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State Universities as Centers for Dialogue Between Science, Religion and Culture

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ABSTRACT

This research study was conducted to examine models of integration of science, religion and culture in State Universities in Indonesia, especially State Islamic Universities (UIN). This research uses the integrative literature review method, where researchers combine various articles, books and other literature regarding the integration model of science, religion and culture in state universities. The results of this study show that State Universities are part of educational institutions that can be used as a center for dialogue between science, religion and culture. This can be seen from several campuses that have their own models in integrating science, religion and culture in state universities. Such as UIN Syarif Hidayatulloh, UIN Sunan Ampel Surabaya, UIN Sunan Kalijaga, UIN Sumatera, UIN Maulana Malik Ibrahim.

Keywords : *State Universities, Center for Dialogue, Religion and Culture.*

INTRODUCTION

Nowadays, discussions and discussion regarding the relationship between Religion and Science or "Religion" and "Sciences" at Islamic Religious Universities (PTKI), are increasingly interesting to follow.¹ It cannot be denied that the idea of transforming PTKIN from the Islamic Institute (IAIN) to the State Islamic University (UIN) was initiated by IAIN/UIN Jakarta in 2002, then followed by IAIN/UIN Yogyakarta and STAIN/UIN Malang in 2004, currently PTKIN institutionally experiencing relatively fundamental changes. According to records from the Ministry of Religion of the Republic of Indonesia, the number of UINs in Indonesia has reached 23 units, including the most updated ones being UIN Tulungagung, UIN Purwokerto, UIN Surakarta, UIN Samarinda, UIN Jember and UIN Bengkulu. Meanwhile, the other IAINs are in the process of preparing themselves to become universities, including IAIN Parepare which will change its status to become the Indonesian Islamic Science University.

The existence of UIN as the third generation of STAIN and IAIN as such appears to at least want to respond to several important problems. First, the curriculum organized by STAIN/IAIN has not been able to respond to the changes occurring in the era of globalization (now the era of Industrial Revolution 4.0 and is heading towards Super Smart 5.0) which is marked by the development and progress of science and

¹ Suftratman, "Integrasi Agama dan Sains Moderen Di Universitas Islam Negri", *Journal for Islamic Studies*, Vol. 5, No. 1, 2020, 210.

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technology (science, science, technology and information) which is very fast and difficult to predict. Second, the practice of diametric (dichotomistic) separation between scientific fields held in the country has given rise to inequality and injustice in various aspects of people's lives, both at the scientific, educational, social, political, economic, cultural and religious levels. Apart from that, contestation and infiltration of global transnational religious movements (unholy marriage), terrorism, radicalism, intolerance and "mutual distrust" are increasingly felt to be disrupting the stability of the harmonious life of society in the country.²

In such a context, as a university, an institution that produces knowledge, or a center of knowledge, UIN is no longer like STAIN/IAIN in developing its academic-scientific tradition. If the scientific tradition in the STAIN/IAIN environment is more focused on aspects of Ulumu al-din (Ushuludiiin Science, Sharia, Tarbiyah, Adab and Da'wah), then in the UIN era, apart from developing this scientific field as its main mandate, it is also required to develop this field. Other areas of knowledge such as exact sciences, science, technology, social sciences, humanities and natural sciences have additional wider mandates to keep pace with developments over time. Based on the background explanation of the problem above, in this research. Researchers want to explore the role of State Universities as centers for dialogue between religion, science and culture.

RESEARCH METHODS

In order to process the data or information needed in this research, the researcher used several methods, such as, this research approach uses qualitative research. Bogdan and Taylor state that qualitative research is research that produces descriptive data in the form of written or spoken words from people and observable behavior.³

The type used in this research is through library research by reading several literature regarding State Universities as Centers for Dialogue between Science, Religion and Culture. This literature is in the form of books, articles, journals, and comes from the internet. The data collection technique used by this researcher is reading, searching, analyzing and identifying readings related to this research. After the data was collected, the researcher carried out data validity techniques using content analysis.⁴ This is done so that the data that has been obtained is truly worthy of being used as an answer to the problems in this research.

² Sufratman, "Integrasi Agama Dan Sains Moderen,,,", 210.

³ Umi Zulfa, 2011, *Metodologi Penelitian Sosial* (edisi revisi). Yogyakarta: Cahaya Ilmu.

⁴ Nurul Zuriah, 2006, *Metodologi Penelitian Sosial Dan Pendidikan*, Jakarta: PT Bumi Aksara

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RESULTS AND DISCUSSION

1. The role of State Universities in facilitating dialogue

Higher education is a place to develop knowledge and as a basis for encouraging progress in economic, social, cultural and technological development through the knowledge that has been obtained. ⁵Currently, the world of education is increasingly developing, so competition to become a superior educational institution is increasingly fierce. Whether a university is good or not is not only assessed in terms of quantity but also in terms of the quality of performance produced. This forces universities, both state and private, to compete fiercely to be able to overcome existing weaknesses and take advantage of opportunities with the quality they have.

Abdurrohmanasyah mentioned several roles of higher education, such as: One, Higher Education in learning. second, the role of universities in producing scientists. Third, the role of universities is to foster an attitude of honesty. Fourth, the role of higher education as a form of personal discipline. Fifth, the role of universities in scientific development. Sixth, the role of universities in fostering a work ethic. Seventh, the role of universities in cultivating leadership attitudes. Eighth, the role of universities in forming competitive personalities. Ninth, the role of universities in forming a culture of orderly living. Tenth, the role of universities in offering ideas.⁶

The role of universities is very important in creating and developing civilization. Universities produce alumni who are eagerly awaited for their presence in their role in solving people's problems. In terms of scholarship, the problem of the future of Islamic studies which is starting to greet each other between Islamic scholarship and general scholarship is unavoidable.⁷ So, strengthening methods in Islamic studies so that in the future there are no problems in the relationship between Islamic studies and general scholarship must be carried out.

The development and conversion of IAIN to STAIN, then to UIN (State Islamic University) is a scientific project. This project is not only an effort to improve the physical environment, but also an effort to improve and integrate so that there is closer dialogue and cooperation between general scientific disciplines and religion. Because it is no longer the time for Islamic studies to be isolated with a methodology that tends to be rigid and unwilling to change. Likewise, general scholarship is no longer confined to and isolated from the arena of religious disciplines.

2. Model of integration of science, religion and culture in State Universities

The history of higher education in Indonesia began when the Dutch East Indies government implemented Ethical Politics, one of the programs of which was education.

⁵ Siti Fatimah, "Peran Perguruan Tinggi Dalam Mengembangkan Pendidikan Di Era Industri", *Tafani Jurnal Pengabdian Kepada Masyarakat*, Vol. 1, No. 1, 2023. 18.

⁶ Siti Fatimah, "Peran Perguruan Tinggi Dalam Mengembangkan,,. 18.

⁷ Afifiul Ikhwan, "Perguruan Tinggi Islam Dan Integrasi Keilmuan Islam", *Jurnal At-Tajdid*, Vol. 5, No, 2, 2016, 165.

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The education program encouraged the emergence of schools which were initially only elementary schools for learning to read, write and count, then expanded to secondary schools and universities. The school system in higher education during the Dutch colonial era in the 20th century was called Hooger Onderwijs. This higher education institution later became the forerunner to the development of universities and faculties in Jakarta, Bandung and Surabaya.⁸ In this part of the description, the researcher will present several integration models which are the results of analysis from the literature review as follows.

a. Creating an academic atmosphere with an integrative perspective

To realize the integration of science and religion in the implementation of Islamic education, it will have implications for: One, curriculum reconstruction, the curriculum must be able to encourage students to have a conception of scientific thinking by providing a vehicle for learning through simple research on the science side, and then directing them to the discovery of the reality of goals on the science side. religion. Second, educators must be able to develop the imaginative potential of pupils or students creatively. Third, building a holistic and not partial conception in understanding all the developments in scientific and technological insights that are obtained.⁹

By creating an academic atmosphere with an integrative perspective in State Universities, the aim of creating a comprehensive learning experience is that students will be better prepared to face the challenges of an increasingly complex world.

b. Strengthening the Experience Learning aspect

Integration between science and religion needs to be realized by proving reality. The model that can be implemented is through strengthening aspects of experience learning which have implications for the reality of students' lives.¹⁰

This means that always reminding students to practice the integration of science and religion in their lives must be done in every lesson. This will have an impact on the formation of a scientific personality that is religious, but still has a critical mindset, maintaining sincerity in all deeds and carrying out actions responsibly.

In the context of campus life, for example, problems regarding air pollution that occur in the campus environment, science carries out scientific research to identify sources of air pollution, analyze the impacts and design technological solutions that are more environmentally friendly. Religion organizes religious activities that build spiritual awareness about human responsibility to protect God's creation and teaches

⁸ Pajirin, "Sejarah Pendidikan Perguruan Tinggi Agama Islam", *Journal IAIN Kediri*, 2012, 120.

⁹ Muhammad Amin, "Hakikat dan Model Integrasi Sains Dan Islam Serta Relevansinya Pada Rekonstruksi Pendidikan Islam", *Jurnal Indras Tech*, Vol. 1, No. 2, 2020, 51.

¹⁰ Isran Bidin, "Beberapa Model Integrasi Sains dan Islam Serta Implikasinya Terhadap Pendidikan Islam", Vol. 1, No. 1, 2020, 38.

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values such as stewardship and environmental justice. Culture, integrating cultural values that encourage sustainability such as maintaining environmentally friendly traditional practices, making art crafts from recycled materials or natural dyes that do not pollute the environment, environmentally friendly art exhibitions or theater performances about environmental issues.

c. Grass Roots model curriculum development

The curriculum development model that grows from the bottom, which is relevant for modification and diversification by its developers is the "Grass Roots" model. This curriculum model was initiated by Smith, Stanley and Shores. The Grass Roots or grass roots curriculum model has the advantage, one of which is that the curriculum grows from the bottom. This means that the curriculum is prepared or created by professors, lecturers, other professional staff, and students according to the context of campus needs which is based on a democratic spirit (working intimately, harmoniously, and responsibly in making curriculum decisions). The big task for educational practitioners is to share and discuss the shortcomings, weaknesses or even advantages of the curriculum being implemented so that the curriculum remains "actual".¹¹

d. Changes in educational institutions towards integration

The model for changing educational institutions towards the integration of science and religion means comprehensive changes not only in the curriculum concept but also in the name of the institution. This practice in Indonesia has been implemented, for example by changing the State Islamic Institute (IAIN) to become the State Islamic University (UIN).

For more than 70 years, starting from 1945 – 2017, there has been development or transformation in Islamic higher education in Indonesia, especially PTI institutions. This change can be divided into three phases. One, in the form of a high school. These include the Islamic High School (STI), the State Islamic Religious College (PTAIN), the Religious Sciences Service Academy (ADIA), and finally the State Islamic Religious College (STAIN). In this phase, the scientific group developed an Islamic scientific discipline. Second, in the form of an institute where scientific development is more extensive than the first group, this institution was given the State Islamic Religious Institute (IAIIN). At this institution, a group of similar sciences was developed which included Islamic religious sciences, but as time progressed there was not only one science. Third, the form of University (UIN) at this institution has been very developed, especially in terms of scientific disciplines, which are not only in one scientific field, namely religion, but there are many other fields of knowledge, including science and

¹¹ Anda Juanda, "Penetrasi Agama Dan Ilmu Sains Berbasis Model Kurikulum Grass Roots Perguruan Tinggi", *Scientia Education*, Vol. 5, No. 1, 2016, 74

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technology.¹² Since the arrival of education in Indonesia, the dichotomy of knowledge no longer exists because it is not only religious knowledge that is important but other fields of knowledge or science and technology are also important, especially to face developments in this modern era.

e. Sufism-Based Scientific Integration Model

This thinking underlies the integration of science and religion in the concept of Sufism. Syed Muhammad Naquib al-Attas is a very famous figure who expressed this conception. The term labeled is the concept of Islamization of science. This model formulates the need to establish educational institutions or institutions that combine traditional Sufism conceptions with modern learning approaches and methods.

f. Islamic and Indonesian science construction models

This model is based on Amin Abdullah's opinion regarding the implementation of education with integrated science and interconnected in an integrated manner. The construction of this model of thought is based on that

a. Efforts to develop an Islamic-based science curriculum include aspects of Islamic natural science and Islamic science, social and humanities.

b. In accordance with the educational context, integration also requires the curriculum to include aspects of the cultural context of the Indonesian nation.¹³ In this way, the resulting knowledge structure will be in accordance with the reality in society.

3. Model of Scientific Integration at UIN

Each UIN certainly has its own scientific integration model. As an example, below we will present a typical scientific integration from several UINs in Indonesia.

a. UIN Syarif Hidayatulloh

UIN Syarif Hidayatulloh carries the concept of science reintegration. UIN Syarif Hidayatulloh understands science integration as the unification of Islamic religious knowledge with other sciences, so that these sciences do not conflict with each other and are dichotomous. To confirm and implement this, since turning into a university, UIN Jakarta has opened and developed new sciences, study programs (prodi) or new departments and faculties. Some of the new study programs and faculties include, among others, biology, physics, chemistry, informatics engineering and Agribusiness (faculty of Science and Technology), Economics and Management (Faculty of Economics and Business), Medical Education, Pharmacy, Nursing and Public Health (Faculty of Medicine and Health Sciences) and Political Science, Sociology and others. This step

¹² Khairul Bariah Munthe, "Integrasi Ilmu Terhadap Transformasi Pendidikan Tinggi Islam di Indonesia (PTAIN, ADIA, IAIN, STAIN dan UIN)", Vol. 1, No. 1, 2020. 398.

¹³ Isran Bidin, "Beberapa Model Integrasi Sains dan Islam Serta Implikasinya Terhadap Pendidikan Islam", Vol. 1, No. 1, 2020, 54.

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marks and is a big leap for UIN to become a modern Islamic Higher Education while still upholding Islamic and Indonesian values.¹⁴

b. UIN Sunan Ampel Surabaya

UIN Sunan Ampel Surabaya carries the concept of Integrative twin towers (ITT) as its scientific development. The design of integrated twin towers in multidisciplinary Islamic science at UIN Sunan Ampel is an effort to build a scientific structure in which religious sciences, social sciences/humanities and natural sciences develop adequately and fairly. All of them have the same authority, so that each other does not feel superior or inferior.¹⁵

c. UIN Sunan Kalijaga

UIN Sunan Kalijaga carries the concept of integration-interconnection. This concept is defined as knowledge that is interconnected with each other. Religious sciences (Islam) brought together with technological sciences or religious sciences (Islam) brought together with social-humanities sciences, or technological sciences brought together with social-humanities sciences.

d. UIN Sumatera Utara

UIN North Sumatra's concept of Wahdatul Ulum is a philosophical basis for viewing the unity of the group of sciences. Integration as a strategy to re-actualize wahdatul ulum which had been distorted due to dichotomy.¹⁶ Therefore, in any department or faculty, a student studying at the North Sumatra State Islamic University, Medan, is essentially engaged in (studying) Islamic studies or Islamic sciences. During their studies, a student deepens his knowledge, broadens his horizons, and carries out integral community development, with a transdisciplinary approach, an integrative-holistic approach and eliminating the boundaries of various points of view. However, he still prioritizes the point of view of his own scientific field, so that learning, research and community service activities remain within the scope of his main field of work, and the results can also be categorized according to his field of expertise.¹⁷

e. UIN Maulana Malik Ibrahim Malang

UIN Maulana Malik Ibrahim Malang is unique in its scientific philosophy. With the metaphor of the kelimuan tree and the concept of ulul albab, it provides an opportunity for UIN Malang to appear in the arena of promoting the concept of integration to the world.

¹⁴ Saifudn "Integrasi Ilmu Agama Dan Sains: Studi Penulisan Skripsi Di UIN Syarif Hidayatulloh", *Profetika, Jurnal Studi Islam*, Vol. 21, No. 1, 2020, 79.

¹⁵ Syaifuddin. "Integrated Twin Towers dan Islamisasi", *Jurnal Pendidikan Agama Islam*, Vol. 01, No. 1, 2013, 14

¹⁶ Rahmat Rifai Lubis, "Universitas Islam Negeri Studi Historsi Perkembangan Dan Model Integrasi Keilmuwan), *Hikamh*, Vol. 18, No. 2, 2021, 2021, 162.

¹⁷ Maharani Sartika Ritonga, "Implementasi Paradigma Wahdatul 'Ulum Dengan Pendekatan Transdipliner Untuk Menghasilkan Ulul Albab PadA Lulusan Universitas Islam Negeri Sumatera Utara", *Journal of Social Research*, Vol. 1, No. 1, 2022, 748.

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Integration between one science and another is urgently needed in the current era. This is done so that religion can answer questions that exist in modern times like this. For example, fiqh regarding the law of plural prayers. What if the distance is close (one kilometer), but you can't pray Maghrib because you're stuck in traffic. Even though the stipulation is that a distance of 1 km is not included in the category of allowing multiple prayers. However, this phenomenon is widespread in big cities, where it is difficult to avoid traffic jams. So the choice is whether we pray maghrib prayers or not pray. This example is only a small part of the problems that exist in modern times related to jurisprudence. Then came contemporary fiqh.

This means that religious education in general and specifically cannot be delivered to students in isolation and closedness from input and from other scientific disciplines, and vice versa. For this to happen, lecturers and students need to think creatively and have creative imagination, dare to connect and dialogue about information in one field of religious knowledge in relation to, discussions and encounters with other scientific disciplines. If this happens, then classroom lectures will have relevance to increasingly complex daily life problems.¹⁸

f. UIN Saizu Purwokerto

UINSAIZU Purwokerto with the Jabal Hikmah integration model. The Jabalul Hikmah scientific integration paradigm as a basis for performance and service, as well as a basis for thinking and behaving, is a breakthrough for integrating all conceptions, constructions, dimensions, potential and divine values at UIN Saizu Purwokerto. Through the Jabalul Hikmah scientific paradigm, the learning paradigm and productive approach are used as the main basis.¹⁹

In universities such as UIN Saizu Purwokerto, this scientific paradigm becomes the identity in the learning, research, service and service processes. Therefore, this scientific paradigm permeates all academic and non-academic sections and domains in higher education

CONCLUSION

The explanation above shows the important role of State Universities as dialogue centers that facilitate interaction between the three main domains of science, religion and culture. Higher education has a responsibility to create an inclusive environment where diverse perspectives can mingle and contribute to a deeper understanding of the complex realities of human life.

¹⁸ Ramadhanita Mustika, "Implementasi Integrasi Ilmu Interdisipliner dan Multidisipliner Studi Kasus di Pascasarjana UIN Sunan Kalijaga Yogyakarta", Prosiding Konferensi Integrasi Intekrkoneksi Islam Dan Sains", 248.

¹⁹ Fauzi M, "Integrasi Keilmuan Jabalul Hikmah", Banyumas Kedungbanteng: Rziquna 2020, 89

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Science is used as a means to explore objective truth through scientific methods, while religion provides a view of values and spirituality. Meanwhile, culture brings local wisdom, traditional heritage, which enriches our understanding of everyday life. Higher education acts as a forum where these three components can interact with each other and enrich each other rather than exclude each other. To achieve such a goal, real efforts are needed in designing higher education curricula and policies, as well as creating space for open discussion without fear of ideological conflict. It is hoped that State Universities will be able to become models in building a society that respects differences, respects diversity and upholds human values.

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