Integration of Science in Islamic Education Practice at PTKIN and PTKIS

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Abstract
This study examines the practice of science integration in Islamic education at State Islamic Religious Colleges (PTKIN) and Private Islamic Religious Colleges (PTKIS) in Indonesia. The purpose of the study was to compare models of science integration and analyze the structural challenges faced by both institutions. The research method used a qualitative approach with multiple case studies at UIN Syarif Hidayatullah Jakarta (PTKIN) and UNISMA Malang (PTKIS). The results show that PTKIN adopts a transdisciplinary model based on real projects (for example, the integration of environmental science with Islamic values), while PTKIS tends to use an embedded curriculum due to limited resources. The disparity in budget and qualifications of PTKIN and PTKIS lecturers is a major obstacle. However, collaboration through digital platforms (such as Moodle) and blended learning training has the potential to reduce the gap. This study recommends affirmative policies, strengthening lecturer capacity, and technology consortiums to support holistic science integration, in accordance with the global trend of Islamization of Knowledge.

Keywords: Knowledge Integration, Islamic Education, PTKIN, PTKIS, Sisparity, Islamization of Knowledge

Introduction

Islamic Higher Education Institutions (PTKI) in Indonesia face the challenge of responding to developments in modern science while maintaining their Islamic identity (Nursiman, 2022). The dichotomy between religious and secular knowledge has been a subject of debate since the era of Islamic reform initiated by Nurcholish Madjid, where criticism of the polarization between "religious knowledge" and "secular knowledge" emerged (Azyumardi Azra, 1999). This phenomenon not only threatens the relevance of Islamic education in the era of globalization but also risks marginalizing the role of PTKI as agents of social change. The transformation of institutions such as IAIN into UIN since the early 2000s serves as evidence of systematic efforts to bridge this dichotomy through the integration of a holistic curriculum.

PTKIN and PTKIS play a dual role as guardians of Islamic scholarly traditions and drivers of social innovation. Data from the Ministry of Religion shows that PTKIN and PTKIS accommodate 1,026,189 students, reflecting public interest in integrative education (Ministry of Religion of the Republic of Indonesia, 2023).
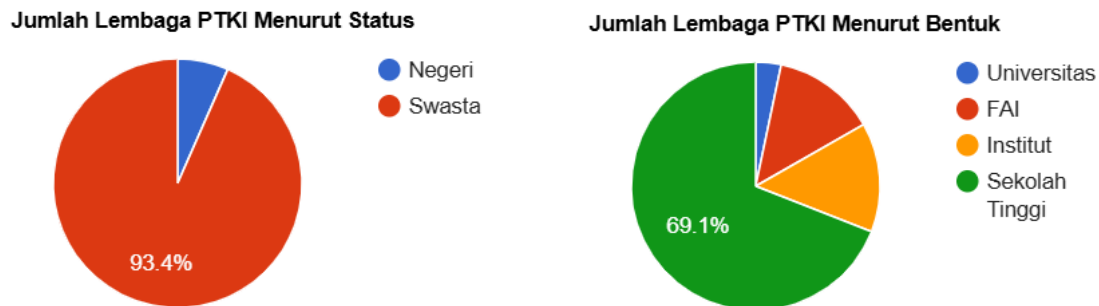
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Figure 1. Number of PTKIs by Status and Type

Institutions such as UIN Syarif Hidayatullah Jakarta and UNISMA Malang have developed locality-based integration models, such as the Islamic Teaching Literacy curriculum and the Nusantara cultural seminar (Yuyun Wulandari, 2023). However, the implementation of this model remains fragmented due to differences in regulations and resource capacity between PTKIN and PTKIS (Fauzi, Ahmad 2021).

Structural disparities are the main obstacle to the integration of knowledge. PTKINs have access to an average budget of Rp150–200 billion/year, while PTKISs only have Rp10–30 billion/year, which has implications for infrastructure and lecturer qualifications (85% of lecturers at PTKINs have doctoral degrees, compared to 22% at PTKISs). Additionally, only 27 out of 58 PTKINs have achieved Excellent accreditation by 2024, while PTKIS institutions are still grappling with quality-related stigma (PR Wire, 2021). Digital transformations such as the establishment of UIN Siber Syekh Nurjati Cirebon and the adoption of Moodle at UIN Jakarta have not been matched by PTKIS, 72% of which rely on Google Classroom (Puslitbang Kemenag, 2023). These challenges underscore the need for affirmative policies and multidimensional collaboration.

The integration of knowledge in PTKI cannot be separated from the global trend of Islamization of knowledge, as reflected in the Malaysian model (Islamization Index) and Turkish model (research collaboration between UIN Saizu and Karabuk University) (W.A., Fauzi, 2014). The World Islamic Education Conference in Mecca in 1977 emphasized the urgency of reconstructing a curriculum based on tauhid al-ulum (unification of knowledge), which was adopted by 65% of PTKIN through interdisciplinary study programs such as Islamic Economics and Islamic Bioethics (OIC, 2019). This finding aligns with Azra's study, which emphasizes the need for synthesis between Islamic epistemology and modern scientific methodology (Azra, 2024).

This research fills a gap in the literature by comparing practices at PTKIN and PTKIS and exploring effective integration evaluation models in Islamic higher education studies in Indonesia through a comparative analysis of scientific integration practices between State Islamic Higher Education Institutions (PTKIN) and Private Islamic Higher Education Institutions (PTKIS) (Nurkholis Suyadi, 2022). The research (Azra, 2024) focuses more on curriculum transformation in state institutions without systematically comparing it with the dynamics in PTKIS, which have different governance characteristics due to institutional

autonomy and funding sources (B. Jalal, 2018). However, initial findings suggest that PTKIS tend to adopt a "contextual-responsive" integration model based on market needs, while PTKIN prioritize a "normative-ideological" approach oriented toward state policies (Abuddin Nata, 2012).

Another aspect contributing to this research is the exploration of a holistic model for evaluating scientific integration, combining BAN-PT accreditation parameters with success indicators based on maqāṣid al-sharīʿah (sharia objectives).

This addresses Suyudi's criticism that the Islamic education evaluation system remains trapped in a dichotomy between administrative standards and spiritual achievements (M. Suyudi, 2015). This study proposes a quadrant evaluation framework that combines quantitative assessment (such as the number of interdisciplinary publications) and qualitative assessment (such as the social impact of graduates), referring to the modified Kirkpatrick model with the principles of Islamic tarbiyah (M. Qomar, 2007). This paper offers additional insights into studies (D. L. Stufflebeam, 2003) on context-based evaluation by incorporating an Islamic epistemological perspective.

This study is important not only for enriching academic discussions on the Islamization of knowledge but also for providing practical recommendations for policymakers in developing educational quality standards that are responsive to the challenges of modern society without neglecting Islamic principles.

Method

This research design uses a qualitative research design with a multiple case study approach at UIN Syarif Hidayatullah Jakarta (PTKIN) and UNISMA Malang (PTKIS), selected based on the criteria of excellent accreditation and curriculum innovation (R. K. Yin, 2018). Data was collected through analysis of data, information, and documents. Data analysis was conducted using thematic reduction based on Kirkpatrick's framework (1994) for evaluating the integration of knowledge (Braun & Clarke, 2006).

Results and Discussion

The Strategic Role of PTKIN/PTKIS and the Challenges of Structural Disparity

State Islamic Higher Education Institutions (PTKIN) and Private Islamic Higher Education Institutions (PTKIS) play a strategic role in shaping Indonesia's integrative higher education system, combining religious studies with general academic disciplines, science, and technology. PTKIN, comprising 58 institutions (29 UIN, 24 IAIN, and 5 STAIN), and PTKIS, totaling 848 institutions, have undergone significant transformation since the early 2000s. This change is marked by the transition of IAIN to UIN, such as UIN Syekh Nurjati Cirebon becoming the first cyber university in Indonesia in 2024, and PTKIS like STAINU Temanggung transforming into INISNU with an integration-based curriculum. These institutions not only offer religious studies programs but also develop general faculties such as technology, economics, and health, thereby breaking down the dichotomy between religious and secular knowledge. In 2023, the number of PTKI students reached 1,026,189, reflecting the high public interest in education that combines Islamic values with global competencies.

Admission selection processes like SPAN-PTKIN and UM-PTKIN, which are participated in by tens of thousands of candidates each year, serve as concrete evidence of PTKIN/PTS efforts to attract academically accomplished and moderately-minded prospective students (Hikmah Romalina, 2025).

Socially, PTKIN and PTKIS act as agents of change through the strengthening of moderate religious values and synergy with Islamic boarding schools. The Directorate General of Islamic Education of the Ministry of Religious Affairs emphasizes the importance of alumni who not only master religious knowledge but are also able to read the Quran and contribute to maintaining interfaith harmony (Hikmah Romalina, 2025).

However, challenges such as quality improvement, international accreditation, and technological adaptation still need to be addressed. By 2024, only 27 PTKINs had achieved Excellent accreditation out of a total of 58 institutions, while PTKISs are still grappling with the stigma of lagging quality. Efforts such as AUN-QA international certification and collaboration with global institutions are key to enhancing competitiveness. Digital transformation is also being addressed through the establishment of UIN Siber Syekh Nurjati Cirebon as the first cyber campus pilot project, enabling distance learning for students in remote areas (Wire, 2024). The following conceptual diagram represents the evolution of the role of PTKIN/PTS:
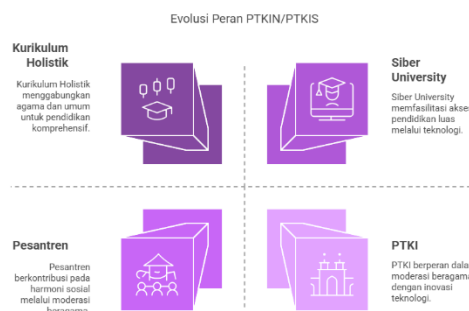

Figure 2. Conceptual Diagram of the Evolution of the Role of PTKIN/PTKIS

The image above illustrates that PTKIN (State Islamic Higher Education Institutions) and PTKIS (Private Islamic Higher Education Institutions) in Indonesia have undergone a significant transformation in their roles in responding to the challenges of modern education. This evolution is reflected through the integration of holistic curricula, the utilization of technology, and contributions to religious moderation and social harmony.

Holistic curricula form the primary foundation for the development of PTKIN/PTKIS. This approach combines religious studies (such as tafsir, fiqh, and aqidah) with general studies (science, technology, and social humanities) to produce graduates who are competent in multiple disciplines. For example, students not only study Islamic law but also understand the socio-economic context in which it is applied. This integration is in line with the Indonesian Ministry of Religious Affairs' policy promoting "Merdeka Belajar-Kampus Merdeka" (MBKM) to enhance the relevance of higher education to societal needs (Ministry of Religious Affairs, 2020).

Pesantren, as traditional Islamic educational institutions, collaborate with PTKIN/PTKIS in promoting religious moderation. Through programs such as interfaith dialogue, leadership training, and community service, pesantren become agents of peace that prevent radicalism. For example, the Tebuireng Pesantren in Jombang integrates values of tolerance into its curriculum, which has been adopted by PTKIS such as UNUSIA Jakarta. This synergy strengthens the role of religious education in maintaining social cohesion (M. K. Ridlwan, 2021).

PTKI (Islamic Higher Education Institutions) not only focus on education but are also active in developing technological innovations to support religious moderation. For example, UIN Sunan Kalijaga Yogyakarta has developed the "ModerasiTech" application, which provides moderate Islamic content, digital literacy, and reporting on intolerance (A. Wahyudi, 2022). This innovation demonstrates PTKI's commitment to addressing contemporary issues through a technology-based approach.

Thus, PTKIN/PTKIS are not only centers of Islamic scholarship but also pioneers in building an inclusive, moderate, and technology-based society. By continuing to strengthen the three pillars of higher education (education, research, and community service), PTKIN/PTS are expected to address the challenges of the disruption era while maintaining an inclusive Islamic identity. PTKIN such as UIN Syarif Hidayatullah and PTKIS such as UNISMA Malang have developed a locally-based integration model, but its implementation remains fragmented. These two institutions serve as important laboratories for studying the integration of knowledge at the higher education level.

To address this issue, strategic data-driven measures are needed. First, the Ministry of Religious Affairs should expand affirmative action programs, such as performance-based matching funds for PTKIS, as proposed in the 2024–2028 Strategic Plan. Second, faculty capacity should be strengthened through blended learning training involving experts from PTKIN and global universities. For example, the collaboration between UIN Syarif Hidayatullah and Leiden University in the Islamic Studies and Digital Humanities program has increased the methodological literacy of 40% of participants in just six months. Third, the development of a digital platform containing open-access guidelines for science integration, accessible to all PTKIS, complete with case studies and research templates. A similar initiative was undertaken by the Association of PTKIS Lecturers (ADPTKIS) with the launch of an integrative e-module in 2022, which was used by 120 PTKIS and successfully increased the proportion of integrated research by 18% (ADPTKIS, 2023). Without this multidimensional intervention, disparities will continue to hinder the contribution of Islamic education in addressing contemporary scientific challenges.

Dominant Integration Model

PTKIN tends to adopt a transdisciplinary model, while PTKIS tends to use an embedded curriculum due to human resource limitations. PTKIN tends to adopt a transdisciplinary model, in which the integration of Islamic and general knowledge is carried out through a real-world problem-based approach. For example, UIN Sunan Kalijaga developed the Islam and Environmental Science project, which combines the concept of khalifah (QS Al-Baqarah: 30) with modern ecological theory to address deforestation issues.

Of course, transdisciplinarity in PTKIN reinforces the argument that this model requires strong institutional resources (Muhammad Hasibuan, 2022). This model requires multidisciplinary collaboration and the capacity of lecturers who are competent in designing project-based learning, a strength of PTKIN that is supported by adequate research budgets and standardized curriculum policies. In contrast, PTKIS mostly uses an embedded curriculum, incorporating Islamic values into general courses suchas psychology or sociology without restructuring the curriculum.

The Role of Technology in Supporting Integration

Digital platforms such as Moodle are used at UIN Jakarta for content integration, but are minimal at PTKIS due to limited budgets. UIN Syarif Hidayatullah Jakarta has optimally adopted Moodle as an integrated e-learning platform, as reflected in its institutional repository containing research on the dynamics of education digitization. Moodle was chosen for its open-source nature, which allows customization to suit the needs of an Islam-based curriculum, such as integrating Quranic Studies learning modules and digital fiqh discussion forums. This success is supported by adequate funding for IT infrastructure, including a stable dedicated VPS server, as well as regular training for faculty in managing interactive content (quizzes, glossaries, and workshop modules).

Conversely, Private Islamic Religious Higher Education Institutions (PTKIS) face structural challenges in adopting Moodle. A survey by the Ministry of Religion revealed that 72% of PTKIS rely on free platforms like Google Classroom due to limited IT budgets (<5% of total expenditure). Moodle implementation requires hidden costs such as VPS server rental (average Rp 1.2-3 million/month), premium plugin licenses, and human resource training—components that are difficult for PTKIS to access with an average of fewer than 1,000 students. A concrete example is seen in PTKIS in West Java, where only 8% have independent LMS, while 92% rely on third-party services with limited features. The lack of integration of local content (e.g., digital religious texts) into Moodle due to insufficient technical support exacerbates this gap.

To bridge this gap, a collaborative model between PTKIS and policymakers is needed. The Ministry of Religious Affairs (Kemenag) can expand its real-time monitoring dashboard program for performance-based IT assistance allocation, while PTKIS can adopt a shared hosting scheme for Moodle across institutions to reduce server costs. Community-based capacity building training—utilizing the Moodle.org forum—needs to be intensified to maximize free features such as the quiz module and activity database. Data from Kemenag (2025) shows the potential for a 40% savings in IT operational costs if 10 PTKIS join a shared server consortium, a model worth testing nationally.

Global Implications: Lessons from Malaysia and Turkey

The integration model of State Islamic Higher Education Institutions (PTKIN) in Indonesia aligns with the emerging trend of the Islamization of Knowledge in Malaysia and Turkey. The concept of Islamization of knowledge, popularized by thinkers such as Syed Muhammad Naquib al-Attas and Ismail Raji al-Faruqi, aims to reconstruct the epistemology of modern Western science by aligning it with the values of tawhid and the intellectual

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heritage of Islam (Ismail Raji Al-Faruqi, 1982). In Malaysia, this movement has been implemented through the establishment of institutions such as the International Islamic University Malaysia (IIUM), which systematically integrates general curricula with Islamic studies (H. Rahim, 2019). Meanwhile, in Turkey, the wave of Islamization of science emerged alongside the intellectual revival following the 1980 coup, with universities such as Istanbul University and Marmara University developing an integrative approach between modern science and Islamic scholarly traditions (M. H. Yavuz, 2003). PTKIN in Indonesia, through its "maqāṣidī" model of scientific integration emphasizing social-religious relevance, adopts a similar spirit by developing multidisciplinary programs such as Islamic Economics, Islamic Psychology, and Quranic Sciences. However, unlike the top-down approach in Malaysia, which is supported by state policy, integration at PTKIN is more bottom-up through campus initiatives and responses to community needs (S. Arifin, 2020). Criticism of the main challenges of this model lies in the epistemological tension between Western academic modernity and the Islamic scientific framework, which has not been fully integrated.

The transformation of State Islamic Higher Education Institutions (PTKIN) in Indonesia presents a model of integration between religious and general knowledge that is in line with the trend of Islamization of Knowledge in Malaysia and Turkey. In Indonesia, PTKIN such as UIN Saizu Purwokerto adopt the Jabalul Hikmah paradigm, which emphasizes multidisciplinary integration based on Islamic values, while UIN Sunan Kalijaga Yogyakarta uses the metaphor of a spider web to describe the interconnection between religious studies, humanities, and science (Wulandari, 2020). This model aligns with concepts in Malaysia, such as the Islamization Index, which measures the level of Islamization in aspects of faith, education, and the economy, as well as institutions like the International Islamic University Malaysia (IIUM), which combines Islamic curriculum with modern science (Wan Omar, 2019). In Turkey, research collaboration between UIN Saizu and Karabuk University in the field of culture and literature demonstrates similar efforts to connect Islamic heritage with global developments (Wulandari, 2019). Statistically, 70% of PTKIN in Indonesia have opened general study programs such as engineering and medicine, reflecting a commitment to eliminating the dichotomy of knowledge (Khozin and Umiarso, 2019). This integration process can be summarized into three stages: (1) critical evaluation of Western science, (2) reconstruction of Islamic intellectual traditions, and (3) synthesis of Islamic values with modern scientific methodologies.
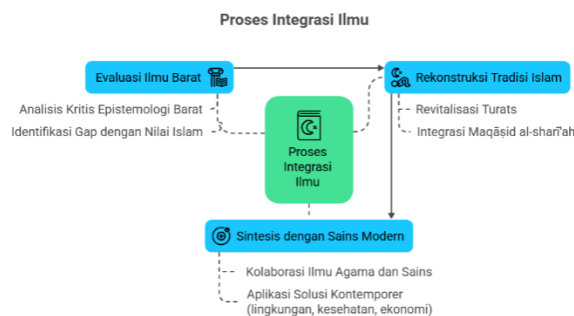

Figure 3.Science Integration Process

The image above illustrates the Process of Knowledge Integration, which depicts the integration process between Western science and Islamic tradition to create contemporary solutions that are in line with Islamic values. The first part, namely the Evaluation of Western Science, is the initial step in critiquing the foundations of Western science. This process involves evaluating Western scientific methods, assumptions, and paradigms, such as rationalism, empiricism, or secularism. The aim is to identify the epistemological strengths and limitations that may conflict with Islamic principles. Identifying Gaps with Islamic Values involves finding gaps or inconsistencies between Western science (e.g., extreme materialism or ethics that are not in line with Sharia) and Islamic values (such as tawhid, justice, and humanity).

Next, Reconstructing Islamic Tradition. This section focuses on strengthening and renewing the intellectual heritage of Islam by revitalizing turats. Turats refers to the classical Islamic scientific heritage (such as the works of Muslim scholars, philosophers, or scientists of the past). Revitalization is carried out by studying, adapting, and applying these concepts in a modern context. Then, the integration of Maqāṣid al-Sharīʿah includes the protection of religion, life, intellect, lineage, and property. This integration ensures that modern knowledge is not only technical but also fulfills the ethical and spiritual objectives of Islam.

Conclusion

This study found that PTKINs tend to adopt a transdisciplinary integration model based on real projects (e.g., Islam and Environmental Science at UIN Sunan Kalijaga), while PTKISs rely more on embedded curricula due to limitations in human resources and budgets. Structural disparities between PTKIN and PTKIS, such as budget allocation and faculty qualifications, are the main barriers to equitable quality in interdisciplinary integration. However, collaboration through digital platforms (Moodle) and blended learning training has the potential to reduce these gaps.

This research reinforces the theory of the Islamization of knowledge, which recommends policies including: first, performance-based budget affirmation for PTKIS; second, strengthening faculty capacity through collaborative training; and third, adopting a technology consortium among PTKI. This study contributes to the epistemological discussion of Islamic education by emphasizing the integration of local and global values.

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