Integration-Interconnection: A Reflection

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Abstract

This article discusses the concept of "integrative-interconnective" that emerged during the transformation of IAIN Sunan Kalijaga into Sunan Kalijaga State Islamic University (UIN). This concept was initiated by Professor Amin Abdullah and aims to integrate Islamic sciences with other sciences to answer social problems, particularly those related to Islam and Indonesia. The article also examines the three domains of 3IK that can be done, namely philosophical, material, methodology, and strategy. The author argues that 3IK is not merely a branding strategy, but rather an Islamic paradigm that could answer the contemporary social problems faced by society.

Keywords: *Integration-interconnection, UIN Sunan Kalijaga, Islamic science, Methodology and strategy*

Introduction

The term integration-interconnection began to be discussed among the academic community of UIN Sunan Kalijaga along with the transformation process from IAIN to UIN eight years ago, precisely in 2004. The transformation into Sunan Kalijaga State Islamic University (UIN) is based on the Decree of the Minister of National Education and Minister of Religious Affairs Number 01/0/SKB/2004 and Number ND/B.V/I/Hk.001/058/04 dated January 23, 2004, which was further strengthened by Presidential Decree of the Republic of Indonesia Number 50 of 2004 dated June 21, 2004. This transformation process is carried out based on the strong desire of all stakeholders and the academic community so that the institution which was originally called PTAIN develops into a *center of excellence*, especially in the field of Islamic sciences. To answer this challenge, three working group teams (pokja) academic, management and general administration were formed. The author himself was elected as a member of the management working group which among the results of his great work was the birth of the formulation of the vision and mission of UIN Sunan Kalijaga. A steep and "bloody" journey that could not have disappeared from the record of the author's life history. The three working group teams carried out their respective tasks to produce a big formulation of the figure of Sunan Kalijaga UIN which is "integrative-interconnective".

Integrative-interconnective: Intellectual Anxiety?

The term integrative-interconnective was initiated and discussed by Prof. Amin Abdullah (hereinafter: AA) who at that time served as Rector of IAIN Sunan Kalijaga for the first period (2001-2005). The true scientist widely known as the philosopher was so eager and enthusiastic to disseminate his ideas. Various forums were held to discuss intensively, academically and comprehensively how and what the "creatures" called interconnections look like. Many criticisms and ridicules from various circles and academic scientific backgrounds came, both from within the campus and from outside.

However, all that did not dampen his enthusiasm to realize his dream, "grounding" the interconnections in the campus world so that it was familiar and became a *worldview* and even crusted into the ideological *mindset* of all academic people in particular and humanity in general. He believes that the integrations or complete integrations of Islamic science (abbreviated as 3IK) are the most appropriate solution in answering social humanitarian problems, especially those related to Islam and Indonesia.

Armed with a wealth of literature that has been explored and a wide range of experience in dialogue in various forums, both local and international, AA formulated 3IK as a scientific paradigm. For AA, 3IK is a synthesis of the historical reality of Islamic science which has been firmly standing like an ivory tower without the need and care for other sciences (*single entity*). A *faqih* is considered to be the most authoritative figure who speaks Islam compared to a *muhaddith*, *muarrikh, muaddib* or *mufassir.* And vice versa.

If this condition is left unchecked, Islam and Muslims will be left behind and left far behind by the rapid acceleration of civilizational progress. The Islamic scholarly building that makes the text / nash as a source of truth with an Aristotelian deductive pattern of reason has a fundamental weakness, namely not familiar with reality (*lack of empiricism*) is also weak methodologically. This weakness is exacerbated by the pull of personal interests that are so strong because of the fragility of the moral fortress possessed. In addition to the *narrow mindedness* and *myopic* mindset, the dwarfing of the scientific mentality to accept the truth wherever it comes from (*open minded*) further adds to the absurdity of the situation.

Various weaknesses and potential shortcomings possessed by Islamic science in the view of AA entrust themselves to Islamic science to be heartened to greet sciences "outside" Islam such as science, *social sciences* and *humanities*. By fostering this harmonious and synergistic relationship, 3IK is believed to be able to answer a series of contemporary social problems such as *Globalization*, *Migration*, *Scientific &; technological revolutions*, *Space exploration*, *Archaeological discoveries, , , , Evolution and genetics*, *Public education and literacy*, *Increased understanding of the dignity of human person*, *Greater interfaith interaction, , , , The emergence of nation-states* and *Gender equality*.1

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1 M. Amin Abdullah, Building Academic Traditions In Pta: Scientific Integrations*revisited* Or*reinforced ?* power point slide delivered at FGD Integration-Interconnection (Scientific Paradigm UIN Sunan Kalijaga) at Galuh Prambanan hotel, June 25, 2012, p. 2.

There are three domains of 3IK that can be done, namely **philosophical**, **material**, **methodology** and **strategy**. According to AA, 3IK in the *philosophical* realm is an existential realization that a scientific discipline always depends on other disciplines. While 3IK in the material realm is a process of how to integrate universal truth values in general and Islam in particular into teaching general courses, and vice versa, general sciences into religious and Islamic studies. As for 3IK in the realm of *science*, there are three models, namely the Integration Model into the Curriculum Package; Subject Naming Model that shows the relationship between two general and Islamic disciplines; Integration Model into course themes. For 3IK in the realm of AA *methodology*, provide notes when a discipline is integrated or interconnected with another discipline, Therefore, methodologically must use *approaches and methods that are safe* for the science. In the latter realm, *the AA strategy* emphasizes that pTeaching with *an active learning* model with various strategies and methods is a must.2 [2]

Integration-Interconnection: *Branding* or *Islamic Paradigm*?

Looking at the history of the birth of 3IK from the intellectual anxiety of an AA, seeing the socio-religious reality that takes place in society and is thrown together with the process of transforming UIN from IAIN to be natural if it causes controversy and multiinterpretation. Both from a scientific theoretical perspective and in a praxis-political perspective. The debate that continues to this day still pivots on the two main currents of meaning.

In a scientific perspective, the formulation of 3IK as a scientific paradigm resulting from the "integration" of various types of scientific disciplines (western-Eastern, Islamic-non-Islamic, hereafter-world, traditional-modern) is a logic that until now is difficult for some circles to understand, if the "integration" referred to is in the epistemological area of their respective sciences. It is like A + B = C. How is it possible to produce C? Wouldn't it be more rational if A + B = AB? For example, Jurisprudence + Chemistry = Jurisprudence-Chemistry or Chemistry-Jurisprudence. If this is not the case, then what happens is that 3IK is actually nothing but continuing the *Islamization of knowledge* project initiated by Syed Naquib al-Attas and popularized by Ismail R. al-Faruqi which has been considered a failure.3

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2 M. Amin Abdullah, *Build*..., pp. 55-60

3 "The Islamization is liberation of man first from magical, mythological, animistic, national-cultural tradition (opposed to Islam), and then from secular control over his reason and his language." al-Attas, *Islam and Secularism* (Kuala Lumpur: ISTAC, 1993), p. 42-44, 182.. While al-Faruqi defines the Islamization of science more to the object of science itself. That is by redefining, rearranging data, rethinking arguments and rationalizations related to the data, reassessing conclusions and interpretations, reshaping goals and disciplines aimed at enriching the vision and struggle of Islam. Ismail Raji al-Faruqi, *Islamization of Knowledge* (Virginia: International Institute of Islamic Thought, 1989), p. 40.

When examined from the five domains of 3IK as explained by AA above, it can be seen that what is meant by integration is not in epistemology but rather in the area of axiology. However, when it is understood that ontologies-epistemologies are a unified scientific building that cannot be separated and separated,4 the understanding of 3IK in the sense of integration between two entities into one new entity is increasingly difficult to grasp. Thus, the easiest to understand from the purpose of 3IK is an interdisciplinary approach. If you do not want to be referred to as another term for an interdisciplinary approach and also deny as a successor to the Islamization of science with new packaging, then as indicated by Machasin from the beginning that 3IK is actually nothing more *than branding for* the transformation project of IAIN to UIN.5

The Qur'an: True Interconnections

Looking back at what AA explained and wanted about 3IK, especially in the four domains mentioned above, the author suspects that AA was inspired by the holy book of the Qur'an. The Qur'an is a concrete example of the scientific paradigm of scientific integrations in the true sense. In the Qur'an all sources of knowledge are so integrated and interconnected very well. Every verse information conveyed in it contains philosophical, ethical, strategic, historical and methodological values that are integrated with each other. The plausibility of surah by letter, verse by letter, verse by verse and even the end of surah by the beginning of surah proves that the Qur'an as a whole is a unified "scientific" building in which various values and approaches and strategies have been integrated. Therefore, in understanding the verses of the Qur'an should not be piece, but should be whole.

Thecompilation of the Qur'an has used the basics of knowledge or scientific methods, it is also an indirect explanation that the arrangement of letters and verses in the surah has used scientific systems and methods. System comes from *the Greek word systema* which means *a whole that is round and whole*. Thus, the word system can basically be explained as an activity or process that is integrative and transformative from all components in it. It is said to be integrative because the process is comprehensive because it involves all existing components whose functions vary from each other. It is called transformative because of the process that involves all these components then produces something new. Thus, a system has a much different meaning from a group, because a group does not produce anything new. What this

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4 AA's explanation in the first question and answer session in the FGD Integration-Interconnection (Scientific Paradigm of UIN Sunan Kalijaga) when answering questions from participants (authors, Dr. Noorhaidi and Prof. Sutrisno)

5 The original text used by Machasin was "Integration-Interconnection: The Politics of UIN Formation Plan" in Machasin, Scientific Paradigm of UIN Sunan Kalijaga, power point slide delivered at FGD Integration-Interconnection (Scientific *Paradigm of UIN Sunan Kalijaga*) located at Galuh Prambanan hotel, June 25, 2012, p. 2. A similar phenomenon occurs almost evenly in all PTAINs such as UIN Malang with its tree of knowledge

means is that the Qur'an is not just a collection of letters and verses, which are then collected into one. But more than that, all these components interact with each other or relate to each other so that it becomes a whole piece of information.6

Conclusion

Thus, if it is true what the author suspects from the big dream of an AA with his intelligent idea, 3IK, then he has actually done ijtihad that is not in vain because the spirit of the idea he contains is very positive and constructive and innovative. Referring to what was promised by the Prophet SAW that if a Muslim (mujtahid / judge) performs ijtihad before making his decision and it turns out that the result is right before Allah then he will get two rewards at once, ijtihad and right. But if the result of his ijtihad is not correct as intended by the Shari'ah, then he will still get one reward, ijtihad.

Even if it turns out that the author misunderstands and reads the meaning of 3IK as desired by AA, then it is something that must happen even though hermeneutically the reader can never be blamed in reading the will of the author of the text. Because the text that has been published has been completely separated from the authority of the author of the text. The text already belongs entirely to the reader, no longer to the author. Even more extreme, no one is able to understand precisely the text that has been published by the author, because the text has its own world that cannot be claimed by anyone, both readers and writers as the most correct in understanding its meaning.

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6 http://kilometer2.wordpress.com/2009/07/14/al-qur%E2%80%99an-sebagai-sistim-informasi-2/ Retrieved Thursday, 5 July 2012 at 15:00.