

Taufiqurrahman-The Integration

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The Integration of Science in Islamic Science University of Malaysia: A Model for Islamic Study Development in UIN Imam Bonjol Padang

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Abstract

This study discusses the integration of science at USIM as a model for UIN Imam Bonjol Padang in discussing the philosophical design of Islamic studies after changing the status of the institution. This integration backgrounds at USIM are science and the local socio-cultural, the same condition also occurs at UIN Imam Bonjol Padang in Minangkabau by uniting religion and tradition as local wisdom. This research aims at analyzing the absorption of Islamic values in the general sciences, elaborating the design of competitive Islamic studies, formulating models for the application of science integration at USIM, and predicting the opportunities and challenges of their application at UIN Imam Bonjol Padang. This study used qualitative methods to understand the phenomenon as a whole so that the research data are sourced from leadership informants, lecturers, institution managers, and documents collected through participant observation, interviews, focus group discussions, and documentation. The results illustrate that the integration of knowledge in USIM Malaysia has a uniqueness that can motivate and encourage the Muslim community to make it the first choice. The approach taken by USIM is comprehensive by uniting naqli and 'aqli which are summarized in 7 USIM Terrace. This research can be used as a rule model for UIN Imam Bonjol Padang who is in a transition period of institutional status to compile an integrated Islamic study design based on Minangkabau local wisdom as a socio-cultural background to form loyal, knowledgeable, and cultured scholars, and participate in solving various problems of community life.

Keywords: model, science integration, naqli, 'aqli, local wisdom

1. Introduction

After the issuance of Presidential Regulation (Perpres) Number 35 of 2017 concerning the transition of institute status, IAIN Imam Bonjol Padang to a university, UIN Imam Bonjol Padang. It has consequences and new challenges for UIN Imam Bonjol Padang. Based on the Presidential Regulation, UIN Imam Bonjol Padang must reform it thoroughly, both in terms of infrastructure, superstructure, and new scientific design dimensions. In connection with this last matter, the revision of scientific

buildings has been done by UIN Syarif Hidayatullah, UIN Sunan Kalijaga, and others who have previously changed status. However, until now the fact of this status shift still raises questions; where the direction of UIN Imam Bonjol Padang's current scientific paradigm after is switching status; what is the main characteristic of UIN Imam Bonjol as an Islamic tertiary institution.

The science paradigm in the issue of science integration becomes very important and fundamental for UIN Imam Bonjol Padang to formulate Islamic studies. The position of Islam as fundamental values and binds every Islamic study that exists in various aspects of culture, both as a value system, products (works), and the existence of humans with its complexity. The most difficult problem to do in an attempt to integrate Islamic studies is how to formulate the methodology, although the integration effort that has been carried out nowadays is the integration of study material from Islamic studies in the study of general sciences or vice versa, such as integrating Islamic study material, especially the Qur'an and Hadith with the study of general sciences. Islam does not recognize educational dualism and scientific dichotomy (Abdullah, 2006; Al-Jaami'iy, n.d.; *Islam and Rationality*, 2015; Poole, 2011, 2011). Education must be done in an integrative way so that diversity can greet one another and unite in solving increasingly complex humanitarian problems. Human problems, such as welfare, poverty, happiness, security, and peace, cannot be solved by a single scientific approach (Malkawi, 2015; Rolston, 2006; Saeed, 2006). Therefore, an integrative approach is a necessity in this increasingly global life.

Muhammad Iqbal stated that Socrates only paid attention and was concerned with the problems of the people in the world. Likewise, Plato, who hates the senses. According to him sensing only produces opinions, not real knowledge. In contrast to the Qur'an which views bees as a recipient of divine inspiration. The Qur'an also considers sensing as a very valuable divine gift and will be held responsible by God in all its activities (Iqbal, 2013; *The Reconstruction Of Religious Thought In Islam by Muhammad Iqbal*, n.d.). Muhammad Iqbal's statement remains memorable to this day and influenced discussions about the integration of sciences. In connection with this conversation, Ian G. Barbour emphasized that the connection between science and religion was one of the typologies he had built. That is, in a study between science and religion cannot be separated and must be harmonized, so that both support each other, not negate each other (Barbour, 1968, 2013b).

The application of science integration in Islamic studies is a cornerstone of philosophy as well as a model developed by the Islamic Science University of Malaysia (USIM). The most important effort within the integration of Islamic sciences, it was emphasized that bringing together studies in Islamic science with studies of general science and humanity. USIM encourages the application of Islamic values and teachings in scientific research activities, motivates scientific studies, and makes the Koran a source of inspiration and reference for scientific activities. Furthermore, the application of science integration in Islamic Education Institutions also supports the application of Arabic as a language of science and encourages Muslim scientists to advance the Islamic community in the fields of science and technology (Bainbridge, 2004, pp. 1009–1023; Jamilah et al., 2014; Othman et al., 2017, pp. 107–118).

Referring to this rationale; hence USIM offers a unique model for a higher Islamic study, so the difference is more apparent with other Islamic universities around the world, the integration of nonsecular studies with social science and physics in all programs. On that basis, USIM gave birth to a motto; knowledgeable, disciplined, and pious, with philosophy; The combination between the knowledge of *naqli* and *'aqli* and noble character is the main terrace forming a brilliant generation and knowledge society. Thus, the vision of USIM was born, namely "Integrating the knowledge of *naqli* and *'aqli* to transform and to produce value to the nation, *ummah* and universal people" (Azra, 2015; Jamilah et al., 2014; Zook, 2010). This paper focuses on elaborating patterns of scientific integration at Islamic tertiary institutions at USIM Malaysia.

This research has the potential to find a role model for UIN Imam Bonjol Padang is an Islamic educational institution that can be used as a philosophical foundation in developing Islamic study designs which are an integral part of modern science. Thus, the objective to be achieved through this study, in general, is to formulate a practical science integration model at USIM in Malaysia; predict opportunities and challenges in the application of science at USIM as an Islamic educational institution

in Malaysia; and to answer opportunities and challenges for the development of an integrated and comprehensive Islamic education system at USIM. Specifically, this research will analyze the form of accommodation and absorption of Islamic values in general science within the context of the integration of science at UIN Imam Bonjol Padang.

2. Literature Review

The problem of integration of science in the realm is indeed not new in the academic world, even since the Islamization of science by Ismail Raji' al-Faruqi was echoed in the decade of the 80s, until the formation of Islamic higher education institutions based on the integration of science through the transition of IAIN and UIN status in the 2000-era until now, there have been enough studies on the integration of science (Abdullah, 2006; Faruqi, 1989; Umma Farida, 2014, pp. 207–227). Research and writing relating to research problems are only aspects of the philosophy of science from various scientific perspectives and their relationship to various cases on a local scale.

The writings of Nurlena et al. about scientific integration is motivated by the transformation of IAIN into UIN (Rifai et al., 2014, pp. 13–33). The dichotomy issues between Islamic sciences and general science at the ontological, epistemological, and axiological levels are used as the background of this research. But on the focus side, research by Nerlena et al. questioning the implementation of the integration of science at UIN based on the curriculum and learning process. In addition to the different scopes, the focus to be explored in this research is how the application of the scientific paradigm developed at USIM to be used as a model and philosophical foundation in preparing the design of Islamic studies at UIN Imam Bonjol Padang, not an evaluation of the curriculum.

Research conducted by Mohammad Muchlis Solichin on the Islamization of Science leads to the historical aspect of the formation of the idea of the Islamization of knowledge and its impact on Islamic education in general (Mohammad Muchlis Solichin, 2008). This paper is more a collection of studies of Islamic education that is associated with scientific integration. Of course, this article is closely related to aspects of the conversation about the initial tendency of Islamization in the Islamic world.

On the other hand, Norazmi Anas et al. researching The Integration of Knowledge in Islam which is directed to find the right concepts in facing the challenges of social reality in Malaysia (Anas et al., 2013). The secularization of knowledge taking place in Malaysia is feared to have a social impact on society, in the form of society's distance from their Islamic identity. This also contributed to the background of Norazmi Anas et al. However, the case faced by Malaysia in this case certainly has relevance to the situation in Indonesia in particular and Southeast Asia in general. In this case, the research can contribute data for analysis relating to the integration prospects and challenges that will be explored in this study.

Furthermore, the article entitled "Axiology on the Integration of Knowledge" which is written by Mas'ud Zein of UIN Sultan Syarif Kasim (Zein, 2014, pp. 154–160) tries to measure the integration of science in axiological perspective. Concerning this research, it is clear that axiological aspects cannot be avoided in this study, especially the discussion regarding the question of why science is considered necessary and how to use it in the context of the integration of science.

3. Theoretical and Conceptual Model

Integration is an absorption word that comes from English, which means integration and integration. Then the integration of knowledge is the integration of separate sciences into one integrated whole. The integration of knowledge can also be interpreted as a union between the religious and general sciences (Partanto & Al Barry, 1994). This fusion effort was made to dilute the polarization between religious and general sciences and the closure of each as an independent source of truth. In line with the existence of Islamic Educational institutions in Southeast Asia, scientific integration has become a paradigm that is very relevant to the needs of the days. Scientific integration is expected to be able to answer the impasse in Islamic scholarship and subsequently can answer the complexity of

humanitarian problems in the era of globalization (Al-Attas, 2005; Bainbridge, 2004; Carver, 1935). However, this paradigm is not easy to apply in breaking the dichotomy of science and the development of Islamic tertiary institutions and even creates a lot of confusion, especially for study programs that emerge later. Problems like this must immediately find a solution so that the ideal integration goals are as expected.

In Indonesia, the concept of integration developed by the State Islamic University (UIN), which is an Islamic educational institution, revealed that the multidimensional variables of science not only deal with the realities of life and human reality as in general science but also pay attention to the reality of the text as a typical science of religion or more precisely Islamic science. Therefore, ideally, integration at the praxis level initiated by UIN requires dialectics between these variables. The brand that is carried by UIN to refer to dialectics is the foundation of the text, the foundation of science, and the philosophical foundation. The foundation of the text means the willingness to weigh the contents of religious texts as a form of religious/Islamic commitment. The foundation *'ilm* means the willingness to be professional, objective, innovative in the field of science involved (Azra, 1999; Rifai et al., 2014; F. Saleh, 2001). Furthermore, the philosophical foundation means the willingness to associate scientific content with ethical-moral responsibilities in real-life practices in people's lives. In the plain reflect the guarantee of Islamic identity, science as a guarantee for scientists to be willing to be professional, innovative, and objective in the field of science they are engaged in. In the philosophical terrain as a willingness to link the scientific content with moral responsibility in real-life practices in the community, not even as a symbol that stops at the academic sphere, but contributes a real positive-emancipatory contribution in the dynamics of social life.

In that context, the development of science in Islamic educational institutions in Indonesia has implemented several integration models in line with the transition of the status of some IAIN to UIN. The integration-interconnection patterns and models developed by M. Amin Abdullah at UIN Sunan Kalijaga Yogyakarta, for example, include informative, confirmative, and corrective (Amin Abdullah, 2014, pp. 175-203; Azra, 2015, pp. 167-177; Parluhutan Siregar, 2014, pp. 335-354). While alternative integration-interconnection models are parallelization, familiarization, complementation, comparison, identification, and verification. The application of the integration-interconnection model is a positive step in the context of developing broader areas of Islamic studies. Every building in the scientific sector is aware of the inherent flaws and is therefore willing to dialogue, work together, and use the methods and approaches used by other scientific groups to complement those deficiencies.

The application of science integration in Islamic studies has been done in various Islamic tertiary institutions in Malaysia, Pattani, and Brunei Darussalam. The model developed by IIUM Malaysia, for example since its inception on May 20, 1983, emphasizes important efforts in the integration of Islamic scholarship by integrating Islamic knowledge with humanity. Malaysian scientists unite to revive scientific traditions based on the teachings of the Qur'an and the knowledge developed can not be separated from the essential principles of Islam. The scientific integration model adopted by International Islamic University Malaysia encourages Islamic values usage and teachings in scientific research activities promotes scientific studies and makes the Qur'an as a source of inspiration and reference for scientific activities (Bin Wan Daud & Bin Mohamad Zain, 1999; Williams, 1999, p. 55). Furthermore, the application of scientific integration in Islamic Education Institutions supports the aspiration to revive Arabic as a language of science throughout the Islamic World and unite Muslim scientists to advance the Islamic community within the fields of science and technology. Scientific integration application is also carried out in Brunei Darussalam and one of the universities in the country that is actively developing the integration model is the University of Brunei Darussalam. Likewise, Pattani College of Islamic Studies in Thailand prepares academics who will provide services to the public in various fields of expertise that are an integral part of Islamic science.

4. Materials and Methods

In this study, the method used is a qualitative method to explore the integration model of Islamic

studies that have been carried out at USIM Malaysia. The selection of this method is very relevant for discussing a comprehensive phenomenon so that variables in research is determined supported the general social situations that involve actors, activities, places, and synergistic interactions (Ahimsa-putra, 2016, pp. 271–304; Barbour, 2013a; Burhanuddin et al., 2019, pp. 189–216). Another consideration of the use of this method is to facilitate researchers when studying and discussing the different processes that occur in life and the way these different processes can create interactions in the community environment which is the domain of research. The utilization of the method is considered appropriate when studying the model of science integration which is developed in various Islamic educational institutions in Malaysia due to its nature as a comprehensive phenomenon involving a background of actors, research, programs, and particular interactions. At the practical level, the pattern of science interaction and development steps is related closely to numerous processes that took place in the social environment, namely Islamic educational institutions in Malaysia. Therefore, the utilization of qualitative methods in this research shows that the data based on this study are sourced and at the same time become research instruments of the social settings of community life.

The data required in this study is related to the concept of integrated science and the stages of its implementation. The data is sourced from informants and documentation so that the data collection techniques are carried out by implementing participatory observation, in-depth interviews, documentation, and focus group discussions.

Interviews were conducted with informants, especially university leaders and leaders who applied the science integration model in Islamic studies at USIM. In addition to interviews, observations are also used in collecting research data to be able to understand well and bring researchers to the in-depth experience of the object under study. Group discussion through focus group discussions (FGD) as a data collection technique is also used in research to find the meaning of themes following group understanding so that researchers can avoid misinterpretations (Holstein & Gubrium, 2009; Rahmat, 2009). Furthermore, this technique is used to draw conclusions about difficult meanings and avoid the subjectivity of researchers. Then the document review as a data collection technique is to support and add information.

Data analysis was carried out later after the research data was collected through the use of thematic analysis techniques, namely by reading transcripts of interviews and observations, as well as FGD records. The transcript reading aims to identify themes that are in line with the research question. Data interpretation is carried out through theoretical understanding, in which the theoretical framework is used to understand the answers submitted to informants during the research. The theoretical framework is also used to understand observation records and document review. Then the data credibility testing technique can be done by triangulation. In this study, the technique can be operationalized by comparing information between informants. Triangulation can also be done through document checking and then comparing it with informant information (J. Moleong, 2002, pp. 32–42; Wahidmurni, 2017). Finally, the conclusions of the overall data analysis will be the findings in the research report.

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5. Results and Discussion

5.1 Result

5.1.1 Background to the establishment of USIM

The thought of establishing an Islamic tertiary institution as an *Institusi Pengajian Tinggi Awam* (IPTA) is an attempt by the government to accommodate the intellectual deficiencies that master Islamic sciences. The initial notification of the institution's development guidance had been made by the Minister of Education, the Honorable Dato' Sri Najib Tun Razak in Pasir Puteh, Kelantan, on June 14, 1996. According to him; "If other Islamic nations are not capable, Malaysia will be the one to take over to establish the center of Islamic brilliance to show that Islam is not retarded or old-fashioned, but it

is going forward" (admin, n.d.-e).

In realizing the idea of Dato' Sri Najib Tun Razak, then by giving full trust USIM was established as the Islamic University of Malaysia which was first established by the Kingdom of Malaysia at the beginning of the 21st century and is the 12th order of general higher education institution in the country (previously known as the Kolej Universiti Islam Malaysia) (admin, n.d.-c). USIM is also one of the Islamic universities that are fully owned and funded by the Kingdom of Malaysia. The purpose of establishing USIM is to be a leader in all aspects of science and as a global reference center for the integration of *naqli* and *'aqli* knowledge, using Arabic and English as well as national languages.

Implementing learning program, USIM uses a balanced approach in education, namely applying elements that meet physical and spiritual needs, not only inauguration in academic programs offered, even in government activities and management. The approach presented by USIM is to summarize the holistic approach to the delivery of knowledge by bringing together the revelation (*naqli*) and rational (*'aqli*). To date, USIM has 9 faculties: the Faculty of al-Qur'an and Sunnah Studies (FPQS), the Faculty of Leadership and Management (FKP), the Sharia and Law Faculty (FSU), the Faculty of Economics and Muamalat (FEM), the Faculty of Science and Technology (FST), Faculty of Medicine and Health Sciences (FPSK), Faculty of Major Language Studies (FPBU), Faculty of Dentistry (FPG), Faculty of Engineering and Architecture (FKAB) (admin, n.d.-a). Besides, there are also Postgraduate Programs in various fields of study.

Starting from the rationale mentioned above, USIM offers a unique model for high-level Islamic studies, making it more different from the other Muslim universities around the world, namely the integration of religious knowledge, social science, and physics in all programs. On that basis USIM gave birth to a motto; Knowledge, Discipline, and Attention, with philosophy; the combination of *naqli* and *'aqli* knowledge and noble character is the main impetus in creating a brilliant generation and knowledgeable society. Thus was born the vision of USIM, Integrating the knowledge of *naqli* and *'aqli* to change and to produce value for the nation, people, and people (*Nilai-Nilai Teras USIM.Pdf*, n.d.). While its mission; "determined to be an advanced science institution based on Islamic studies and to be a leader of new knowledge using the latest technology to produce innovations that can change the nation, people and people."

5.1.2 *Naqli and 'Aqli Concept in USIM*

The study of Islam begins with a simple approach and then undergoes progress and development because the adherents of Islam itself and the development of the science of Islam experience an increase whose final aim is to implement and implement Islamic values contained in the Koran and the Hadith of the Prophet Muhammad.

With the development mentioned above, it is necessary to have a study and method in exploring Islam. In this case, the Islamic studies have proven to provide very important support and contributions to ground the values and various approaches to studying as an offer of sharing or sharing methods. In this case, two main foundations hold the hands of every Muslim to practice and implement Islamic values in the form of Islamic studies, namely *naqli* and *'aqli*. Both foundations are the foundation used in revealing and proving the truths of science. The word *naqli* comes from the Arabic language (نقل الشيء) namely taking something from one place to another, and also meaningful (نقل الحديث) namely those who write the hadiths and copy them and back them to their sources (Al-Buraikan, 1441; Al-Jaami'iy, n.d.). Then, on the arguments of the Qur'an and the Prophet Muhammad's Hadith as evidence of *naqli*. Therefore the term *naqli* is synonymous with the arguments quoted or taken from the Book of Allah Almighty and of the sacred Hadith or the arguments which are narrated to us by naqalah al-hadith and narrators.

The word *'aqli* comes from the Arabic language (عقل): reason. It has several meanings, including: (الدية): fine, (الحكمة): policy, and (حسن التصرف): good or right action. In terms of reason, it has several definitions including 1. Light of conscience which is the soul may know important matters and its *fitrah*. 2. Rational axioms and basic knowledge that exists in every creature. 3. Instinctive innate readiness and

mature ability (Makdisi, 1965). While *'aqli* is a part of the senses and instincts that exist in humans that have a changing nature, which can exist and can be lost. Intellect is also the senses created by Allah SWT with the advantages of giving certain content in the form of readiness and ability that may give birth to several thought activities that are useful for human life that has been glorified by Allah SWT. Therefore, Islamic Shariah has given incredible value and urgency to human reason.

According to Kamaludin, *'aqli's* words when linked to the study of religious sciences are identical to the arguments based on sound and objective human reasoning, are not influenced by desire, ambition, or hatred of [12](#) notion. Similarly, when *'aqli* is specifically associated with the interpretation of science, it is called *tafsir bi al-ma'qul* or *bi ar-ra'yi*, that is the interpretation of the Qur'an which is more emphasized to the sound and objective intellect of *ijtihad* than backed up to the merits (Kamaluddin, personal communication, August 10, 2019). In this case, a *mufassir* will use his intelligence (*ijtihadiah*) with the help of the Arabic sciences, *qiraah* knowledge, the Qur'anic sciences, hadiths and knowledge of hadiths, *ushul fiqh*, and other sciences to explain the meaning of the verse and develop it with the help of the development of existing sciences (Ghazali & Md. Sawari, 2014; S. Z. Saleh, 2011, pp. 109–132; Syafrijal, 2013, pp. 421–431), thereby forming the form of interpretation that corresponds to the time in which the *mufassir* is alive. Some famous *tafsir* in this form.

5.1.3 The Implementation of *Naqli* and *'Aqli* Scientific Integration in USIM

The application of the integrated educational model in USIM is based on some basic principles that integrate between Islamic science and Social science and physics that not only provide a holistic understanding of global challenges as a whole, as well as offer new methods of approaching and solving them. This, as described by Zulkiple Abd. Ghani that the universal value contained in Islamic and historical values has also proved that these values can be met by humanity; living together in harmony with mutual respect and tolerance of fellow human beings (Z. Abd. Ghani, personal communication, October 8, 2019). It is also an attempt to restore the science and technology values of the first Muslim scholars and continue to push into the future of *naqli* and *'aqli* in USIM.

These universal values have been applied to USIM graduates and alumni so they become professional and have the expertise to be referenced in their respective fields. They also participate in contributing and making changes to the community. Thus, USIM is determined and aspired to become an international Institute of Higher Learning with an Islamic study by embracing the Quality Management System and striving to improve this activity continues in the form of:

1. To provide the best service to the needs of the university's consumers and stakeholders;
2. Providing a sound and qualified education and management system towards the conferences of Islamic education relevant to general wishes;
3. Using the best activities to produce an educated Muslim scientist by living the motto: "Knowledge, discipline and caution" (Kamaluddin, personal communication, August 10, 2019).

When viewed the paradigm of science integration in USIM is apparent in the tagline which is a model of a particular approach to science that unites between *naqli* and *'aqli*. In this context, the paradigm of science integration at USIM has been the main agenda since its inception to achieve a balance between Islamic and Science. Here's a chart of scientific thinking in USIM (admin, n.d.-d):



Based on the chart above, the process of building the integration of revelational science (*naqli* science) and rational science (*'aqli* science) at USIM was carried out in stages and had begun since the university was founded as a College of Islam⁸: University of Malaysia (KUIM) until 2025, namely the years 2000-2012: Provide the basic structure² of the concept of integration of *naqli* and *'aqli* science; 2014: Becomes a reference to the concept² integration of *naqli* and *'aqli* science; 2016: Aligning strategically slowly towards strengthening the integration of *naqli* and *'aqli* science, as well as becoming a reference center² overseas integration of *naqli* and *'aqli* science; the year 2025: Becoming a global reference for the integration of *naqli* and *'aqli* science as a holistic approach is also strengthened by USIM management towards making this university a "Sharia Compliant" university shortly. Thus, the results of the integration of *naqli* and *'aqli* science are expected to make USIM a university that produces 3R, namely as a respected university (Respected); be a place of reference referred (Referred) and relevant (Relevant) in the hearts of the community. Besides, in the USIM Strategic Plan 2013-2025, there are three developmental ranks in placing Islamic Science as a leading field of the university (admin, n.d.-d), namely: First, Branding and Positioning of USIM to ensure USIM is known as a university that has a unique Islamic Science education model through efforts to integrate *naqli* and *'aqli* science. Second, Consolidating USIM strengthens the concepts of *naqli* and *'aqli* science to ensure USIM can move towards its goals. Third, Delivering Excellence makes USIM a global place of reference in *naqli* and *'aqli* or Islamic Science, thus making this university the people's first choice.

In the current development of USIM (data as of June 2020), it has 9 Faculties with 86 study programs. In the same data collection period, there were 11,546 active students, 717 of whom were foreign students. USIM has produced 22,634 graduates (admin, n.d.-b). With an advanced college management system, making USIM increasingly in demand from time to time.

5.1.4 Opportunities and Challenges

The integration of *naqli* and *'aqli* science is a unity of sciences that has a principle basis including Science must make its developers closer to God; make revelation the first entrance (Myerson, 2008). The religious sciences must accept related non-religious knowledge, modern sciences must accept the principles of monotheism and respect local wisdom. Whereas knowledge that is not integrated will have an unfavorable impact because science is seen as power or power.

The integration of *naqli* and *'aqli* science as a new scientific paradigm that unites not only combines God's revelation and the findings of the human mind, it will not result in diminishing the role of God⁸ isolating humans. The strategies that will be implemented in the framework of the application of the concept of the integration of *naqli* and *'aqli* science at USIM are several stages. Among other things, formulating philosophical concepts (*integration of naqli and 'aqli science*), translating

philosophical concepts into college nomenclature, directing the desired knowledge, compiling textbooks or lesson modules, and providing learning facilities following philosophical concepts (Z. Abd. Ghani, personal communication, October 8, 2019). The efforts made by USIM for its development are reflected in the 2013-2025 USIM Strategic Plan.

5.2 Discussion

The difference between the scientific paradigm between Islamic sciences and general sciences at the epistemological level has long been the subject of discussion among Muslim intellectuals. The desire to integrate the two has also been widespread in a long history, both at the conceptual level and at the institutional level. In the modern era, there are two minimum emerging models of science integration. Firstly, it is the science Islamization brought up by intellectuals of Muslims, Syed Naquib al-Attas and Ismail Raji al-Faruqi (d. 1986). Ismail Raji al-Faruqi saw the requirement for radical efforts as a scientific program reformation within the Islamic world (Al-Attas, 2005; Faruqi, 1989). In his book, "The Islamization of Knowledge" he implies uniting both Islamic and general sciences. Those two have been long considered as different. Besides, al-Faruqi who was supported by al-Attas explained that modern science in the educational world which is based on empirical facts has been proven as weak from different sides. This was in line with Muhammad Iqbal who stated it as something evil since it ignores the mental development, moral, and spiritual aspect of the young generation.

According to Iqbal, the result of this condition is a moral crisis and the character of the younger generation. Therefore, it is important to accommodate the moral aspects, in this case, the Islamic norms which are occurred in all developed knowledge systems. Islam is the core part of Islamic knowledge. Meanwhile, the essence of Islam is monotheism (Iqbal, 2013). Monotheism is the main principle in determining cultural and scientific styles. Monotheism can shape the identity of Islamic civilization. This can bind all of its elements together. Monotheism integrated and united these elements by combining science and culture within the monotheism framework itself. This promotes harmony between the elements of science and culture; hence they support one another. Al Faruqi has initiated five main objectives of science Islamization, namely: 1) to master the modern sciences; 2) Islamic assets control; 3) to determine the specific relation of Islam in every branch of modern knowledge; 4) to reveal up ways of creative synthesis between Islamic treasures and modern science; 5) to direct thought to a trajectory that leads to the fulfillment of the design pattern of Allah SWT (Bird, 2006; Faruqi, 1989). All these five objectives will produce the Islamization of knowledge by combining recent knowledge treasures in a framework that is part of the Islam framework.

Secondly, it is a model which implies by Ziauddin Sardar who revealed that it is not that Islam must be relevant to modern science, but modern science must be relevant to Islam (Sa'dan, 2015). Islam needs to be the first one; the principle of its truth is eternal because it comes from revelation. He argued that al-Faruqi exploited Islamic knowledge by implementing Western thinking style. He revealed the need to determine an Islamic worldview on how to build an Islamic epistemology based on the Qur'an and Hadith and to understand the development of the contemporary world (Faruqi and Faruqi 1989; Muzaffar Iqbal 2018; Sardar 1989). Islamic epistemology needs to be developed by first creating a new paradigm that involves science, technology, politics, relations between nations, and the development of national societies, etc. Hence, it can be studied and developed further for practical use in human life and contemporary reality.

This does not mean that the pattern of integration has not yet begun in Indonesia. One of the pilot icons in the application of scientific integration in the IAIN and UIN environment in Indonesia, UIN Sunan Kalijaga, has built and implemented an integrative model, called interconnection and scientific integration. When compared with the scientific buildings developed at UIN Syarif Hidayatullah Jakarta through its central figure Harun Nasution, Islamic studies at IAIN are still limited to religious studies (*fiqh* oriented) (Nasution, 1974, 1986). The study and teaching of philosophy and tasawuf are also still limited to the thinking of certain figures. Likewise, the study and teaching of history, also still relying on political history based on the classical literature of Islamic history, has not

utilized the perspective of the social sciences. Therefore, Harun proposed a core guideline through which these guidelines could comprehensively study Islam, with his *Islam Ditinjau dari Berbagai Aspeknya*. This book is then used as a reference throughout the IAIN in the context of a comprehensive introduction to Islam. At least, Harun's steps had made the first step towards scientific integration efforts at IAIN, although Harun's thoughts at that time were considered unusual and caused prolonged controversy. For some people, Harun's view in this matter is not by mainstream Islamic scholarship and Western concepts that are too biased.

However, the existing models of scientific integration have been tried to be expanded by numerous universities both at national and international levels. The next step is to look for a mapping of the models that have been developed, especially regarding a way to apply the paradigm of scientific integration within the development of Islamic science at the university level. Related to the transition of IAIN status to UIN at Imam Bonjol, this mapping effort will certainly make a significant contribution to the development of science in the future. In this case, the change of IAIN into an Islamic University is a positive step in developing the reach of Islamic study areas. That means the ranks of Islamic sciences have the potential to become more widespread. This coverage expansion scheme requires that every development of the scientific sector introspect against existing deficiencies and be willing to open a dialogue space with various scientific disciplines, collaborate, and at the same time utilize the methods and approaches used by other scientific groups, when each science is required to stand up individually, separated from each other (Adib, 2015; Williams, 1999). Every scientific building (Islam and general science) ideally can sacrifice the egoism of sectoral science to create unity in science.

UIN Imam Bonjol Padang education institution is in the Minangkabau region by uniting the philosophical foundation of religion and tradition, *Adat Basandi Syarak-Syarak Basandi Kitabullah* (ABS-SBK); *Syarak Mangato-Adat Mamakai* (SM-AM); and the *Tungku Tigo Sajarangan-Tali Tigo Sapilin* (TTS-TTS). The implementation of the *Adat Basandi Syarak-Syarak Basandi Kitabullah* (ABS-SBK) and the *Syarak Mangato-Adat Mamakai* (SM-AM) in the core area of the Minangkabau Nagari, has three important things (Azwar et al., 2018; Ridwan et al., 2019). The first is the revitalization of adat and sharia values and strengthening their implementation. Second, strengthen the role of ninik mamak and traditional institutions by empowering people based on ABS-SBK to be able to restore Nagari according to their customs. Third, strengthen ulayat as the center of Nagari.

Revitalization of customary values is needed because of the threat of social disintegration as a global influence in social life. This can be seen through people's behavior that is tempted by values that come from outside their own culture, even though these values are not necessarily following existing norms. As a result, some elements leave the traditional values and shariat (ABS - SBK), which are the philosophy of the Minangkabau people's lives in a lifetime.

The development of the field of study at UIN Imam Bonjol Padang has at least three foundations: cultural, sociological, and juridical. Culturally is to combine the study of locality-specificity such as the world of marriage with universal globalism. As for sociologists, it is hoped that the existence of cultural and religious assets can be mixed synergistically within the frame of the Unitary State of Indonesia (Franzia, 2017, pp. 325-329). While legally, the basis for developing this study is based on the vision of Imam Bonjol Padang "to become a competitive Islamic University in ASEAN in 2037," as stated in Regulation of the Minister of Religion of the Republic of Indonesia Number. 28 of 2017 concerning the Statute of UIN Imam Bonjol Padang Chapter I, Article 3. The substance of the vision and mission of UIN Imam Bonjol Padang is mandated to become a competitive Islamic University. Besides, the vision and mission mandate the realization of loyal, knowledgeable, and cultured ulama. The purpose of the vision is to create a society that is loyal, intelligent, cultured, and safe and fair and prosperous

Based on the above thinking, it is very important to have studies and studies of knowledge (both general science and religious knowledge) by integrating *naqli* and *'aqli*, as applied at USIM is a means for humans to lead their main tasks. Thus, science must be integrated with human tasks as caliphs and servants of Allah SWT, which includes an introduction to the scientific field, an emphasis on understanding human potential and its application dynamically, concentration in planning and evaluating results, which means in all their activities and the existence of positive relationship

arrangements. with all parties related to the implementation of the task (McGinn, 1994, pp. 133-156; Nasr, 1973; Sumintono, 2004). In the end, the paradigm of science integration in the Islamic studies development at USIM with the model of uniting *naqli* and *'aqli* that is adapted to the socio-cultural and local wisdom of Minangkabau, so that it can fuse the scientific dichotomy for the benefit of UIN Imam Bonjol Padang in the future.

6. Conclusion

This study found that USIM Malaysia faced different problems according to the opportunities and challenges faced. The problem is about how to fortify students and prospective graduates from dichotomous ways of thinking about science, and in their social life. Related to UIN Imam Bonjol Padang, this problem can be related to his mission to make people who believe, knowledgeable, and be cultured.

It seems that the application of science integration at USIM has been carried out. At the conceptual level, USIM has a systematic concept. In general, USIM has a strong philosophical paradigm, namely: USIM Malaysia promotes the paradigm of science integration. While in the elaboration aspect the integration paradigm in the curriculum has also been applied, but in terms of the nature of the translation, some use *bayani* epistemology, which places the text as the main source of reference. Some try to integrate into a number of their religious discipline faculties with modern technology and science to provide graduates with good skills and job opportunities.

Based on this study, there are some challenges and obstacles that become obstacles to the ongoing implementation of scientific integration patterns at (USIM) and at UIN Imam Bonjol Padang. Therefore, this study recommends close collaboration with various universities in the Islamic world intensively to support this integration program.

The integration of science in Islamic Higher Education still has appeal to the Muslim community. However, it needs to be supported by a variety of factors, including, accountability in good, advanced management, facilities and infrastructure, consistency in developing higher education in a systematic and measurable direction, Higher Education publications, and research that have a wide impact on the community policies and interests also need become an institution's concern, so that public expectations of Islamic tertiary institutions will be realized in this millennium.

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