



## Integration of Islam and Science in Learning at Private Islamic Religious Colleges

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### ABSTRACT

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The aim of this research is to identify the model of Integration of Islam and Science in Learning at Private Islamic Religious Colleges in Pekanbaru City and to explore the supporting and inhibiting factors influencing its implementation. This study employed a qualitative research approach. Data were collected through observation and interviews and analyzed descriptively. The findings reveal that the Integration of Islam and Science in Learning at Private Islamic Religious Colleges in Pekanbaru City is implemented through the Cross-Philosophical Integration Model, which is grounded in the values of Pancasila. The integration is institutional in nature, emphasizing mutual support between Islamic values and scientific knowledge in achieving learning objectives. This integration is reflected in various learning components, including objectives, curriculum and learning materials, methods, media, and evaluation. The supporting factors include strong institutional commitment, the enthusiasm and collaboration of lecturers and leaders, and improved relationships between lecturers and students. Meanwhile, the inhibiting factors consist of limited awareness among some lecturers and educational staff, insufficient understanding of the integration concept, inadequate campus environment and infrastructure, and a curriculum that has not fully accommodated the integration of Islam and science. The implications of this research indicate that the Cross-Philosophical Integration Model can serve as a conceptual and practical framework for strengthening the integration of Islam and science in learning at Islamic higher education institutions. Furthermore, the findings contribute to the development of policies, curriculum design, and learning practices that promote a more holistic, integrative, and value-based educational system.

**Key Words:** Integration of Islam and Science, Learning, Private Islamic Religious College, Pekanbaru

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## Introduction

In this contemporary era, many people assume that science and religion are two things that are difficult to reconcile because they have their own fields of study and scope, both in terms of formal objects, materials, methodologies, criteria of truth, and theories. Past history has been evidence of a separation between science and religion, such as the church's rejection of Galileo's heliocentric theory. Meanwhile, Isaac Newton and other figures in secular sciences position God as a temporary cover for things that cannot be solved by their science. However, if these problems can be solved by science, then God's intervention is no longer necessary (Chanifudin, 2020). On the other hand, in the Eastern world, in the Islamic world, the teaching of Islamic religious knowledge is increasingly being sidelined and almost separated from the development of science and technology, which has certainly had an impact on the life and welfare of humanity (Ahmad et al., 2025).

The emergence of discourse on the integration of science and religion in Indonesia has long been echoed, and this has even been stated in the National Education System Law Number 20 of 2003 Article 30 which requires the implementation of religious education at all levels of education as a form of shared awareness to achieve a complete quality of life (Marlina, Ahmad Zainuri, 2025).

The essence of all knowledge is that it originates from Allah SWT. The integration of science and Islam aims to dispel the notion that science and technology and Islamic teachings cannot be combined, and to prove that Islam is not a religion that does not accept the advancement of science and technology, but rather that Islamic teachings are the source or inspiration for all knowledge (Istikomah, 2019). To realize the integration of science and Islam in educational institutions, a special study is needed on methods for integrating science and Islam. The characteristics of the method of integrating science and Islam are: (1) Making the Qur'an and Hadith as sources of knowledge, (2) Expanding the material for Islamic religious studies and avoiding the dichotomy of knowledge, (3) Developing individuals with the character of *ulul albab*, (4) Exploring verses of the Qur'an related to science, and (5) Developing an educational curriculum (Chanifudin, 2020).

Initially, science had only three variants: natural sciences, social sciences, and humanities. Muslims later added another variant: Islamic religious science. In Islamic educational institutions, it is known by the terms *ushuluddin*, *da'wah*, *sharia*, *adab*, and *tarbiyah*. This is what gave rise to the dichotomy within science. There is general science and religious science. General science falls under the purview of the Ministry of National Education and Culture, while religious science falls under the purview of the Ministry of Religious Affairs (Maisah et al., 2025). Muslims recognize this separation of knowledge as one of the factors causing them to lag behind in the digital era. Therefore, to catch up, it is crucial to examine and formulate a learning model that integrates science and Islam (Saputra, Ahmad Sarip; Susiani, Ida Rohman; Syam, 2021). Several universities in Indonesia have attempted to formulate an integrated learning model between science and Islam for implementation in the learning process. This model positions religious studies as a source of knowledge. Thus, the three clusters of knowledge remain: social sciences, natural sciences, and humanities. Religion serves as the foundation for all these disciplines (Santalia, 2015).

Religion, particularly Islam and science, is clearly not a new issue in the Islamic world. In Indonesia, too, this discourse has never faded. Over time, the urgency of this discourse has not diminished, but rather, it seems to be increasingly discussed in various forums. Numerous issues arise related to this issue of Islam and science. The answers to these questions within the "Islam and science" discourse will determine the direction of development of educational institutions, from elementary to higher education, and thus influence their curricula (Muh. Yunus, 2014).

Scientific integration in higher education has now been widely implemented, both in public universities and religious universities. One form of scientific integration in state universities is the

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opening of religious study programs such as Islamic Economics at UNAIR, Islamic Banking and Finance at ITB, Islamic Economics at UNBRA, Arabic at UM (State University of Malang), IPAI (Islamic Religious Education) study program at UPI, as well as the rise of religious activities for students at both state and private universities in the form of Islamic studies (Waston, 2016).

The relationship between Science and Religion is in more ways structured with various openings as well as difficulties. From one point of view, logical thinking is encompassed by certain thoughts that tend to lead to precise and measurable insights that can be demonstrated by the faculty of reason (Isgandi, 2021). Conversely, religious truth seems inconsistent with empirical scientific reasoning because it is more theological, absolute, and often ontologically metaphysical. In its course, science and religion appear to stand alone, with no connection between them. Even between the two, tension sometimes arises (Zainuddin Syarif, 2019).

Amidst globalization and advances in science and innovation, the coordination or Islamization of information is currently emerging among Islamic masterminds. They are also devout and believe that science aligns with God's revelation. Science must be transformed to believe in the grace He has bestowed. With the aim of cultivating knowledge, utilizing teaching and educational experience, the revival of higher education is crucial (Lis Arifudin, 2021). In line with this, the adjustment of science and general information also plays a significant role. As it develops, higher education becomes an educational destination for young men and women to focus more on their studies after high school. Furthermore, higher education also becomes a focal point for progress in producing educated individuals. People compete to enroll in their dream schools (Mutholingah, 2024).

The initial emergence of the idea of dilator scientific integration was motivated by the dualism or dichotomy of knowledge between general sciences on the one hand and religious sciences on the other. This dichotomy of knowledge, one of which is evident in the dichotomy of educational institutions between general education and religious education, has existed since this nation was introduced to the modern education system. This dichotomy of Islamic knowledge has had broad implications for aspects of education within the Muslim community, including the community's perspective on science and education, educational institutions, educational curricula, and the psychology of the community in general (Mungasiroh & Roqib, 2024).

The Lukman Edy Islamic Institute and the Diniyyah Islamic Institute in Pekanbaru are private Islamic religious colleges within the Riau-Kepri Region XII Kopertais (Islamic University). Both institutes are the oldest in Pekanbaru City and have undergone significant institutional and educational transformation. The Lukman Edy Islamic Institute and the Diniyyah Islamic Institute in Pekanbaru are higher education institutions that play a vital role in supporting the development of students' knowledge, morals, and character. They have a significant responsibility to ensure the quality of the education they offer adheres to strong Islamic academic standards (Hermawansyah, 2025) To meet these demands, a quality-based higher education governance strategy is highly relevant and crucial, including the integration of science and Islam. The implementation of science and Islam integration in private Islamic religious universities should balance the learning process, from curriculum to teaching methods and learning design, not simply by adding general study programs (Mutholingah, 2024).

However, in practice, the Lukman Edy Islamic Institute and the Diniyyah Islamic Institute in Pekanbaru have fared poorly in implementing the integration of Islam and science in learning. This is due to educational practices that focus solely on cognitive aspects, neglecting the development of affective and psychomotor aspects. As a result, a gap arises between knowledge and experience in

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the practice of religious values. Meanwhile, in practice, the integration of Islam and science in learning at private Islamic religious colleges in Pekanbaru City has only resulted in changes in the form of adding general study programs and incorporating religious dimensions into general learning, rather than integrating them into the learning process, such as curriculum, methods, and field practice (Muhammad Hajirin Nur, Rahmat Soe'oed, 2022).

Thus, the purpose of this research is to integrate Islam and science into the learning process. The author proposes the integration of Islam and science in higher education. It is hoped that this concept of integration between Islam and science can be utilized by Islamic higher education institutions in implementing the learning process.

## Research Method

This research uses a qualitative method with a phenomenological research type (Rijali, 2018). In this study, the object of research is the Private Islamic Religious College in Pekanbaru City, namely the Lukman Edy Islamic Institute and the Diniyyah Islamic Institute of Pekanbaru. The time of this research lasted for approximately 4 months, from September to December, 2025. The reason for choosing the research location above is from the Private Islamic Religious College in Pekanbaru City, both colleges are the oldest and started from a college until today it became the Lukman Edy Islamic Institute and the Diniyyah Islamic Institute of Pekanbaru which implements the Integration of Islam and Science (Asep, 2018). The number of Private Islamic Religious Colleges of Kopertais Region XII Riau Kepri is 42. However, based on the location of the research conducted, there are 9 Private Islamic Religious Colleges of Kopertais Region XII Riau Kepri in Pekanbaru City as seen in the table below:

**Table 1. Research Population**

No	Name of University/ Institut	Number of Lecture
1	Faculty of Islamic Religion, Islamic University of Riau	25
2	Faculty of Islamic Studies, Muhammadiyah University of Riau	20
3	Pekanbaru Islamic Institute of Diniyah	54
4	Lukman Edy Islamic Institute Pekanbaru	33
5	Al-Azhar Islamic College Pekanbaru	20
6	Al-Mujtahadah Islamic College Pekanbaru	20
7	Al-Kifayah Riau Islamic College	30
8	Iqra Annisa Islamic Economics College	6
9	Imam Asy Syafi'i Islamic Religious School Pekanbaru	50

Tabel 1. sample is a portion of the population and its characteristics. The sampling technique used in this study is purposive sampling (Sugiyono, 2013). The reason for using the purposive sampling technique is that the Private Islamic Religious College of Kopertais Region XII Riau Kepri has changed its status from an Islamic Religious College (STAI) to an Islamic Religious Institute (IAI), which has implemented the Integration of Islam and Science in Learning, there are two PTKIS, namely the Pekanbaru Diniyah Islamic Religious Institute and the Lukman Edy Islamic Religious Institute (Suwandi, 2021). From the 2 PTKIS that became the research sample, there were 14 people who became Research Respondents, namely 2 Chancellors, 2 Vice Chancellors, 2 Deans, 2 LPM, 2 Lecturers, 2 Heads of the Academic and Student Affairs Bureau and 2 Students. Data Collection

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Techniques: Observation, Interviews. This study used qualitative analysis. The qualitative data analysis process according to Mathew B. Miles and A. Michael Huberman is: Data Reduction, Display (data presentation), and Verification (Drawing Conclusions) (Matthew B. Miles, A. Michael Huberman, 2014).

### **Results and Discussion**

#### **Integration of Islam and Science in Learning at Private Islamic Religious Colleges in Pekanbaru City.**

Science and religion are a single, interconnected discipline. Knowledge cannot be separated from the unquestionable teachings of the Quran and Hadith. However, some scientists argue that science and religion stand on their own merits, as science relies on empirically supported data to confirm its truth. Religion, on the other hand, readily accepts the abstract and uncertain, based solely on the tangible variables of belief (Afif Alfianto, M. Ikhwan, Haidir Syafrullah, Mahdi Mahdi, 2024).

Based on the interview results above, it can be concluded that the evaluation of learning that can be used in the integration of Islam and science in learning at Islamic religious universities is that the evaluation of education and learning at Islamic religious universities implements a structured and scheduled lecture system, namely by holding mid-term and final exams (UTS and UAS) for its students. At the end of their studies, each student is required to create a final assignment, a kind of thesis, which will then be examined. The theme of the final assignment is adjusted to their major at campus, but must be linked to Islamic studies. For example, related to the study of architecture, psychology, or communication is linked to Islamic studies (Rofiq, 2022).

Integration is the development of real integration between religious values (in this case Islam) with science in general, so what needs to be considered next is how the educational atmosphere, academic culture, curriculum, facilities and infrastructure and no less important is the teacher profile that must be fulfilled to realize the concept of integrative education as intended. Integration, integrated or whatever it is called is not only formal, which only covers trivial and artificial issues, but integration in the quality of various components of the education system, all of which lead to the realization of an integrative student personality, which at the same time shows a certain level of excellence compared to others (Rifda Haniefah, 2021).

The integration of religious and general knowledge amidst the dichotomy of knowledge in the Islamic world requires mutual concern among Muslims to strengthen the discovery of scientific truth within religious dogma. Religious scholars should complement their knowledge with scientific insight to develop the capacity to be intellectual scholars. Conversely, Muslim scientists must also delve into the treasures of religious knowledge to elevate themselves to the level of intellectual scholars (Nurcholis, 2021).

The integrative learning curriculum model at the Lukman Edy Islamic Institute and the Diniyah Islamic Institute in Pekanbaru does not specifically study certain integration concepts and models. However, among the various integration models in the curriculum development of the Lukman Edy Islamic Institute and the Diniyah Islamic Institute in Pekanbaru, collaborations are carried out with various integration models, including the Spider Web and the Tree of Knowledge. This collaboration is carried out so that students are able to think critically and systematically. The goal is for them to understand and integrate the scientific disciplines in their chosen faculties and departments with the Islamic material studied in the student body (Zaman, 2025).

The implementation that has been carried out has reached the level of systematic integrative scientific development starting from the philosophical level to the operational level of curriculum

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preparation and learning processes or the strategic level, both in general and Islamic courses (Lubis & Mustofa, 2023). In addition to the above, the integrative learning curriculum model at the Lukman Edy Islamic Institute and the Diniyah Islamic Institute in Pekanbaru strives to develop students who are intelligent and possess spiritual excellence. They possess broad insights, not just limited to religious aspects but also encompassing various aspects of life. Therefore, it is crucial for students to master Islamic knowledge as a foundation and guide for life and general knowledge as preparation for facing the real world, while also not forgetting local cultural aspects (LH Harahap, 2023).

The material that must be taught to students at the Lukman Edy Islamic Institute and the Pekanbaru Diniyah Islamic Institute is scientific material that can shape their mindset. These include courses on Pancasila and citizenship, philosophy of science, Islamic thought, and basic Islamic sciences. The Pancasila and citizenship course is expected to instill in students the noble values found in the Qur'an and Hadith, in accordance with the first principle of Pancasila, namely, belief in the one and only God. The philosophy of science provides students with a global perspective related to science. Next, there is the basic material on Islamic science, namely regarding monotheism, fiqh, and the morals of Sufism (Hamidah et al., 2019). They (students) can combine this Islamic material with the general knowledge they gain in their respective majors. But equally important for UII students is the "spirit of jihad," meaning they must possess the soul and spirit to strive to ensure that the people around them practice their religion properly, not just their own self-interest (Sahri, 2023).

To support this, the Lukman Edy Islamic Institute and the Diniyah Islamic Institute in Pekanbaru have post-graduate community service programs. This year, the program is not limited to UII members, but also involves students being placed in various locations across the archipelago to support the Islamic missionary movement. For example, some students were placed on the island of Kalimantan, specifically in West Kalimantan, to assist the Muslim convert community there with Islamic education and development (Ahmad et al., 2025).

The learning process and activities at the Lukman Edy Islamic Institute and the Diniyah Islamic Institute in Pekanbaru use a semester credit unit (SKS) system. Lectures are held in the morning and evening, specifically after dawn and after Isha prayers. The instructors are from Pekanbaru and leading universities in Riau and Indonesia, or members of the general public who have the capability to teach specific courses. The subject matter taught at the Lukman Edy Islamic Institute and the Diniyah Islamic Institute in Pekanbaru includes *aqidah* (Islamic faith), morals, Sufism, *ushul fiqh* (Islamic jurisprudence), *fiqh* issues, philosophy of science, public speaking, and communication psychology. The course material is classified into five subject groups: language and scientific skills, *fiqh* and *ushul fiqh* (Islamic jurisprudence), Islamic thought and civilization, and *da'wah* and morals (Muhajir Muhajir, et.al, 2024).

The evaluation process is similar to that of other study programs and faculties. The Lukman Edy Islamic Institute and the Diniyah Islamic Institute in Pekanbaru also hold midterm and final exams (UTS and UAS) for their students. At the end of their studies, each student is required to complete a final project, a sort of thesis, which will then be examined. The topic of the final project is tailored to their major at university, but must be linked to specific Islamic studies. For example, studies in architecture, psychology, or communication are linked to Islamic studies (Sawaluddin, 2021).

The unique learning methods at the Lukman Edy Islamic Institute and the Diniyah Islamic Institute in Pekanbaru, along with their evaluation process, are particularly relevant for public speaking, taught by Mr. Murah Syahrial. The material focuses more on practice than theory. Students are asked to find three of their favorite motivators, trainers, or preachers, then imitate and master the material exactly. Afterward, students are asked to perform according to their own style and

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demeanor. At the end of the lesson, students are given the task of submitting a video of themselves as the best motivator, trainer, or preacher (Sawaluddin, Koiy Syahbudin, Imran Rido, 2022).

Obstacles or problems encountered in implementing the integration of Islam and science at the Lukman Edy Islamic Institute and the Diniyah Islamic Institute in Pekanbaru are due to the students' differing initial capital. For example, upon entering the Lukman Edy Islamic Institute and the Diniyah Islamic Institute in Pekanbaru, some students are more proficient in Arabic, while others are more dominant in English. This certainly presents a challenge in implementing Islamic and science materials at the Lukman Edy Islamic Institute and the Diniyah Islamic Institute in Pekanbaru.

This is indeed different from the implementation of the integration of Islam and science in university education, as students are a sub-section of the university's education. For example, at UIN Sunan Kalijaga Yogyakarta and UIN Suska Riau, they use the interconnected integration approach advocated by Amin Abdullah in his Spider Web scientific integration concept.

The implications and impacts of the integration of Islam and Science in education at the Lukman Edy Islamic Institute and the Diniyah Islamic Institute in Pekanbaru, actually require long-term observation. At least the implications and impacts of the integration of Islam and Science in students of the Lukman Edy Islamic Institute and the Diniyah Islamic Institute in Pekanbaru, can be seen from the scientific products produced by students and alumni of the Lukman Edy Islamic Institute and the Diniyah Islamic Institute in Pekanbaru and their careers in society. For example, there are alumni of the Lukman Edy Islamic Institute and the Diniyah Islamic Institute in Pekanbaru who become teachers and lecturers, after graduating from the Lukman Edy Islamic Institute and the Diniyah Islamic Institute in Pekanbaru he continued his master's studies. When talking about science learning he connects it with verses of the Qur'an.

In addition, there are alumni of the Lukman Edy Islamic Institute and the Diniyah Islamic Institute in Pekanbaru who have become psychologists in various places, and some have become lawyers. All of these things have an impact on the Lukman Edy Islamic Institute and the Diniyah Islamic Institute in Pekanbaru, namely reputation and recognition. More specifically, the implications and impact of the integration of science and Islam at the Lukman Edy Islamic Institute and the Diniyah Islamic Institute in Pekanbaru can be seen in the written products of students and alumni. The works of alumni of the Lukman Edy Islamic Institute and the Diniyah Islamic Institute in Pekanbaru who have become academics in various places have implications and impacts academically. Furthermore, students and alumni of the Lukman Edy Islamic Institute and the Diniyah Islamic Institute in Pekanbaru are usually skilled at giving lectures, providing motivation, being moderators, and being writers because they are trained and accustomed to these things (Nugraha, 2020).

If related to the context of Islamic religious education (PAI), the above is in accordance with the statements of Chanifudin and Tuti Nuriyati (Chanifudin, 2020) in his research, namely the integration of science and religion in the learning process can help improve the quality of learning and graduates (KS Harahap & Sawaluddin, 2025). In addition, by integrating Islamic religious education with science and technology, it is hoped that learning carried out by students/ma'had aljami'ah will be more meaningful and easier to understand. The role and contribution of alumni of the Lukman Edy Islamic Institute and the Diniyah Islamic Institute of Pekanbaru, after students graduate from them are required to serve for one year.

The places of service vary, with students placed in offices or internal campus institutions, such as the rectorate, public relations, and so on. Starting this year, student service is not only within the

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campus, but also outside the campus or in the community, for example, some are placed in regions, Islamic boarding schools, or communities that need graduates for guidance and preaching. The materials studied at the Lukman Edy Islamic Institute and the Diniyah Islamic Institute in Pekanbaru include language and scientific skills, fiqh and ushul fiqh, Islamic thought and civilization, preaching and morals. The implications of studying these scientific groups include: 1) Language and scientific skills can increase self-confidence and foster mental health. 2) Fiqh and ushul fiqh, to understand Islamic sharia law, improve the quality of worship and develop objective and critical thinking. 3) Islamic thought and civilization can motivate the preservation of works of art and civilization to serve as inspiration for the future. 4) Da'wah, is the duty of the prophets and apostles, ahsanul a'mal (the best deeds). 5) Morals, to be an example of good morals and a stronghold for oneself (Badrus Syamsi, 2023).

Suprayogo's concept of scientific integration is simplified and likened to a tree as a metaphor. In this metaphor, the tree is assumed to be healthy and sturdy, with shady branches, leaves, and fruit, supported by strong roots. Every tree must have strong roots and a trunk, meaning every student is required to master the foundations of science and its fields of study. Depicted as branches, mastery of academic and professional fields of study is a matter of personal choice (Nurhasnawati, Sawaluddin, 2025).

One research study on the integration of Islam and science in higher education examines the thoughts of Amin Abdullah and his paradigm of integration-interconnection. The study states that the dichotomy of knowledge in society has a significant impact on both disciplines (general and religious) (Muhammad Syaifudin, 2022). Religious knowledge was considered less important by Western nations, and conversely, Muslims considered Western knowledge less important. In response to this incident, Amin Abdullah initiated the Integration-Interconnection Paradigm, which aimed to reunite these two disciplines so that they were interconnected and not isolated (Syahrul Hasibuan, 2023).

The Integration-Interconnection Paradigm, in which Amin Abdullah's thinking is heavily influenced by Muhammad 'Abid al-Jabiri, who formulated epistemology into three parts. Al-Jabiri put forward the epistemology of contemporary Arab thought to resolve the dichotomy problem, namely: First, bayani epistemology is thought that emphasizes texts, nash is used as a source of bayani knowledge, namely the Qur'an and Hadith. Second, Irfani epistemology is thought based on experience or the process of reasoning, in which inspiration and kasyf are considered sources of knowledge, and spiritual knowledge is obtained through three stages, namely preparation, acceptance, and expression, both in painting and writing. Third, burhani epistemology is thought based on reason or reason proven through logical arguments (Amri et al., 2022).

Integration requires a relationship, unification, synchronization, mutual greeting, or alignment between each existing scientific field. Each scientific field cannot stand alone without greeting other scientific fields. This state of mutual greeting can emerge inductively, integrally (unified in discussion), can also be in a comprehensive discussion (completeness of aspects of the review), interdisciplinary in the sense of various reviews, holistic (overall review) and thematic (discussion according to the theme). The integration of Islam and Science can be interpreted as a manifestation of eliminating the dichotomy between Islam and science or knowledge. The integration of Islam and science basically aims to restore the progress of Islam in the past as it happened in the Islamic golden age (750 AD - 1258 AD).

Realizing that the impact of dualism or dichotomy in Islamic science has been so great, Muslim thinkers began to develop the concept of integration of Islamic science, which tries to build an integrated framework of Islamic science, and tries to eliminate the dichotomy of religious sciences on the one hand with general sciences on the other (Hasibuan et al., 2025).

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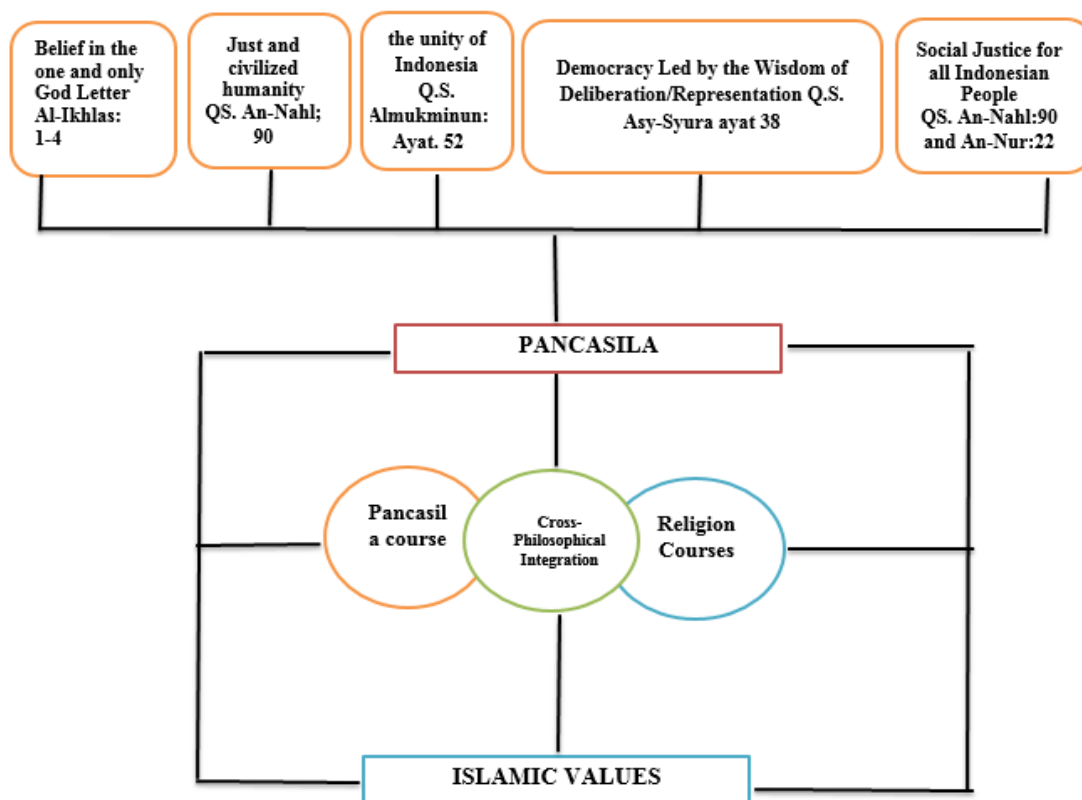
When discussing religion, Barbour's focus is almost exclusively on theology, while when discussing science, his focus is primarily on the content of the most recent theories in the natural sciences. The integration of religion and science, as Barbour describes, became the starting point for the Islamization of science. The Islamization of Science movement, led by Al-Faruqi and Syed M. Naquib al-Attas, emerged to save science from Westernization and address the concerns of Islamic scientists who were concerned about the destruction of monotheism and nature due to the negative impact of Western science. Both emphasized the concept of monotheism as the foundation of science (Meliani et al., 2021).

As explained in the context of the research, efforts to integrate Islam and science have been carried out by many contemporary Islamic scholars, such as those initiated by M. Naquib al-Attas through the pattern of dewesternization of science, Raji al-Faruqi with his Islamization of science, Ziauddin Saddar with his Islam of civilization. Furthermore, integration efforts have also been carried out by Muslim scholars at several universities, such as Amin Abdullah with his spider web theory and Imam Suprayogo with the concept of the tree of knowledge. Meanwhile, on a more concrete level, the integration of Islam and science takes the form of Islamic study methods through multidisciplinary, interdisciplinary, and transdisciplinary approaches as initiated by Amin Abdullah and Mujamil Qomar .

The direction of the integration of Islam and science in education at the Lukman Edy Islamic Institute and the Diniyah Islamic Institute in Pekanbaru. First, religion directs humans to become 'abdun (servants) or 'abdullah (servants of Allah). Islam directs and guides humans to become good servants of God, whose provision is faith, and whose source of knowledge is revelation. Second, science guides humans to become khalifah (leader, successor, deputy) whose primary task is to prosper the earth (Zailani et al., 2025). Therefore, humans cannot become caliphs without knowledge, and humans cannot become good servants without religion. Procedures for student admission at the Lukman Edy Islamic Institute and the Diniyah Islamic Institute in Pekanbaru.

So, when prospective new students pass the entrance test for the Lukman Edy Islamic Institute and the Diniyah Islamic Institute in Pekanbaru, they automatically pass the entrance test for the Islamic boarding school (ma'had) and are required to live and reside at the Lukman Edy Islamic Institute and the Diniyah Islamic Institute in Pekanbaru for one year or two semesters. Regarding Arabic language learning for new students, it is intensively conducted every day for a full year under the management of the Language Development Center of the Lukman Edy Islamic Institute and the Diniyah Islamic Institute in Pekanbaru in a special Arabic Language Development Program (PKPBA). Once they have mastered Arabic, their English skills will be further improved in the next stage (Siregar, 2020).

Based on the results of the research and analysis that have been carried out above, it can be concluded that the integration pattern between Islam and Science at the Lukman Edy Islamic Institute and the Diniyah Islamic Institute of Pekanbaru, collaborates on existing integration models of science and Islam such as the Andromeda Spiral of UIN Suska Riau, M. Amin Abdullah Spider Net, UIN Jogjakarta, and the Tree of Knowledge of UIN Maulana Malik Ibrahim Malang, with the aim of having comprehensive integrity and knowledge. Curriculum development at the Lukman Edy Islamic Institute and the Diniyah Islamic Institute of Pekanbaru focuses on three skills or expertise, namely: academic skills, life skills and social skills. The follow figure 1 model of integration of Islam and science:



**Figure 1. Model of Integration of Islam and Science (Cross-Philosophy)**

Figure 1. the integration of Islam and Science in terms of methods and media takes the cooperative learning method and the Student Team Achievement Division (STAD) Model to be used by the Lukman Edy Islamic Institute and the Diniyah Islamic Institute of Pekanbaru. Referring to the explanation above, the use of the Islamic and Science Integration Model in Learning at the Lukman Edy Islamic Institute and the Pekanbaru Diniyah Islamic Institute, collaborated to produce a new model, namely the "Cross-Philosophical Integration Model".

**Supporting and inhibiting factors of the integration of Islam and science in learning at private Islamic religious colleges in Pekanbaru City.**

**a. Supporting Factors**

- 1) The existence of a vision and mission of the Private Islamic Religious College in Pekanbaru City.

The vision of the Islamic Private Islamic Religious College in Pekanbaru City is a manifestation of the school component's awareness of the need for religious values as a basis for future school development. Therefore, the vision is an important starting point and can direct the school's journey into the future. The vision of the Islamic Private Islamic Religious College in Pekanbaru City provides clear direction and goals so that the principal, teachers, and other school staff can develop action programs directed at the vision and mission. The religiously inspired vision and mission guide the program of the Islamic Private Islamic Religious College in Pekanbaru City to implement religious activities that create an Islamic (religious) school atmosphere. The religious vision and mission implemented in Islamic education have not yet achieved optimal results in fostering the values of faith.

- 2) Direction of the National Education Curriculum

Major changes have occurred in the national education system, moving from a centralized to a decentralized one, with the implementation of the Independent Learning Curriculum, in line with the demands for regional autonomy in all aspects. Each educational unit is allowed to regulate itself within the national curriculum, while still maintaining the corridors of national unity. All educational units are encouraged to be creative and useful for the realities of students' lives, society, the industrial world, and the nation, in accordance with the potential and carrying capacity of each educational unit. Education that integrates and seeks to connect science and Tawhid, referring to the science curriculum above, is creative education that requires high-level and in-depth thinking (Sawaluddin, Imran Rido, Koij Sahbudin Harahap, 2024).

On the one hand, religion, particularly Islam, is believed not to separate Islamic values from science. However, in reality, educational practices in the field seem to separate the two, and this is felt to be detrimental to the educational progress of a nation that has long adhered to religious beliefs. To address this problem, many people are seeking solutions, within their capacities and abilities. Therefore, an integrative-interconnected educational pattern across various fields of study is a future trend in national education (Rohmawati & Rosyada, 2025)

### 3) Potential of lecturers and students

The majority of lecturers and students at the Private Islamic Religious College in Pekanbaru City embrace Islam as their way of life. There is a great potential for their faith and piety to be developed through various studies of science and Tawhid and how they relate to science and technology, which are inseparable from real life. As a result, education on the integrative-interconnected pattern of religion and science has received high appreciation among lecturers and students at the Private Islamic Religious College in Pekanbaru City (Rosyadi, 2020).

Even in a statement of position through course evaluation, lecturers and students believe and are more confident in the truth of the Quran and Hadith than the truth of science, even though they are unable to understand the contents of the Quran and Hadith. Although most lecturers and students, as well as parents of students as Muslims in general do not understand the contents of the Quran, they are willing to understand the contents of the Quran, if there is someone willing to invite and teach them properly. Even some lecturers are willing to study the Quran as a source of Islamic life from the basics and beginnings (Cholizah Fitri Nur, 2025).

### 4) Lecturers and educational staff who support each other

It has become a common understanding among lecturers that carrying out the task of teaching knowledge to students cannot be done alone, especially in this day and age. It feels dwarfed if a lecturer only knows one subject in his field, without communicating with teachers in other fields. Feeling the most knowledgeable in one subject, without feeling lacking in other knowledge, will automatically be pushed aside in the battle between sciences in the era of globalization with the rapid development of information science and technology that was unimaginable in the past (Taufik et al., 2023).

A tradition of mutual learning and communication between lecturers, both within related subjects and between non-related disciplines, has been established. Even some lecturers with formal degrees/education in certain subjects, but possess the ability to teach other subjects, can achieve this. In fact, students achieve the same level of achievement as lecturers who are certified as professionals by certification regulations. For example, Islamic Religious Education

lecturers are able to integrate their teaching with English, and physics lecturers are able to teach religion, and so on, with the main requirement being competence. This teaching exchange phenomenon usually occurs during training sessions, Ramadhan Pondok, panel discussions, and the like (Maiyana Nur Afifani, Tri Fahad Lukman Hakim, 2023).

### 5) Institutional Leaders, Lecturers, Students and Foundations

Starting from the Chancellor as a manager and person in charge on campus to become a force in developing faith and piety. The Chancellor who has a strong religious commitment is a strong supporter in the integration of science and Islam in Private Islamic Religious Colleges in Pekanbaru City which is organized by schools to foundations, lecturers, administrative staff, until most of the parents of students pay attention to Islamic values, as a life value that promises the future, especially the afterlife. Currently, an educational model is being sought that is able to integrate religious and scientific values at the same time (Winda Nova Eliza, Ilyas Husti, 2023).

The Chancellor, lecturers and educational staff of the Private Islamic Religious College in Pekanbaru City strongly support the concept of uniting or developing the integration of science and Islam in the Private Islamic Religious College in Pekanbaru City which is committed to implementing the integration of Islam and science in learning.

## b. Inhibiting Factors

### 1) Human resource factors that do not yet understand the concept of Integration of Science and Islam in learning properly

A small number of lecturers still lack support for the integration of science and Islam, due to a lack of understanding. This is evident in the inability of some lecturers to implement integrative education through general and religious courses. They find it difficult to connect their subject areas with religious values, such as by presenting arguments drawn from the Qur'an and Hadith (Suardi, Afriza, 2019)

### 2) Historical Factors in the Field of Science

The educational process that connects two areas of knowledge (Religion and General) is a rather difficult and arduous intellectual task. This difficulty lies primarily in the epistemology of the structure of knowledge, and its different objects of study. The integration of Islam and Science in Learning is built on thought and interpretation of holy texts and gives rise to religious understanding, while the object of scientific study is the understanding/ thought and interpretation of natural objects and their phenomena. The existence of an inappropriate division that ultimately gave rise to a dichotomy between general knowledge and religious knowledge, according to M. Amin Abdullah, is a historical accident that has been ingrained in the human mindset, both among Muslims and non-Muslims since the emergence of modern Western science, with the conflict between the geocentric theory supported by religious experts, versus the heliocentric theory supported by scientists (Aziz, 2024).

### 3) Infrastructure

Learning facilities and infrastructure are inadequate to integrate Islam and science into learning. For example, the integration of Islam and science in learning at private Islamic religious colleges in Pekanbaru City has limited classroom space for learning.

The library, the heart of the educational institution at the Private Islamic Religious College in Pekanbaru City, does not yet have a collection that meets the required standard of 200 titles for each study program. The arrangement of reference books, although using systematic and neat coding, allows students or lecturers who need references or books related to the integration of science and Islam at the Private Islamic Religious College in Pekanbaru City.

## Conclusion

Based on the description of several previous chapters, it can be concluded that the Integration of Islam and Science in Learning at Private Islamic Religious Colleges in Pekanbaru City. The Integration of Islam and Science in Learning at Private Islamic Religious Colleges in Pekanbaru City uses the Cross-Philosophical Integration Model, which refers to the values of Pancasila. The integration carried out is institutional, mutually supporting each other in order to achieve the integration of Islam and Science in learning in the aspects; Objectives, Materials/Curriculum, Methods, Media and Evaluation. Supporting and inhibiting factors for the Integration of Islam and Science in Learning at Private Islamic Religious Colleges in Pekanbaru City, namely supporting factors: Private Islamic Religious Colleges in Pekanbaru City that support the Integration of Islam and Science in Learning; components of Private Islamic Religious Colleges in Pekanbaru City along with other lecturers are united and enthusiastic about implementing the Integration of Islam and Science in Learning; the campus environment supports the existence of campus programs related to the Integration of Islam and Science in Learning; the relationship between lecturers and students is getting better; and students who are always enthusiastic and passionate in the learning process. Meanwhile, the inhibiting factors in the Integration of Islam and Science in Learning at Private Islamic Religious Colleges in Pekanbaru City are detailed: Lack of concern from several lecturers and educational staff; Lack of knowledge of lecturers and leaders about the Integration of Islam and Science in Learning; The campus environment is less supportive, due to inadequate facilities and infrastructure; Awareness from students who are still lacking in understanding the Integration of Islam and Science in Learning at Private Islamic Religious Colleges in Pekanbaru City; lack of understanding of students and lecturers about the Integration of Islam and Science in Learning, the curriculum that has been prepared has not shown to support the Integration of Islam and Science in Learning. The implications of this research indicate that the Cross-Philosophical Integration Model can serve as a conceptual and practical framework for strengthening the integration of Islam and science in learning at Islamic higher education institutions. Furthermore, the findings contribute to the development of policies, curriculum design, and learning practices that promote a more holistic, integrative, and value-based educational system

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## Integration of Islam and Science in Learning at Private Islamic Religious Colleges

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