Critical Issues and Reform in Muslim Higher Education

Edited by Rosnani Hashim
Mina Hattori
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Chapter 10

The Role of Islamic Higher Education in Harmonising Religion and Sciences: A Case Study at UIN (State Islamic University) Syarif Hidayatullah, Jakarta, Indonesia

Bambang Suryadi

Introduction

The role of Islamic higher education in harmonising religion and science is very important. UIN Syarif Hidayatullah, Jakarta as the first and biggest state Islamic university in Indonesia holds a very important role in this matter. It possesses a clear vision of knowledge, religion (Islam), humanities and indigenity as well as the motto of “knowledge, piety and integrity.” Thus, it is important to study the role of UIN Jakarta in depth. This study aims to highlight the role of UIN Syarif Hidayatullah in harmonising religion and science. The chapter is divided into five sections, namely the concept of harmonisation of religion and science, the role of UIN Jakarta in the process of this harmonisation, the unique model of the harmonisation, the constraints faced in the implementation of the concept of harmonisation and the recommended solution.

The Concept of Harmonising Religion and Science

When we discuss the concept of harmonising religion and science, several questions come to the fore. What is religion and what is science?
What give rise to the birth of science? What is the relationship between religion and science? How should Muslims respond to modernisation and science?

What is Religion and What is Science?

Etymologically the term religion is derived from the Arabic language ‘din’ which comes from the root word dāna-yadīnu-dīn. According to Anshari (1987), the word dīn in has several meanings, namely (1) ways or customs, (2) regulations, (3) law, (4) obedience, (5) oneness of God, (6) retaliation, (7) calculation, (8) judgment day, (9) advice and (10) religion. In Greek the word religion is called relegere (to treat carefully), relegare (to bind together) and religare (to recover). Some experts say that religion is derived from the Sanskrit word agamma, that is a (not) and gamma (messy) which means that religion is “not messy.” There are many other definitions of religions, but in this paper they will not be be discussed.

In this world there are many religions, but they share some common points. The religion referred to in this paper, Islam, has universal values that are also found in most other religions.

The word science in Arabic comes from the word alima-ya‘lamu-‘ilmun which means to know. In English language the word science comes from the Greek word scientia which has a root word of scire that means to know or to learn. In this second sense of science, it is understood as an activity, as suggested by Singer Charler that science is a process that produces knowledge. As an activity, science is further understood as a method. Many people use the word science to describe a method of obtaining knowledge that is objective and verifiable (Kuswanjono, 2010).

What give rise to the birth of science? Where did the birth of sciences come from? To answer this question, there are pros and cons as well as a long debate between the Western and Muslim perspectives. The majority said that science was born from the teachings of Islam because Islam as a religion is seen to be a comprehensive and complete way of life. Historical facts also confirm how science which was transmitted
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from the Greek civilisation was further developed by Muslim scholars and how they contributed to scientific developments in the West.

The following are examples of several Muslim scholars who had shaped and contributed to the development of modern sciences (Kuswanjono, 2010: 38-48):

1. Chemistry: (a) Jabir Ibn Hayyan (Latin: Geber, 721-815). His major works are in the field of chemistry and he was also an expert in the field of crystallisation, sublimation, distillation, and calcinations. He succeeded in making various kinds of acids. (b) Ar-Razi (Latin: Razes, 865-925). In Europe, he was popular as a clinical medical expert and a chemist.

2. Physic: (a) Hasan Ibn Haytham (known as Alhazen, 965-1039). He was also a physicist and a mathematician who combined algebra and geometry into analytic geometry. His work was partly in the field of astronomy and in medicine. He wrote the Book of Al-Manazir, which discusses the anatomy of the eye. He disagreed with Aristotle who said that the human eye can produce light so he can look around. Ibn Haytham proved otherwise. He asserted that it is because of the reflection of light into the eye that human eye is able to see the objects around. (b) Al-Farisi known as the author of the most impressive works of optics. (c) Al-Kindi (Latin: Alkindur, 800-873) wrote a book about the physics of geometric optics, the branch of physics that studies the way rays, sound waves and music. Several centuries later the work of Al-Kindi provided inspiration for European scientists such as Roger Bacon.

3. Biology: (a) Ad-Damiri (1341-1405), who was also known as the greatest zoologist. His work, Hayat Al-Hayawan Al-Kubra describes the structure of biological taxonomy. (b) Al-Jahiz (b.160 AH) is famous for his work, Kitab Al-Hayawan in which embryonic theories were found on the evaluation of species, climate and zoological psychology. (c) Ibn Wafid (1007) was known as an expert who investigated the pharmacology of drugs, in addition to another as a master of medical science and agriculture.

4. Medicine: (a) Abu Qasim Az-Zahrawi, was known in Europe as Abucasis. He was known as the Spanish Muslim surgeon,
pioneering the introduction of the science of disease diagnosis and how to cure ear disease surgically. His most important work is *At-Tashrif li man Arjaza at-Ta’lif*, a medical handbook that discusses the science of obstetrics and childbirth, surgical techniques, combustion techniques, treatment of fractured bones and wound care. (b) Ibnu Sina (Avicenna, 980-1037) whose most important work was *Qanun al-Tibb* which has been used as text books for about five centuries in various European universities. (c) Ibn Rushd (Averroes, 1126-1198) was a philosopher, jurist and physician. His works are related to the subject of medicine, astronomy and physics. (d) Ibn Zuhr (Avonzora, 1091-1161) was a master of medicine and parasitological study.

5. Geography: (a) Ibn Majid who lived in the 15th century. He was an expert in mapping, astronomy, geography and was a navigator of the Indian Ocean. His work on navigation was published by G. Ferrand, Paris in 1921-1923. (b) Haji Khalifa, who was known as a cosmographer, geographer and bibliographer. His greatest work is *Jihan Numa* (View of the World). This book talked about rivers, oceans, lakes, plains or continents that have been visited by the Western and Muslim explorers from North Africa and Spain.

6. Astronomy: (a) Al-Biruni (973-1048) who wrote the book, *Jamahir*, about mineralogy and *Qanun Al-Mas’udi* about astronomy. Al-Biruni proposed the concept of universality of natural law, namely that the law of gravity on earth is the same as gravity in the sky. (b) Al-Battani (Albategnius, 858-929) was an astronomer who managed to carefully measure the length of the year, namely 365 days, 5 hours, 46 minutes, 24 seconds. (c) Omar Al-Khayyam (1038-1148) was an expert on astronomy, medicine, and also known as a Sufi poet.

7. Mathematics: (a) Al-Khwarizmi (Algorism, d 840) wrote the book, *Al-Jabr wa al-Muqabalah*, which became known as Algebra. (b) Al-Kharki was known as the most original writers in the field of arithmetic. (c) Al-Kalasadi was known as the creator of the modern fraction notation. (d) Al-Khzin was an expert in solving the Archimedean problems.
Given the above historical facts, the writer strongly feels that there are valid reasons to say that the development of sciences today originally comes from religion (Islam). This view has even been suggested by Davies (1983:5), as cited by Kuswanjono (2010):

"Arab (Islamic) civilisation has contributed to European civilisation, and this fact is very clearly reflected in many important words borrowed from Arabic. Most do not come directly into English but borrowed from Turkish, Italian, Spanish, and French."

Unfortunately those facts are denied by the philosopher, Ernest Renan who explicitly said that Islam has never laid the foundations of scientific development, and modern science was not born from among the Muslims. This opinion was delivered in a lecture at Sorbonne in 1883 with the title *L'Islamism et la science* (Kalin, 2006). It is important to note that if Renan had defined science as technology, perhaps his idea is not entirely wrong. It must be recognised that the development of technology today is mainly dominated by the West. Such recognition is important so that Muslims will not be stuck in the 'romanticism' of scientific advances of the past and instead bounce back to catch up so that they do not forever become consumers of technology that has been created by the West.

**What is the Relationship between Religion and Science?**

According to Barbour (1990), there are four typologies of the relationship between religion and science, namely the conflict, independence, dialogue and integration. Haught (2004) has also developed a typology but using different terms, namely the conflict, contrast, contact and confirmation. Below is a brief description of each relationship according to Kuswanjono (2009).

First is conflict. Haught (2004) claims that the relationship between religion and science is characterized by the existence of two conflicting views over the problem. Both have arguments that are not only different, but mutually contradictory and deny one another. They think religion originated from belief and is resistant to change, whereas science begins
from doubt, and at any time could change. Religion cannot prove its teachings firmly as the science that would test his hypothesis and theory through experience and experimentation.

Second is independence. Religion and science run parallel to each other and do not interfere with each other. According to Barth (1949) science and religion have different methods for discovering or constructing knowledge? Science is based on observation and human reason, while religion is based on divine revelation. Therefore, science and religion must develop independently without any interference.

Third is dialogue. Although this approach is a pretty safe choice, it can make the reality of life becomes divided. Acceptance of the truth between science and religion into a single dichotomous choice is confusing as it cannot take both at once. According to Barbour (1990), the dialogue approach considers that science and religion cannot be completely separated, although both are different in terms of logic, linguistic and normative. It greatly appreciates the relationship by building interaction and dialogue. Dialogue between science and religion will be able to deepen the meaning of scientific findings.

Fourth is integration. In this typology, the word “integration” has two meanings; the first implicitly means “reintegration,” that is being reunited after both science and religion have separated. The second implies “unity,” that is science and religion is a primordial unity. The first meaning is popular in the West because of the historical fact that supports the separation. The second meaning is more developed in the Islamic world because ontologically it is believed that the truth of science and religion is one, the difference is only in the scope of the discussion. The truth in religion begins from reading the Qur’an and the scientific truth starts from the reading of the universe. Both truths are mutually supportive and not contradictory.

Given the four approaches of harmonising religion and science, the fourth approach is likely to be more appropriate in the modern time. In the context of UIN Jakarta, the fourth approach has been implemented. The question then is how, should the Muslim ummah (nation) respond to modernisation and science?

Muslims’ stand and attitude toward modernisation and science is very clear. First, if modernisation and science are defined as the
creation and invention of technology, then Muslims would not refuse it. They must learn science and technology even from Western and other developed countries, including Japan. Existing statistical data (Suryadi, 2010) shows that the number of foreign students including Muslims studying in Japan has drastically increased in the last ten years. This is very clear evidence that Muslims accept modernisation in the sense of science and technology. On the other hand, when modernisation is defined as morality and a way of life, then Muslims should be more selective, careful, and should not follow blindly. Because the rules, norms and references used in Islam are very clear. *Halal* (lawful) and *haram* (unlawful) in Islam is clear.

From the writer's point of view, there is a misunderstanding of modernisation and sciences among some Muslims. They only address modernisation from the aspects of morality and life style which they see as conflicting with Islam. As a result, they become agitated, extreme, rebellious and even resort to terrorism to halt the growing modernisation. They rejected it because it was the product of non-Muslims. If this attitude continues to spread in the Muslim world, it might endanger human life on earth.

**The Role of UIN Jakarta in Harmonising Religion and Science**

UIN Jakarta has a very important and strategic role in harmonising the religion and sciences. Before discussing this role, it is important to briefly explain about the vision and mission statement of the university. As stated in the Undergraduate Handbook 2010/2011 (p.13), the University aspires “to be a prominent Islamic higher institution at the national and international levels that integrates sciences, religion, humanities, and Indonesianness.”

Based on the above mentioned vision, the mission statement of UIN Jakarta is formulated as follows (UIN Syarif Hidayatullah, 2005):

1. To implement the concept of integration of knowledge at the level of ontology, epistemology and axiology in order to eliminate the dichotomy between natural and religious sciences.
The Role of Islamic Higher Education in Harmonising Religion and Sciences

2. To provide a moral basis for the development of science and technology through fostering faith and fear in God.
3. To implement Islamic teachings in social life in a rational way so that there are no contradictions between religious and social values.
4. To maintain beneficial old values and to develop positive new values.
5. To improve the quality of life in the community by providing professional social services.
6. To provide a moral and spiritual basis for the national development of the Indonesian people.
7. To play an important role in creating harmonious relations between religion, state and the people.
8. To develop sciences through research activities.
9. To maintain world peace and contribute to the welfare of human beings.

According to Azra et al. (2005) in various forums and internal academic meetings at UIN Syarif Hidayatullah, integration here means the integration between the sciences of revelation and general sciences, between naqliyyah sciences and aqliyyah sciences, and between qauliyyah verses and kauniyyah verses. The integration should be understood as complementary, and not mutually defeating. The integration also occurs between the sciences of religion itself, for example between fiqh and sufism, and the integration between general sciences itself, for example between the natural sciences and the social sciences. Then integration occurs between the religious sciences and general sciences. In this context, the role of UIN Jakarta is very significant, that is being a meeting pot and a melting pot for various views and approaches of Islamic studies. It is hoped in turn that UIN Jakarta can bring a distinctive tradition of Islamic studies in the homeland (Jabali and Jamhari, 2002). In other words, UIN Jakarta is the flagship of Indonesian Islamic Higher Education in harmonising religion and science. By implementing such integration, UIN Jakarta is not only acting as a window of Islam in Indonesia, but also a symbol for the progress of national development, particularly in the field of religious social development. This mission is aimed to eliminate the impression that Islamic education is backward, messy, and not well managed.
From the above-mentioned vision and mission statements it can be understood that the meaning of integration in the context of UIN Jakarta is not only the integration between religion and science, but also the integration that includes four aspects, namely religion, sciences, humanity, and Indonesianness.

According to Jabali and Jamhari (2002), there are four roles of UIN Jakarta in harmonising religion and science. First, UIN Jakarta applies diverse approaches in the understanding of Islam, such as the normative approach coupled with socio-historical analysis. This integration resulted in a positive impact on the expansion of the study topic and the depth of analysis. Second, UIN Jakarta provides a pluralistic understanding of the richness and diversity of Islamic intellectual tradition. This understanding leads to tolerance and inclusiveness in Indonesia as well as respect for religious and cultural diversity. Third, UIN Jakarta has two functions, namely academic and da‘wah (educational) functions. In the academic functions, UIN Jakarta introduces both religious sciences and general sciences. Fourth, UIN Jakarta developed a tradition of knowledge by considering local context and local content of Islam in Indonesia.

To implement the above mentioned roles, one of the UIN’s academic policies is to help poor and marginalised people who have academic potentials by giving them an opportunity to study in it. With this policy, graduates of madrasah (Islamic school) and pesantren (Islamic Boarding School) have a huge opportunity to learn religion and science at the university. For example, the Faculty of Medicine introduces a programme called “santri (student) becomes a doctor.” Through this programme the graduates of madrasah or pesantren who have high academic potential are given the opportunity to study at the Faculty of Medicine and Health Sciences with a scholarship from the Ministry of Religious Affairs.

The vision and mission statement of UIN Jakarta as explained above is in line with what has been predicted by Malik Bennabi that Asia, especially Indonesia will become the future centre of Islamic civilisation. Bennabi sees the positive trend related to the evolutionary history, namely the phenomenon of Islam’s centre of gravity shift from the Mediterranean to Asia. He said (in Syihab, 2010:5) that “the Islamic world which was formerly based in the Mediterranean is no longer visible. The Islamic
world will turn and be subjected to the gravitational pull of Jakarta, as he never subject to the gravitational pull of Cairo or Damascus.”

Malik Bennabi’s hypothesis should be understood as a major challenge for Indonesian Muslims in general and UIN Jakarta in particular. In this context the role of UIN Jakarta is to be a catalyst in implementing the integration of sciences so that the university becomes a centre of excellence in Islamic studies, rational sciences, modernity, and Indonesianness (indigenity). Even Hillary Clinton, during her visit to Indonesia after becoming the Secretary of State in the presidency of Barack Obama said that for “those who want to learn about Islam, democracy and world peace, Indonesia is the best place to study.”

The Unique Model of Harmonising Religion and Science

The unique model of harmonising religion and science at UIN Jakarta can be viewed from three aspects, namely institution, language and curricular development. First in term of institution, the integration of knowledge is explicitly written in the university’s vision and mission statement. From the vision it can be understood that the model of harmonising religion and science in UIN Jakarta is the renewal of Islam through the integration of religion, knowledge, humanities, and Indonesianness. Thus, on the one hand, UIN Jakarta creates an intellectual who is also 'ulama and on the other hand creates 'ulama who are also intellectuals.

Second in term of language, unlike the International Islamic University Malaysia (IIUM) that clearly spells out the term Islamisation of knowledge in its vision, UIN Jakarta uses the term integration of knowledge. The use of the term integration gives the impression that the UIN Jakarta has an extensive acceptance level in Indonesian society and the world. Given the high level of acceptance, this will result in the emergence of an Islam based on tolerance and inclusiveness in Indonesia. The term moderate Islam or progressive Islam is also commonly used in UIN Jakarta. There are four main reasons for using these terms considering the Indonesian situations.
First, the concept of integration emerged as a response to the dichotomy of knowledge and institutions that developed in the Western world and in Indonesia. In Indonesia, before 2002, there was a dichotomy of higher education institution. Religious studies are offered at IAIN (Institut Agama Islam Negeri/State Institute of Islamic Studies) or STAIN (Sekolah Tinggi Agama Islam Negeri/State High School of Islamic Studies) under the Ministry of Religious Affairs, while general sciences are offered at public universities under the Ministry of Education.

Second, the term Islamisation could cause discomfort among non-Muslims and/or Muslims themselves in Indonesia. This is due to the fact that during the New Order there is a sort of Islamic phobia. This situation could lead to disintegration of the country because Indonesia despite the Muslim majority, is based on the Pancasila ideology.

Third, in the Indonesian context the term integration gives a positive impression compared to the term Islamisation. Integration gives the impression of a mixture, equality, unity, togetherness and peace. Islamisation on the other hand gives the impression of “hostility” towards the general sciences (West). What emerged from the term integration is progressive and inclusive Islam. In contrast radical Islam, extremism, even terrorism could arise from the term Islamisation.

Fourth, the term integration can attract foreign institutions and organisations to assist and cooperate with UIN Jakarta. In the university, for instance, there is the American Corner as a centre for American Studies and there is also an Iranian Corner as a centre of Iranian Studies. As we all know these two countries are not in good term with respect to ideology, but in terms of academics they could come together at UIN Jakarta. Funding and grant providers from overseas are also interested to cooperate with UIN Jakarta; among those are The Asian Foundation (TAF), The Japan Foundation, Canada International Development Agencies (CIDA), Japan Bank for International Cooperation (JBIC), Islamic Development Bank (IDB) and others.
An Empirical Study on the Concept of Integration of Knowledge

For the purpose of this study, a set of questionnaire was distributed to students of UIN Jakarta to map their opinions about the concept of integration of knowledge in the University. They were asked about their understanding of the integration concept, the use of terms “integration” and “Islamisation,” the implementation of the integration concept in curricular development and the constraints faced in implementing the concept of integration. In this study the terms “harmonisation” and “integration” are used interchangeably. The sample of the study were 267 students from the Faculty of Psychology (80%) and Faculty of Science and Technology (20%), ranging from semester I to VII for the academic year 2010/2011. They were selected using non-probability sampling technique, that is convenience sampling. The sample comprised 37% (n=99) males and 63% (n=168) females. Prior to enrolment in UIN Jakarta, 62% (n=165) were graduates of SMA (Upper Secondary School), 23% (n=62) from Madrasah, and only 6% (n=17) from Islamic boarding school or pesantren, whereas 9% (n=23) were unidentified.

Findings of the Survey

It was found that 77.9 percent of the respondents preferred the term “integration” of knowledge and only 20.2 percent preferred the term “Islamisation” of knowledge. The former seems more inclusive because the Indonesian population is multicultural as expressed by 74.2 percent of the respondents. About 19.1 percent felt that the Islamisation of knowledge seems more assertive because the majority of Indonesian population is Muslim. While 7.9 percent have a variety of other reasons. Thus, it can be said that the choice of the term integration of knowledge in the context of Indonesia, especially at UIN Jakarta is more precise and contextual. Hence, the term “integration” is more appropriate than the term “Islamisation.”

Still in terms of language, the uniqueness of this integration is marked by the way the faculties of religion are renamed at UIN Jakarta.
General science terms were added to the former name of the Faculty of Religion such as the Faculty of Tarbiyah and the Science of Teaching, the Faculty of Da’wah and Communication, the Faculty of Adab and Humanities, and the Faculty of Sharia and Law. As for the general faculties, the name is not supplemented by Islamic terms, such as the Faculty of Psychology, the Faculty of Medicine and Health Sciences. This shows that in terms of language, there is no dichotomy between religion and science.

Due to the importance of Arabic and English in implementing the integration of knowledge, the mastery of these foreign languages has become an essential requirement for UIN Jakarta students. The survey results indicate that 85.4 percent of respondents agreed and only 14.6 percent disagreed with the statement “The mastery of Arabic and English are absolutely necessary to perform the integration of knowledge.”

Third, in terms of curricular development, UIN Jakarta implements an integrated curriculum for all courses, that is, the sciences are taught from two perspectives, namely the modern (Western) and Islamic perspectives. In addition, an integrated curriculum is also interpreted by integrating modern sciences within the Indonesian context. The curriculum is developed by what is often called the local context and local content of Islam in Indonesia. Therefore UIN Jakarta has a role in the development of cultural Islam rooted in the Indonesian context. So in the future, Islam in Indonesia can be used as a barometer for the development of a new tradition of Islamic studies. The alumni of UIN Jakarta are expected to have the ability to think globally and act locally. In other words, UIN Jakarta is preparing the world community from the local community or preparing citizen of the world from the local people.

Another policy is to strengthen the Islamic studies with general studies courses in Islamic studies programme. Each course generally consists of five components, namely the historical content, the theoretical content, the case content, the practical content and the Islamic content (Suweto, 2003). In the process of teaching and learning, the concept of integration is applied through team teaching for almost course works or subjects. For example in teaching biology in the Faculty of Medicine and Health Sciences, anatomy would be explained from the perspective of scientific theory by a medical doctor, while from the Islamic perspective,
material and explanation are provided by lecturers who are experts in the religious studies from the Faculty of Theology and Philosophy. Similar team teaching is applied for the other courses within the area of studies.

From the survey, when asked about the competence of lecturers in applying the integrated curriculum, 59.6 percent said the lecturers are competent and 3.4 percent said the lecturers are highly competent, while 35.2 percent considered them as less competent and 2.2 percent as very incompetent. Thus it is certainly a challenge to UIN Jakarta to improve the competency of its existing lecturers.

Constraints Faced in Harmonising Religion and Science and the Recommended Solution

Despite the uniqueness of the integration of knowledge in UIN Jakarta as mentioned above, there are several weaknesses and shortcomings which can be categorised into two types, namely those associated with understanding the concept of integration and secondly, the application of the concept of integration in teaching and learning.

From the survey it was found that 33.0 percent of the respondents believe that the concept of integration of knowledge at UIN Jakarta is still limited to juxtaposition or parallel comparison between Islamic and Western concepts. Meanwhile 28.5 percent of the respondents thought there was a clear concept of integration of knowledge, but not yet fully understood, and 26.6 percent said it is still confined to the discourse and is not yet applicable. In fact, 13.1 percent said there is no clear concept and it is still confusing.

Another obstacle is the limited socialisation of the integration of knowledge to the students. About 29.5 percent said that the concept of integration of science is clear but not yet disseminated to the students. Meanwhile, 24.7 percent considered the mastery of English and Arabic language among students and faculty members creates an obstacle in the application of the concept of integration of knowledge. In fact 18.2 percent of respondents consider the concept of integration of knowledge
as unclear and 15.3 percent pointed to the limited reference books about the integration of knowledge. In terms of human resources (lecturers), only a small number (12.1 percent) of respondents considered that the lecturers are still not competent in applying the integration of knowledge in the teaching and learning process.

To overcome the above constraints, the respondents give some concrete suggestions that can be acted upon by the leaders and decision makers at UIN Jakarta. About 39.5 percent of the respondents said there is an urgent need for intensive socialisation of the integration concept. In addition, 21.6 percent of the respondents suggested the need for conducting capacity building for faculty members while 21.4% proposed the provision of reference books. Strengthening the Arabic and English language skills among the students is viewed as an important strategy, as said by 15.3 percent of the respondents.

The results of this study are very useful for higher education institutions which want to apply the concept of integration in harmonising the religion and sciences. This study can be a model and reference for the development of other Islamic universities and colleges.

**Conclusion**

The debate on the dichotomy of religious knowledge and natural sciences or between revealed knowledge and acquired knowledge should reach a conclusion or should end or are no longer relevant in the present modern life. Instead of dichotomising the two knowledge people should think of ways to create a harmonious relationship between religion and science. This would enable Muslims to live peacefully and harmoniously in non-Muslim countries and vice versa. Islam is not opposed to modernisation in the sense of science and technology. In other words, when technology is defined as inventing technology, there is no dispute or objection from Muslim people. But caution should be made when modernisation is understood in term of morality and life style. In this context, Muslims can take whatever is appropriate and leave whatever is inappropriate for them without showing an extreme attitude. This is because Islam also came to this world to bring the message of mercy.
As a higher Islamic educational institution, UIN Jakarta plays a very significant role in harmonising religion and science. Of the four typographies of harmonising religion and science (conflict, independence, dialogue, and integration), UIN Jakarta prefers the term “integration.” The model of harmonising religion and science in UIN Jakarta is the renewal of Islam through the integration of religion, knowledge, humanities and Indonesianness.

The uniqueness of the integration of knowledge in UIN Jakarta is characterised by the existence of Islamic values in all lines or fields of studies in the general faculties. UIN Jakarta retains the faculty of Islamic religion as a distinctive characteristic of an Islamic university, but expanding the scientific disciplines by establishing the general sciences faculty. The emergence of these faculties is the realisation that there is no dichotomy of knowledge. The uniqueness of integration is also reflected in the direction of development and advancement of the UIN to help scale up marginalised Muslim students under the national education system in Indonesia. In implementing the concept of integration of knowledge in UIN Jakarta, certain constraints and obstacles were faced that needed solutions from a united effort of all university officials and faculty members.

References


