



The Integration of Science and Religion: A Connectivity Education Conception of the Islamic University

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Abstract: This article elucidates the changes of Islamic higher education institution in Indonesia. Building on this, the article describes a typology of Islamic education and its associated institutions. Influences of globalization in terms of the advancement of civilization and rapidly change in science and technology are also discussed. The discussion covers on a dichotomy between sciences and Islamic subjects that have to be delivered both in public universities and education institution based-Islam. The article seeks to delineate a conception of the integration between science and Islam that takes into consideration the Islamic Holy Book Al Qur'an and Prophetic statements, along with commonly-held approaches to education in Muslim history. This writing uses described qualitative research method. The experience of an Islamic University (UIN Maliki Malang) to implement new concept of educational management which is a combination between *pesantren* tradition and university (western tradition) will be explored in this writings.

Keywords: Islamic education concept, The Integration Science and Islam.

1. Introduction

During Prophet Muhammad (PBUH) acted as the messenger of Allah, he has proven that Islam precept can create the great of human civilization which is historically known as the first golden age era of Islam. Afterward, this outstanding civilization maintain in unaltered by Umayyad Empire in Spain and then continued by Abbasid Empire in Baghdad, Iraq where Islamic values became a reference for imperium to conduct its society daily life. At the time, achieved improvement and advancement when it was inclusivity between science and religion. Therefore, the mindset of Ummah should be reformed for admitting the Al Quran and Al Hadith as solely main source of the truth. *Kaunniyaayat* become important in developing sciences as well as to believe that Islam teaches about the bright future life in this world and hereafter. The Ummah should proud of the Islamic history that succeed in building the world pre-eminent civilization in the past time and at some extent it is impacted to the western societies.

Modern Muslim scholars have found a better integration of the religious and the so-called secular sciences in the Muslim conception and practice of *adab*. It means a good man has a good *adab*. Hence, a man with good *adab* is good to behave in his interaction to others and environment. Loss of *adab* implies loss of justice, which in turn betrays confusion in knowledge. Al Attas defines a man of *adab* specifically as the one who is sincerely conscious and aware of his responsibilities towards the true God. Some even suggested that the many advantages of *adab* as education par excellence

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can help solve some of the crises in modern education.¹ Decadence in morality and behavior of people can be occurred due to the lack of understanding and acknowledgement on Islamic values. They still follow western paradigm in which the religious values cannot be integrated to science. Religious aspects should not relate to science. This kind of thinking is called secularism paradigm²

In Islamic worldview we cannot separate science from religious teaching values or vice versa. The science should underpin the teaching of Islamic values. In this context, we need the right education concept which inculcates such values of Islam. Generally, education has an important meaning in human life. Through education, the quality of human resources can be optimally improved and will form an advanced civilization up to the welfare of mankind. Countries concerned with the quality of education will prosper the people. The increasing prosperity allows people to have access for good education. Hence, prosperous society can be achieved through education.

However, the final goal of education is to create prosperous society, health and happiness. From Islamic perspective, education that is built on the basis of the productive and pious (*taqwa*) human resource will create prosperous and (real) happiness society as coveted by Muslims. The question is how does the Islamic education system can read and anticipate the dynamics of change in society?

The Islamic Education terms is often interchangeably with the terms Islamic Religious Education (IRE). It seems the same but different. It is often found that people mistakenly revealed Islamic education but actually they want to explain IRE which is defined as the lessons such as Biology, Physics, Mathematics Education, etc. IRE in this context can be understood as an activity of teaching the religion of Islam. Islamic education is a sub-system of the Islamic values system. According to Muhaimin (2009), IRE is an integral part of Islamic education in the perspective to instill its values in order to be the way of life of a Muslim.

The world today is experiencing dynamic change. The change is not only on the physical aspect of environment, such as new building, new road, and infrastructure and so on, but changes also shaped non-physical structures as value, tradition and social ideas. Changes in the non-physical aspects of an ongoing culture change are not as fast as the physical aspect, and occur in an effort to accommodate the physical changes that are material aspects. Rice & Bishoprick in Aries Musnandar (2017) stated that the new values that thrive in the modern world will be followed by the formation of a pattern of behavior that is tailored to community values³.

In principle, modern society cannot be separated from the two twin influences that could determine the direction of change and concepts, values, ideas, theories and paradigms that influence society namely democracy and science. The advances of Western science started after getting nuances of general knowledge from Ulema or Muslim scholars when the western people colonized many Muslim countries around the 16th-19th century AD. A number of Muslim scholars' works of science were taken and translated into their language. However, they did not believe in religion as a worldview that can shape human civilization for filtering inappropriate science. Religion is separated from science and technology progress in the community. This process of separation phenomenon is known as secularization.

Historically, Muslims scholar was heeding to science and technology seriously, as they believe in the Qur'an reveal, one of the verse is *"It was We who taught him the making of coats of mail for your benefit, to guard you from each other's violence..."*. (QS 21: 80). It is clear that people are required to do something by means of technology. So it is not surprising that in the 7th century AD many Islamic thinkers who were formidable productive and innovative in the development of science and technology. Muslims pioneering and excellence in the science were proven. But, unfortunately the progress is not followed up continuously. Therefore, the science and technology aspects are taken seriously by them.⁴

There is a popular term known as globalization. Actually, the globalization is that it promotes and increases interactions between different regions and populations around the globe. Globalization is not only in economics, and technology, but also almost in all aspects of human life including education. The nature of globalization in education has started since the West invaded Islamic world. Regrettably, the globalization is often used by the West to influence developing countries which is actually a form of coercion or which is called *neo colonialism*. Hence, they created dichotomous education that separates religion from education which is known as secular education.

The paradigm of separating education from religion calls also as dichotomous view that it was appeared in the colonial period and embedded to some traditional Muslims' way of thinking who regard a modern Western education concepts are created by infidels, therefore, it should be separated from the Islamic education activities. The paradigm can make the Islamic education conception is becoming a limited knowledge that is only related to Islamic law, *fiqh*, *aqeedah*, *tawheed*, read or recites the Quran, Hadith and other *mahdhoh* worship or as if as ritualism of the religion. Meanwhile, the signs of Allah Almighty on the development of science, technology and human civilization did not become a concern

to Islamic educational institution to be included in its curriculum. In contrast, the West through its education has become super power in the field of science and technology. If Islam is taught in Islamic educational institutions only concerned about ritual activity as is the case now, then Muslims cannot move forwards, Muslims will remain left behind and will not be able to lead the world civilization.

The story about how Allah creates men to be *al-khalifah fil ardhi* (vicegerent of God on earth) was told in the Quran.⁵ Thence, we learn that man bestowed knowledge by Allah that might become *khalifah* on earth. A man who possess good quality in high degree is more better than others in order to maintain the civilization in the right track of Islamic values and teachings. By obtaining human quality in both hard and soft competences people for instance may have good power and excellent personality to be implemented in daily lives.

Soft competence will form a good man such as good student, good teacher, good leader, and so on and so on. According to the Islamic teaching to be a good man should refer to the Qur'anic conceptual system and traditions (*hadith – sirah Nabawiyah*). The Islamization of knowledge entails accepting all others as long as they do not contradict and can be transformed to fit into, Islamic framework and values. Hence, soft skills can be accepted and transformed to fit into Islamic worldview.

The education realm is the realm of interaction between teachers and students. Through the learning and teaching process, students are expected to learn new behavior in line with the aims of education. Education leads students to develop their human potential such as intelligence and non-intellectual intelligence (e.g. emotional intelligence – soft skills).

2. Islamic Society in Islamic Perspective

Nowadays, the world rapid changing civilization runs continuously and none can avoid from the impact of this dynamic. People are enjoying the presence of multi-products technology which makes people easier to live on this earth. When we talk about current modern technology we are not able to separate it from the works of great scientists of western community who invented and developed such sophisticated technology for a couple of centuries. Thence, they have founded applied products vary on education, transportation, communication, health, and so on to make people easy to live that are becoming non-separated parts of our daily life style. Therefore, it is proven that western civilization to be a leader in the world civilization for many years.

People in other part of the world who have previously different cultures traditions, customs and faiths little by little follow the west life style due to the dominance of science and technology from them. People of Islam as a community are much influenced by western civilization. They are not able to deflect this situation because most of them neglected the comprehensive precepts of Quran and Hadist (the tradition of Prophet Muhammad peace be upon him). Additionally, they do not pay attention well on the fact history of Islamic golden age in the middle century.

Looking at the present condition of Islamic adherent, there are some Muslim scholars feel doubt that the Muslims (Ummah) can immediately take the position of western civilization despite of Islamic teachings actually bring its Ummah to plot as a leader in this world (*alkhalifatul filard*) civilization. Education as an important and critical aspect to shape civilization is not understood accurately by the Muslim education stakeholders. Just to give example that in Indonesia so many Islamic higher education institution stakeholders regard Islamic education in limited perspective.

As we know for quite long time the Islamic higher educations do not have subjects on general knowledge (natural and pure science). Muslim deems Islamic doctrine as only subject related to *syariah*, *dakwah*, *tarbiyah*, *ushuluddin* and other subjects on ceremonial worship to the God. They ignore science and technology subjects to be included in their study. Consequently, Muslim or the Ummah cannot be a leader in the world civilization especially in creating multi products of science and technology to the benefit of humankind, the Ummah become followers instead.

The facts that Islamic religious education subject in schools, higher education and pesantren is contained about *fiqh* (worship law), *tasawuf* (sufism), *tarikh* (the history of Islamic religion) and other aspects which nothing to do with science and technology. In fact Thantowi Jahary, the Egyptian Scholar found that Quran consists of more than 700 verses on natural sciences (biology, zoology, astronomy, chemistry and general knowledge) or called as *kauniyyaat* (signs of great universes) compare with only 150 verses of about *fiqh* and the like. But most Muslims are trapped to only develop *onfiqh* instead of *kauniyya*. Muslim scholar recently have thousands of books on *fiqh* but shortage of science books. In fact, to develop civilization we need to study science. Without mastering of science it is impossible to lead the world civilization.

In reality some historical facts found that Islam was ever succeeding to create excellent civilization during Umayyad Empire in Spain (661-750 CE) and Abbasid Empire in Baghdad (in the middle of century). Islam achieved improvement and advancement when it was inclusivity between science and religion. Islam is not limited to ritual ceremony only but there is great civilization that most pronounced and explained explicit and implicitly in the Quran. The *ululalbab* (thinking people) that is mentioned 16 times in the Quran direct us that Islam is the religion of science and loaded with values to shape the world civilization.

The way to improve the Muslim civilization quality is through education either in formal or non-formal approach. Hence, education brings missions of enlightens and civility (*adab*).

In order to retake the golden age of Islam the mindset of Ummah should be formed for admitting the Al Quran and Al Hadist (Prophet saying and advice) as the solely main source of the truth. *Kaunniyaayats* become important to develop science seriously and continuously as well as to believe that Islam teaches about the bright future in this world and the hereafter.

The Ummah should also proud of the Islamic history that succeed in building the world pre-eminent civilization in the past time and in some extent still impacted to the western nation societies.

From the explanation above we may conclude this writing with some pointers below:

1. Muslim left behind regarding science, technology, politics, economy, etc
2. Islam is not perceived correctly by most of Muslims, they limit their religion to the ritual-spiritual activities perse. In fact Islam must be seen as a whole not only part of life.
3. For quite a long time Islam is addressed to only *ukhrowi* (hereafter) and treated separately from *dunya* (world activities)/
4. The separation between world activities and hereafter is a wrong perception of Muslim people on understanding the Islamic religion
5. Islam is the only religion which describe comprehensively about the life and the hereafter

By looking to the aforementioned conditions of Ummah the Muslim scholars try to return the comprehension on Islam as revealed knowledge for the success in this world of the hereafter. Therefore, I quote Professor Imam Suprayogo's opinion, former Rector of UIN Maliki Malang that Islam should be reviewed in al Quran and al Hadist perspective. In order to get the glory of Islam we should instill new paradigm on Islamic teachings based al Quran and Hadist which cover the below all and interconnected areas that would bring Islamic missions as follows:

1. Science development
2. Building science personality of Muslim
3. Establish social justice and equality
4. Giving ritual guidance
5. Maintaining and prioritizing more good deeds (*amalsholeh*)

3. The Nature of Islamic Education

As mentioned above that the concept of Islamic education recognizes the terms *tarbiyah*, *ta'lim* and *ta'dib*. The word *tarbiyah* is mostly implemented as the translation of the term education (or the word latin 'educatio'). The meaning of 'education' or 'educatio' in the Western context is actually more focused on material (not spiritual) and physical aspects. *Tarbiyah* itself in Arabic word can be derived from *robaba – yarbubu* or *robba – yurobbi – tarbiyah* which connote, in English, is meant to grow, to train and develop, doing guidance and maintaining people and creatures in broader context. It emphasizes and more attention to physically than psychics.⁶ This understanding is in line with the meaning of education or 'educatio' in the Western paradigm. Therefore, *tarbiyah* can actually be used not only for human being but can also be applied for animal.

The concept of *ta'lim* in Islamic education tends to imply the term 'instruction'. It derives from (*masdar*) *allama-yu'allimu-ta'liman*. That means *ta'lim* is a process to deliver and convey knowledge (science) in order for such a trainee (person who receives knowledge) understand the knowledge. Hence, *ta'lim* seems appropriate to translate it into the meaning of teaching the general knowledge (science) rather than education (to educate people) in the context of creating good people (*al Akhlaq – al Karimah*).

On the other hand, the word *ta'dib* is *masdar* of *addaba-yuaddibu-ta'diiban* that means to teach people on how to be polite and having good manners. Thence, the term *ta'diib* can be meant as a process to educate which focuses on enhancement of noble behavior (*akhlaq*). According to Syed Muhammad Naquib al-Attas (the founder of ISTAC-IUM) *ta'dib* is relevant, appropriate and the right term to be used in replacing the term *tarbiyah* and *ta'lim*, or education

in the Western term, because *ta'diib* has the all-inclusive sense, as encompassing the spiritual and material life of a man that instills the quality of goodness that is sought after. Education is what the Prophet (S) meant by *adab* when he said “*addabaniyrobbyfa'ahsanata'diibiy*” translated as ‘My Lord, educated (*addaba*) me and made my education (*ta'diib*) most excellent’.⁷

The purpose of seeking knowledge in Islam is to inculcate goodness in man as man and individual self. The end of education in Islam is to build a ‘good man’, and not – as in the case Western civilization – to build a ‘good citizen’. By ‘good’ in the concept of good man is meant precisely the man of *adabin* the sense here explained as encompassing the spiritual and material life of man.⁸ Briefly, the nature of *adab* is the nature of Islamic education which cannot be separated from *al-AkhlaqulKarimah*, noble behavior or sublime characters.

In Islam all education was brought into the religious sphere even though derived from foreigners (the ancient sciences). There was no such term in Islam as the ‘profane sciences’, for it includes the whole sphere of man’s activities. S.M. Hossain in al-Attas (1979) stated that traditionally, Islamic learning is distinguished between two classes: the sciences which are connected with body or matter and those which are connected with spirit and ideas; again it is classified in respect of acquisition into the sciences which are connected with Quran and those which the Muslim learnt from foreign people.

The former class includes the religious sciences and the linguistic sciences; in the latter are the sciences of the foreigners or the ancient sciences. Traditional (*naqliyya*) sciences and intellectual (*aqliyya*) sciences which also revert to the Religious Sciences and the Ancient Science are of very late origin.⁹

4. The Interconnectivity Education Concept at UIN Maliki Malang

As mentioned above that the world today is experiencing dynamic change. The change is not only on the physical aspect of environment, such as new building, new road, and infrastructure and so on, but changes also shaped non-physical as value, tradition and social ideas. Changes in the non-physical aspects of an ongoing culture change is not as fast as the physical aspect, and occurs in an effort to accommodate the physical changes that are material aspects.

While the signs of Allah Almighty on the development of science, technology and human civilization did not becoming a concern to Islamic educational institution to be included in its curriculum. In contrast, the West through its education has become super power in the field of science and technology without understanding of Islamic values and teaching. This becomes a challenge for Islamic education to offer a comprehensive approach of excellence education process and at the same time heeding the Islamic teachings and values.

The Islamic Higher education institutions trying to open their views on such explanation above. One of them is known as Universitas Islam Negeri Malang which previously was named as the College of Islamic Studies (STAIN) and the State Islamic Institute (IAIN) changed status. From STAIN changed to IAIN and from IAIN turned into the State Islamic University (UIN). However, there are actually two models which still becoming discourses. First, STAIN and IAIN are considered especially to develop knowledge about Islamic subjects such as: Ushuluddin, Shariah, *adab*, *tarbiyah* and *dakwah*. Secondly, the institution is university which its curriculum consists of general knowledge and knowledge-based religions, e.g universities run by Islamic organizations such as Muhammadiyah and NU.

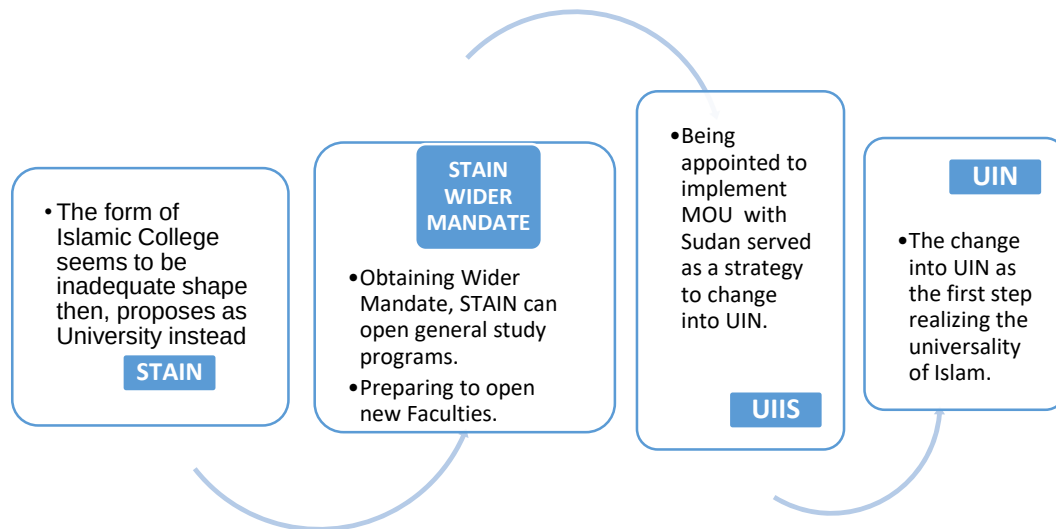
However, the last model has not yet succeeded to have graduates who master on science and Islamic religion at once. Based on this, IAIN and STAIN changed into Islamic University, which intended to create scientists’ *ulema* and or *ulema*’s scientist. Islamic universities are generally plagued by weaknesses in its various aspects, namely weak in the areas of planning, workforce, funding, facilities and infrastructure and even the low public trust. Moreover, in many cases, not least among higher education institutions Islam failed to formulate a vision and mission so that failed to establish the maximum power to move on. Various issues like autonomy, democracy, entrepreneurship and so on, have influenced organizational change.

The Educational program activity in UIN Maliki is derived from from the ideas of Prof. Imam Suprayogo in integrating the *pesantren* traditions and university’s traditions (modern education). According to Imam Suprayogo Islamic studies is an integral part, related, universal and indivisible unity in understanding Islam *as rahmatanlilalamin*. Then, a new pattern of Islamic studies should be placed on the power of the verses *qawliyyah* and *kauniyah*. Islamic studies should be translated in the context of integrative and universal life that brings happiness and safety in this world and the hereafter, as spoken in prayer every Muslim: “*Robbanaatinafiddunyahasanaahwafilakhirotihasanaahwaqinaadzaabannar*”.¹⁰

5. The Higher Education Institution Change Process

One of the stages that UIN Top Management will evolve is the Institutional change from STAIN to UIN. This undergo development or evolution stage process may show special experience to respective top management people due to lack of sources needed to expand this institution. According to Arsyad Azhar, the former Rector of UIN Alauddin Makassar, that what was done it by UIN Malang in its stages similar with a quantum leap, the extraordinary work. He admire and an enchanted Imam Suprayogo's breakthrough by giving him special name as "madness" professor. Generally, the proposed changes should be from STAIN to IAIN then into UIN:¹¹. But, Imam has brought STAIN to change it into UIN without gone through IAIN. So that, he skipped IAIN and directly to change STAIN to UIN.

In'am (2012) delineated the stages of institutional change of STAIN Malang became UIN Maliki Malang from the picture below:¹²



Picture 1 Stages of Institutional Change (Adapted from Aries Musnandar, 2017)¹³

The institutional changes from STAIN to UIN take the following stages:

- a. Stage of Building Awareness
This stage was conducted for example by arranging study visits to Christian universities to provide empirical facts on advancement of the private Christian higher educational institution. By these visits, it is expected to call the awareness of STAIN Malang is left behind other private educational institutions.
In addition, building awareness is also through non-formal dialogues on the campus development after being STAIN Malang which originally was Faculty of Tarbiyah, the IAIN Surabaya's branch. As an autonomous STAIN that is no longer dependent on the chief institution, IAIN has, therefore, to think about future development.
- b. Stage of Conception and Planning
Stage of Conception and Planning was conducted through the creation of the STAIN's Strategic Development Plan for 10 Years ahead. In this Strategic Plan declared that, in addition to the development of strategic programs in academic, institutional, and staff business, STAIN should have changed its status into university in the next ten years.
- c. Stage of Actualization/implementation
Stage of implementation is based on the drafted strategic plan. In the early phases, the development including strategic programs such as the Special Programme for Arabic Language Development (PKPBA), improvement of infrastructure, establishment of *ma'hadaly*, and the development of cooperation networks.

Changes in the status of STAIN to UIN through some efforts as below:

1) Submission proposals, Strategic Program Development, the Expansion Mandate

A number of proposals relate to the higher education institutional changes were submitted to the higher authorities. At this step a high level of communication and negotiation conducted by the Rector, Prof. Imam Suprayogo

to convince officials that have authority for organizational change. Many people even internally who consider the Rector's step as "mission impossible", "crazy" and dreamer and there are advised not to impose his ideas because it will be laughed at others.

Unfavorable environment among the internal ignored by Prof. Imam Suprayogo, otherwise the intensity of communication and personalized approach continued. He made a personal approach to President Abdurrahman Wahid invited him to campus in order to learn more about developments of STAIN Malang and strategic preparations that have been made if it will turn into a university. Ongoing communication to external parties that could be considered to the activities of "good public relations", useful to improve the image of STAIN.

Awhile Prof. Imam keeps on communication to the internal academic community in order to share the "dream" STAIN into UIN Malang. "I am the dreamer and in order to make the dream comes true then I motivate everyone to dream", he said. Communication is not only verbal but also written through the publication of books which contain the vision & mission, tradition, the meaning of UlulAlbab, dreams of STAIN Malang and Science Development Paradigm. At the time, the expansion of the mandate (STAIN Wider Mandate), to be utilized to establish Ma'hadAly and prepare graduate programs as well as open general programs such as English language education and so on. This mandate is a strategic stuff, thus to obtain university status is a matter of time only.

2). Institutional Change of STAIN into UIIS

Changes to UIIS STAIN Malang (Universitas Islam Indonesia - Sudan) showed an advantage for institutions that will transform itself into a university. Change to become UIIS is very strategic and a "blessing in disguise" approaching the expected realization of a university. UIIS inauguration held on Sunday, July 21, 2002 by the Vice President of Indonesia, Dr. HamzahHaz, witnessed by the Vice President I of Sudan, Ali Osman Mohamed Taha, along with a number of ministers of the two countries, Indonesia and Sudan. STAIN Malang was appointed by the Minister of Religious Affairs to implement the MoU based on the evaluation of both the Ministry of Religious Affairs of Indonesia and Sudan. A number of IAIN and STAIN nominated to run this MoU but ultimately the team decided that the most appropriate one is STAIN Malang with the following reasons: (1) it has a variety of general courses not only religion study program, (2) it has an intensive program of foreign languages (Arabic and English), (3) its has ma'hadaly (dormitory) which can accommodate students in huge quantity, (4) strategic campus location for development of higher education especially Malang is also known as the city of education, (5) STAIN Malang has planning clearly related to the physical development and academic development in the future.

3). Change from UIIS to UIN

The change STAIN Malang to UIIS in fact raises the issue that the education system in Indonesia does not allow educational institutions using the name of the foreign country. Finally, the name UIIS must be replaced and change it into UIN through Presidential Decree no. 50 of 2004 which preceded *decision* jointly by the Ministry of Religious Affairs and Ministry of National Education of Indonesia. The change process of UIN Malang was quite interesting because it came from bottom up approach and different from with IAIN Jakarta and IAIN Yogyakarta which initiated from the top that was the Minister of Religious TarmiziTaher who applied government policy to change status of such IAINs above into university¹⁴.

6. The Integration Between Science and Islam

The essence of the Islamic value is actually for better deeds or righteous behaviors of humankind, as underlined by the Prophet. One of the important Islamic doctrines is that there is no priesthood. Muhammad is only a pure man who was chosen by God to be his messenger in this world to teach Islamic values for humankind, which is a blessing to the universe (rahmah li al-'ālamīn). From the Islamic point of view, the best righteous creatures are those who can contribute to other people through most of their good deeds.¹⁵

Therefore, the Prophet is the best example (uswatun hasanah) for human being including in this context is students in Islamic University. The integration of university's academic and scientific custom and pesantren traditions could be an ideal educational goals for graduates of UIN Maliki Malang to become scientists' ulema and or ulema's scientist. Akhlak of student is a crucial part to be embedded of student behavior prior to get more general knowledge and science. Pesantren traditions could make such a noble behaviour. The article has mentioned that Imam Suprayogo has successfully integrated between science and Islam through the combination of university and pesantren environments in his Universitas Islam Negeri Maulana Malik Ibrahim (UIN Maliki) Malang. Thence, the shortage of

qualified ulemas who understand the science, as well as the less qualified scientists who comprehend the values of religion (Islamic teachings) and can be solved out well.¹⁶

Islamic society begin to realize that ignoring one or both of the *qawliyyah* and *kauniyyah* verses would cause great harm to the people. Muslims are expected will not go to the wrong path and losing. In this context Imam Suprayogo thought to combine the values obtained from the two categories of verses above into a single unit, and then became the foundation of education for students at UIN Maliki Malang. Synergy of the two led to four power expected of each student UIN Malang, namely: (1) the breadth of knowledge, (2) professional maturity, (3) Islamic morality, and (4) spiritual depth.¹⁷

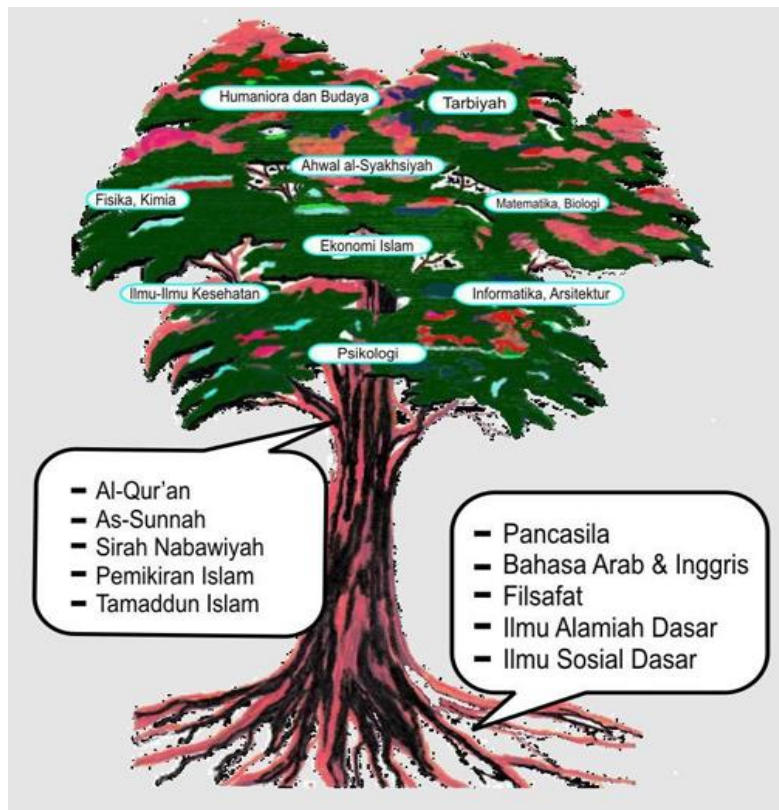
In UIN Maliki Malang new students must live for a year in the dorms (Ma'had). The students are to follow Islamic education while improving language skills required in understanding the verses *qawliyyah* and *kauniyyah* through the ability to comprehend Arabic and English. The main objective of this course is to bring students into the real academician who has a breadth of knowledge and professional in their field with strength of Islamic moral character and spiritual depth.

According to Imam Suprayogo integration of science and religion (Islam) in fact can be understood from the divine revelation that some of them have been quoted on the beginning of this paper. The God's revelation is not apparent dichotomy between science and Islam because Islam is a religion as well as source for developing sciences. Implementation of Islamic teachings in daily life must be based on the verses *qawliyyah* and *kauniyyah* and the Prophet Muhammad is a role model in all aspects of life that we can learn from Hadith and his sirah Nabawiyyah.

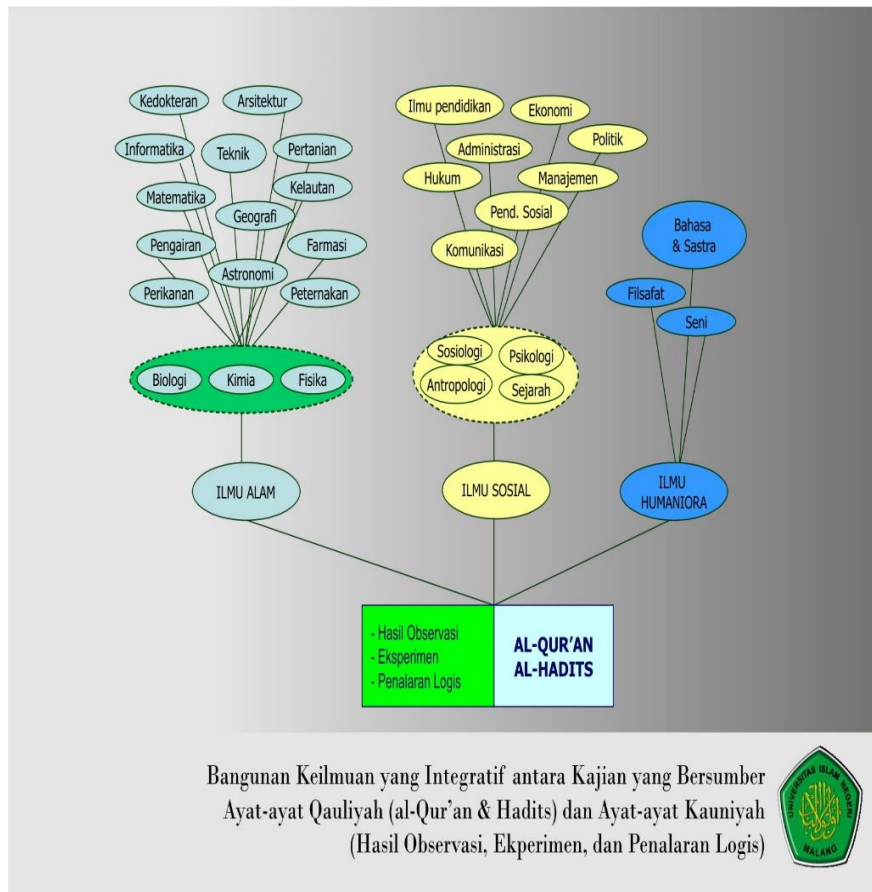
The top management level people of the UIN MALIKI Malang are convinced that they can achieve the mission to create productive and pious human resources or for being a good man or *al insan al kamil* and is expected in order to present himself as *Khalifatul filard*.¹⁸

UIN Maliki Malang now become a developed university in Indonesia to deliver some education programs domestically and internationally, and it will can contribute significantly for improving the quality of Islamic education outputs and outcomes as the reputable University in Indonesia. The article has mentioned that Imam Suprayogo has successfully integrated between science and Islam through the combination of university and pesantren environments in his Universitas Islam Negeri Maulana Malik Ibrahim (UIN Maliki) Malang. It may be the conception of combining university tradition with pesantren tradition can be a model for other higher education institutions.

UIN Maliki Malang has been developing concepts on the integration of science and Islam, through *Pohon Ilmu* or scientific tree and the integration of *qawliyyah* and *kauniyyah* verses or the integration between religious and general sciences. On the branch of *Pohon Ilmu* or scientific tree there are al Quran and Sunnah, Sirah Nabawiyah, Islamic Thought and Civilization as fundamental and sources to develop science in leaves and root of the tree. On the other hand, *kauniyyah* ayats can develop through scientific experimental, observation results, and logical thinking and empirical senses. However, these *kauniyyah* ayats should be under the inspiration from the *qawliyyah* ayats in the Quran and Hadist in order the sciences on the right lane. That is the integration between science and religion as explained above (for further description of such an integration please see picture 2 and 3 below).



Picture 2. The scientific tree of uin maulana malik ibrahim malang



Picture 3 The Integration Between Religious And General Science

7. Epilog

It is proven that for many years western civilization has become a leader in the world civilization. People in other part of the world and the Ummah are much influenced by western civilization which has domination in science and technology. They are not able to deflect this situation because most of them neglected the comprehensive precepts of Quran and Hadith. Consequently, the Ummah cannot be a leader in this world (*alkhalifatulfilard*) civilization.

In the Muslim world we are facing serious problem in understanding the concept of Islamic teachings. Islam is seen merely as spiritual and ceremonial worship aspects such as *tasawuf, fiqh, and tarikh*. The facts show that in Islamic education institutions opens only department of *syariah, dakwah, tarbiyah, ushuluddin*. They ignore science and technology subjects as to be included in their study. In this context, UIN Maliki Malang has been showing us the evolution its institution from just a college to become University that lift up the values of Islam. The Islamic soft skills are *akhlāq* and *ādaab*, good character, positive behavior, spread kindness and bring many benefits to others and the environment.

The integration of university's academic and scientific custom and pesantren traditions could be an ideal educational goals for graduates of UIN Maliki Malang to become scientists' ulema and or ulema's scientist. At first, *akhlak* of student is a crucial part to be embedded of student behavior prior to get more general knowledge and science. Pesantren traditions could make such a noble behaviour. From this stand point, we can conclude that the integration between science and religion (Islam) not only can make students better understanding of sciences but they will also have good noble behavior and soft skills as the good muslims who always do the best and do better best till they get an utmost performance.

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