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Revitalizing the Muslim Community through the Integration of Islamic Education and Science: An Analysis from the Perspective of State Islamic University Academics

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ABSTRACT

This study examines four models of integration between Islam and science in Islamic higher education institutions in Indonesia using a qualitative approach and literature review, namely the Amin Abdullah Integration-Interconnection model, Imam Suprayogo's Tree of Knowledge model, the Revelation Guides Knowledge (WMI) model, and the Andromeda Spiral model. The results show that although these models have different epistemological orientations, they complement each other by emphasizing interdisciplinary dialogue, tauhid as the foundation of the curriculum, the supremacy of revelation, and the progressive dynamics of knowledge. Despite challenges such as limited resources and implementation difficulties, there are strategic opportunities through interdisciplinary research, curriculum innovation, maqashid shariah approaches, and the dissemination of integrative paradigms. In conclusion, knowledge-based Islamic education plays a crucial role in shaping Muslim generations who are religious, intellectual, and contributive, with these four models serving as an epistemological map that unites revelation, philosophy, curriculum, and a vision of civilization.

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INTRODUCTION

Islamic education plays a strategic role in the revitalization of the Muslim community, particularly amid the demands of modernization and globalization, which require both scientific expertise and religious commitment(Suhernawati & Chanifudin, 2025). It does not merely transmit creed and worship but also cultivates intellectual capacity, ethics, and adaptive skills to navigate changing times(Syi'bul Huda & Syahidin, 2024). In the context of the modern nation-state, Islamic educational institutions, including Islamic higher education, serve as bridges between religious traditions and the imperatives of contemporary science, ensuring the ummah is not alienated from advancements in science and technology(Jauzaa & Ibrahim, 2025).

However, in historical and institutional practice, a dichotomy often emerges between religious sciences and general sciences (natural sciences), leading to failures in synchronizing curricula, methods, and educational objectives. This phenomenon raises epistemological issues (how revelation and scientific findings interact), pedagogical challenges (how to design lesson plans and teaching materials that do not fragment discourse), and sociocultural problems (graduates' inability to address the complexities of socioeconomic issues). Several studies affirm that without epistemic and methodological reconstruction, Islamic education will struggle to serve as the engine of the Muslim community's revitalization(Tajuddin & Awwaliyah, 2021).

In response to this situation, several Indonesian Muslim thinkers have developed models for integrating Islam and science. One key figure, M. Amin Abdullah, introduced the Integration-Interconnection paradigm, which combines religious sciences and general sciences without dichotomous separation(Masruroh et al., 2023), instead emphasizing their interconnectedness and mutual complementarity(Diu, 2018). This paradigm employs three domains of knowledge hadlarah al-nash, hadlarah al-ilm, and hadlarah al-falsafah as a foundation for understanding and formulating contextual and relevant Islamic knowledge(Akmal, 2024). Revelation is positioned as the primary source of values and guidance, while social science and scientific methodologies are given space to play a critical role in developing contemporary Islamic knowledge. Amin Abdullah's ideas serve as an important reference for several State Islamic Universities (UINs) in designing integrated scientific visions(Masyitoh et al., 2020).

Another key figure, Imam Suprayogo, made significant contributions through the concept of the tree of knowledge, which depicts Islamic sciences as a unified whole rooted in revelation and creed, branching out into various disciplines understood holistically(Jannah et al., 2025). This tree of knowledge metaphor is grounded in tawhid, where strong roots (revelation/creed) support the trunk and branches of knowledge, reflecting the development of science as an organic process oriented by religion yet open to branches of the natural sciences and humanities. This approach emphasizes curriculum structure and the legitimation of scientific organization through revelatory roots, thereby producing graduates capable of comprehensively understanding interdisciplinary relationships(Gunagraha et al., 2025).

At the institutional level, Islamic universities such as UIN Sunan Gunung Djati Bandung have developed the concept of Wahyu Memandu Ilmu (Revelation Guides Knowledge), which affirms revelation's position as a normative and epistemic guide in the knowledge production process. This concept does not reject modern science but places it within a selective and critical framework, ensuring revelatory values serve as references for scientific reasoning and ethical decision-making in knowledge development. This approach has been implemented in the university's academic policies and curriculum design(Ridwan et al., 2022).

Meanwhile, UIN Sultan Syarif Kasim (Suska) Riau has developed what is known as the Spiral Andromeda paradigm, which is symbolic-cosmological in nature: it depicts the layered interconnectedness of tawhid, social sciences, and natural sciences in the form of a dynamic spiral, illustrating that scientific integration is not static but an ongoing process that harmonizes scientific and religious discourses(Yusrianto et al., 2025). This paradigm also serves as the philosophical foundation for interdisciplinary curriculum at UIN Suska(Harmaini et al., 2024).

Although these four models provide a strong conceptual foundation for revitalizing the role of Islamic education in the Muslim community's resurgence, their practical implementation

faces operational challenges: limited availability of interdisciplinary teaching materials referencing cutting-edge research, faculty capacity in inter- and transdisciplinary methods, institutional bureaucratic hurdles, and epistemic resistance from traditions that still constrain critical approaches to science. Therefore, this study relies on comparative analysis and implementation evaluation to assess the real contributions of these models to efforts for Muslim community revitalization through education(Yusrianto et al., 2025).

Based on the above exposition, the research problems raised are: (1) what are the characteristics of the Islam-science integration models according to Amin Abdullah, Imam Suprayogo, Wahyu Memandu Ilmu, and Spiral Andromeda; (2) to what extent can each model serve as a basis for strategies to revitalize the Muslim community; and (3) what are the supporting and inhibiting factors in implementing these integrative models in Islamic higher education institutions. The research objectives are to map, compare, and evaluate these models, as well as to formulate policy recommendations for curricular and pedagogical strengthening to enhance the role of Islamic education in addressing contemporary challenges.

METHODS

This study employs a qualitative approach through library research methodology. The selection of this method is based on the study's focus on conceptual and comparative analysis of various Islam-science integration models developed by key figures and Islamic educational institutions(Subagiya, 2023a). Library research enables the researcher to deeply explore ideas documented in written works, academic documents, and prior research findings(Saefullah, 2024).

The research data sources consist of: Primary sources, namely the original works of the studied figures, such as Amin Abdullah's writings on the integration-interconnection paradigm, Imam Suprayogo's works on the tree of knowledge, official documents from UIN Sunan Gunung Djati Bandung regarding Wahyu Memandu Ilmu, and official documents from UIN Sultan Syarif Kasim Riau on the Spiral Andromeda. Secondary sources, including books, journal articles, research reports, and seminar proceedings that discuss science integration, Islamic education, and contemporary epistemology(Subagiya, 2023b).

Data were obtained by searching academic literature through national and international journal databases (e.g., Garuda, Sinta, Google Scholar), as well as relevant UIN digital libraries. The selected literature was then categorized by theme: science integration, philosophy of Islamic education, curriculum, and implementation in Islamic higher education institutions(Busro et al., 2021).

Data analysis was conducted using content analysis with a comparative approach. Content analysis was selected to examine the textual content in the works of key figures and official documents, while comparative analysis was used to identify similarities and differences among the models of Amin Abdullah, Imam Suprayogo, Wahyu Memandu Ilmu, and Spiral Andromeda. This analysis followed the stages of data reduction, data presentation, and conclusion drawing(Pratama et al., 2021).

To ensure validity, this study employs source triangulation and method triangulation techniques. Source triangulation is conducted by comparing various documents (books, journal articles, academic manuscripts) to obtain consistent data, while method triangulation is achieved by combining content analysis and comparative analysis to strengthen the research findings(Nurfajriani et al., 2024).

RESULTS AND DISCUSSION

Integration-Interconnection Model (Amin Abdullah–UIN Sunan Kalijaga Yogyakarta)

Prof. Dr. M. Amin Abdullah is an Indonesian Muslim scholar renowned as a reformist thinker in modern Islamic studies. He was born in Margomulyo, Tayu, Pati, Central Java, on July 28, 1953. After completing his primary education at Margomulyo Elementary School, Amin Abdullah continued his studies at Gontor, then pursued higher education at IAIN Sunan Kalijaga Yogyakarta, followed by doctoral studies in philosophy at Middle East Technical University (METU), Ankara, Turkey. He also completed a post-doctoral program at McGill University, Canada. His strong academic background, spanning both Islamic disciplines and social-humanities sciences, shapes his dialogical, critical, and open thinking toward multidisciplinary approaches**Atika Yulanda, 'Epistemologi Keilmuan Integratif-Interkonektif M. Amin Abdullah dan implementasinya dalam Keilmuan Islam', TAJDID, 18.1 (2019), pp. 79–104, doi:https://doi.org/10.30631/tjd.v18i1.87.**.

Amin Abdullah built his career as an academic at UIN Sunan Kalijaga and became renowned for his Integration-Interconnection of Knowledge concept, which combines religious sciences with general sciences. He emphasized the importance of multidisciplinary approaches in Islamic studies to align with modern realities. As Rector of UIN Sunan Kalijaga (2001–2010), he led major transformations, including the transition from IAIN to UIN with the establishment of general faculties and the implementation of integrative paradigms in curriculum and research(Yulanda, 2019).

Under the influence of his thinking, UIN Sunan Kalijaga became one of the leading centers for developing modern, inclusive Islamic studies based on inter-disciplinary dialogue. The science integration model he pioneered was subsequently adopted by many other UIN/IAIN institutions in Indonesia. Thus, Amin Abdullah is not merely an ordinary academic figure but an intellectual architect who shaped a new direction for Islamic higher education in Indonesia through a robust and era-relevant scientific paradigm foundation.

M. Amin Abdullah's thoughts on knowledge integration in Islamic education have received widespread attention in various journals. In an article in *Al-Jāmi'ah: Journal of Islamic Studies*, Amin Abdullah emphasizes the integration-interconnection paradigm, which seeks to eliminate the dichotomy between religious and general sciences through multi-, inter-, and transdisciplinary approaches. He introduces three epistemic pillars *hadlarah al-nash* (textual civilization), *hadlarah al-'ilm* (scientific civilization), and *hadlarah al-falsafah* (philosophical civilization) as a dialogical framework for developing modern Islamic education(Abdullah, 2015). Meanwhile, an article in JSSH underscores that the integration-interconnection paradigm introduced by Amin Abdullah is not merely conceptual but has become the basis for the curriculum at UIN Sunan Kalijaga. This paradigm is viewed as a strategic solution to the crisis of scientific dichotomy and as a pathway to developing a generation of moderate, critical, and scientific Muslims(Masyitoh et al., 2020).

While in the two journals mentioned Amin Abdullah emphasizes methodological and curricular aspects, the article in *Al-Afkar* expands his thinking through the concept of *spider web theory* or the theory of the web of knowledge. This model affirms the interconnectedness of all disciplines within a theo-anthropocentric-integralistic framework, which not only rejects dichotomies but also critiques single truth claims and dogmatism in Islamic studies(Jauzaa & Ibrahim, 2025). Compared to the articles in *Al-Jāmi'ah* and JSSH, the article in *Al-Afkar* provides a deeper philosophical dimension: Amin Abdullah not only proposes integration as a practical educational strategy but also as an epistemological foundation that can build an open, rational,

and globally relevant Islamic scientific tradition. Thus, it is evident that although the foci of analysis differ, all three journals demonstrate the significant contribution of Amin Abdullah's thinking to the revitalization of the Muslim community through integrative education.

The following is an illustrative diagram of the Integration-Interconnection model according to Amin Abdullah, often depicted as the "web of knowledge" or "spider web of sciences."

Figure 1: Web of Knowledge (Spider web of Sciences)

From the diagram, several key elements can be explained:

1. The central point is the Qur'an & Sunnah, the sources of revelation and Islamic religious texts. All disciplines refer to this as the normative foundation.
2. Surrounding the center are circles of religious disciplines such as tafsir, fiqh, usul fiqh, tasawuf, hadith, Islamic history, and others.
3. The next circle consists of general/social/humanities sciences (e.g., anthropology, sociology, psychology, philosophy, geography, engineering, economics), connected to the religious circles and the revelatory center through lines or linking structures. This illustrates that general sciences and religious sciences are interconnected and interdependent.
4. Visually, the web structure shows that no discipline stands completely alone without relationships to others. There is interaction, dialogue, clarification, and even correction among disciplines.

Tree of Knowledge Model (Imam Suprayogo – UIN Maulana Malik Ibrahim Malang)

Imam Suprayogo (born in Trenggalek, East Java, January 2, 1951 – passed away in Malang, January 8, 2010) was an academic and key reformer of Indonesian Islamic education. He is widely recognized as the architect behind the development of UIN Maulana Malik Ibrahim Malang into an Islamic university with a paradigm of integrated knowledge and Islamicity(Sofiana & Afwadzi, 2021).

His educational background began with a bachelor's degree from IAIN Sunan Ampel Malang, followed by master's and doctoral degrees from IAIN Sunan Kalijaga Yogyakarta. Academically, Imam Suprayogo had a strong focus on developing integrative, holistic Islamic education oriented toward simultaneously building religious character and scientific competence(Sofiana & Afwadzi, 2021).

Imam Suprayogo's most significant role was as Rector of UIN Maulana Malik Ibrahim Malang (1997–2010). Under his leadership, UIN Malang underwent major transformations, both institutionally and academically. He pioneered the "Ulul Albab" concept as the graduate profile, integrating religious and general sciences, and established Ma'had Al-Jami'ah as a center for spiritual development, Arabic-English language training, and student character building. His thinking positioned UIN Malang as a model for knowledge integration and Islamic character education in Indonesia(Sofiana & Afwadzi, 2021).

Imam Suprayogo's thinking through the Tree of Knowledge concept emphasizes that all branches of knowledge are rooted in *tawhid* as the primary foundation. In an article in *Educatia: Jurnal Pendidikan dan Agama Islam*, this idea is presented as an integrative paradigm bridging religious sciences and modern science. The tree of knowledge is viewed as a metaphor where the roots represent *tawhid*, the trunk represents foundational sciences, and the branches and leaves represent various developing disciplines. This concept is embodied in the Tarbiyah Ulul Albab curriculum at UIN Maulana Malik Ibrahim Malang, which integrates *zikir* (remembrance), *fikir* (reflection), and *amal shaleh* (righteous deeds) as a holistic educational framework(Gunagraha et al., 2025). Meanwhile, an article in *Tadris* places the UIN Malang Tree of Knowledge model within the broader map of PTKIN knowledge integration in Indonesia, alongside the Spider Web model (UIN Yogyakarta) and WMI (UIN Bandung). Its main finding is that although each model uses different symbols, their essence shares the same goal: eliminating the dichotomy between religious and general sciences(Hanifah, 2018).

Furthermore, *Jurnal Pendidikan Kreatif* elaborates that the Tree of Knowledge places strong emphasis on Arabic language as the root of knowledge, serving as the primary gateway to understanding Islamic studies. Under Imam Suprayogo's leadership, strengthening Arabic language became a key strategy to reinforce the Ulul Albab paradigm, which connects *dzikir* (remembrance), *pikir* (reflection), and *amal shaleh* (righteous deeds) with academic practice(Jannah et al., 2025). An article in *Karakter: Jurnal Riset Ilmu Pendidikan Islam* affirms the effectiveness of the Tree of Knowledge in strengthening the integration-interconnection approach. This model helps learners view science not merely as a collection of technical facts, but as a means to understand the grandeur of God's creation, while simultaneously internalizing religious ethics in scientific application(Munawir Saharuddin & Tobroni Tobroni, 2024). In line with this, research in *Edukasi: Jurnal Penelitian Pendidikan Agama dan Keagamaan* demonstrates that the successful implementation of knowledge integration, including the Tree of Knowledge model, heavily depends on cross-disciplinary faculty competence and inter-program collaboration in PTKIN institutions(Suprapto & Sumarni, 2022). Thus, although their perspectives differ, all journals demonstrate the consistency of Imam Suprayogo's idea that Tree of Knowledge-based Islamic education can produce a generation of Muslims who are both religiously devout and adaptive to modern challenges.

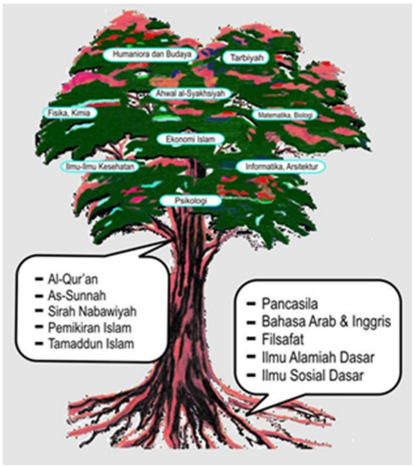

Figure 2. Tree of Knowledge

The Tree of Knowledge model developed by Imam Suprayogo depicts the integration of religious sciences and general sciences within a unified and harmonious whole. The tree's roots symbolize the primary source of knowledge, namely the Qur'an and Sunnah, which serve as the

foundation of values and direction for all knowledge. The trunk functions as the connector between revelation and empirical reality, where the processes of integration and inter-connection among sciences occur. The branches and twigs represent various disciplines that develop from an Islamic foundation, while the leaves and fruits reflect the tangible outcomes of knowledge in the form of works, innovations, and benefits for humanity. This model affirms that scientific knowledge must be rooted in Islamic spiritual values while simultaneously providing benefits for worldly life(Itsnaini et al., 2025).

Revelation Guides Knowledge Model (UIN Sunan Gunung Djati Bandung)

The *Wahyu Memandu Ilmu* (WMI) paradigm developed by UIN Sunan Gunung Djati Bandung positions revelation as the primary source of scientific epistemology, guiding all branches of knowledge toward unified divine values. In research from *JIIP: Jurnal Ilmiah Ilmu Pendidikan*, Ridwan et al. explain WMI as a scientific paradigm that serves not only as the university's philosophical foundation but also as a guide for academic policies and curriculum development(Ridwan et al., 2022). With this framework, knowledge integration at UIN Bandung is oriented toward eliminating the dichotomy between religious and general sciences, emphasizing that all academic activities must be rooted in the revelation of Allah SWT. Meanwhile, in the study *Spirit Keilmuan Wahyu Memandu Ilmu*, this paradigm is viewed as a model that combines spirituality and rationality, where revelation serves not only as an object of study but also as a guiding principle that directs knowledge to remain ethically valuable and oriented toward the welfare of the ummah(Najmudin, 2021).

A comparison in *Tadris: Jurnal Pendidikan Islam* by Umi Hanifah shows that WMI shares characteristics with integration paradigms at other UINs, such as UIN Malang's "Tree of Knowledge" and UIN Yogyakarta's "Spider Web," but possesses its own uniqueness in emphasizing revelation's position as the guide for the entire scientific process(Hanifah, 2018). In this context, WMI is not merely a conceptual effort but an epistemological movement that demands the reconstruction of modern science to realign with *tawhid* values. The article *Paradigma Wahyu Memandu Ilmu* emphasizes that this system positions revelation as the epistemic driver, while reason and empirical experience serve as verification instruments aligned with Qur'anic principles(Darmalaksana, 2021). Thus, compared to other integration-interconnection models, the WMI paradigm stands out in its ability to substantively unite knowledge and faith, producing Islamic education that is not only intellectually sharp but also spiritually and morally strong.

Figure 3. Metaphor of the Revelation Guiding Science Wheel Source: (Konsorium 2018)

The *Wahyu Memandu Ilmu* model depicts the harmonious relationship between revelation and all branches of knowledge. Revelation (Qur'an and Sunnah) occupies the highest position as the source of values, direction, and guidance for all fields of knowledge, both religious sciences

such as *tawhid*, fiqh, and tafsir, and general sciences such as natural sciences, social sciences, humanities, and technology. The connecting lines between revelation and knowledge branches indicate that all knowledge must be framed by Islamic values, morality, and ethics. General sciences do not stand alone but are integrated with revelation, producing practices, innovations, and policies oriented toward welfare and faith.

Spiral Andromeda Model (UIN Sultan Syarif Kasim Riau)

Based on the review of several journals such as *Inteligensi: Jurnal Ilmu Pendidikan* by Yusrianto et al. (Yusrianto et al., 2025); *Edukasi: Jurnal Penelitian Pendidikan Agama dan Keagamaan by Sumarni & Suprapto* (Suprapto & Sumarni, 2022); and Tadris: Jurnal Pendidikan Islam by Hanifah(Hanifah, 2018), The Spiral Andromeda paradigm at UIN Sultan Syarif Kasim Riau stands out as a knowledge integration model that positions the relationship between religion and science dynamically and continuously evolving. This paradigm depicts the development of scientific knowledge as an unending spiral process, where revelation serves as the central axis guiding the direction of knowledge advancement. The model reflects the principle of interconnection between spiritual and intellectual dimensions, which mutually reinforce each other in building an Islamic epistemology adaptive to changing times. The Spiral Andromeda approach seeks to resolve the dichotomy between religious and scientific knowledge by placing them within a continuous epistemic trajectory, thus producing a progressive Islamic education model oriented toward civilizational advancement(Hanifah, 2018).

Compared to the integration models examined in the *Edukasi* journal by Sumarni & Suprapto, the Spiral Andromeda paradigm places greater emphasis on the dynamics of knowledge growth rather than mere structural integration. Meanwhile, Sumarni and Suprapto's research highlights the importance of faculty readiness, curriculum, and cross-disciplinary collaboration in implementing integration at PTKI institutions(Suprapto & Sumarni, 2022), The Spiral Andromeda paradigm adds a strong philosophical and spiritual dimension by positioning revelation as the center of gravitational epistemology. Conceptually, this paradigm aligns with the Islamization of knowledge ideas by Syed Naquib al-Attas and Ismail Raji al-Faruqi, who reject the secularization of knowledge and emphasize the necessity of a *tawhid* foundation in every form of science(Hanifah, 2018). Thus, Spiral Andromeda not only builds practical synergy between religion and science but also provides a metaphysical framework for the revitalization of Islamic knowledge in the modern era.

Table 1. Comparison of Islam-Science Integration Models at Indonesian UINs

Aspect	Amin Abdullah (UIN Sunan	Imam Suprayogo (UIN Maliki	Revelation Guides	Spiral Andromeda

	Kalijaga)	**Malang)**	**Knowledge (Wahyu Memandu Ilmu) (UIN Sunan Gunung Djati)**	**(UIN Suska Riau)**
Metaphor/ Approach	*Integration-Interconnection; inter-disciplinary dialogue (multi-, inter-, transdisciplinary)*	*Tree of Knowledge; roots = revelation, trunk = basic Islamic sciences, branches = other disciplines*	*Revelation as Guide; knowledge must be directed and guided by revelation*	*Cosmological Spiral; knowledge moves dynamically, in layers, and harmoniously with tawhid*
Epistemology	Based on three hadharah: text, knowledge, philosophy. Web of Knowledge	Tawhid Epistemology that binds all branches of knowledge	Revelation as the source of absolute truth, knowledge as human discovery	Tawhid as the center of the spiral, knowledge develops in continuously moving circles
Curriculum Focus	Integration of Islamic studies with social sciences and humanities	Curriculum development based on Islamic roots	Integration of revelatory values into all fields of knowledge	Interdisciplinary with spiral symbol (dynamics of knowledge)
Characteristics	Philosophical-theoretical, critical, contextual	Practical-structural, easily understood visually	Normative-theological, emphasizing revelation as the controller	Dynamic and procedural in nature
Advantages	Opens critical dialogue between disciplines	Provides a clear visual framework	Maintains the authority of revelation in knowledge	Depicts the progressive integration of knowledge
Weaknesses	Requires high epistemic capacity to understand	Can tend to be reductionist (other sciences considered merely as branches	Can be overly normative, lacking applicability in methodology	More symbolic than practical for curriculum

The table above shows that each integration model has a different epistemological orientation and curricular implications. Amin Abdullah's model excels in philosophical aspects and is relevant for developing a critical academic paradigm, although it requires high capacity

from lecturers and students. Imam Suprayogo's model is more practical and applicable because it takes the form of a visual tree of knowledge, but it risks causing simplification of scientific concepts.

Meanwhile, the Revelation Guides Knowledge model asserts the supremacy of revelation in scientific knowledge, thereby maintaining the normative integrity of Islamic teachings, but it tends to be normative if not complemented by applied methodology. The Andromeda Spiral model provides symbolic inspiration that depicts the dynamics of knowledge development, but its main challenge is how to translate the spiral metaphor into actual curriculum and learning practices(Yusrianto et al., 2025).

The four integration models demonstrate that Islamic education in Indonesia has transformed from an exclusive or dichotomous approach between religious and general sciences into a more comprehensive synthesis of knowledge. This produces a generation of Muslims with dual intelligence, both spiritual and intellectual, who can face contemporary challenges through an integrative approach and serve as agents of social change grounded in strong Islamic values.

Thus, the four models provide important contributions to efforts for the revival of the Muslim ummah through higher education. However, the success of knowledge integration implementation does not only depend on epistemological paradigms, but also on human resource factors, curriculum policies, and institutional support(Ikmal, Tobroni, 2022).

Knowledge Integration as a Strategy for Ummah Revival

The revival of the Muslim ummah is not determined solely by political and economic strength, but also by the transformation of Islamic education. Islamic education trapped in the dichotomy between religious and general sciences has long been criticized for producing fragmented generations: spiritually religious, yet weak in science and technology(Hanifah, 2018). In this context, the knowledge integration models developed by various UINs become an important strategy to reunite the ummah's potential, so that Islam is understood not only as a normative doctrine, but also as a source of civilizational inspiration(Abdullah, 2015).

Epistemological Synthesis: Between Revelation, Reason, and Reality

The four integration models, although using different metaphors, share the same goal of uniting revelation, reason, and empirical reality. Amin Abdullah's Integration-Interconnection model opens space for critical dialogue between religious and modern sciences so that Islam is not alienated from scientific developments(Haidar & Dzulfahmi, 2024). Imam Suprayogo's Tree of Knowledge model affirms tawhid as the epistemological basis, where other sciences grow as its branches. The Revelation Guides Knowledge model positions revelation as the absolute guide to prevent knowledge from secularization, while the Andromeda Spiral model depicts dynamic knowledge development with tawhid as its axis. Through the synthesis of these four models, Islamic education is expected to produce integrative Muslim scholars, rooted in revelation yet open to reason and modern science(Ikmal, Tobroni, 2022).

Challenges in Implementation and Global Relevance

Although ideal, all four integration models face serious implementation challenges. The Integration-Interconnection Model is often opposed by textualist groups who fear that science will overshadow revelation. The Tree of Knowledge Model is vulnerable to being seen as hierarchical because it positions non-religious knowledge as subordinate. The Revelation Guides Science Model risks being overly normative, making it difficult to accept in global academic forums. Meanwhile, the Andromeda Spiral Model remains largely symbolic and abstract, with very limited technical application(Mufron et al., 2025). However, these challenges actually open opportunities for innovation in Islamic education. If managed well, these integration models have the potential to make significant epistemological contributions to the global discourse on the relationship between religion and science(Ridwan et al., 2022).

Additionally, as educational institutions, UINs possess several facilities capable of implementing integration models within the campus environment. One such facility, as mentioned by Nur Hadi, is the campus mosque, which functions beyond merely serving as a place of prayer. It becomes a strategic hub for training, developing, and testing noble behavior and morals among students through routine and structured activities—such as congregational worship, study sessions, discussions, and social programs—that directly shape faithful, pious, and Islamic-character individuals (tolerant, nationalist, responsible) in their daily campus and community life(Hadi & Mulyono, 2024).

Contributions to the Revival of the Muslim Ummah

The four integration models offer strategic contributions to the revival of the ummah by developing superior human resources who are not only religious but also competitive in science and technology. They simultaneously enhance global competitiveness through the role of UINs as centers for integrative studies with the potential to become international references, while strengthening Islamic scholarly identity by affirming that Islam is not anti-science but rather promotes scientific advancement. Thus, integration-based Islamic education is not merely an academic project but also a civilizational agenda aimed at driving the revival of the Muslim ummah in the era of globalization(Yusrianto et al., 2025).

Model Synthesis: A Common Path for Islamic Education

This discussion demonstrates that the four models should not be pitted against one another but rather viewed as complementary. The Amin Abdullah Model provides the philosophical framework, the Imam Suprayogo Model offers practical and curricular structures, the Revelation Guides Science Model affirms the normative foundation, and the Andromeda Spiral Model presents a symbolic vision of knowledge dynamics. By synthesizing these four models, a robust epistemological map for Islamic education emerges, one grounded in revelation, flexible in epistemological approaches, practical in curriculum implementation, and dynamic in scientific development, making this synergy the driving force for the revival of the ummah(Hanifah, 2018).

CONCLUSION

This study demonstrates that the revival of the Muslim ummah through Islamic education heavily depends on the ability to integrate revelation, science, and social realities. The four models developed at Indonesian UINs offer distinct yet complementary contributions:

1. The Integration-Interconnection Model (Amin Abdullah) offers a philosophical framework that opens space for critical interdisciplinary dialogue.

2. The Tree of Knowledge Model (Imam Suprayogo) provides a practical and curricular framework that is easily implemented in Islamic higher education institutions.
3. The Revelation Guides Science Model (UIN Bandung) affirms the normative foundation that revelation is the primary guide for science.
4. The Andromeda Spiral Model (UIN Suska Riau) presents a symbolic vision that depicts the dynamics and development of knowledge centered on tawhid.

Although each model faces implementation challenges such as limitations in human resources, risks of reductionism, normative tendencies, and abstract symbolic nature they all hold significant potential for development. When integrated, these four models can form a comprehensive epistemological map: robust in revelation, flexible in philosophical approaches, practical in curriculum design, and dynamic in scientific advancement. Thus, integrative Islamic education can serve as the driving force for the revival of the Muslim ummah in confronting the challenges of globalization and modernity.

Recommendations

For Islamic Higher Education Institutions such as UINs, IAINs, and PTKINs, it is essential to develop adaptive curricula that integrate various models in alignment with academic and societal needs, while promoting cross-disciplinary collaborative research to strengthen the more effective implementation of knowledge integration models.

For lecturers and researchers, it is crucial to enhance interdisciplinary capacities through training, research collaborations, and international publications, alongside developing research methodologies that operationally integrate revelation, reason, and empirical realities.

For students, they should be encouraged to avoid being trapped in the dichotomy between religious and general sciences, instead boldly pursuing integrative research and becoming agents of social change by applying that knowledge concretely in community life.

For government and Islamic institutions, it is vital to provide support through policies, funding, and regulations that bolster integrative research, positioning knowledge integration models as the distinctive hallmark of Indonesian Islamic education that can be widely promoted on the international stage. Through these steps, Islamic education in Indonesia has the potential to become a center for the revival of the Muslim ummah while contributing to the global discourse on the relationship between religion, science, and human civilization.

The conclusion of the research is presented briefly, narrative, non-bulleted, and conceptual. The research impact must be stated.

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