

Scientific Integration At Islamic Higher Education In Indonesia

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Abstract

This study analyzed scientific integration at State Islamic University (UIN) Prof. K.H. Saifuddin Zuhri, Purwokerto. This research was conducted using qualitative approaches with types of field research and content analysis, as well as with phenomenological approaches. The subjects and samples of this study are stakeholders who play a direct role in the process of switching status from IAIN to UIN at UIN Yogyakarta, UIN Malang, and UIN Jakarta. Study time for 8 (eight) months. Data is analyzed using (data reduction), data exposure (data display), conclusion withdrawal, and verification (conclusion drawing or verifying). The findings of this study show the agreement of all UIN academic community Prof. K.H. Saifuddin Zuhri on the implementation of scientific integration at UIN Prof. K.H. Saifuddin Zuhri, and found the development of scientific integration of UIN Prof. K.H. Saifuddin Zuhri, Purwokerto, after analysis and paradigmatic tracing of UIN Yogyakarta, UIN Malang, and UIN Jakarta.

Keywords: integration, science, paradigm, education.

1. INTRODUCTION

Historical concept and value become an integral part of the educational landscape of an institution. Therefore, reading The State Islamic University (UIN) Prof. K.H. Saifuddin Zuhri (Saizu), Purwokerto, through historical paradigms becomes very fundamental. Like the development of a child or human being, this stage of historicity is very important, because from here, character and various approaches can be easily internalized. The development of scientific integration will also find a point of significance when linked to the history of the birth of UIN Saizu Purwokerto. Based on this aspect, efforts to conduct content analysis while bringing "the future to the present" or in Rhenald Kasali language, Tomorrow Is Today (Kasali, 2016), can be effectively and

productively done. Scientific integration has become so substantial in its development and implementation.

The scientific paradigm is very fundamental and vital for educational institutions, and included in this case is PTKIN. As a form of responsibility to religion and humanity, almost all PTKIN then chooses scientific integration as the basic paradigm of institutional development. This is because scientific integration is able to bridge the gap and dichotomous space between religious science and general science. According to Kuntowijoyo, the essence of integration is the effort to unite (not just combine) God's revelation and human findings (integralistic sciences), and not excommunicate God (secularism) or ostracize humans (Kuntowijoyo, 2005). In addition, integration

is to make the Qur'an and Sunnah as the grand theory of knowledge, so that qauliyah and kauniyah verses can be used (Bagir, 2005).

Scientific integration aims to "acculturate" all the order of values in every science, knowledge, and sublimation of experience. Through the integration of this science, the scheme and scope of the study becomes wider and in-depth. Thus, the existence of scientific integration does not give birth to new problems, or does not cause internal turmoil. However, instead it will be a new force to ground and preserve the knowledge and values of Islam that exist in an institution, in this case is UIN Saizu Purwokerto. Azyumardi Azra said there are three typologies of muslim scholars' response related to the relationship between religious science and general science. First, the restorationist, who said that useful and needed knowledge is the practice of religion (worship). The scholar who argues like this is Ibrahim Musa (d. 1398 AD) from Andalusia. Ibn Taymiyyah said that knowledge is only knowledge derived from the prophet. Likewise Abu A'la al-Maududi, the leader of the Islamic Jama'atul Pakistan, who stated that the sciences of the West, geography, physics, chemistry, biology, zoology, geology and economics are sources of error because without reference from Allah Swt. And the Prophet Muhammad

Second, reconstructionist interpretations of religion to improve the relationship of modern civilization with Islam. They stated that Islam in the time of the Prophet Muhammad (peace be upon him) and companions was very revolute, progressive, and rationalist. Sayyid Ahmad Khan (d. 1898 A.D.) also stated that God's word and scientific truth are equally true. Jamaluddin al-Afgani stated that Islam has a scientific spirit. Third, reintegration, is a reconstruction of the sciences derived from the verses of the Qur'aniyyah and which comes from kauniyyah verses, which means a return to the transcendental unity of all sciences (Bagir,

2005). The point of view in the decision to do or choose this scientific integration has the same goal, namely so that there is no dichotomy to the structure and basis of science developed. Because, all sciences have values and relationships with each other. The results of nurlena Rifai et al. also confirmed the thesis. According to him, the integration of science is born from the thought of the fact of separation (dichotomy) between the religious sciences and the general sciences. Many factors cause the sciences to be dichotomous or disharmonious, among others because of differences in the ontological, epistemological and axiological levels of both fields of science (Rifa'i, et al., 2014).

UIN can metamorphose towards a new epistemology that is more synthesised and integral by using several method offerings of Islamic studies approaches from various disciplines: philosophical approaches, sociological approaches, historical approaches, hermeneutic approaches, and phenomenological approaches, incorporated in the dichotomistic-atomistic paradigm (Abdullah, 2006) which then ends with the integration paradigm as a new breakthrough in the study and research of Islamic problems (Aziz, 2013). The value contained in the historical aspect will give impulses in the process of scientific integration, which at the same time reflects how the anthropological approach also takes place beautifully and in tandem, not least like the opinion of M. Amin Abdullah, sublimated in the concept of great tradition and little tradition (Abdullah, 2003). This scientific integration is also one of the paradigms and solutive steps in greeting and unraveling the problems that arise, namely through the conflict management approach inherent in the construction of scientific integration itself. Through this conflict management, each scientific discourse is in a different position; Science tests all hypotheses and all theories based on experience, while religion based on belief (Haught, 2004) which this meeting can then elaborate with a parse

point over the various dynamics that develop. Scientific integration is trying to be buried as well as implemented so that humans are able to pick beautiful grains of science, resulting from a long process of dialectics.

1.1 Evidence and Facts That Strengthen Research

UIN Saizu Purwokerto is the development and transfer of status from the Faculty of Tarbiyah IAIN Sunan Kalijaga Yogyakarta (1964-1994), and the Faculty of Tarbiyah IAIN Walisongo Semarang (1994-1997) based in Purwokerto, STAIN Purwokerto (1997-2014). Embryonically, the establishment of IAIN Purwokerto was inspired by the speech of the Minister of Religious Affairs of the Republic of Indonesia Prof. K.H. Saifuddin Zuhri at the inauguration of the IAIN Preparatory School (SP), now MAN 1 Purwokerto, which among others expects the founders of SP IAIN that formal education efforts do not stop to the level of Aliyah (SLTA) only. It is expected that formal education will be continued by the effort to establish religious faculties, which in time can be incorporated into the State Islamic Institute of Al-Djami'ah Al-Islamiah Al-Hukumiyah Yogyakarta so as to provide further learning opportunities to SP IAIN graduates in particular, and Upper-Level Advanced Schools (SLTA) in general (UIN Academic Guide Prof. K.H. Saifuddin Zuhri, 2020).

The efforts of the Waqf Agency chaired by K.H. Muslich gained sympathy and support from the wider community. Therefore, on November 10, 1962 (which was later used as the date of the Dies Natalis campus which is now STAIN Purwokerto), the Al-Djami'ah Sunan Kalijaga Waqf Agency established the Faculty of Tarbiyah Al-Djami'ah Sunan Kalijaga. Furthermore, on December 12, 1962, the Al-Djami'ah Sunan Kalijaga waqf agency was officially notarized as the legal entity that established and managed the faculty. After almost two years

of Tarbiyah Al-Djami'ah Faculty Sunan Kalijaga Purwokerto running, the founders assisted by Banyumas Residents, through the Rector of IAIN Al-Djami'ah Al-Hukumiyah Yogyakarta proposed to the Minister of Religion that the Faculty of Tarbiyah Al-Djami'ah Sunan Kalijaga Purwokerto be rushed. With the Decree of the Minister of Religious Affairs No. 68 of 1964 dated 9 September 1964 the Faculty was moved and stirred to IAIN Al-Djami'ah Al-Hukumiyah Yogyakarta, which later changed its name to IAIN Sunan Kalijaga Yogyakarta.

The handover of the establishment of the Faculty of Tarbiyah Purwokerto as well as its merger with IAIN Sunan Kalijaga was carried out on November 3, 1964. Since then, The Faculty of Tarbiyah Al-Djami'ah Sunan Kalijaga Purwokerto officially became the Faculty of Tarbiyah IAIN Sunan Kalijaga Yogyakarta in Purwokerto. On the basis of geographical considerations and efficiency of territorial technical development, based on the Decree of the Minister of Religious Affairs No. 385 of 1993, Number 394 of 1993, and Number 408 of 1993, the Faculty of Tarbiyah IAIN Sunan Kalijaga Yogyakarta in Purwokerto was transferred from IAIN Sunan Kalijaga Yogyakarta to IAIN Walisongo Semarang. The handover of the piercing from IAIN Sunan Kalijaga to IAIN Walisongo was held on December 13, 1994.

Since then the Faculty of Tarbiyah IAIN Sunan Kalijaga Purwokerto changed to the Faculty of Tarbiyah IAIN Walisongo in Purwokerto. Furthermore, with the Presidential Decree of the Republic of Indonesia Number 11 of 1997 concerning the Establishment of State Islamic Higher School, on March 21, 1997, the Faculty of Tarbiyah IAIN Walisongo in Purwokerto became the State Islamic College (STAIN) Purwokerto. Furthermore, with Presidential Regulation No. 139 of 2014, The State Islamic College (IAIN) Purwokerto switched its status to the State Islamic Institute (IAIN) Purwokerto, and

at the same time as an independent university, which became a booster to improve its quality and service. The historical aspect above becomes very fundamental to study the scientific paradigm that is the basis for the academic development of IAIN Purwokerto. Based on the historical aspect, the construction of scientific integration finds a point of relevance. Because, with various dynamics and contemporary reality as it is now, the solutive framework must be the center point.

The scientific integration developed at UIN Saizu Purwokerto also refers to the theoretical-academic aspects underlying the birth of Islamic Colleges. In theoretical debates about the system of integration of science or rejection of differences and distinctions between the religious sciences (pesantren-madrasah) and the general sciences (schools), in the context of the history of Islamic higher education in Indonesia, the thinkers and fighters of early Muslims of Indonesia, have provided a foothold of thought, although there is a tendency to be more political than epistemological. Conceptually, UIN comes from IAIN or STAIN, IAIN from PTAIN, PTAIN from STI (Islamic Higher School), STI from school, school from madrasah, and madrasah from pesantren. In other words, the beginning of the birth of UIN / IAIN is pesantren (Riyanto, 2013).

Crystallization of these characteristics becomes a marker and sign that scientific integration is not jargon or mere imaging, but rather a tactical-visionary step to advance the establishment of IAIN Purwokerto, striving with maximum power to provide benefits to society, nation, and the world based on excellent quality of learning and service. This scientific development is also based on the development milestone as stated in the IAIN Purwokerto Plan, namely that in the 2019-2024 leadership year IAIN Purwokerto will switch status to UIN. Therefore, the essence of scientific paradigm development finds its

confirmation point with spirit and target transfer status from IAIN to UIN. The reason, to become UIN, is not enough just with the addition of new buildings, but also must pay attention to the basic construction of the underlying scientific paradigm. Based on these fundamentals, the study is designed to analyze and map the scientific paradigm developed at UIN Saizu Purwokerto.

1.2 Teoritical Framework

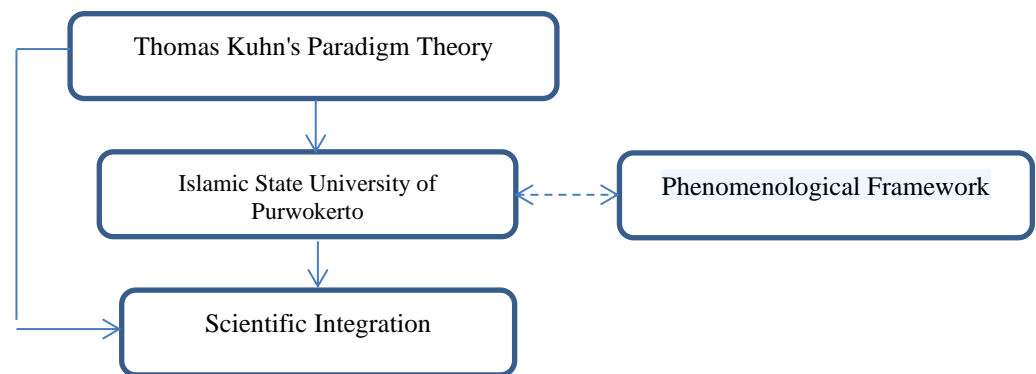
The study used the theoretical framework of Thomas Kuhn (1962), with the main construct being paradigm theory. The selection of Thomas Kuhn's theoretical framework aims for this study to be able to analyze the scientific integration of UIN Saizu Purwokerto. Here is a brief description of the interpretation of Thomas Kuhn's theoretical framework (Nurkholis, 2012). First, about the paradigm, a state in which there is already an initial concept of the initial concept and idea. This concept already exists but has not received an in-depth and holistic study. At this point, the state in question is IAIN Purwokerto with all its implementative frame and footing. Second, pre-paradigm, a state that has not allowed the emergence of discovery so it is still in the framework of the search to be found. Third, pre-science, there has been no agreement on subject matter, detection and prediction among scientists, because there is no specific view accepted by all. Or, it has not happened acceptable, still individualistic knowledge.

Fourth, the normal paradigm of science, a condition that a knowledge exists legitimized truth and has been accepted and protected from criticism and falsification. This condition is also reinforced by legal foundations and theoretical assumptions. Fifth, normal science, which is the situation when a paradigm becomes so dominant that it is used as a primary and general benchmark until it no longer needs to re-question its first principles. Scientific achievements have the potential to be considered a single truth.

Sixth, anomaly, a condition in which a discovery or novelty is no longer a hope given the revelation of ignorance and reduced general agreement on worldview in normal science. Seventh, the crisis of revolution, namely new and unexpected symptoms repeatedly appear and are revealed scientifically and followed by the emergence of new theories. Starting from here also the potential of the concept of expansive model construction. Eighth, the new paradigm, namely the existence of a new worldview based on new scientific studies and born from discovery or a novelty has a superior and comprehensive methodological technique in solving the problem at hand. Ninth, extraordinary science, which is the condition when the community of scientists support up to a

certain stage can and convince the supporters of the previous paradigm. Here, there is already a center point that science continuously will transform and be ready to become a gestalt switch (overall displacement or not at all).

Tenth, revolution, an episode when science undergoes paradigm shifts because of excellence at once because of its universality. This is where the new paradigm is born, with maximum effort in a better direction. Eleventh, iain UIN scientific integration paradigm Saizu Purwokerto, with all its corrections, analysis, implementative footing, as well as evaluative framework. Context, attitude, and paradigm like this is an implementation of the vision of Tomorrow Is Today (Kasali, 2016).



Picture. 1 Theoretical Framework of Scientific Integration Based on Paradigm Theory

1.3 Research Questions

Based on the facts above, the following research questions are asked:

- a) What is the urgency of scientific integration at UIN Prof. K.H. Saifuddin Zuhri, Purwokerto?
- b) How the paradigm of the development of UIN scientific integration Prof. K.H. Saifuddin Zuhri, Purwokerto

parties who fought directly against the process of transfer of status from IAIN to UIN, in UIN Yogyakarta, UIN Malang, and UIN Jakarta. Research Instruments These research instruments use in-depth observation, structured interviews, and content analysis. Data Analysis Analysis of data in this study using (data reduction) and data exposure (data display), then made a conclusion draw, then verified (conclusion drawing/ verifying).

2. METHOD

Research Subjects and Their Characteristics
The subjects of this study were people or

3. RESULT

3.1 Urgency of Scientific Integration at UIN

Prof. K.H. Saifuddin Zuhri, Purwokerto

The development of the concept of scientific integration paradigm becomes absolutely done. This is because the dynamics that occur require a touch of breakthrough. Educational institutions that only have a focus on one science, or limited science, will not be able to offer solutions to the community. The development of the concept of scientific integration paradigm provides a space for dialogue between science, thus producing science that is able to become a handle and footing for the community. Dialogue between religion and culture, for example, has the purpose of: 1) to get to know each other (*atta'aruf*), 2) to understand each other (*tafahum*), 3) to build humanitarian solidarity (*attadhamun*), and 4) to live together peacefully (*atta'ayusy as-silmi*) or to live together (Ahmad, 2011; at-Talbi, 1992).

Therefore, the development of the concept of scientific integration paradigm provides more space to elaborate on the dynamics and rules of existing science. This elaboration becomes a point to continue to provide breakthroughs, so that Islamic values that become the identity of PTKI-PTKIN are always able to stand tall amid the onslaught of change and development that is so massive. The classical kalam approach, for example, which Abdullah Saeed refers to as *shari'ah* disciplines, be it *hadith*, *ushul al-fiqh*, or *tafsir*, used to explain the problems of modern humanity and contemporary Muslims is woefully inadequate (Saeed, 2006).

Furthermore, the breakthroughs that continue to be made, so that the echo and spirit of Islamic values are always actual. The paradigm of scientific integration harmonizes the results of thought, research, and consensus for humanity. PTKI-PTKIN also makes this development as part of contributing. This is because every change that occurs, such as human knowledge is dynamic, growing, and developing, but still there are problems that accompany it (Abdullah, 2005). Moreover,

also because the religious sciences have their own complexity than other sciences, because in the science of religion there is the idea of sacred, sacred, sacred, the idea of *qat'iy* (not to be changed, the idea of *qat'iy* which is embedded with understanding, analysis, and subjective interpretation of man that is plundered in the form of schools of jurisprudence, kalam, sufism, organization, and even religious politics about God (fideistic subjectivism) (Abdullah, 2006; Kuzman, 1998).

UIN Prof. K.H. Saifuddin Zuhri as an educational institution under the Ministry of Religious Affairs developed the concept of scientific integration paradigm aimed at bridging existing paradigm differences, to then find the formulation point. The sophistication of technology, information, and communication that uses media networks such as websites, the internet, multimedia, e-jihad, online fatwas, and so on, which are often not systematically structured in terms of material and methodology, adds to the difficulty of society in obtaining accurate and adequate knowledge about Islam (Bunt, 2003). Therefore, the development of this scientific integration paradigm becomes very important because it becomes a point of change and provides methodological offers and concepts to Islamic science and other science.

Through the development of the paradigm of scientific intergation, study and research not only stops at the Qur'an and sunnah, but continues with various science that becomes reinforcement and related to each other. Scientific integration is very necessary because it will provide education on how toform existing knowledge into a solid scientific basis. The development of this paradigm of scientific integration will be met with Charles Sanders Pierce, whose thinking and research broke the taboo that has been around. Through Pierce, there is tremendous learning, because pragmatism has been understood as a pattern of short-term and simple attitudes.

However, from Pierce, there is a new learning and understanding of this pragmatism, which can also be used as a foothold in the development of the paradigm of scientific integration. Pierce's thoughts on pragmatism boil down to consequences. Charles Sanders Pierce invites to always think carefully, deeply, in detail, visionary, and based on conscience, because such attitudes must have implications or consequences for misfortune and life.

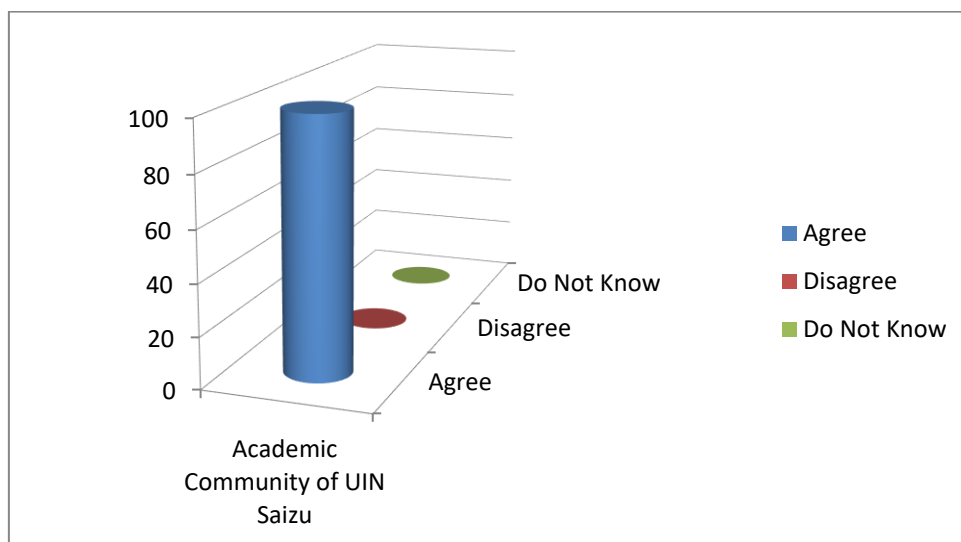
Pierce's critique of the meaning and substance of pragmatism theory boils down to a call to pay attention to the consequences of words and deeds. It is in line with the basic concept initiated by Abdul Karim Soroush, with the theory of narrowing and development (can also be read with the theory of deflated). Soroush invites to understand that there is no single interpretation, which must therefore freely accept the interpretation of others. Soroush's theory invites all adherents of religion, especially Islam, to understand religion carefully and in detail, at the same time without feeling the most right.

Through this theory, Soroush also invites man to learn to be his true self, which benefits others and the universe. Therefore, aspects of science, politics, human rights, and spirituality become integral in this theory. Soroush's other courage (and uniqueness) is how he differs from other intellectuals, i.e. he does not choose revitalization or reformulation of religion. Because, according to Soroush's in-depth analysis, the problem is not with religion, but in religion; The problem lies in the adherents of the religion who interpret the teachings of religion.

Soroush said, "We must be better at reconciling different truths." Soroush also

boasts of "plurality or the right way" rather than "one right path" (Shiraz, 2007). Soroush so that all of us, especially Muslims, become experts and experts in all sciences. This is so that we understand religion and life more. Hopefully, with such "capital", we will be wiser to greet and accept differences, while also spreading the light of kindness to all residents of persada. From Soroush, all researchers, academics, religious, intellectuals, social, political, and religious observers, and educational practitioners are invited to continue to "translate" religion and life, then reflect the results of the translation to all in the form of goodness, beauty, and usefulness.

The urgency of scientific integration finds its accentuation point with contemporary-actual reality. UIN Saizu Purwokerto was also present to answer that reality. Scientific integration is one solution to the movement of change, which demands the equalization of frekeunsi in providing the best for humanity and life. As contained in Thomas Kuhn's theory of new paradigms, extra ordinary science, and revolution, and based on interviews and analysis of the descriptions and explanations of stakeholders in UIN Yogyakarta, UIN Malang, and UIN Jakarta, it was concluded that the paradigm of scientific integration at UIN Saizu Purwokerto is an inevitability, which mutually supports the integrative framework for all UIN. All academicians agree that UIN Saizu Purwokerto needs and should carry the spirit of scientific integration in the learning process, service, and all academic performance.



Graph. 1 Agreement of All Academic Community of UIN Saizu on The Implementation of Scientific Integration

3.2. Paradigm of Development of Scientific Integration of UIN Prof. K.H. Saifuddin Zuhri, Purwokerto

The study and analysis of Islamic science always uses and cooperates with the working methods of the social sciences to dissect the reality of Islamic religiousness in the real world of daily life, not only in the text and not only limited to the nature of ratios (Asad, 1993; Arkoun, 1986; Moller, 2005). Islamic and scientific studies are encouraged, to continue to formulate patterns, structures, methodologies, and approaches that are selected and developed.

Therefore, the paradigm of scientific integration (formerly called scientific unification) is an absolute, from which the study and research of close relationships between the religious sciences and the general sciences is an inevitability. At this point, Abdullah Saeed expressly focuses on verses that contain ethicolegal content, which include verses on life after death; rules in marriage, divorce and inheritance; what is commanded and forbidden; the commandments of fasting, jihad and hudud; prohibition of stealing, relations with non-

Muslims; Orders related to ethics, intergamatic relations and government (Saeed, 2006) which are then internalized into the scientific spaces of the social-humanities and certainly intersect with technology and information.

From the beginning, the study of religion was objective-cum-subjective or subjective-cum-objective. This confirms the uniqueness and difficulty of religious studies (Cox, 2006) which then requires other studies outside of religious studies to position and read and understand what is contained in the science of the religion. Based from here also the paradigm of scientific integration manifests.

The paradigm of scientific integration thus always pays attention to *turats*. Muslim intellectuals who have a deep focus on *turats* is Abid al-Jabiri (al-Jabiri, 2000; Ro'uf, 2018). According to al-Jabiri, *turats* can be used as a foothold for the strengthening of science and the rise of Islam. From this letter, other science can be included for analysis as well as compared. Abid al-Jabiri provides formulations about scientific paradigms, because in addition to taking a historical and epistemological approach, it also uses a lot of literature in its *naqd al-Arab* project. The theories of many French postmodernists influenced him. The theory of *mukawwin* and *mukawwan* al-Jabiri was adopted from Andre

Lalande, as well as the understanding of reason with the unconscious structures of structural anthropologist Claude Levi Strauss. Jacques Lacan, Althusser, Jacques Derrida, and Roland Barthes also contributed to the meaning of al-Jabiri's intellect. Archeology of knowledge is also the episteme of Michael Foucault or Sigmund Freud's unconsciousness and Piaget's cognitive consciousness, which also bear similarities to Immanuel Kant's critique of pure reason, all processed and elaborated by al-Jabiri. In addition, al-Jabiri also studied Classical Arabic literature, among others, literature belonging to Shafi'i, Ghazali, Ash'ari, Ibn Sina, al-Kindi, Ibn Rusyd, al-Hazm, asy-Syatibi, and others.

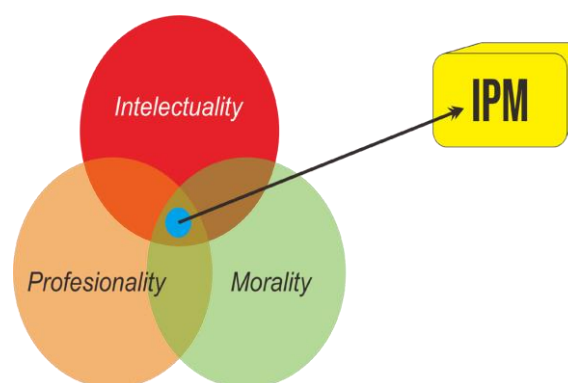
What al-Jabiri does becomes a glass of view towards the development of the paradigm of scientific integration, namely that all science must be connected to strengthen each other.... At this point, hermeneutics with all the threads that come with it becomes one of the reinforcements of scientific integration implementation. Furthermore, the hermeneutics of the Qur'an and al-Hadith (with all their scientific derivatives) can now be obtained, accessed, and developed by the Muslim thinkers themselves (Ernts & Martin [ed.], 2010); Martin [ed.], 1985).

The development of scientific paradigms is dynamic, even at some point can laterally adjust the times. This happened at UIN Saizu. After seeing, reading, analyzing, and conducting in-depth studies, UIN Saizu's scientific paradigm was developed into the paradigm of scientific integration Jabalul Hikmah (UIN Saizu Statute, 2020).

The basic construction of Jabalul Hikmah scientific integration paradigm is based on the meaning of sublimation in mountains and wisdom. Essentially-epistemologically, Jabalul Hikmah's concept confirms that the output of UIN Saizu graduates has the wisdom of attitude and analytical power. It is the spirit to always do good to others and the universe.

Technological developments, the movement of the times, and the openness of access and communication that is so massive as it is now requires a strong base. Therefore, Jabalul Hikmah scientific paradigm projects real action of actual-visionary based on inner strengthening, analytical sharpness, optimization of local potential, and development of Nusantara culture. This concept finds its accentuation point with the "mountain peak" named wisdom. Wisdom in the paradigm of scientific integration Jabalul Hikmah also represents the character or self-image of graduates.

Jabalul Hikmah prioritizes contextual aspects of implementing positive areas coupled with a right, strong, solid, and world-oriented and afterlife-oriented footing. Thus, the light glow of Jabalul Hikmah scientific integration paradigm is the self-image or character of UIN Saizu graduates, namely kamil people who have HDI characteristics which is an acronym of Intellectuality, Professionalism, and Morality.



Picture. 2 UIN Graduate Saizu Purwokerto (Roqib, 2011)

The choice of mountains in the landscape of UIN Saizu saintific Purwokerto paradigm named Jabalul Hikmah based on visionary, fundamental, constructional, and revolutionary meanings are all based on the meaning of mountains. These meanings are increasingly finding their accentuation point because they are sourced from the Quran, the

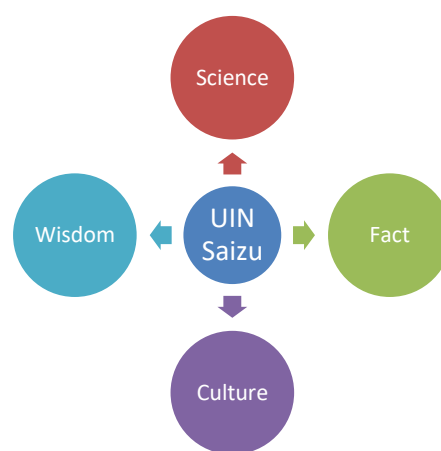
holy book and the main reference book of Muslims around the world.

In the Qur'an, much is explained about the mountain, such as the mountain serves as a source of wisdom (QS al-Ghasiyah verse 19), as a source of knowledge (QS al-Anbiya' verse 31), as a source of life (QS al-Hijr verse 19), as a natural resource (QS at-Takwir verses 1-6), fertility source (QS al-Waqi'ah verses 4-6), as a peg for the earth (QS an-Naba verse 8), as a balancer of the earth (QS an-Nahl verse 50), and is a beautiful and soothing panorama (QS Qaf verse 7). Moreover, when deepened in its academic studies, the mountain has a variety of perspectives in the form of theological, scientific, cultural, aesthetic, ethical, economical, ecological, technological, and geographical perspectives. These various meanings are at once the spirit that foundations steps, performance, and paradigms for all UIN academic community Saizu Purwokerto. Referring to the meanings of the mountain above, the paradigm of scientific integration jabalul Hikmah is very relevant for the UIN saizu purwokerto institution.

As for the wisdom in the terminology of the paradigm of scientific integration Jabalul Hikmah means as the peak. That is, along with the character of the self as a mountain that has a strong character and symbolism, sturdy, a source of fertility and tranquility (read: well-being), a source of knowledge, and balancing, then all the academic community of UIN Saizu must be able to manifest in everyday life, so as to become a person of light for others and the universe.

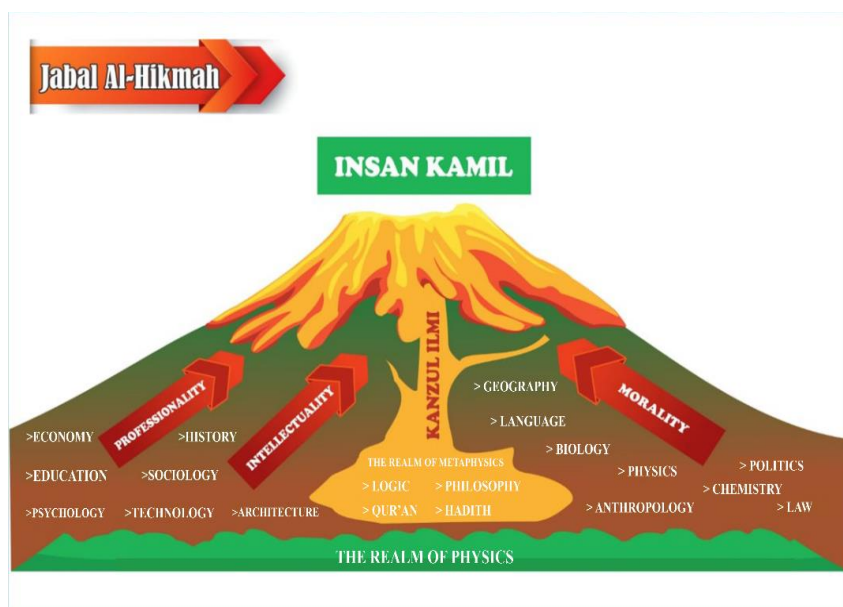
The epistemological-philosophical footing of "mountain" as a scientific paradigm aims to enable the academic community (1) to actualize divine traits in the realm of constructed rationality, (2) have noble, noble, and beneficial behaviors (3) optimize the functions of intuition and reason, (4) become balancing factors in the social environment,

and (5) create a positive collective culture towards the socio-environment of society, nation, and world. These five factors are the embodiment of kamil people, which is the main spirit of jabalul hikmah scientific integration paradigm. In other words, epistemological, axiological, and at the same time ontological, wisdom in Jabalul Hikmah is an active form, not passive. UIN Saizu's scientific integration paradigm titled Jabalul Hikmah becomes the node point of the integrative framework of the various science that is the focus. Institutional academic aspects are also a focus in this scientific paradigm. This new approach is an inspiration, motivation, and suggestion to continue to reintegrate epistemologically, ontologically, and axiologically on all scientific grounds. Hopefully, through the paradigm of scientific integration (with spirit) Jabalul Hikmah, contemporary problems can be unraveled and found solutions.



Picture. 3 Academic Strengthening Interdisciplinary Relations

UIN Saizu as part of the "present day" thus "obliges" itself to greet, welcome, and solutive to every problem present. The scientific integration paradigm developed by UIN Prof. K.H. Saifuddin Zuhri seeks to provide a concrete role for humanity and life.



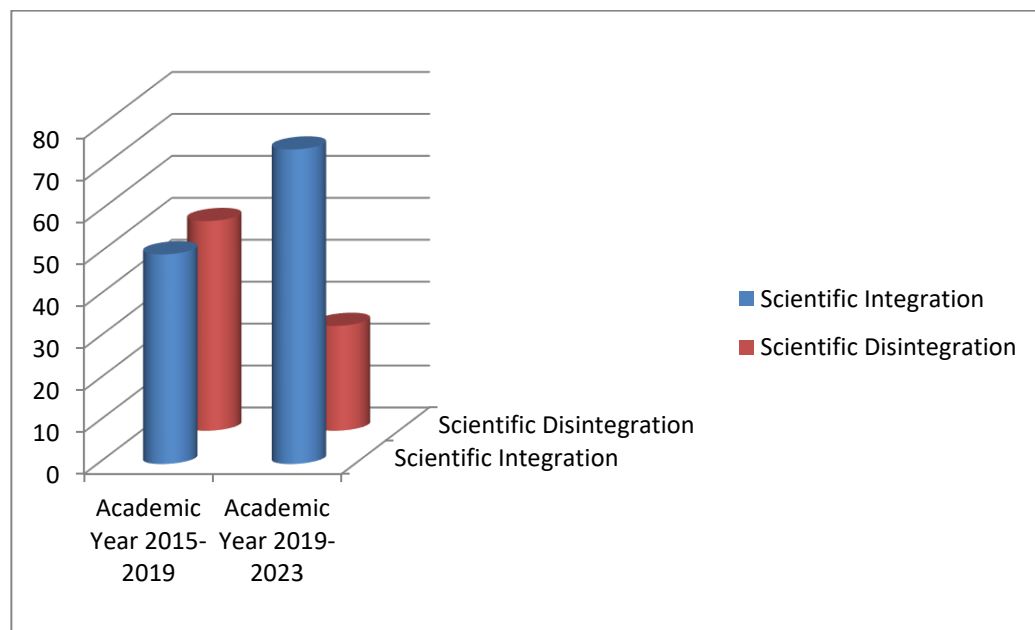
Picture. 4. Insan Kamil as the Peak in the Construction of Jabalul Hikmah's Scientific Paradigm

Jabalul Hikmah's scientific paradigm structure also offers flexibility of study and methodology. This aims that all UIN Saizu academicians continue to synergize to give birth to innovation for society, religion, and life. The universality of Islamic studies also becomes more and more profound the cruising power of its studies, because the foundation of its foundation remains based on the Qur'an, al-Hadith, turats, as well as recent studies, analyses, and research results. Therefore, the objectivization in the scientific paradigm of Jabalul Hikmah becomes one of the institutions uncovering threads that are still opaque, and at the same time eroding partial studies.

Efforts to integrate the religious sciences and the general sciences cannot be

measured and achieved by the percentage of time locations in the teaching and learning process. However, what is needed in this effort is to build insight and attitude not to conflict between religious science and general science, and foster greater interest / attention to the two sciences.

Efforts to develop scientific integration in UIN Saizu with jabalul Hikmah scientific paradigm also demand aspects of mastery of learning methodology. This is based on the fact that scientific integration efforts depend on the methods used in the learning process. Therefore, it is not surprising that there is a rule that says al-thariqah ahammu min al-madah (method more important than matter); Although at the same time, method and matter play an important role.



Picture. 5. Development of Scientific Integration at UIN Saizu Purwokerto

4. DISCUSSION

The development and movement of such a massive, lateral, and exponential epoch as it is now requires a critical, calm, and comprehensive mindset. At the same time, the truth of the heart and the footing of conscience. If not, it is very likely to be a slave to the power and interests of the individual. What Charles Sanders Pierce, Abdul Karim Soroush, and Jasser Auda "taught" is that everything we do has an impact or consequences, which therefore, must always be laid out with the truth of mind and heart of what we will convey and do.

What was initiated by Jasser Auda, Abdul Karim Soroush, and Charles Sanders Pierce is a marker and sign that kindness and usefulness are the pinnacle of life. Science, influence, and high office must have implications in the form of goodness itself. That can be gleaned from Jasser Auda's analysis of thought. Be a person who has personal piety and social piety at once. Because everything has consequences, all of them must be considered, and continue to tirelessly spread beauty and benefit to man

and life. Jasser Auda, Soroush, and Pierce teach and teach to become exponential, personal individuals who continue to resonate their passion for learning and benefit.

The radiance that arises from this law also affirms that the faithful not only dwell in places of worship, but also must interact with others. The believer must not only have "high knowledge" but must also have a cool attitude and provide comfort and enlightenment for all inhabitants of the universe. This third analysis invites to be a person of learning across science and at the same time all-out, and based on conscience to sow and spread the efficacy of science.

The development of the concept of scientific integration paradigm is an effort to provide solutions to the community, and has such a strong urgency. Narrow thinking and attitude patterns are among the consequences of shallow understanding or lack of willingness of heart and thought to integrate science. The paradigm of scientific integration also has the intention to erode the hermeneutic problems of study methodology, research, analysis, and education. Furthermore, there is some mapping in addressing hermenutis problems in the pattern and structure of scientific integration. (1) Theoretical

hermeneutics is a view that takes issue with appropriate methods for interpreting and interpreting the text so as to avoid an interpreter from misunderstandings (Saenong, 2002). This hermeneutic study focuses on the problem of understanding, namely how to understand and interpret correctly with the desired purpose of meaning according to the initiator of the text. Schleimacher, W. Dilthey and Emilio Betti (Wijaya, 2009). Sahiron himself grouped these into objectivity groups (Sahiron, 2009). (2) Philosophical hermeneutics, i.e. a view whose main problem lies in how and what the "act of understanding" itself looks like. Among them are Heidegger, Jorge Gracia, and Gadamer (Faiz, 2010). Gadamer himself discussed the character of interpretation, not the theory of interpretation. Moreover, for him, hermeneutics aims as an ontological treatise, not a methodology. Gadamer considered that it was impossible to obtain an objective understanding of the text as initiated by the theoretical hermenutic figure. One cannot position themselves into the position of the original "writer" or "creator" to know the original meaning (Wijaya, 2009). Sahiron classifies this model also as an objectivist-cum-subjectivist stream (Sahiron, 2009). (3) Critical hermenutika is a view that aims to uncover interests (Ricour, 2006). According to this view, the two hermenutikas previously ignored something outside the language such as dominance and work that actually became the basis of the formation of the context of thought and deeds. Texts are more suspect (or made scapegoats) than confirmed, and at the same time, tradition can be a hiding place of pretense and falsehood. His character is Habermas. Sahiron grouped these models into streams of subjectivity.

The integration of science becomes very important because it "embraces and encapsulates" all disciplines, to be then formulated, so that it becomes an approach and that its own method of understanding the

substance and essence of science. At this point, the hermeneutic theory of Khaled Abou el-Fadl permeates the idea of independent and open text, so that the interpretation of the text is not always focused on trying to find the desired author's intent (el-Fadl, 2001).

When the reader is struggling with text then it merges with the text so that the text and reader will become one and similar. In this process, the text submits to the reader and selects an attempt to read the text and claims that there is no more reading or analysis of the other, the text eventually dissolves into the reader character. If the reader exceeds and distorts the text, then the alarm of danger that will arise and must be faced is that the reader will become untouchable, ineffective, ineffective, melangit, and authoritarian.

The paradigm of scientific integration invites reading, understanding, and interpreting contextually, and this is as done by Abdullah Saeed (2008) with a "contextual" interpretation. The paradigm of scientific intergation is thus very important for PTKI-PTKIN to continue to preach and develop its studies and research. Moreover, this will also be the point of opening all the doors of change, especially those based on the discourse of religious science and non-religious science. Estuary, this paradigm of scientific integration will be a glimmer of light for humans and life.

Scientific integration continues to grow, move, and experience development and study in every aspect and line of study. This shows that all parties are trying to give their best for the general public. The scientific paradigm is seen as a foothold for the development of institutions more seriously, comprehensively, and at the same time visionary. The scientific paradigm is a step to minimize the claim of truth to science that is understood and owned. This scientific paradigm also serves to provide a reference footing for the development of universities. This is because this scientific paradigm will be able to erode the linearity of understanding,

study, and research, to then move on to the laterality of study, analysis, and research. The concept of linearity in the field of science, although legitimate when viewed from the bureaucratic administration side of the study program, but according to the scientific view of the third generation of universities (Wissema, 2009), the concept is questioned by many scientists themselves (Abdullah, 2020). The encouragement of the scientific paradigm in this college becomes a sign and marker of strengthening research in various scientific fields. This essence is also at once "against" arrogance and egotism perched on the minds of college stakeholders. Religious science, for example, is arrogant and selfish because it is sterile from encounters and conversations with natural, social, and humanities sciences that are the demands of the new social and intellectual environment amid the efforts of the government and the world community to prevent the spread of the covid-19 outbreak that is currently happening (Rolston, 1987), as well as other issues to piss and greet the community.

In universities such as UIN Prof. K.H. Saifuddin Zuhri, this scientific paradigm becomes an identity in the process of learning, research, devotion, and service. Therefore, this scientific paradigm permeates all parts and realms of academics and non-academics in universities. Furthermore, as in the world of logic of science today, especially those related to the language of science and religion, known subjective, objective, and subsequent intersubjective terms (Braken, 2009). Based from here too, the framework of the scientific paradigm continues to be developed and strengthened by paying attention to the development of other science.

The scientific paradigm is also a point of penetration of language, study, and research in the dialectic of kalam science. Kalam science is the focus here because from this kalam science discourse will be born many studies and other frameworks that are interconnected-strengthening the scientific

paradigm developed or implemented. Kalam literally means speech and/or conversation with somebody (Ess, 1992). However, kalam here, is not interpreted as speech in everyday life but related to the use of rational logical reasoning (Madjid, 2000).

The scientific paradigm developed in universities, at some point, as well as the pattern and structure of thinking, according to Van Ess, may have been used and developed by most mutakallimins even by Islamic jurists (Hanafi, 1988; Essack, 1997; al-Jabiri, 1990; Abdullah, 2006), so that the scientific paradigm becomes a "strength" and an introduction to identity for Islamic religious higher education in Indonesia, as well as become its own modality for the development and implementation of religious and social sciences in it.

The scientific paradigm developed in universities is intended to provide understanding to the public that claims of truth to any science are not justified. Through the scientific paradigm, the college then translates according to the "basis" of the scientific paradigm he "chose". When examined more deeply and comprehensively, claims of truth and exclusive attitudes in fact occur not only in the West (Christians and Jews) but also in the Eastern world (Islam) (Ayyoub, 2003; Thankfully, 2005), this is then the scientific paradigm "standing" became the foothold of wider scientific development. The scientific paradigm neutralizes the claim of truth, so that what is presented is how the science becomes "beauty" and "comfort" for humans.

The scientific paradigm seeks to greet every possibility in scientific discourse, be it religious and general science, which is also the identity of the college. Greeting this in concrete implication is mutual respect for the claims of orthodoxy and tradition in each of the developed religions and science. Therefore, the study of theology should touch on the question of plurality as a modern study of interfaith and scientific relations (Nasr, 2002).

At this point, *Jabalul Hikmah's* scientific integration paradigm finds its accentuation point. *Jabalul Hikmah* paradigm with basic construction of *profetisity* confirms its characteristics. Based on the six UIN that are the focus of this research, the characteristics of the paradigm of scientific integration of UIN Saizu Purwokerto are integrative-academic-spirituality. UIN Saizu Purwokerto through the paradigm of scientific integration *Jabalul Hikmah* also provides an affirmation that it is not permissible to feel the most right, especially regarding the results of interpretation of the Qur'an and sunnah. The reason, as Ziauddin Sardar criticized, that the Text of the Qur'an becomes a justification for attacking or defending the results of other people's readings that are different from the text (Sardar, 2011). For, between revelation and the interpretation of revelation is clearly different (Soroush, 1998; Bennet, 2005).

Jabalul Hikmah scientific integration paradigm chosen by UIN Prof. K.H. Saifuddin Zuhri who upholds these prophetic values emphasizes that the end or peak of all studies, discourse, research, and education is the creation of the best *khairah ummah* or society, whose mindset and attitude pattern are based on prophetic values.

5. CONCLUSION

The paradigm of scientific integration became the basis of the development of science in Islamic higher education in Indonesia. The development and change of the times become the best reference as well as the best reason to develop and implement it. Based on that, starting from the Academic Year 2019 (in the academic year 2019-2023), all UIN academicians Saizu Purwokerto agreed to support the development of *Jabalul Hikmah's* scientific integration paradigm. Furthermore, there is also the development of *Jabalul Hikmah* scientific integration in the performance landscape at UIN Saizu Purwokerto, as well as being a paradigm and

construction base for institutional development.

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