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Septi Gumiandari, Ilman Naff'a, Ahmad Asmuni:

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admin hikmatuna <sulishers@gmail.com> Thu, Jun 25, 12:04 PM ☆ ↶ ⋮
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Septi Gumiandari, Ilman Naff'a, Ahmad Asmuni:

We have reached a decision regarding your submission to HIKMATUNA, "AN ANALYTICAL STUDY ON THE CONCEPT OF INTEGRATION OF SCIENCE AND ISLAM IN IAIN CIREBON".

Our decision is to:

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Attachment: 

AN ANALYTICAL STUDY ON THE CONCEPT OF INTEGRATION OF SCIENCE AND ISLAM IN IAIN CIREBON

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Abstract

This study aims to analyze the development of the concept of integration of science and Islam that has been formulated in the IAIN Syekh Nurjati Cirebon. To what extent had the concept of integration been carried out theorizing and implemented in various scientific fields in the academic environment of the IAIN Sehati Cirebon. Qualitative research with literature study is used. The primary sources of this research are the documentations of the results of the scientific integration team through 2 proceedings of seminars, workshops and several other drafts that have not been recorded. The results showed the existence of the Muhsin Sehati concept was taken as a scientific integration icon, along with several other derived concepts, such as Jembatan Ilmu, the complementary inclusive paradigm, mata ilmu and blended theory. Unfortunately, the theorization of the concept of integration did not develop significantly, stalled in 2015. This was because the concept of Muhsin Sehati and its derivatives had not been legally ratified formally in Rector's policy, nor was it followed up on the cabinet leadership policy afterwards. Besides scientific exclusivity, thought, personal background and primordialism still dominate in the campus atmosphere.

Penelitian ini bertujuan untuk menganalisa perkembangan konsep integrasi keilmuan yang telah dirumuskan di lingkungan IAIN Syekh Nurjati Cirebon. Sejauh mana konsep integrasi telah dirumuskan secara teoritis dan diterapkan di berbagai bidang ilmiah di lingkungan akademik IAIN Sehati Cirebon. Metode kualitatif berbasis kepustakaan digunakan. Sumber utama dalam penelitian ini adalah dokumentasi hasil rumusan tim integrasi keilmuan melalui 2 proceeding hasil seminar dan lokakarya dan beberapa draft lainnya yang belum terdokumenkan. Hasil penelitian menunjukkan adanya konsep Muhsin Sehati yang dijadikan icon integrasi keilmuan, beserta beberapa turunan konsep lainnya, seperti jembatan ilmu, paradigma inklusif komplementatif, mata ilmu dan blended theory. Namun sayangnya, teorisasi konsep integrasi tersebut tidak mengalami perkembangan yang signifikan, stag pada tahun 2015. Hal tersebut dikarenakan konsep Muhsin Sehati beserta turunannya itu belum diratifikasi secara legal formal dalam SK Rektor, dan tidak pula ditindaklanjuti pada kebijakan kepemimpinan kabinet setelahnya. Disamping

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eklusifitas keilmuan, pemikiran, latar belakang personal dan primordialisme yang juga masih kuat mendominasi iklim akademik kampus.

Key Words: Muhsin Sejati, Science Integration and Mata Ilmu

A. INTRODUCTION

Biology, Social Sciences, Mathematics, Psychology and various other general sciences are various disciplines that are being taught at Islamic Religious Colleges including IAIN Syekh Nurjati Cirebon since 10 years ago. The question that arises then is, what is the difference between studying and teaching various sciences in Islamic-labeled institutions with other general universities such as the University of Indonesia (UI) or Gadjah Mada University (UGM) and other public universities? If the answer is the same, then what is the urgency of opening Tadris Biology courses, Tadris IPS, Tadris Mathematics, Psychology of Islamic Education in various Islamic higher Education? If the answer is different, where is the difference? This question does not seem to have received a conclusive answer, and this reflects a very acute epistemological problem faced by Islamic higher educations under ministry of religious affairs STAIN/S, IAIN/S or UIN/S in Indonesia today.

Apart from the epistemological problems above, on the other hand, the phenomenon of Islamic higher educations insert general knowledge in their field of work actually shows a strong tendency of Islamic thinkers and educators who want Islam to remain actively in giving color to modernity (Turmudi, 2017: Hidayat, 2015: Aziz, 2013). This effort is increasingly visible when various State Islamic higher educations such as UIN Kalijaga Yogyakarta which tries to respond to the idea of the Islamization of science through the Integration-Interconnection (I-kon) paradigm of science, illustrated in the "scientific spider web", UIN Malang with the paradigm of "tree of science", UIN Surabaya with the paradigm of "integrated twin towers" as a miniature of scientific integration and so on (Aminuddin, 2010: Suprayoogo, 2017: Zainiyati, 2015: Huda, 2017).

The various paradigm and scientific concepts offered above depart from the same desire which is to develop a more integrative science. The dichotomy of general science and religion which has been the paradigm of scientific development is considered one of the reasons for the waning bargaining of Islamic higher education. The dichotomy of science has caused inequality in the management of education, between educational institutions that manage religion and general science (Fahmi, 2013: Asyari & Makruf, 2014: Hidayat, 2015). In addition, the dichotomy of science also greatly influences the perspective of the community. Within the Islamic community, there is a growing view that only Islamic sciences such as Fiqh, Qur'anic knowledge, Hadith, Sufism etc. which must be studied. Meanwhile, sciences such as Physics, Chemistry, Geography, Sociology and other sciences are considered secular so they are not required to be studied (Mufid, 2013: Tamami, 2019). There is also a view that Islamic sciences are traditional and out of dated sciences so that they are not worth studying while general sciences are a family of sciences that is in accordance with the needs of the modern world so it needs to be learned.

Whether we realize it or not, the above views greatly impact to the existence of higher educations with Islamic label which are getting weaker. Therefore, they needs a new scientific paradigm that can make Islamic higher education as a center for the development of knowledge that can still be relied upon. This is where the integration of science and Islam gained the momentum. The issue of the integration of science and Islam

at least can change the perception of society in general to not underestimate the existence of Islamic higher educations nowadays.

In order to respond to the discourse of the integration of general and religious sciences, which until now has become a trending topic in Islamic higher institutions in Indonesia, the State Institute of Islamic Studies (IAIN) Syekh Nurjati also responded positively and tried to make the distinction of the concept of integration with its Muhsin concept. To what extent had the concept of integration been carried out theorizing and implemented in various scientific fields in the academic environment of the IAIN Sehati Cirebon, this research will conduct an in-depth research related to the issue. In Other, This study to analyze the development of the concept of integration of science and Islam that has been formulated in the IAIN Syekh Nurjati Cirebon.

Academically, this study is a very significant effort in terms of completing scientific treasury in the scientific integration discourse that is currently being sought for formulation by various PTKIN (State Islamic Religious Colleges) throughout Indonesia which began to include general knowledge in their scientific development, where this study is expected to be a 'light reference' in seeding, fostering, continuing to foster a spirit of building a coherent Islamization of Science construction with the standardization of modern knowledge.

There are some previous researches in this field. Some of them are a research done by Henri Adinugraha et al. (2018). In his article: "The Phenomenon of Science Integration at PTKIN: Analysis of the Unity of Sciences Concept at UIN Walisongo Semarang," Adinugraha used a qualitative method with a descriptive analysis approach. This study describes the history of the birth of the concept of scientific integration at UIN Walisongo Semarang. The scientific paradigm used by UIN Walisongo Semarang is Wahdah al-Ulum (Unity of Sciences). The concept is integrated with the Panca Kamil, which is virtuous character, achievers in academics, professional career, insightful knowledge of unity, and serving the community. While Fuad Jabali et al. (2014) in "Muqaddimah Integration" describes how the development of scientific integration at UIN Syarif Hidayatullah Jakarta, both conceptually and implementatively. In addition, this work also includes philosophical writings, as well as experiences in several faculties that have implemented science integration.

Ismail Yahya et al. (2016) in "Discourse on Scientific Paradigm of IAIN Surakarta." This work presents various ideas offered by thinkers/lecturers at IAIN Surakarta in formulating the concept of scientific integration. Among them is the visualization of the symbol "Theo-Antropo-Cosmos Sacred Trilogy Relations" by Mudhofir, symbol of "Flower Petals of Science" by Usman Abu Bakar, symbol of "Tree of Science" by Nashruddin Baidan, the scientific paradigm model of "Integrative Associative" by Rohmat, "Transformative Theology or Social Monotheism" paradigm by Nurisman, the concept of "Nur or Scientific Light" by Ismail Yahya, symbol of the "Scientific Pyramid" by Zainul Abas, symbol of "The Triangle of Teo-Antro-Cosmosentrism" by Lastly, Toto Suharto, Ag., And finally came up with the proposed symbol "Gunungan Ilmu" in the focussed group discussion forum on the formulation of a scientific paradigm on March 2, 2016.

Nurlena Rifai et al. (2014) in "Scientific Integration in Curriculum Development at UIN in Indonesia" analyzes the concept of scientific integration that has been established in 6 (six) UINs in Indonesia; UIN Suska Riau, UIN Jakarta, UIN Yogya, UIN Malang, UIN Bandung, UIN Alauddin Makassar. This research concluded, that the majority of UINs in Indonesia, in general, have not yet implemented scientific integration in curriculum development and development. The concept of scientific integration formulated by the majority of UIN throughout Indonesia still stops at the normative-philosophical level and is still looking for forms of application that are in accordance with each UIN. Only 2 (two) UINs have done it, namely UIN Malang and UIN Yogyakarta who have tried to apply the concept of scientific integration in the development of syllabus, lesson plan, learning processes and academic culture.

The various studies above can be used as a comparison for this research, but they are not used as a concrete reference, because of the different study areas, besides theoretically studies that grow in different social and cultural environments are assumed to have different patterns and colors.

Hopefully, the method used in this study is a qualitative method (Bogdan and Biklen: 1998, pp. 4-7), based on library research, book survey or documentary research. All research including field research requires library data and the results of this study are expected to be able to raise awareness of the academic community of IAIN Syekh Nurjati Cirebon to continue to initiate their thoughts in developing research that supports concepts around scientific integration, then continued in the leadership policy in the context of following up on the formulation that has been followed. previously conceived, so that it could be implemented in the realm of curriculum and learning, it could even be a hallmark of scientific knowledge used by IAIN Syekh Nurjati Cirebon.

B. DISCUSSION

The Concept of Integration of Science And Islam Which Has Been Formulated in IAIN Syekh Nurjati Cirebon

Along with the transformation of STAIN into IAIN, IAIN became UIN by expanding the mandate of the Ministry of Religion to manage various fields of general science, as well as educating students to become professionals in various non-religious fields, the idea of integration of religion into science became the main argument for the birth of scholars who have professionalism while maintaining professional and social piety, and to explain the distinction of PTKI with other public universities which have been given the mandate to manage a variety of public sciences to produce young professionals with certain expertise. The integration of science and Islam is very important to maintain the mission of Islamic higher education institutions. With the growing number of devout professional workers, the Islamic higher education institution is expected to become an educational institution that has trust because of the piety of its alumni products, and is highly expected because of its professionalism.

In the context of responding to the national tendencies above, STAIN Cirebon which was transformed into IAIN Syekh Nurjati Cirebon in 2010 tried to participate in improving the quality of academic institutions through the Rector's policy in 2013 to

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conduct intensive studies related to the integration of science and Islam for the development of Islamic higher education which is distinctive with other Islamic higher education institutions. Through the Rector's Decree No: In.14/R/PP.00.9/0307/2014 IAIN Syekh Nujati Cirebon appointed some lecturers to involve in the Core Team for the formulation of Scientific Integration at IAIN Syekh Nurjati Cirebon. They were given the authority and duty to become facilitators who were able to gather the ideas of professors, academics in IAIN Nurjati Cirebon, Islamic thinkers and ulama from Islamic boarding schools around West Java, and even gained knowledge from experts from Malaysia. They were also given the authority to conduct a series of workshops or national seminars to guard the formulation of the concept of integration of science and Islam at IAIN Syekh Nurjati Cirebon. This was stated by one of the Integration team, Didin Nurul Rosyidin during an interview with our research members in the library room in September 2018 as follows:

"The authority of the integration team is not to be a resource who contributes ideas about the concept of integration of knowledge, but they are only as facilitators of activities, gathering ideas from the figures, and then the results will be disseminated in various discussion forums."

The statement above shows that the existence of the integration team was indeed formed to collect ideas solely from figures within and outside the IAIN Syekh Nurjati Cirebon, and the results of these thoughts were then offered in the IAIN internal forum to be agreed on, which ideas were compatible, according to the Cirebon context and agreed upon by academics and leaders of IAIN Syekh Nurjati Cirebon. In order to collect the core ideas of the concept of scientific integration at IAIN Syekh Nurjati Cirebon, Rector assigned the team to compile the steps of activities formulated in a series of programs: Comparative studies to some universities inside and outside country, comparative studies to several Islamic boarding schools and holding a series of seminar and workshop activities.

From the various activities mentioned above, there are several concepts offered by internal or external campus speakers, as follows:

Concept of Muhsin Sejati

The Concept of Muhsin Sejati seemed to be agreed upon by many experts both internal and external, which were then informally used as an icon used by IAIN Syekh Nurjati Cirebon. It was said informally, because the researchers did not find the decree of Muhsin stipulation in the formal legality of the institution which was ratified through the Rector's policy. But the documentation of the book formulated by the integration team pursued the discussion of the Muhsin sejati. It was also mentioned in the second proceeding, the results of a national seminar held on 7-9 November 2013 in Cirebon, with the theme "Arranging the Science Integration Model at IAIN Syekh Nurjati Cirebon." There are 5 (five) articles in this proceeding. 3 (three) of them discussed deeply the concept of Muhsin. Among others are:

An article written by Hasyim Daruri (2013) with the title "Reconstruction of Science in Shaping the Muhsin Sejati." In this article, Daruri pointed out the importance of

reconstructing knowledge to shape Muhsin's person. He showed the limitations of science. According to him, knowledge is only a bit of knowledge from God that is given to humans through the five senses. It cannot be a source of law and a source of rules for human life. Although science is dynamic, its truth is relative. Therefore, knowledge sought without the guidance of Allah will only produce arrogance and disaster on earth. That is why science needs the guidance of true and absolute revelation. Muhsin Sejati is a human being who is able to manage science for the benefit of humans, who is able to do good, be aware of his status, not be arrogant with his intellectual abilities, and always feel overseen by Allah. In all its activities on earth, this Muhsin Sejati person will only be formed in a person through true religious education.

An article written by Slamet Firdaus (2013) with the title "Muhsin's Personal Portrait in the Qur'anic Perspective" elaborated more on Muhsin's understanding and figure formulated in the Qur'an. According to Firdaus, Muhsin is a predicate that represents the high quality of one's personality in front of God. He is a human being who is Islamic, has faith, has noble character, and feels His presence in his life. This means that the Muhsin is a figure who consistently practices the faith, shari'ah, and morals or Islam, faith, and ihsan as three elements of the Islamic religion, which gives birth to the characteristics of praise and noble character. With a sharp analysis, Firdaus identified the character of Muhsin in the Qur'an into the following characteristics: (1) A person who is pious; (2) The person who makes dzikir and pray; (3) Obedient and Submissive Persons; (4) Sincere Person; (5) Patient person; (6) Personal Integration Born and Inner; (7) Forgiving and graceful person; (8) Just Person; (9) Personal Knowledge Practitioners; (10) Personal Practitioner of True Professionals; (11) Personal Preserver of the Natural Environment.

Another article was written by Aan Jaelani (2013) with the title "Encyclopedia of the Verses of Muhsin; Introduction to Thematic Interpretations of the Natural and Social Sciences. " In his article, Jaelani focused on the interpretation of Muhsin in terms of ontology, epistemology and axiology. According to him, from the ontological parameters, the essence of Muhsin leads to the ideal personal figure, a human quality that always does good deeds. Muhsin personally is in the corridor of goodness and consistent in upholding the good. While from epistemological, Muhsin with ihsan process will produce a methodological framework that the knowledge produced does not only contain goodness (carrying the values of divinity and humanity, theo-humanistic), but also provides good for the universe (prophetic and transformative). Starting from the process until the formulation of theory and tangible science, as well as the use of technology, he will present a benefit for all mankind and the environment. This is methodological, Muhsin in the form of scientists who produce science and technology used for the benefit of life.

If the process of searching and forming science will be based on ihsan, it will produce scientists who are Muhsin, who master both the religious sciences (Islamic studies), natural sciences and social sciences. While from axiological parameters, Muhsin will appear as a quality product figure in terms of spiritual and material. He has universal virtues, he is always committed to his piety. If it is derived from the development of human resources, it will have the character of professional human resources in accordance with the professionalism provisions of the institution.

From some of the articles above, the concept of Muhsin seemed agreed to be the concept of integration of science and Islam at IAIN Syekh Nurjati Cirebon. Firdaus (2013) also emphasized that the concept of Muhsin or Ihsan as a mashdar form of the word Muhsin should ideally be used as a reference in designing curriculum. As the following interview:

"Even if we later enter into the implementation of the curriculum, this ihsan concept can be analogous to flavoring salt which is very needed in all cuisines. Neither the courses at IAIN Syekh Nurjati Cirebon should be inserted with the perspective of ihsan. Regarding the technical aspects, of course it is not only done by individuals or individual lecturers or some lecturers, but institutionally through leadership policies that can bind everyone to consciously follow the curriculum rules compiled by the team. This process certainly requires a long process and cannot be instant. "

From the above statement it can be concluded, that Firdaus wants the Muhsin concept to become a perspective to be included in various lines, including the curriculum. And the implementation of the Muhsin concept into the curriculum must be done systemically, holistically and institutionally. So that it becomes a standard curriculum that is structured, socialized and carried out consciously by all lecturers at IAIN Syekh Nurjati Cirebon.

In addition to the concept of Muhsin, researchers also tried to look for other keywords both from the scientific structure, agreed paradigms or curriculum format offers that had been discussed informally. But unfortunately, the keyword offers are still running respectively, the speakers have not agreed on a concept with the concept offered by other sources. This is different from the concept of Muhsin offered by Slamet Firadus, whose majority of speakers agreed. Some offers of personal ideas from the speakers are as follows:

The Concept of Jembatan Ilmu

This concept was conveyed by Slamet Firdaus who was also the originator of the emergence of the idea of the Muhsin Sejati which was made a scientific integration icon at IAIN Syekh Nurjati Cirebon. Even though at first, Firdaus seemed a little hesitant about what vehicle would be used to achieve the figure of Muhsin, but during the interview he offered the concept of Jembatan Ilmu as a vehicle towards true Muhsin. The following are the results of the researchers' interview with Firdaus in the Centre of Quality Assurance's room on 5 November 2018:

"In a discussion forum, I once offered the concept of Jembatan Ilmu as a vehicle to reach Muhsin's figure. But I don't know, whether it was agreed or not, because there was no further discussion. The bridge of knowledge is important to offer, because the dichotomy between religion and general science is indeed a reality, it needs a bridge of knowledge that connects the two, namely theo-humanistic. Theo-humanistic can connect between religious knowledge which is a divine revelation, given and dogmatic with non-religious knowledge (science) that uses reason in its search process and is empirical-objective. Humanistic that I mean here is not a school of Psychology, which was born as an antithesis of Psychoanalysis and Behaviorism. Humanistic is the human consciousness

to reason with the truth. Because all knowledge comes from one source, namely God. The difference is that one is present because it is given (revelation) and the other through a process of searching (reason) namely science. Therefore, what is brought by God and obtained by humans is not in conflict. That is why Harun Nasution and Mukti Ali were able to express the integrality of science by expressing religion as a science. They are methodologically strong and able to prove, so they can be recognized by the public. The problem now is whether we are methodologically strong publicizing it as the two figures are."

Complementative Inclusive Paradigm

Another concept offered is the inclusive implementation paradigm. This paradigm was offered by Adang Djumhur in the postgraduate building on November 10, 2018. According to him:

"IAIN Sykeh Nurjati Cirebon can be illustrated like a scientific supermarket, where all scientific disciplines are accommodated, developed without the term haram, secular science etc. being marginalized. All lecturers are welcome to sort out which science development they are interested in. Because diversity itself is a necessity. There are many lecturers at IAIN Cirebon with a diversity of scholarship, and Islamic style. My version of Islam, Cecep Sumarna's Islam, Slamet Firdaus's Islam and so on. All were given space to explore their Islam without a partition. Students should ideally be given the freedom to choose the Islamic style of one or several lecturers according to their interest. They certainly have their own selves to choose the best from each source of knowledge. This diversity of choices offered to students will present the products of students who are able to collaborate the diversity of thoughts, scholarship and Islam. They will become inclusive Muslims, who see all diversity not as opponents but are complementary to one another. This viewpoint will strengthen their scientific basis.

From the above explanation, it appears that inclusive is an open attitude to different scientific, thought and Islamic styles, while complementary means mutual need and complementarity. In other words, religious knowledge without the help of science will act as mere doctrine, not grounded, like a fairy tale for another world. On the contrary, science without the help of religious knowledge will act as a kind of sharp weapon in the hands of evil people, not much meaning other than to destroy. Djumhur also added, the importance of an inclusive and complementary paradigm which is also manifested in the curriculum format, that is, when a lecturer delivers science lecture material, then he also needs to include an Islamic perspective. Conversely, when lecturers teach religious material (prayer for example), it can be linked to the perspective of Psychology or health science, at least to reveal the wisdom behind the obligations of the Shari'a.

Mata Ilmu and Blended Theory.

Similar to the concept of jembatan ilmu initiated by Firdaus and the Complementative Inclusive Paradigm offered by Djumhur, the concepts of Mata Ilmu and blended theory have not yet been agreed upon and understood in depth by the majority of the speakers. The concept emerged from the integration team's statement/idea that had not been formulated in the written documentation. However, based on the results of the

interview with several people from the integration team, this concept has been discussed, but it has not been declaratively disclosed and agreed upon. That is why several other sources feel unfamiliar with these two concepts. However, researchers will continue to present this concept as a formula born of the integration team.

From the results of communication with didin Nurul Rosyidin, Ayus Ahmad Yusuf and Ilham Bustomi, the Concept of Mata Ilmu was born from the integration team's academic journey while conducting a comparative study to the Suryalaya Islamic boarding school, Majalengka. Through dialogue with KH. Zezen Z A Bazul Asyhab, Suryalaya Islamic boarding school's caregiver, the concept of "Mata Ilmu" is obtained. This concept was then elaborated by Edi Chandra in the following interview excerpt on November 12, 2018:

"Science comes from the same source, namely the Koran and the hadith/sunnah. But when science develops, it rubs against culture, social environment and the development of the human mindset, so that various processes of secularisation, dichotomistic science are born, between religious and non-religious sciences. In order to re-integrate, it needs a blended process, so that it no longer looks barriers between the two. From this blending process, there will no longer be a dichotomy between the two scientific fields. Both of them have blended like we juiced some fruits in one blender container. It will no longer be the fruits of A, B and C. All of them have come together as one. This is where the scientific integration process that we are trying to offer."

From the explanation above, it appears that there is an offer of the concept of blended theory as a method for carrying out the process of integration, while the scientific structure is born from the building of science that emanates from one source and then radiates (as the faidh concept) into various scientific branches. This understanding is further strengthened from Chandra's explanation below:

"So, in this contexts, Muhsin is the output, while the process is to develop the value of ihsan in all lines. This process will be bound by the scientific building which is also called "Mata Ilmu." We use "Mata Ilmu" from the concept of 'aen al-Yakin. The center of science is the Qur'an and the hadith which is the inspiration. Then they radiate into various branches of science. Because the truth must be discovered, all scientific fields are needed to reach it. The truth must be found with the senses. The best (ihsan) input is that students must have a qualification that is really filtered, pass the Islamic selection. Islamic science that must be possessed by at least a student input is to be able to read the Koran. We must have a measurable institution. We must have requirements. Besides lecturers must have the qualifications required by the Qur'an (juz 30) and foreign languages. General lecturers must know Islamic knowledge. Religious lecturers must also have an understanding of general science as well. The dichotomy must be removed.

Problems Which Appear in The Process of Theorization The Concept of Integration of Science and Islam in IAIN Syekh Nurjati Cirebon

There are 2 (two) problems which are hampering the progress of the discussion of scientific integration at IAIN Syekh Nurjati Cirebon. Among others are:

1. Policy Problems

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The discussion of scientific integration at IAIN Syekh Nurjati Cirebon in 2013-2014 was born because the leadership's policy at that time opened a dialogue space for the emergence of aspirations and contributions from internal and external experts in formulating the concept of science integration. Unfortunately, the discussion faded back to the end of 2014 and it was also not stipulated in the Rector's decision about what concept would be used as a scientific paradigm at IAIN Syekh Nurjati Cirebon. Instead of getting a definite formulation formally the concept of integration of science in the environment of Syekh Nurjati IAIN Cirebon, the concept of Muhsin and other concept derivatives had not yet been legalized in the Rector's decree as a standardized concept. The reason why it has not been standardized, according to the integration team as follows:

"The concept was born at the end of the 2010-2014 cabinet leadership, so ideally this policy is continued by the leadership cabinet afterwards, 2015-2019." The budget allocation for the collection of information related to the concept of integration of science and Islam in the 2010-2014 cabinet has been spent, and ideally it can be knitted on budget policy politics in the next period. " (Results of an interview with Edy Chandra, on 12 November 2018)

Questions that disturb researchers to find more detailed information related to the next cabinet policy that does not continue the discussion that has been knitted before. The following are the results of the interview with the Vice Chancellor I (academic field) of the 2015-2019 cabinet on November 14, 2018:

"There are many things that make the concept of science integration not continued, including: (1) An activity must be supported by a budget. Budget discussions often do not involve me. So, how can I propose an activity, when I don't have the authority to propose my budget in the Vice Rector I, because the budget is a necessity for the success or failure of an activity; (2) Scientific integration concept is actually already explicit in the strategic plan, but again because it is not supported by political budget policies that support and strengthen the contents of the existing strategic plan; so I have to think more about doing activities on a priority scale; (3) The discussion of scientific integration is indeed important as stated in the institute's vision, mission and strategic plan, but we still need to focus on another priority scale, namely the curriculum, (4) The concept of integration must mature before it is established. And I see that the results of the discussion on scientific integration that were discussed, in my opinion, is not yet ripe, because they have not been ratified in the senate and have not been determined in the Rector's decision. If so, this also requires implementation in the curriculum; and (5) Continuity between previous leadership and afterwards. This is important in my opinion. Previous leadership should ideally show the steps that have been taken, what needs to be continued, what documents have been formulated and so forth. All that must be communicated by the previous leadership to the next leadership, namely us. Even though it was said that the integration team had communicated this to the Chancellor, frankly, I don't know, I never held the document, and I was never summoned by the Rector about this. Even if the head of team of integration had communicated with me as a team about the process of scientific integration that had been carried out, the communication was personal, not institutional or formal. In addition, the integration team's product is considered immature, because it has not been discussed in the institute's senate and there has not yet been an official determination through the

Rector's Decree on what icons have been legally agreed upon in the previous period, so that the next cabinet can follow up on the discussion. Some of these things become a bottle neck why the activity and discussion of scientific integration at IAIN Syekh Nurjati Cirebon became a vacuum. "

The Problem of Exclusivity in Accommodating the Diversity of Science, Thinking, Personal Background and Other Primordialism

Among other problems that also triggered the inhibition of the process of theorizing the integration of science and Islam at IAIN Syekh Nurjati Cirebon, it is also the problem of scientific exclusivity. Scientific exclusivity also means that there is a mindset that is not open in looking at the truth of a science. This was revealed by Adang Jumbuh in an interview with researchers in the postgraduate building on November 10, 2018 below:

"It can't be doubt, there is still a mapping or dualism of views about science; there is religious and non-religious knowledge, there is secular science, western science, etc. which are then marginalized and deemed unnecessary to learn. This perspective is certainly not true. Because all knowledge is important, and complementary. If this exclusive perspective is put forward, there will be a setback. "

From the explanation above, it can be concluded that the narrow perspective in viewing the existence of science and the viewpoint that does not accommodate other sciences other than the sciences that it considers to be correct, of course, can be a trigger for the underdeveloped study of the integration of science and Islam. This superficial thinking still dominates several groups, including lecturers and academics in the IAIN Syekh Nurjati Cirebon to turn apathetic, deny the process that has been carried out by the Integration team as well as resistance to the theorizing process of theorizing the process of integration of science and Islam.

Besides Djumbuh also criticized the problem of exclusivity in accommodating the diversity of personal or primordial backgrounds as a trigger for less intense academic discussions in the IAIN Syekh Nurjati Cirebon's environment, including discussions on scientific integration.

IAIN Syekh Nurjati Cirebon has already adequate human resources. It has 9 professors. 75 percent of the the professors feel not accommodated in the scientific system at IAIN. That's only because of differences in organizational background, personal, Islamic. They feel they have not been given enough space to communicate, are involved in the system and so on, so that the scientific contribution that they will devote becomes impeded. Following are the results of the researchers' interview with Djumbuh on 10 November 2018 in the following postgraduate building:

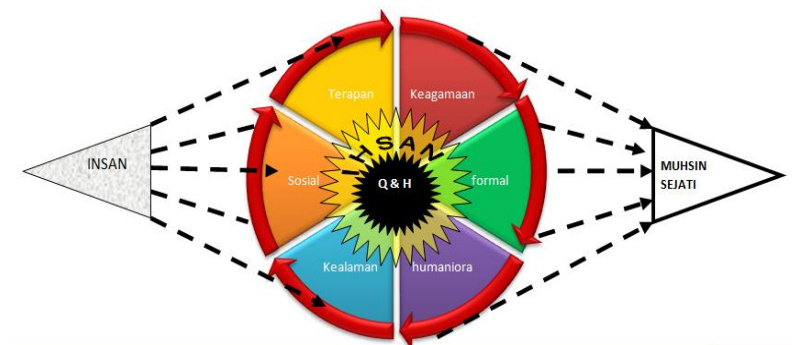
"How can I possibly contribute so well, if I don't feel comfortable in the IAIN's environment? Frankly, I don't feel that my science is valued. Some friends even felt that their existence was not respected, they felt foreign at IAIN, just like guests. We just come, teach, then go home. And for the past 4 years, I have never come to the Rector's office. I once asked to meet, but it was not responded. Although at that time the Rector was outside service, but if there is a desire to chat, surely if the Rector is in the office, he must have the intention to invite me to his office. other friends May also have experienced the same thing.

The implication is certain, the discomfort. Neither does the existence of the institute senate. We know what the duties of the senate are. The opening of new study programs must certainly go through the senate, but in reality we are always not invited to communicate. So, how are we eager to contribute, if we feel uncomfortable on our own campus. The point is that if we want to build scientific inclusiveness, then the managers of institutions must also have an inclusive attitude. We must be open to any institution without being bound by narrow primordialism, which impacts on the lack of scientific development. "

From the above statement, it can be understood that among the triggering factors for the lack of development in the discussion of scientific integration at IAIN Syekh Nurjati Cirebon is also caused by the problem of the exclusiveness of thought, science, and attitude in accommodating differences. This exclusivity certainly will give birth to a conducive atmosphere among academics on campus, which in turn will create a bad academic atmosphere.

2. The Implementation of the Integration of Science And Islam in IAIN Syekh Nurjati Cirebon

Different from UIN Malik Ibrahim Malang using the symbol of "the tree of science" to develop their knowledge, and UIN SUKA which developed the scientific paradigm through Integration-Interconnection of Science with "a spider web" symbol, IAIN Syekh Nurjati Cirebon tried to offer the concept of scientific integration by choosing "Mata Ilmu" as scientific paradigm. This scientific model was not yet agreed upon in the forum, but this concept was once offered by Edy Chandra, one of the integration team who, at the same time, sparked the idea for the birth of this concept of science. "Mata Ilmu" pattern is as seen in the picture below:



Based on the results of documentation studies and in-depth interviews, a detailed explanation of the picture above shows the scientific building patterns in the picture which are based on two main sources of Islam namely the Qur'an and Sunnah. The Qur'an and Sunnah in the picture form the core of the entire scientific building. Meanwhile, the knowledge group developed by IAIN Syekh Nurjati Cirebon is based on the knowledge group that has been adapted to Indonesia's constitution No. 12, 2012 where the knowledge group is explained as a systematic collection of knowledge. The six science

groups are religious, formal, natural, social, humanities, and applied sciences, which interact dynamically and cyclic with the dynamics of Ihsan as an integrative educational process to support scientific study programs.

Elaboratively, the visualization of the scientific model above can be explained as follows:

Individuals (human) as the academic community's identity IAIN Syekh Nurjati Cirebon as inputs of the process of self transformation represented by Insan writing with a gray background that illustrates that humans have many weaknesses and cannot be separated from deficiencies, but humans always try to be personal Muhsin, who maintained the holiness of his nature. The triangular field represents the 3 basic potentials of every individual in the form of mind, body (senses), and heart, each of which is a tool for the acquisition of knowledge;

The process of self-transformation of every academic person of IAIN Syekh Nurjati Cirebon is symbolized by several divergent arrows that lead to a dynamic scientific spectrum as a manifestation of the educational process at IAIN Nurjati Syekh IAIN;

Al-Qur'an becomes a source of inspiration and a basic reference for the development of the six groups, so that any scientific field is always imbued with basic values that originate from the Qur'an and Hadith;

The six scientific groups are represented by each disc of different color, which illustrates the diversity of each scientific group. The six scientific groups are the religious sciences, formal, humanora, social, natural and applied;

The six scientific groups interact dynamically represented by cyclical arrows on each scientific color disc, which is driven by the Ihsan process (Ihsan to themselves, Ihsan to the community, Ihsan to the universe, and Ihsan to Allah SWT) in all educational activities in IAIN Syekh Nurjati Cirebon) to produce a profile of graduates and Muhsin Academics;

The six science groups are represented as a color disc (color spectrum) which when it is played it will produce a white light that represents the Real Truth (al-Haqq);

Each department/study program will develop a study program curriculum with reference to the scientific spectrum proportionally by considering the vision and objectives of the department/study program. The scientific field of IAIN Syekh Nurjati Cirebon contains the six scientific groups as regulated by the Directorate of Higher Education based on the Qur'an and Hadith as sources of inspiration and basic references, developed proportionally based on the vision and goals of the department/study program;

The product of the process of forming and transforming Insan through the Ihsan process with coaching through the six scientific groups is expected to be able to produce the Muhsin Sejati Profile which is symbolized by several converging arrows towards the triangle;

The figure of Muhsin who is expected to be an ideal figure in the output of the educational process is visualized as Muhsin's writing with a clean white background. The triangular field that encompasses the writings of Muhsin Sejati represents 3 basic human

potentials (mind, senses and heart) which have achieved 3 advantages that are expected to be possessed by graduates and academic community of IAIN Syekh Nurjati Cirebon, namely the depth of science, professionalism and noble character.

Based on the brief explanation above, "Mata Ilmu" paradigm substantively contains the idea to dialogue between rational sciences or acquired knowledge and religious sciences or revealed knowledge in a cohesive and harmonious system. In this regard, it is interesting to note Ian G. Barbour's (1997 & 2000) exposure to the pattern of the relationship between religion and science in his books: "Religion and Science: Historical and Contemporary Issue" and "When Science Meets Religion." In both books, Barbour explained four patterns of the relationship between science and religion, namely Conflict (contradictory), independence (each of which stands alone), Dialogue (communicating) or Integration (uniting and synergizing). In the context of Barbour's thinking, this integrative dialogue is actually what the paradigm of the "Mata Ilmu" puts forward.

In an effort to implement the paradigm of "Mata Ilmu" by looking at the locality and historicity of IAIN Syekh Nurjati Cirebon, researchers tried to offer 3 (three) strategic models, namely (1) humanization of Islamic sciences, (2) spiritualisation of modern sciences, and (3) revitalizing local wisdom. The first two points are strategies that have substantive value in relation to efforts to eliminate the dichotomy of scholarship, namely the strategy of Humanization of Islamic sciences, modern spiritualisation. Both of these strategies are directly related to the strategy of deconstruction of the Islamic scientific epistemology that has been taking place so far so as not to be released from the ontological character or Islamic world view and at the same time be directed to the benefit of a universal (axiological) human with an eschatological time span of the hereafter (sa'adah fi al-akhirah). It is this linkage between ontological, epistemological and axiological aspects that characterizes "Mata Ilmu" paradigm.

The three development strategy models can be explained as follows: First, the humanization of Islamic sciences, namely reconstructing Islamic sciences so that they will increasingly touch and provide solutions to the real problems of Indonesian human life. The humanization strategy of Islamic sciences includes all efforts to integrate the universal values of Islam with modern science in order to improve the quality of life and human civilization. Second, the spiritualisation of modern sciences, namely providing a foundation of divine values and ethics of secular sciences to ensure that basically all sciences are oriented towards improving the quality/survival of human beings and the universe. They are not intended to defile/destroy both. Spiritualization strategies of modern sciences include all efforts to build new knowledge based on awareness of the unity of knowledge all of which originate from the verses of God both obtained through the prophets, exploration of reason, and exploration of nature. Third, the revitalization of local wisdom is the strengthening of the nation's noble teachings. Local wisdom revitalization strategy consists of all efforts to remain faithful to the noble teachings of local culture and its development in order to strengthen the nation's character.

From the discussion above, it can be concluded that if UIN Yogyakarta in the humanization of Islamic sciences is more advanced, and UIN Malang is more advanced in the spiritualization of science and technology, then the distinction of IAIN Syekh Nurjati

Cirebon is in the context of running both, which is then coupled with the revitalization of local wisdom, where local wisdom is a characteristic of Islam Cirebon which is attached to the symbol of the guardian city, the city of students with a multicultural society both in terms of culture and language.

C. CONCLUSION

From the explanation of the results of the discussion above, it can be concluded that the scientific integration at IAIN Syekh Nurjati Cirebon is still in the conceptualization process that requires maturation so that it becomes an established and legal concept. Ideally, the concept of scientific integration should be re-developed so that it can be an applicable perspective for all knowledge taught and developed at IAIN Syekh Nurjati Cirebon, even the spirit of integration can also be used as a guide for the implementation of all activities carried out in the institution.)

Commented [YW5]: Samakan simpulan ini dengan apa yang termuat dalam abstrak

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