

# The Design Of Academic Integration In Indonesia: A Case Study At State-Owned Islamic University Of North Sumatra

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## ABSTRACT

Various researches themed on curriculum or academic integration studies find a middle point, that each institution is unique in designing academic integration as a guide to the learning process, including the higher education level. For this reason, this study aims to reveal in depth the focus of academic integration design related to strategies and development models based on the vision and mission of the institution, as well as the locus at UIN North Sumatra Medan and UIN Sheikh Ali Hasan Ahmad Addary Padangsidempuan. The research method used is a multisite qualitative-interactive approach. The results of this study found that first, the design of academic integration at UIN North Sumatra uses the concept of *wahdatul 'ulum*. This scientific paradigm is designed starting from the review process, revision, to carrying out curriculum workshops and RPS based on *Wahdatul 'Ulum* as a concept and practical application. Second, UIN Sheikh Ali Hasan Ahmad Addary Padangsidempuan uses the concept of *Theoanthropocentric* scientific paradigm based on the Science pyramid. The development of the scientific concept is developed in 7 aspects, including lecturer resources, lecturer activities, teaching systems and curricular programs, recruitment of prospective students, providing an integrative environment, facilities and infrastructure, and strengthening integration in postgraduate programs.

**Keywords:** Science Integration, Islamic Higher Education Institutions, *Theoanthropocentric*, Transdisciplinary, *Wahdatul 'Ulum*.

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## A. INTRODUCTION

The discourse on the integration of science has colored international studies since the last century, because it is seen as the foundation for the creation of world civilization. The development of scientific integration studies is a turning point for Islamic higher education institutions in preparing Muslim scholars who are inclusive and adaptive, and think universally in addressing the problems of life (Turmudi, *et.al.*, 2021; Istiqomah & Putro, 2022). On the basis of scientific integration, Islamic higher education institutions in Indonesia (public and private) are growing rapidly by transforming into universities, whereas previously they were colleges (allied scientific fields) and institutes (various scientific fields in one religious family) (Susilawati, 2022; Hanifah, 2018; Yunita, 2024).

The presence of Islamic universities in Indonesia shows the preparedness of Islamic higher education institutions for the changing times (Afwadzi, 2016; Irawan & Putra, 2022). Furthermore, this institutional adaptive form cannot be separated from the “motor of change” echoing the integration and Islamization of science in the world of education. Now, out of 58 total state Islamic religious universities (PTKIN) in Indonesia, more than 29 have university status (UIN) (Muzhiat & Kartanegara, 2020). This objective condition reinforces the awareness of education stakeholders about the importance of developing universal educational institutions (Siregar, 2014; Sagoba, *et.al.*, 2024). Thus, Islamic higher education institutions are seen as ready to be adaptive and innovative to the times and technological sophistication.

In general, the presence of State Islamic Universities in various districts/cities in Indonesia has made access to higher education more affordable for prospective Muslim scholars (Khairani, *et.al.*, 2021; Ni'mah, 2023). This equal access to education has fostered a flocking spirit from the community to continue their children's education to higher education levels, increasing every year. In fact, the Islamic teaching attached to the name of the educational institution becomes a compass of enthusiasm for parents to send their children to higher education, because it is seen as a continuation of teaching and fostering Islamic character for their children (Achmad, 2021; Tanjung, *et.al.*, 2023). In addition, the quality of PTKIN graduates who occupy strategic positions in society, as well as having a permanent profession, also encourages the image and enthusiasm of the community.

The above problems are at least influenced by various factors, among which the most dominant is the understanding of human resources at the level of existing policy makers in addressing the terminology of integration of knowledge (Nugraha, 2020; Olvianty, *et.al.*, 2024). The variety of terminology used sometimes makes the users of this idea become mistaken in understanding it. This is no exception at the State Islamic University of North Sumatra, which uses the terminology of science integration with the Wahdatul 'Ulum paradigm and other Islamic religious universities in North Sumatra that also implement the paradigm of science integration in different terminology, namely the Padangsidempuan State Islamic University, and the Mandailing Natal Islamic Religious College (Jakfar, *et.al.*, 2019; Padang, *et.al.*, 2024).

The various models of scientific integration developed by Islamic religious universities not only positively affect the development of science itself, but also have a negative effect on its implementation (Wahyudi, *et.al.*, 2017; Nasution, 2023). Therefore, a comprehensive understanding is needed at the policy-making level so that it can be implemented properly using good development strategies and models.

In the context of North Sumatra State Islamic University Medan, for example, the term Wahdatul 'Ulum is a paradigm model that is carried. This paradigm was recently initiated and formalized by the Expert Team of North Sumatra State Islamic University. However, this has caused a diverse response from the users of this paradigm, such as lecturers, students and the community (Lubis, *et.al.*, 2023; Suhairi & Ramadhani, 2022).

IAIN Padangsidimpuan, which has just been transformed into a UIN, also carries the paradigm of Theanthropocentric scientific integration. This can be seen from the vision carried by UIN Padangsidimpuan, namely “To Become an International Standard Islamic University that has a Theanthropocentric Scientific Paradigm (al-Ilahiyah al-Insaniyah al-Kauniyyah) in Building a Pious, Moderate, Intelligent and Superior Society” (Dasopang, *et.al.*, 2021).

The variety of scientific integration development models makes policy makers must be maximized in compiling, designing, implementing and choosing strategies and development models. The hope is that this paradigm runs in accordance with the noble ideals of the initiator. To realize this, a comprehensive and intensive study related to the development model of scientific integration is needed (Nasution, *et.al.*, 2023). At the very least, the policy makers' understanding of the scientific integration developed, the pattern of scientific integration development applied, as well as the strategy and model of scientific integration development in accordance with the vision and mission of Islamic universities (Suprpto & Sumarni, 2022).

Several studies on science integration have been conducted, although with different terms. Among them Adinugraha, *et.al.* (2018) conducted a study related to the historicity of the idea of scientific integration and explained comprehensively the realization of ideas echoed in the realm of PTKIN, especially related to the idea of unity of sciences at UIN Walisongo Semarang. With a qualitative approach, Hendri found a conclusion that the idea of transdisciplinary-based scientific integration was successfully transformed into the level of Islamic religious universities that became centers of developmental sciences as a basis for optimizing the hopes and ideals of scientific integration in Indonesia. The paradigm shift of scientific integration promoted by UIN Walisongo Semarang is part of the development of an integration model in order to enrich the strategy and model of achieving unity of sciences. The effort to achieve this is with various instrumentalities. The instrument that is used as a partner is Panca Kamil, which is virtuous, insightful unity of science, academic achievement, professional career and service to the community.

Fridiyanto (2019) argues the transdisciplinary approach of UIN North Sumatera Medan, the implications of wahdatul 'ulum in the scientific context and the contribution of wahdatul 'ulum implementation in the era of disruption. This study suggests three conclusions, namely first, the scientific philosophy of UIN North Sumatera is the wahdatul 'ulum paradigm with a transdisciplinary approach. This is a counter-conception to that initiated by reductionist scientists. Second, removing the scientific dichotomy and implementing it in the culture and academic tradition of UIN North Sumatera Medan is an implication obtained from the transdisciplinary-based wahdatul 'ulum paradigm. Third, practical problems in the era of disruption can be dynamized via engineering methodologies, basic sciences, techniques, and human problems that are correlated with religious life.

Hanifah (2018) conducted a study to unravel the model of Islamization of science applied by Islamic universities in Indonesia. This research concludes that in a historical context, the Islamization of science was initiated by Syed Muhammad Naquib Al-Attas and Ismail Raji 'Al-Faruqi on the occasion of an international Islamic education conference held at King Abdul Aziz University Jeddah, Saudi Arabia in 1977. The highlight is the scientific dichotomy that is increasingly surfacing and undermining the dimension of wholeness in the scientific base. The idea of scientific integration that was put forward involved all Islamic educational institutions including those in Indonesia.

The transformation of IAIN into UIN is a concrete example and an urgent thing to do for the development of this scientific integration. In addition, the development of an integrative paradigm in Islamic science has also been actively carried out by UINs throughout Indonesia today. Some of the integrative scientific development can be seen in the paradigm

that is carried, for example integration-interconnection with the spider web metaphor of UIN Yogyakarta (Sari & Amin, 2020; Sufratman, 2022; Hidayah, 2023), integration of general science and religious science initiated by UIN Jakarta (Saifudin, 2020), the tree of knowledge echoed by UIN Malang (Tharaba, 2019; Hanafi & Hitami, 2018; Natsir & Haryanti, 2022), Pedati wheel or revelation guides science as initiated by UIN Bandung (Iskandar, 2016), and integrated twin towers as voiced by UIN Surabaya (Niam & Hilmy, 2019). The final conclusion of this research is that the scientific integration initiated by the five PTKIN above is basically substantially the same, but has an editorial according to their respective directions and goals. Integrating religious sciences and general sciences and removing the dichotomy between these two scientific groups is the end of this paradigm.

In contrast to the previous research as stated above, this research focuses on the model of scientific integration based on Islamic universities in North Sumatra. Specifically, it discusses the understanding of policy makers in understanding the concept of transdisciplinary-based scientific integration in Islamic universities in North Sumatra, models of developing transdisciplinary-based scientific integration applied by Islamic universities in North Sumatra, as well as strategies and models for developing transdisciplinary-based scientific integration in accordance with the vision and mission of Islamic universities in North Sumatra.

## **B. METHOD**

This research was conducted using a qualitative research method - interactive mutisitus in the perspective of scientific integration. The participants were determined purposively, namely policy makers and lecturers in State Islamic Universities spread across North Sumatra. The data collection process at the qualitative study stage is carried out by relying on indepth interview techniques, focus group discussions (FGDs) and documentation techniques. Interviews will be directed at extracting data related to concepts, ideas, views and assessments of scientific integration applied in State Islamic Religious Universities. Researchers will also utilize document data and written materials related to the focus of research, for example: documents on the concept of transdisciplinary-based scientific integration, thoughts and work programs of the scientific integration development team in Islamic universities.

After obtaining data on the scientific integration model developed in each university, a multicity interaction study was continued. Bungin (2003) revealed that multisite research “is a qualitative research approach that we designed to gain an in-depth knowledge of an organizational phenomenon that had barely been researched: strategic scanning”. Multisite research is a form of qualitative research that is used to develop theories that are researched from several similar research settings so as to produce a theory that can then be transferred to situations that are more general / broad in scope (Bogdan & Biklen, 1982). This research uses Bogdan & Biklen (1982) approach in multicluster research, namely modified analytical induction and constant comparative method.

## **C. RESULT AND DISCUSSION**

### ***Scientific Integration at the State Islamic University of North Sumatra Medan***

Scientific integration at the State Islamic University of North Sumatra Medan is wahdatul 'ulum (Ritonga, 2022; Nasution, *et.al.*, 2023). This scientific integration has become part of the institution's development commitment, through formal stipulation through the Rector's Decree, currently in the stage of application to a more practical level. At the macro level, scientific integration has become a global discourse, especially since the series of International Conferences on Islamic Education (Ningsih & Dahlan, 2023; Bukhori, 2023).

Related ideas enter PTKIN in Indonesia, especially through IIIT made by Ismail Raji Al Faruqi cs.

In micro terms, scientific integration at UIN SU is basically a mandate from the transformation of IAIN into UIN in 2014 in accordance with Presidential Decree No. 131 of 2014. Furthermore, through Rector Decree No. 48 of 2019, the implementation of scientific integration of the Wahdatul 'ulum model was determined; as well as Rector Decree 061 of 2020 concerning the Wahdatul 'Ulum Center and then refined by Rector Decree Number 065 of 2022. Scientific integration is aimed at realizing integration and harmony between various branches of science to form alumni with balanced personalities and in turn are projected to form a balanced society.

The integration program that is carried out starts from the formulation of the concept of scientific integration; Assessment and sharpening of the concept of scientific integration; Socialization to lecturers and students; Implementation of scientific integration (Wahdatul 'ulum) in aspects of learning, research, and community service (Siregar, 2022; Lubis, 2021). The scientific system and structure developed at UIN North Sumatra is based on normative knowledge of Al-Qur'an and Al-Hadith; Monodisciplinary Knowledge; Interdisciplinary Knowledge; Multidisciplinary Knowledge; Complex Interdisciplinary Knowledge; serta Transdisciplinary: Target and Transformation Knowledge (Hasibuan, 2022; Nasution, et.al., 2023).

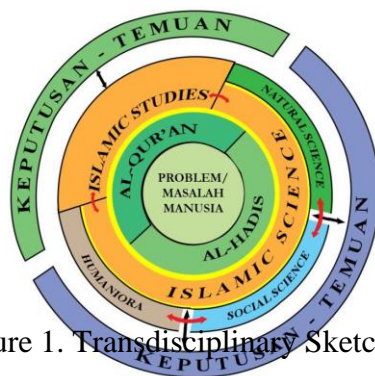


Figure 1. Transdisciplinary Sketches

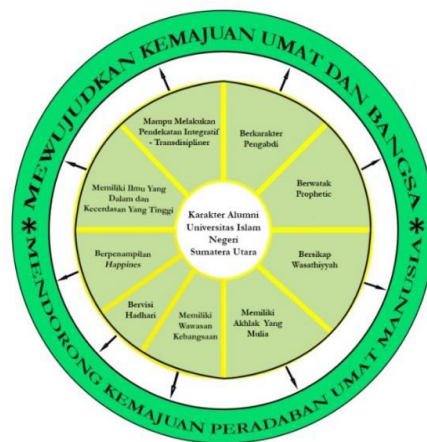
If you look at the statement above and Figure (1), it shows how the more dominant is only to counter the horizontal dichotomy, even though it is very clear that there are five dichotomies that will be countered through the realization of wahdatul 'ulum, namely vertical dichotomy, horizontal dichotomy, actuality dichotomy, ethical dichotomy and intrapersonal dichotomy. It seems that policy makers need to pay attention to or perhaps turn to something that is greater than others.

Furthermore, the pattern of integration development refers to the Qur'an (qur'aniyah verses) and the phenomenon of the universe (kawuniyah verses); World Muslim Conference in Mecca in 1977; Studies of experts and scientific research results related to the integration of science. All scientific concentrations at UIN North Sumatra Medan are required to be integrated with each other as well as scientific and personality integration is expected to be realized among the academic community. The main principle is divinity, while the supporting principles are (1) Inclusiveness; (2) Dialogical; (3) Relevance; (4) Objectification; (5) Truth; (6) Justice; (7) Istishlah (Beneficence); (8) Holistic; (9) Continuity and Sustainability.

The main strategy pursued is to establish the Wahdatul 'ulum Center as a think tank to develop the concept and praxis of the application of Wahdatul 'ulum. In more detail, the strategies undertaken, namely first, forming a non-structural institution assigned to discuss everything related to the application of science integration. Second, socializing the jargon of wahdatul 'ulum through various media. Third, encouraging educational implementation units

- such as the Faculty - to multiply discussions about wahdatul 'ulum. Furthermore, certain activities are coordinated by the Wahdatul 'Ulum Center, while technical matters are left to the Prodi manager to design.

The formation of a community of learners who contribute to nation building is the profile and character of graduates who are expected to be achieved through the implementation of wahdatul 'ulum (Devianty, *et.al.*, 2023; Zebua, *et.al.*, 2022). In addition, it is also relevant to the mission of UIN North Sumatera Medan, namely: (1) Carrying out education and teaching with a wahdatul 'ulum-transdisciplinary paradigm to disseminate knowledge, (2) Carrying out research with a wahdatul 'ulum-transdisciplinary paradigm directed at the emergence of new knowledge and technology, (3) Carrying out community service with a wahdatul 'ulum-transdisciplinary paradigm that has leverage on the independence and welfare of the community. Related to the description above, can be seen in the picture below:



Profile of UIN SU Alumni Based on Wahdatul 'Ulum

Based on the description above and the display of figure (2), it is understood that the scientific integration developed is in accordance with the objectives of UIN North Sumatra Medan, namely: (1) To produce scholars who excel in various fields of science, technology and art studies in accordance with the wahdatul 'ulum-transdisciplinary paradigm, (2) To produce branches of science, technology and art based on the results of research and community service with the wahdatul 'ulum-transdisciplinary paradigm. The scientific integration developed is in accordance with the development goals of UIN North Sumatra Medan to ground the study of science, technology and art as well as research and community service that is qualified with wahdatul 'ulum values so that it helps the power to sustain world civilization and the benefit of humanity towards the realization of an independent, prosperous, innovative and creative society.

**Scientific Integration at State Islamic University Sheikh Ali Hasan Ahmad Addary Padangsidempuan**

The scientific paradigm of UIN Syahada Padangsidempuan is Theoanthropocentric which can be categorized as Integration of al-ilahiyah, al-insaniyah and al-kauniyah. The background of this scientific integration can be seen from the historical background of Islamic education that there is a dichotomy of science between general science and religious science (Himsar & Lubis, 2023). In order for knowledge to be unified, scientific integration efforts are needed. At UIN Syahada, the effort to unify the sciences began with the permission to establish general study programs such as Tadris Mathematics and Tadris English (El Ikhwan & Faisal, 2023). The scientific basis is the Qur'an, Hadith, Law, Regulations, Ministry of Religious Affairs policies, Development Master Plan and UIN

Syahada Strategic Plan. The goal is to create scholars and masters who have knowledge, charity and good morals, can provide role models for the community. Theanthropocentric, can be interpreted as “centered on God-human-environment”. God (Theos) in this concept is understood as al-'ulum al-ilahiyah or al-'ulum al-naqliyah, while humans (anthropos) are understood as al-'ulum al-insaniyah or al-'ulum al-aqliyah. While ecology (oikos) or the environment is understood as al-'ulum al-kauniah ('ulum al-bi'ah / al-'ulum at-thabi'iyah).

The meaning of Theanthropocentric is based on the Pyramid of Knowledge which has three corners of the center of knowledge. First, the corner of the Theocentric Center, whose main source of knowledge comes from God, as in His words (Al-Qur'an) and the words of His Prophet (al-Hadis). This Theocentric Center contains spiritual-divine values (ruhiyah-ilahiyah) in the development of science. Second, the Anthropocentric Center, whose main source of knowledge comes from what is in man as the khalifah of Allah on earth. This Anthropocentric Center contains human and humanitarian laws, which concern personal, financial, social, cultural, and artistic life in the development of science. Third, the Ecocentric Center, whose main source of knowledge comes from nature (macro cosmos) as a human stage in carrying out the mandate and mission of “rahmah li al-alamin,” both related to biotic nature (animals and plants) and abiotic nature, mines, water, air, land, fire and everything related to it.

The epistemological basis of Theanthropocentric is the Qur'an Surah Fushshilat verse 53 and also other related Qur'anic verses, for example Surah Al-Baqarah verse 30, Ali Imran verses 190-191, and so on. In Fushshilat verse 53, it is clearly illustrated that there are three sources of knowledge, namely God (revelation), humans, and nature (Theo-anthropo-eco). As the name for the scientific paradigm of UIN Sheikh Ali Hasan Ahmad Addary, theanthropoeco-centric is understood as a scientific paradigm based on the integration of divine, insaniyah and kauniah sciences. In the scientific structure developed, divine knowledge (revelation) becomes the main source as well as the grand theory of science development. In terms of the source of knowledge, the science developed by the newly transformed UIN is science derived from qauliyah verses, insaniyah / nafsiyah verses and kauniah verses. The principle developed is monotheism. Scientific development in the context of efforts to strengthen tawheed is manifested in several lines, namely curriculum, learning / lectures, research, community service. as well as campus life and academic culture.

The pattern of scientific integration developed at UIN Syahada Padangsidempuan is based on Theanthropocentric with the form of Scientific Pyramid. The development of the scientific pyramid is manifested in several aspects, namely curriculum, learning/lectures, research, community service, as well as campus life and academic culture.

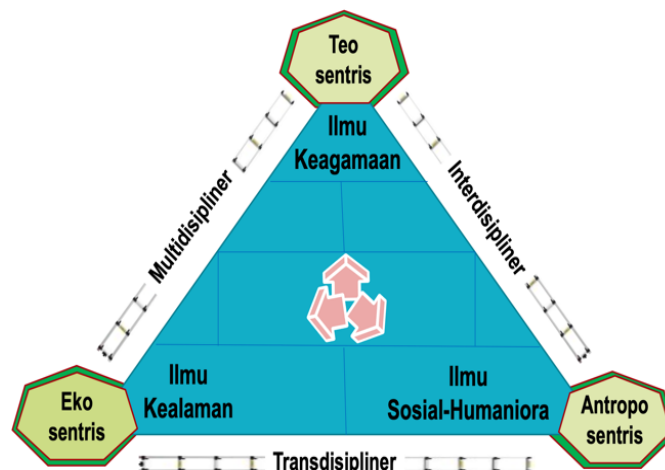


Figure 3. The scientific pyramid of UIN Sheikh  
Ali Hasan Ahmad Addary Padangsidempuan

In terms of curriculum, broadly speaking, the Theoanthropocentric curriculum must contain religious sciences ('ulum ad-diniyah), social sciences and humanities ('ulum al-insaniyah), and natural sciences ('ulum al-kauniyah) (Harahap, 2023). In its operation, the curriculum structure of all study programs must contain the three major scientific fields referred to. The content in the curriculum can take the form of interdisciplinary, multidisciplinary and transdisciplinary approaches. If the three types of approaches are considered difficult, then at least use the scientific proportion between religion, social-humanities and natural sciences, for example; religion 10%, social-humanities 15%, and natural sciences 75%.

The development pattern is also focused on aspects of learning/lecturing and research. In learning, for example, the educator is the person most responsible for the course of learning. He is given the task of arranging learning scenarios that are active, effective, interesting and fun. He is also the most responsible for the brewing of learning/lecture materials (Hamid & Fauzan, 2023). In Theoanthropocentric, a lecturer must be able to brew lecture material that contains integration or interconnection of religious sciences, social sciences-humanities, and natural sciences. Meanwhile, in the aspect of research, research is a high-level learning effort for a lecturer or researcher. It is called so, because research work is oriented towards producing new knowledge or verifying previous knowledge. In the perspective of the Theoanthropocentric paradigm, every lecturer is required to apply an interdisciplinary, multidisciplinary or transdisciplinary approach. The operation of these three approaches requires the integration or interconnection of religious, social-humanities and natural sciences. The current industrial era 4.0 is no longer relevant if research only uses a monodisciplinary approach. The production of monodisciplinary science no longer contributes to human civilization in the current industrial era 4.0 (Zilfaroni, 2020).

Scientific integration as an introduction to the basics of Islamic religious knowledge for general study program students and an introduction to the basics of relevant general science for religious study program students (Harahap, 2019). The introduction of general study program students to the sciences of Islam is still basic. These basics need to be developed in the form of self-study, mentoring, and extra-curricular activities. In addition to getting to know the basics that are general in nature, these students are also acquainted with the verses of the Qur'an and the Prophetic Sunnah related to the study program pursued by students (Lazuardi, 2015).

The strategy for achieving the pyramid of Theoanthropocentric science is through 7 aspects of development, namely lecturer resources, lecturer activities, teaching systems and program curricula, prospective students, provision of an integrative environment, facilities and infrastructure, and strengthening integration in postgraduate programs. By empowering lecturers, namely by making regulations for further studies on lecturers, so that lecturer competence is designed to have interdisciplinary competence in mastering science through formal education.

UIN Syahada must be ready to provide infrastructure that can accommodate the implementation of integration, such as providing mosques, prayer rooms and forums that allow for the creation of integration in mindset, attitudes and behavior. Making the ma'had effective, whose function is not only to provide students with language, but also the formation of Islamic mindset, attitudes and behavior, including providing "local wisdom" competencies for students, such as leading tahlilan and so on. Increasing literature containing integration in the library. Building a network of cooperation, both nationally and internationally, in order to develop an insight into integration.



Furthermore, making postgraduate as a center for integration development, because in this postgraduate, thesis and dissertation research are produced with interdisciplinary and transdisciplinary content. The involvement of postgraduate students in programs with integration content is also a brilliant idea considering that postgraduate students have the capability and energy to be able to develop integration programs well.

#### **D. CONCLUSION**

Based on the description in the section on research results and discussion, several conclusions can be drawn, namely: First, the design of academic integration at UIN North Sumatera uses the concept of *wahdatul 'ulum*. This scientific paradigm is designed starting from the review process, revision, to carrying out curriculum workshops and RPS based on *Wahdatul 'Ulum* as a concept and practical application. Second, UIN Sheikh Ali Hasan Ahmad Addary Padangsidempuan uses the concept of Theanthropocentric scientific paradigm based on the Science pyramid. The development of the scientific concept is developed in 7 aspects, including lecturer resources, lecturer activities, teaching systems and curricular programs, recruitment of prospective students, providing an integrative environment, facilities and infrastructure, and strengthening integration in postgraduate programs.

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