ALSYS
Jurnal Keislaman dan Ilmu Pendidikan

e-ISSN : 2808-540X
p-ISSN : 2808-7119

Terindeks: Copernicus, Sinta 5, Dimensions, Scilit, Lens, Semantic Scholar, Garuda, Google, Base, etc.

https://doi.org/10.58578/alsys.v6i4.10612

PARADIGM OF INTEGRATION AND ISLAMIZATION OF SCIENCE: IMPLEMENTATION IN ISLAMIC HIGHER EDUCATION

Mhd Miftachuddin Rasyid Nasution & Rustam Ibrahim
UIN Raden Mas Said Surakarta, Indonesia
miftahuddinrasyid@gmail.com; rustamibrahim@staff.uinsaid.ac.id

Article Info:

Submitted:	Revised:	Accepted:	Published:
May 2, 2026	May 30, 2026	Jun 11, 2026	Jun 16, 2026

Abstract

Although the Islamic worldview, knowledge integration, and the Islamization of knowledge have received considerable scholarly attention, research specifically examining their implementation as a comprehensive strategy for addressing contemporary intellectual challenges in Islamic higher education remains limited. This study aimed to analyze the role of Islamic higher education institutions in implementing knowledge integration and Islamization as an effort to strengthen the Islamic worldview and reconstruct the relationship between religious and scientific disciplines. A qualitative approach with a library research design was employed, drawing on scholarly sources, including books, journal articles, and academic publications relevant to the Islamic worldview, knowledge integration, the Islamization of knowledge, and Islamic higher education. Data were collected through documentation techniques and analyzed using content analysis. The findings indicate that the decline of Islamic civilization is partly associated with the dichotomous separation between religion and science, which has produced fragmented knowledge and limited interdisciplinary engagement. The study further reveals that the implementation of knowledge integration and Islamization in Islamic universities can be pursued through two main strategies:

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curriculum reconstruction grounded in Islamic values, the Islamic worldview, and the dewesternization of knowledge; and the implementation of a boarding system that integrates intellectual, spiritual, and moral development. These strategies support the formation of graduates who possess intellectual competence, spiritual awareness, and ethical character rooted in the principle of *Tawhid*. The study concludes that integrating Islamic values into academic systems and institutional culture is essential for strengthening students' intellectual and spiritual capacities. These findings contribute to Islamic educational philosophy by extending the discourse on the integration of religious and scientific knowledge, while offering practical implications for Islamic higher education institutions in designing curricula, educational policies, and student development programs aligned with Islamic principles. Future research may further examine empirical models for implementing knowledge integration and Islamization in contemporary Islamic universities.

Keywords: Islamic Worldview; Knowledge Integration; Islamization of Knowledge; Islamic Higher Education; *Tawhid*

INTRODUCTION

The changes occurring within Islamic civilization as a result of the extensive influence of Western culture, commonly referred to as Westernization, have led many Muslims to adopt patterns of thought that are inconsistent with Islamic teachings. The fundamental challenge currently faced by Muslims is not primarily economic, political, social, or cultural in nature, but rather a challenge of thought and worldview. This challenge originates from both internal and external factors. Internal challenges include intellectual stagnation, fanaticism, taqlid (blind imitation), and practices of bid'ah and superstition (khurafat), all of which have hindered the process of ijtihad and slowed the Muslim community's ability to respond to contemporary issues, developments in Islamic knowledge, and the rapid growth of activism. Meanwhile, external challenges arise from the infiltration of foreign ideologies, concepts, systems, and worldviews such as liberalism, secularism, religious pluralism, relativism, feminism, gender-related discourses, and other similar perspectives into the intellectual framework of the Muslim community (Zarkasyi, 2009). These phenomena have had significant consequences for Islamic civilization, particularly in the realms of knowledge and the cultivation of proper adab (ethical and moral conduct).

The phenomenon of loss of adab, as proposed by Syed Muhammad Naquib Al-Attas, represents one of the most critical challenges facing the Muslim community today, particularly due to the emergence and widespread influence of knowledge systems rooted in Western civilization (Al-Attas, 1980). Al-Attas argues that this crisis is not merely the result of a lack of knowledge, but rather stems from the inability to place knowledge in its proper position and purpose. In this context, knowledge is no longer directed toward the pursuit of ultimate truth and the recognition of God, but is often misused in ways that lead individuals toward moral deviation and sinful behavior. According to Al-Attas, the advancement of civilization is inseparable from the harmonious integration of knowledge and adab. Within Islamic civilization, adab serves as the fundamental pillar that guides the acquisition, application, and transmission of knowledge.

The rapid development of modern knowledge and science has undoubtedly contributed to significant progress in various aspects of human life. Nevertheless, such progress frequently occurs without adequate consideration of moral and spiritual values. This situation has generated concerns regarding the widening gap between scientific advancement and the cultivation of human character and ethical conduct (Fadhilah et al., 2026). As modern knowledge becomes increasingly widespread and influential, many individuals are gradually distanced from the Islamic worldview and its foundational principles. Consequently, knowledge is often pursued primarily for material success, technological achievement, or personal gain, while its ethical and spiritual dimensions receive less attention. This condition highlights the urgent need for an educational framework that reintegrates knowledge with adab, ensuring that intellectual development contributes not only to worldly advancement but also to moral excellence and spiritual well-being.

Islam is a religion founded upon the teachings of the Qur'an and the Hadith. In addition to the Qur'an as the primary source of guidance, Islam also recognizes human ijtihad as a basis for legal reasoning through ijma' (scholarly consensus) and qiyas (analogical reasoning). These sources demonstrate the significance of human intellect in understanding and interpreting religious realities within Islam. Therefore, Islam does not merely acknowledge the role of reason but also emphasizes its development as a means of attaining a deeper and more authentic understanding of religion (Ulum, 2021).

Within the Islamic perspective, the essence of knowledge is grounded in the principle of Tawhid, encompassing both religious sciences and empirical sciences. Knowledge that is

developed upon Islamic foundations should strengthen faith (iman) and God-consciousness (taqwa) toward Allah. The more knowledgeable a person becomes, the closer they should draw to their Creator rather than becoming distant from Him or falling into misguidance. Consequently, knowledge and Islam are inseparable, as both are interconnected elements in shaping a comprehensive understanding of reality and human existence.

According to M. Amin Abdullah, the concept of Islamization refers to the process of aligning various aspects of life and knowledge with Islamic values, with a particular emphasis on human beings as the subjects who internalize and practice knowledge. The position of humans as agents of knowledge determines whether that knowledge is consistent with Islamic principles or not (Kamaruzzaman, 2018). Similarly, Ismail Raji Al-Faruqi, a prominent Muslim thinker and pioneer of the Islamization of knowledge movement, viewed the integration of revelation and reason as a means of addressing the intellectual and civilizational decline experienced by the Muslim community. According to Al-Faruqi, the Islamization of knowledge must be founded upon the principle of Tawhid as its central framework (Mahsus & Wijaya, 2022). The role of Islamization is therefore highly significant in contemporary society, particularly as a means of developing an Islamic worldview capable of responding to numerous challenges and intellectual paradigms originating from the West.

Islamic higher education institutions represent the forefront of Islamic education and serve as centers of academic life and intellectual development. In essence, the environment of Islamic universities is expected to embody Islamic values that foster individuals who are both knowledgeable and morally cultivated. Therefore, the concepts of integration and Islamization of knowledge should function as complementary frameworks within the worldview of every discipline, whether religious or secular, operating within the academic system of Islamic higher education institutions.

Accordingly, this study is expected to contribute to the discourse on the integration and Islamization of knowledge by highlighting their role as foundational frameworks for shaping the worldview and curriculum of Muslim university students. Such an approach can assist in developing an academic orientation within Islamic higher education that remains responsive to global challenges while preserving and strengthening Islamic values and principles.

METHODS

This study employed a library research approach by reviewing and examining the findings of recent studies conducted by previous scholars. The primary objective of this method is to provide both researchers and readers with a comprehensive understanding of the relationship between the current study and prior research by critically analyzing existing scholarly works (Raihan, 2025). The research relied on various forms of literature and written sources containing descriptions, discussions, and documented information relevant to the topic under investigation.

Data analysis was conducted using the content analysis method, which enables researchers to systematically examine, interpret, and synthesize information obtained from the selected literature. The analytical process consisted of several stages: data reduction, in which relevant information was identified and selected; categorization based on thematic patterns to organize the findings into meaningful groups; comparative interpretation by relating the analyzed concepts to the perspectives of other scholars; and verification through source triangulation to enhance the validity and reliability of the findings. Through these procedures, the study sought to develop a comprehensive and critical understanding of the research topic based on authoritative academic sources and previous scholarly contributions.

RESULTS AND DISCUSSION

Worldview Islam

Initially, the term *worldview* referred only to ideology, secular perspectives, animistic beliefs, or a collection of theological doctrines aimed at a worldly vision (Fadhlurrahman et al., 2024). The term *worldview* is often interpreted as a philosophy of life or a set of guiding principles for living. Every religion, nation, culture, civilization, and even every individual possesses their own distinct *worldview* (Muslih et al, 2022). The Islamic *worldview* is a comprehensive and universal conception of reality that is holistic and interconnected, grounded in the epistemology of divine unity. It develops into an intellectual framework through a process-oriented model of knowledge integration within a world system derived from the primordial source of divine unity, expressed through the Qur'anic concepts of *Tawhid* and revelation (Choudhury, 2019). Unlike other worldviews that are primarily based on human reason and sensory perception, the Islamic worldview is founded upon the concept of divinity and divine guidance.

According to Al-Attas, the Islamic worldview faces significant challenges from the secular nature of the Western worldview. Al-Attas emphasizes the importance of preserving the Islamic worldview, which is firmly rooted in divine revelation, in order to prevent Muslims from being influenced by skepticism and secularism that are prominent characteristics of Western thought (Fadhlurrahman et al., 2024).

A *worldview* does not emerge instantaneously; rather, it develops through a long process involving various activities such as religion, culture, customs, traditions, beliefs, and other social experiences. Some worldviews, however, arise through scientific activities. Religious, cultural, traditional, and belief-based activities give birth to what may be called a natural worldview, whereas scientific activities generate a scientific worldview, commonly associated with the Western worldview. The Islamic worldview originated with the revelation (*wahy*) delivered to the Prophet through the intermediary of the Angel Gabriel and subsequently conveyed to humankind. Through this revelation, human beings constructed a broader intellectual framework, which was further developed through scholarly activities, leading to the emergence of Muslim scholars. These scholars established mechanisms for the dissemination of knowledge, transforming general knowledge into organized disciplines and foundational concepts. As this body of knowledge spread and became integrated, it evolved into what is known as the Islamic worldview (Yasin et al., 2022).

In the midst of the modern era of globalization, the Islamic worldview faces several challenges, including secularism, which separates religion from public and social life, thereby creating dilemmas for Muslims in implementing Islamic values across various aspects of life. Another challenge is cultural relativism, which questions the existence of absolute truths upheld within the Islamic worldview. Materialism also poses a significant challenge by focusing exclusively on worldly and material aspects of life while neglecting the spiritual dimension that constitutes the core of the Islamic worldview (Husni, 2025). These challenges exert profound influences on Muslims, affecting their lifestyles, patterns of thought, and even contributing to the erosion of Islamic values.

To address these challenges, it is essential to cultivate an Islamic worldview from an early age. According to (Zarkasyi, 2020), there are four stages in the development of an Islamic worldview within children's education:

a. Cultivating the Islamic worldview in early childhood

During this period, beginning from birth until school age, children should be introduced to the concept of life. In addition to learning about life itself, one of the most important elements of the Islamic worldview is the concept of God. As children gradually acquire knowledge about God, they should also be taught feelings of respect, reverence, and modesty toward their parents, who serve as the primary foundation of their lives.

b. Cultivating the Islamic worldview at the elementary school level

At this stage, systematic learning begins and is primarily facilitated through sensory experiences. Children frequently hear positive expressions from parents and teachers, such as words promoting kindness, politeness, peace, and mutual respect. These values become deeply embedded in their character through repeated exposure. The presence of positive role models is equally important, as parents at home and teachers at school serve as examples whose behavior significantly influences children's moral and intellectual development.

c. Cultivating the Islamic worldview at the secondary school level

The inculcation of the elements of the Islamic worldview is particularly effective during this stage. Adolescents begin to understand the importance of diligence in learning and gain awareness of life's realities, including hardship and success, happiness and suffering, wealth and poverty, among many other experiences. At this age, they develop critical thinking skills while remaining highly receptive to new knowledge and concepts. Their curiosity and idealism are also at a relatively high level. Therefore, this period represents a crucial stage in preparing young Muslims with the knowledge, competencies, and intellectual foundations necessary for their future development.

d. Cultivating the Islamic worldview at the university level

At the university level, the primary focus is on developing a structured conceptual understanding of knowledge. Higher education institutions should therefore instill various foundational concepts that contribute to the formation of complex understanding and intellectual frameworks, shaping students' behavior within society and broader life contexts. Initially, university students develop their knowledge and worldview through engagement with three fundamental concepts: Knowledge, Human Beings, and Values. These concepts serve as the basis for constructing a comprehensive understanding of reality and guiding ethical conduct in both academic and social spheres.

In its subsequent development, these three concepts expand into five fundamental concepts:

1. Life, encompassing the meaning, purpose, and ultimate end of human existence.

2. The World, including the meaning of the world, its relationship with God, and its origin and final destiny.

3. Human Beings, covering the status of humans in the world, human psychology, interpersonal relationships, and related aspects.

4. Values, referring to morality and ethics, as well as the concepts of good and evil in human attitudes and speech.

5. Knowledge, which serves as the foundation for understanding reality and guiding human actions.

As Muslims, it is essential to internalize the Islamic worldview from an early stage in life so as not to be influenced by values that are dominant within Western thought. Therefore, the Islamic worldview serves as the fundamental basis through which individuals perceive and interpret reality according to the principle of *Tawhid* (the Oneness of God). It provides a comprehensive framework that shapes beliefs, values, attitudes, and actions in accordance with divine guidance and the teachings of Islam.

Integration of Knowledge

Many people perceive knowledge as consisting of two separate categories: religious knowledge and secular or general knowledge, a distinction that continues to generate ongoing debate. Some even argue that religion should not be regarded as a form of knowledge because it is considered detached from scientific discourse (Sarbaini et al., 2022). This controversy has resulted in a perceived conflict between knowledge derived from divine revelation and knowledge derived from human reason, namely science. In reality, however, both religious knowledge and scientific knowledge ultimately originate from a single source of truth: God's revelation.

Etymologically, the term *integration* is derived from the English word *integration*, meaning completeness, wholeness, or unity. In Arabic, it is associated with the term *takāmul*, which originates from the word *kamila*, meaning complete, full, whole, comprehensive, perfect, and accomplished (Santoso, 2026). Thus, integration can be understood as the process of combining or harmonizing different elements into a unified and coherent whole.

According to Al-Attas, the concept of the integration of knowledge originates from the Islamic worldview, which places *Tawhid* (the Oneness of God) as its epistemological foundation. Al-Attas rejects the dichotomy between religion and science inherited from the Western intellectual tradition following the Enlightenment. He argues that such a separation creates an epistemological crisis by distancing knowledge from revelation and undermining the essential relationship between faith and reason. In his view, knowledge should be understood as a means of attaining knowledge of God rather than merely as a product of unrestricted human rationality (Nugroho et al., 2023). Therefore, the integration of knowledge in Al-Attas's perspective may be viewed as a civilizational project that seeks to unite religion, science, and ethics within the comprehensive framework of *Tawhid* (Jamaluddin et al., 2025).

Scientific knowledge developed without religious and moral values risks losing its ethical direction, thereby increasing the possibility of misusing technology and knowledge for purposes that do not contribute to human well-being. Conversely, when the advancement of knowledge is guided by moral principles derived from religion, humanity can ensure that scientific discoveries and technological innovations are utilized to enhance human dignity and welfare (Fadhilah et al., 2026). Furthermore, within the Islamic perspective, the relationship between knowledge and religion is inseparable. The more knowledge a person acquires, the closer that individual should become to God, since the pursuit of knowledge is ultimately connected to the cultivation of spiritual awareness and devotion. Thus, intellectual growth is not merely an academic endeavor but also a means of deepening one's relationship with divine truth and strengthening commitment to spiritual values.

Islamization of Knowledge

Islamization of knowledge is the process of reconstructing the understanding, organization, and application of knowledge in accordance with Islamic values (Fitri et al., 2024). Epistemologically, Islamization is concerned with liberating the human intellect from doubt (*shakk*), conjecture (*zhann*), and empty argumentation, guiding it toward the attainment of certainty (*yaqin*) and truth (*haq*) concerning spiritual, rational, and material realities. This process of liberation begins with the pursuit of knowledge but ultimately rests upon a deeper and more specialized form of knowledge (*ma'rifah*). Such knowledge encompasses both *fardhu 'ain* (individual obligations) and *fardhu kifayah* (collective obligations), particularly in relation to contemporary forms of knowledge and scientific development (Muslem, 2020).

According to Hamid Fahmy Zarkasyi in his work *Islamisasi Ilmu: Gagasan dan Langkah Strategi*, the epistemological framework of Islamization is firmly grounded in the doctrine of *Tawhid*. He explicitly states that "there is no such thing as neutral knowledge; every form of knowledge emerges from a particular worldview, and for Muslims, knowledge must be regulated and guided by *Tawhid*" (Ismail et al., 2025). This perspective emphasizes that all systems of knowledge are shaped by underlying philosophical assumptions and value structures. Therefore, Muslim scholars must critically examine contemporary knowledge in light of Islamic principles.

As a scientific research program, the Islamization of knowledge may be understood as an *ikhtiyar* (intellectual endeavor) aimed at transforming the worldview, paradigms, and theories of contemporary or Western knowledge. This undertaking involves a complex philosophical and epistemological process that ultimately generates new paradigms, methodologies, concepts, and theories consistent with the Islamic worldview. The scope of Islamization of knowledge can be categorized into the following dimensions (Nidzom, 2023):

1. Islamization of Worldview

The Islamization of worldview constitutes the most fundamental stage of the Islamization project. At its core, the Islamization of knowledge requires the restoration of Islamic metaphysical principles within the structure of knowledge. This includes the construction of an Islamic epistemic framework as a methodological foundation and the internalization of *adab* (proper conduct) and fundamental Islamic concepts into scientific inquiry. Consequently, Islamization operates primarily within the epistemological domain by establishing Islam as the foundational framework through which various fields of knowledge are approached and understood. Such a framework enables scholars to examine reality through the lens of divine unity and revelation rather than through purely secular assumptions.

2. Islamization of Paradigm

The Islamization of paradigm necessitates intensive engagement with divine revelation as the foundation of the Islamic worldview that guides the development of knowledge. It requires scholars to examine the interrelationships and patterns among Qur'anic verses and prophetic teachings in order to develop a holistic understanding of reality. Through this process, foundational concepts emerge that can serve as the basis for long-term intellectual projects and the development of particular scientific disciplines.

Furthermore, this stage demands a thorough understanding of the foundations of contemporary science, including the ability to distinguish between theories, laws, hypotheses, observations, models, facts, concepts, and the terminology of modern science. Such understanding enables Muslim scholars to critically assess existing paradigms and reconstruct them within an Islamic intellectual framework.

3. Islamization of Scientific Disciplines

The Islamization of scientific disciplines involves a process of reconciliation and harmonization between useful and relevant aspects of Western knowledge and the principles and norms of Islam. This process is followed by the creative integration of Islamic values, principles, and ethical norms into the humanities, social sciences, and natural sciences. From a philosophical perspective, the Islamization of disciplines entails redefining the objectives and purposes of various branches of knowledge within an Islamic epistemological framework. From a methodological perspective, it seeks to formulate approaches for constructing knowledge by developing, adapting, filtering, critiquing, reconstructing, and evaluating contemporary knowledge in accordance with the Islamic worldview. Through this process, scientific disciplines are not rejected outright but are critically examined and reformulated so that they contribute to the realization of knowledge that is both intellectually sound and spiritually meaningful.

Ultimately, the Islamization of knowledge seeks to restore the unity of knowledge under the principle of *Tawhid*. It aims to overcome the fragmentation between religion and science by ensuring that intellectual pursuits, scientific discoveries, and technological advancements remain connected to ethical responsibility and spiritual purpose. In this way, knowledge becomes not merely an instrument for mastering the material world but also a means of attaining wisdom, justice, and closeness to God.

Implementation of the Integration and Islamization of Knowledge in Islamic Higher Education

The contemporary world is experiencing rapid and transformative changes. Former Indonesian Minister of Education and Culture, Nadiem Makarim, once emphasized that Indonesia has entered an era in which competencies are no longer guaranteed by academic degrees, graduation does not necessarily ensure readiness for professional contribution, institutional accreditation does not automatically reflect the quality of graduates, and classroom attendance alone does not guarantee meaningful learning experiences (Tubu et al.,

2021). Likewise, contemporary intellectual challenges have contributed to the decline of Islamic civilization, particularly within the field of education. Although scientific and technological advancements have greatly benefited humanity, caution is necessary regarding forms of knowledge that may undermine faith and weaken the foundations of Islamic belief.

Higher education institutions serve as centers for the development and advancement of knowledge and civilization. They provide various levels of academic and professional education, including diploma, professional, undergraduate, master's, and doctoral programs. These educational pathways are pursued after the completion of secondary education and play a significant role in shaping future generations of scholars and professionals.

Islamic higher education institutions, as important academic actors in the development of knowledge, have at times been underestimated within broader educational discourse (Pulungan & Dalimunthe, 2023). Nevertheless, Islamic universities represent a unique institutional form that combines two inseparable elements: higher education and Islam (Wekke et al., 2016). Consequently, Islamic higher education should not merely be viewed as an alternative educational system but rather as a center for intellectual development grounded in Islamic values. With *Tawhid* serving as the epistemological foundation of knowledge, Islamic universities seek to cultivate a worldview that integrates faith, ethics, and scientific inquiry, both within academic environments and in broader social life.

One of the primary causes of the decline of Islamic civilization has been the emergence of a dichotomous perspective that separates religion from science. This division has generated various intellectual and social problems, including challenges related to humanity, environmental sustainability, and the structure of knowledge itself. Such fragmentation has led to a lack of harmony in addressing global challenges, as complex problems are often approached from only a single disciplinary perspective. As a result, solutions tend to be partial and unable to comprehensively address the multifaceted realities faced by contemporary society.

The implementation of the integration and Islamization of knowledge in Islamic higher education seeks to overcome this dichotomy by fostering a holistic approach to learning and research. Through the integration of religious sciences and contemporary disciplines, universities can produce graduates who possess not only professional competence but also strong ethical and spiritual foundations. In this framework, revelation and reason are viewed as complementary sources of knowledge rather than opposing forces.

Scientific inquiry is encouraged, yet it remains guided by Islamic values and moral responsibility.

Furthermore, the Islamization of knowledge within Islamic universities can be realized through curriculum development, interdisciplinary research, and the incorporation of Islamic perspectives into various academic disciplines. This process enables students to understand modern scientific theories while simultaneously evaluating them through the lens of the Islamic worldview. As a result, knowledge is not merely pursued for technological advancement or material gain but also for the realization of justice, human welfare, environmental stewardship, and devotion to God.

Therefore, Islamic higher education institutions play a strategic role in rebuilding Islamic civilization in the modern era. By implementing the principles of integration and Islamization of knowledge, these institutions can contribute to the formation of scholars, professionals, and leaders who are intellectually capable, morally responsible, and spiritually grounded. Such individuals are expected to address contemporary challenges comprehensively while maintaining their commitment to the values of *Tawhid* and the broader objectives of Islam scientific disciplines and not interacting with other disciplines (Ikhwan, 2016). Therefore, the role of Islamic universities is to reconstruct religious and scientific disciplines to integrate them and filter out ideas contaminated by Western thought.

To produce Islamic universities that can produce Muslim students who not only possess high intellectual authority but also possess good characteristics in facing Western challenges, it is necessary to implement the following integration and Islamization of knowledge:

First, reconstruct the curriculum in Islamic universities by instilling Islamic values in the minds of lecturers and students on campus. This goal is to ensure that the knowledge taught is not influenced by ideas and knowledge systems that conflict with religious principles. One of K.H. Sahal's efforts in higher education was to shift the paradigm and understanding of students from a pious individual or spiritual minded to a pious minded, as students are agents of change (Abdullah, 2016) .The Islamization of knowledge is crucial, and within Islamic higher education institutions, the primary goal is to ensure that the knowledge taught and practiced is not solely based on secular Western theories but also incorporates Islamic spiritual and ethical perspectives (Badriyyah et al., 2025). Dewesternization is then implemented, a process that purges elements of the Western

worldview from modern science and technology that conflict with the Islamic worldview As mentio (Nidzom, 2023). ned above, at the university or college level, various basic concepts related to the Islamic worldview are instilled to foster a complex understanding and mindset that will enable students to behave effectively in society and the wider world.

Second, the implementation of a dormitory system within Islamic higher education institutions. In this latest development, the idea of integrating universities and Islamic boarding schools (pesantren) emerged. The earliest model of this combination of Islamic boarding schools and universities was a pesantren model that responded to higher education. However, the higher education model that responds to Islamic boarding schools has only recently emerged, although several universities have provided comfortable dormitory facilities for their students, but they lack the management and care of Islamic boarding schools in general (Bali, 2017). The former Minister of Religious Affairs of the Republic of Indonesia, Prof. Dr. Abdul Mukti Ali, once emphasized by saying, "The most effective Islamic education system is the madrasah education system with dormitories.

Meanwhile, in the context of higher education, the Chairman of the Indonesian Young Ulama Intellectual Council (MIUMI), Prof. Dr. Hamid Fahmy Zarkasyi reiterated this, developing Prof. Mukti Ali's idea that "The most effective Islamic university education system for learning is a dormitory university system (Wijaya, 2022)." The presence of a dormitory system applied in Islamic universities can also improve Human Resources (Nugraha, 2020). In student dormitories, spiritual agendas are also implemented such as congregational prayer, reading the Qur'an or routine studies to increase students' spiritual intelligence, such as the results of Nafi'ah's research which states that an increase in spiritual intelligence will be seen from the daily life process of students who have good morals and character (Nafi'ah et al., 2021). Therefore, it is necessary for students in Islamic universities to implement a dormitory system to control and nurture them to be given education in discipline and to create characteristics so that they are not touched by things that are not in accordance with Islamic law.

CONCLUSION

This study demonstrates that the intellectual decline experienced by the Muslim world is closely related to the persistent dichotomy between religious and scientific knowledge, which has contributed to the fragmentation of knowledge and weakened the

ability of Islamic educational institutions to respond comprehensively to contemporary challenges. Through the perspectives of Islamic worldview, knowledge integration, and the Islamization of knowledge, this study finds that Islamic higher education institutions possess a strategic role in reconstructing the relationship between revelation and reason, religion and science, as well as spirituality and intellectuality. The implementation of curriculum reconstruction grounded in Islamic values and the establishment of boarding-based educational environments emerge as significant approaches for cultivating graduates who are intellectually competent, spiritually mature, and morally responsible.

The study contributes to the ongoing discourse on Islamic educational philosophy by reaffirming that the integration and Islamization of knowledge should be understood not merely as academic concepts but as a comprehensive educational framework rooted in the principle of *Tawhid*. This framework provides a conceptual foundation for overcoming the dichotomous separation of knowledge and for strengthening the role of Islamic higher education institutions as centers of intellectual, moral, and civilizational development. Practically, the findings offer insights for Islamic universities in designing curricula, institutional cultures, and student development programs that harmonize scientific advancement with Islamic ethical and spiritual values.

Future research should move beyond conceptual and literature-based discussions by examining the empirical implementation of knowledge integration and Islamization in various Islamic higher education contexts. Comparative studies involving different institutional models, curriculum structures, and boarding systems may provide a deeper understanding of the effectiveness of these approaches in shaping students' intellectual, spiritual, and social development. In addition, further research may explore measurable indicators of Islamic worldview internalization and evaluate their relationship with academic achievement, character formation, and leadership development among university students.

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