

THE IDEA OF ISLAMIZATION: A Study of Imam Suprayogo's Thought

Haila Fardyatullail

University of Darussalam Gontor, Ponorogo, Indonesia

Email: hailafardyatullail09@gmail.com

Syamsuddin Arif

University of Darussalam Gontor, Ponorogo, Indonesia

Email: syamsuddin.arif@unida.gontor.ac.id

Sulfa Heemphinit

International Islamic University Malaysia

Email: sulfaheemphinit@gmail.com

Abstract

Modern science has been marred by lingering problems and consequences, as twentieth-century critics like Theodor Adorno and Seyyed Hossein Nasr argued that modern science has been emptied of spiritual values and increasingly disconnected from ethical religious concerns. As a result, most scientists adhere to the dichotomy between science and religion, implying not only distinction, but also separation and contradiction. Equally problematic is the widely held, but naïve, view that science is neutral and value-free, has no human, economic, political, military, national, industrial or commercial interests. In the wake of realization that modern science could be harmful and detrimental to the minds and lives of Muslim. Calls for Islamization was launched across the Muslim world from Virginia to Casablanca. This article aims to assess the idea of Islamization of contemporary science as espoused and elaborated by Imam Suprayogo, a former rector of the State Islamic University (UIN) in Malang, Indonesia. Based on library research, this study found that Imam Suprayogo's idea of Islamization prescribes integration of science and religion to eradicate the long-held dichotomy between the two, particularly between scientific claims and Islamic doctrines. Imam Suprayogo also proposed to reconstruct a religious scientific paradigm by introducing the "tree of knowledge" and launching the "Tarbiyah Ulul Albab" (education of the Intelligentsia) which has been implemented during his term in an attempt to transform UIN Malang into an Islamic educational institution that teaches both science and religion while at the same time projecting the Islamic values.

Keywords: Imam Suprayogo; Integration; Islamization; Tree of Knowledge

Abstrak

Ilmu pengetahuan modern saat ini, telah dirusak oleh sejumlah masalah dan konsekuensi yang tidak diinginkan, sebagaimana kritikus abad kedua puluh seperti Theodor Adorno dan Seyyed Hossein Nasr menyatakan bahwa ilmu pengetahuan modern telah dikosongkan dari nilai-nilai spiritual dan terputus dari masalah etika keagamaan. Akibatnya, sebagian besar ilmuwan menganut dikotomi antara ilmu dan agama, hal tersebut tidak hanya perbedaan, tetapi juga pemisahan dan kontradiksi di antara keduanya. Masalah yang sama datang dari pandangan secara luas, tetapi naif, bahwa ilmu itu netral dan bebas nilai, tidak memiliki kepentingan manusia, ekonomi, politik, militer, nasional, industri atau komersial. Tanpa disadari bahwa ilmu pengetahuan modern bisa berbahaya dan merugikan pikiran serta kehidupan Muslim. Adapun seruan untuk Islamisasi telah diluncurkan ke seluruh dunia Muslim dari Virginia hingga Casablanca. Artikel ini bertujuan untuk mengkaji gagasan Islamisasi ilmu pengetahuan kontemporer sebagaimana dianut dan dielaborasi oleh Imam Suprayogo, mantan rektor Universitas Islam Negeri (UIN) Malang, Indonesia. Berdasarkan studi pustaka, penelitian ini menemukan bahwa gagasan Islamisasi Imam Suprayogo mengatur integrasi ilmu dan agama untuk menghapus dikotomi yang telah lama ada di antara keduanya, khususnya antara klaim ilmiah dan doktrin Islam. Imam Suprayogo juga mengusulkan untuk merekonstruksi paradigma keilmuan agama dengan memperkenalkan “pohon ilmu” serta meluncurkan program “Tarbiyah Ulul Albab” yang telah dilaksanakan selama istilahnya dalam upaya mentransformasi UIN Malang menjadi lembaga pendidikan Islam yang mengajarkan ilmu pengetahuan dan agama sekaligus memproyeksikan nilai-nilai Islam.

Kata Kunci: Imam Suprayogo; Integrasi; Islamisasi; Pohon Ilmu

Introduction

Nothing seems to pose greater challenges to the Muslims today than modern science. One example is Globalization, as Abu Sadat Nurullah stated that globalization is one of the key dimensions that Muslims worldwide need to be concerned about. The Western has replaced the traditional culture with the Americanised post-modern culture, and finally it incorporates the

secular values and ideologies into Islamic culture.¹ As noted by many twentieth century critics like Theodor Adorno and Seyyed Hossein Nasr, modern science has been emptied of spiritual values and paid little attention, if any, to ethical concerns and religious norms.

As a result, most scientists nowadays tend to be secular-minded, succumbing to the ungodly ideology subscribing to the dichotomy between science and religion that implies not only distinction, but also separation and even contradiction. Equally problematic is the widely held, albeit naïve, view that science is neutral and value-free in the sense of being devoid of human, economic, political, military, national, industrial or commercial interests. In short, modern science has created chaos in nature's three kingdoms: the animal, vegetal, and mineral.² However, Only a few scientists today are aware that modern science as developed in the West over the last three centuries reflects the cultural, religious, and philosophical views of its agents, and projects the Western human consciousness and experience. The scientific claims of Charles Darwin, Auguste Comte, Emile Durkheim, Herbert Spencer, Sigmund Freud and many more regarding human origin and nature are cases in point.

On the other hand, across the Muslim world, educational dualism continues to plague schools and universities. Muslim parents send their children to pesantren or madrasah boarding schools to receive Islamic education and learn the traditional Islamic sciences, or send them to state-run schools and higher institutions to become lawyers, doctors, engineers, etc. with little or no exposure to traditional Islamic sciences. The result is a society divided against itself, where two groups of educated people find themselves at loggerheads over many domains and issues.

¹ Abu Sadat Nurullah, "Globalisation as a Challenge to Islamic Cultural Identity," *The International Journal of Interdisciplinary Social Sciences* 3, no. 6 (2008). 1

² Syed Muhammad Naquib Al-Attas, *Islam and Secularism* (Kuala Lumpur: ABIM, 1979), 19-20.

While the latter often prevail and occupy important posts in the government, the former group become marginalized and alienated in their own country. To rectify this disheartening situation, the idea of Islamization was put forward as an intellectual response to the challenges posed by modern science and civilization.³

Studying science is difficult because not all from the West means rejection. Because there are several similarities between Islam, philosophy, and Western science. Therefore, a person who studies science needs to meet the pre-conditions, namely that they must be able to identify the Islamic worldview of life and understand Western culture and civilization.⁴ One of the Islamic intellectual figures who strive to promote science is Imam Suprayogo. Imam Suprayogo has successfully integrated Science (science) and religion (Islam) for sixteen years (1997-2013) so that he can unveil the veil of Islamic revival with his approach called the "Tree of Knowledge UIN Maliki Malang" approach and make the concept of *Tarbiyah ulul albab* as an alternative to the development of Islamic Educational Institutions.

As far as previous searches related to the study of Islamization of Imam Suprayogo, several studies are relevant. However, these studies are comparative, so they are very different from the studies in this article which are descriptive analysis; the comparative studies in question are first, journals entitled "Integrasi Keilmuan prespektif M. Amin Abdullah dan Imam Suprayogo", by Sholihul Anwar.⁵ Second, entitled "Tipologi Pemikiran Pendidikan Islam (Telaah pemikiran Imam Suprayogo dan Azyumardi Azra)" by Baydah Ansoro and Mohammad Ali

³ Welhendri Azwar Muliono, *Filsafat Ilmu: Cara Mudah Memahami Filsafat Ilmu* (Jakarta: Kencana, 2019), 234.

⁴ Wan Mohd Nor Wan Daud, *The Educational Philosophy and Practice of Syed Muhammad Naquib Al-Attas: An Exposition of the Original Concept of Islamization* (Kuala Lumpur: ISTAC, 1998), 237.

⁵ Sholihul Anwar, "INTEGRASI KEILMUAN PRESPEKTIF M. Amin Abdullah Dan Imam Suprayogo," *Jurnal Ilmiah Pedagogy* 17, no. 1 (2021).

Murtada.⁶ The two works combined the thoughts of Imam Suprayogo with the views of other figures, namely M. Amin Abdullah and Azyumardi Azra. M. Amin Abdullah's thought was inspired by philosophical in studying fundamental and inclusive issues. The entities of natural sciences, social sciences and humanities emerged from the Qur'an. Then raise the importance of dialogue between sciences and blend scientific boundaries reflected in spider webs. Meanwhile, Azyumardi Azra argues that science must follow socio-cultural contextualization, so that existence as a human being continues and is based on the authentication of Islamic teachings, so that it cannot be separated from religiosity.

All of the previous research, in contrast to the descriptive studies in this article, namely describing Imam Suprayogo's Islamization and analyzing his ideas contained in scientific research. In this paper, the author tries to briefly describe the opinion of the Islamic intellectual figure, namely Imam Suprayogo, with his thoughts on Islamizing a science, with the aim that the formulation and utilization of science are aimed at enhancing human dignity and carrying out the functions of his caliphate on earth and other lofty goals.

This research uses a qualitative approach with a type of library research,⁷ because this research was carried out with a series of collecting, processing, and analyzing relevant data related to the focus of the problem, namely The idea of Islamization in the thought of Imam Suprayogo. In investigating Imam Suprayogo's thoughts, researchers use a historical approach, which is to review problems from the point of historical review to reconstruct the

⁶ Baydah Ansoro and Mohammad Ali Murtada, "Tipologi Pemikiran Pendidikan Islam (Telaah Pemikiran Imam Suprayogo Dan Azyumardi Azra)," *ULUMUNA: Jurnal Studi Keislaman* 8, no. 1 (2022).

⁷ Evanirosa et al., *Metode Penelitian Kepustakaan (Library Research)* (Bandung: Media Sains Indonesia, 2022), 22.

past systematically and objectively to establish facts and obtain strong conclusions.

Therefore, this article will discuss several important points regarding Imam Suprayogo's Islamization of science. The first point is to introduce the figure of Imam Suprayogo who is the main discussion in this research. The second point is Imam Suprayogo's idea in the Islamization of science, namely by integrating science and religion with his approach called the "tree of knowledge." The third and fourth points are generated from Imam Suprayogo's idea of a secular response and its application to Islamic educational institutions at UIN Malang. Moreover, the fifth point is the author's response to the idea of Islamization of Imam Suprayogo's science. All of this discussion is realized to be able to Islamize a science that has spread widely in the modern world, especially western knowledge which is empty of spiritual values.

Biography of Imam Suprayogo

Imam Suprayogo was born in Gemaharjo village, Watulimo district, Trenggalek regency, East Java, on January 2, 1951. He was born to Kyai Hasan Muchroji and Nyai Hj. Mariyah.⁸ The eighth of sixteen children were born Dimyati. However, because he was sickly, then at the suggestion of his grandfather (Kartodikoro), the name Dimyati was changed to Suprayogo, meaning Executor of Kindness. Then, in order not to be too Javanese in style and be as expected, the father added the word Imam before Suprayogo, now known as Imam Suprayogo.⁹ His father was a teacher and madrasa supervisor in his village. Imam lived as a rural child who generally carried out activities like the townspeople. However, He had been introduced to religious values by his father. The family

⁸ H.R Taufiqurrochman, *Imam Al Jamiah Narasi Perjalanan Indah Hidup Dan Pemikiran Prof. Dr. H. Imam Suprayogo* (Malang: UIN Malang Press, 2010), 5.

⁹ Imam Suprayogo, *Menghidupkan Jiwa Ilmu* (Jakarta: Gramedia, 2014), 309.

environment full of religious colors and village life has shaped the personality of the Imam so that he grows into a good leader for the family, community, nation, and religion.¹⁰

His career started as the head of *Madrasah Ibtidaiyah* NU for five years in Trenggalek. Then he got the opportunity to become the Head of the Library of the University of Muhammadiyah Malang which led him to become Deputy Dean, Dean of FISIP, Vice Rector I for 13 years from 1983 to 1996, and became Deputy Director of Postgraduate at the UMM campus. From UMM, he received the task of becoming Deputy Dean I of the Tarbiyah Faculty of IAIN Sunan Ampel Malang; here, he began to have experience visiting various universities in various regions at home and abroad since 1990. From this journey, He learned valuable lessons and inspiration to give birth to a framework for the development of Islamic universities in the future.¹¹ After that, he continued to be the Chairman of STAIN, became the Rector of UIN Maliki Malang, and ended on April 30, 2013.¹²

With his inspiration and valuable experience, Imam Suprayogo was named a brilliant education leader by MURI Indonesia in 2006 for leading UIN in Islamic Education. His penchant for writing articles after every shubuh prayer made him hold the MURI record for consistently writing every day on the blog "3 years without pause" on June 15, 2011.¹³ Amazingly, as a person who has had a long career at Muhammadiyah University, he is trusted to be the Musytasar PCNU of Malang city from 2011-2016.

¹⁰ Yayan Nasikin et al., "Relevansi Pemikiran Profesor Imam Suprayogo Terhadap Perkembangan Ekonomi Syariah Di Indonesia," *OIKONOMIKA: Jurnal Kajian Ekonomi Dan Keuangan Syariah* 1, no. 2 (2020): 5.

¹¹ Zamroni, "Pendidikan Islam Berorientasi Masa Depan; Konsep Pendidikan Ulul Albab Perspektif Imam Suprayogo," *At-Turas; Jurnal Studi Keislaman* 1, no. 1 (2014): 7.

¹² Suprayogo, *Menghidupkan Jiwa Ilmu*, 310.

¹³ Imam Suprayogo, *Masyarakat Tanpa Rangkeng: Membangun Bangsa Bersendi Agama* (Jakarta: Gramedia, 2013), 246.

The works of Imam Suprayogo, including; *Penulisan Karya Ilmiah* (1984), *Seluk Beluk Perubahan Sosial* (1985), *Pengantar Metode Penelitian* (1986), *Teknik Analisa Data* (1988), *Penggunaan Statistik untuk Analisa Data Kuantitatif* (1991), *Proses-Proses Sosial dalam Kehidupan Keagamaan* (1997), *Agama dan Masyarakat Madani* (1998), *Metode Penelitian Sosial-Agama* (Rosdakarya, 2001), *Merajut Benang Kusut Agama-Agama* (Mediacita, 2002), *Pendidikan Berparadigma* (UIN Malang Press, 2004), *Memelihara Sangkar Ilmu* (UIN Malang Press, 2006), *Kyai dan Politik: Membaca Citra Kyai dan Politik* (UIN Malang Press, 2007), *Quo Vadis Madrasah* (Gama Media), *Perubahan Pendidikan Tinggi Islam: Refleksi perubahan IAIN/ STAIN menjadi UIN* (UIN Malang Press, 2008), *Perubahan Pendidikan Tinggi Islam* (2008), *Universitas Islam Unggul* (UIN Malang Press, 2009), *Menghidupkan Jiwa Ilmu* (Elex Media, 2014), *Masyarakat Tanpa Ranking* (Elex Media, 2014) and others.¹⁴

As seen from the history of his career and work, Imam Suprayogo stated that the backwardness and decline of the Muslim Ummah today are caused by many factors, one of which is the lack of understanding of the problems of the philosophy of life of the Islamic Ummah. Muslims must be based on a philosophy of life that originates from the Qur'an and al-Hadith. Meanwhile, today many Muslims are proud to have followed the Western philosophy of life. As for the field of scientific development, a scientific dichotomy paradigm has developed, which has been considered to have contributed to creating a polarization of thought and scientific construction which has had an impact on the decline of Islamic civilization. From these problems, the idea of integrating science and religion emerged from Imam Suprayogo.

As seen from the history of his career and works, Imam Suprayogo stated that many factors, including the less appreciation

¹⁴ Aksin Wijaya, *Satu Islam, Ragam Epistemologi* (Yogyakarta: IRCiSoD, 2020).

of the problem philosophy of life in Muslims cause the backwardness and decline of Muslims today. Indeed, Muslims must stand on a philosophy of life derived from the Qur'an and Hadith. Today, many Muslims are proud to have followed the Western philosophy of life. As for the field of scientific development, a scientific dichotomy paradigm has developed which has been considered to have contributed to creating polarization of scientific thought and construction that has an impact on the decline of Islamic civilization. From these problems, the thought of integrating the science and religion of Imam Suprayogo emerged.

Imam Suprayogo built an Islamic scientific paradigm based on tawhid values extracted from the Qur'an and Hadith, explaining that such a dichotomous paradigm must be changed and ended. Moreover, it can be an alternative thought in developing contemporary Islamic scholarship amid similar discourses.

Imam Suprayogo's Integration of the Tree of Knowledge

The separation between religion and science among Western scholars is very prevalent. Many say that religion and science have conflicts, so the *tabi'at* of faith fundamentally differs from the *tabi'at* of science.¹⁵ In contrast to this opinion, there is a very close relationship between religion and science in Islam, so there is no dichotomy between the two.¹⁶

As acknowledged by M. Quraish Shihab by quoting Muthahari's opinion that science can accelerate man in achieving goals, while religion determines the direction it is going. Science

¹⁵ Sujat Zubaidi, M. Kharis Majid, and Abdullah Muslich Rizal Maulana, "Integrasi Antara Agama Dan Ilmu Dalam Perspektif Malik Bennabi," *Kalimah: Jurnal Studi Agama Dan Pemikiran Islam* 19, no. 1 (2021): 5, <https://doi.org/10.21111/klm.v19i1.6365>.

¹⁶ Atika Yulanda, "Epistemologi Keilmuan Integratif-Interkonektif M. Amin Abdullah Dan Implementasinya Dalam Keilmuan Islam," *TAJDID: Jurnal Ilmu Ushuluddin* 18, no. 1 (2020): 21, <https://doi.org/10.30631/tjd.v18i1.87>.

adapts man to the environment, and religion adapts to his identity. Science becomes birth decoration, religion becomes inner decoration. Science gives strength and illuminates the way, religion provides hope and encouragement to the soul. Science answers questions that begin with the word how, whereas religion answers the question beginning with the word why. Science can harden the cheeks of its owner. In contrast, religion provides tranquility for its adherents.¹⁷

In line with the thoughts of M. Quraish Shihab, Imam Suprayogo emphasized that science and revelation as sources of religion essentially function together to understand nature and life. Both serve to unveil the veil of natural or social secrets that man needs to meet the needs and happiness of his life. The thing that distinguishes it is only the source of the two. Science is obtained from human reason through observation, experimentation, and logical reasoning, while religion is obtained from Divine revelation in the form of the Qur'an and Hadith. The content of the Qur'an is universal, absolute, and invariable. Instead, science is particular, relative, and inconsistent. Against both truths, asserted Imam Suprayogo, we must put them “unified” or “integrated”. Despite occupying different positions, each should not be treated separately.¹⁸ With this, Imam Suprayogo was determined to remove the dichotomy of science and religion and tried to integrate it.

Furthermore, Imam Suprayogo admits that it is not easy to erase the dichotomy of science and religion that has plagued the thinking of Muslims for so long. In one of his articles, Imam states:

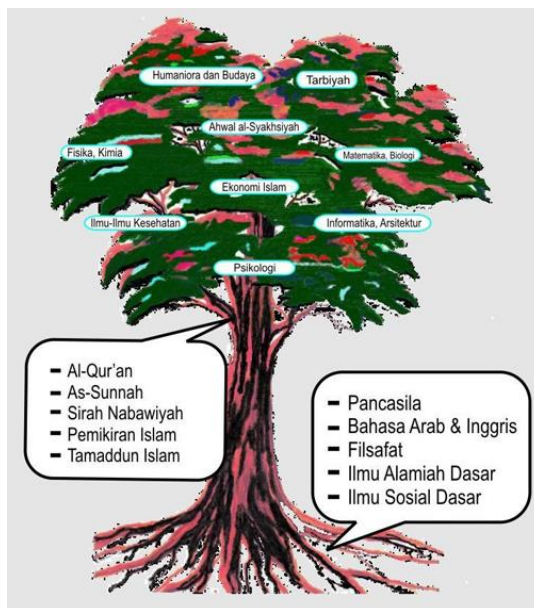
¹⁷ M. Quraish Shihab, *Wawasan Al-Qur'an (Tafsir Maudhu'i Atas Pelbagai Persoalan Umat)* (Bandung: Mizan, 1998), 376.

¹⁸ Imam Suprayogo, *Membangun Integrasi Ilmu Dan Agama: Pengalaman UIN Malang in Integrasi Ilmu Dan Agama: Interpretasi Dan Aksi*, Ed Zainal Abidin Bagir (Bandung: Mizan, 2005), 219–20.

“Tampaknya tidak mudah ketika melihat kenyataan bahwa kebanyakan orang membangun persepsi antara ilmu dan agama menjadi satu kesatuan atau integrative, walaupun sesungguhnya hal itu tidak terlalu sulit jika kita berani merujuk kepada al-Qur'an dan al-Hadits secara langsung. Kitab suci yang diturunkan oleh Allah kepada Nabi Muhammad, dan contoh kongkret kehidupan Rasulullah SAW yang selanjutnya dikenal dengan sebutan Hadith, sesungguhnya sebagian besar membicarakan objek-objek sains seperti jagat raya (universe) dengan berbagai komponennya, kehidupan manusia dengan berbagai perilakunya, dan juga mengenai jalan dan cara bagaimana agar hidup ini menempuh jalan keselamatan. Kita bisa mempertanyakan, bukankah ilmu pengetahuan itu pada hakikatnya adalah ingin mengetahui isi jagat raya, yang dimaksudkan selain ingin memenuhi rasa ingin tahu, juga dimaksudkan untuk membangun kebahagiaan dan kesejahteraan hidup. Jika hal ini dipahami bersama, maka sesungguhnya kita sedemikian mudah proses mengintegrasikan agama dan ilmu, karena keduanya dimaksudkan untuk memenuhi tujuan yang sama”¹⁹

From the description above, Imam Suprayogo began the reconstruction of the scientific paradigm by building a scientific structure based on the universality of Islamic teachings. This scientific project is then simplified by taking the metaphor of a tree, as can be seen in the image below:

¹⁹ Imam Suprayogo, *Paradigma Pengembangan Keilmuan Pada Perguruan Tinggi: Konsep Pendidikan Tinggi Yang Dikembangkan UIN Malang* (Malang: UIN Malang Press, 2005), 57.



This metaphor assumes that there is a solid tree of knowledge, shady branching, lush leafy, and densely fruitful because strong roots support it.²⁰ The reliable sources of inhabiting the earth describe the must-have tools: Pancasila, Arabic, English, Philosophy, Basic Natural Sciences, and Basic Social Sciences. Arabic explores the sciences derived from the Qur'an, al-Hadist, and other Arabic-language books. English is a tool for communication globally and international and professional self-development. Pancasila is a form of manifestation in its outlook on life and philosophy. Philosophy and natural science are the blade of analysis in understanding the Qur'an and relating it to the development of the times and all the complexity of its problems.²¹

Meanwhile, a rod with shady branches is a group of plants that have strong, sturdy, and woody stems. The solid rod describes the source of knowledge derived from the Qur'an and Hadith of

²⁰ Imam Suprayogo, *Spirit Islam Menuju Perubahan Dan Kemajuan* (Malang: UIN Maliki Press, 2012), 224.

²¹ Suprayogo, *Paradigma Pengembangan Keilmuan Pada Perguruan Tinggi: Konsep Pendidikan Tinggi Yang Dikembangkan UIN Malang*, 53–54.

the Prophet, Sirah Nabawiyah, Islamic thought, and Islamic society. This kind of science can only be studied and understood well by those proficient in Arabic, logic, natural, and social sciences. The source of such knowledge must be studied comprehensively because it has the law of *fardhu 'ain*. If humans cannot explore and understand the scientific basis, they will find difficulties in understanding the messages and wisdom in religious studies and the sources that complement them. As for branches, twigs, and leaves, quite a lot are used to describe several sciences with their various components. Different from the above the law, if the rod is an obligation (*fardhu 'ain*), then choosing a particular science is *fardhu kifayah*, such as; Health Sciences, Psychology, Informatics, Architecture, Physics, Chemistry, Islamic Economics, Mathematics, Biology, Education, Humanities, and Culture.²²

With this, it can be emphasized that the scientific integration of Imam Suprayogo depicted from the tree manifests how religion and society experience mutual reciprocity. This relationship will be created from the kind of relationship building, namely religion, which in this case, in the form of nash al-Qur'an and Hadith, influencing the community and society, which affects the meaning of al-Qur'an and Hadith.

Integration of the Knowledge Tree in Response to Secular

When Islamic civilization emerged with the idea of integrating religion and science, Western civilization currently separates religion and science. This case because Western civilization still considers religion a shackle to a civilization's development. As the man who raised the flag of secularism in the West, Harvey Cox said that secularization is a process of human liberation from religious and metaphysical potentials, that is, the

²² Suprayogo, 57; Abuddin Nata, *Islam Dan Ilmu Pengetahuan* (Jakarta: PRENADAMEDIA GROUP, 2018), 305.

transfer from another realm to this world.²³ With this, Science and religion seem to be two entities that are separate from each other, whether formal-material objects of science, research methods, criteria of truth, the role played by the scientist or even the level of the institution.²⁴

Departing from the issue of secularization, what needs to be done is to reconstruct the dichotomous perspective, which is to always look at the existence of science and religion. The two should be seen as a whole, that all knowledge comes from and belongs to Allah Almighty. If science and religion are only viewed separately, then such a dichotomous perspective will give an idea of how narrow the area of Islamic studies is. Islam will only be considered as limited to matters related to mere ritual activities. Islam should be understood as a broad area, as wide as the universe and life itself. The Qur'an summarizes both, namely matters related to the area of general science and at the same time religious knowledge.²⁵

Therefore, Imam Suprayogo emphasized the integration of his scientific tree, namely the positioning of the Qur'an and Hadith as a grand theory for knowledge.²⁶ That way, the *naqli* argumentation can be integrated with the findings of science. In this regard, Kuntowijoyo added that integration is the union between God's revelation and the results of the human mind.²⁷ According to him, integration is to give a decent proportion to God and man in science. Thus, scientific integration is not

²³ Harvey Cox, *The Secular City: Secularization and Urbanization in Theological Perspective* (New York: The Macmillan Company, 1967), 15.

²⁴ Amin Abdullah, *Islamic Studies Di Perguruan Tinggi: Pendekatan Integratif-Interkonektif* (Yogyakarta: Putra Pelajar, 2012), 92.

²⁵ Suprayogo, *Spirit Islam Menuju Perubahan Dan Kemajuan*, 233.

²⁶ Suprayogo, *Membangun Integrasi Ilmu Dan Agama: Pengalaman UIN Malang in Integrasi Ilmu Dan Agama: Interpretasi Dan Aksi*, Ed Zainal Abidin Bagir, 49–50.

²⁷ Kuntowijoyo, *Islam Sebagai Ilmu: Epistemologi, Metodologi, Dan Etika* (Yogyakarta: Tiara Wacana, 2006), 55.

“secularism” nor “asceticism”. However, he is expected to resolve conflicts between extreme secularism and radical religions in many sectors. With this, Imam Suprayogo's integration of the science tree is indispensable in the face of everything secular.

Integration of the Knowledge Tree as an Education base at UIN Malang

The transformation of STAIN/IAIN into UIN in Indonesia cannot be separated from the stigma that religious college graduates only have one skill and cannot solve social problems experienced by a nation. The most important thing is the mission to integrate science and religion. Therefore, integrating the science tree has a significant role because university-level educational institutions can accommodate the anti-dichotomous spirit of science and must be more advanced in developing the types and fields of science and varying with modern science.

Furthermore, Imam Suprayogo offered an educational concept paradigm of the Qur'an with the motto “*Tarbiyah ulul albab*”. *Tarbiyah ulul albab* is now an Islamic Education concept applied at UIN Maliki Malang. The simple form of *tarbiyah ulul albab* is a merger between pesantren and universities. The existence of pesantren as a long-established Islamic religious education center gave birth to humans who put forward dhikr. Likewise, universities produce forward-thinking people, providing delivery of good deeds. Therefore, education, faith, science, and deed are the primary targets to be developed in a balanced way; otherwise, it will produce an unequal life.²⁸

Tarbiyah ulul albab is said to be successful if it can lead a person to have the following identity; knowledgeable, sharp eyesight, intelligent pattern, soft-hearted, and high fighting spirit because of Allah Almighty. In addition, the definition of the

²⁸ Zamroni, “Pendidikan Islam Berorientasi Masa Depan; Konsep Pendidikan Ulul Albab Perspektif Imam Suprayogo,” 10.

concept of *Tarbiyah ulul albab* is to form an Intelligence quotient (IQ), emotional quotient (EQ), and spiritual quotient (SQ). This case is among other parts of the *ulul albab* personality that Imam Suprayogo will build and develop at UIN Maliki Malang.

Besides that, integrating science and religion at UIN Maliki Malang does not only move at the level of institutions, curricula, or scientific frameworks. More important is the story of the behavior of campus residents, as well as a campus that is authoritative, clean, and so on. Furthermore, the academic community of UIN Maliki Malang is expected to help develop the integration of science and religion in their service and association with society. Just as Islam guides humanity to develop all aspects of life as a whole and thoroughly, born, and inwardly, survive the afterlife, which includes the development of spiritual, moral, scientific, and professional aspects. Islam teaches courage, compassion, beauty, cleanliness, thrift, and *istiqomah*.²⁹

One of the fundamental and strategic efforts taken by UIN Malang is to reconstruct the scientific paradigm by placing religion as the basis of knowledge. This effort is seen as absolute and strategic and gets priority. Because this scientific construct is the breath and spirit of every university. Therefore, jargon is always echoed: “Producing scholars who are professional intellects and professional intellects who are scholars”.

Therefore, in UIN Maliki Malang formed the “tree of knowledge” conception, a tree is assumed to grow on fertile soil. The fertile ground on which the tree grows illustrates the necessity or obligation to cultivate a culture of campus life with an Islamic face, such as a life filled with an atmosphere of faith, noble morals, and spiritual activities. At the same time, it describes an academic building that will produce healthy and fresh fruit. The fruit

²⁹ Suprayogo, *Membangun Integrasi Ilmu Dan Agama: Pengalaman UIN Malang in Integrasi Ilmu Dan Agama: Interpretasi Dan Aksi*, Ed Zainal Abidin Bagir, 29.

produced by the tree is used to describe the products of Islamic Education: faith, charity, and noble morals.³⁰

Furthermore, Imam Suprayogo explained the meaning of the tree, which was used as a metaphor to explain the scientific building at UIN Maliki Malang, namely;

“Akar yang terjun ke bumi digunakan untuk mendeskripsikan ilmu-ilmu alat yang harus dikuasai oleh seorang mahasiswa dengan baik, yaitu Bahasa (Bahasa Indonesia, Arab, dan Bahasa Inggris), filsafat, ilmu alam, ilmu-ilmu sosial dasar dan Pancasila. Batang menjabarkan kajian sumber-sumber ilmu yang berasal dari kitab suci Al-Qur'an, Hadits, Sirah Nabawiyah, Pemikiran Islam, dan Masyarakat Islam. Semua mahasiswi tanpa kecuali diwajibkan untuk mengambil mata kuliah ini apapun jurusannya. Hukum mempelajarinya adalah fardhu 'ain. Sedangkan cabang, ranting dan daun menggambarkan jenis fakultas yang dipilih oleh masing-masing mahasiswa. Jika akar dan batangnya wajib dipelajari, maka cabang, ranting, dan daun dakwah adalah fardhu kifayah. Ini berarti bahwa seorang siswa cukup untuk mengambil satu fakultas dan tidak berkewajiban untuk mengambil yang lain. Ilmu-ilmu yang digambarkan sebagai cabang meliputi psikologi, ekonomi, hukum, teknik, matematika, dan sebagainya pohon yang berkembang akan berbuah. Buah dalam hal ini adalah mendeskripsikan produk bangunan ilmu yang integratif antara ilmu agama dengan ilmu umum, yaitu iman, amal shaleh, dan akhlaqul karimah”³¹

From the preceding description, the paradigm of scientific integration at UIN Malang by using the metaphor of the tree of

³⁰ Mohammad Muslih, “Tren Pengembangan Ilmu Di Universitas Islam Negri Maulana Malik Ibrahim Malang,” *Teosofi: Jurnal Tasawuf Dan Pemikiran Islam* 6, no. 1 (2016): 6.

³¹ Suprayogo, *Paradigma Pengembangan Keilmuan Pada Perguruan Tinggi: Konsep Pendidikan Tinggi Yang Dikembangkan UIN Malang*, 53–54.

knowledge, many claim, is more likely to resemble the views of Imam al-Ghazali, that exploring religious science for everyone is a personal obligation and *fardhu 'ain*, while studying general sciences such as medicine, agricultural engineering, commerce, and others is *fardhu kifayah*.³² This case is because it only borrows terms or makes almost similar fields, but should first be an in-depth study of the basis of the science in al-Ghazali's scientific building, the interrelationship of each science, and importantly, must be done with a new reading. What *fardhu 'ain* and *fardhu kifayah* mean in science and scientific development should be discussed.

At UIN Maliki Malang, culture or tradition is understood as the behavior of the academic community in carrying out their respective roles based on a high awareness of their role and achieving common goals. This awareness is built on a deep understanding of the vision and mission reflected in daily tasks' thoughts, attitudes, and actions. Therefore, the performance of the academic community is a reflection of the tradition of UIN Malang.³³

The various traditions that UIN Malang wants to develop are as follows: First, the physical performance of UIN Maliki Malang Physically, the UIN Maliki Malang campus as an educational institution with an Islamic identity and breathes must display an authoritative, calm, neat and beautiful image. Second, Institutional: a) Have reliable academic staff in thinking, research, and various scientific activities. b) Have solid management and be able to move all the potential to develop the creativity of campus residents. c) can anticipate the future and be proactive. Third, Lecturer at UIN Malang; a) Always appear as a believer and a Muslim wherever and whenever he is. b) Have broad scientific insight and high professionalism. c) Creative, dynamic and

³² Taufiqurrochman, *Imam Al Jamiah Narasi Perjalanan Indah Hidup Dan Pemikiran Prof. Dr. H. Imam Suprayogo*, 232–33.

³³ Tim UIN Malang, *Tarbiyah Uli Al-Albab, Dzikir, Fikir, Dan Amal Shaleh, Konsep Pendidikan UIN Malang* (Malang: UIN Malang Press, 2004), 14.

innovative in scientific development. d) Behaving and behaving honestly, trustworthily, and having a noble character can be an example for other academic communities. e) Be highly disciplined and always comply with the code of professional ethics. Fourth, UIN Malang Students: a) Have performance as leaders of the people. b) Highly disciplined. c) Thirst and love of science d) Have courage, freedom, and openness. e) Creative, innovative and farsighted. Fifth, UIN Malang graduates; a) Independent. b) Ready to compete with other PT graduates. c) Global academic insight. d) Able to lead the people. e) Responsible for developing Islam during social life.³⁴

UIN Maliki Malang has formulated a developed Vision, Mission & Tradition. The formulation was made to provide direction, motivation, and strength for the movement for all ranks involved in the development of UIN Maliki Malang. To further complement and strengthen what has been formulated in the Vision, Mission & Tradition of UIN Malang, the direction of development policies, programs, prerequisites for the rapid development of the university, the pillars of the university that must be built, the direction of student development, and so on. This formulation was made with deep thought along with the ideals of this campus to become an Islamic university with its brilliant achievements.

Response to the idea of Islamization of Science Imam Suprayogo

The integration of Imam Suprayogo's Science tree still shows the variety within the corridors of Islamization, so positive responses and awards should still be given. Presumably, the idea of Islamization, although in reality, it has not been well realized, this idea is at least a new consciousness that encourages the Muslim

³⁴ Tim UIN Malang, *Tarbiyah Uli Al-Albab, Dzikir, Fikir, Dan Amal Shaleh, Konsep Pendidikan UIN Malang*, 15–16.

community to master science and technology as a prerequisite for the advancement of Muslim countries. Therefore, the critical value of the Islamization movement is in its goal of mastering and pouring back Western scientific findings by providing a touch of Islamic values.³⁵

It can be admitted that the change in the integration of the science tree from STAIN to UIN is a derivative of the great idea of the Islamization of science. Still, these developments indicate the varied perspectives of Muslim scholars. Islamization in question is an effort to build the spirit of Muslims in knowledge, developing it through the freedom of intellectual reasoning and rational-empirical studies or the spirit of scientific and philosophical development, which is the embodiment of concern, loyalty, and commitment to the fundamental doctrines and values contained in the Qur'an and Hadith.³⁶

Golshani states that even if there is so-called "Islamization", it means an attempt to give such religious meaning to science while realizing that science can be developed in religious and non-religious contexts. The West or the East is irrelevant in scientific data and the discovery of natural laws. The difference only exists when a scientist interprets those data. For Golshani, even if there is so-called "Islamic science", it is a forward motion further than modern science, not a backward motion or dismantling of what has existed. It goes further because it wants to provide an epistemological and metaphysical framework for current scientific activity. Explicitly, He also mentions that "the depiction of the

³⁵ Muslih, *Relasi Agama Dan Sains Dalam Pendidikan Islam: Belajar Integrasi Keilmuan Dari SMA Trensains 2 Pesantren Tebuireng Jombang* (Lamongan: Nawa Litera Publishing, 2021), 57.

³⁶ Mukani, *Dinamika Pendidikan Islam* (Malang: Madani, 2016), 291.

physical aspects of the universe is entirely the work of science", religion enters when wanting to give a final explanation.³⁷

Therefore, the Islamization movement considers forming Islamic insights and visions for every Muslim important. Because every Muslim with an Islamic vision will produce a study full of Islamic values, Islam sees all disciplines as coming from one source, from Allah, and is used to realize His will.

Other than that, the idea of Imam Suprayogo in his efforts to integrate science and religion is not lonely from criticism. The issues often debated are: First, the positions of the Qur'an and Hadith, which are positioned as rods. Second, the Qur'an and Hadith are used as sources of knowledge parallel to observation, experimentation, and logical reasoning results. This criticism explains that the placement of the Qur'an and Hadith on an equal footing with other sources is limited to technical issues. Still, the Qur'an and Hadith position is more important and cannot be aligned with other sources. Third, the concept is implemented, so it is feared that it will burden students too heavily. Students must learn general sciences, the Arabic language, Qur'an, Hadith, and others. So it is considered impossible to run. This kind of criticism can be answered by showing empirical evidence that in Indonesia, there have been many people who, even though they did not pass through educational institutions, can integrate religious and general science, including Prof. Dr. Tholka Mansyur, Prof. Dr. Jalaluddin Rakhmat, and Prof. Dr. Syafi'i Ma'arif.

Conclusion

Imam Suprayogo, with his idea of Islamization is integrating science and religion, tried to remove the dichotomy of science and religion. Because, in essence, science and religion function the same, namely to understand nature and life. In addition, Imam

³⁷ Mehdi Gholsani, *Issues in Islam and Science*, 2004; Muslih, *Relasi Agama Dan Sains Dalam Pendidikan Islam: Belajar Integrasi Keilmuan Dari SMA Trensains 2 Pesantren Tebuireng Jombang*, 56.

Suprayogo admits that removing the dichotomy of science and religion is no easy feat. Nevertheless, with his struggle and expertise, Imam Suprayogo began the reconstruction of the scientific paradigm by taking the metaphor of a scientific tree. It is believed that the Qur'an and Sunnah, accompanied by linguistics, become two inseparable things to derive and study general scientific areas. One of the result of Imam Suprayogo's thoughts is to reconstruct the paradigm of religious science by introduction a "tree of knowledge" and launching the "*Tarbiyah Ulul Albab*" program which has been implemented to transform UIN Malang into an Islamic educational institution that teaches science and religion while projecting Islamic values. Furthermore, Imam Suprayogo's scientific integration should be an alternative in responding to the challenges of globalization and the current and future downturn and expected to resolve secular conflicts.

References

- Abdullah, Amin. *Islamic Studies Di Perguruan Tinggi: Pendekatan Integratif-Interkonektif*. Yogyakarta: Putra Pelajar, 2012.
- Al-Attas, Syed Muhammad Naquib. *Prolegomena to the Metaphisic of Islam*. Kuala Lumpur: ISTAC, 1995.
- Ansoro, Baydah, and Mohammad Ali Murtada. "Tipologi Pemikiran Pendidikan Islam (Telaah Pemikiran Imam Suprayogo Dan Azyumardi Azra)." *ULUMUNA: Jurnal Studi Keislaman* 8, no. 1 (2022).
- Anwar, Sholihul. "INTEGRASI KEILMUAN PRESPEKTIF M. Amin Abdullah Dan Imam Suprayogo." *Jurnal Ilmiah Pedagogy* 17, no. 1 (2021).
- Cox, Harvey. *The Secular City: Secularization and Urbanization in Theological Prespective*. New York: The Macmillan Company, 1967.
- Daud, Wan Mohd Nor Wan. *The Educational Philosophy and Practice of Syed Muhammad Naquib Al-Attas: An Exposition of the Original Concept of Islamization*. Kuala Lumpur: ISTAC, 1998.

- Evanirosa, Christina Bagenda, Hasnawati, Annova Fauzana, Khisna Azizah, Nursaeni, Maisarah, et al. *Metode Penelitian Kepustakaan (Library Research)*. Bandung: Media Sains Indonesia, 2022.
- Gholsani, Mehdi. *Issues in Islam and Science*, 2004.
- Kuntowijoyo. *Islam Sebagai Ilmu: Epistemologi, Metodologi, Dan Etika*. Yogyakarta: Tiara Wacana, 2006.
- Malang, Tim UIN. *Tarbiyah Uli Al-Albab, Dzikir, Fikir, Dan Amal Shaleh, Konsep Pendidikan UIN Malang*. Malang: UIN Malang Press, 2004.
- Mukani. *Dinamika Pendidikan Islam*. Malang: Madani, 2016.
- Muliono, Welhendri Azwar. *Filsafat Ilmu: Cara Mudah Memahami Filsafat Ilmu*. Jakarta: Kencana, 2019.
- Muslih. *Relasi Agama Dan Sains Dalam Pendidikan Islam: Belajar Integrasi Keilmuan Dari SMA Trensains 2 Pesantren Tebuireng Jombang*. Lamongan: Nawa Litera Publishing, 2021.
- Muslih, Mohammad. "Tren Pengembangan Ilmu Di Universitas Islam Negri Maulana Malik Ibrahim Malang." *Teosofi: Jurnal Tasawuf Dan Pemikiran Islam* 6, no. 1 (2016).
- Nasikin, Yayan, Eka Putri Innayah, Shimah Fauziah Yeubun, and Helmi Syaifuddin. "Relevansi Pemikiran Profesor Imam Suprayogo Terhadap Perkembangan Ekonomi Syariah Di Indonesia." *OIKONOMIKA: Jurnal Kajian Ekonomi Dan Keuangan Syariah* 1, no. 2 (2020).
- Nata, Abuddin. *Islam Dan Ilmu Pengetahuan*. Jakarta: PRENADAMEDIA GROUP, 2018.
- Nurullah, Abu Sadat. "Globalisation as a Challenge to Islamic Cultural Identity." *The International Journal of Interdisciplinary Social Sciences* 3, no. 6 (2008).
- Shihab, M. Quraish. *Wawasan Al-Qur'an (Tafsir Maudhu'i Atas Pelbagai Persoalan Umat)*. Bandung: Mizan, 1998.
- Suprayogo, Imam. *Masyarakat Tanpa Rangka: Membangun Bangsa Bersendi Agama*. Jakarta: Gramedia, 2013.
- . *Membangun Integrasi Ilmu Dan Agama: Pengalaman UIN*

- Malang in Integrasi Ilmu Dan Agama: Interpretasi Dan Aksi*, Ed Zainal Abidin Bagir. Bandung: Mizan, 2005.
- . *Menghidupkan Jiwa Ilmu*. Jakarta: Gramedia, 2014.
- . *Paradigma Pengembangan Keilmuan Pada Perguruan Tinggi: Konsep Pendidikan Tinggi Yang Dikembangkan UIN Malang*. Malang: UIN Malang Press, 2005.
- . *Spirit Islam Menuju Perubahan Dan Kemajuan*. Malang: UIN Maliki Press, 2012.
- Taufiqurrochman, H.R. *Imam Al Jamiah Narasi Perjalanan Indah Hidup Dan Pemikiran Prof. Dr. H. Imam Suprayogo*. Malang: UIN Malang Press, 2010.
- Wijaya, Aksin. *Satu Islam, Ragam Epistemologi*. Yogyakarta: IRCiSoD, 2020.
- Yulanda, Atika. “Epistemologi Keilmuan Integratif-Interkonektif M. Amin Abdullah Dan Implementasinya Dalam Keilmuan Islam.” *TAJJDID: Jurnal Ilmu Ushuluddin* 18, no. 1 (2020). <https://doi.org/10.30631/tjd.v18i1.87>.
- Zamroni, Zamroni. “Pendidikan Islam Berorientasi Masa Depan; Konsep Pendidikan Ulul Albab Perspektif Imam Suprayogo.” *At-Turas; Jurnal Studi Keislaman* 1, no. 1 (2014).
- Zubaidi, Sujiat, M. Kharis Majid, and Abdullah Muslich Rizal Maulana. “Integrasi Antara Agama Dan Ilmu Dalam Perspektif Malik Bennabi.” *Kalimah: Jurnal Studi Agama Dan Pemikiran Islam* 19, no. 1 (2021). <https://doi.org/10.21111/klm.v19i1.6365>.