The Dialectical Relationship Between Religion and Science: A Study of the Paradigms of Islamic Science at the State Islamic University, Syarif Hidayatullah, Jakarta

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Abstract

The research investigates the paradigmatic dialectic and the relationship between religion and science in Indonesia. However, because the topic is quite broad, this research focuses on integrating science as a science paradigm at State Islamic University Syarif Hidayatullah (UIN Syahid). This research is qualitative research with descriptive-explanatory analysis of written sources, which is also library research. This study found that the concept, foundation, and orientation of scientific integration at UIN Syahid showed its uniqueness. On the one hand, UIN Syahid is the pioneer and the first Islamic university in the transformation of IAIN/STAIN to UIN. Still, on the other hand, UIN Syahid is also the only UIN that has not uniformized the implementation and practice of scientific integration at the level of lecturers and students. Therefore, the absence of unification of the implementation and practice of scientific integration is a weakness on the one hand but also a strength and an advantage on the other. However, UIN Syahid has developed the concept of scientific integration at a philosophical level, although it does not express its integration pattern in certain symbols, visualizations, and terminology.

Abstrak

Penelitian ini bertujuan untuk menyelisik dialektika paradigmatis atau hubungan antara ilmu agama dan ilmu umum (sains) di Indonesia. Namun, karena topik tentang ini cukup luas, maka penelitian ini fokus pada integrasi

keilmuan sebagai paradigma ilmu di Universitas Islam Negeri Syarif Hidayatullah (UIN Syahid). Penelitian ini merupakan penelitian kualitatif dengan analisis deskriptif-eksplanatori terhadap sumber-sumber tulisan, sehingga penelitian ini juga merupakan penelitian kepustakaan. Dalam penelitian ini, ditemukan bahwa konsep, landasan, dan orientasi integrasi keilmuan UIN Syahid menunjukkan keunikan. Di satu sisi, UIN Syahid adalah pelopor dan perguruan tinggi Islam pertama dalam hal transformasi IAIN/STAIN menuju UIN, tetapi di sisi lain, UIN Syahid juga merupakan satu-satunya UIN yang belum menyeragamkan implementasi dan praktik integrasi keilmuan pada level dosen dan mahasiswa. Oleh karena itu, ketiadaan unifikasi implementasi dan praktik integrasi keilmuan merupakan kelemahan dan kekurangan di satu sisi, tetapi juga kekuatan dan kelebihan di sisi lain. Namun, jelas bahwa UIN Syahid telah banyak mengembangkan konsep integrasi keilmuan pada level filosofis, walaupun tidak mengekspresikan pola integrasinya dalam bentuk simbolisasi atau visualisasi dan nomenklatur tertentu.

Keywords
Science, religion, scientific paradigm, Islamic university

Introduction

Historically, establishing Islamic Religious Colleges (PTAI) in Indonesia has been a long and dynamic historical journey from pre-independence. The idea of establishing the PTAI was on the agenda of the discussion in the congress forum of the Indonesian Islamic Council of A'la (MIAI) in 1939. However, as a historical fact, the establishment of the PTAI was not realized in the pre-independence period, even though the Islamische Medelbare School was established (IMS) in Surakarta until it finally closed in 1941.

Sometime before independence, on July 8, 1945, Mohammad Hatta, Mohammad Natsir, and their colleagues founded the Islamic College (STI) in Jakarta. The chairman of this STI is Abdul Kahar Muzakkir. In one of his speeches, Hatta outlined that the academic vision of STI is an Islamic university that provides education with an integrated pattern of religious knowledge and general science. However, it cannot be denied that STI's academic vision is more religiously oriented because the STI curriculum is more or less inspired by the Faculty of Ushuluddin, Al-Azhar University (Egypt).

The growth and development of STI are quite dynamic. At the end of 1945, STI was closed and then moved to Yogyakarta until it was reopened on April 10, 1947. Then, on March 10, 1948, STI underwent a nomenclature

change to become the Indonesian Islamic University (UII). The change that affected the shift in the academic vision of STI/ UII is evident in establishing three seculars (non-religious) faculties—law, economics, and education (Jabali & Jamhari, 2002).

Furthermore, on September 26, 1951, the government inaugurated the State Islamic College (PTAIN) in Yogyakarta. The establishment of this PTAIN, which became the forerunner of IAIN Yogyakarta, was taken from the UII faculty of religion. After that, the government also established the Academy of Religious Sciences (ADIA) on August 14, 1957, which was later developed into IAIN Jakarta. The initial purpose of establishing these two institutions was to respond to the government's need for Muslim-educated personnel, both as structural staff of the Ministry of Religion and educated personnel for Islamic boarding schools in accordance with modernity (Jabali & Jamhari, 2002).

However, due to the rapid development of PTAIN and ADIA, the government issued Presidential Regulation Number 11 of 1960 concerning the Establishment of the State Islamic Institute (IAIN) al-Jami'ah al-Islamiyah al-Hukumiyah which is domiciled in Yogyakarta with PTAIN Yogyakarta as the parent and ADIA Jakarta as a faculty of the institute. PTAIN in Yogyakarta and ADIA in Jakarta, through this Presidential Regulation merged into one PTAI institution. Then, due to the development of IAIN, Presidential Regulation No. 27/1963 was issued, which allowed the establishment of an IAIN separate from the center (Yogyakarta). From this regulation, various PTAIs emerged throughout Indonesia.

If it may be said, the fusion of PTAIN and ADIA into IAIN is an academic setback because, directly or indirectly, IAIN has become more focused on developing religious knowledge, resulting in a dichotomy between religious science and general science. Therefore, consciously or unconsciously, the problem of the dichotomy of science is a problem raised by government regulations and arises from the framework and mindset of the community.

However, as if responsible for the blunders committed, since the late 1990s or early 2000s, the government introduced the term "IAIN with a wider mandate" or "IAIN with an expanded mandate." From here, IAIN began to explore and expand its focus or academic vision on scientific fields called general sciences. Through the expansion of the academic focus or vision, one thing that has emerged is the idea of a more integrative scientific paradigm between the religious sciences and the general sciences. It is also accompanied by the policy and process of transforming the State Islamic College (STAIN) or the State Islamic Institute (IAIN) into a State Islamic University (UIN). It is not an exaggeration to say that institutional transformation and the change of a dichotomous scientific paradigm into an

integrative-interconnective scientific paradigm are two sides that cannot be separated. In other words, the transformation is intended to change the paradigm and epistemology of science following the demands and developments of the times. The first UIN to transform and offer an integrative scientific paradigm was UIN Syarif Hidayatullah.

Because of this pioneering reason, the search for scientific paradigms that accompanies the transformation process of IAIN Syarif Hidayatullah into UIN Syarif Hidayatullah is an exciting thing to find out further. In detail, this paper wants to explore the factors for the transformation of IAIN into UIN Syarif Hidayatullah are? What are the basis and orientation, and how is the concept of the scientific paradigm applied after the transformation? These questions are answered by qualitative research methods with descriptive-explanatory analysis of written sources, which is also library research. However, before arriving at the answer, the author first describes the ontology of science and the development of various Islamic scientific paradigms in Indonesia.

Method

This study uses a literature study method, in which several pieces of literature relevant to the concepts and paradigms of Islamic scholarship at Syarif Hidayatullah State Islamic University-Jakarta are collected, analyzed, and analyzed. The relevant pieces of literature include research articles, research reports, and books on conceptual ideas. Through information from some relevant literatures, this article seeks to answer several essential concepts and scientific paradigms that underlie the transformation of the State Islamic Institute (IAIN) into the Syarif Hidayatullah State Islamic University (UIN)-Jakarta.

The Nature of Science and the Conceptual Limits of the Scientific Paradigm

Philosophically, the nature of science consists of three philosophical pillars: ontology, epistemology, and axiology. These philosophical pillars are a source of scientific paradigm derivation. From here, each discipline has its paradigmatic characteristics and its own body of knowledge. Therefore, based on the epistemological level, science can be divided into 1) nomothetic science, namely science that aims to find laws, formulas, propositions, and axioms; and 2) idiographic science, namely science that seeks to be descriptive, narrative, and explanative in the scientific process (Kaelan, 2016).

While ontologically, nomothetic science departs from the view that the nature of reality is single and partial, idiographic science is based on the

view that reality is multiple. The first science group uses the principle of generalization in the scientific process, and the second group uses the specification principle. The sciences that include nomothetic are the natural sciences, such as physics, biology, chemistry, and medicine. Examples of idiographic sciences are social sciences, philosophy, language, and literature (Kaelan, 2016).

In addition to the philosophical basis above, the nature of science can also be viewed from at least two other branches of science, namely history and sociology, which were later called the history of science (not the science of history) and the sociology of science (not the science of sociology). The originator of the history of science is Thomas Samuel Kuhn (1970), famous for his paradigm theory thesis. The essence of science, as seen from the history of science, is that no science is born from a historical vacuum. In comparison, the sociology of science is a discipline pioneered by Max Scheler and later strengthened by Karl Mannheim (Baum, 1999). From the point of view of the sociology of science, it can be said that whatever the form of scientific findings, as long as it is still called science and has a historical background. So far, it can be emphasized that the search for the nature of science means a philosophical search for science, especially from the perspective of the philosophy of science, the history of science, and the sociology of science.

However, as already mentioned, the philosophical foundations above are the source of the derivation of the scientific paradigm. Therefore, it is essential to know what this term means. In Kuhn's opinion (1970), a paradigm is a set of assumptions, concepts, values, practices, and techniques used and applied by a community (intellectuals) to view and determine the validity of a problem or reality. Meanwhile, Fritjof Capra (1991) states that paradigm is a basic assumption that requires supporting evidence in describing its interpretation of the reality of science.

If so, then the scientific paradigm, in simple terms, can be understood as the framework and mindset of a person or a community (scholars/scientists/intellectuals) on the dynamics of the growth and development of science. Therefore, it is not an exaggeration to say that the scientific paradigm consists of a set of methods, approaches, assumptions, concepts, and theories used by a person or community in intellectual work.

The Development of the Islamic Scientific Paradigm in Indonesia

Today, the gap between general and religious science (Islam) has given various responses. Ian G. Barbour, as quoted by Waston (2014), has provided a kind of typology or relationship between the two, namely conflict, independence, dialogue, and integration. Meanwhile, when viewed from the

responses of Muslim thinkers, three typologies can be put forward, restorative/affirmative-apologetic, reconstructionist/critical, and pragmatic/instrumentalist (Hoodbhoy, 1991).

In Islam, or at least in the history of Islamic civilization, science is actually a unity between the value of revelation and humanity's creativity in developing the universe's potential. Normatively, Islam strictly directs individual human beings to realize their respective abilities to the maximum extent possible in various aspects of life. Therefore, knowledge from an epistemological perspective can be obtained by humans through reason, senses, and intuition. In other words, as a whole, science in Islam is a manifestation of the utilization of the facilities of the universe that comes from God (Nasr, 1997). So, then, where did the emergence of the scientific dichotomy?

Historically, the scientific dichotomy in Islam is characterized by an attitude that values religious knowledge more than general science. This attitude, directly or indirectly, can be related to al-Ghazali's view that divides knowledge into two parts, namely *fardlu 'ain* science (a group of knowledge that must be studied by every Muslim related to procedures for carrying out obligatory actions, such as prayer, fasting, *taharah*), and the like), and *fardlu kifâyah* science (a group of sciences that must be mastered for the sake of enforcing world affairs, such as medicine, astronomy, agriculture, and the like) (Majdi, 2018).

In contrast to the above view, Mulyadhi Kartanegara (2005) sees the scientific dichotomy between materialist and positivistic Western views and thoughts. However, Mulyadhi did not deny that the scientific dichotomy has resulted in views and understandings and positioned general knowledge as heresy (heretic) or even haram. It is also shared by K.H. Irfan Hielmy (2003) that the emergence of the dichotomy of science is caused by the understanding of general sciences imported from the West that are non-Muslims. Science, continued Kyai Irfan (2003), is part of the aspect of human life that is obtained through reason, so it should not be viewed from where the source of knowledge, whether from a Muslim, non-Muslim, or even atheist.

In the Muslim world, or particularly among Indonesian Muslims, there are at least three scientific paradigms that are quite popular. The first is the Islamization of knowledge; Islamic science is often referred to as Islam as a science, and the third is the integration of knowledge. For the first time, it emerged and gained a stage among Indonesian Muslim scholars, intellectuals, and scholars in the 1970s and mid-1990s. The historical background of the discourse of Islamization of science is in response to the separation of religious knowledge and general science, which is considered to have been incorporated by the Modern West (non-Muslim scholarship)

into the Islamic world, and a reaction to the crisis of thought and education system that hit Muslims (Arifuddin, 2015).

Some thinkers who pioneered or introduced the discourse of Islamization of science are Naquib al-Attas and Ismail Raji al-Faruqi. In terms, al-Attas uses "de westernization of science," while al-Faruqi uses "Islamization of science" (Bagir, et al., 2005). However, although they express the same idea, al-Attas and al-Faruqi differ in their conception and practice. For example, conceptually, the idea of Islamization of science version of al-Attas (1993) is the liberation of humans from magical, mythological, animistic traditions, national and cultural understandings (which are contrary to Islam), as well as the liberation of science and language from the influence of secularism. Meanwhile, al-Faruqi (1982) argues that the Islamization of knowledge is a normative and comprehensive framework for individuals and society for thought and action, education and practice, knowledge and organization, government and people, and the present world and the future world.

Likewise, in the operational practice of Islamization of science, al-Attas started the step of Islamization of knowledge by inculcating an Islamic worldview in the individual life of a Muslim (Zarkasyi, 2005). Meanwhile, al-Faruqi's focus is to Islamize scientific disciplines, especially regarding methodology (Bagir et al., 2005). For al-Faruqi, the Islamization of knowledge can be carried out by recasting the entire treasures of general (Western) knowledge within Islam's framework, simply by writing books from various disciplines with Islamic teachings. In contrast to al-Faruqi, the first thing that must be done, according to al-Attas, is to cleanse the essential elements of Islam from all Western influences (Nata, 2005). Although they differ in several respects, both al-Attas and al-Faruqi have the same vision regarding the foundation of the Islamization of knowledge, namely the principle of monotheism.

The next scientific paradigm can be said to be contrary to the Islamization of science, the concept is Islamic science. This concept was first coined by a historian and cultural expert from UGM, Kuntowijoyo. In simple terms, there are three pillars in this paradigm, namely 1) Islamic knowledge as a scientific process that moves from the text of the Koran to the social and ecological context of humans; 2) the Islamic paradigm as the result of science (what is meant is a new paradigm of integralistic sciences as a result of the unification of reason and revelation), and 3) Islam as a science as a process as well as a result. The historical background for the emergence of this paradigm, as acknowledged by Kuntowijoyo, is 1) the use of the term "Islamization of science", 2) human knowledge only consists of *qauliyah* and *kauniyah*, and 3) questions regarding epistemology, Islamic

methodology and the relation of Islam as a science and reality/ethics are still dim (Kuntowijoyo, 2006).

Then, the embodiment of Islam as a science can be constructed through several steps. First, the demystification of Islam. In a sense, the need to reconnect the text with the context so there is a correspondence between the two. Second, the formulation of the theory of the paradigm of the Koran. To bring up (social) theories based on the Qur'an, a synthetic analytical approach and a theory of metaphysical structure are needed. Third, awareness of the existence of humanities in the Koran. From this, it can be shown that there are three kinds of knowledge according to the Qur'an, *qauliyah, kauniyah* and *nafsiyah*. Meanwhile, when viewed from the methodical process, Islamic knowledge through integralization and objectification. Thus, the integration of Islam as science will become a wealth of human scholarship with revelation, while objectification makes Islam a science that is *rahmatan li al-`âlamîn* (Kuntowijoyo, 2006).

Based on the description above, something that can be understood is that the difference between the Islamization of science and Islamic science (Islam as science) is in the intellectual operational movement. If the Islamization of science moves from context to text (al-Quran), then Islamic science (Islam as science) moves from the text (al-Quran) to context. Therefore, it is not an exaggeration to state that the Islamization of science, both initiated by al-Attas and al-Faruqi, is more reactive, while Islamic science (Islam as science) is more proactive.

The Foundation for Transformation and Orientation of UIN Syarif Hidayatullah

The ideas and ideas of al-Attas and al-Faruqi on the Islamization of knowledge seem to have shifted and changed into ideas and ideas for global Islamic epistemological reform, as proposed by Muslim thinkers such as Mohammaed Arkoun, Mohammed Abed al-Jabiri, and Hassan Hanafi. In the Indonesian context, this reform movement was responded to by several figures from the State Islamic Religious University (PTKIN) to rebuild a non-dichotomous Islamic epistemology that does not separate general sciences from religious sciences (Islam).

The government's desire to rebuild Islamic epistemology at PTKIN and the abolition of the dichotomous framework of thinking toward science seems to respond positively to the emergence of a new model of the urgency of Islamic higher education, such as the "IAIN with wider-mandate" policy. For this reason, several State Islamic Institutes (IAIN), through their leaders, formulate concepts, foundations, and orientations for transformation into a State Islamic University (UIN). At least, there are

several PTKIN that can be considered as pioneers, namely IAIN/UIN Syarif Hidayatullah in 2002; IAIN Sunan Kalijaga Yogyakarta in 2004; STAIN Maulana Malik Ibrahim Malang in 2004; and IAIN Sunan Gunung Djati Bandung and IAIN Alauddin Makassar in 2005.

In connection with the plan to change the form of IAIN Syarif Hidayatullah into UIN, not a few figures who are directly or indirectly involved carefully and carefully think about various possibilities that will occur. Quraish Shihab, as the rector of IAIN Syarif Hidayatullah when starting the transformation process, was concerned and reminded that the change from IAIN to UIN is required to be able to make efforts to spiritualize general knowledge by religious science (Islamic religious values). In fact, Quraish Shihab stated that this shape change is likened to an experiment that will face many challenges that are not easy to handle (Kusmana & Munadi, 2002).

Furthermore, Shihab stated that the demands in question were not just physical demands but also non-physical matters that must be fought for serious and hard work by all parties. Physical needs such as library buildings, laboratories, classrooms, and supporting facilities are essential. Likewise, the problem of academic development in the form of curriculum and academic culture among lecturers or students is a new paradigm that must be formed and developed to be more competitive and able to stand on par with other universities (Yatim & Nasuhi, 2002).

The initial concept of developing and changing IAIN to become UIN Syarif Hidayatullah departed from several problems faced by PTKIN in general and by IAIN Syarif Hidayatullah in particular. At least there are two critical issues, namely 1) IAIN has not played an optimal role in the academic world, bureaucracy, and Indonesian society as a whole. However, it must be acknowledged that the role of IAIN seems to have a more significant impact on the community because of its da'wah orientation, not because of the development of science; 2) IAIN curriculum has not been able to respond to the development of science and technology as well as changes in life and people's lives that are increasingly complex. It is because the field of religious studies as a specialization of IAIN lacks interaction and rapprochement with the general sciences, so the IAIN curriculum tends to be dichotomous (Azra, 1998, 2000b).

Based on these problems, there are at least two options that IAIN can choose to become Syarif Hidayatullah UIN. First, transforming IAIN into UIN is directly accompanied by changes, adjustments, and improvements to existing faculties, as well as the formation of new faculties following the concept and framework of UIN. Second, establishing or establishing new departments and faculties within the IAIN institution, so that it can

substantively conform to the concept and framework of UIN (Azra, 1998, 2000a).

In fact, the idea of transforming IAIN into UIN had emerged in the 1970s, initiated by Harun Nasution and Mukti Ali. However, these ideas and ideas are only limited to discourse due to regulatory constraints and the scarcity of qualified human resources within the IAIN Syarif Hidayatullah environment. Nevertheless, these ideas and ideas received a lot of support from various internal and external figures of IAIN, such as Haidar Bagir, Emha Ainun Najib, Din Syamsudin, and Tuti Alawiyah. There are two strong reasons to support these ideas and ideas, namely the historical reasons for the presence of higher education for Muslims and the reasons for the urgency of integrating general science and Islamic religious knowledge (Kusmana & Munadi, 2002; Yatim & Naasuhi, 2002).

Conceptually, there are three frameworks and models for transforming UIN so as not to exclude or marginalize religious departments or faculties, namely 1) the Middle East model (Al-Azhar University), where religious faculties are side by side with general faculties. However, they tend to be separated from one another. each other. This model favors the general faculty over the religious faculty; 2) the PTAIS (UII) model, in which the general faculties stand apart from one religious faculty. In this model, religious departments are indirectly marginalized because they are under one religious faculty only; and 3) the Universiti Islam Antarbangsa (UIA) Kuala Lumpur model, in which revealed knowledge gives rise to religious faculties or departments and acquired knowledge creates general faculties or departments. These general faculties or departments are Islamized when translated into the curriculum and supplemented by Islamic subjects (Azra, 2000b).

However, as documented by Suwito (2019), through various considerations of existing regulations, considerations of the urgency of Islam as the core of all sciences, and historical considerations, IAIN Syarif Hidayatullah adopts the concept, framework, and model of IAIN with a wider-mandate, so that it still maintains religious departments and faculties on the one hand, and developing and consolidating general departments and faculties on the other. In the end, since May 20, 2002, IAIN Syarif Hidayatullah officially changed its status to UIN Syarif Hidayatullah.

The Concept of Scientific Integration of UIN Syarif Hidayatullah

Institutional changes directly indicate changes in the orientation of UIN Syarif Hidayatullah. Apart from maintaining and maintaining the existence of religious departments and faculties, UIN Syarif Hidayatullah, according to several figures, must offer Islamic studies that are oriented to

the needs of the community to respond to contemporary issues. In other words, UIN Syarif Hidayatullah is oriented explicitly to becoming academic excellence or center of excellence. In this sense, UIN Syarif Hidayatullah is a center of academic excellence, studies, and research that positively contributes to Muslims, especially in Indonesia (Azra, 1998, 2000b).

To become academic or center of excellence, UIN Syarif Hidayatullah has taken several steps, such as collaborating with foreign universities (Middle East and West). There are forms of cooperation in the form of academic development, studies, curriculum, and research, and some are in the form of sending lecturers to various universities abroad, both in the West and the Middle East. With the diversity of intellectual backgrounds of educative staff, UIN Syarif Hidayatullah creates a horizon and intellectual climate that is heterogeneous, modern, and open (Ropi & Kusmana, 2003).

In addition to the cooperation that has been mentioned, one thing that characterizes the transformation of IAIN to UIN is the framework and concept of scientific integration. In the context of UIN Syarif Hidayatullah, the framework and concept of scientific integration is often termed the interaction of open and dialogical knowledge (Muzhiat & Kartanegara, 2020; Wismanto et al., 2021) or scientific reintegration (Fridiyanto, 2019). One of these frameworks and concepts of scientific integration can be seen in the motto "Knowledge, Piety, Integrity" which was first coined by Komaruddin Hidayat when he became Chancellor in 2007.

The motto seems to contain a spirit to realize a civilized campus, which produces alumni with depth and breadth of knowledge, sincerity, and strong personality (Fanani et al., 2014; Mujiburrahman et al., 2018). In other words, UIN Syarif Hidayatullah strives to become a modern campus, on the one hand, producing highly intellectual graduates in their fields and good behavior on the other.

Apart from the motto, the reflection of the scientific integration of UIN Syarif Hidayatullah is clear from its vision, namely "to develop and integrate scientific, Islamic, and Indonesian aspects." With this vision, scientific integration is understood as an internal blend of religious and general sciences and integration between religious sciences and general sciences. This combination includes three aspects: ontological, scientific classification, and epistemological/methodological (Rifai et al., 2014). Therefore, the curriculum and fields of study at UIN Syarif Hidayatullah must experience interaction, friction, and rapprochement through the development of general knowledge.

For this purpose, the scientific integration model offered is reintegration and reconciliation between every general science and religion (Islam) by realizing the transcendent unity of all sciences. However, if we look closely, one thing that appears is that the integration of science, Islam,

Indonesianness, and perhaps modernity at UIN Syarif Hidayatullah is a further development of Nurcholish Madjid's thinking (Azra, 2000a, 2010).

From such a description, it can be said that the scientific paradigm of UIN Syarif Hidayatullah includes four steps. Firstly, reconciliation and reintegration between religious sciences and general sciences to return to the transcendent unity of all sciences to become the basis of the university for scientific development. Secondly, the unification of Islamic religious knowledge with other different sciences. Third, the combination with Indonesian elements. Fourth, the integration of science and technology and faith-based morality manifests the context of social life.

However, several studies have shown that implementing the framework and concept of scientific integration in several UINs, including UIN Syarif Hidayatullah, is only limited to the policy and curriculum level (Rifai et al., 2014). In fact, according to Saifudin (2020), after researching as many as 45 theses, he concluded that the ideas and ideas of scientific integration at UIN Syarif Hidayatullah had not been implemented in methods, regulations, implementation instructions, and technical instructions. It is due, continued Saifudin (2020) and agreed by Wismanto (2021), by the lack, if not none at all, of operational-practical formulations and narratives about the framework and concept of scientific integration.

This statement was also acknowledged by several educational staff at UIN Syarif Hidayatullah. Fanani, Sholihan, and Karnadi (2014) research show that UIN Syarif Hidayatullah is still looking for concepts, frameworks, and ideal models of the scientific integration paradigm. According to Agus Salim, there is no uniform understanding of scientific integration at UIN Syarif Hidayatullah, although there is a tendency towards dialogue between sciences. For M. Djauhari, scientific integration at the practical level has not been implemented optimally at UIN Syarif Hidayatullah.

The logical consequence of this lack of uniformity is that every lecturer, department/study program, and faculty applies or implements scientific integration at the operational-practical level in various ways, such as *ayatization*, giving Islamic studies courses in general faculties, and forming team teaching with backgrounds different disciplines (Fanani et al., 2014). However, this uniformity also has a positive side, such as lecturers, as well as elements of the department/study program leadership and faculties being able to innovate and create, as well as ijtihad for the development of scientific integration within UIN Syarif Hidayatullah.

On the other hand, Jabali & K Hitam (2014) do not agree on a uniform framework, concept, or model of scientific integration. Scientific integration, continued Jabali, is not an end or a goal, but a process, methodological, or scientific rule. Moreover, continued Jabali, scientific integration is not just juxtaposing two fields or branches of science, but more than that it must be

interpreted as the unification of two civilizations that become the habitus of two sciences, science and Islam or what the authors call West and East.

If so, scientific integration must occur naturally, not as artificial and engineered. This will happen, according to Jabali, when the lecturers who are the educational staff are already integrated philosophically-intellectually. In addition, scientific integration also demands equality of all disciplines, so no science is superior or prioritized over other sciences. All sciences have the same degree, and parallel position, so there is no hegemony between disciplines.

The brief description above provides an understanding that the open-dialogical integration or reintegration version of UIN Syarif Hidayatullah implies that every field, branch, and scientific discipline "must erode the ego" as the most superior. Although the framework and concept of scientific integration still stops at the normative-philosophical or discourse level, it does not mean that the absence of a more detailed or detailed framework and concept at the operational-practical level stops the process of scientific integration at UIN Syarif Hidayatullah. In fact, this lack of uniformity can be a distinct advantage for the academic community of UIN Syarif Hidayatullah, thus encouraging them to create and innovate for academic development and research.

Conclusion

Regarding terminology, the integrative scientific paradigm promoted by UIN Syarif Hidayatullah is termed open-dialogical integration or reintegration. At the normative-philosophical level, this open-dialogical integration or reintegration must go through several steps, namely realizing the transcendent unity of science; and carrying out reintegration and internal reconciliation of religious sciences, internal general sciences, as well as between religious sciences and general sciences. At the operational-practical level, this can be done through simple methods until there is uniformity. Nevertheless, without denying the contribution and urgency of scientific integration carried out by several UINs, the authors view that the framework and concept of scientific integration, both integration-interconnection and scientific cobwebs of UIN Sunan Kalijaga; the tree of knowledge of UIN Maulana Malik Ibrahim; integrated twin towers of UIN Sunan Ampel; Wahyu Memandu Ilmu of UIN Sunan Gunung Djati; and open-dialogical integration/reintegration of UIN Syarif Hidayatullah, is only a tentative solution. So it is because, although, on the one hand, the various frameworks and concepts of scientific integration provide an alternative for the protagonist relationship between the religious sciences (Islam) and the general sciences, on the other hand, it emphasizes indirectly that the dichotomy of science is a necessity that must be met. Therefore, it

is necessary to dig and search further to destroy the wall of the dichotomy of science.

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There is no conflict of interest that causes the author to be non-objective and non-transparent. I declare that this article is unique and has not been considered by other publishers.

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