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Integration of Science at Islamic Universities in Indonesia: Delving Lecturers' Perception

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ABSTRACT

In applying the concept of scientific integration, there are still hurdles in changing the learning curriculum and lecturers' understanding of Islam and science. Therefore, this study intends to examine the perspectives of lecturers at Islamic universities in Indonesia about the concept and implementation of science integration. This descriptive study employs three data-gathering methods: a literature review, in-depth interviews, and perception surveys using a two-tier system. Seventy-three lecturers from Faculties of Islamic Business Economy were recruited as the participants. According to the findings of the analysis, the concept and implementation of science integration depend on the lecturers' Islamic insight, where at the time of implementation, 97.5% of lecturers answered that they believed they could teach the subjects. Moreover, the teaching contains Islamic issues with an Islamic scientific orientation; 76% of lecturers argue that as long as lecturers have attended training, seminars, workshops, and articles that review the integration of science according to the themes discussed. Furthermore, this research shows that the integration of science understood and implemented by lecturers is based on a dialogical approach that views the human relationship with God as a source of knowledge, which is a form of view and understanding of science that is open and respects knowledge types that exist proportionally and considerations as academics and Muslims.

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1. INTRODUCTION

The Islamization of contemporary science arose from realising that the religious and general sciences are dichotomous (Hanifah, 2018). These sciences are dichotomous and inharmonious, among other reasons, due to differences in the two fields of science's epistemological, ontological, and axiological levels (Rifai & Sayuti, 2014). It is well-known that Islamic religious knowledge begins with revelation, which is true, and is supplemented by reasoning, which must not conflict with revelation (revealed knowledge) in its application (Tambak, 2014). Until now, general science has originated in the West, which is founded on atheistic, materialistic, secularist, empiricist, rationalist, and even hedonistic philosophical perspectives. These two scientific disciplines' pillars are vastly distinct and difficult to harmonize (Irawan, 2011).

Historically, the concept of Islamization of science began in 1977, at the first World Conference on Islamic Education in Mecca (Al-Attas, 1977) proposed in his paper Preliminary Thoughts on the Nature of Knowledge and the Definition and Aims of Education, and Ismail Raji al-Faruqi in his work Islamicizing Social Science, one of the concepts endorsed at the meeting (Zikri & Binti, 2017). These two papers introduced the concept of Islamization of science to the Muslim world. Ideas, ideas, themes, or discourses on scientific integration arose from the idea of Islamization of these two people in the context of implementing Islamization of current science in various international Islamic higher education institutions, especially in Indonesia (Iskandar, 2016).

The term integration is defined as the unification of something to become a unified whole or round. Boon et al. (2018) states that integration is a translation from English, "to integrate," which is defined as "combine (something) so that it becomes fully a part of something else" or "mix or be together as one group." This means that integration is a process of combining, combining, or integrating something with a component with other components or elements so that it becomes a complete or another form that is better. While the Integration of Science, according to (Suprayogo, 2008), is a natural integration between religious values (in this case, Islam) with General Science or Science.

The discourse to integrate science and religion became more widespread after the indications of the failure of the modernism project. Moral degradation, increasing crime rates, the development of prostitution and gambling, and the legalization of things that are prohibited in the teachings of religions. This makes "science without religion like a body without a soul". (Nugraha, 2020). In addition, three additional factors encourage the urgency of the integration of science and religion, including the following. First, scholars have ideas to awaken the spirit of the golden age of Islam. This is an antithesis of the fading charm of religion in the era of postmodernism. Tambak (2017) reveals that the revival of religion is a reaction to the attitude of *taqlid* and *jumud*, which has an impact on the closing of the door to ijtihad, thus leading to the decline of Islam. Second, the factors originating from the impact of cultural clashes and historical dissonance between Western and Eastern civilizations, science, and religion, and various paradigms of thought at the ontological, epistemological, and axiological levels. Third, there is still a dichotomy between religious and general science (Junaedi, 2017).

Science and Islamic dimensions have different regional dichotomies. Among other things, when religion is positioned as a product of revelation in the form of divine guidance, it is considered a fundamental truth (revealed knowledge) and must be believed without any proof. Belief in the truth of this religion is absolute, even without going through an empirical and epistemological process. While the truth comes from science or science (rational knowledge), it is done the other way around, namely by the process of proving and sometimes departing from doubt and giving birth to several questions to be answered (Atabik, 2014). For this reason, integrative science is an essential and urgent necessity to be realized immediately through the implementation of scientific integration.

The discourse of scientific integration developed at Islamic universities seems still at the normative-philosophical level and has not touched the empirical-implementation area (Ikhwan, 2016). One thing that is neglected in this scientific integration is translating it into the curriculum and learning (Hidayat, 2015) because, after all, the curriculum and learning are an essential part of the context of implementing the scientific integration discourse, so that it does not only stand in a normative-

physiological position but must also be included in the curriculum and systematic learning (Ilyasir, 2017). However, in order to see the integration of science into the curriculum and learning, it is dependent on the definition of the notion of integration that is held by each individual Islamic university (Aziz, 2013). Is integration a combination of religious knowledge and general science that merges into one inseparable science, or is integration interpreted as the Islamization of science (Ikhwan, 2014), or even scientific integration is interpreted symbolically, namely only by opening a general study program under the umbrella of university management. Is integration a combination of religious knowledge and general science that merges into one inseparable science? High Islamic, however, both general science and Islamic science are used in their distinct ways (Rahmat, 2017).

One problem from the discourse on scientific integration developed at Islamic universities is related to ontology, basic assumptions, or scientific foundations that want to be built into Science Integration (Fridiyanto, 2021). Supposedly without a solid foundation, the Science Integration Paradigm cannot provide a unified scientific solution. Of course, there will be chaos in the experimental stage due to the absence of a solid ontology (Efrinaldi et al., 2020). There are many general courses taught at Islamic Universities, with the educational background of lecturers who are also from public campuses, so there is a problem with how the lecturers of these general courses implement the integration of knowledge into the available courses they teach (Izudin, 2017).

The next problem is the tendency of Islamization, which only applies verses of the Qur'an from visible science. Therefore scientists and stakeholders in Islamic universities continue to strive to formulate scientific paradigms that can maintain Islamic identity and adapt to technological developments (Wathoni, 2018). This research tries to analyze the perception of lecturers who hold general courses on the concept and implementation of the integration of knowledge. This is interesting to study, so the author takes the research title Lecturer Perception Analysis About the Integration of Science in Islamic Universities in Indonesia. In acting, a person's perception of a certain scenario influences his performance. Suryani (2008) defines perception as a process beginning by a stimulus that affects the human senses and elicits a response. According to Harisah & Masiming (2008), the incidence of perception is determined by elements such as experience, background knowledge, physical, social, and cultural context. In a similar vein, Megawanti (2020) argues that perception is the interpretation of an item, event, or piece of information based on the life experiences of the one making the interpretation. Consequently, perception is also the product of one's thinking about a given scenario. Moreover, Suwarto & Fajri (2018) describe the nature of their perspective in relation to their symptoms and experiences. The greater a person's experience and knowledge, the more substantial their perception. Understanding that the perception of education may vary from person to person, this study is expected to provide empirical voices from Islamic university lecturers on how they view the science and integration under the question, "What are lecturers' perceptions on the science integration in Islamic universities in Indonesia?"

2. METHODS

The methodology used in this study uses a descriptive approach. For the data collection techniques, this study used a literature review, depth interview, and perception questionnaire with a two-tier mechanism (Mansour, 2008). The data obtained consists of two types, namely quantitative data and qualitative data. Quantitative data is obtained from the frequency of respondents' answers to multiple choice. In contrast, qualitative data is obtained from respondents' reasons for multiple-choice answers and in-depth interviews with experts or policymakers at universities. The frequency of the lecturer's answers from multiple choice is calculated for each percentage by the formula:

$$\textbf{Percent} = \frac{\textbf{The number of lecturers who chose the option}}{\textbf{Total number of lecturers who answered the questionnaire}} \boldsymbol{x}\textbf{100}\%$$

While the indicators used for the question instrument in this study were adapted from the indicators used by Nasser Mansour with two-tier questions are:

1. Your views on the relationship between Islamic teachings and courses that lecturers are competent in the concept of scientific integration.
2. The party who is responsible for teaching the relationship between the courses that the lecturers are good at and the teachings of Islam
3. The lecturer's Islamic insight influences the way the lecturer teaches the subjects you teach.
4. Time for lecturers to be able to start teaching the relationship between Islamic teachings and subjects that lecturers are capable of.
5. Confidence of lecturers when teaching material that contains Islamic issues - well-trained subjects.
6. The lecturer teaches material that contains Islamic issues in the courses that the lecturer is capable of.
7. Has the lecturer attended a workshop or seminar or read an article that reviews the integration of Islam - the courses that the lecturer is capable of and how to teach it?

The objects in this research are four state universities in Indonesia located in North Sumatera, Semarang, Jakarta, and Riau. These universities were recruited because they have implemented science integration policies.

3. FINDINGS AND DISCUSSION

Based on the results of distributing perception questionnaires to lecturers at the Faculty of Economics and Islamic Business at four state universities in Indonesia, the findings of the research are:

3.1. Findings

1. Lecturer's perception of the relationship between Islamic teachings and the courses you teach in the concept of scientific integration**.**

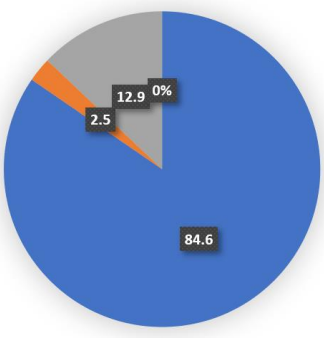

Figure 1. The Relationship between Islamic Teachings and the Courses You Teach

84.6% answered integration, supporting each other. The remaining 2.5% answered Independent, unrelated to each other, 12.9% answered Dialogue, the courses taught were adapted to Islamic teachings, and 0% answered contradictory.

2. Lecturer's perception of the party responsible for teaching the relationship between the courses the lecturer is capable of and Islamic teachings.

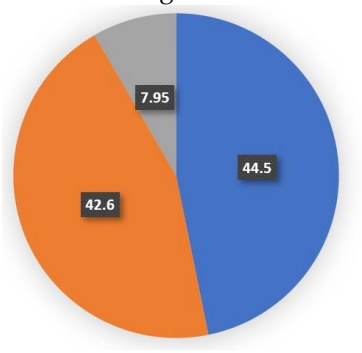

Figure 2. The Relationship between the Courses the Lecturer is Capable of and Islamic Teachings

44.5% answered the lecturer in charge of the course. The remaining 42.6% answered both, namely lecturers of courses and lecturers of Islamic religion, 7.95 answered lecturers of Islamic religion, and 4.95% answered others, in this case, related to lecturers of umbrella subjects, university leaders, or faculty leaders.

3. Lecturers' perceptions of lecturers' Islamic insight affect how lecturers teach the subject.

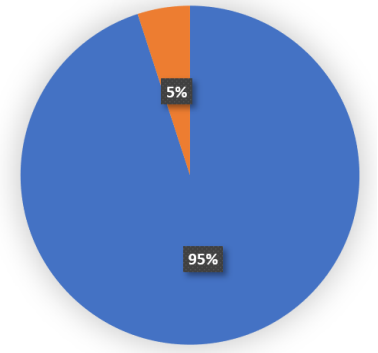

Figure 3. Lecturers' Islamic insight affects how lecturers teach the subject

95% of respondents answered "Yes" that the lecturer's Islamic insight affects how the lecturer teaches the subjects. The remaining 5% answered "No" because it depends on the topic being taught.

4. Lecturer's perception of when lecturers can start teaching the relationship between Islamic teachings and the subjects taught.

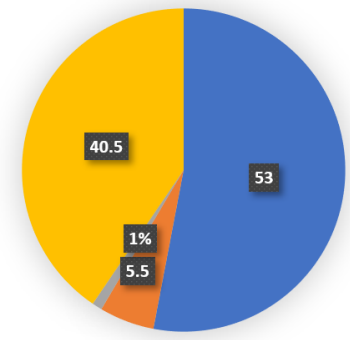

Figure 4. Lecturers Can Start Teaching the Relationship Between Islamic Teachings and the Subjects Taught

53% answered If there is a topic that supports it, the remaining 5.5% answered If it is in the textbook, 1% answered If there are students who ask, 40.5% answered Others, namely in each subject taught, based on the Syllabus and Semester Lesson Plans.

5. Lecturer's perception of belief when the lecturer teaches material containing Islamic issues in the subject he teaches.

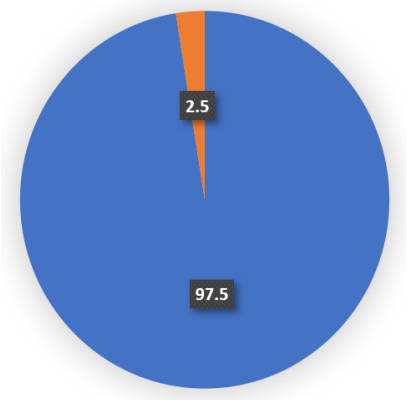

Figure 5. When the lecturer teaches material containing Islamic issues in the subject he teaches

97.5% answered that they were sure they could teach the subjects they taught that contained Islamic issues, and the remaining 2.5% answered that they were not sure because there was still a lack of understanding related to Islamic issues in the subjects taught.

6. Deen's perception of how lecturers teach material that contains Islamic issues and the subjects taught.

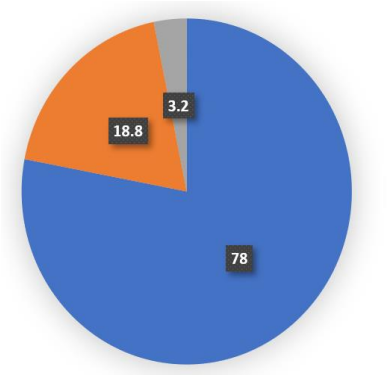

Figure 6. Deen's perception of how lecturers teach material that contains Islamic issues and the subjects taught

78% answered with an Islamic science orientation, 18.8% answered with an Islamic orientation, and 3.2% answered with a scientific orientation.

7. Percentage of lecturers who attend workshops or seminars or read articles that discuss the integration of Islam - the courses you are capable of and how to teach them.

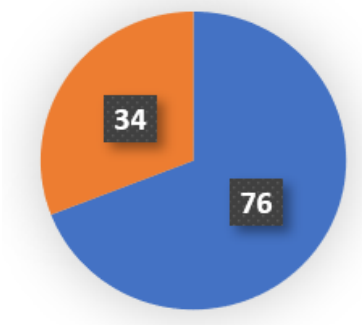

Figure 7. Lecturers Who Attend Workshops or Seminars or Read Articles that Discuss the Integration of Islam - The Courses

76% answered yes, have ever attended a workshop or seminar or read an article that discusses the integration of Islam - the courses you are capable of and how to teach it, while the remaining 34% answered Never attended a workshop or seminar or read an article that reviews the integration of Islam - the courses you teach and how to teach it. Lecturers who have attended workshops, seminars, or read articles can understand and implement the integration of knowledge.

3.2 Discussion

Based on the perceptions and reasons expressed by the lecturers in answering the questionnaires distributed by the researchers, the integration of knowledge that is seen and implemented by the lecturers is carried out in a dialogical manner that views the relationship between humans and their God, namely the form of views and understandings of science that are open and appreciate the types of knowledge that exist proportionally by not leaving the critical nature of academics and Islam. The text (Islam) and the context (Science) are placed on an equal footing, respecting each other's position (Ramadan, 2003). Where is the belief as a lecturer that all knowledge, both *kauniyyah* (scientific) and *qauliyyah* (revealed), comes from the revelation of Allah SWT, but following the proportional understanding of lecturers related to the integration of knowledge in subjects that lecturers are competent with Islam?.

The term integration means to combine (something) so that it becomes an integral part of something else. If interpreted as a noun, integration (integration) means to mix or become one unit. So, integration unifies, combines, and unites two or more things into one (Sameroff, 2010). Integrating science is a process without various branches of knowledge for this research. As classified by intellectuals, the various branches of knowledge are united through a process of integration with the assumption that all branches of knowledge come from God. Various paradigms can be used to integrate knowledge, including the integrative scientific integration paradigm, the integralist scientific integration paradigm, and the dialogical scientific integration paradigm (Taylor et al., 2012). The integrative scientific integration paradigm is a perspective that unifies all knowledge into a single box by presuming that its source is God. Other sources, such as the senses, thinking, and intuition, are viewed as supporting sources for the main sources.

The idea of Islamization of science in the Muslim tradition can be categorized as part of an integrative scientific integration paradigm. The basic idea of Islamization of science is a belief that all knowledge, both *kauniyyah* (scientific) and *qauliyyah* (revealed), originates from the revelation of Allah *swt* (Hayati & Dalimunthe, 2022). The Islamization of science in the Islamic intellectual tradition in the modern era cannot be separated from the excellent services of Islamic scholars who have laid the foundations of its foundations, such as Seyyed Hossein Nasr, Syed Muhammad Naquib al-Attas, Jaafar Sheikh Idris, Ismail Raji Al-Faruqi, Mulla Sadhra, and several other Islamic scientists. Based on the integrative scientific integration paradigm above, it can be concluded that adherents of this paradigm believe that the source of knowledge is God (Azram, 2011). Other sources of knowledge are

hierarchically under it, so they must submit to the highest source, namely God's revelation. In the context of Islam, such an integration paradigm is commonly known as the Islamization of knowledge. In the Islamization of knowledge, contextualization is carried out. This means that the context is inserted into the text, so the process of Islamizing knowledge occurs.

The integralist scientific integration paradigm views science as knowing God. The difference is that in the integrative paradigm, all sciences are merged in one box with God's primary source and other sources as support. In contrast, in the integralist paradigm, science is not combined in one box. So, the integralist scientific integration paradigm believes that God is considered the source of all knowledge, not to fuse other sources but to show that other sources of knowledge are part of the source of knowledge from God. The leaders of this paradigm offer the idea of Islamic science, not the Islamization of science. According to Kuntowijoyo (2006), the term Islamic science is more appropriate to build the concept of integration because it is more proactive, compared to the term Islamization of science, which is more reactive or apologetic.

Furthermore, Kuntowijoyo (2006) argued why the integration paradigm of integralist science with the concept of Islamic science is more appropriate. In Islamic science, the objectification of the text is carried out. The text is confronted or brought into context. The text (Islam) is contextualized with the context (Science). So, what is done is the contextualization of the text. The paradigm of integration of open or dialogical science is a perspective on open science that respects the existence of the types of knowledge that exist proportionally without leaving a critical nature. The text (Islam) and the context (Science) are placed on an equal footing, respecting each other's position. They are given open dialogue space by not leaving their critical nature to each other. What can be done with the dialogical paradigm is to dialogue text (Islam) with context (Science) or context (Science) with text (Islam).

Based on the conclusions from interviews and questionnaire answers related to integrating science, in this case, to remove the dichotomy of religion and science. However, two differences can be found by researchers in which the concept of integration of science exists systematically from the philosophical paradigm. Until the operational curriculum and learning process can be done. Meanwhile, there are Islamic universities still at the level of efforts to integrate knowledge. Concerning learning concepts and models of integration of knowledge at the Islamic university in North Sumatra, there are *Wahadatul Ulum* courses taught to undergraduate, master, and doctoral students. At the same time, lecturers receive socialization, workshops, and seminars to strengthen their understanding of *Wahdatul Ulum*. Then at Islamic University in Walisongo, a Unity of Science Philosophy course must be understood by prospective lecturers and students starting in 2015 and strengthening for lecturers who teach.

Then problems that arise in the implementation based on the results of discussions and interviews at Islamic Higher Education, namely, lack of continuity of maintenance (maintenance) the concept of integration of applied science, the scientific ego of the lecturer who teaches the subject, lack of understanding and experience of lecturers related to the integration of the knowledge of the subjects taught because they come from public universities and the ongoing socialization carried out by the faculty is related to strengthening the integration of knowledge in every subject (Ali, 2020; Efrinaldi et al., 2020; Nugroho, 2017;). Moreover, there is still limited strengthening of the curriculum that can adequately describe and explain the integration of knowledge. In addition, the formulation of the semester program and syllabus is still left to the lecturer of the course, regardless of the standard of knowledge integration that must be implemented in learning materials. More significantly, there is still a lack of supervision on strengthening the integration of knowledge from the University, Faculty, and Study Program levels, the majority of lecturers who teach science courses come from public universities, and availability of human resources who have an understanding of the integration of science and can apply the concept of integration of science in each Islamic university and there is still a lack of research collaboration between faculties based on religion and the general public.

The solutions that can be done based on the results of discussions and interviews conducted are; strengthening with the Rector's Decree and confirming through the Dean's Decree relating to a

curriculum that integrates knowledge clearly and systematically. Another solution is by holding Lecturer Discussion Forums, sharing sections, socialization, and workshops by collaborating with religious and general faculties, monitoring and Evaluation of the semester program and syllabus made by lecturers, determination of umbrella lecturers who understand the concept of integration of knowledge, as well as determining team teaching to strengthen understanding of scientific integration (Miftah, 2017). Strengthening collaborative research traditions between religion and science study programs can also be considered to encourage students to do research and make assignments with the theme of integrating knowledge. The arrangement of study programs/departments illustrates the recognition of other sciences that are not cognate, followed by compliance with courses, making textbooks related to the concepts and models of the integration of applied science.

The strategies that can be done based on the results of discussions and interviews conducted are academic strategy, activity strategy, development strategy, and organizational development strategy. The curriculum is a strategy used to adapt cultural inheritance in achieving the goals of scientific integration as contained in the semester program and syllabus. Determination of research themes and assignments in lectures is encouraged to use the themes of integration of knowledge as well as holding workshops and knowledge integration training for prospective lecturers (Kemal & Rosyidi, 2019). Faculty and universities need collaboration and comparisons related to subjects and research. Lastly, supervision is required to be conducted by the university and faculties related to the course of the curriculum and the implementation of the concept of integrating knowledge among lecturers and students.

8. CONCLUSION

In terms of implementing the concept of scientific integration, there are still obstacles in adjusting the curriculum and understanding of the lecturers, but it depends on their Islamic insight; at the time of implementation, 97.5% of the lecturers answered that they believed they could teach the courses they taught that contained Islamic issues with orientation. Science-Islam provided that 76% have attended training, seminars, workshops, and articles reviewing the integration of science following the themes discussed. Then The integration of knowledge that is seen and implemented by lecturers is carried out in a dialogical manner that views the relationship between humans and their gods, namely a form of view and understanding of science that is open and respects the types of knowledge that exist proportionally without leaving a critical nature as an academic. The text (Islam) and the context (science) are placed on an equal footing, respecting each other's position. To what extent does the lecturer's idea of how to integrate knowledge from the lecturer's courses with the notion of Islam differ from the belief that all knowledge, scientific and revealed, comes from the revelation of Allah swt.Furthermore, in future contexts, the integration of science is expected to be explored not only in the Islamic universities setting but in secular universities.

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