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# The Relevance of Muhammad Naquib Al-Attas' Concept of Scientific Integration to the Scientific Development of State Islamic Religious Universities (PTKINN) in Indonesia

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**A B S T R A C T**

Scientific integration has become a central agenda of State Islamic Religious Universities (PTKINN) in Indonesia, yet many institutional models remain stronger at the level of curriculum juxtaposition, symbolic linkage, and administrative transformation than at the level of epistemological reconstruction. This study aims to analyze the relevance of Syed Muhammad Naquib al-Attas' concept of scientific integration to the development of PTKINN scientific paradigms. Using library research, the study analyzes al-Attas' primary works on Islamization of knowledge, Islamic worldview, and ta'dib, supported by secondary literature, PTKINN policy documents, and previous studies on integration models. Content analysis identifies four core themes: Islamic worldview as the ontological foundation of knowledge, Islamization of knowledge as epistemological purification, ta'dib as pedagogical orientation, and dewesternization as methodological critique. Comparative analysis shows that al-Attas' concept contributes epistemologically by strengthening tawhid-based foundations, pedagogically by orienting higher education toward civilized Muslim intellectuals, and methodologically by providing critical procedures for examining secular assumptions in modern disciplines. The study concludes that al-Attas' thought can enrich PTKINN integration at policy, curriculum, and lecturer development levels when applied critically and contextually.

## 1. Introduction

One of the most fundamental and at the same time most complicated problems in the long history of Islamic education is the division of the face of science between two opposite poles: the religious sciences (al-'ulum al-diniyyah) on the one hand, and the general or secular sciences (al-'ulum al-'aqliyyah) on the other. This

dichotomy is not just about differences in content or methods, but touches a much deeper layer, namely the perspective or worldview of what science is, where it comes from, and what its purpose is. In the Indonesian context, this tension is evident in the debate about the orientation and identity of Islamic educational institutions, especially universities.

Islamic Religious Universities (PTKIN) in Indonesia, both public (PTKINN) and private (PTKINS), are at a crossroads. On the one hand, they are required to remain faithful to their original mission as an institution that maintains, develops, and disseminates Islamic sciences. On the other hand, the demands of modernization and social relevance encourage them to open themselves up to the general sciences, science, technology, and humanities. The massive transformation of IAIN into UIN, which began in the early 2000s and continues to this day, is the most tangible manifestation of efforts to respond to this dualism (Azra, 2012).

However, institutional transformation alone does not automatically solve more fundamental epistemological problems. A critical question that is often forgotten in the midst of the euphoria of structural change is: has the expansion of the field of science at PTKINN been accompanied by an adequate change in the scientific paradigm? Or are the general sciences simply "pasted" alongside the religious sciences, without any real effort to integrate them into a complete epistemological framework?

This is where the thoughts of Syed Muhammad Naquib al-Attas become very relevant to present. Al-Attas is one of the most serious and systematic contemporary Muslim thinkers in formulating a philosophical framework for integrating the entire edifice of science on the foundations of the Islamic worldview. Through the concept of Islamization of knowledge and the concept of ta'dib as the goal of Islamic education, he not only criticizes the secularism that permeates modern sciences, but also offers an epistemological alternative rooted in the rich intellectual tradition of Islam (Daud, 1998). al-Attas's ideas are not just theoretical discourses that stand alone in ivory towers. It was born out of a deep concern for the condition of Muslims who are experiencing what he calls a "crisis of knowledge," a situation in which science has been uprooted from its spiritual roots and built on secular assumptions alien to the soul of Islamic civilization. In his view, this crisis cannot be solved by simply adding religious courses to the curriculum or building a mosque on campus. What is needed is a complete reconstruction of the entire building of scientific epistemology.

In the Indonesian context, the study of the relevance of al-Attas' thought to Islamic universities has its own urgency. Various models of scientific integration have been developed by PTKINN, ranging from the integrative-interconnective model popularized by UIN Sunan Kalijaga, the paradigm of "revelation guides knowledge" adopted by UIN Sunan Gunung Djati and UIN Walisongo, to various other models developed by PTKINN throughout the archipelago. However, to what extent do these models have a philosophical depth commensurate with what al-Attas offers? And to what extent can al-Attas' own thought be operationalized in the context of Indonesia, which has its own socio-cultural characteristics? (Uthman,

2021). This paper seeks to answer these questions by conducting a systematic and critical study. This study does not aim to simply expose al-Attas' thoughts in a descriptive manner, but to analyze its relevance, strength, and potential adaptation to the reality of PTKINN in Indonesia.

Existing studies on PTKINN integration generally describe institutional transformation, curriculum expansion, or the symbolic encounter between religious and general sciences; however, fewer studies examine whether those models possess a sufficiently explicit tawhidic epistemology for critiquing secular assumptions within modern disciplines. This gap explains the need to revisit al-Attas' framework because his concept does not merely connect disciplines administratively, but reconstructs the meaning, source, hierarchy, and purpose of knowledge from the Islamic worldview. This study therefore aims to analyze the relevance of Muhammad Naquib al-Attas' concept of scientific integration to PTKINN scientific development in Indonesia by: (1) mapping the core concepts of al-Attas' epistemology, (2) comparing those concepts with selected PTKINN integration models, and (3) formulating their contribution and implementation limits at the levels of policy, curriculum, and human resource development.

## 2. Methodology

This study uses library research with a qualitative-descriptive design. The primary data consist of al-Attas' major works that explicitly formulate his epistemology and educational philosophy, namely Islam and Secularism, Islam and the Philosophy of Science, The Concept of Education in Islam, and Prolegomena to the Metaphysics of Islam. These works were selected because they contain al-Attas' central formulations on the Islamic worldview, the Islamization of knowledge, ta'dib, adab, the hierarchy of knowledge, and the critique of secular modernity. Secondary data were drawn from studies on al-Attas, including works by Wan Mohd Nor Wan Daud and contemporary journal articles, as well as policy and institutional documents on PTKINN scientific integration, especially the Ministry of Religious Affairs guideline on the implementation of scientific integration and the development road map of Islamic higher education.

The PTKINN models compared in this article were selected using four criteria: (1) the model has been institutionally recognized as a scientific paradigm of a PTKINN; (2) the model is widely discussed in academic literature or official documents; (3) the model represents a distinctive integration approach; and (4) sufficient textual data are available for analysis. Based on these criteria, the study focuses on the integrative-interconnective model of UIN Sunan Kalijaga, the revelation-guides-knowledge paradigm associated with UIN Walisongo and UIN Sunan Gunung Djati, the tree-of-knowledge model of UIN Maulana Malik Ibrahim Malang, and the contextual model represented by UIN Raden Fatah Palembang.

The analysis was conducted systematically through four stages. First, the researcher identified key concepts in al-Attas' primary works by coding repeated terms and conceptual relations, such as worldview, Islamization, adab, ta'dib, secularism, and

dewesternization. Second, these codes were categorized into broader analytical themes: epistemological foundation, educational purpose, methodological procedure, and institutional implication. Third, the themes were compared with the selected PTKINN models by examining their epistemology, educational objectives, integration methods, strengths, and limitations. Fourth, conclusions were drawn by evaluating the extent to which al-Attas' framework can strengthen, complement, or critically revise the existing PTKINN integration models in the Indonesian context.

## 3. Results and Discussion

The discussion begins by showing how the content analysis produced the main analytical themes. The coding process focused on recurring concepts in al-Attas' primary works and then grouped them into higher-order categories. The result of this process is presented in Table 1.

Table 1. Content Analysis Themes Derived from al-Attas' Primary Concepts

| Analytical Theme | Main Codes Identified | Interpretive Meaning for PTKINN |
|---|---|---|
| Islamic worldview | Tawhid, God, revelation, creation, human nature, knowledge, values | Provides the ontological and epistemological foundation for all disciplines rather than treating Islamic values as external additions. |
| Islamization of knowledge | Liberation from secular assumptions, insertion of Islamic key concepts, hierarchy of knowledge | Directs PTKINN to examine the philosophical assumptions behind modern disciplines before adopting them into the curriculum. |
| Ta'dib | Adab, proper place, mu'addib, moral-intellectual formation | Defines graduate formation as the cultivation of civilized Muslim intellectuals, not merely professional competence. |
| Dewesternization | Critique of secularism, critique of reductionism, methodological purification | Offers a critical procedure for evaluating Western categories while retaining empirical inquiry that does not contradict Islamic epistemology. |

This mapping indicates that the relevance of al-Attas' thought to PTKINN is not limited to a normative claim. The four themes show a sequential logic: worldview provides the foundation, Islamization defines the epistemological project, ta'dib determines the educational orientation, and dewesternization supplies the methodological critique required for integration.

### *The Concept of Scientific Integration according to Syed Muhammad Naquib al-Attas*

### *Intellectual Biography of al-Attas*

Syed Muhammad Naquib al-Attas was born on September 5, 1931 in Bogor, West Java, to a Malay-Arab noble family with deep scientific traditions. He studied in various parts of the world, from Java, Johor, England (at Sandhurst), to Canada and London, before finally earning a doctorate from the School of Oriental and African Studies (SOAS), University of London, in 1965. It was this combination of a religious family background and a high Western academic education that shaped al-Attas's intellectual sensitivity to the tension between Islamic scholarly traditions and secular modernity (Harris, 2020).

His most influential academic career was carried out through the founding of the International Institute of Islamic Thought and Civilization (ISTAC) in Kuala Lumpur in 1987, an institution that he designed himself as a tangible embodiment of his idea of a true Islamic university. At ISTAC, al-Attas not only wrote and taught, but also designed the architecture of buildings, parks, and libraries himself, as an aesthetic expression that reflected the Islamic worldview. His major works, including Islam and Secularism (1978), The Concept of Education in Islam (1980), and Prolegomena to the Metaphysics of Islam (1995), have become important references in contemporary Islamic intellectual debates (Al-Attas, 1995).

### *Epistemological Foundations: Islamic Worldview as a Starting Point*

To understand al-Attas's concept of scientific integration, we must first understand the epistemological foundations that underpin it. For al-Attas, all valid scientific edifices must depart from the Islamic worldview (al-ru'yah al-Islamiyyah lil-wujud), that is, the view of the universe, humans, and reality that is sourced from the teachings of monotheism. This is not just a slogan. Al-Attas argues that every scientific system, both religious and secular, is always built on certain metaphysical assumptions about the nature of reality. What distinguishes Islamic science from secular science is not just the topic, but the basic assumptions on which it is based (Al-Attas, 1993).

The Islamic worldview, according to al-Attas, is centered on the concept of monotheism, the recognition that only Allah is the source of all forms, truth, and knowledge. From this flows the belief that the universe is an orderly and meaningful creation of Allah, that man is a caliph on earth who is entrusted to know and understand the creation, and that the ultimate goal of science is ma'rifah, a deep knowledge of Allah through the understanding of His creation. This framework is fundamentally different from the naturalistic and materialistic views that are the foundation of modern Western science.

Al-Attas identifies seven main elements that make up the Islamic worldview: (1) the concept of God; (2) the concept of revelation; (3) the concept of creation; (4) the concept of human psychology; (5) the concept of science; (6) the concept of religion; and (7) the concept of values and virtues. These seven elements, according to him, must be a frame of reference in developing all branches of science, both textual (naqli) and rational-empirical (aqli). In other words, the integration of science in the perspective of al-Attas is not just a matter of method, but a matter of substance, of the basic assumptions that underpin every discipline (Zarkasyi, 2022).

### *Islamization of knowledge*

The concept of Islamization of knowledge is al-Attas' most studied and also the most debated contribution. He introduced this idea systematically in his monumental work Islam and Secularism (1978), a year before Ismail Raji al-Faruqi popularized a similar concept in a different context. However, al-Attas's vision of Islamization is far more philosophical and epistemological than al-Faruqi's project, which is more methodological and pragmatic (Zarkasyi, 2022).

For al-Attas, the Islamization of knowledge is the process of liberating science from the secular, reductionist, and materialistic elements instilled by the modern Western scientific tradition, and then re-instilling Islamic values, assumptions, and goals into the body of knowledge. This process includes two stages: first, the isolation and removal of the key secular elements and concepts of modern science; second, the inclusion of Islamic elements and key concepts into each relevant branch of knowledge. In other words, this is not simply "labeling Islam" on existing science, but a fundamental epistemological transformation (Al-Attas, 1989).

A concrete example that al-Attas often brings up is the concept of "human" in modern psychology. Western psychology, built on naturalistic assumptions, tends to reduce humans to biological beings driven by instincts, environmental conditions, or neurological processes. The Islamization of psychology means replacing this basic assumption with the Islamic view of man as a spiritual-material being who possesses spirit, passion, intellect, and qalb, an entity that cannot be fully understood through a purely empirical-scientific approach.

It is important to note that al-Attas distinguished himself expressly from al-Faruqi in terms of an Islamization approach. If al-Faruqi emphasizes on the systematization and reimagination of the entire Islamic scientific heritage to be relevant to modern science through the International Institute of Islamic Thought (IIIT), al-Attas emphasizes on a deep mastery of the classical Islamic scientific tradition as the main prerequisite. For al-Attas, a person who does not master Arabic, Islamic philosophy, Sufism, and other Islamic sciences will not be able to carry out serious Islamization. This makes al-Attas's project seem more elitist, but also more epistemologically solid (Riswanto, 2021).

### *Ta’dib as The Purpose of Islamic Education*

Another equally important aspect of al-Attas's thought is his concept of the purpose of Islamic education which he formulated through the term *ta'dib*. In the Islamic educational tradition, the terms most often used for education are *tarbiyah* and *ta'lim*. Al-Attas argues that these two terms do not fully capture the true essence of Islamic education. He prefers the term *ta'dib*, which is rooted in the word adab, because according to him, the concept of adab includes at the same time the dimensions of knowledge, charity, and morals in an inseparable unit (Al-Attas, 1989). Adab, in al-Attas's view, is to place things in their proper place according to their nature and value, a concept that requires a correct recognition of the hierarchy of values and forms in the universe. A civilized person is one who has acquired true

knowledge about himself, about nature, and about God, and then actualizes that knowledge in all dimensions of his life. Thus, true Islamic education is not merely a matter of knowledge transfer, but the formation of an active, conscious, and responsible human being who places himself in the proper position in the God-centered cosmic order.

The implications of the concept of ta'dib on scientific integration are very significant. If the goal of education is ta'dib, the formation of civilized human beings, then all branches of science taught must contribute to that goal. There is no truly "neutral" or "value-free" science in this perspective. Physics, mathematics, sociology, economics, law, all of them must be taught and studied in a context that makes students aware of the relationship between these sciences and the purpose of their life as the caliph of Allah on earth. This is what makes the concept of ta'dib al-Attas an integrative framework that goes beyond just unifying the curriculum (Muhtarom, 2023).

### *Criticism of Secularism and Modernity*

One of the sharpest dimensions of al-Attas's thought is his critique of secularism as an ideology that has permeated modern science. Secularism, according to him, is not just a socio-political phenomenon, but a worldview that systematically separates reality from the sacred and transcendental dimensions. The centuries-long process of secularization of science in the West has resulted in what al-Attas calls the "de-Islamization of the Muslim mind", the erosion of Islamic consciousness and viewpoints from the minds of Muslims, including Western-educated Muslim scientists and intellectuals. Al-Attas's critique of modernity is neither reactive nor anti-intellectual. He does not reject empirical knowledge or the scientific method. What he rejects is the claim that empirical knowledge and the scientific method are the only valid forms of knowledge, and that transcendental reality cannot be part of the legitimate building of science. For al-Attas, Islamic epistemology is more inclusive because it recognizes various legitimate sources of knowledge: reason ('aql), sense (hiss), intuitive intuition (ilham), and revelation (wahy), each of which has its own domain and authority, and all of which originate from Allah as the source of all truth.

In this context, al-Attas also launched a targeted critique of the tendency of Muslim intellectuals to take for granted Western categories and frameworks of thought in the study of Islam. He reminds us that many concepts in the Western social sciences and humanities, such as "religion," "secularism," "rationality," "progress", are not neutral but are loaded with certain philosophical assumptions that may conflict with the Islamic worldview. Using this framework without criticism means unconsciously accepting those assumptions (Bashri, 2021).

### *Scientific Integration in Indonesian Islamic Universities*

### *Historical Context: From Dichotomy to Integration*

The history of Islamic higher education in Indonesia is a long history of struggle with scientific dualism. Since the colonial era, there has been a sharp separation

between the "modern" education system oriented to the general sciences and the "traditional" education system focused on the religious sciences. The State Islamic Institute (IAIN), which began its establishment in 1960, was originally designed as an institution specializing in the development of Islamic religious sciences. This concentration in the field of Islamic studies is a response to the need of the Indonesian Muslim community for experts in the field of Islam, as well as an expression of the religious identity that wants to be maintained (Handayani, 2021).

However, as time goes by, this purely religious IAIN model begins to be seen as inadequate in dealing with increasingly complex societal demands. IAIN graduates are often limited in their ability to compete in a job market that is increasingly dominated by the need for technical and professional skills. On the other hand, public universities do not seriously integrate Islamic perspectives in the sciences they develop. This situation creates a kind of detrimental "gap": Indonesian Muslims do not have higher education institutions that are able to develop spiritual-religious intelligence and academic-professional skills in a balanced way.

In the 1990s and early 2000s, the discourse on the need to transform IAIN into a more comprehensive Islamic university began to strengthen. Academic discussions, national seminars, and various policy studies finally led to the issuance of a Presidential Decree that allowed the conversion of IAIN into a State Islamic University (UIN). UIN Syarif Hidayatullah Jakarta was the first to transform in 2002, followed by UIN Sunan Kalijaga Yogyakarta in 2004, and then by various other IAINs throughout Indonesia.

### *Models of Scientific Integration at PTKIN Indonesia*

The transformation into UIN is not only structural and administrative, but also, at least in aspiration, paradigmatic. Various UINs develop models of scientific integration that become their respective intellectual identities. The most widely known and studied model is the integrative-interconnective model developed by Amin Abdullah at UIN Sunan Kalijaga. This model, which is often visualized in the metaphor of the "spider web", seeks to show that Islamic sciences and general sciences do not have to be opposed, but can be interconnected, dialogued, and enriching with each other.

In Amin Abdullah's model, there are three levels of interconnectedness between Islamic sciences and general sciences: (1) isolation, where each discipline stands alone without communication; (2) accommodation, where there is an interdisciplinary concept of borrowing; and (3) integration-interconnection, where there is a productive and mutually critical dialogue between various scientific traditions. This model has the advantage of being flexible, it does not impose a single epistemological guide, but rather opens up space for contextual and responsive dialogue (Nasution, 2020).

Another model that is quite influential is the paradigm of "revelation guides knowledge" which is embraced by several UINs, including UIN Walisongo Semarang and UIN Sunan Gunung Djati Bandung. This paradigm places revelation,

the Qur'an and Hadith, as the compass that guides the direction of scientific development. In contrast to the integrative-interconnective model which is more dialogical and horizontal, the "revelation guides knowledge" model emphasizes more on the normative position of revelation as an authority that provides direction and value to science (Baso, 2020).

In addition to the two main models above, there are also various variations and adaptations developed by other PTKINs. UIN Maulana Malik Ibrahim Malang developed a "tree of knowledge" model that places Islamic sciences as the roots that support the stems and branches of general sciences. UIN Raden Fatah Palembang developed the concept of "Islam rahmatan lil'alamin" as an integrative frame. The diversity of this model reflects the vitality of the discourse on scientific integration at PTKIN Indonesia, although it also shows that there is no consensus on how the integration should be carried out.

The Ministry of Religious Affairs of the Republic of Indonesia has also issued a policy that encourages the implementation of scientific integration throughout PTKIN. Through various regulations and guidelines, the Ministry of Religion seeks to provide a normative framework for PTKIN in developing an integrative curriculum. However, as many researchers have acknowledged, there is a considerable gap between policies set at the national level and their implementation at the institutional and classroom levels (Kementrian Agama RI, 2020).

The need for a stronger epistemological model is also supported by policy and empirical evidence. The Ministry of Religious Affairs guideline on scientific integration requires PTKIN to develop integration in vision, curriculum, learning, research, and institutional culture, while curriculum studies at UIN Raden Fatah show that Islamic higher education must balance global standards, technological competence, Islamic values, and local wisdom (Azzahra & Sirozi, 2025). Recent JES studies further indicate that Islamic education practices increasingly require models that integrate digital technology, Islamic values, character formation, and contextual learning resources, not merely conventional religious instruction (Ardiyansyah et al., 2025; Marsyeli & Rustam, 2025; Purwati et al., 2025). These findings support the argument that PTKINN needs an integration paradigm that is epistemological, pedagogical, and methodological at the same time.

### *Challenges and Problems of Scientific Integration of PTKIN in Indonesia*

Despite the progress that has been made, scientific integration at PTKIN Indonesia still faces a number of serious challenges. First, human resource challenges. The implementation of genuine scientific integration requires lecturers who not only master their respective disciplines, but also have an adequate understanding of the Islamic scientific tradition and the ability to dialogue between the two. In fact, most lecturers at PTKIN Indonesia are products of a dichotomous education system, they are used to thinking in separate "silos" between religious and general sciences (Fahham, 2020).

Second, epistemological challenges. Many PTKINs adopt the slogan of scientific integration without really formulating their philosophical foundations adequately. As a result, the "integration" that occurs is often only cosmetic: adding verses of the Qur'an or hadith to the actual lecture material does not undergo any paradigmatic change. A genuinely transformative integrative model requires courage and the ability to critique the basic assumptions of the sciences taught and reconstruct them based on the Islamic worldview (Huda, 2023).

Third, the challenge of academic culture. The modern academic world, heavily influenced by the international citation index-based grading system and global accreditation, tends to place greater emphasis on research that follows global mainstream standards and paradigms, which are generally secular. Lecturers at PTKIN who try to develop research with an Islamic integrative perspective often face difficulties in publishing their work in internationally reputable journals.

Fourth, the challenge of institutional identity. The transformation of IAIN into UIN, which opens up opportunities for the development of general study programs, also carries the risk of "mission drift", a shift in the institution's mission from focusing on excellence in Islamic sciences to the development of general sciences that do not necessarily have comparative advantages. Some critics argue that in this transformation process, there is a tendency for PTKIN to become just a public university with an increasingly thin "Islamic color", instead of a genuine Islamic university (Hamdi, 2020). To clarify the comparative position of al-Attas' framework, the selected PTKINN models are mapped against four analytical aspects: epistemology, educational purpose, integration mechanism, and limitations. The comparison is shown in Table 2.

Table 2. Comparison between al-Attas' Framework and Selected PTKINN Integration Models

| Model | Epistemological Base | Educational Purpose | Integration Mechanism | Strengths and Limitations |
|---|---|---|---|---|
| Al-Attas' scientific integration | Islamic worldview based on tawhid, revelation, intellect, and the hierarchy of knowledge | Ta'dib: formation of civilized Muslim intellectuals | Dewesternization followed by Islamization of concepts and disciplines | Strong philosophical foundation, but requires lecturers with deep mastery of turath and modern disciplines. |
| Integrative-interconnective model | Dialogue among Islamic studies, social sciences, humanities, and natural sciences | Interdisciplinary graduates able to connect religious and contemporary problems | Interconnection, accommodation, and critical dialogue among disciplines | Flexible and operational, but its tawhidic ontology is not always made explicit. |
| Revelation-guides-knowledge paradigm | Revelation as normative guide for scientific development | Knowledge development directed by Qur'anic and prophetic values | Use of revelation as ethical and value compass for disciplines | Clear religious orientation, but can become textual legitimation if |

| | | | | |
|---|---|---|---|---|
| | | | | not followed by epistemological critique. |
| Tree-of-knowledge and contextual PTKINN models | Islamic sciences and local values as roots of general and professional sciences | Holistic graduates with Islamic identity, local wisdom, and professional competence | Metaphorical and curriculum-based integration across faculties and programs | Contextually rich, but needs stronger methodological tools to evaluate secular assumptions in each discipline. |

Table 2 demonstrates that al-Attas' contribution is complementary rather than merely oppositional. PTKINN models have advantages in institutional operationalization, while al-Attas provides deeper epistemological criteria for testing whether integration has moved beyond curriculum juxtaposition toward the reconstruction of knowledge assumptions, educational aims, and research methodology.

## *The Relevance of The Concept of al-Attas Integration to The Scientific Development of PTKINN*

### *Epistemological Relevance: A Stronger Foundation*

When the concept of al-Attas' scientific integration is contextualized in the reality of PTKINN Indonesia, its relevance first appears in the epistemological dimension. As has been analyzed, one of the main weaknesses of existing integration models is the tendency to operate at the structural-institutional level without adequately working on its epistemological foundations. Amin Abdullah's "spider web" model, for example, is very rich in terms of its methodological framework, but critics argue that it has not fully responded to the fundamental question of how the principle of monotheism concretely integrates various disciplines into one coherent epistemological edifice (Abdullah, 2021).

This is where al-Attas offers something different and complementary. By using the Islamic worldview and the concept of adab as the foundation of integration, al-Attas provides a stronger ontological and epistemological basis for scientific integration efforts. He does not start from the question "how to integrate religious science and general science?", but from a more fundamental question: "What is the essence of science according to Islam, and how should a truly knowledgeable human being be?". Thus, integration is not just a matter of methods or structures, but a matter of a comprehensive transformation of perspectives.

This relevance can be seen concretely in the context of PTKINN curriculum development. If PTKINN adopts the Islamic worldview as formulated by al-Attas as the epistemological basis of its entire curriculum, then each course, both religious and general, will naturally operate within the framework of larger questions about the nature of reality, human purpose, and moral responsibility of each branch of science. There is no need for artificial efforts to "Islamize" the general sciences,

because from the beginning the curriculum has been built on an Islamic ontological and epistemological foundation.

### *Pedagogical Relevance: Forming a Wholesome Muslim Intellectuals*

The second relevance of the concept of al-Attas lies in the pedagogical dimension, especially in the concept of ta'dib as an educational goal. PTKINN Indonesia in general already has a vision to produce graduates who are not only professionally competent but also have strong moral and Islamic integrity. However, this vision is often difficult to implement because it is not accompanied by an adequate pedagogical framework for how the formation of Muslim manners and intellectual character actually takes place.

The concept of ta'dib al-Attas offers a sharper and more targeted framework. He emphasized that the formation of a complete Muslim intellectual cannot be achieved only through the addition of religious courses or supplemental moral development programs. He demands a reconceptualization of what it means to "be educated" in the context of Islam, that a Muslim scholar is not just someone who masters one area of expertise, but one who has an understanding of his position before Allah, his responsibility to his fellow man and the universe, and the ability to use his knowledge as a means of devotion to God and the benefit of the people.

For PTKINN, this means the need for a more comprehensive transformation of academic culture. The interaction between lecturers and students, research ethics, orientation for knowledge development, and graduate standards that are expected need to be reframed in the context of ta'dib. A Physics student at UIN, for example, is not only required to master modern physical concepts, but is also expected to be able to reflect on the philosophical and theological implications of these physical theories for the understanding of God's creation and man's responsibilities as caliphs. This is what al-Attas means by "putting knowledge in its place", an action that in itself is a manifestation of manners.

### *Methodological Relevance: Internal Criticism as Key*

The third relevance of al-Attas lies in the methodology of dewesternization that he offers as the first step of Islamization. This methodology is particularly relevant for the context of Indonesian PTKINN which in many ways still relies on scientific references from the West, without always having adequate critical ability to sort out which elements can be adopted and which contain secular assumptions that need to be criticized (Zarkasyi, 2022).

The implementation of al-Attas' methodology at PTKINN requires the strengthening of two competencies at once: competence in the classical Islamic intellectual tradition (turats) and competence in epistemology and modern scientific methodology. These two competencies do not replace each other, but complement each other. A Muslim intellectual who only masters turats without understanding modern science will not be able to make a relevant criticism of it; on the contrary, a person who is proficient in modern science but blind to the Islamic intellectual tradition has no Islamic footing point on which to make critical judgments.

This means that PTKINN needs to seriously review its classical Islamic studies curriculum, ensuring that students not only study fiqh, tafsir, and hadith as a ready-made corpus of laws and norms, but also understand the Islamic intellectual traditions in philosophy, logic, classical Islamic science, and kalam that serve as the basis for the development of epistemological criticism. At the same time, the teaching of modern sciences needs to be accompanied by critical reflection on epistemological assumptions and the values contained in them.

### *Critical Analysis: The Strengths and Limitations of the Concept of al-Attas in the Indonesian Context*

Although al-Attas's concept of scientific integration has significant relevance for the development of Indonesian PTKINN, an honest analysis also needs to acknowledge a number of limitations and challenges in its application to Indonesia's specific context (Azra, 2012). The novelty of this article lies in positioning al-Attas not as a replacement for existing PTKINN models, but as an epistemological audit framework. Previous discussions of PTKINN integration often emphasize institutional metaphors and curriculum design, whereas this study argues that those models need to be tested through three questions derived from al-Attas: whether the ontology of knowledge is tawhidic, whether pedagogy produces adab, and whether methodology is able to criticize secular assumptions before adopting modern categories. This position makes al-Attas' thought practically relevant while avoiding an uncritical transplantation of his Malaysian institutional context into Indonesia.

First, the concept of al-Attas is formulated on the assumption that there is a single and definitively identifiable "Islamic worldview". In reality, Muslims, including in Indonesia, have a diversity of perspectives on what is meant by the Islamic worldview and how it should be applied in a scientific context. This internal pluralism in the Islamic tradition needs to be accommodated in the development of a contextual model of scientific integration, and cannot be ignored in the name of epistemological uniformity.

Second, the methodology of Islamization al-Attas demands a very high mastery of both traditions, classical Islam and modern science, which in reality the capacity of PTKINN Indonesian lecturers has not been fully fulfilled. This does not mean that al-Attas' vision should be abandoned, but rather that its implementation needs to be done gradually and pragmatically, by systematically building the capacity of human resources as a long-term investment.

Third, there is a legitimate question about the extent to which the concept of al-Attas, formulated in the context of Malaysia and the Malay world, can be seamlessly applied in an Indonesian context that has its own socio-cultural, religious, and historical distinctiveness. Indonesia has a rich intellectual tradition of Islamic archipelago that should be integrated into the model of scientific integration that has been developed, not only as a context of application, but as an epistemological source that enriches the framework of al-Attas itself (Ahmad, 2020).

Fourth, there is a tension that needs to be managed between al-Attas' vision of scientific integration which tends to be idealistic and perfectionist and the practical demands of managing PTKINN in the context of the national higher education system that has accreditation standards, the demands of internationally indexed research, and the need for job market relevance. The challenge for PTKINN is how to maintain a high epistemological vision while answering pragmatic demands that cannot be ignored.

### *Practical Implications for The Development of PTKINN Indonesia*

From the previous analysis, a number of practical implications can be drawn that can be a guide for PTKINN in developing a model of scientific integration based on al-Attas' insights but contextual with the reality of Indonesia. The first implication is related to curriculum development. PTKINN needs to develop courses that explicitly introduce students to the Islamic worldview and Islamic epistemology as an integrative framework. Courses such as "Philosophy of Islamic Sciences", "Islamic Intellectual History", "Islamic Scientific Methodology", and "Islamic Scientific Ethics" need to be part of the core curriculum that must be taken by all students regardless of their study program. Moreover, each study program needs to develop a scientific integration module that is specific to its field, for example, the Islamic perspective in Psychology, the Islamic perspective in Economics, or the Islamic perspective in Environmental Science (Kementrian Agama RI, 2022).

The second implication is related to human resource development. PTKINN needs to invest seriously in the development of lecturers who are able to practice as integrative Muslim intellectuals, who master their fields of expertise while having a strong grounding in Islamic intellectual traditions and epistemology. Scholarship programs for further study at institutions that combine the two, such as ISTAC in Malaysia founded by al-Attas himself, need to be encouraged and facilitated.

The third implication is related to research. PTKINN needs to encourage and facilitate research that methodologically integrates Islamic perspectives with modern scientific methodologies. This is not just adding Qur'anic verses in the introduction to the research, but really thinking about how the Islamic worldview influences the formulation of research questions, methodological selection, data interpretation, and the implications of findings. Research institutions and scientific journals that specifically facilitate this kind of genre of integrative research need to be developed and supported.

## 4. Conclusion

This study aimed to analyze the relevance of Syed Muhammad Naquib al-Attas' concept of scientific integration to the scientific development of State Islamic Religious Universities (PTKIN) in Indonesia. The findings demonstrate that al-Attas' framework provides a comprehensive epistemological foundation through the Islamic worldview, the Islamization of knowledge, *ta'dib*, and the critical

evaluation of secular assumptions. These principles strengthen scientific integration by extending it beyond institutional or curricular arrangements toward the reconstruction of the philosophical foundations, educational objectives, and methodological orientation of knowledge. The analysis also shows that existing PTKIN integration models have made significant contributions to bridging religious and modern sciences, yet they require a stronger epistemological basis to achieve more substantive integration. Therefore, al-Attas' thought can complement current PTKIN models by reinforcing their philosophical coherence while remaining adaptable to the Indonesian context. The study concludes that the research objective has been achieved, demonstrating that al-Attas' concept is relevant to the development of PTKIN at the levels of policy, curriculum, pedagogy, and academic culture. Future research may extend this conceptual study through empirical investigations of the implementation of al-Attas' framework in PTKIN curricula, teaching practices, research activities, and institutional governance.

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