INTEGRATION OF KNOWLEDGE: Comparison of Experiences in Malaysian and Indonesian Universities

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Abstract: Efforts to integrate science and revelation in Islamic campuses have been underway since the 1970s; however, the extent to which these aspirations have been achieved still requires further discussion. This study examines how the integration of knowledge is manifested at USIM and UIN SU Medan. The focus is on the theoretical-philosophical framework, objectives, implementation processes, strategic priorities, and challenges of science integration. The research primarily relies on written data from guidebooks and reports on science integration at both campuses, analyzed using Content Analysis. The study found that both campuses share similarities in terms of philosophy and theory of integration, despite using different terminologies and jargons. They also face relatively similar challenges. On the other hand, there are significant differences between the two campuses in terms of governance and clarity of work plans. As an experience, the findings of this study can contribute to similar efforts at other campuses.

Keywords: Integration of science, epistemology, Islamic university

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Article history	Submitted: July 24, 2024	Revision : March 20, 2025	Accepted : Auguts 28, 2025	Published : September 02, 2025
How to cite article	Kawaid, A. Irwan Santeri Doll, Shumsudin Yabi, Syed Najihuddin Syed Hassan, M. Mujab, and Syadidul Kahar. "INTEGRATION OF KNOWLEDGE Comparison of Experiences in Malaysian and Indonesian Universities." *MIQOT: Jurnal Ilmu-ilmu Keislaman* 49, no. 2 (2025): 269-292. http://dx.doi.org/10.30821/miqot.v49i2.1254			

Introduction

The integration of science has its theological roots in the Qur'an; this is clearly illustrated through a number of verses that emphasize Allah SWT as the all-knowing, such as in QS Al-Baqarah/2: 29, 115, 282. On the other hand, the Qur'an emphasizes that humans must build their own knowledge through their own human efforts. The first verse revealed by Allah to the Prophet Muhammad was the command to read, namely Surah al-'Alaq/96: 1-5. Numerous other verses command humans to study various aspects of nature, such as in QS Al-Baqarah/2: 73, 242; Ali 'Imran/3: 65; Al-An'am/6: 32; Al-A'raf/7: 169; Yusuf/12: 109, and many more. These commands are interpreted by exegetes as obligations to read, observe, investigate, reflect, analyze—in short, all activities that constitute education.[1] The command to read and all its derivatives are directed toward many aspects; such as studying the Qur'an itself (Surah Shad/38: 29), the entire heavens and earth (Surah Yunus/10: 101), or animals, the heavens, and the earth (Surah Al-Ghasyiyah/88: 17-20), or human beings themselves. Essentially, the holy book of the Qur'an commands that everything be studied and understood by humanity. Educational activities are so important that in the Qur'an, Prophet Muhammad himself is referred to as the great teacher (e.g., Surah Al-Baqarah/2: 151; Al-Ma'idah/5: 67; Surat Al-Nahl/16: 44) and that being knowledgeable is a great honor (Surat Al-Baqarah/2: 269; Surat Al-Mujadilah/58: 11). Therefore, education in Islam is an obligation, as reaffirmed by various Hadiths of the Prophet.

This theological and doctrinal foundation then gave rise to a highly advanced scientific tradition that drove the achievements of classical Islamic civilization, commonly referred to as *the golden age of Islam*.[2] This period spanned several centuries and gave birth to various extraordinary educational institutions[3] where scientists worked to develop knowledge in all its branches.[4] Throughout its history, the Islamic scientific tradition interacted intensely with the older Greek and Persian scientific traditions.[5] This interaction was primarily carried out through the patronage of the Abbasid caliph Al-Ma'mun and the institution of Bayt al-Hikmah.[6] The adoption and adaptation of foreign philosophy and science into the Islamic tradition was not without problems. Controversy over philosophy marked the Muslim scientific world and sparked sharp criticism, as best articulated by Al-Ghazali in his work[7] and later responded to with great eloquence by the Andalusian philosopher Ibn Rusyd.[8] The debate between these two giants of knowledge illustrated both the differences and the maturity within scientific differences, which became one of the foundations of classical Islamic academic ethics.[9]

This issue prompted efforts to develop theories on how the various branches of knowledge that had emerged could be understood within a comprehensive and non-contradictory structure. Although many attempted this, the theories proposed by Ibn Sina,[10] Al-Farabi,[11] Al-Ghazali,[12] Ibn Khaldun,[13] and Al-Syirazi[14] are often considered the most influential. The pendulum of history swung drastically when the Islamic scientific

tradition declined and the West rose, greatly benefiting from the Islamic scientific tradition.[15] However, due to its own peculiar historical factors, the nature of the Western scientific tradition differs entirely from the Islamic tradition, particularly in terms of the relationship between religion and science. The Western tradition took a secular path, separating and, in some cases, even opposing science and religion.

In the atmosphere of stagnation of Islamic civilization, the epistemology of Islamic education also faced fundamental problems. When Western intellectual currents controlled the Islamic world throughout the colonial period, Islamic education gradually became trapped in a dichotomous epistemology. This then became a very fundamental challenge in rebuilding the philosophical characteristics of Islamic education after the independence of Muslim countries in the mid-20th century. Ismail Raji al-Faruqi emerged as the most prominent scholar who responded to this epistemological issue and then put forward the idea of Islamization of knowledge. The steps proposed by Faruqi can be simplified into 12 steps:[16]

1. Mastery of modern disciplines.
2. Discipline survey.
3. Mastery of the Islamic legacy: Anthology.
4. Mastery of the Islamic legacy: The analysis.
5. Establishment of the specific relevance of Islam to the disciplines.
6. Critical assessment of modern disciplines: The state of the art.
7. Critical assessment of the Islamic legacy: The state of the art.
8. Survey of the major problems *of the Ummah*.
9. Survey of the problems of humanity.
10. Creative analyses and syntheses.
11. Recasting the disciplines under the framework of Islam: The university textbook.
12. Dissemination of Islamized knowledge.

His ideas, together with those of a group of other scholars, were refined and disseminated through the International Institute of Islamic Thought (IIIT) based in Herndon, United States, which later opened branches in various cities in the Islamic world.[17] Faruqi's ideas, and especially after the first International Conference on Islamic Education in 1977 in Mecca, encouraged a movement to integrate knowledge in Islamic universities around the world.

Ideas surrounding the integration of knowledge have evolved over time, with a significant body of work produced on the subject. Various models have been developed, which Tayyar summarizes into 10 models.[18]

At the university level, several more practical models—at least intended to be so—have also been implemented with varying degrees of success. Earlier studies on the implementation of integrative epistemology includes thode of Hashim;[19] Anas et al.;[20] Mufid;[21]

Kosim et al.;[22] Wulan et al.;[23] Hidayat and Ibrahim;[24] Bachtiar and Baidhawy;[25] Buto dan Hafifuddin;[26] Fakhrurrazi et al.;[27] Hadi et al.;[28] Syafaq et al.;[29] Suwendi et al.;[30] Mahmudulhassan;[31] Laabdi;[32] Laabdi and Elbittioui;[33] Yaacob and Haron;[34] or Indah.[35]

According to the authors, the aspect that requires more attention is how integration is implemented and evaluated at the field level. This study responds to this by examining how science integration has been implemented in two neighboring Muslim countries—Malaysia and Indonesia—by selecting two campuses as research sites, namely Universiti Sains Islam Negeri Sembilan and Universitas Islam Negeri Sumatera Utara Medan. This article conducts a comparative analysis starting from the theoretical-philosophical framework, objectives, implementation process, strategic focus, and challenges of science integration at both campuses. This research is relevant because each campus has its own unique conditions and differs from all other campuses. The results of this study are believed to have significant potential to contribute to Islamic higher education institutions implementing science integration.

Method

This study aims to analytically explain the integration of science at two Islamic universities in Malaysia and Indonesia. The focus is on the following aspects: philosophy, implementation policies, supporting and inhibiting factors, and the achievement of science integration. The research data primarily comes from implementation guidelines for science integration at both campuses, along with reports related to the progress of its implementation. In line with this, this study relies on content analysis as its primary method.[36] The research involves four steps: first, identifying the primary source documents, namely the book Wacana Integrasi Ilmu Naqli & Aqli, edited by Haliza Harun and Azlan Shaiful Baharum,[37] and the book *Wahdatul 'Ulum: Paradigma Integrasi Keilmuan Dan Karakter Lulusan Universitas Islam Negeri Sumatera Utara Medan,* by Syahrin Harahap.[38] *Second,* identifying data and information relevant to the four research questions. *Third,* conducting a comparative analysis of the data related to the two universities. *Fourth,* drawing conclusions and implications from the research findings that affirm the novelty and relevance of the integration of knowledge.

Results and Discussion

As a general statement, it can be said that both campuses share a common spirit in applying the integration of science and religion as the foundational paradigm for the development of knowledge at their respective institutions. However, there are also some differences in the strategic choices for implementation. The realization of the science integration program at both campuses also differs due to the historical conditions that bind them.

Theoretical Framework of Integration

The first and most fundamental framework for the integration of science and revelation is the Qur'an. This principle applies at USIM as well as in all discourse on integration, as has been emphasized in the previous section. In the context of USIM, there is a special emphasis on the fact that the first verse revealed by Allah SWT is the command to read in the name of God *(Iqra' bi-ism rabbik)*.[39] This provides a divine foundation for knowledge and the entire process of knowledge, in which Allah SWT is the Supreme Teacher who teaches everything to humanity. The perfection of Allah SWT makes knowledge sought in His name divine (rabbani) in nature and one of the manifestations of devotion as the highest purpose of human creation (QS AL-Dzariyat verse 56). Since it is grounded in the essence of God, who is all-encompassing, the objects of knowledge are also comprehensive, encompassing both material and non-material objects, phenomena and non-phenomena. This divine epistemology encompasses both revealed and rational knowledge without contradicting them.[40]

Based on the awareness that the integration of science has undergone certain historical manifestations over time, the theoretical formulation of integration at USIM refers to a number of works by Muslim scholars from classical to contemporary times. Among the classical scholars most frequently referred to are Abu al-'Abbas Ibn Taymiyah, Dar'u Ta'arud al-'Aql wal-Naql; 'Abd al-Rahman Ibn Khaldun, Al-Muqaddimah; and Ahmad Mushthafa Tashkubrazadah, Miftah al-Sa'adah wa-Mishbah al-Siyadah fi Mawdhu' at al-Ululm. As for later scholars, many refer to Seyyed Hossein Nasr, Knowledge and the Sacred; Syed Muhammad Naquib al-Attas, A Brief Review of the Science of Knowledge and the View of Nature; and Wan Mohd nor Wan Daud, The Islamization of Contemporary Knowledge and the Role of the University in the Context of Westernization and Decolonization.

The theoretical framework for the integration of knowledge at UIN SU Medan uses the same basic foundation. Allah SWT is the Supreme Being who is All-Knowing (*Al-'Alim);* He is the Prime Teacher from whom the light of knowledge (*nur al-'ilm)* emanates. Knowledge emanates from God through the mediation of the Messengers SAW who received the revelation of Allah SWT or through the laws of nature (*sunnatullah)* entrusted by Allah SWT to all things in this universe. The integration of knowledge is associated with truth, which implies that the integration of knowledge is not only horizontal, integrating various disciplines, but also vertical, integrating knowledge with truth and with the ultimate source of knowledge itself, namely Allah.[41]

References to classical Muslim scholars include the great philosopher Abu Nashr al-Farabi, *Ihsha' al-'Ulum;* Muhammad ibn Zakariyya al-Razi, *Rasâil al-Falsafiyah*: *Al-Mabahits al-Masyriqiyyah fil-Falsafah;* Abu Rayhan al-Biruni: *Maqalid 'ilm al Hai'ah wama Yahdutsu fi Basithah al Kurrah;* and Abu 'Ali al-Husayn Ibn Sina: *Fi Aqsami al Ulumi Al Aqliyah.* From later generations of scholars, the following references are used: Syed Muhammad Naquib Al-Attas, The Concept of Education in Islam: A Framework for an Islamic Philosophy of

Education; Kuntowijoyo: Islam and Knowledge: Building a Synthesis in the Islamic Scientific Tradition*;* Wan Mohd Nor Wan Daud, Islamization of Contemporary Knowledge and the Role of the University in the Context of Dewesternization and Decolonization*;* and Nur Ahmad Fadhil Lubis, Reconstruction of Islamic Higher Education.

In general, the theoretical framework for integration at both campuses is very similar. Both place the Qur'an as a fundamental reference, although each emphasizes different concepts. The classical Islamic works used as references show differences. USIM refers to Ibn Taymiyah, Ibn Khaldun, and Tashkubrazadah, while UIN SU Medan refers to Al-Farabi, Al-Razi, Ibn Sina, and Al-Biruni. These references indicate USIM's preference for the social sciences, while UIN SU Medan refers entirely to philosophers and scientists. For contemporary references, both campuses seem to highlight local figures through familiar names such as Al-Attas, Wan Daud, and Kuntowijoyo. This is easily understood because, in essence, both campuses are located in the cultural sphere of the Malay Archipelago.

Integration Objectives

The formulation of the objectives of the integration of science between the two campuses produced very similar descriptions. These objectives contain three main points. *First*, to eliminate the dichotomy between science and education. This dichotomy is indeed a reality in Islamic science and education, inherited from colonization by Western countries. Although Malaysia and Indonesia were colonized by different nations, the impact of this dichotomy appears to be equally acute in both countries. This dichotomy has long been recognized as a fundamental issue in Islamic education. *Second,* to produce a comprehensive and holistic system of knowledge through the integration of rational *(aqli)* and traditional *(naqli)* sciences. Thus, a body of knowledge will be formed based on an epistemology that is independent of Western epistemology. This integrative epistemology will produce a generation of educated scholars with a well-rounded and balanced personality. Although this second goal sounds attractive, it is clearly not easy to achieve. This is because the grip of Western epistemology on the modern world of knowledge is so strong. This influence has grown gradually since the colonial era and has continued in the post-independence period through the dominance of Western universities and research institutions. The colonization of universities is actually a global phenomenon and not an issue exclusive to Malaysia and Indonesia.[42] *Third,* creating a balanced society that is not only intelligent in science but also has a deep spiritual understanding. This can only be achieved when there is a balanced integration between the sciences of naqli and aqli that guide the life and development of the people at large. Among the worst risks of the dichotomy of science and education that plagues modern humans is the division of personality, which creates unimaginable suffering at both the individual and societal levels. Scholar Seyyed Hossein Nasr has long warned of this through one of his masterpieces.[43]

Regarding the goal of integration, USIM adds one point not found in the case of

UIN SU Medan, namely a goal related to the institution itself. The *fourth* objective is to make USIM a respected university, a place of reference for experts, and relevant in the hearts of society. The triple R objective—respected, referred, and relevant—demonstrates a combination that is not only logically sound but also linguistically appealing.

Implementation Process of Integration

The integration of science has been underway at USIM since 2000, which was the first year of student enrollment. This means that the campus truly began its operations with an integrative epistemology. At the substantive level, the stages of integration are outlined in four phases, as follows:

1. *Mustawa* 1 (M1): *al-nushush* (ayatization). Ayatization comes from the word ayat, which here refers to the extraction of texts from sources such as the Quran, hadith, tafsir, Islamic manuscripts, and other relevant sources related to scientific findings or theories.
2. *Mustawa* 2 (M2): *al-muqaranah* (comparison or comparative), which is the application of integration through comparison that includes naqli science.
3. *Mustawa* 3 (M3): *al-taqyim* (adaptation). Adaptation is the process of selecting, filtering, adapting, and accepting values and frameworks that do not contradict Islam.
4. *Mustawa* 4 (M4): *al-tafaqquh* (integration). This refers to the integration and application of various disciplines to produce a holistic curriculum. This is the ultimate goal of education, which is to produce civilized individuals.[44]

USIM has a very clear time frame for the implementation of integration, as follows:

1. 2000-2012: establishing the foundational structure for the integration of Naqli and Aqli sciences.
2. 2013: Became a local reference for the concept of integrating Naqli and Aqli sciences
3. Year 2014: Aligning strategic plans toward the establishment of the integration of Naqli and Aqli sciences
4. Year 2016: Becoming a regional reference center for the integration of Naqli and Aqli sciences
5. Year 2025: Becoming a global reference for the integration of Naqli and Aqli sciences.

On the other hand, UIN SU Medan began the integration process in 2014 when the campus was established as a transformation from an institute that had been operating since 1973. Integration is the substantive reason for the existence of UIN SU Medan, as emphasized in the Presidential Regulation that serves as the legal basis for its existence. However, it appears that UIN SU Medan has not yet developed a clear plan on how the implementation will be managed. Regarding the book Wahdatul Ulum, only the substantive stages are outlined, divided into four categories: conceptual, institutional,

operational, and architectural.[46] No further operational details are provided for these stages, and there is no explanation of the timeline for achieving them.

Thus, it can be said that although there are substantive similarities between the stages of integration at USIM and UIN SU, the former is far more advanced in managing its implementation. This is because USIM has a very good description of the what, how, and when of each stage *(mustawa),* while this is not found in the case of UIN SU. It appears that these differences stem from the initial context of integration: USIM was indeed established for this purpose and was designed from the outset to implement integrative epistemology; on the other hand, UIN SU has a long history as a campus focused solely on religious studies and only recently began managing science and technology departments.

Focus and Integration Strategy

In essence, the operational aspects of a campus are relatively similar. However, in the integration process, USIM and UIN SU place emphasis on certain aspects. For USIM, the main focus and strategy in terms of integration are as follows:[46]

1. Formulating the concept of knowledge integration
2. Translating or applying the concept in the learning curriculum. This is done by incorporating Islamic principles and values into modern subjects such as engineering, mathematics, and medicine.
3. Involving experts and scholars in both religious and scientific fields to collaborate on scientific projects such as research and writing so that there is an exchange of knowledge between them
4. Providing opportunities for students from different faculties to engage in joint scientific activities such as intensive discussions on specific topics, which are then reviewed from various perspectives or different disciplines
5. Developing textbooks, including guides for implementing integration in each faculty and study program.
6. Enhancing learning facilities, such as libraries, classrooms, and fostering an academic environment.
7. Establishing a center or institution specifically dedicated to addressing integration issues. This institution is the Center for the Integration of Naqli and Aqli Sciences (PIINA).

At UIN SU, the focus and strategy for implementing Wahdatul Ulum integration are explained as follows:[47]

1. The learning aspect, in this case, the development of Islamic studies at the State Islamic University of North Sumatra, Medan, is not only because it has opened a faculty of

Islamic studies (Islamic Studies), established religious courses in faculties of Islamic sciences (Islamic Science), and the application of Islamic knowledge to all fields of study, but also by developing these sciences as Islamic knowledge, where the foundation and spirit of their development are based on and viewed as the discovery and affirmation of the values of Islamic teachings, aimed at serving God and the welfare of humanity, as well as the development of civilization. In the learning process with the approach, five important elements are developed: knowledge, concepts, skills, attitudes, and actions.

2. Aspects of Curriculum Development: In developing a curriculum using a transdisciplinary approach, there are three important foundations to consider. *First,* systems theory, where the concept of holons (the relationship between the whole and its parts) remains the primary foundation for designing the knowledge structure incorporated into the curriculum. *Second,* a transdisciplinary curriculum begins with a problem and moves toward problem-solving. *Third,* the Connected Curriculum, Ladder Curriculum, and Spiral Curriculum models.
3. Application of Research Aspects: There are several frameworks that need to be understood and considered in research using a transdisciplinary approach. *First*, the Systems Approach, which understands that the universe is a reality with levels, known as *Levels of Reality*, based on the marriage of metaphysics (philosophy) and quantum physics. *Second,* the Logic of the Included Middle, a framework that allows one to imagine that there is space between living, dynamic, fluctuating, moving, and continuously changing things. *Third*, transvision, which views research problems not as limited to a single perspective (the discipline or field of study that serves as its background) but rather through multiple perspectives. *Fourth,* the vision of *sunnatullah*, seeing everything, including research objects, not as something atomistic, separate from other aspects, but as something systemic, running according to *sunnatullah* (Natural Law). *Fifth, bahsiyah* analysis, comprehensive and collaborative analysis, which means that in responding to and analyzing data and facts, a researcher does not use a single perspective or their own knowledge, but also other fields of knowledge, and in integrative collaborative research, not only one field of knowledge but also various fields of knowledge as a research team. *Sixth, mashlahah*, viewing and conducting research and its findings not only for the sake of knowledge but also for the benefit and well-being of humanity. *Seventh, tawhidî*, all research activities are viewed and believed as recognizing Allah's destiny as the creator and regulator of the universe.
4. Community service prioritizes community empowerment. Therefore, Community Service (PKM) in a transdisciplinary perspective encompasses three meanings simultaneously: (1) service as an activity to discover knowledge based on interaction with the community; (2) service as a learning process for academics and students

through real-world experiences within the community; and (3) service as an activity to implement knowledge to assist in advancing the community and resolving their issues.

Although the fields of USIM and UIN SU are substantively similar, there are fundamental differences in describing the strategies to be pursued. It is clear that USIM has chosen simple language that is easy to understand by all levels of society; this means it is easier to involve all stakeholders in its implementation. The explanation of the integration strategy for UIN SU appears to be highly philosophical, using sophisticated language; this makes it difficult for some people to understand and thus hinders their participation in supporting integration. The language used by UIN SU is difficult to understand as a language of implementation strategy and is more appropriate as philosophical discourse.

Implementation Challenges of Integration

As is common with paradigm shifts, challenges are inevitable. The integration projects at both USIM and UIN SU face challenges that are categorically similar, although they differ in degree and manifestation. Some of the most serious challenges are outlined below.

First, the level of clarity of the integration concept. Clarity in this context has two meanings: objective clarity and subjective clarity. Objective clarity refers to the extent to which the concept of integration has been articulated in written and spoken discourse by the campuses. More specifically, it refers to the extent to which the concepts of "Integration of Naqli and Aqli Knowledge" and "Wahdatul `Ulum" have been articulated in discourse by USIM and UIN SU, respectively. Subjective clarity here refers to the extent to which university stakeholders—faculty members, management, students, researchers, potential student suppliers, and alumni users—understand the concept of integration. This subjective clarity is achieved through socialization in various forms: conventional print versions and more advanced online formats. For example, both campuses include integration as part of their vision and mission statements, and both have dedicated institutions: the Center for the Integration of Naqal and Aqal Sciences (PIINA) at USIM and the Wahdatul Ulum Center (PWU) at UIN SU. In this regard, USIM appears to have operational guidelines and has made efforts to socialize these guidelines in various forms since the university's establishment. As for the explanation of Wahdatul `Ulum, it appears to remain relatively philosophical. In terms of outreach, UIN SU was highly active throughout 2020–2023 but faced significant setbacks afterward. Overall, it can be stated that USIM leads UIN SU in efforts to clarify its integration concept.

Second, negative views toward integrative science. Introducing something new is bound to be met with skepticism; this is simply normal human psychology. Even today, some people—including academics—still doubt the relevance of integrating naqli and

aqli science. There is still a view that incorporating religious principles into the world of science will reduce the scientific value of research and education. Such negative views and doubts are very influential, especially when they come from academics and education policymakers. This was very evident in Indonesia in the 1990s when the idea of transforming IAIN into UIN was proposed. This idea was opposed, among other things, because one of its objectives was to give Islamic universities the opportunity to manage science and technology departments. Residual views of this kind still exist, albeit with varying intensity. Upon analysis, these views stem from one or a combination of two factors. *First,* there was a concern that opening science and technology departments would marginalize Islamic religious studies at UIN because science tends to be more attractive to the younger generation. *Second,* and more substantively, there was a belief that the paradigms of science and religion are diametrically opposed. Science begins with doubt (hypothesis) while religion begins with belief (creed). Joining the two necessitates contradiction leading to mutual hostility. This view seems to stem from two things: the history of science in the West, which has indeed belittled religion, and the history of Islamic education in the Malay world, which tends to limit itself to the study of naqli sciences.

Third, the provision of adequate resources. The epistemology of integration ideally requires human resources who understand and work based on the principles of integration. In reality, both USIM and UIN SU face difficulties in securing qualified human resources, including lecturers, researchers, laboratory staff, and management personnel. It seems that these difficulties are mainly due to an unfavorable historical context. During the classical period, Islamic scientific activities were carried out in an integrative manner, but since the 20th century, the vast majority of Islamic higher education institutions have operated by imitating the Western model. Some deliberately sent lecturers to continue their education at Western universities.[48] Additionally, a significant number of young Malaysians and Indonesians pursued their education in the West and returned to their home countries to become key figures in universities, thereby producing scholars who are more or less Westernized. This situation poses unique challenges for campuses seeking to implement an integrative epistemology, such as USIM and UIN SU. Consequently, the implementation of integration requires a process of reorientation and retraining of human resources, which is a significant burden.

Fourth, the constraints of Western influence. In line with the third point, the significant influence of Western civilization on the scientific world in modern times also challenges the implementation of integrative epistemology. For example, most university learning resources—books, laboratory equipment, applications, and so on—are produced in Western countries. Similarly, the dominant academic tradition today clearly reflects Western traditions rooted in secular philosophy. Additionally, the dominant university ranking institutions today are based in the West and almost always apply criteria, standards, and indicators that favor Western universities. From a certain perspective,

therefore, the implementation of integrative epistemology constitutes a challenge to Western dominance over the academic world. As is well known, building a genuine tradition that differs from the mainstream is no easy task.[49]

In summary, the comparison of the implementation of integrative epistemology between the two campuses is presented in the following table:

No	*Aspect of Integration*	*USIM*	*UIN SU*
1.	*Theoretical Framework*	*1. The Qur'an and Hadith* *2. Classical works of scholars with an emphasis on social issues* *3. Contemporary works*	*1. The Qur'an and Hadith* *2. Classical scholars' works with an emphasis on philosophy and science* *3. Contemporary works*
2.	*Objectives*	*1. To eliminate the dichotomy between science and education.* *2. Producing a comprehensive and complete system of knowledge through the integration of rational and traditional knowledge.* *3. Creating a broad society that is balanced between science and spirituality.*	*1. Eliminating the dichotomy between science and education.* *2. Developing a comprehensive and integrated system of knowledge through the integration of rational and traditional sciences.* *3. Creating a broad society that is balanced between knowledge and spirituality.*
3.	*Implementation Process*	*1. Substantive level:* *a. Level 1: al-nushush (textualization)* *b. Level 2: al-muqaranah (comparison)* *c. Level 3: al-taqyim (adaptation)* *d. Level 4: al-tafaqquh (integration)*	*1. Substantive Level:* *a. Conceptual* *b. Institutional* *c. Operational* *d. Architectural* *2. Time frame: not yet available*

3.	*Implementation Process*	*2. Time frame:* *a. 2000–2012: providing the basic structure for the concept of integration* *b. Year 2013: Becoming a local reference on integration* *c. 2014: Strategic plan for the consolidation of integration* *d. 2016: Becoming a regional reference on integration* *e. 2025: Becoming a global reference on integration*	*1. Substantive Level:* *a. Conceptual* *b. Institutional* *c. Operational* *d. Architectural* *2. Time frame: not yet available*
4.	*Focus and Strategy*	*1. Formulating the concept of science integration.* *2. Translating or applying the concept into the learning curriculum.* *3. Involving experts in traditional and rational sciences to collaborate on scientific projects.* *4. Providing opportunities for students from various faculties to engage in joint scientific activities.* *5. Developing textbooks and implementation guidelines for integration.* *6. Enhancing learning resources.* *7. Establishing the Center for the Integration of Naqli and Aqli Sciences (PIINA).*	*1. Learning Aspects: Establishing religious studies courses in science faculties and the integration of Islamic knowledge into the curriculum; applying a transdisciplinary approach through five elements (knowledge, concepts, skills, attitudes, and actions)* *2. Curriculum Development Aspects: based on systems theory, transdisciplinary problem-based curriculum, Connected Curriculum, Ladder Curriculum, and Spiral Curriculum.* *3. Implementation of research aspects using the Systems Approach, The Logic of the Included Middle Approach, transvision, the vision of Sunnatullah, bahsiyah*

4.			*analysis, mashlahah, and tawhidî.* *4. Community service using a transdisciplinary perspective encompasses three meanings simultaneously: (1) service as an activity of discovering knowledge; (2) service as a learning process; and (3) service as an activity of implementing knowledge.*
5.	*Challenges*	*1. Level of clarity of the concept of integration: objective and subjective.* *2. Negative views toward integrative epistemology and the science it produces.* *3. Difficulties in providing resources that understand and implement integrative epistemology effectively.* *4. The constraints of Western influence.*	*1. Level of clarity of integration concepts: objective and subjective.* *2. Negative views toward integrative epistemology and the science it produces.* *3. Difficulties in providing resources that understand and implement integrative epistemology well.* *4. The constraints of Western influence.*

The table above shows certain similarities and differences between USIM and UIN SU in terms of the implementation of science integration. The most prominent similarities are at the theoretical and philosophical levels. Both campuses show similarities in their belief that scientific activity is an integral part of piety and obedience to Allah SWT, the Owner of all knowledge, the Prime Teacher from whom all that is known and knowable flows. Therefore, educational activities in higher education must *be imbued with Islamic values* and serve as an indicator of obedience to Allah SWT. Thus, the pursuit of knowledge—in any field—ultimately must become a means for humans to draw closer to their Creator. Both campuses also face similar thematic challenges, although they differ in terms of intensity and volume. This similarity arises from a shared historical context—particularly regarding Western colonization and dominance over contemporary scientific civilization. The differences between the two campuses are primarily evident in their governance structures. These differences seem to stem primarily from historical context:

USIM was established and operated from the outset with an integrationist concept, while UIN SU began as an institution exclusively dedicated to traditional Islamic sciences and later evolved into a university with an integrationist vision.

Conclusion

On the one hand, an epistemology that integrates Islamic values with science is a new breakthrough aimed at countering the dichotomy and dominance of Western epistemology. However, on the other hand, it is an attempt to repeat the good practices that once characterized the history of Islamic education. The success of integration implementation seems to depend on the strength of conviction, good management, accurate reading of existing challenges, and appropriate adaptability in responding to those challenges. In the two campuses studied, certain similarities were found, but each campus also has its own unique conditions and challenges. The experiences at USIM and UIN SU provide valuable lessons for other campuses seeking to implement integrative epistemological. After all, experience is the best teacher.

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