong institutional commitment is required from university leadership and policy makers to faculty and curriculum developers along with ongoing evaluation efforts.(Sipahioglu, 2025) Only then can scientific integration move beyond discourse and become fully embedded in the structure and practice of Islamic higher education.(Fernadi, 2024)

Basis for Science Integration

Decree of the Director of the Islamic Education Commission, Regulation Number 2498 of 2019 establishes standards for the implementation of science integration in Islamic religious education institutions. This regulation sets guidelines and policies for the implementation of the concept of integration of science in Islamic religious universities. Therefore, in terms of science integration, various activities such as teaching, community service and research can refer to the regulation.

In the current situation, educational reforms in Islamic countries are more likely to focus on copying Western intellectual models rather than trying to rebuild intellectual resources and personal paradigms. If we do not revise the Islamic worldview and reformulate conceptual levels in line with our classical heritage, we will only aggravate the pre-existing intellectual wounds. In the worldview, Muslims have two main tasks. First, to establish and develop a foundation of knowledge derived from a truly organic system of knowledge. Second, a moral obligation towards the universe and humanity to ensure that both have the best possible material and spiritual well-being.

The first, which is the most common, is the normative and text-based teaching of Islamic religious sciences. This is separate from the evolution of the disciplines of social sciences, economics, law, humanities, and religion as a whole. Secondly, science education (science and technology) is "encouraged" to be linked to normative-textual Islamic religious studies, linking the discoveries and advances of science and technology to Qur'anic verses. However, science and

technology remain separate from the development of the humanities and social sciences. This distinction has become large, like an inverted sequence of measures, and adversely affects the internal life of religious believers and their relationship with the outside world. With this dichotomous mindset, people lose the principles of spirituality and morality, have a poor understanding of social ethics, and are isolated from their families, communities and themselves. In addition, they are distant from socio-cultural interactions and the diversity of nature that supports their lives. Overall, this leads to the passive scientific, religious, socio-political and socio-economic destruction of humanity.

The view that Muslims must master the sciences to prepare students of Islamic educational institutions for the world of work also encourages integration of sciences. In addition, the aim of science integration is to give Muslims the opportunity to study a variety of other disciplines. Therefore, it is hoped that the integration of sciences will produce moderate Islamic thinkers, which in turn will encourage moderation in religion. Therefore, various issues of religious moderation can be incorporated into education and related activities. For example, Socio-humanities research covers fields such as education, science, arts, culture, politics, and social affairs. It is hoped that this research can develop the principles of religious pluralism and the integration of Islam with general science in Islamic educational institutions through the integration of science.

One example is the National Religious Research Agenda (ARKAN) 2018-2028, established by Islamic Universities following the decree of the Director General of Islamic Education Number 6994 of 2018, which includes guidelines and policies for developing religious moderation. The establishment of general study programs was required to convert IAIN into UIN. New faculties were also established. The Faculty of Technology and Science and the Faculty of Medicine and Health Sciences are examples. These faculties were established in accordance with the requirements applicable to the establishment of a university. Along with the change in status, some faculties were also given new names. such as the Faculty of Tarbiyah, which is now called the Faculty of Tarbiyah and Keguruan

Sciences. Another example is the name change from the Faculty of Sharia to the Faculty of Sharia and Law. With this change, there is the possibility for a broader and deeper scientific integration between Islamic and general sciences. It must be emphasized that the intention of integration is not the Islamization of science as some experts say.

The Birth of Islamic and General Sciences Study Programs

PAI students at the Faculty of Tarbiyah and Keguruan UIN Syarif Hidayatullah, for example, do not only learn about religion but also about things such as learning strategies, educational and developmental psychology, learning evaluation, and learning media and technology. In this study program, most courses focus on religion, but there are also relevant general courses. About 70% of the courses are religion-related and 30% are general courses. In contrast, the general study program, Psychology at UIN Jakarta, offers several courses that cover the basics of Islam, Islamic Studies I and II, Qiraah Practicum, Islamic Psychology, and Arabic Language.

In general study programs, religion courses are allocated a range of 15-30% of all undergraduate credits. These courses are determined with the aim of developing psychology scholars who are competitive, productive, and Islamic in research development and application of psychological science. PTKI students can participate in the development of scientific integration through the religion courses given. Most State Islamic University students come from Madrasah Aliyah, and others come from SMA.

Madrasah graduates have a deeper understanding of Islam compared to high school students, but both will be in the same class for religious and general study programs. It is possible that some new students who enter the general study program are not yet proficient in reading the Quran. As a result, our Quran reading skills must be improved immediately. UIN distinguishes itself from other universities by emphasizing religious knowledge. Scientific integration at level one can be defined as providing a general knowledge base for religious study programs and an Islamic knowledge base for general study programs.

Students of general study programs are still very familiar with Islamic religious knowledge. They need to acquire this basic knowledge through self-study, mentoring and extracurricular activities. Students are taught Quranic verses and Prophetic traditions about their study program in addition to learning the general basics. This introduction is able to make students to learn more about the subject through specific scholarly studies. For example, verses taught to students of general medical courses about the concept of halal and good food (halal and tayib), as well as the recommendation to breastfeed mothers, will enhance their understanding of religious teachings. Such an introduction may encourage them to learn more about the statements and meanings in the Quran related to a particular subject or topic in medicine.

The presence of religious and general study programs at UIN provides opportunities for students to study both fields, both formally and informally. Students of general study programs can take certain courses in the field of religion as a listening student, with acc from relevant lecturers and college leaders.

Science Integration Process

M. Amin Abdullah suggests a pluridisciplinary approach through a triadic-circular model known as "tripel hadlarah". This model consists of three main elements: Hadarah al-Nash, namely the mindset regarding Islamic religion based on text or nass-bayani, Hadarah al-Ilm, namely the religious mindset based on evidence-based thinking, Hadarah al-falsafah, namely science based on empirical data and ratio-burhani(Suyudi dkk., t.t.)

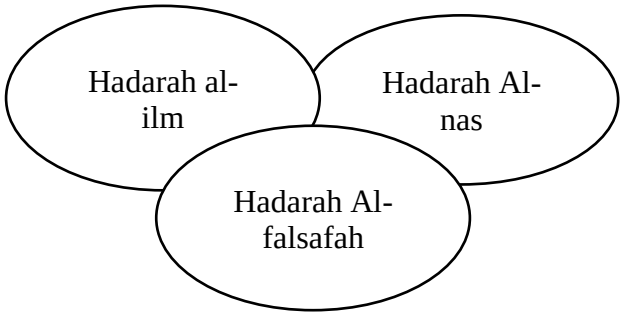

Figure 1: Triadic Model

Concept of Scientific Integration at UIN Malang

Imam Suprayogo introduced the term "tree of knowledge" to develop the idea of Scientific Integration at UIN Malang. In the idea, scientific integration means uniting religious and general sciences into a complete unity. All the sciences that come from these different sources must be studied together. What distinguishes the two is that every student at UIN Malang must study knowledge derived from the Qur'an and hadith. Studying human-sourced knowledge, on the other hand, is an obligation that is quite fulfilled by some people.(Syamsul, 2020)

At UIN Malang, the concept of scientific integration has developed, known as universalistic integration. UIN Malang sees the Qur'an and al-Sunnah as sources of knowledge that need to be researched. This paradigm comes from the belief that the Qur'an and al-Sunnah are sources where all knowledge can be found and developed. Therefore, the universality of their teachings must be discovered through observation, experimentation, and logical reasoning, which form several sciences, one of which is the science of education, natural sciences, social sciences, and humanities. UIN Malang develops a paradigm of scientific integration through the concept of a tree of knowledge.(Turmudi dkk., 2021)

Imam Suprayogo said that the understanding that the mindset that equates Islamic religious knowledge derived from the Qur'an with other sciences causes the separation of science that exists today. Hadith and the Qur'an must be the main source of science. At UIN Malang, the concept of scientific integration places religion as the basis of science. The qauliyyah verses are based on the Qur'an and hadith as the source of scientific development, while experimental findings, observation results, and logical reasoning are considered the source of the kauniyyah verses. The Qur'an and hadith can always be traced to their sources in this way. Imam Suprayogo stated that the future development of Islamic higher education will be characterized by the search for the relationship between science and the Qur'an, especially at UIN Maulana Malik Ibrahim Malang.(Hanifah, 2018)

Based on this idea, UIN Malang uses an integrated approach between Islam and science to develop science. The philosophy and scientific basis of the university is described by the metaphor of the tree of knowledge. Imam Suprayogo argues that the tree metaphor is an appropriate way to describe the integration between religious and general sciences. For all their beauty, trees grow slowly and take years to develop. People cannot even outlive some trees. The life and growth of a tree shows that science continues to develop and evolve over time.(Rusydi, 2020)

The tree on the first floor of UIN Malang's Rectorate symbolizes scientific integration:

The Root of the Tree: The root of the tree symbolizes the basic or instrumental knowledge sets that a scholar must possess. These include languages (Indonesian, Arabic, and English), logic, science, natural and social sciences, and philosophy of science. The strong and sturdy roots indicate that a stronger scholarly foundation indicates a better ability to develop and understand the trunk of the tree.

Tree Trunk: The collection of knowledge derived from Islamic disciplines (dirasah al-Islamiyah), including the Qur'an and Hadith, Islamic thought, the history of the Prophet Muhammad, and the history of Islamic society, is called the "trunk of the tree". Without a strong foundation reflected in the roots, a scholar cannot grow a tree. A tree trunk will grow strong and produce beautiful branches, twigs and leaves only with a strong root system.

Branches, Twigs, and Leaves: Modern sciences such as medicine, philosophy, psychology, economics, sociology, engineering, and others are represented by branches, twigs, and leaves. Students must choose one of the scientific fields and master it. The strength and fertility of the roots and trunk are shown by the strength of the branches, twigs, and leaves.

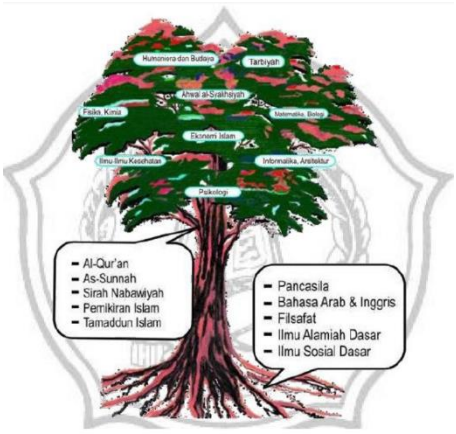

Figure 2: Tree of Knowledge Metaphor

Students must have the knowledge described as a source before using the scientific metaphors mentioned above. The messages contained in the Qur'an and Hadith are a source of inspiration for the development of modern science, and modern knowledge can also help deepen our understanding of the verses of the Qur'an and Hadith. Imam Suprayogo agrees with this statement, saying that the Qur'an and Hadith provide explanations and instructions about nature and human life. On this basis, we can conduct research, observation, and contemplation.(Hanafi & Hitami, 2018)

In addition, scientific research methods can be used to expand our understanding of the scriptures and Prophetic traditions. This way of thinking can help us see Islam from a broader and more universal perspective. Based on the example of the science integration model created by UIN Malang, it can be concluded that UIN Malang uses two main methods in science integration. The first is a deductive model based on the verses of the Qur'an and Hadith, which serve as guidelines in acquiring knowledge. The second is a verification model that uses an inductive mindset through observation, experimentation, and rational reasoning.

Integration Approach in Curriculum

One of the concrete forms of the scientific integration model at UIN Malang is the development of a curriculum that combines general science courses and Islamic-based courses. For example, at UIN Malang, students not only learn science and technology, but are also given an understanding of the basics of Islamic teachings that can be applied in everyday life. for example, students majoring in social sciences or natural sciences will still get lessons on Islamic philosophy, Islamic ethics, and Islamic history, which serve to provide a moral framework in the application of science. (Rifai & Sayuti, 2014)

This integrated curriculum aims to produce graduates who are not only competent in their professional fields, but also have a strong awareness and understanding of Islamic values that are relevant to the times. Thus, UIN Malang students are expected to become scientists or professionals who not only master their field of expertise, but can also use their knowledge to make a positive contribution to society in accordance with Islamic principles.(Siswanto dkk., 2024)

Teaching Methods that Integrate Science

Teaching that integrates general science and Islamic science at UIN Malang is carried out with various approaches. One approach that is widely applied is problem-solving-based teaching which invites students to think critically and creatively in dealing with problems in society. In every material taught, lecturers at UIN Malang try to connect scientific concepts with Islamic values, so that students not only understand the theory, but can also apply it in everyday life.

For example, in economics courses, students not only learn modern economic theories, but are also taught about Islamic economic principles that prioritize justice, sustainability, and shared prosperity. Thus, this teaching model is expected to produce graduates who are not only competent in their field of study, but also have the ability to make decisions in accordance with Islamic values.(Hakim, 2020)

Conclusion

The scientific integration model applied at UIN Malang is a very relevant effort in creating education that is not only oriented towards academic competence, but also on character building based on Islamic values. The integration between general science and Islamic science not only produces graduates who are competent in their fields, but also able to make a positive contribution to society, while adhering to Islamic teachings. Although there are challenges in its implementation, this model remains an important reference for other Islamic educational institutions that want to create progressive education based on moderate and inclusive Islamic values.

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Author Contributions Statement

SR contributed to the formulation of the research idea, preparation of research instruments, and data collection. IH contributed to the research design, literature review, and analysis of findings. HM was involved in data analysis, interpretation of results, and manuscript structuring. MS assisted in interpreting findings and provided support in English language editing and manuscript refinement.

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