

IMPLEMENTATION OF KNOWLEDGE INTEGRATION IN ISLAMIC HIGHER EDUCATION

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ABSTRACT

Knowledge integration in higher education institutions is a crucial topic for advancing academic and practical outcomes. This study investigated the implementation of knowledge integration at UIN Jakarta, focusing on its policies, practices, and philosophical foundations. Using qualitative methods such as document analysis and interviews, the research examines how UIN Jakarta integrates religious and secular knowledge within its academic framework. The findings reveal that UIN Jakarta has established a robust philosophical basis for knowledge integration, emphasizing an open-minded and dialogic approach to learning. Additionally, the university has enacted various policies at both institutional and faculty levels to support this initiative. However, limitations include the lack of comprehensive policies across all faculties and minimal emphasis on community service programs related to knowledge integration. In conclusion, this study provides valuable insights into the challenges and opportunities associated with knowledge integration in Islamic higher education institutions, highlighting the need for further research and evidence-based practices to enhance these efforts.

Keywords: Institutional Transformation, Islamic Higher Education, Knowledge Integration

INTRODUCTION

The designation for institutional transformation from IAIN (Institut Agama Islam Negeri/ State Islamic Institute) to UIN (*Universitas Islam Negeri*/ State Islamic University) marked a significant milestone for UIN Syarif Hidayatullah Jakarta, becoming the first UIN to undergo this transition. This designation was affirmed through the Republic of Indonesia Presidential Decree Number 31 of 2002. Following this, the transformation also occurred in Yogyakarta and Malang in 2004. UIN Jakarta's formal recognition set a precedent for other regions, significantly evolving the landscape of Islamic higher education in Indonesia. Previous studies have laid the groundwork for understanding the integration of religious and secular knowledge, addressing conceptual, historical, and practical aspects. Notably, Nidhal Guessoum mapped the future study of religion and science along three axes: conceptual, historical, and practical (Bigliardi, 2014; Guessoum, 2015). These studies primarily focus on theoretical discussions and philosophical models, with limited attention to implementation and policy aspects.

The Indonesian context offers a rich landscape for exploring various facets of knowledge integration, echoing Guessoum's conceptual axes and extending into practical applications. Researchers have emphasized the importance of integrating science and religion to promote continuity between scientific progress and human prosperity (M. C. Hidayat et al., 2020). However, there is also a need to examine the political, social, and cultural aspects behind this discourse, as highlighted by Bahri (2018) and Bagir (2012). Despite the importance of interdisciplinary integration, there is a gap in the literature regarding the practical application of these policies. While researchers have explored the ontological, epistemological, and axiological aspects of integrating religious and secular knowledge (Rifai et al., 2014), the implementation of

these policies within higher education institutions remains underexplored. This gap highlights the need for research focused on the practical dimensions of policy enforcement.

This study investigated the implementation of knowledge integration policies at UIN Jakarta and how these policies are enacted at both institutional and faculty levels. By examining the practical dimensions of policy implementation, this research seeks to provide valuable insights into the challenges and opportunities associated with interdisciplinary integration, contributing to a more comprehensive understanding of its impact on the academic landscape of UIN Jakarta and similar institutions.

METHOD

Qualitative research methods were employed in this study to investigate the implementation of science integration concepts developed by UIN Jakarta. Data collection involved a combination of documentation techniques, primarily literature review, and interviews. The literature review focused on gathering comprehensive insights into integration policies, paradigms, curriculum structures, syllabi, and teaching materials at UIN Jakarta. Interviews with key informants, including current and former leaders of UIN Jakarta, were instrumental in supplementing and validating the findings from the documents, thereby enriching the depth of analysis (Creswell, 2013; Merriam & Tisdell, 2015).

Utilizing a normative and evaluative approach, the collected data underwent rigorous analysis to enable a nuanced assessment of the effectiveness and consistency of science integration initiatives within the academic framework of UIN Jakarta. The investigation focused on understanding the process of integration policies and its implementation. In addition, the study identified gaps or inconsistencies in the application of these policies (Patton, 2002). This comprehensive approach provided a detailed understanding of the strengths and challenges associated with the integration of religious and secular knowledge at UIN Jakarta (Yin, 2017).

RESULTS AND DISCUSSION

The institutional transformation policy at UIN Jakarta is anchored in comprehensive regulatory frameworks and profound scholarly directives, particularly emphasizing knowledge integration. As part of an Islamic religious higher education institution, UIN Jakarta mandates institutional transformation policies to be accompanied by knowledge integration. This is intended to eliminate the dichotomy between religious and other forms of knowledge. UIN Jakarta has established a strong philosophical foundation for the paradigm of knowledge integration, along with policy measures taken at both the administrative and faculty levels, involving the academic community. Through a holistic approach encompassing philosophical underpinnings, administrative directives, and active participation from the academic community, UIN Jakarta's commitment to knowledge integration underscores its dedication to fostering a cohesive educational environment that transcends the traditional boundaries between religious and secular knowledge domains.

The study, based on documentation review and interview results with deans and/or vice deans from 13 faculties at UIN Syarif Hidayatullah Jakarta, namely: the Faculty of Educational Sciences, the Faculty of Adab and Humanities, the Faculty of Usuluddin, the Faculty of Sharia and Law, the Faculty of Da'wah and Communication Sciences, the Faculty of Islamic Studies, the Faculty of Psychology, the Faculty of Economics and Business, the Faculty of Science and Technology, the Faculty of Health Sciences, the Faculty of Social and Political Sciences, the Faculty of Medicine, and the Graduate School, shows clarity in terms of regulatory aspects and scholarly paradigms. However, there is diversity both in the level of understanding and in the implementation of policies integrating these disciplines in each faculty. In fact, this study found that of the 13 (thirteen) faculties/equivalents, only two faculties, namely the Faculty of Health

Sciences and the Faculty of Medicine, followed up on policy documents in the form of comprehensive knowledge integration guidelines, while 11 (eleven) faculties/other equivalents tend to be incomplete.

Regulatory Basis

The transformation of Islamic religious higher education institutions from IAIN to UIN is supported by robust juridical foundations, including legislative enactments, government regulations, and presidential decrees. This transformation emphasizes the necessity of integrating religious knowledge with various branches of knowledge to meet the demands of scientific and technological advancements and foster highly qualified human resources. Knowledge integration addresses the existing separation between religious sciences and other fields of study, aiming to reintroduce a holistic approach to knowledge development. By bridging this divide, UINs uphold academic integrity, meet contemporary educational demands, and contribute to cultivating well-rounded scholars (Fauzia & Rauf, 2014).

Law Number 12 of 2012 and its subsequent regulations mandate the provision of religious higher education in Indonesia. Article 30 of this law delineates the permissible forms of such institutions, from universities to seminaries. Government Regulation Number 46 of 2019 further guides religious higher education, emphasizing the integration of religious knowledge with other fields of study to cultivate students' spiritual and intellectual development. These legislative measures underscore Indonesia's commitment to fostering institutions that prioritize holistic development, equipping students with the skills and virtues necessary for personal growth and societal contribution.

Presidential Decree Number 31 of 2002, reflecting the legal continuity established by Law and Government Regulation, underscores Indonesia's commitment to knowledge integration in higher education. This decree, transforming IAIN Syarif Hidayatullah Jakarta into UIN Syarif Hidayatullah Jakarta, provides tangible proof of consistent regulations promoting knowledge integration. The preamble of the decree explicitly states the need to meet the demands of scientific development and integrate religious and other sciences. By enacting this decree, Indonesia reaffirms its dedication to aligning higher education with contemporary societal demands and fostering a holistic approach to learning and scholarship (Zulkifli et al., 2020).

The regulations highlight the crucial role of knowledge integration in institutional transformation policies, promoting equality between religious studies and other scientific disciplines. Article 10 of Law Number 12 of 2012 conceptualizes science and technology as an organized collection of various disciplines, including religious sciences. This legal framework positions religious higher education institutions on par with other universities, affirming their integral role in scientific inquiry. By recognizing religious sciences as part of the broader scientific domain, Indonesia's higher education framework ensures parity and fosters a more inclusive, interdisciplinary educational environment (Suprpto & Sumarni, 2022).

The institutional transformation of IAIN to universities during 1998-1999 marked a significant shift, integrating general science programs into religious faculties, such as Psychology and Mathematics in the Faculty of Tarbiyah and Islamic Economics in the Faculty of Sharia. This process culminated in the official change from IAIN Jakarta to UIN Jakarta through Presidential Decree Number 031 of 2002. This strategic move aimed to position UIN Jakarta as a trailblazer in the global landscape of Islamic Higher Education, enabling it to compete internationally and distinguish itself as a leading research institution.

One primary objective of the transition from IAIN to UIN was to integrate religious studies with other academic disciplines, fostering a multidisciplinary approach. This was achieved by establishing the Faculty of Medicine and Health Sciences at UIN Jakarta, the first of its kind within the Department of Religious Affairs. This initiative, driven by the concept of knowledge integration, aimed to bridge the gap between religious studies and other fields,

creating a comprehensive educational environment. By integrating religious studies with medicine, UIN Jakarta demonstrates its commitment to advancing knowledge integration and fostering innovation and interdisciplinary collaboration in Islamic higher education.

The Directorate General of Islamic Education has facilitated knowledge integration in Islamic higher education by issuing Decree Number 2498 of 2019, which provides comprehensive guidelines for its implementation. These guidelines emphasize key policies, including regulatory support, university-level integration, education and learning support, research policy, and collaboration and networking. These policies aim to reinforce knowledge integration within UINs, fostering a cohesive educational environment that bridges religious studies and other academic disciplines, thereby enriching the academic landscape of Islamic higher education (Fauzia & Rauf, 2014).

Integration of Knowledge Paradigm at UIN Jakarta

UIN Jakarta establishes a philosophical foundation for the integration of knowledge by adhering to an open or dialogic paradigm (Anshori, 2014; Kusmana, 2006; Mujiburrahman et al., 2018). This paradigm emphasizes an open-minded approach to knowledge, respecting the existence of various disciplines proportionally while maintaining a critical attitude. 'Open' is understood as knowledge or a group of knowledge derived from both religion and secular sciences, assumed to positively intersect and complement each other constructively (Arief Zamhari, Personal Communication, October 2023). Meanwhile, the term 'critical' implies that both realms of knowledge coexist and communicate in a way that allows constructive criticism, placing religious-based knowledge as the ethical, aesthetic, and logical foundation (Kusmana, 2006, p. 55).

In this perspective, UIN Jakarta's knowledge paradigm is universal, appreciating the diversity of existing knowledge, whether originating from religious teachings, the natural world, or human thought. The principle and measure of knowledge are the same; it must be proven rationally and factually. Therefore, UIN Jakarta consistently promotes the possibility of interaction between religious and general knowledge in terms of construction, existence, and utilization of their knowledge output. This view contrasts with some other views which overemphasize the shortcomings of general sciences, as is usually argued by "old generation" thinkers in Islam and science discourse (Bagir, 2015; Bigliardi, 2014; Guessoum, 2015; Kusmana, 2006).

To achieve this, UIN Jakarta takes two strategic steps: fostering a dialogic environment among various disciplines on campus, bridging secular and religious disciplines as well as inter-branches within religious studies (Lubis, personal communication, Maret 2023). Additionally, it builds knowledge integration based on three philosophical foundations: ontology, epistemology, and axiology of knowledge (Kusmana, 2006).

Based on the ontological standpoint, the open/dialogic paradigm of knowledge integration is explained through four functions: cognitive, constitutive, communicative, and effective. On the cognitive dimension, knowledge integration at UIN Jakarta refers to its meaningfulness and relevance to humanity in line with divine laws, considered as acceptable knowledge. Constitutively, knowledge integration views each discipline as an inseparable part of others. The production of knowledge, whether religious or non-religious, fundamentally acknowledges the existence of other branches of knowledge (Kusmana, 2006).

In the communicative context, knowledge integration opens space for interaction and coexistence among various fields. This openness encompasses sharing core or technical aspects of knowledge production. Effectively, knowledge integration does not lead to conflicts but rather encourages the effective use of knowledge while maintaining human agency as creators and users of knowledge, valuing diverse fields of knowledge (Kusmana, 2006). Therefore, the

dialogical paradigm of knowledge integration is interpreted as a perspective that values and allows room for various disciplines equally while maintaining a critical stance.

Epistemologically, the open/dialogical knowledge integration at UIN Jakarta creates academic distinctions based on scientific logic and rational approaches. UIN Jakarta develops science devoid of value judgments through various experimental research utilizing appropriate technology. Meanwhile, UIN Jakarta also cultivates "general" studies rooted in divine epistemology. By fostering non-scientific knowledge grounded in divine epistemology, science gains a robust academic identity and leads in knowledge integration. Thus, revelation becomes the worldview in decision-making and understanding empirical facts, even in contexts not explicitly labeled Islamic, such as Islamic economics, Islamic agribusiness, and others (Kusmana, 2006).

In the axiological dimension, knowledge integration at UIN Jakarta aims to enhance human life for the better and for comfort. Scientific and technological advancements allow human needs to be fulfilled more quickly and easily. In brief, science and technology have assisted humans in achieving their life goals (Kusmana, 2006). Scientific work through laboratory experiments is embraced with an open-minded attitude, yet internalizing Islamic values to enhance spiritual awareness is also considered vital. For instance, the theory of gravity is not merely seen as a natural law independent of God but as part of God's design concerning that object.

The selection of an open or dialogical knowledge integration paradigm is based on four arguments. Firstly, the substantial argument. UIN Jakarta views knowledge as an open domain based on an objective perspective. Although the fundamental principles of knowledge are similar, each discipline develops its specific characteristics. Continuous growth is thus an inherent feature in open scientific thinking. Secondly, the social argument. UIN Jakarta aims to expand the space for communication and participation in education, teaching, development, and utilization of knowledge (Kusmana, 2006). This expansion of communication space is an unavoidable necessity for UIN Jakarta. Thirdly, the political argument. By advancing the dialogical paradigm of knowledge integration, UIN Jakarta promotes inclusivity as a strategy for knowledge development in education, research, and engagement with a broader society. Fourthly, the economic argument. UIN Jakarta takes progressive steps by considering the relationship between education and research with market or user needs. In this regard, UIN Jakarta develops programs suitable for the needs of the user community while fostering the advancement of scientific knowledge (Arief Zamhari, Personal Communication, October 2023).

In general, the *dialogic paradigm* of UIN Jakarta is differentiated from a number of paradigms, such as: *integration-interconnection* (UIN Yogyakarta), *twin towers* (UIN Surabaya), *the home of civilization* (UIN Makassar), *holistic living systems* (UIN North Sumatra), and *the tree of knowledge* (UIN Malang) (Anshori, 2014; Mujiburrahman et al., 2018). However, these paradigms equally carry an open attitude towards various scientific disciplines, different from the attitude in the Islamization paradigm which places too much emphasis on the theological aspects in viewing scientific diversity (Bagir, 2015).

Implementation of Knowledge Integration

UIN Jakarta's knowledge integration implementation spans three main areas, showcasing a comprehensive approach to fostering interdisciplinary collaboration and academic excellence. Firstly, UIN Jakarta has published academic-philosophical books, providing a robust framework for knowledge integration. Secondly, the establishment of legal foundations and policies at both the rectorate and faculty levels underscores UIN Jakarta's commitment to institutionalizing this integration within administrative and academic practices. Thirdly, the academic community actively participates in implementing knowledge integration within educational and research contexts, enriching teaching and research through diverse perspectives and methodologies.

These efforts demonstrate UIN Jakarta's dedication to making knowledge integration a cornerstone of its educational and research endeavors.

UIN Jakarta has laid a solid philosophical foundation for knowledge integration through the publication of two books and one article authored by the Chair of the UIN Jakarta Senate. The book titled "Integrasi Keilmuan UIN Syarif Hidayatullah Jakarta Menuju Universitas Riset," published by PPJM and UIN Jakarta Press in 2006, stands as a seminal work providing the foundational framework and direction for knowledge integration within the institution. Comprising six chapters, including an introduction and discussions on understanding the scope of knowledge, paradigms of knowledge, and the philosophical approach to knowledge integration, this book serves as a comprehensive guide for navigating the complexities of interdisciplinary collaboration. Through the publication of these academic works, UIN Jakarta demonstrates its commitment to fostering a robust philosophical foundation for knowledge integration, providing faculty, staff, and students with the necessary framework to engage in interdisciplinary scholarship and research endeavors (Kusmana, 2006).

Azyurmardi Azra asserts that the book represents an essential institutional endeavor to delineate the ethos and aspirations of UIN Jakarta. Azra emphasizes that the transition from an institute to a university necessitates a coherent scholarly vision, a strong research ethos, and effective administrative practices, all of which are comprehensively addressed in the book. The book not only offers theoretical insights but also provides practical guidance in academic and administrative management, ensuring that UIN Jakarta is equipped with the necessary tools to adapt and respond to evolving challenges and opportunities. Through this concerted effort in scholarly and administrative delineation, UIN Jakarta demonstrates its commitment to establishing a solid foundation and mechanism capable of navigating and thriving in an ever-changing academic landscape (Azra, 2006).

The second book, "Muqaddimah Integrasi Ilmu," published by UIN Jakarta Press in 2014, serves as a significant contribution to understanding the development of knowledge integration at UIN Jakarta. Originating from writings by UIN Jakarta faculty resulting from a series of Focus Group Discussions (FGDs) on knowledge integration, this book, edited by Fuad Jabali and Husnul Khitam, offers insights into the necessity of fostering diversity in scholarly traditions in Islamic higher education institutions, policy formulation based on integration, and the history and development of knowledge integration at UIN Jakarta. With its comprehensive coverage spanning 200 pages and addressing key issues such as policy formulation and intellectual struggles, the book plays a strategic role in elucidating the significance of knowledge integration for strengthening Islamic and Indonesian identities (Natta, 2020). Through the publication of "Muqaddimah Integrasi Ilmu," UIN Jakarta reaffirms its commitment to advancing knowledge integration as a cornerstone of its academic mission, contributing to the cultivation of a diverse and intellectually vibrant academic community grounded in Islamic principles and Indonesian values (Jabali & Khitam, 2014).

In addition to two seminal books, UIN Jakarta published an article by Prof. Dr. M. Atho Mudzhar, Chairman of the Senate, titled "Integrasi Ilmu dan Agama: Mencari Paradigma," translated from the English article "The Integration of Science and Religion in Search of Paradigm." This 28-page article, published in 2020 by the UIN Jakarta Senate and the Research and Publishing Center, explores the characteristics of cultural, social, and natural sciences and their integration with religious knowledge. It underscores the necessity of integrating knowledge with Islamic teachings to eliminate the detrimental dichotomy between different fields of study. The article critiques metaphorical integration and dismisses approaches like the Islamization of knowledge, proposing methods for overcoming the separation among disciplines (Atho Mudzhar, Personal Communication, October 2023).

Alongside two books, UIN Jakarta published an article by Prof. Dr. M. Atho Mudzhar titled "Integrasi Ilmu dan Agama: Mencari Paradigma," offering insights into knowledge integration within the institution. Published in 2020 by the UIN Jakarta Senate and the Research and Publishing Center, this 28-page article, translated from the 2018 English version, explores the characteristics of cultural, social, and natural sciences and their integration with religious knowledge. It critiques metaphorical approaches and emphasizes integrating knowledge with Islamic teachings to address the detrimental dichotomy between different fields of study. The article contributes to mapping disciplines, proposing integration methods, and advancing the discourse on knowledge integration at UIN Jakarta.

UIN Jakarta has not only produced academic literature but has also laid down legal and policy foundations to facilitate the implementation of knowledge integration throughout the institution. These legal and policy frameworks, established at both the rectorate and faculty levels, demonstrate UIN Jakarta's commitment to integrating knowledge across all aspects of its academic and administrative operations. Through these efforts, UIN Jakarta aims to provide a structured framework and clear guidelines for faculty members, staff, and students to engage in interdisciplinary collaboration and knowledge integration seamlessly. By combining academic literature with legal and policy frameworks, UIN Jakarta reinforces its dedication to fostering an environment conducive to interdisciplinary scholarship, ensuring that knowledge integration remains a cornerstone of its educational mission.

The Rector of UIN Jakarta has issued a significant legal document, the Rector's Decree Number 864 of 2017, which outlines the guidelines for knowledge integration at the institution. Despite being issued 15 years after the initial transformation decree, Presidential Decree No. 31 of 2002, the establishment of this decree reflects the evolving dynamics of ideas and concepts surrounding knowledge integration within UIN Jakarta over the years. Through this decree, UIN Jakarta solidifies its commitment to promoting interdisciplinary collaboration and provides a clear framework for faculty members and staff to engage in knowledge integration activities. By issuing the Rector's Decree Number 864 of 2017, UIN Jakarta establishes a definitive pattern for knowledge integration within the institution, demonstrating its proactive approach to adapting to changing intellectual landscapes and fostering academic excellence (Atho Mudzhar, personal communication, October 2023).

The implementation of knowledge integration at UIN Jakarta is formalized through the issuance of legal documents, notably Rector's Decree Number 503 of 2020 and the Handbook for Developing Semester Learning Plans (RPS) for various academic programs. Rector's Decree Number 503 of 2020 provides guidelines for curriculum development at UIN Jakarta, emphasizing the integration of knowledge across different disciplines and academic programs. Additionally, the Handbook for RPS (Rencana Pembelajaran Semester/ Semester Learning Plans) development, published by the Quality Assurance Institute of UIN Jakarta, offers practical guidance for faculty members in designing course materials and teaching strategies that promote knowledge integration. Through the implementation of these legal documents, UIN Jakarta demonstrates its commitment to fostering interdisciplinary collaboration and ensuring that knowledge integration is effectively incorporated into teaching practices across the institution (Zamhari, personal communication, October 2023).

Despite efforts at the university level, there appears to be a lack of legal documents related to knowledge integration at the faculty level within UIN Jakarta. Research indicates that only two out of thirteen faculties have developed comprehensive policies outlining guidelines for knowledge integration within their respective domains. Specifically, the Faculty of Health Sciences and the Doctoral Education Program of the Faculty of Medicine UIN Syarif Hidayatullah have published documents such as the Guidelines for Integrating Islam and Health Sciences and the Book of Competency Standards for Muslim Doctors, respectively. The absence

of comprehensive legal documents in most faculties suggests the need for further attention and development at the faculty level to ensure the effective implementation of knowledge integration across all academic disciplines within UIN Jakarta.

UIN Jakarta has implemented technical policy measures to support knowledge integration, including establishing the Center for Knowledge Integration and Religious Moderation, led by Dr. H. Arief Zamhari, MA, and allocating IDR 6,680,000,000 from the 2022 Research BOPTN funds for related activities. Many faculties have integrated knowledge policies into their semester lecture plans and courses, such as Islamic Studies Methodology, Islam and Science, and Worship Practices and Qiraat. These efforts reflect UIN Jakarta's commitment to promoting knowledge integration and religious moderation through organizational support and financial resources, although community service programs in this domain remain notably lacking.

One of the research respondents from the Faculty of Educational Sciences, UIN Jakarta, Yanti Herlanti, Deputy Dean for Academic Affairs, stated that "In each Faculty of Educational Sciences Study Program, there are courses that characterize the integration of knowledge which are confirmed through the Decree of the Chancellor of UIN Jakarta, such as Islamic Studies with 4 credits, Islam and Science for 3 credits, some of which are courses in Islamic Mathematics (Al-Quran verses and Hadith related to Mathematics) or Integration of Al-Quran and Hadith with Science, as well as Practice of Worship and Qiraat for 2 credits." (Yanti Herlanti, personal communication, November, 2023).

The same thing was also acknowledged by the Dean of the Faculty of Da'wah and Communication Sciences who stated "The process of integrating knowledge is carried out through lectures, especially through Semester Lecture Plans (RPS) and the formulation of Graduate Learning Outcomes (CPL) in communication science study programs which are very different from communication science study programs in universities under the Ministry of Education and Culture" (Heryanto, personal communication, November, 2023).

The Faculty of Economics and Business (FEB) at UIN Jakarta has implemented knowledge integration through a curriculum strengthened by a dean's decree and detailed in Semester Lecture Plans (RPS). This curriculum, distinct from those at universities under the Ministry of Education and Culture, includes courses like Sharia Economics and Sharia Capital Markets. This approach reflects a broader knowledge integration policy at UIN Jakarta, incorporating science as a basis for Islamic studies, supporting arguments, providing inspiration, offering alternative perspectives, and implementing Islamic values (Yunan Yusuf, personal communication, November 2023).

Furthermore, research endeavors by both functional and non-functional lecturers, supported by annual funding from Research BOPTN contribute significantly to knowledge integration initiatives at UIN Jakarta. UIN Jakarta has implemented knowledge integration by encouraging students to complete their studies and providing sufficient budget for lecturers' research on the theme of knowledge integration. It is known, during 2020-2023, UIN Jakarta has facilitated funding for 293 research titles with the theme of knowledge integration or 33.87% of all research titles funded by UIN Jakarta, which is 865 research titles. This research, which has the theme of knowledge integration, costs Rp. 14,489,000,000 37.88% of the total research budget of Rp. 38,245,500,000. However, the majority of knowledge integration research or 32.08% of the 293 titles was carried out in the interdisciplinary basic research cluster, and published through nationally accredited journals, at least in Sinta 3. For this reason, lecturers or academic members of UIN Jakarta are encouraged to conduct research with the theme of knowledge integration to be competed in higher clusters, which is characterized by the outcome of their research being published in books or reputable international journals.

In the field of community service, the Center for Community Service has established a community service policy that is oriented towards knowledge integration by including perspectives from both Islamic, Indonesian, scientific and technological perspectives. Implementatively, the community service program is carried out by students through a series of KKN (kuliah kerja nyata/field coursework within community) activities and several activities organized by lecturers either incidentally or continuously. However, the research also highlights a deficiency in community service programs focused on knowledge integration, suggesting a potential area for further development and engagement with broader societal needs. While education, teaching, and research activities demonstrate robust implementation of knowledge integration within the academic community at UIN Jakarta, the absence of community service programs underscores an opportunity for the university to expand its impact and outreach in promoting integrated knowledge across society.

This study provides valuable insights into knowledge integration at UIN Jakarta but has limitations. The focus on university policies, documents, and practices may overlook broader contextual factors. Reliance on qualitative methods like document analysis and interviews may miss nuances, and the specific timeframe of the research may not capture long-term developments. Additionally, data access constraints may have affected the comprehensiveness of the findings. Future research should address these limitations to offer a more comprehensive understanding of knowledge integration in Islamic higher education institutions.

To enhance understanding of knowledge integration in Islamic higher education, future research should explore several avenues. Comparative studies between UIN Jakarta and similar institutions could reveal the effectiveness of different approaches. Longitudinal studies tracking knowledge integration practices over time would provide insights into their sustainability and impact. Quantitative research could complement qualitative findings with empirical data on outcomes. Investigating the perspectives of students, faculty, administrators, and community members would enrich our understanding of related challenges and opportunities. Additionally, exploring the role of technology in facilitating knowledge integration and its implications for teaching, learning, and research would be valuable. These efforts can advance the discourse on knowledge integration and inform evidence-based practices for interdisciplinary learning and scholarship.

CONCLUSION

This study comprehensively examines the institutional transformation from IAIN to UIN, reinforcing knowledge integration at UIN Jakarta. Legally, this policy is robust, supported by laws and regulations. Analysis of policies, documents, and practices provided insights into strategies, philosophical foundations, and practical approaches to integrating religious and secular knowledge. UIN Jakarta has adopted an open or dialogic paradigm for knowledge integration, promoting an open-minded and critical approach. This paradigm fosters interdisciplinary learning, enhances academic rigor, and promotes holistic understanding among students and faculty. While legal and policy frameworks support knowledge integration at university and faculty levels, community service in this aspect remains limited. Future research should address these gaps, explore comparative perspectives, and investigate the long-term outcomes of knowledge integration initiatives to further enrich educational experiences and scholarly endeavors in Islamic higher education institutions.

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