

INTEGRATION OF ISLAMIC SCIENCES ACCORDING TO M. AMIN ABDULLAH AND ITS IMPLICATIONS FOR ISLAMIC UNIVERSITIES

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Abstract: *This research aimed to describe the integration of Islamic sciences according to Prof. M. Amin Abdullah and its implications for Islamic universities. The research methods used were library research and bibliographic research. According to Amin, the integration of Islamic knowledge was an essential issue in the development of Islamic knowledge in Indonesia, especially in Islamic religious universities. Amin's reflections emphasized the need for an integrated and interconnected approach to Islamic science, which until now was still fragmented and disconnected from contemporary issues. Amin's theory was based on the classification of Islamic knowledge into four categories: al Qur'an, Sunnah, 'Ulum al Din, al-Fikr al Islamy, and Dirasah al Islamiyyah. These categories corresponded to the concept of a four-layer spider's web, which combined all social and religious principles to solve contemporary problems.*

Keywords: *Integration of Islamic Science, M. Amin Abdullah, Islamic Universities*

INTRODUCTION

Science, which continues to develop rapidly, has now become a new religion, especially for Western scholars. All boundaries, including religion, are violated in the name of scientific progress.¹ Science is a product of the development of science and technology, which initially aimed to support human life but caused many people to distance themselves from real life and even run away from existing reality. Science and technology have become barometers of the progress of modern human life without paying attention to the nature and quality of humans as

¹ Rachmat Kriyantono, *Pengantar Lengkap Ilmu Komunikasi Filsafat Dan Etika Ilmunya Serta Perspektif Islam* (Jakarta: Prenada Media Gorup, 2019).

religious creatures.² For certain groups of people, especially those who master technology and science, the peak of wealth and glory is an essential goal in life. In contrast, for most people, this actually causes sadness in their lives.

One of the Muslim thinkers in Indonesia who can be used as a benchmark in understanding Islamic dynamics is Prof. M. Amin Abdullah. Amin is a Muslim intellectual from the State Islamic University (UIN) Sunan Kalijaga Yogyakarta. Amin has been involved a lot in the fields of education, organizations, and da'wah. He is considered a famous Muslim scholar and is entirely compatible with the approaches used in Islamic studies compared to most other academics. He continues to expand the studies used, namely, using scientific disciplines outside of Islam as part of his approach. He expressed his concern about the dominance of religious thought in Indonesia and proposed the concept of Religious Studies as a solution. This concept aims to change the normative and doctrinaire paradigm of religious teaching into a more comprehensive approach involving socio-historical and rational-philosophical aspects.³

The integration of Islamic knowledge with modern science is a fundamental concept in Islamic education.⁴ This thinking is essential to understand the application and effectiveness of Islamic education in view of current developments. One of the scholars who has made a significant contribution to this field is Prof. M. Amin Abdullah, who has expressed several views on the integration of Islamic scholarship. If you understand the history of the development of Islamic science, Muslim thinkers who became actors in the field of science, such as Ibn Sina, al-Farabi, Ibn Rush, and al Ghazali, are among the Muslim thinkers and philosophers whose lives continue to be peaceful by combining depth religion and science.⁵

They have more in life than just being scholars but also as highly respected scientists. Islam transmits and preserves the chain of knowledge, philosophy, and government of world civilization. Islam also has extraordinary contributions that can be considered Islamic civilization. The concept of Islamic science is challenging to separate from Islam itself as the religion of God (Allah Swt). Therefore, efforts to learn what Islam is must include His will,

² Ahmadan B Lamuri and Ridwan Laki, "Transformasi Pendidikan Dalam Pengembangan Sumber Daya Manusia Yang Berkarakter Di Era Disrupsi," *Guru Tua : Jurnal Pendidikan Dan Pembelajaran* 5, no. 2 (2022).

³ Yassir Hayati, Asmarika, and Fenni Febiana, "Pemikiran–Pemikiran Komperatif Mahmud Yunus Dan Amin Abdullah Dalam Bidang Pendidikan Islam," *Miftahul Ulum* 2, no. 1 (2024).

⁴ Aidil Ridwan Daulay and Salminawati, "Integrasi Ilmu Agama Dan Sains Terhadap Pendidikan Islam Di Era Modern," *Journal of Social Research* 1, no. 3 (2022), <https://doi.org/https://doi.org/10.55324/josr.v1i3.75>.

⁵ Pebriani Srifatonah, Siti Aminah, and Eni Zulaiha, "Ittijah Tafsir Falsafi: Analisis Tafsir Penciptaan Alam Menurut Imam Al-Ghazali Dan Al-Farabi," *Definisi: Jurnal Agama Dan Sosial Humaniora* 2, no. 1 (2023), <https://doi.org/https://doi.org/10.1557/djash.v2i1.29406>.

namely efforts to gain knowledge about Allah SWT. Therefore, this article will reveal how Prof. M. Amin Abdullah conceptualizes scientific integration can having a significant influence on the quality of Islamic universities in Indonesia.

There are several studies linking Prof. M. Amin Abdullah with his scientific integration, namely a) research from Tabrani Tajuddin (2021) entitled "*Paradigm of Integration-Interconnection of the Islamization of Science in Amin Abdullah's View*"⁶, b) research from Ramadhanita Mustika Sari & Muhammad Amin (2020) entitled "*Implementation of Interdisciplinary and Multidisciplinary Science Integration: Case Study at Postgraduate Program at UIN Sunan Kalijaga Yogyakarta*"⁷, However, throughout the researcher's search, no research was found related to scientific integration with implications for Islamic universities in Indonesia. Therefore, this research is worthy of being used as a reference and understanding regarding this theme.

METHOD

In this research, the researchers used literature review, library research and bibliographic research involving the content of M. Amin Abdullah's work related to the integration of Islamic knowledge or science into Islamic universities. Library Research Method (library research) is research carried out from documents (libraries) in the form of books, notes, or reports of previous research results.⁸

The literature study method is a series of activities related to library data collection methods, reading, recording, and managing research materials. In research, literature studies are carried out to solve problems by tracing the origins of previous written works.⁹ The bibliographic research method is research that focuses on the ideas contained in theory. Bibliographic research is used as a research method to study various references and results of previous similar research, which is helpful in obtaining a theoretical basis for the problem to be researched.¹⁰

⁶ Tabrani Tajuddin, "Paradigma Integrasi-Interkoneksi Islamisasi Ilmu dalam Pandangan Amin Abdullah, *Aksiologi: Jurnal Pendidikan dan Ilmu Sosial*, 1, no. 2 (2021).

⁷ Ramadhanita Mustika Sari & Muhammad Amin, "Implementasi Integrasi Ilmu Interdisipliner dan Multidisipliner: Studi Kasus di Pascasarjana UIN Sunan Kalijaga Yogyakarta" on *Prosiding Integrasi Interkoneksi Islam dan Sains* 2, (2020).

⁸ Lexy J. Moelong, *Metodologi Penelitian Kualitatif* (Bandung: Rosdakarya, 2014).

⁹ D. Satori; & A. Komariah, *Metodologi Penelitian Kualitatif* (Bandung: Alfabeta, 2013).

¹⁰ Sugiyono, *Metode Penelitian Kualitatif Untuk Penelitian Yang Bersifat: Eksploratif Interaktif Dan Konstruktif* (Bandung: Alfabeta, 2017).

Therefore, these three methods, library research, and bibliographic research, are used to deepen understanding of this concept and its implications for Islamic universities. This is important so that this research can comprehensively explain several of the targeted problems.

DISCUSSION

A Glimpse of Prof. M. Amin Abdullah

M. Amin Abdullah was born on July 28, 1953. He is a leading Indonesian cleric, philosopher, scientist and intellectual. Amin has identified several criticisms of the pattern of development of Islamic sciences in Indonesia, especially at the level of Islamic universities. He served as rector of Sunan Kalijaga State Islamic University Yogyakarta for two periods, namely from 2005 to 2010. He was also active in the majority Islamic organization, Muhammadiyah, and served as deputy chairman of the Muhammadiyah Central Leadership from 2000 to 2005. He has also served as chairman of the Cultural Affairs Commission of the Indonesian Academy of Sciences.¹¹

If we look at his educational background, M. Amin Abdullah received his education at the Darussalam Gontor Modern Islamic Boarding School, East Java, and his higher education was obtained at IAIN Sunan Kalijaga Yogyakarta in 1981. He continued his studies at Middle East Technical University, Turkey in 1990. After that, he took a postdoctoral degree at McGill University, Canada, in 1998.¹²

In M. Amin Abdullah's view, the integration of Islamic sciences is a significant issue in the development of Islamic scientific dynamics in Indonesia. Amin's thoughts emphasize the need for an integrated and interconnected approach to Islamic sciences, which until now are still fragmented and disconnected from existing contemporary issues.¹³

Amin's thinking about the integration of Islamic sciences is centered on the idea of building an integrated and interconnected epistemology. He believes that Islamic sciences are not only limited to traditional Islamic disciplines but must also be connected to contemporary issues and problems. This approach is seen as a way to overcome the limitations of traditional Islamic studies and make it more relevant to the needs of the contemporary world.

¹¹ Wikipedia, "M. Amin Abdullah," [id.wikipedia.org](https://id.wikipedia.org/wiki/M._Amin_Abdullah), 2022, https://id.wikipedia.org/wiki/M._Amin_Abdullah.

¹² "Profil Muhammad Amin Abdullah," UIN Sunan Kalijaga Yogyakarta, 2023, https://uin-suka.ac.id/id/page/detil_dosen/195307281983031002-M.AMIN-ABDULLAH.

¹³ Suwadi Suwadi, "Pengembangan Kurikulum Pendidikan Agama Islam Pada Pendidikan Tinggi," *Jurnal Pendidikan Agama Islam* 13, no. 2 (2016), <https://doi.org/https://doi.org/10.14421/jpai.2016.132-08>.

Integration of Islamic Knowledge and Its Implications in Islamic Universities According to the Perspective of M. Amin Abdullah

In M. Amin Abdullah's view, the integration of Islamic sciences is not just satisfaction but also includes cooperation, greeting each other, needing each other, correcting each other, and connecting between scientific disciplines. Amin emphasized the importance of deeper integration and connectivity between different scientific disciplines, thereby creating an integrated and interdependent knowledge framework. This integration includes collaboration between different scientific fields to achieve a more comprehensive and connected understanding of contemporary issues.

In its application in Islamic Universities, integration of Islamic sciences, according to M. Amin Abdullah, requires more deliberate and rational networking efforts. It involves integrating Islamic knowledge and science in general without competing with each other but working together to achieve a comprehensive and connected understanding. This integration also allows the development of an integrated and interconnected scientific epistemology, combining all social and religious sciences that are relevant to contemporary problems. Therefore, the integration of Islamic sciences into Islamic universities, according to Amin Abdullah, aims to create a comprehensive, forward-looking education and prepare graduates who have a comprehensive understanding of aspects of science and religion.¹⁴

Islamic Sciences that Can Be Integrated in Islamic Universities According to the Perspective of M. Amin Abdullah

According to M. Amin Abdullah's view, several Islamic sciences that can be integrated into Islamic universities include:

1. The Qur'an

As the primary source of Islamic teachings, the Qur'an plays a central role in integrating Islamic sciences into Islamic universities. The Qur'an is the core of all knowledge, so it includes various knowledge that needs to be explored and studied comprehensively. This deepening needs to involve various experts in specific scientific fields so that, one by one, the verses in the Qur'an can be integrated and interconnected

¹⁴ Al Makin and et. al, *70 Tahun M. Amin Abdullah Pemikir, Guru Dan Pemimpin* (Yogyakarta: Laksbang Akademika, 2023).

with other scientific knowledge. With the hope, that the values in the Qur'an will have a tangible impact on human life in a better and more dignified manner.¹⁵

2. Sunnah

Hadith and Sunnah (teachings originating from the Prophet Muhammad Saw) are also essential parts that can be integrated into Islamic universities. If the Sunnah here is understood in the context of integrating Islamic knowledge, then this Sunnah is the first knowledge in interpreting the Qur'an. The Qur'an, in its context, is still global, so there needs to be a more specific explanation through the Hadith and Sunnah of the Prophet Muhammad Saw.¹⁶

3. 'Ulum al-Din

Religious sciences such as Aqidah, Fiqh, Sufism, and Morals are integral parts that can be integrated to strengthen the foundation of Islamic knowledge. So far, religious knowledge only resides in its respective areas without any integration. If this religious science can be integrated and connected with other sciences, especially general sciences, then science in Islam will be better and have a tangible impact on society.

4. Al Fikr al Islamy

Islamic thought and the intellectual contributions of Muslim scholars and scholars can be integrated to enrich the understanding of Islam in Islamic universities. However, Muslim scholars and scholars are role models for the general public, especially in the academic world. The results of his thoughts need to continue to be used as a basis for discussing various life problems. Islamic universities need to continue to integrate Muslim thinkers into other thinkers. It is expected to enrich the scientific treasure itself.¹⁷

5. Dirasah al Islamiyyah

Islamic studies in general, including Islamic history, Islamic civilization and socio-religious context, are also essential elements to be integrated into Islamic universities. Until now, Islamic studies have become a magnet for scientific studies in various parts of the world, especially in the Western world. If this continues, then Islamic studies need to be interconnected and integrated into general science, which is the basis of science in the

¹⁵ Lilik Nur Kholidah, "Pola Integrasi Nilai-Nilai Keislaman Dalam Pembelajaran Pendidikan Agama Islam Pada Lembaga Pendidikan," *At-Ta'dib* 1, no. 2 (2015), <https://doi.org/https://doi.org/10.21111/at-tadib.v10i2.459>.

¹⁶ Amrul Choiri and Bambang Setiaji, "Al-Quran Dan Al-Sunnah Sebagai Sumber Ajaran Islam (Kajian Kritis Pemahaman Minardi Mursyid Di Solo Raya)," *Suhuf* 26, no. 2 (2014).

¹⁷ Makin and et. al, *70 Tahun M. Amin Abdullah Pemikir, Guru Dan Pemimpin*.

global world, so that students and campus residents are clearer and get the stimulus to explore the knowledge resulting from this integration.¹⁸

6. Islamic Sciences that Have Developed So Far

Islamic sciences that have developed over time, such as religious sciences and general sciences, can be integrated to enrich the understanding of Islam in Islamic universities. Many Islamic universities have developed and expanded their knowledge into various scientific disciplines, not only religious sciences. Many study programs on campus have developed non-religious sciences, such as science, social, economics, politics, and others.

7. Concept of Science Integration in Islamic Education

The concept of integrating knowledge in Islamic religious education, including religious sciences and general sciences, as well as the concept of integration in the learning process, can also be integrated into Islamic university learning. An essential part of integrating knowledge is how the integration of religious knowledge can be used as a benchmark in the learning process in non-religious courses. It is interesting because students will be more critical and dynamic in understanding specific contexts from the perspective of various existing sciences.

8. Development of an Integrative-Interconnective Scientific Epistemology

The development of an integrative-interconnective scientific epistemology, which combines all social and religious scientific disciplines related to contemporary issues, can also be integrated into Islamic universities. Even though many Muslims believe that Islam has scientific perfection, its reality has not been fully felt by the people themselves. So here, there is a need for scientific development from various scientific disciplines in responding to contemporary issues that require precise, fast, and comprehensive solutions.¹⁹

9. Development of Integrative Education Formats and Models

The development of integrated educational forms and models, taking into account all social and religious principles while taking into account contemporary problems, can also be integrated into Islamic universities. After scientific development, it is necessary to

¹⁸ Suwadi, "Pengembangan Kurikulum Pendidikan Agama Islam Pada Pendidikan Tinggi."

¹⁹ Atika Yulanda, "Epistemologi Keilmuan Integratif-Interkonektif M. Amin Abdullah Dan Implementasinya Dalam Keilmuan Islam," *TAJDID: Jurnal Ilmu Ushuluddin* 18, no. 1 (2020), <https://doi.org/https://doi.org/10.30631/tjd.v18i1.87>.

look for the development of an integrative education model where students outside religion experience what religious knowledge is and vice versa. The better the format and model of integrative education is implemented and developed in higher education, the better and more qualified the Human Resources (HR) of the campus residents will be.²⁰

10. Development of Islamic Sciences that have Developed

The development of Islamic sciences that have developed over time, such as religious sciences and general sciences, can be integrated to enrich the understanding of Islam among Islamic college teachers. After Islamic science has developed, what needs to be strengthened is an increase in the quality of this development. Suppose a course has developed good Islamic knowledge. In that case, it needs to be integrated into general science, which is also well-established and developing, so that the course has a high-quality weight.

Benefits of Integrating Islamic Sciences in Islamic Universities According to the Perspective of M. Amin Abdullah

In M. Amin Abdullah's view, several benefits of integrating Islamic sciences in Islamic universities include:

1. Comprehensive Curriculum Development

The integration of Islamic sciences makes it possible to develop a comprehensive curriculum that combines Islamic values with general science values, thereby creating comprehensive and integrated education.²¹ The compartmentalization of science that has occurred so far has actually meant that the educational curriculum has yet to have a positive impact on society and civilization fully. So the various existing sciences need to be integrated, so that the curriculum gets better, stronger, and has a real impact on life.

2. Formation of a Balanced Personality

This integration helps create graduates with balanced personalities in terms of intellectual, emotional, and spiritual aspects. Not only that, with scientific integration, graduates in higher education can strengthen aspects of their personality more fully and in balance with educational values (Islam and general science). Indonesian people must have maturity in living every dynamic of life because there is a strong balance in life.

²⁰ Yulanda.

²¹ Fitriyatul Hanifiyah and Nasrodin, "Implikasi Integrasi Imtaq Dan Iptek Dalam Perkembangan Pendidikan Islam," *AJAR Jurnal Pendidikan Islam* 1, no. 1 (2024).

3. Developing an Open and Critical Attitude

The integration of Islamic science with general science allows the development of an open attitude toward the transfer of knowledge. It is critical of changes and enriches ideas and attitudes in Islamic education.²² It cannot be denied that integration provides maturity for humans because in it, they are required to expand their knowledge by studying more than one scientific discipline. Through a lot of experience and knowledge, graduates at Islamic universities can be more open and critical of the various life phenomena they face so that they have many appropriate solutions to overcome them.

4. Overcoming the Dichotomy of Knowledge

The integration of Islamic knowledge helps overcome the dichotomy of knowledge between religious knowledge and general knowledge, thereby leading to a more complete and comprehensive understanding of science and religion. The dichotomy of knowledge has so far made the quality of education not develop and only stagnate at that point, so through integration, the scientific dichotomy will disappear by itself, because of the dynamic intersection of one science with another.²³

5. Encouraging Dialogue between Religion and Science

Integrating Islamic sciences into Islamic universities encourages harmonious dialogue between religion and science, thus enriching the understanding of the relationship between religion and science.²⁴ It is essential to understand that through the large amount of knowledge learned by students at Islamic universities, students are more encouraged to discuss, dialogue, and study more comprehensively how religious knowledge and general knowledge can complement each other for the sake of the unity of science itself.

Examples of Implications and Applications of the Integration of Islamic Sciences in Islamic Universities According to M. Amin Abdullah

After discussing how to integrate Islamic science and how it is developed in Islamic universities, here the researcher will give several examples of its implications and applications, including:

²² Saifullah Idris, *Internalisasi Nilai Dalam Pendidikan (Konsep Dan Kerangka Pembelajaran Dalam Pendidikan Islam)* (Yogyakarta: Darussalam Publishing, 2017).

²³ Ali Imron, "Implementasi Pengembangan Materi PAI Mi Perspektif Integrasi Interkoneksi," *Magistra: Media Pengembangan Ilmu Pendidikan Dasar Dan Keislaman* 8, no. 2 (2017), <https://doi.org/http://dx.doi.org/10.31942/mgs.v8i1.2003>.

²⁴ Ismi Latifah, "Hubungan Ilmu Agama Dan Ilmu Umum Dalam Bidang Pendidikan," in *BCoPJ-LAS* (Jakarta: Lembaga Komunikasi dan Informasi Dosen, 2022).

1. Building a curriculum that integrates Islamic values with general knowledge

M. Amin Abdullah emphasized the need to build educational programs that integrate Islamic values with general knowledge, aiming to eliminate the separation between religious knowledge and secular knowledge. For example, the History of Islamic Civilization course includes the study of historical science, politics, health, and so on. Currently, integrated curricula in universities are still rare, so it would be interesting if this curriculum were studied and implemented in all Islamic universities. It can also be understood how to understand the Islamization of science advocated by Syed Naquib Al Attas.²⁵

2. Using a dialogical and integrative approach in religious science

M. Amin Abdullah uses a Dialogical and Integrative Approach in religious science which is considered helpful as an introduction when the field of religion and the field of science are trying to find identity as a form of alienation. So far, one science and another have had different spaces, religious science is often only taught and studied at religious universities, while general science is only at public universities. So, to achieve comprehensive goals for the quality of individual life, the many existing scientific spaces need to be brought closer and in dialogue with each other in order to create a scientific approach that has a positive impact on the reality of human life.

3. Implementation of science integration in Islamic Education (PAI) subjects in various formal and informal institutions.

Various regions in Indonesia need to start implementing science integration in PAI subjects by using two variations of the integration model, namely assessing the high diversity of scientific disciplines and coexistence. As explained above, subjects in educational institutions need to start intervening in religious values and general knowledge values into one lesson. It is like thematic subjects in schools today.²⁶ Educators need to prove that the Qur'an is the perfect source of all existing knowledge so that one subject is not only discussed in one scientific discipline but can be understood from various scientific aspects.

²⁵ Fahrudin, Henki Desri Mulyadi, and Ahmad Shofiyuddin Ichsan, "Islamisasi Ilmu Sebagai Identitas Keagamaan (Telaah Kritis Syed Naquib Al-Attas)," *Alfuad: Jurnal Sosial Keagamaan* 4, no. 1 (2020): 73, <https://doi.org/http://dx.doi.org/10.31958/jsk.v4i1.2099>.

²⁶ Wuriyani Wuriyani et al., "Gaya Belajar Siswa Kelas III A Dalam Pembelajaran Tematik Di MIN 3 Bantul Yogyakarta," *Primary: Jurnal Keilmuan Dan Kependidikan Dasar* 13, no. 1 (June 29, 2021): 43–58, <https://doi.org/10.32678/PRIMARY.V13I1.3769>.

4. Developing an integrative-associative scientific epistemology

M. Amin Abdullah developed an integrative-associative scientific epistemology by grouping Islamic sciences into categories such as the Qur'an, Sunnah, Ulum al Din, al Fikr al Islamiy, and Dirasah al Islamiyyah, then connecting them into a concept map Spider Webs. It is essential to do so in all Islamic universities in Indonesia. After implementing scientific integration, it is necessary to develop this integration.²⁷

5. Using models to integrate science and religion

Various efforts have been made by several Islamic universities in Indonesia, including introducing several general study programs to provide a complete understanding of the concept of scientific integration. Because, however, today's life is very complex, students need comprehensive knowledge by integrating existing knowledge through a curriculum model of integrating science and religion. Through the current Merdeka Curriculum, it is necessary to contextualize Fazlur Rahman's thoughts on integrated education.²⁸

6. Developing inclusive education formats and models

There needs to be an inclusive education format and model that is based on a balanced unity between general knowledge and religious knowledge, as stated by M. Amin Abdullah. This format and model are significant for the quality of Islamic education in higher education so that there is a standard of uniformity of existing formats and models. Then each university can explore these formats and models according to the characteristics of their respective developments so as to create the expected inclusive education. Together.²⁹

7. Using Interdisciplinary and Interdisciplinary Approaches

Non-tertiary education (schools, Islamic boarding schools, madrasas, and so on) needs to continue to implement a knowledge integration model that is implemented in an interdisciplinary and interdisciplinary manner. So far, the Interdisciplinary and Interdisciplinarity approach only occurs in the academic area of higher education, even

²⁷ Ulfa Qorina, Marilang M, and M Hajir Nonci, "Paradigma Dan Konsep Integrasi Ilmu," *Socius: Jurnal Penelitian Ilmu-Ilmu Sosial* 6, no. 1 (2024).

²⁸ Ahmad Shofiyuddin Ichsan, Samsudin, and Rohmat Dwi Yuniarta, "Contextualization of Fazlur Rahman's Thought Towards the Curriculum of Merdeka Belajar in Primary Education," in *Syekh Nurjati International Conference on Elementary Education* (Cirebon: IAIN Syekh Nurjati Cirebon, 2023).

²⁹ Muh Ibnu Sholeh, "Strategi Efektif Dalam Manajemen Pendidikan Untuk Meningkatkan Kualitas Pembelajaran," *Tarbawi Ngabar: Jurnal of Education* 4, no. 2 (2023).

though this approach needs to be implemented in lower educational institutions so that from an early age, students can receive knowledge not only half-heartedly but can receive knowledge in its entirety.

8. Developing Islamic sciences that have developed over time

Efforts need to be made to develop the Islamic sciences that have developed so far, which are fragmentary and have nothing to do with current problems. It cannot be denied that Islamic science is currently experiencing good development, so through scientific integration, educators can incorporate more values of other sciences in order to strengthen Islamic science.

9. Using the concept of scientific integration in Islamic education

The concept of scientific integration has been used in Islamic education to integrate Islamic religious education with science and technology. In the digital era of globalization, the concept of scientific integration must be applied in Islamic education in higher education. When many children are consuming maniacally in the digital world (read: games and so on) and there is a lack of explicit filtering,³⁰ So, this is where a clear integration concept is essential. Students need to be encouraged to think critically to understand the phenomena of the times and the dynamics of life as a result of those times. Through the concept of scientific integration, it is hoped that graduates at Islamic universities will be able to answer current problems and make solid scientific contributions for the sake of Islamic civilization and a better nation in the future.

10. Developing a scientific epistemology based on the Qur'an and Sunnah

According to M. Amin Abdullah, scientific epistemology based on the Al-Qur'an and Sunnah needs to be developed and used as the primary source of Islamic knowledge. In the examples above, the integration of Islamic sciences into Islamic universities is carried out in various ways, such as developing a curriculum that integrates Islamic religious values with general knowledge using dialogic and integrative methods in learning. Religion, application of scientific integration to PAI subjects in Islamic boarding schools, development of integrative-connective scientific epistemology, use of models integrating science and religion, development of forms and models of integrated education, use of

³⁰ Ahmad Shofiyyuddin Ichsan, "Maniak' Media Sosial Dan Game Pada Anak Usia Dasar (Studi Pada Siswa Madrasah Ibtidaiyah Yogyakarta)," *Magistra: Media Pengembangan Ilmu Pendidikan Dasar Dan Keislaman* 10, no. 01 (2019): 1–25, <https://doi.org/http://dx.doi.org/10.31942/mgs.v10i1.2638>.

interdisciplinary and interdisciplinary approaches, development of Islamic sciences which have developed over time, the use of integrated scientific concepts in Islamic religious education and the development of scientific epistemology based on the Qur'an and Sunnah.³¹

CONCLUSION

The integration of Islamic science is seen as an answer to criticism of the model of developing Islamic science in Indonesia, which is criticized for being fragmented and lacking connection with contemporary issues. In its application in Islamic universities, integration of Islamic sciences, according to M. Amin Abdullah, requires more deliberate and rational networking efforts. It involves integrating Islamic knowledge and science in general without competing with each other but working together to achieve a comprehensive and connected understanding. Examples of the integration of Islamic sciences into Islamic universities are carried out in various ways, such as developing a curriculum that integrates Islamic values with general knowledge, using dialogic and integrative methods in religious studies, integrating science into PAI subjects in educational institutions, developing an integrated associative scientific epistemology, using a model of integrating science and religion, developing forms and models of integrated education, and so on.

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³¹ Parluhutan Siregar, "Integrasi Ilmu-Ilmu Keislaman Dalam Perspektif M. Amin Abdullah," *MIQOT: Jurnal Ilmu-Ilmu Keislaman* 38, no. 2 (2014).

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