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From Dichotomy to Applied Islamization: Transforming the Relationship Between Islamic Education and Science in Indonesia

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Abstract
This study is motivated by the limited research on contemporary policy implementation data regarding scientific transformation, despite its significant impact on the social legitimacy and global competitiveness of Islamic Higher Education Institutions (PTKIN) in Indonesia. The study aims to comprehensively analyze the conceptual evolution from Dichotomy to the applied Islamization of Knowledge phase and map its implementation through PTKIN strategic policies from 2020 to 2025. The research adopts a qualitative library research design, using an analytical comparative approach to evaluate official policy documents, curriculum reports (RPS), and accredited literature. Data was collected using systematic literature review and analyzed through qualitative interactive analysis, including data reduction, display, and conclusion drawing. The analysis suggests that the Integrative-Interconnective Paradigm has emerged as a central philosophical framework within PTKIN, as reflected in the Ministry of Religious Affairs' strategic emphasis on STEM-based research and ecotheology. The study concludes that scientific transformation has reached a phase of applied Islamization where PTKIN acts as a producer of globally relevant knowledge. Implications include practical recommendations for stakeholders to standardize interconnective pedagogy and invest in faculty capacity building.

Penelitian ini dimotivasi oleh terbatasnya penelitian tentang data implementasi kebijakan kontemporer terkait transformasi ilmiah, meskipun dampaknya signifikan terhadap legitimasi sosial dan daya saing global Pendidikan Tinggi Keagamaan Islam Negeri (PTKIN) di Indonesia. Penelitian ini bertujuan untuk menganalisis secara komprehensif evolusi konseptual dari dikotomi ke fase islamisasi pengetahuan terapan dan memetakan

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implementasinya melalui kebijakan strategis PTKIN dari tahun 2020 hingga 2025. Penelitian ini mengadopsi desain penelitian pustaka kualitatif, menggunakan pendekatan analitis komparatif untuk mengevaluasi dokumen kebijakan resmi, laporan kurikulum (RPS), dan literatur terakreditasi. Data dikumpulkan menggunakan tinjauan pustaka sistematis dan dianalisis melalui analisis interaktif kualitatif, termasuk reduksi data, tampilan, dan penarikan kesimpulan. Analisis menunjukkan bahwa Paradigma Integratif-Interkonektif telah muncul sebagai kerangka filosofis sentral dalam PTKIN, sebagaimana tercermin dalam penekanan strategis Kementerian Agama pada penelitian berbasis STEM dan ekoteologi. Penelitian ini menyimpulkan bahwa transformasi ilmiah telah mencapai fase islamisasi terapan di mana PTKIN bertindak sebagai produsen pengetahuan yang relevan secara global. Implikasinya mencakup rekomendasi praktis bagi para pemangku kepentingan untuk menstandarisasi pedagogi interkonektif dan berinvestasi dalam pengembangan kapasitas fakultas.

Keywords: Scientific Transformation; Islamic Education; Dichotomy; Interconnection; Islamization of Applied Science

Introduction

The dynamics of Islamic education in Indonesia from the colonial period to the contemporary era have been characterized by the phenomenon of institutionalized scientific dichotomy, a strict separation between religious sciences and general sciences that has shaped both institutional and social polarization[1]. This dichotomy is clearly reflected in the historical presence of two types of educational institutions operating under different ministerial authorities, namely religious educational institutions under the Ministry of Religious Affairs (formerly DEPAG) and general educational institutions under the Ministry of National Education (formerly DEPDIKNAS)[2].

The stigma accompanying this separation has been highly detrimental to Islamic education; Islamic educational institutions are often relegated to serving only the underprivileged, are perceived as producing exclusive or fanatical individuals, and, at a concerning level, are even associated with issues of terrorism. All of these constitute forms of social marginalization against

[1] Chanifudin Chanifudin and Tuti Nuriyati, "Integrasi Sains Dan Islam Dalam Pembelajaran," *ASATIZA: Jurnal Pendidikan* 1, no. 2 (2020): 212–29, https://doi.org/10.46963/asatiza.v1i2.77.
[2] Susilawati, "Menuju Integrasi Ilmu-Ilmu Keislaman Dengan Ilmu-Ilmu Umum (Integratif Antara Kajian Yang Bersumber Ayat-Ayat Qauliyah Dan Ayat-Ayat Kauniyah)," *Cross-Border* 5, no. 1 (2022): 939–54.

Islamic-based education[3]. This phenomenon of marginalization, emerging from an epistemological isolation from modern science, has forced State Islamic Religious Colleges (PTKIN) to seek a new philosophical framework to regain social relevance and address the negative stigmas developing within society[4].

Therefore, the scientific transformation movement, which has shifted from Integration to Interconnection, is fundamentally a crucial effort to achieve scientific reconciliation and to regain the social legitimacy lost due to an underdeveloped and low-quality educational system[5]. The scientific transformation movement, which has shifted from Integration to Interconnection, can be understood as part of a broader effort to achieve scientific reconciliation and to address the social legitimacy challenges historically associated with Islamic education.

The crisis of social legitimacy experienced by Islamic education is a direct reflection of a profound epistemological gap, wherein modern science is considered detached from the foundations of Islamic theological and ethical values[6]. However, it is important to recognize that the causal relationship between social marginalization and epistemological transformation remains a hypothesis rather than an empirically established fact. This transformation may have been driven by a combination of factors, including institutional pressures such as accreditation requirements, intensified competition among PTKINs, top-down policies from the Ministry of Religious Affairs, and the intellectual influence of key figures such as M. Amin Abdullah. While the present study focuses on the epistemological dimension as reflected in policy documents and curriculum materials, it acknowledges that the full drivers of this transformation are likely multifaceted.

This dichotomy is rooted in the classification of *fardhu 'ayn* (mandatory religious sciences) and *fardhu kifayah* (communal obligations, including general

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[3] Abdullah Diu, "Pemikiran M. Amin Abdullah Tentang Pendidikan Islam Dalam Pendekatan Integrasi-Interkoneksi," *Jurnal Ilmiah AL-Jauhari: Jurnal Studi Islam Dan Interdisipliner* 3, no. 1 (2018): 1–15, https://doi.org/https://doi.org/10.30603/jiaj.v3i1.682.

[4] Ros Faizah Mohd, Hafizhah Zulkifli, and Nurul Asiah Fasehah Muhamad, "The Need for Cognitive Domain in Islamic Education Subjects," *International Journal of Academic Research in Progressive Education and Development* 12, no. 4 (2023): 1168–80, https://doi.org/http://dx.doi.org/10.6007/IJARPED/v12-i4/19434.

[5] Devi Astuti, Sri Rahmawati, and Ardimen Ardimen, "Konsep Integrasi-Interkoneksi Ilmu Dalam Pendidikan Islam," *El-Waroqoh : Jurnal Ushuluddin Dan Filsafat* 8, no. 1 (2024): 107–19, https://doi.org/https://doi.org/10.28944/el-waroqoh.v8i1.1753.

[6] Susilawati, "Menuju Integrasi Ilmu-Ilmu Keislaman Dengan Ilmu-Ilmu Umum (Integratif Antara Kajian Yang Bersumber Ayat-Ayat Qauliyah Dan Ayat-Ayat Kauniyah)," *Cross-Border* 5, no. 1 (2022): 939–954, http://journal.iaisambas.ac.id/index.php/Cross-Border/article/download/1360/1078.

sciences or STEM), a separation that historically created a divide between the sources of knowledge (revelation versus reason and empiricism). The literature indicates that efforts toward Integration and Interconnection emerged as a critical intellectual response to the secularization of knowledge, attempting to reunite the study of the universe with the recognition of the Creator, in accordance with the principle of *Tawhid* (the oneness of God). In this context, knowledge—particularly science—is no longer viewed as a neutral or secular entity originating from the West, but rather as *ayat kauniyyah* (the signs of God's greatness in the universe), which, when studied, encourage humanity to know God and strengthen their faith in Him [7].

Within this context, this transformation reflects the transformation can be understood as reflecting an urgent historical and philosophical need for PTKIN to reformulate their epistemology so that modern science can be incorporated without eliminating Islamic identity, thereby addressing overcoming the intellectual legacy that separates values from empirical facts, as occurs within the framework of conventional science[8]. Although numerous previous studies have theoretically discussed the models of scientific Integration and Interconnection in PTKIN, these studies are often considered excessively theoretical and lack the support of actual, contemporary policy implementation data[9]. Therefore, this research aims to comprehensively analyze the conceptual evolution from Dichotomy, Integration, and Interconnection, to the applied Islamization of Knowledge phase, mapping its implementation through the strategic policies of PTKIN from 2020 to 2025, which represents the post-pandemic era and the strengthening of digitalization. The primary focus is the analysis of the Five Directions of PTKIN Research Policy initiated by the Indonesian Ministry of Religious Affairs for 2025/2026, which explicitly emphasizes the strengthening of STEM (Science, Technology, Engineering, and Mathematics) based research alongside religious studies.

This research seeks to fill the gap in previous studies by presenting actual data on the implementation of transformative research policies, demonstrating how philosophical discourse is translated into funding priorities and

[7] Saipul Wakit, Margiyono Suyitno, and Muhamamd Ihsan Dacholfany, "Integration Between Qauliyah and Kauniyah Verses With Science And Technology In Islamic Education," *Halaqa: Islamic Education* 9, no. 2 (2025): 10–20, https://doi.org/10.21070/halaqa.v9i2.1726.
[8] Kementerian Agama Republik Indonesia, *Pedoman Implementasi Integrasi Ilmu Di Perguruan Tinggi Keagamaan Islam* (Jakarta: Direktorat Pendidikan Tinggi Keagamaan Islam Direktorat Jenderal Pendidikan Islam Kementerian Agama Republik Indonesia, 2019).
[9] Yenni Yunita, *Model Integrasi Ilmu Dan Islam Dalam Perguruan Tinggi Keagamaan Islam* (Padang: Karya Buku dan Jurnal Indonesia, 2025).

international collaborations, which serve as the highest indicators of impactful epistemological implementation. By utilizing novelty analysis tools, this study affirms its contribution in exploring relevant prior research and formulating a strategic new direction for PTKIN.

The primary argument proposed in this report is that the Integrative-Interconnective Paradigm, as developed by M. Amin Abdullah through the trilogy of *hadlarah al-nash* (authority of text), *hadlarah al-'ilm* (authority of science), and *hadlarah al-falsafah* (authority of philosophy), has successfully become the dominant philosophical framework adopted by the majority of PTKIN, surpassing the limitations of purely curricular Integration models.

The hypothesis of this research further posits that the contemporary phase of the Islamization of Knowledge in Indonesia is manifested through the Ministry of Religious Affairs' strategic policy emphasis on impactful research, particularly in interdisciplinary fields such as Ecotheology, Health, and Natural Sciences. These policies clearly direct towards efforts of applied Islamization, where Islamic sciences are required to produce globally recognized research outputs capable of answering modern challenges[10]. The emphasis on STEM research integrated with religious studies, as articulated in the Ministry's strategic priorities for 2025/2026, indicates a shift in focus from theoretical debates to the creation of new knowledge that is both Islamic and globally relevant, making the ability of PTKIN to produce interdisciplinary research the primary benchmark for the success of scientific transformation.

The literature regarding the relationship between Islamic education and science reveals a clear chronological progression, starting from the diagnosis phase, moving through initial curative steps, to epistemological reconstruction. Prior to the 2000s, many studies focused on severe critiques of the scientific dichotomy phenomenon and the urgency of integration. Following this criticism, the literature began to move towards typologies of Scientific Integration models, discussing how educational institutions—specifically Islamic Higher Education Institutions—attempt to synthesize religious and general sciences. An example is the analysis of the complementation, parallelization, and inductification integration models implemented within Muhammadiyah Higher Education. The subsequent phase was marked by the emergence of the more philosophical Integrative-Interconnective Paradigm, which not only synthesizes the curriculum but also addresses the realms of

[10] Mukhsin Achmad, "Integrasi Sains Dan Agama: Peluang Dan Tantangan Bagi Universitas Islam Indonesia," *ABHATS: Jurnal Islam Ulil Albab* 2, no. 1 (2021): 50–68, https://journal.uii.ac.id/Abhats/article/view/29253.

ontology and axiology. This transformation can be understood as a journey from Diagnosis (Dichotomy) to Initial Curative Action (Curricular Integration) and reaching Epistemological Reconstruction (Interconnection), which now advances into the Impactful Application phase (Applied Islamization of Knowledge) through strategic research policies.

The dominant early type of research consisted of historical-critical studies tracing the roots of dichotomy, noting that the separation of knowledge has occurred since the decline of medieval Islamic civilization and was exacerbated by the colonial education system. This type of study defines dichotomy as the explicit separation of knowledge enshrined in institutions, where religious-labeled educational institutions and general educational institutions operate under different departments, creating a gap in competencies and worldviews (Shihab, 1992). The primary criticism leveled is that the understanding of dichotomy is often misconstrued from the classification of *fardhu 'ayn* and *fardhu kifayah* knowledge, placing general sciences in a secondary position and failing to equip Muslims with adequate modern knowledge. This research is vital because it establishes the context of why Islamic education experienced marginalization, providing a foundation for subsequent transformative movements. The dichotomy created a reality where PTKIN were viewed as incapable of competing in natural sciences and technology, thus becoming a major trigger for scientific reconciliation efforts aimed at integrating moral, social, and political values within the perspective of science.

The Scientific Integration Model in PTKIN reflects early efforts to address the dichotomy, which tended to focus on curricular, institutional, or symbolic unification, and is analyzed through typological studies by many researchers. An example of this model's variation is seen in Muhammadiyah Higher Education, which utilizes Complementation, Parallelization, and Inductification models to unite Islam and science in academic courses. Meanwhile, within PTKIN, the implementation of Integration is often legitimized through distinctive symbols and philosophies, as seen at UIN Alauddin Makassar with the 'House of Civilization' metaphor, inspired by the local heritage of South Sulawesi as a center for the enlightenment of science and technology based on Islamic civilization. The typology of this research shows that although the ultimate goal is the unity of knowledge, implementation strategies vary greatly depending on the institution's vision and local context. The diversity of models, including the *Tarbiyah Uli al-Albab* concept at UIN Malang, underscores the complexity of translating the philosophy of the unity of knowledge into an effective curriculum structure. These implementation variations indicate the need for

more robust modeling at the epistemological level, as later offered by the Interconnection paradigm.

The Integrative-Interconnective Paradigm, particularly developed by M. Amin Abdullah at UIN Sunan Kalijaga Yogyakarta, represents a significant leap in the scientific transformation literature, moving beyond curricular Integration towards holistic epistemological reconstruction. This model is based on historical-philosophical and normative-theological approaches, fundamentally seeking to reunite Islamic sciences with general sciences through the trilogy of *hadlarah al-nash* (textual authority), *hadlarah al-'ilm* (scientific and empirical authority), and *hadlarah al-falsafah* (philosophical reflection authority). This type of research offers a framework that not only unites but also creates a critical dialogue between scientific domains, positioning philosophy as a bridge that allows science to be questioned regarding its religious values and ethical foundations. Thus, Interconnection offers an axiological framework that enables the enrichment of learning experiences and character building in accordance with religious teachings and contemporary demands, ensuring that modern science is guided by values, and religion is tested by reality.

Although studies on Integration and Interconnection are abundant, most previous research tends to be historical or theoretical, focusing on curriculum design and philosophy at the rectorate level prior to 2020, with limitations in presenting empirical data on field implementation. There is a significant gap in post-2020 literature analyzing how the Integration-Interconnection discourse is translated into strategic and impactful research policies, particularly after the Ministry of Religious Affairs established STEM-based research priorities. The novelty of this research lies in the collection and analysis of actual data from 2020 to 2025, encompassing policies on research strengthening and international collaboration as concrete indicators of the applied Islamization of Knowledge phase. Therefore, this study aims to go beyond the mere evaluation of philosophical curriculum design[11], focusing on mapping the impact of implementation supported by resources, funding schemes, and external collaborations, which serve as tangible evidence of epistemological transformation. The use of tools such as Open Knowledge Map can assist in mapping knowledge and exploring relevant prior research, affirming that substantive novelty must be oriented towards problem-solving.

[11] L. H Aminuddin, "Integrasi Ilmu Dan Agama: Studi Atas Paradigma Integratif-Interkonektif," *Kodifikasia Jurnal Penelitian Keagamaan Dan Sosial-Budaya* 4, no. 1 (2010): 181–214, https://media.neliti.com/media/publications/143712-ID-integrasi-ilmu-dan-agama-studi-atas-para.pdf.

The focus of this research asserts that Islamic education must shift from internal debates regarding the definition of dichotomy and integration toward the practical implementation of the Interconnection paradigm to solve contemporary global problems, as encouraged by the policies of the Indonesian Ministry of Religious Affairs. PTKIN policies post-2025 prioritize STEM-based research that must proceed in tandem with the strengthening of religious studies, as well as an international collaboration focus on themes such as ecotheology and natural sciences. This direction demands highly interdisciplinary research, where Islamic values (such as the concept of *khalifah fi al-ardh*, or stewards of the earth) are methodologically injected into the framework of modern science. Future research must test the effectiveness of this new methodology in producing globally recognized scientific outputs that remain rooted in Islamic values, for example, by developing a theoretical framework for Islamic education curricula that integrates modern educational theories with Islamic principles, creating a strong foundation for teaching materials that are simultaneously ethical and scientific.

Method

The primary analysis in this research is the Scientific Transformation Policy in State Islamic Religious Higher Education Institutions (PTKIN) in Indonesia, focusing on the period from 2020 to 2025/2026. Specifically, the study focuses on official documents from the Directorate of Islamic Religious Higher Education (Diktis) under the Ministry of Religious Affairs related to the Five Directions of PTKIN Research Policy for 2025/2026. The secondary unit of analysis encompasses curriculum implementation documents, such as the Study Program's Semester Learning Plans (RPS), which apply Integration-Interconnection in several State Islamic Universities (UIN). The scope of the study covers the analysis of conceptual evolution from Dichotomy to philosophical Interconnection, as well as a comparative study of implementation models in several major PTKIN institutions (for instance, UIN Sunan Kalijaga, UIN Mataram, and UIN Malang).

The selection of these analytical units ensures that the research findings not only encompass philosophical discourse at the executive level but also the practical translation at the policy directorate and study program levels, providing a holistic overview of the ongoing transformation[12]. This analysis is

[12] Yunita, *Model Integrasi Ilmu Dan Islam Dalam Perguruan Tinggi Keagamaan Islam*.

highly crucial to verify whether the conceptual Interconnection paradigm has been genuinely integrated into the operational framework of PTKIN.

This research adopts a qualitative *library research* design, aiming to analyze and synthesize data sourced from books, journals, and official scientific documents related to the transformation of knowledge in Islamic education[13]. The utilized approach is Analytical Comparative, which is ideal for tracing the evolution of the concepts of Dichotomy, Integration, Interconnection, and the Islamization of Knowledge. This design allows for a systematic comparison between the philosophical foundations of Islamic thinkers (such as Ibn Rushd, who viewed the sources of knowledge as originating from reality and sacred texts) and the implementation of modern policies in PTKIN. Because this study seeks to provide meaning and interpretation to the reality that occurs naturally within the development of scientific methodology, a qualitative approach and literature study were selected as scientific methods to acquire rational, empirical, and systematic data. This design also enables a critical analysis of the *Islamic Worldview* as a fundamental basis for comprehensively understanding Islamic teachings and guiding the integration of knowledge.

The research data sources are categorized into primary and secondary, with an emphasis on materials published between 2020 and 2025 to ensure currency. Primary data sources include official policy documents from the Directorate of Diktis of the Ministry of Religious Affairs regarding PTKIN research priorities for 2025/2026 [14], along with curriculum implementation reports of Integration-Interconnection at the study program level (for example, the research report of UIN Mataram which obtained copyright from the Ministry of Law and Human Rights of the Republic of Indonesia in 2018, containing 2018 implementation data). Secondary sources consist of accredited academic journal articles on Islamic Education, as well as relevant theses and dissertations. The emphasis on highly reputable data sources guarantees the validity and depth of the analysis, particularly in evaluating the rapid policy transformation of PTKIN over the last five years. These data function as descriptions, materials, or information regarding documents, symptoms, or phenomena related to the Integration and Interconnection that constitute the focus of the study.

The primary data collection techniques in this research are *systematic literature review* and document analysis. The systematic literature review was conducted following a predefined protocol to ensure transparency and reproducibility. The

[13] Masganti Sitorus, "Metodologi Penelitian Pendidikan Islam," *Nuta Media*, 2011, 99–117.
[14] Kementerian Agama Republik Indonesia, *Pedoman Implementasi Integrasi Ilmu Di Perguruan Tinggi Keagamaan Islam*.

search was performed in three databases: Google Scholar and the SINTA (Science and Technology Index) portal, covering publications from 2015 to 2025 to capture both the foundational literature before 2020 and the contemporary policy implementation period. The search strings combined keywords using Boolean operators: ("Islamic education" Or "PTKIN") and ("scientific transformation" or "integration of knowledge" or "interconnection" or "Islamization of knowledge" OR "dichotomy") and ("policy" or "curriculum" or "research").

The literature review is conducted by comprehensively gathering information from literary books, notes, and reports associated with Dichotomy, Integration, Interconnection, and the Islamization of Knowledge in Indonesia[15]. The systematic review focuses on identifying key variables, such as the study model of the Integration-Interconnection paradigm, and its impact on the axiological framework applied in educational institutions. Document analysis is performed intensively on policy documents from the Ministry of Religious Affairs of the Republic of Indonesia regarding research directions and curriculum documents such as the Semester Learning Plans (RPS) of the Master's Program in Islamic Education which implements the Interconnection paradigm at UIN Sunan Kalijaga. This process ensures that all collected information is valid and can be utilized to draw strong conclusions concerning the transformation occurring within PTKIN. This method was chosen because it allows for thorough and systematic data collection, in accordance with scientific characteristics [16].

The collected data are analyzed using a qualitative interactive analysis method, which involves three main components: data reduction, data display (through narratives, descriptions, and comparative tables), and drawing conclusions [17]. In the context of this research, interactive analysis is highly essential to interpret how the philosophy of Interconnection (the realm of ideas) is translated into curriculum and policy practices (the empirical realm), going beyond mere description. This technique enables researchers to provide meaning and interpretation to the findings, which in the pre-positivism era were

[15] Miza Nina Adlini et al., "Metode Penelitian Kualitatif Studi Pustaka," *Edumaspul: Jurnal Pendidikan* 6, no. 1 (2022): 974–80, https://doi.org/10.33487/edumaspul.v6i1.3394.
[16] Abdurrahman, "Metode Penelitian Kepustakaan Dalam Pendidikan Islam," *Adabuna: Jurnal Pendidikan Dan Pemikiran* 3, no. 2 (2024): 102–13, https://doi.org/https://doi.org/10.38073/adabuna.v3i2.1563.
[17] Hannah Snyder, "Literature Review as a Research Methodology: An Overview and Guidelines," *Journal of Business Research* 104 (2019): 333–39, https://doi.org/https://doi.org/10.1016/j.jbusres.2019.07.039.

solely limited to qualitative descriptions of observed phenomena. Therefore, the researcher employs rational, empirical, and systematic logical thinking to interpret the data and generate substantive findings[18]. This interactive analysis also encompasses comparisons between scientific models and policies, aiming to separate empirical data from pure philosophical thought, so that the discoveries are presented in the form of an in-depth analytical narrative[19].

Result and Discussion

Results

Historical analysis confirms that the dichotomy of knowledge is deeply rooted and institutionalized within the Indonesian educational system, a legacy that created a structural separation originating from the colonial era and maintained post-independence. This separation generated severe consequences for the Islamic education curriculum, which focused exclusively on *fardhu ain* (religious sciences), often failing to equip graduates with adequate competencies in general sciences or modern technology[20]. This curricular imbalance subsequently triggered a stigma of social marginalization, where Islamic education was perceived as producing graduates who were uncompetitive in the job market or scientific fields. Subsequent reconciliation efforts, such as Integration and Interconnection, function as defense and revitalization mechanisms to assert that Islamic education is capable of and relevant to scientific development, while simultaneously correcting the long-standing rigid interpretation of the dichotomy [21].

Evidence of the dichotomy's institutionalization is evident from the fact that educational institutions in Indonesia are structurally segregated under two different departments: the Ministry of Religious Affairs (DEPAG) for religious education and the Ministry of National Education (DEPDIKNAS) for general education. This separation birthed detrimental social implications, wherein Islamic education is frequently attached to negative stigmas; it is labeled backward, producing exclusive, and even fanatic individuals. Data regarding this marginalization underscores the transformative urgency undertaken by State Islamic Religious Higher Education Institutions (PTKIN). The pressure to

[18] Muhamad Parhan et al., "Konsep Integrasi Pendidikan Islam Dalam Pendidikan Nasional Sebagai Upaya Menghindari Dikotomi Pendidikan Di Indonesia," *Al-Fikr: Jurnal Pendidikan Islam* 8, no. 1 (2022): 41–48, https://doi.org/10.32489/alfikr.v8i1.266.
[19] Masganti Sitorus, *Metodologi Penelitian Pendidikan Islam* (Medan: IAIN PRESS, 2011).
[20] Susilawati, "Menuju Integrasi Ilmu-Ilmu Keislaman Dengan Ilmu-Ilmu Umum (Integratif Antara Kajian Yang Bersumber Ayat-Ayat Qauliyah Dan Ayat-Ayat Kauniyah)."
[21] Ila Jannah, Shindid Gunagraha, and Baidi Baidi, "Paradigma Integrasi-Interkoneksi Ilmu Agama Dan Sains Dalam Pemikiran Amin Abdullah: Respons Epistemologis Terhadap Isu-Isu Kontemporer," *Tatar Pasundan* 19, no. 1 (2025), https://doi.org/10.38075/tp.v19i1.575.

implement Integration and Interconnection is driven not only by internal philosophical needs but also by external socio-political demands to dispel these stigmas and prove that the quality of Islamic education is equal to or even superior to general education, particularly in producing competent individuals with strong characters[22]. Therefore, scientific transformation is a strategy to regain a clear and respectable position within the global scientific community, which requires the acknowledgment that PTKIN possesses distinct roots in both *hadlarah al-nash* (textual civilization) and *hadlarah al-'ilm* (scientific civilization) [23].

The epistemological roots of the dichotomy are found in a rigid understanding of the classification of knowledge based on *fardhu ain* and *fardhu kifayah*, where *fardhu ain* (religious sciences) is often regarded as the highest spiritual goal, while *fardhu kifayah* (general sciences) is merely viewed as a worldly tool separable from theological values [24]. This perspective creates a gap between the sources of religious knowledge (revelation) and general knowledge (reason and empirical observation), which essentially separates the ontology (nature) and axiology (value) of science. The reconstruction attempted through Integration and Interconnection aims to overcome this separation by positioning science and the study of the universe as a means to recognize the workings of God[25]. Consequently, research on the universe can foster faith and understanding of God, rather than distancing oneself from Him, as feared in Western secular traditions.

The scientific Integration phase produced a unique typology of models across various PTKINs, aiming to unify knowledge institutionally and symbolically. UIN Alauddin Makassar, for example, adopted the metaphor of the House of Civilization (*Rumah Peradaban*), an integration philosophy inspired by local heritage and the philosophy of South Sulawesi traditional houses, aiming to establish the university as a center for enlightenment and the transformation of science and technology based on Islamic civilization. This

[22] Ayu Savana Humairoh and Ahmad Mustafidin, "Integrasi Ilmu Agama Dan Sains Dalam Pendidikan Islam Kontemporer," *NAAFI: JURNAL ILMIAH MAHASISWA* 1, no. 4 (2025): 528–538, https://doi.org/10.62387/naafijurnalilmiahmahasiswa.v2i3.203.
[23] Nur Rahmat and M Amril, "Hadarat Al-Nash , Hadharat Al- 'Ilm Dan Hadharat Al-Falsafah," *Jurnal Pendidikan Tambusai* 9, no. 1 (2025): 185–90, https://jptam.org/index.php/jptam/article/view/24158.
[24] Arbi et al., "When Religion Approaches Science; An Interpretation of Ziauddin Sardar's Integrative Islamic Education Thought," *Jurnal Ushuluddin* 31, no. 2 (2023): 203–19, https://doi.org/10.24014/Jush.v31i2.
[25] Mukhsin Achmad, "Integrasi Sains Dan Agama: Peluang Dan Tantangan Bagi Universitas Islam Indonesia," *ABHATS: Jurnal Islam Ulil Albab* 2, no. 1 (2021): 50–68.

concept demonstrates integration efforts tailored to the local cultural context [26]. Meanwhile, UIN Maulana Malik Ibrahim Malang is renowned for the concept of the Unity of Sciences (*Wahdatul Ulum*). These models indicate that Integration initially focused on symbolic synthesis and the discovery of a unifying philosophy at the institutional level to provide a legitimate foundation for merging religious and general sciences, acting as a direct response to the need to reconstruct the worldview[27]. Although these models have noble objectives, their implementation frequently encounters practical challenges in the daily curriculum and teaching.

The conceptualization of scientific Integration in PTKIN heavily relies on the use of unifying symbols or a holistic worldview framework, such as the Islamic Worldview, which serves as the foundation for comprehensively understanding Islamic teachings. This model attempts to integrate knowledge from empirical data, intuition, heuristic reasoning, mimetic methods, and faith in the Almighty God. For instance, the House of Civilization in Makassar uses architectural symbols as a representation of integration philosophy, which visually and culturally unites various academic disciplines. Nevertheless, criticisms of early Integration models frequently arise because, despite strong rhetoric at the rectorate level and in conceptual documents, classroom implementation often remains dualistic, where religious and general sciences are taught separately or merely attached to one another[28]. This highlights a gap between the philosophy at the *wahdatul ulum* (unity of sciences) level and actual practices on the ground.

The Interconnection paradigm, prominently pioneered by M. Amin Abdullah, was developed to overcome the limitations of Integration by offering a deeper and more methodological framework. Its advantage lies in the addition of *hadlarah al-falsafah* (philosophy or critical reflection) as a third domain, functioning as a dialectical bridge between *hadlarah al-nash* (religious texts) and *hadlarah al-'ilm* (empirical science). This trilogy framework is an effort to reunite Islamic sciences with general sciences on the same philosophical basis, allowing each scientific domain to mutually test and enrich one another. Thus, Interconnection is not merely synthesizing two scientific disciplines; rather, it demands active dialogue and reciprocal criticism, ensuring the resulting

[26] Kementerian Agama Republik Indonesia, *Pedoman Implementasi Integrasi Ilmu Di Perguruan Tinggi Keagamaan Islam*.
[27] Humairoh and Mustafidin, "Integrasi Ilmu Agama Dan Sains Dalam Pendidikan Islam Kontemporer."
[28] Parhan et al., "Konsep Integrasi Pendidikan Islam Dalam Pendidikan Nasional Sebagai Upaya Menghindari Dikotomi Pendidikan Di Indonesia."

knowledge is holistic, dynamic, and avoids dogmatism. This framework is considered more effective in shaping the nation's character building due to its focus on the ontological interconnections between sciences.

The philosophical transformation toward Interconnection has reached the stage of strategic policy implementation mandated by the Indonesian Ministry of Religious Affairs post-2020, marking a shift to the applied Islamization of Knowledge phase[29]. These findings are supported by the Five Directions of PTKIN Research Policy of the Ministry of Religious Affairs for 2025/2026, which firmly positions research as the soul of higher education and prioritizes *STEM* based research in tandem with the strengthening of religious studies. This policy is concrete evidence that Interconnection is no longer merely a philosophical discourse, but an axiological mandate supported by funding allocations and international collaboration schemes, including *joint research* with global institutions such as the British Council and Leiden University. This orientation implies that PTKIN is now required to produce research outputs that are interdisciplinary, impactful, and globally recognized. The success of PTKINs, including UIN Sunan Kalijaga, in applying Integration and Interconnection within their curricula, is now reinforced by a research mandate oriented toward innovation and tangible solutions, such as the integration of Islamic values within the *STEAM* approach.

The details of the Five Directions of PTKIN Research Policy for 2025/2026 delivered by the Director of Diktis of the Ministry of Religious Affairs demonstrate strategic steps to realize the applied Islamization of Knowledge. The two policy points most relevant to Interconnection are the emphasis on research as a top priority and the strengthening of *STEM* based research, which must go hand in hand with religious studies. Furthermore, the Ministry of Religious Affairs' international collaboration plans for 2026 focus on interdisciplinary themes such as ecotheology, health, and natural sciences. The specific focus on *ecotheology* demonstrates the translation of the Islamization of Knowledge concept into the domain of global environmental ethics [30]. This is an effort to connect theological principles (the concept of *Khalifah fil Ardh*) with science (ecology) to achieve environmental justice, affirming that PTKIN aims to produce knowledge that is Islamic and globally relevant. This collaboration is

[29] Asmuri, Okfrida Hidayati, and Anisa Fitri, "Kebijakan Pendidikan Islam Di Madrasah," *Ainara Journal (Jurnal Penelitian Dan PKM Bidang Ilmu Pendidikan)* 6, no. 1 (2025): 32–42, https://doi.org/https://doi.org/10.54371/ainj.v6i1.742.

[30] Muhammad Hafiz and Salminawati, "Implikasi Integrasi Ilmu Sains Dan Agama Pada Perkembangan Akhlak Peserta Didik," *Journal Of Social Research* 1, no. 7 (2022), https://doi.org/https://doi.org/10.55324/josr.v1i7.125.

also supported by scientific capacity building through International Workshops and Short Courses, aimed at improving the quality of human resources in PTKIN for conducting impactful research.

The concrete implementation of the Integration-Interconnection paradigm has also penetrated the operational level of the curriculum in study programs, serving as proof of the philosophy's translation into practice. A study in the Arabic Language Education Department at the Faculty of Tarbiyah and Teacher Training (FTK) of UIN Mataram indicates that the Integration-Interconnection concept is enshrined within the institution's strategic plans, curriculum, and Semester Learning Plans (RPS). However, a key finding is that the implementation is not entirely articulated explicitly in the documents; rather, it is subtly integrated into the learning approaches and strategies employed by lecturers in the classroom. This reliance on the lecturers' pedagogical approaches indicates that the translation of the Interconnection philosophy into daily practice heavily depends on the capacity and awareness of curriculum agents at the faculty and study program levels. Therefore, the success of this paradigm on the ground requires substantial efforts in developing transformative pedagogy capable of bridging *hadlarah al-falsafah* with technical curricula[31]. Successful implementation at the study program level is the key to overcoming the stigma of marginalization, ensuring that graduates possess general scientific competencies alongside deep Islamic values.

Additional evidence from a master's level curriculum further confirms the institutionalization of the paradigm. The Semester Learning Plan (RPS) for the "Philosophy of Islamic Education" course at the Graduate School (Pascasarjana) of UIN Siber Syekh Nurjati Cirebon, which operates the distance learning program (PJJ) in Islamic Education, explicitly integrates the Integrative-Interconnective framework[32]. The syllabus lists M. Amin Abdullah's *Islam dan Pendidikan: Perspektif Integratif-Interkonektif* as a core reference, and dedicates a full session (Week 15) to "Integration of Science and Islam in Education." Moreover, the course description states that philosophy, science, and religion "have unique characteristics but can complement each other in understanding reality," reflecting the *hadlarah al-falsafah* bridge. This master's-level RPS demonstrates that the Interconnection paradigm has been

[31] Parhan et al., "Konsep Integrasi Pendidikan Islam Dalam Pendidikan Nasional Sebagai Upaya Menghindari Dikotomi Pendidikan Di Indonesia."
[32] Iwan, "Rencana Pembelajaran Semester Filsafat Pendidikan Islam UIN Siber Syekh Nurjati Cirebon" (Cirebon, 2025).

adopted not only in undergraduate programs but also in advanced curricula designed for educational practitioners and researchers.

Similarly, the RPS for the same course at UIN Sultan Syarif Kasim Riau provides an explicit model of integration at the undergraduate level[33]. The syllabus incorporates a dedicated column titled "Integration of Knowledge (Islam-Science/Science-Islam)," which links each weekly topic to Qur'anic verses. For example, the session on "The Role of Reason and Revelation in Islamic Education" references QS. Al-Mulk: 10, while the discussion of contemporary issues draws on QS. Al-Baqarah: 286 to frame responses to secularism and technological challenges. This systematic integration of *naqli* (revealed) and *aqli* (rational) sources reflects the *hadlarah al-nash* and *hadlarah al-'ilm* dialogue central to Amin Abdullah's Interconnection model.

These curriculum documents illustrate that the Interconnection paradigm is no longer confined to abstract philosophical debates but has been embedded into course-level planning across different PTKINs and at various educational levels.

Figure 1.
List of the Top Ten National PTKIN

Ranking	World Rar	University	Impact
29	2444	Universitas Islam Negeri UIN Sunan Gunung Djati Bandung	1417
48	3159	Universitas Islam Negeri UIN Syarif Hidayatullah Jakarta	2101
70	3920	Universitas Islam Negeri UIN Sunan Kalijaga Yogyakarta	1247
75	4038	Universitas Islam Negeri Raden Intan Lampung	1347
76	4059	Universitas Islam Negeri UIN Maulana Malik Ibrahim Malang	1564
81	4112	Universitas Islam Negeri UIN Alauddin Makasssar	1760
87	4166	Universitas Islam Negeri UIN Sulthan Thaha Saifuddin Jambi	1505
89	4206	Universitas Islam Negeri UIN Raden Fatah	1849
90	4208	Universitas Islam Negeri UIN Sunan Ampel Surabaya UINSA	1953
96	4307	Universitas Islam Negeri UIN SMH Banten	1820

The growing global visibility of PTKINs is further evidenced by the Webometrics Ranking of World Universities[34]. UIN Sunan Gunung Djati Bandung ranked 29th in Indonesia (world rank 2444), UIN Syarif Hidayatullah Jakarta 48th (world rank 3159), and UIN Sunan Kalijaga Yogyakarta 70th (world rank 3920). Notably, UIN Sunan Kalijaga achieved an Excellence score of 11,492, indicating strong research impact through publications in top-cited journals. Several other PTKINs also secured positions within the top 100 Indonesian universities, including UIN Maulana Malik Ibrahim Malang (world rank 4059) and UIN Alauddin Makassar (world rank 4112). These rankings

[33] Irfan Mohd. Fauzi, "Rencana Pembelajaran Semester (Rps) Mata Kuliah Filsafat Pendidikan Islam" (Pekanbaru, 2025).
[34] UINSGD, "10 Besar PTKIN Di Indonesia, UIN Sunan Gunung Djati Bandung No 1 Versi Webometrics 2026," UIN Sunan Gunung Djati Bandung, 2026, https://uinsgd.ac.id/10-besar-ptkin-di-indonesia-uin-sunan-gunung-djati-bandung-no-1-versi-webometrics-2026/.

reflect improved online visibility, research output, and institutional recognition, supporting the argument that the scientific transformation has enhanced the global competitiveness of PTKINs.

Despite the strategic progress, the translation of the Interconnection paradigm into grassroots practice faces significant challenges. First, faculty resistance remains prevalent among senior lecturers trained in the traditional dichotomy system. Many are unaccustomed to interdisciplinary methodologies that require integrating hadlarah al-nash with laboratory-based sciences. A study by Yunita found that nearly 40% of lecturers at selected PTKINs still teach religious and general sciences separately, treating integration as an administrative formality rather than pedagogical practice[35]. Second, budgetary constraints limit the development of interconnective laboratories and research facilities. For example, research on ecotheology often requires field equipment (e.g., water quality testers, GIS software) that is not routinely budgeted in religious study programs. Third, digital infrastructure gaps—particularly in regional PTKINs—hinder the implementation of blended learning that is essential for interconnective pedagogy. Many campuses lack access to international journal subscriptions, high-speed internet, or training platforms for data analytics. Without addressing these operational barriers, the philosophical appeal of Interconnection risks remaining confined to policy documents and rector-level declarations.

Discussion

The transformation of scientific relationships within Indonesian Islamic education can be delineated as an evolutionary chronology responding to social and epistemological pressures. The trajectory commenced with the phase of institutional dichotomy, which resulted in marginalization, and subsequently progressed to Integration, which is frequently synthetic and symbolic in nature (for instance, *Wahdatul Ulum*). The pinnacle of this conceptual transformation is the adoption of philosophical Interconnection, which necessitates dialogue through *hadlarah al-falsafah*[36]. The contemporary phase, propelled by the Ministry of Religious Affairs' post-2020 policies, involves the applied Islamization of Knowledge through strategic research[37]. This chronology reinforces the perspective that Interconnection is not merely the endpoint of

[35] Yunita, *Model Integrasi Ilmu Dan Islam Dalam Perguruan Tinggi Keagamaan Islam*.
[36] Abdullah Diu, "Pemikiran Amin Abdulah Tentang Pendidikan Islam Dalam Pendekatan Integrasi-Interkoneksi," *Journal Ilmiah Al Jauhari (JIAJ)* 1, no. 1 (2018): 1–15.
[37] Muslih Hidayat, "Pendekatan Integratif-Interkonektif: Tinjauan Paradigmatik Dan Implementatif Dalam Pembelajaran Pendidikan Agama Islam," *Ta'dib: Jurnal Pendidikan Islam* 19, no. 2 (2014): 276–90, https://doi.org/https://doi.org/10.19109/td.v19i02.19.

philosophical debates but also the methodological foundation enabling the Islamization of Knowledge phase, which is oriented toward resolving global issues and enhancing the competitiveness of State Islamic Religious Higher Education Institutions (PTKIN) within the academic sphere.

A critical implication of these research findings is that the success of the Interconnection paradigm does not rely solely on strategic documents but rather on the quality of its translation into classroom instructional strategies. The Curriculum Action Plan must be focused on standardizing interconnective pedagogy capable of explicitly teaching the ontological interconnectedness of knowledge, rather than merely listing concepts within the Semester Learning Plans (RPS). PTKINs are obligated to invest in faculty capacity building, including through international *workshops* and *short courses* prepared by the Directorate of Islamic Religious Higher Education (Diktis) of the Ministry of Religious Affairs, to train them in effectively designing and executing instruction that integrates Science, Technology, and Islamic values. The successful integration of knowledge at the operational level will ensure that the negative stigma surrounding Islamic education can be dispelled, and the resulting graduates are genuinely holistic and competent.

The Interconnection paradigm offers substantial advantages compared to the Integration model because it methodologically incorporates the realm of Philosophy (*hadlarah al-falsafah*) as a dimension of critique and dialectics. In earlier Integration models, religious sciences and general sciences often tended to run parallel to each other (parallelization) or one was dominated by the other (complementation), making them vulnerable to becoming a superficial or passive unification. Conversely, Interconnection demands an active dialogue process and reciprocal criticism, wherein science can be critiqued from the perspective of Islamic ethics, and religious interpretation can be tested by the empirical realities discovered by science [38]. The presence of this philosophical dimension prevents Integration from becoming a mere patching of verses (*fusing*) and encourages PTKINs to become institutions that not only teach knowledge but also conduct critical reflection on the epistemological foundations of all sciences, encompassing both textual and empirical knowledge.

The discrepancies in paradigm implementation across various PTKINs indicate a decentralization in scientific transformation efforts, where each

[38] B. Dasrizal, M. Suhail, and R Pradipta, "Integrative Knowledge and Contemporary Issues: Evaluating Amin Abdullah's Paradigm of Multidisciplinarity," *Islamic Thought Review* 2, no. 1 (2024): 48–59, https://doi.org/https://doi.org/10.30983/itr.v2i1.8408.

institution adapts the philosophical model to its local context and wisdom. UIN Sunan Kalijaga firmly adheres to the Integration-Interconnection model based on the Civilizational Trilogy (*Trilogi Hadlarah*)[39], which emphasizes philosophical critique. Meanwhile, UIN Alauddin Makassar utilizes the symbolic model of the House of Civilization (*Rumah Peradaban*), inspired by South Sulawesi culture, and UIN Malang employs the Unity of Sciences (*Wahdatul Ulum*). This comparison is critical as it highlights the complexity of translating universal philosophy into institutional practice. Localized models (such as the House of Civilization) attempt to forge a unique identity by merging a global Islamic vision with local cultural inspiration. Nevertheless, all these models, whether Complementation, Parallelization, or Inductification at Muhammadiyah Higher Education Institutions, share the same ultimate objective: scientific reconciliation to enhance the relevance of Islamic education.

Despite the widespread adoption of the integrative and interconnective paradigm within the strategic policy documents of State Islamic Religious Higher Education Institutions (PTKIN), this discourse is not immune to counter-arguments and fundamental practical challenges. First, the effectiveness of interconnection in resolving the dichotomy problem practically is still frequently questioned. Although the unification of knowledge is conceptually strongly echoed at the rectorate level, the reality in the classroom often reveals a different picture. The diverse pedagogical capacities and understandings of lecturers make curriculum implementation vulnerable to relapsing into a dualistic pattern, where religious and scientific disciplines are taught separately or merely juxtaposed without genuine dialectical interaction.

Second, there is a serious academic concern that the phase of Islamization of Applied Science risks slipping into a mere change of labels without altering the substance of scientific methodology itself. A major recurring criticism is that integration practices often become trapped in merely attaching or matching sacred verses with modern scientific findings (fusing or patching), without building a fundamentally different epistemological framework. If not strictly guided by deep philosophical reflection (hadlarah al-falsafah), this effort is prone to being perceived as merely providing theological justification for conventional science, rather than producing new knowledge that methodologically emerges from an Islamic worldview.

[39] M Sukeriyadi and M A Duraesa, "Analisis Hasil Penelitian Pendidikan Islam Dengan Pendekatan Kearifan Lokal," *Jurnal Kolaboratif Sains* 6, no. 12 (2023): 1831–43, https://doi.org/10.56338/jks.v6i12.4549.

Third, resistance and skepticism from within the PTKIN academic community also represent a socio-academic reality that cannot be ignored. This reluctance generally stems from the fragmentation of academic backgrounds. On one hand, some academics strictly trained in pure science traditions sometimes doubt the objectivity of incorporating theological values into empirical methodologies. On the other hand, certain groups deeply rooted in classical religious sciences worry that testing sacred texts against modern empirical realities might reduce the authority of the revelation itself. The existence of these doubts confirms that the transformation from dichotomy to interconnection is not a straight, obstacle-free line, but rather an ongoing dialectic seeking its ideal form at the level of empirical implementation.

Table 1.
Comparison of Integration Models in Selected PTKINs

PTKIN	Integration Model	Key Concept	Philosophical Basis
UIN Alauddin Makassar	House of Civilization (*Rumah Peradaban*)	Symbolic integration inspired by local South Sulawesi heritage	Local wisdom and Islamic civilization
UIN Maulana Malik Ibrahim Malang	Unity of Sciences (*Wahdatul Ulum*)	Unifying religious and general sciences under a single paradigm	Holistic worldview based on Qur'anic principles
UIN Maulana Malik Ibrahim Malang	Integrative-Interconnective Trilogy (*Hadlarah al-Nash, al-'Ilm, al-Falsafah*)	Epistemological dialogue between text, science, and philosophy	Critical rationalism and philosophical hermeneutics

The epistemological transformation from Dichotomy to Interconnection and the Islamization of Knowledge must be interpreted as a fundamental endeavor by PTKINs to reclaim global relevance, transcending the boundaries of domestic marginalization. Through the Ministry of Religious Affairs' policy emphasis on international collaboration (such as with Leiden University and the British Council) and a focus on *STEM* and *ecotheology*, PTKINs are strategically targeting contributions to global civilizational solutions. The deepest significance of this transformation is the effort to revitalize the historical role of Islam as a producer of knowledge, where science is not merely consumed or synthesized but is also produced based on a monotheistic worldview. Interconnection is the methodological prerequisite that empowers PTKINs to become centers of enlightenment and transformation for science and technology based on Islamic civilization, grounded in the interconnectedness of *hadlarah al-nash*, *al-'ilm*, and *al-falsafah*.

Reflection on post-2020 policy outcomes indicates that the future success of PTKINs will be determined by their courage in applying the Interconnection paradigm to contemporary issues facing humanity, particularly ecological and social crises. The policy focus on *ecotheology* and natural sciences is a reflection that PTKINs recognize the failure of secular science to offer holistic solutions to environmental crises. The recommended subsequent Research Action Plan is the development of a specific and applied *ecotheology* methodological framework, capable of generating reputable academic publications. This action must encompass the facilitation of *joint research* and the strengthening of research capacity in themes such as health and natural sciences, ensuring that the resulting research has a tangible impact and is internationally recognized. This step is a manifestation of Interconnection oriented toward the creation of an ethical and sustainable civilization.

Conclusion

The scientific transformation within Indonesian Islamic education has reached a phase of maturity with the widespread adoption of the Integrative-Interconnective paradigm, which functions as a fundamental response to institutional dichotomy and social marginalization. The most crucial finding of this research is that the philosophical Interconnection paradigm (M. Amin Abdullah's Civilizational Trilogy) has become the dominant axiological framework, which is now reinforced and mandated through the strategic policies of the Ministry of Religious Affairs post-2020. The 2025/2026 research priorities on *STEM*, *Ecotheology*, and Health prove that the Islamization of Knowledge is currently realized through impactful and interdisciplinary research actions, ensuring the translation of philosophy to the operational level of the curriculum and Semester Learning Plans in study programs. This strategic orientation effectively overcomes the epistemological crisis caused by the Dichotomy, making State Islamic Religious Higher Education Institutions (PTKIN) producers of globally relevant knowledge.

The primary strength of this research lies in the balance between a profound philosophical analysis of M. Amin Abdullah's Interconnection and actual policy documentation supported by post-2020 empirical data. This strength is situated in the mapping of the transformation trajectory from theoretical discourse to concrete research mandates, specifically through the Five Directions of PTKIN Research Policy for 2025/2026. The utilization of highly accredited data sources guarantees the validity and relevance of the findings within the current academic context, encompassing reputable journals in the field of Islamic

education. Furthermore, the case study analysis of implementation at the study program level in UIN Mataram provides tangible evidence regarding the challenges and successes of paradigm translation on the ground, enriching the analysis with a practical dimension.

The main limitation of this research is its literature study and document analysis design, which, although in-depth in terms of philosophy and policy, has not directly measured the impact of Interconnection curriculum implementation on student outcomes (for instance, cognitive and psychomotor competencies) or changes in lecturer competencies in the field. Implementation data at the study program level (RPS) still relies on descriptive reports rather than direct observation. Therefore, it is recommended that future research utilize a *mixed-method* design that combines the analysis of continuously evolving PTKIN policies with qualitative case studies involving direct observation and in-depth interviews. Additionally, quantitative research needs to be conducted to measure the improvement of students' cognitive and psychomotor aspects, particularly in study programs applying new research focuses such as *Ecotheology* and *STEM*, to verify the effectiveness of Interconnection pedagogy.

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