

The Jakarta Scientific Integration Paradigm

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Abstract

This article examines the paradigm of scientific integration known as the Jakarta School at UIN Syarif Hidayatullah Jakarta, initiated by Azyumardi Azra through the concept of reintegration of sciences. The study focuses on the longstanding dichotomy between religious and secular knowledge in the Islamic world and the need for contemporary Islamic higher education to address modern challenges while maintaining classical traditions. Using a descriptive qualitative literature study, data were collected from books, journal articles, and official documents related to the Jakarta School and Azra's thought. The findings show that the integration of sciences is realized through ontological, epistemological, and axiological approaches, emphasizing the unity of knowledge sources, interdisciplinary dialogue, and the internalization of Islamic values within academic discourse. Practically, this integration is reflected in curricula that combine classical Islamic traditions with modern sciences in a proportional and dialogical manner. The study concludes that the Jakarta School serves not only as a conceptual discourse but also as a concrete paradigm for Islamic higher education, aiming to produce graduates who are religious, critical, and humanistic, offering an epistemological synthesis that bridges classical Islamic knowledge with contemporary challenges.

Keywords: *Scientific Integration, Jakarta School, Tradition, Modernity*

Abstrak

Artikel ini mengkaji konsep integrasi keilmuan yang dikenal sebagai Mazhab Jakarta di UIN Syarif Hidayatullah Jakarta, yang digagas oleh Azyumardi Azra melalui pendekatan reintegrasi atau integrasi dialogis antara ilmu agama dan ilmu umum. Kajian dilakukan dengan pendekatan kualitatif deskriptif berbasis studi literatur pada buku, artikel, dokumen resmi, dan publikasi akademik terkait. Hasil penelitian menunjukkan bahwa integrasi keilmuan Mazhab Jakarta diterapkan pada tiga level: filosofis-epistemologis, kurikulum, dan fakultas/program studi, dengan menekankan kesatuan sumber ilmu dari Allah, internalisasi nilai Islam, dan pembentukan lulusan yang religius, kritis, dan humanis. Implementasi integrasi di UIN Jakarta dilakukan melalui kurikulum terintegrasi, pengajaran yang memadukan pendekatan normatif-pragmatis dan progresif-dinamis, serta internalisasi nilai keilmuan melalui keteladanan dosen. Meskipun implementasinya belum merata di seluruh fakultas, Mazhab Jakarta tetap menjadi paradigma pendidikan Islam yang relevan untuk menjembatani tradisi keilmuan klasik dengan tantangan modernitas, serta menegaskan peran universitas Islam dalam menghasilkan sumber daya manusia yang berkompetensi akademik dan moral.

Kata kunci: Integrasi keilmuan, Mazhab Jakarta, Reintegrasi Ilmu, Pendidikan Tinggi Islam

Introduction

At UIN Jakarta, Azyumardi Azra initiated the concept of *reintegration of knowledge* (reintegration or dialogical integration between scientific groups, namely "Islamic Religious Sciences" and "Secular Sciences") as a response to the dichotomy of science, which is outlined in the philosophical and strategic framework of scientific reintegration at various levels-philosophy, curriculum, and academic structure. This idea is intended as an effort to unite religious science and general science (science) in a harmonious unity. The basis of this integration thinking is based on the belief that Islam has never known the dichotomy of knowledge Islam does not distinguish between religious science and worldly science because all knowledge is sourced from Allah SWT. Therefore, both religious science and general science are seen as interrelated and complementary parts, within the framework of holistic Islamic epistemology.¹

The science integration model at UIN Jakarta focuses more on the ontological aspect, namely the belief that all science is basically Islamic science. Therefore, Islamic values must be present in every scientific discourse. The orientation aims to produce graduates with dual identities, namely as scholars *who are intellectuals* as well as *scholars who are scholars*. Thus, the integration of knowledge is not only a conceptual discourse, but a paradigm that colors the education system in real terms.²

The integration of knowledge offered by UIN Jakarta departs from a paradigm of dialectical, open, and critical integration. This perspective places the various disciplines proportionately, while emphasizing the importance of a critical attitude in their development. The ultimate goal is to bring science together with revelation, as well as to instill universal Islamic and humanitarian values in the scientific process. These integration efforts are reflected in the vision and mission of UIN Jakarta, which is to become a superior institution in the development and integration of Islamic, scientific, humanitarian, and Indonesian aspects. This vision emphasizes that science cannot be separated from religious values, so that Islamic higher education is able to produce a generation that is religious, scientific, and humanist. On that basis, it is important to further examine how the concept of knowledge integration initiated by UIN Jakarta is implemented in the academic and curriculum realms. This study is expected to be able to provide an overview of the integration model applied, the epistemological direction developed, and its contribution to strengthening Islamic higher education in Indonesia.³

The dichotomy of science between *ulum al-din* (religious knowledge) and *ulum al-dunya* (general knowledge) has long been an epistemological problem in the Islamic world. History records that classical Islamic civilization experienced glory precisely

¹ Hasan.2009 Bisryi and M Hasan Bisryi, "Mengakhiri Dikotomi Ilmu Dalam Dunia Pendidikan 181," *Forum Tarbiyah* 7, no. 2 (2009): 181–194.

² Sururin et al., "Menemukan Konsep Integrasi Pendidikan Islam Dan Umum Di UIN Syarif Hidayatullah Jakarta," *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)* 9, no. 1 (2021): 17–38.

³ Umi Hanifah, "Islamisasi Ilmu Pengetahuan Kontemporer (Konsep Integrasi Keilmuan Di Universitas-Universitas Islam Indonesia) Pendidikan Tinggi Islam Dunia" (1977).

because of the integration between the two, as seen in figures such as Ibn Sina, al-Farabi, and Ibn Khaldun. However, colonialism and modernization had the opposite effect: religious science was separated from secular science, resulting in the birth of educational dualism that is still inherited today.⁴

In the Indonesian context, this dichotomy problem is one of the great challenges of Islamic education. UIN Syarif Hidayatullah Jakarta as the first state Islamic university to transform from IAIN presents a paradigm of scientific integration known as the Jakarta School. This paradigm is intended as an effort to bridge the classical Islamic scientific tradition with modernity so that Islamic education is not trapped in intellectual isolation.⁵

Several studies show that scientific integration efforts at PTKIN, including UIN Jakarta, have a positive influence on the development of Islamic studies. Azyumardi Azra emphasized the importance of *privatization of Islam* and openness to the development of modern social sciences. Nevertheless, criticism still appears. Some people consider that the concept of integration is only limited to the discourse of the academic elite that has not been fully implemented in educational practice. There are also those who are worried that integration has the potential to erode the purity of Islamic sciences.⁶

Based on the description above, this research is directed to examine in more depth the concept of scientific integration of the Jakarta School initiated by Azyumardi Azra. This study aims to understand how the integration between religious science and general science can be realized epistemologically, ontologically, and axiologically in the context of contemporary Islamic higher education in Indonesia. In addition, this research will also explore the practical implementation of the concept of integration in the curriculum, learning process, and competency development of the academic community of UIN Jakarta. Thus, it is hoped that this article will be able to provide a comprehensive overview of the contribution of the Jakarta School in building an Islamic education paradigm that not only answers the challenges of modernity, but also maintains the values of Islamic tradition and morality.

Method

This study uses a descriptive qualitative approach with literature studies as the main method. Data was collected from books, journal articles, and official documents of UIN Jakarta, such as curriculum, academic guidelines, and policies relevant to the scientific integration of the Jakarta School. Furthermore, the data was analyzed thematically, namely by grouping information based on the main themes, including the development of the Jakarta School, philosophical foundations, and the implementation of the integration of knowledge in curriculum and learning. This analysis aims to

⁴ Bisryi and Hasan Bisryi, "Mengakhiri Dikotomi Ilmu Dalam Dunia Pendidikan 181."

⁵ Azyumardi Azra, "Integrasi Ilmu Dan Agama: Mazhab Jakarta," *Jurnal Tsaqafah*, Vol. 8 No. 2 8 No 2 (2012).

⁶ Andik Wahyun Muqoyyidin, "Kritik Terhadap Konsep Integrasi Ilmu Di PTKIN," *Jurnal Pendidikan Islam UIN Sunan Kalijaga* (2016).

provide a comprehensive overview of the paradigm of the Jakarta School of Contemporary Islamic education.

Results and Discussion

Development of Scientific Integration of the Jakarta School of Sciences

The discourse on the integration of sciences at UIN Syarif Hidayatullah Jakarta was initiated in 1998 by academics and IAIN managers and was reaffirmed after IAIN changed its status to UIN through Presidential Decree Number 031 of 2002. This transformation places UIN Jakarta as a pioneer in the internationalization and globalization of Islamic religious universities towards a competitive research university. The mandate of the change emphasizes the need for the integration of religious sciences with other sciences, so that there is no longer a firm separation between religious sciences and secular sciences. Actually, the integration between general science and religious science began when this institution developed the concept of "IAIN with Wider Mandate," especially after transforming into UIN.⁷

This conversion step began to be intensified during the leadership of Azyumardi Azra, with the opening of the Department of Psychology and Mathematics Education at the Faculty of Tarbiyah, and the Department of Islamic Economics and Banking at the Faculty of Sharia in 1998.⁸ The escalation of the increasing needs of the community for an education that is integrated without medicotomising between religious and general education found its momentum when IAIN transformed into UIN. To answer the global challenges of the world of education, UIN then opened faculties outside the concentration of Islamic religious disciplines, starting with the opening of the Faculty of Medicine and Health Sciences as the first general faculty in the realm of Islamic universities under the Ministry of Religion of the Republic of Indonesia. The change of IAIN to UIN turned out to be not only fulfilling the mandate of expanding the mandate, but further exceeding it was marked by a holistic and integralistic change in the scientific paradigm.

Various new policies were then formulated to strengthen the scientific paradigm at UIN Jakarta as well as to find a suitable model of science integration for the oldest Islamic university in Indonesia. From the establishment of the Academy of Religious Sciences (ADIA) in 1957, then IAIN, to transforming into UIN Syarif Hidayatullah Jakarta, this institution has a long experience of almost 62 years.⁹ The metamorphosis of ADIA-IAIN-UIN, with the opening of new faculties that combine Islamic and general disciplines, shows that there has been a coherent integration of science. Therefore, Azyumardi Azra, the first rector of UIN Jakarta, offered the concept of "reintegration" or "dialogical integration" between groups of sciences, because the experience of pragmatic integration has taken place before. Several changes in the name of the faculty, such as the Faculty of Tarbiyah and Teacher Training, the Faculty of Da'wah and

⁷ LPM UIN Syarif Hidayatullah, ""Renstra UIN Syarif Hidayatullah Jakarta 2017-2020"" (2017).

⁸ AAKK Bureau of UIN Syarif Hidayatullah Jakarta, ""Academic Guidelines for the Bachelor One Program 2018/2019."" (2018).

⁹ Jakarta, ""Academic Guidelines for the Undergraduate Program 2018/2019.""

Communication Sciences, and the Faculty of Adab and Humanities, reflect these integration efforts.

The offer of the concept of "reintegration" initiated by Azyumardi Azra was further formulated philosophically in a book entitled: "The Integration of Religious and General Sciences" published in 2005. This book aims to realize one of the missions of UIN Jakarta to carry out the reintegration of scientific epistemology, so that there is no longer a dichotomy between general sciences and religious sciences. One year later, in 2006, an academic book entitled "Scientific Integration: UIN Syarif Hidayatullah Jakarta Towards a Research University" appeared. Eight years later, in 2014, a book entitled "Muqaddimah Integrasi" was written again by the academic community of UIN Jakarta by discussing critically and reflectively the conceptual dilemma of the scientific integration program and its implementation in the context of UIN Jakarta as the first IAIN to transform into UIN.

In 2016, Dede Rosyada, who at that time was still the Rector of UIN Jakarta, wrote a book entitled: "Islam and Science: Efforts to Integrate Islam and Science in Indonesia" which translated and described abstract philosophical ideas about the integration of knowledge that have so far been developed into various domains that are practical-axiological in higher education, by taking the setting of UIN Jakarta. The author offers various approaches to the integration of knowledge in the curriculum, and the learning system, research, empowerment of UIN input supply institutions such as Islamic boarding schools and the development of alumni competencies so that they have competitiveness in the job market in the era of openness and regional and international economic cooperation.

The discourse on scientific integration at UIN Jakarta was formally stipulated through the Rector's Decree Number 864 of 2017 concerning Guidelines for Scientific Integration. This legality provides practical guidance for the integration of knowledge at UIN, especially according to three of the five criteria in Article 4 (Target): (1) the creation of integration between religious sciences and other sciences; (2) the growth of new science through the implementation of study programs; (3) the creation of a professional workforce in more diverse fields

UIN Jakarta does not set a "blueprint" in terms of the paradigm of scientific integration, in contrast to several other UIN that have formally standardized the paradigmatic pattern of the model of scientific integration they have chosen. As the oldest Islamic higher education institution in Indonesia, the experiences of discourse and methodological application related to scientific integration in its academic environment become unique by "allowing" this process of scientific integration to run naturally within the paradigmatic framework of knowledge. The dialogical process as part of the answer and response to the scientific integration model at UIN Jakarta continues to flow, so that it is always open to all improvements and changes, flexible and not rigid, as a typical feature of the philosophical approach to the scientific paradigm.

The discourse on the implementation of scientific integration also received a serious response from Muslim intellectuals in the country, who gained momentum through the transformation of IAIN to UIN. The synergy between the government as a policymaker and the academic community in Islamic Universities has fostered a shared awareness of the need for science integration as an effort to re-establish science and religion in an equal and complementary position. Law of the Republic of Indonesia Number 12 of 2012 concerning Higher Education mandates, through article 10 paragraph (1), that "the cluster of science and technology is a collection of a number of trees, branches, and branches of science that are systematically arranged." The explanation of what is meant by the science and technology cluster is included in paragraph (2) with the redaction, "the science and technology cluster as referred to in paragraph (1) consists of: religious science cluster, humanities cluster, social science cluster, natural science cluster, formal science cluster and applied science cluster."¹⁰

The response of academics in formulating the concept of scientific integration at the level of Islamic universities is indeed diverse, but basically it still refers to a basic common need, namely the need to revitalize the Islamic paradigm in the context of the development of Islamic science, which so far the Islamic scientific tradition is still seen as inferior in the midst of the superiority of Western scientific traditions. IAIN Jakarta as the first campus that was transformed into UIN initiated the interaction of open and dialogical knowledge between "Islamic Religious Sciences" and "Secular Science" which ultimately formed a "synthesis-collaborative" between the Islamic epistemological tradition and Western methodology. Interestingly, even though UIN Jakarta is an Islamic university that has transformed for the first time, it is almost certain that up to two years of its journey still does not have a "blueprint" about the formal scientific framework as the basis for UIN's work.¹¹

The consequences of the change of IAIN to UIN throughout Indonesia make each IAIN carry out the mandate of scientific integration as a "wider mandate" that must be able to develop itself in accepting a broader mandate. The inclusion of general faculties, such as Medicine, Economics, Socio-Political, and Information Technology, is a new challenge for UIN in building an integrative scientific paradigm.¹² The transformation of IAIN to UIN until 2019 has reached 17 fruits spread throughout Indonesia, namely UIN Syarif Hidayatullah Jakarta, UIN Sunan Gunung Jati Bandung, UIN Sunan Kalijaga Yogyakarta, UIN Alauddin Makassar, UIN Syarif Kasim Riau, UIN Maulana Malik Ibrahim Malang, UIN North Sumatra, UIN Walisongo Semarang, UIN Ar Raniry Aceh, UIN Raden Fatah Palembang, UIN Sunan Ampel Surabaya, UIN Mataram, UIN Imam Bonjol Padang, UIN Antasari Banjarmasin, UIN Sultan Thaha Saifuddin Jambi, UIN Raden Intan Lampung, and UIN Sultan Maulana Hasanuddin Banten.¹³ According to Azyumardi Azra,

¹⁰ Ministry of Religion of the Republic of Indonesia, "'Strategic Plan of the Directorate General of Pendis 2015-2019.'" (2015).

¹¹ Ari Anshori, "Paradigma Keilmuan Perguruan Tinggi Islam" (2018).

¹² Tim Penyusun, "Pedoman Implementasi Integrasi Ilmu Di Perguruan Tinggi Keagamaan (PTKI) (Direktorat Pendidikan Tinggi Keagamaan Islam)" (2019).

¹³ RI, "'Renstra Ditjen Pendis 2015-2019..'"

the first rector of UIN Jakarta, the conversion of IAIN to UIN Jakarta was based on the idea of "the reintegration of knowledge which is commonly referred to as dialectics or dialogical integration, between: "Islamic Religious Sciences" and "Secular Sciences."¹⁴ According to the perspective of UIN Jakarta, all epistemologies of science come from God, which is manifested through Qur'aniyah verses and Kauniyah verses. Here is the influence of Seyyed Hossein Nasr's thought which states that the Kalam of God manifested in the Qur'an is an existence that resembles the universe and all objects contained in it. God "wrote" about all the events in "Lauhul Mahfudz" long before the process of human creation; a symbolism that plays an important role in Islamic cosmology. According to him, the Qur'an is distinguished by the form of "written" (tadwini) which contains Qur'aniyah verses and the "ontological" form which is related to cosmic existence (takwini).¹⁵

The concept of reintegration of science is carried out at three levels, namely: first, the level of philosophy and epistemology, the second level of the curriculum, and third, the level of faculty and academic programs. This scientific dialectic or "reapproachment" is based on (1) a comprehensive system of thinking about God's science, the source of knowledge from God, but not all of it is revelation, other knowledge of God exists in the universe; (2) the world view uses the Qur'an and Sunnah as a source of knowledge. In the next development, the discourse on scientific integration at UIN Jakarta is summarized in a motto that describes according to Isa Anshori's conclusion "Knowledge," "Piety (Piety)," and "Moral Person (integrity)."¹⁶ Integrity is thus the moral responsibility of a scientist to build values that are beneficial to the ummah through a series of scientific integration concepts that he or she applies.

The elaboration of the motto of UIN which is always included in every UIN Jakarta Academic Guidebook comes from the speech of the next rector of UIN Jakarta, Komaruddin Hidayat, at the 67th Undergraduate Graduation ceremony of the 2006/2007 academic year. Komaruddin explained that knowledge means that UIN Syarif Hidayatullah Jakarta is committed to creating smart, creative, and innovative human resources. UIN Syarif Hidayatullah Jakarta wants to play an optimal role in learning, discovery, and engagement activities of research results to the community. These commitments are forms of responsibility of UIN Syarif Hidayatullah Jakarta in building the nation's human resources which are majority Muslim. UIN Syarif Hidayatullah Jakarta wants to be a source of the formulation of Islamic values that are in line with modernity and Indonesianness. Therefore, UIN Syarif Hidayatullah Jakarta offers Islamic studies, social, political, and economic studies as well as modern science and technology including medicine from the perspective of science integration.¹⁷

Piety is the understanding that UIN Syarif Hidayatullah Jakarta is committed to developing inner quality in the form of piety among the academic community. Individual piety (which is reflected in the term *habl min Allah*) and social piety (which is

¹⁴ Anshori, "Paradigma Keilmuan Perguruan Tinggi Islam."

¹⁵ Anshori, "Paradigma Keilmuan Perguruan Tinggi Islam."

¹⁶ Abudin Nata Dkk, "Integrasi Ilmu Agama Dan Ilmu Umum" (2015).

¹⁷ Jakarta, ""Pedoman Akademik Program Strata Satu 2018/2019.""

reflected in *habl min al-nas*) are the basis for the academic community of UIN Syarif Hidayatullah Jakarta in building wider social relations. Integrity contains the understanding that the academic community of UIN Syarif Hidayatullah Jakarta is a person who makes ethical values as the basis for decision-making and daily behavior. Integrity also contains the understanding that the academic community of UIN Syarif Hidayatullah Jakarta has confidence and respect for other groups.¹⁸ The elaboration of knowledge, piety, integrity in the motto of UIN Jakarta which is inherent and a "source of ethics" for the entire academic community, is almost entirely a conceptual derivation from Azyumardi Azra's speech at the inauguration of IAIN to become UIN Syarif Hidayatullah Jakarta, as quoted below:

"Through this State University, we want to build an integration of knowledge, faith, charity, and morals. Because in this way we can build a whole human being, namely a human being who has confidence and can seize opportunities in global competition through mastery of knowledge and professional expertise, as well as having mental resilience through the toughness of faith and noble morals."¹⁹

Interestingly, the three words that are the motto of UIN Syarif Hidayatullah Jakarta seem to be in harmony with the triadic concept of the paradigm of science: ontology, epistemology, and axiology which are the basis of philosophical questions, covering the problem of what we want to know, how to obtain this knowledge, and what is its usefulness value for humans. If ontology is an effort to trace the sciences, knowledge or 'ilm is an extraordinary gift that God pins to humans. A series of activities of thinking, reading reality, interacting with others and the environment, will form one's awareness of the existence of the Most Vast even if it is untouched by empirical knowledge.

Meanwhile, the epistemological space opens up space to discuss all the processes regarding where knowledge is obtained. Piety of course makes it possible to build a two-way: vertical communication that continues to be built on the awareness that all knowledge comes from God, so that our attitude respects knowledge and purifies it because all knowledge comes from God alone. Horizontal communication between human beings and others always enlivens the dialectical space between knowledge and values, between knowledge and reality that coherently form moral values and virtues that are beneficial to all human life.

The axiological response to the concept of "value" which is considered as a universal good from the practical application of knowledge, is in line with the meaning of "integrity" which is placed last in the motto of UIN Jakarta. According to Komaruddin Hidayat, "integrity" can be interpreted as the use of knowledge, where the academic community of UIN Syarif Hidayatullah Jakarta is considered as an individual who makes ethical values as the basis for decision-making and daily behavior. This reflects the axiological foundation in the paradigm of science.

¹⁸ Jakarta, "Pedoman Akademik Program Strata Satu 2018/2019."

¹⁹ Anshori, "Paradigma Keilmuan Perguruan Tinggi Islam."

Efforts to implement the concept of scientific integration continue despite the paradigmatic model shift. Previously, integration was placed on a "dialogical integration" model, but it was later expanded with a synthesis approach. This can be seen in the book *Integration of Religious and General Sciences*, which quotes Mukti Ali about the need to combine scientific doctrinal and scientific *suigeneris* approaches in integrating religious science and general science. This concept opens up the possibility of developing a more transparent transdisciplinary or multidisciplinary approach in understanding various disciplines.²⁰

The Concept of Scientific Integration of Madzab Jakarta

Broadly speaking, the concept of integration between religious science and general science understood by the leadership of UIN Syarif Hidayatullah Jakarta emphasizes synchronization between the two fields of science. Although empirical science seems different, all science essentially comes from the same source, namely God. The separation and naming of knowledge is only a specialization to facilitate grouping. At UIN Jakarta, there is no dichotomy between religious science and general science; Scientific integration takes place as a continuous dialogical process in epistemological, ontological, and axiological aspects.²¹

Scientific integration is considered important as well as a moral responsibility of Islamic universities. The history of Islamic civilization shows that science has a superior heritage, which is "perennial" and develops from generation to generation. The glory of Islamic science is reflected in the philosophers and scientists who master science as well as religion. Therefore, UIN as an Islamic educational institution is responsible for restoring and preserving this excellence through scientific integration, as reflected in the university's visions and missions since 2012.

Integration at UIN is not interpreted as the "ayatization" of knowledge, but the verses of Allah, both "takwini" and "tadwini" are a source of inspiration for Muslim scientists in developing knowledge. Scientists learn chemistry, mathematics, physics, medicine, or music by abstracting God's verses holistically, without distinguishing between science gained through reason and religious science derived from revelation.

At the level of academic practice, scientific integration is realized through the internalization of philosophical views. Each lecturer is expected to be able to absorb and actualize integrative values. The personal quality of lecturers is the key to success, not just the slogan of the institution. Lecturers who understand this concept tend to use an inductive approach, integrating science and religion naturally.

However, the separation between general science and religious science is still necessary for the purpose of categorizing a group of sciences, not ontologically. Integration does not mean "Islamizing" the general sciences, but rather emphasizing a dialectical process that internalizes Islamic values in interaction with social reality.

²⁰ Sururin et al., "Discovering the Concept of Integration of Islamic and General Education at UIN Syarif Hidayatullah Jakarta."

²¹ Komaruddin Hidayat, "Integration of Knowledge at UIN Jakarta" (2015).

At the faculty level, the implementation of scientific integration is still uneven. Each lecturer sometimes implements this concept individually, because there is no standard model that is used as a guideline, except for the general reference of the university's vision and mission. At FITK, integration is practiced in two types:

1. Normative-Pragmatic: Lecturers connect teaching materials with relevant verses or vice versa, making the Qur'an a guideline for understanding the phenomena of life. For example, in science courses, students are invited to understand the greatness of God through a comparison of the size of the earth with other planets and galactic systems. Qur'anic verses related to biology or natural phenomena are analyzed to show the relationship between general science and Islam. This approach is more partial, applied by lecturers who are aware of their moral responsibility.
2. Progressive-Dynamic: Integration is broadly understood, involving dynamic interaction with social reality. Islamic values are instilled holistically in all aspects of life, not just matched with verses or postulates. This approach emphasizes past scientific traditions, absorbs their moral values, and integrates them in the overall social context, thus impacting the formation of student and societal characters.

The example of lecturers is also part of integration, because knowledge is the light of God and all branches of knowledge are related to Him. This awareness helps lecturers understand the importance of being religious ambassadors in the academic and community environment. For example, in cross-cultural courses, students are invited to assess cultural conformity with Islamic values.

Although integration is the vision of the faculty, the practice is still a challenge. Significant developments have only emerged in the era of Prof. Dr. Dede Rosyada's leadership (2015-2019) through a workshop on the development of scientific integration. However, at the study program level, the concept and implementation of integration are still uneven. It is estimated that 30-40% of lecturers in general study programs do not understand scientific integration, so it is necessary to standardize models and apply them in the classroom.

Since 2017-2018, the Quality Assurance Institute (LPM) of UIN Jakarta began to provide guidance for making syllabus and RPS that include the integration of science, Islam, and Indonesianness. Science study programs such as Biology, Physics, and Chemistry show higher compliance, even though only about 30% of lecturers use this format. The main challenge is the absence of lecturers in integration meetings and the limitation of religious knowledge for non-pesantren lecturers, so it is necessary to make an intensive selection effort and integration discussion.

Implementation of integration in the curriculum and learning process

Several departments at the Faculty of Tarbiyah and Teacher Training (FITK) UIN Syarif Hidayatullah Jakarta admitted that they already have an integrated curriculum model, while most others still follow the university and faculty curriculum that contains

general courses, including several religious and Arabic courses. Scientific integration usually only appears partially in the Learning Implementation Plan (RPP) and syllabus made by lecturers. Formally, there is no standard guide on the format or method of integration, and in science study programs, integrative value inserts only reach about 30 percent of the total content.

Although the university's vision and mission emphasize integration, each study program does not yet have a dedicated unit to oversee this process. Some study programs encourage lecturers to make lesson plans and syllabus with scientific integration, although the implementation is still minimal. For example, in the Biology Study Program, the Key Performance Indicators (KPI) survey shows that less than 30 percent of lecturers include scientific integration in the syllabus and lesson plans. The learning outcomes and competencies of graduates generally refer to university guidelines, by including morals and piety as part of Islamic values. The competence of graduates emphasizes mastery of worship practices, fiqh, and other abilities as characteristics of UIN Jakarta graduates.

In the Arabic Language Education Study Program, integration runs more naturally because the majority of lecturers are ustadz who internalize Islamic values in the teaching process. The teaching of Arabic is also traditionally directed to understand the Qur'an, so that the formulation of learning outcomes and competencies that reflect the integration of Islam and science is implicit. Students are required to understand the Qur'an from a linguistic perspective, which is a characteristic of the study program compared to other study programs.

Overall, integration-related meetings or trainings are still rare, except for informal discussions. Differences in understanding the concept of integration are one of the obstacles. In addition to LPM UIN Jakarta, most study programs do not have partners to support integration development; Only the faculty has the authority to make cooperation. The Biology Study Program is an exception, in collaboration with the Association of Biology Lecturers and Biology Education of PTKI as a forum for discussion and development of scientific integration.

The limited attention of academics at FITK has an impact on the lack of books or scientific papers that emphasize integration. For example, the Chemistry Study Program has Bukhari Muslim who wrote *Islam and Science (Chemistry)* in 2019, including Islamic scientists as discussion materials and linking Qur'anic verses with modern chemistry.

Discussion forums and journals in all study programs are still general and focus on the scientific field. With the available manpower, it is difficult for the department to manage a specialized journal on the integration of science and Islam. The main challenges include: 1) Lack of socialization of the concept of integration to lecturers; 2) Difficulties in translating integration into learning even though there is already a rector's decree; 3) Science lecturers who do not have a religious education background

experience difficulties; 4) Faculty policies have not emphasized the concept of integration systematically.²²

Conclusion

This research confirms that the Jakarta School at UIN Syarif Hidayatullah Jakarta is a paradigm of scientific integration that combines religious science and general science dialogically, epistemologically, ontologically, and axiologically. The concept of reintegration of knowledge initiated by Azyumardi Azra is not only conceptual, but also applied in the curriculum, learning process, and competency development of the academic community. This integration emphasizes the unity of the source of knowledge from Allah, the internalization of Islamic values, and the formation of religious, critical, and humanist graduates. Although its implementation has not been evenly distributed across all faculties and study programs, the Jakarta School provides a model of epistemological synthesis that is relevant to the development of Islamic higher education in Indonesia, bridging the classical scientific tradition with the challenges of modernity.

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