



The Integration-Interconnection Paradigm of UIN Sunan Kalijaga, M. Amin Abdullah's Perspective in Connecting Sharia and Natural Sciences

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ABSTRACT

This study discusses the integration-interconnection paradigm of UIN Sunan Kalijaga from the perspective of M. Amin Abdullah in connecting sharia and natural sciences. This study is motivated by the persistent dichotomy between religious and general sciences in Islamic education, so that a scientific framework is needed that is able to build a dialogue between religious texts, empirical reality, and philosophical reflection. This study uses a literature study method with a descriptive qualitative approach. Data were obtained from journal articles, books, and relevant scientific documents, then analyzed using content analysis techniques. The results of the study indicate that M. Amin Abdullah's integration-interconnection paradigm offers a complementary scientific relationship through three main frameworks, namely *hadlarah an-nash*, *hadlarah al-‘ilm*, and *hadlarah al-falsafah*. The spider web model or scientific spider web at UIN Sunan Kalijaga emphasizes that sharia and natural sciences are not positioned separately, but are interconnected in answering human problems in a complete and contextual manner. The implementation of this paradigm is evident in the development of curricula, learning, and scientific approaches that are informative, confirmatory, and corrective. While still facing challenges in terms of curriculum, faculty capacity, student readiness, and policy support, the integration-interconnection paradigm offers significant potential to strengthen Islamic higher education that is holistic, dialogical, and relevant to current developments.

Keyword: Integration-Interconnection, M. Amin Abdullah, UIN Sunan Kalijaga, Syariah Science, Natural Sciences



INTRODUCTION

Islamic education in Indonesia still faces a fundamental epistemological problem: the dichotomy between sharia and natural sciences. This separation has long shaped a scientific perspective that places Islamic studies within the normative realm, while science develops within a seemingly independent empirical realm. In the context of Islamic education, this dichotomy is seen as creating an imbalance between mastery of the intellectual aspect and the development of the ethical-spiritual dimension, resulting in the development of knowledge that is not yet fully integrated and mutually supportive (Ruswandi et al., 2022). Furthermore, this problem also encourages the emergence of the need for a scientific model that no longer separates religion and science rigidly, but rather connects them in an open and dialogical academic framework (Haidar & Dzulfahmi, 2024).

In the development of modern society, the urgency of integrating knowledge is growing stronger because social, legal, technological, and humanitarian issues can no longer be addressed through a single approach. Islamic education is required to respond to globalization, the secularization of knowledge, and the complexities of contemporary life with a more holistic scientific framework. Recent studies indicate that an integration-interconnection approach is seen as strategic for building harmony between religious values, culture, and modern civilization, and for avoiding the secularization of knowledge that separates religion from modern science (Falah et al., 2024). In line with this, the integration of knowledge in Islamic higher education is also understood as an institutional need related to policies, academic practices, and the philosophical foundations of Islamic higher education (Suwendi et al., 2024).

One of the most influential proposals to address this problem is the integration-interconnection paradigm developed by M. Amin Abdullah. This paradigm begins with a critique of fragmented scientific thinking and proposes a connected relationship between religious texts, empirical reality, and philosophical reflection. In his reading of M. Amin Abdullah's thought, the "spider web" model is used to dynamically illustrate interdisciplinary relationships, so that religion and science are not in conflict but are placed within a complementary scientific network (Haidar & Dzulfahmi, 2024.) The same direction is also apparent in the study of Islamic law, which emphasizes that a textual approach needs to be linked to a rational-empirical approach so that Islamic studies can answer epistemological and contextual challenges more adequately (Mashduqi, 2024).

In the context of Islamic higher education in Indonesia, UIN Sunan Kalijaga Yogyakarta occupies a crucial position as one of the institutions that consciously develops and implements the integration-interconnection paradigm. Studies on UIN Sunan Kalijaga show that the transformation from IAIN to UIN is not merely an institutional change, but also a change in epistemological orientation to eliminate the dichotomy of religious knowledge and science. M. Amin Abdullah's spider web model also emphasizes that UIN Sunan Kalijaga has made integration-interconnection a strategy for scientific development, both at the conceptual and implementation levels (Haidar & Dzulfahmi, 2024).

However, the integration of sharia and natural sciences is still far from optimal. Conceptually, the relationship between the two is often explained in general terms within the framework of science integration, but this has not always translated into a robust operational methodology for research, learning, and curriculum development. Findings regarding knowledge integration in Islamic higher education institutions indicate that there is still a lack of uniform



policies across academic units, as well as a weak emphasis on developing comprehensive implementation (Suwendi et al., 2024).

Based on the above description, this research is important to conduct an in-depth study of the integration-interconnection of UIN Sunan Kalijaga from the perspective of M. Amin Abdullah, particularly in the effort to bridge the relationship between sharia and natural sciences. This study is expected not only to clarify the conceptual basis of integration-interconnection, but also to examine its relevance for the development of Islamic higher education in Indonesia that is more responsive to the challenges of the times. Thus, this research is directed to show how the integration-interconnection paradigm can function as an epistemological and practical framework in building a more productive relationship between sharia and natural sciences in the Islamic higher education environment.

RESEARCH METHOD

This research employs a library research method with a descriptive qualitative approach. The focus of the study is directed at M. Amin Abdullah's thoughts on the integration and interconnection of UIN Sunan Kalijaga, particularly in the effort to connect sharia science with natural sciences. Research data was obtained from various relevant written sources, such as scientific journal articles, books, academic notes, and previous research reports. Therefore, library research in this context is understood as the process of collecting and analyzing data sourced from scientific documents, not through direct field observation (Moelong, 2014).

This study uses primary data in the form of scientific journal articles that specifically discuss M. Amin Abdullah's thoughts on the integration-interconnection paradigm, especially in relation to scientific development at UIN Sunan Kalijaga. Meanwhile, secondary data was obtained from journal articles, books, previous research, and other scientific documents relevant to the theme of scientific integration, Islamic studies, sharia science, and natural sciences. The use of primary and secondary sources is in accordance with the character of library research, namely placing literature as the main source that is analyzed conceptually and systematically.

This research uses a literature review, library research, and bibliographic study of M. Amin Abdullah's works discussing the integration of Islamic sciences in the context of Islamic higher education. Data analysis was conducted using descriptive content analysis techniques. The research stages include literature collection, data reduction, recording important information, grouping themes, and drawing deductive conclusions. Through these techniques, this study attempts to identify the main points of M. Amin Abdullah's thoughts on integration and interconnection and assess their relevance in building scientific dialogue between sharia and natural sciences within the UIN Sunan Kalijaga environment.

RESULTS AND DISCUSSION

Biography of M. Amin Abdullah

M. Amin Abdullah is a Professor of Islamic Philosophy and Islamic Studies at UIN Sunan Kalijaga Yogyakarta. He was born in Pati, Central Java, on July 28, 1953. His educational background began in an Islamic boarding school environment, namely at Kulliyat al-Mu'allimin al-Islamiyah (KMI) Pondok Modern Gontor, Ponorogo, from 1966–1972. After that, he continued his education in the Bachelor Program or Bakalaureat at the Darussalam Education Institute (IPD), which is also at the same Islamic boarding school, from 1972–1978. In 1978, M. Amin Abdullah obtained a Doctorate degree from the Department of Comparative Religion,



Faculty of Ushuluddin, IAIN Sunan Kalijaga Yogyakarta (Aryanto & Husaini, 2024).

M. Amin Abdullah is known as an academic who consistently pursues the field of religious studies and philosophy. He earned a doctorate in philosophy from the Department of Philosophy, Faculty of Arts and Sciences, Middle East Technical University (METU), Ankara, Turkey, in 1990. His academic background in philosophy and religious studies is the main basis that colors M. Amin Abdullah's way of thinking in his various academic studies. Although he also discusses other fields, such as interpretation and education, the philosophical approach and methods of religious studies remain the dominant basis of analysis. Therefore, most of his written works are closely related to issues of philosophy, religious studies, and the development of Islamic thought.

Besides being known for his philosophical thoughts, M. Amin Abdullah also has a strong interest in interfaith dialogue. His interest in this issue began to grow when he entered IAIN Sunan Kalijaga Yogyakarta and grew stronger when he held a prominent position at UIN Sunan Kalijaga. Since arriving in Yogyakarta in 1978, M. Amin Abdullah has seen the city as a space that supports harmonious and open religious life. He even stated that "Yogyakarta is a unique and inspiring city in terms of interfaith dialogue." The diversity of religious adherents living side by side in this city makes Yogyakarta worthy of being seen as one of the centers of multicultural dialogue in Indonesia.

Yogyakarta has a unique socio-cultural character, characterized by its diversity of ethnicities, religions, communities, settlement patterns, and the strong influence of Javanese culture in its society. This pluralistic environment also served as a crucial space for the development of M. Amin Abdullah's academic and institutional experiences. After serving as Rector, M. Amin Abdullah viewed the assignment as an exciting experience, not only broadening his academic horizons but also enriching his administrative experience in managing an Islamic higher education institution.

M. Amin Abdullah's career as a lecturer, Professor of Philosophy of Religion since 1999, and an official at IAIN/UIN Sunan Kalijaga has had a significant influence on the development of his thinking. He served as Assistant Director of the Postgraduate Program from 1992–1995, Vice Rector I for Academic Affairs from 1998–2001, and Rector of UIN Sunan Kalijaga for two terms, namely 2002–2005 and 2005–2010. These academic and structural experiences became one of the important foundations that formed his ideas in the field of Islamic education, especially regarding the integration between Islamic science and natural science or general science (Juhana et al., 2022).

M. Amin Abdullah's thinking not only demonstrates the ability to reconcile diverse arguments but also generates intelligent, open, and relevant concepts to address evolving scientific issues. In this context, the idea of paradigm becomes important to understand. The term paradigm was first popularized by Thomas S. Kuhn in his work **The Structure of Scientific Revolutions**. Kuhn defines paradigm as a worldview (*weltanschauung*) used by scientists in a particular scientific discipline. Thus, a paradigm can be understood as a basis for thinking that determines how a person or a scientific discipline views, interprets, and explains a problem (Yamin et al., 2022).

M. Amin Abdullah's Concept of Integration-Interconnection

Etymologically, integration means the process of uniting to form a unified whole. This term can also be understood as the fusion, alignment, or merging of two or more elements. Meanwhile, interconnection refers to the relationship or connection between elements. Thus,



integration and interconnection can be understood as an effort to connect and unify various fields of knowledge, especially general and natural sciences, with religious knowledge derived from the Qur'an and the Sunnah. In the context of scientific transformation, integration and interconnection become efforts to position religion as a vital part of building a better society (Karimullah, 2020).

Efforts to integrate Islamic law and natural sciences stem from the view that both share a fundamental goal: the search for truth. Natural science pursues this search through rationality, observation, and experimentation, while religion is based on revelation, faith, and spiritual values. In M. Amin Abdullah's thinking, integration and interconnection are built through a three-dimensional trialectemic framework: the textual tradition (*ḥaḍārat an-naṣṣ*), the empirical-scientific tradition (*ḥaḍārat al-ʿilm*), and the ethical-philosophical tradition (*ḥaḍārat al-falsafah*). This framework demonstrates that every discipline, whether social sciences, humanities, natural sciences, or religious sciences, has an interconnected philosophical foundation. Therefore, integration and interconnection are understood as an offer to overcome the separation between fields of knowledge that have tended to operate independently. Through this approach, religion is not only placed in the theological realm but can also play a role in social life, culture, and the development of science (Astuti & Rahmawati, 2024).

According to M. Amin Abdullah, the integration-interconnection approach emphasizes the importance of a mutually respectful dialogue between religious and scientific disciplines. These two disciplines are not positioned as opposites, but are understood as disciplines that can complement and enrich each other in addressing various life issues. Through this approach, religious and scientific disciplines can utilize open perspectives and methods of thinking to understand problems more holistically. The integration-interconnection paradigm of scientific knowledge aims to comprehensively interpret the increasingly complex realities of human life. Furthermore, M. Amin Abdullah also encourages a reinterpretation of religious texts so that religious values and spirits can be more relevant in addressing the challenges of the times (Utami et al., 2025).

The emergence of the concept of integration-interconnection has given a new dimension to the development of Islamic thought, particularly within the academic environment of UIN Sunan Kalijaga. This idea encourages religion and science not to be understood separately, but rather to be directed towards mutual support in the development of knowledge. In the initial stages, the implementation of this concept did not always run smoothly and received various criticisms. However, over time, UIN Sunan Kalijaga has been able to demonstrate that Islamic values can provide a strong foundation for the development of knowledge. This is evident in the role of lecturers in the learning process. Lecture material is not only presented as theory but also linked to practical applications in the field. In this way, learning does not stop at conceptual understanding, but also emphasizes the application of the values of integration-interconnection in social and academic realities (Masyitoh et al., 2020).

The Paradigm of Integration-Interconnection of Sharia Science and Natural Sciences

The integration-interconnection paradigm in M. Amin Abdullah's thinking views sharia and natural sciences as two fields of knowledge that should not be rigidly separated. This paradigm rejects the dichotomy between religious and general knowledge, as both can contribute to understanding human problems. Within the UIN Sunan Kalijaga environment, this idea was developed through the concept of a scientific spider web, a model that places various disciplines in an interconnected, mutually testing, and complementary relationship. Therefore, sharia science



is not positioned as a closed and stand-alone discipline, but rather as a field of study open to dialogue with natural sciences in order to provide more complete, relevant, and contextual answers to the realities of human life. (Lubis et al., 2023).

In the study of sharia, M. Amin Abdullah's ideas at UIN Sunan Kalijaga encouraged a shift in scientific perspectives from a normative, closed approach to a more open and integrative one. Riyanto's study shows that the epistemology of Islamic law studies at the Faculty of Sharia and Law at UIN Sunan Kalijaga is developing in an integrative-intersubjective direction, namely a pattern of thinking that connects subjective, objective, and intersubjective elements. This change is important because sharia is no longer understood solely as a reading of religious texts, but also considers the social context, human experience, and the development of scientific approaches. Thus, the relationship between sharia and natural sciences can be built in a more dialogical, relevant, and responsive manner to current issues (Riyanto, 2024).

The integration-interconnection approach seeks to align Islamic sciences with general sciences through a course design that encompasses three dimensions of knowledge: *hadlarah an-nas*, *hadlarah al-ilm*, and *hadlarah al-falsafah*. These three dimensions are aimed at building a unified, interconnected, and non-disjunctive body of knowledge. Through this approach, science is expected to make a more tangible contribution to addressing various human and environmental issues. This is crucial because many contemporary problems arise from an overly compartmentalized scientific approach, often leading to inadequate attention from one field to another.



Figure 1.
Isolated Entities Scheme

The development and advancement of human civilization cannot be separated from the contributions of these three scientific entities. However, when these three operate separately and in isolation, various problems arise in contemporary life, such as environmental crises, economic crises, morality, religiosity, and other social problems. In the scientific paradigm of UIN Sunan Kalijaga, this separate relationship pattern is directed to transform into a relationship of interconnected entities. With this model, each scientific field no longer stands alone, but rather dialogues and complements each other in understanding and resolving human problems more comprehensively (Riviana et al., 2025). The following is a schematic of the epistemology of integration and interconnection between the three areas of Islamic knowledge (Suharto, 2018):



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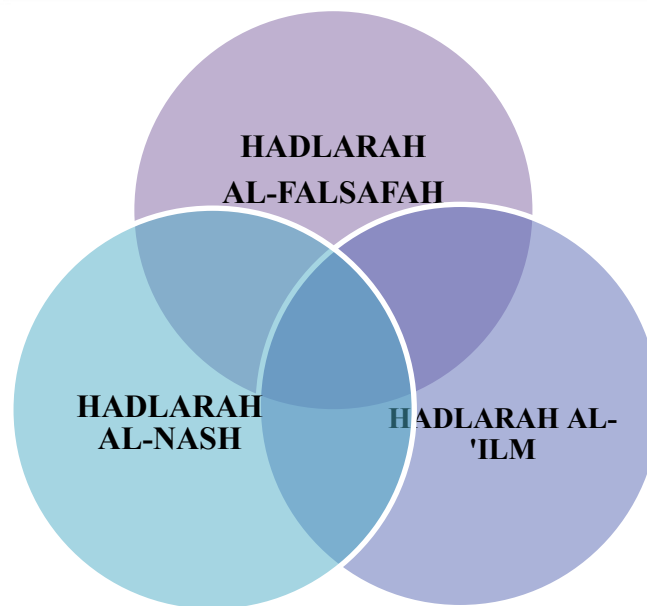


Figure 2.
Scientific Integration Model

In the model of scientific integration, there are three main areas: hadlarah al-nas, hadlarah al-'ilm, and hadlarah al-falsafah. Hadlarah al-nas refers to normative, text-based scientific traditions, such as fiqh, kalam, tasawwuf, tafsir, and UIN. Meanwhile, hadlarah al-'ilm encompasses empirical sciences developed through science and technology. Hadlarah al-falsafah relates to rational sciences, such as philosophy and cultural studies. These three areas are not positioned separately, but are directed towards bringing together modern sciences with Islamic sciences through an integrative and interconnected approach.

In preparing the curriculum, syllabus and courses in the UIN era, the principle of reintegration of scientific epistemology needs to be the main basis. Hadlarah al-Nash as a text-based scientific tradition or bayani culture can no longer stand alone without being connected to Hadlarah al-'Ilm, namely empirical sciences such as science, technology and communication, as well as Hadlarah al-Falsafah as an ethical and reflective basis. The three must be connected so that knowledge does not develop separately. Hadlarah al-'Ilm has indeed given birth to advances in science and technology, but without the direction of Hadlarah al-Falsafah, this science can lose its humanitarian orientation and concern for the environment. On the other hand, Hadlarah al-Nash which only relies on religious texts, if combined with science and technology without considering contemporary humanities sciences, could also pose risks. Under certain conditions, a pattern like this can encourage a rigid religious understanding and easily lead to radicalism or fundamentalism. Therefore, these three dimensions of knowledge need to be combined in a balanced way so that the curriculum is able to produce knowledge that is textual, empirical, rational and ethical (Satiri & Silahuddin, 2025).

At UIN Sunan Kalijaga, M. Amin Abdullah's thoughts are depicted in a spider web as follows:



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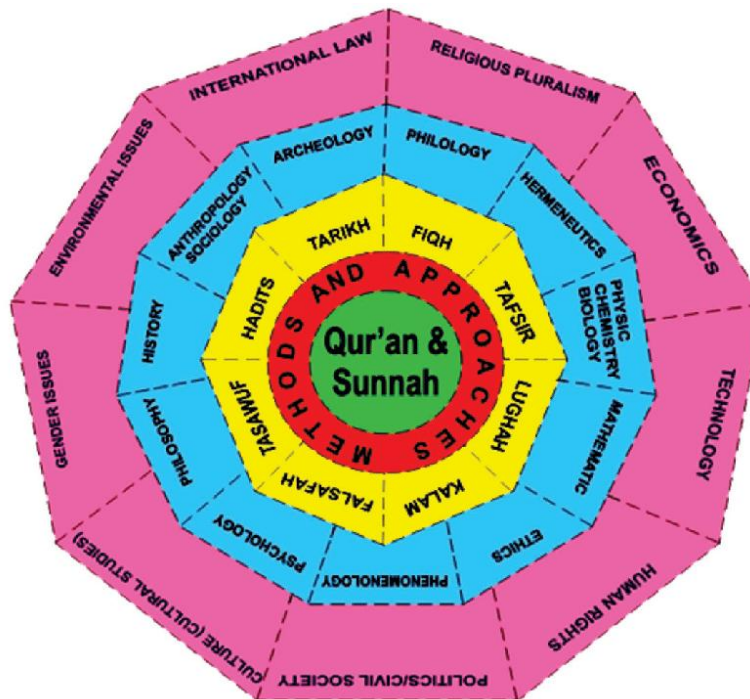


Figure 3.

Grand Design of the UIN Sunan Kalijaga Scientific Umbrella (Spider Web)

The image shows that the primary sources of knowledge come from two foundations: the text of the Qur'an or the word of God and the universe as the sunnatullah. This means that all branches of knowledge depicted in the spider web model developed from an understanding of God's revelation and the laws of nature. The spider web pattern also emphasizes that each field of knowledge is connected to other fields of knowledge. The boundaries between disciplines are not interpreted as closed dividers, but rather as open spaces that allow for dialogue, exchange, and enrichment between disciplines (Yamin et al., 2022).

The spiderweb model of scientific knowledge depicts a structure of knowledge consisting of four interconnected layers centered on the primary sources of Islamic teachings. The most core layer is the Qur'an and Sunnah, which serve as the primary foundation for the development of Islamic knowledge. The second layer contains the eight disciplines of Ushuluddin (Islamic principles), which serve as the initial pathway to understanding these sources. Furthermore, the third layer encompasses theoretical sciences, particularly in the social and humanities fields. The fourth, or outermost layer, contains applied sciences related to contemporary issues. Through this model, the scientific paradigm of UIN Sunan Kalijaga displays a theocentric, integralistic, and interconnected pattern of scientific relationships. This means that the Qur'an and Sunnah remain the center of scientific orientation, but its development does not stop at the texts alone. From this center, the process of *ijtihad* is developed to give birth to various disciplines at subsequent layers, so that religious sciences, social sciences-humanities, and contemporary issues can dialogue with each other within a unified scientific framework (Riviana et al., 2025).

Implementation at UIN Sunan Kalijaga

Amin Abdullah explained that one of the paradigmatic patterns in scientific integration-interconnection at UIN Sunan Kalijaga is as follows:



1. Informative Model

This model emphasizes that a discipline will be more complete when enriched with knowledge from other disciplines. Thus, learning does not only focus on one perspective, but also includes additional relevant information to broaden students' understanding. In learning practice, teachers need to link the main material with other related knowledge. For example, in the topic of fasting in Fiqh lessons, the discussion is not limited to the legal aspects of worship. Teachers can also explain that fasting has health benefits, such as helping improve cognitive function and lower blood pressure. Furthermore, fasting also has character-building value because it trains someone to be patient, self-control, and more disciplined in living life.

2. Confirmatory Model

This model demonstrates that theory development in a scientific field cannot stand alone. A theory becomes stronger when it receives reinforcement, explanation, or validation from other disciplines. In this way, a concept can be understood more comprehensively because it is not viewed solely from a single scientific perspective.

For example, the concept of binary opposition in anthropology becomes clearer when linked to the study of social history, politics, and religious studies, particularly when discussing the relationship between the rich and the poor. Through an interdisciplinary approach, these social differences are understood not only as cultural structures but also as social realities with historical, political, and religious dimensions. The process of human creation. Surah Al-Mu'minun verses 12-14 explain the stages of human development, starting from the essence of the earth, then becoming semen, a clot of blood, until it develops into a perfect human form. This explanation can be strengthened through interpretive studies, such as in the Tafsir Ayat Tarbawy, so that understanding of the verse is not only textual, but can also be linked to educational and scientific studies.

3. Corrective Model

Scientific paradigms can serve to correct each other, both between science and religion, and vice versa. Through this pattern, a scientific discipline is not understood in a closed manner, but is open to reexamination from other scientific perspectives. Thus, the development of science becomes more dynamic, critical, and not limited to a single point of view. John Locke's tabula rasa theory is related to empiricism. In this theory, humans are seen as born like blank slates, unfilled. This means that humans are not considered to have innate potential or abilities from birth, but are instead shaped entirely by the experiences gained throughout their lives.

This view can be corrected through an Islamic perspective, using the concept of fitrah (natural disposition). In Islam, humans are not seen as born without potential, but as possessing basic talents or innate tendencies from early life. Thus, experience plays a significant role in shaping human beings, but it is not the sole factor. Humans also possess basic potential that needs to be directed, developed, and guided to grow in accordance with good values. As explained in the Qur'an, Surah Ar-Rum: 30

فَاقْمْ وَّجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ٣٠

It means:

So, face your face straight towards the religion (Islam according to) the fitrah (of) Allah who has created humans according to that (fitrah). There is no change in Allah's (such) creation. That is the straight religion, but most people do not know (Kementarian Agama Republik



Indonesia, 2019).

Based on this verse, humans are inherently endowed with the potential to lead toward both good and evil from birth. Therefore, parents, educators, and adults in their environment have a responsibility to provide appropriate education, guidance, and direction. The goal is to ensure that children's positive potential can grow and develop optimally, rather than leading to deviant behavior.

These two theories will compete with each other for the most accurate (truth claim). Empiricism emphasizes the importance of experience and environment in shaping humans, while the concept of *fitrah* asserts that humans have inherent potential from birth. By bringing the two together, each perspective can complement the other and correct its weaknesses. Through this approach, science can develop more dynamically, openly, and progressively (Roza et al., 2023).

According to Safiri & Silahuddin (2025) Safiri & Silahuddin (2025) in developing UIN Sunan Kalijaga, there are nine principles that must be developed as follows:

1. Integrating science and Islamic values as the basis for developing a more advanced and meaningful civilization.
2. Strengthening the paradigm of scientific integration-interconnection as described in the concept of the Spider Web or scientific spider web.
3. Building unity between faith, knowledge, and practice through a learning process that combines three main domains, namely *Hadarat an-Nash*, *Hadarat al-Falsafah*, and *Hadarat al-Ilmi*.
4. Cultivate an inclusive attitude in learning, so that the educational process is able to appreciate differences, open up space for dialogue, and not get trapped in narrow perspectives.
5. Maintain continuity while encouraging scientific renewal, so that science continues to develop according to the needs of the times without losing the basic values that are its foundation.
6. Building healthy partnerships between lecturers, students, and educational staff to create a peaceful, productive, and dynamic academic atmosphere.
7. Develop learning based on an andragogical approach and active learning principles, so that students do not only receive material passively, but are actively involved in the process of thinking, discussing, and solving problems.
8. Cultivate the spirit of mastery learning in the learning process so that each student has the opportunity to achieve optimal competence.
9. Organize an integrated administration, management and information system, based on basic Islamic values and supported by information technology to realize effective, efficient and excellent services.

The plan to merge these three related circles is a scientific initiative announced as part of the vision and mission of transforming IAIN into UIN. The transformation from IAIN to an Islamic university marks a positive step in broadening the scope of Islamic studies. This reflects the expansion of the scope of Islamic sciences. The diagram above illustrates each scientific sector's awareness of its own internal weaknesses and, therefore, its readiness to interact, collaborate, and utilize the methods and approaches used by other scientific groups to address these weaknesses. Without intersectoral cooperation, each sector operates independently and separately from the others. This requires genuine dedication from various parties, over time, with



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a commitment to setting aside selfish interests within scientific sectors, so that what emerges is an emphasis on collaboration in the pursuit of knowledge. (Akmal, 2024).

Challenges and Opportunities

The main challenges in implementing scientific integration at UIN Sunan Kalijaga can be categorized into several aspects:

1. Curriculum

Designing a curriculum that truly accommodates scientific integration without sacrificing the depth of the material.

2. Lecturer Capacity

Improving the competence of lecturers so that they are able to teach with an interdisciplinary approach.

3. Student Interest and Readiness

Improve students' understanding of the importance of integrating knowledge in the academic and professional world.

4. Regulations and Policies

Adjusting education policies to better support an integrated approach to science.

However, there are also great opportunities in the development of this paradigm as follows:

1. Utilizing technology in developing learning models based on scientific integration. Strengthening Research and Publication

2. Encourage interdisciplinary research that combines religious and general sciences to produce broader academic contributions. (Riviana et al., 2025)

CONCLUSION

Based on the above description, it can be concluded that the integration-interconnection paradigm of M. Amin Abdullah's thought is an important epistemological proposal in overcoming the dichotomy between sharia and natural sciences. This paradigm positions religious and general sciences not as two separate areas, but as interconnected, complementary, and mutually corrective fields of knowledge in interpreting the reality of human life. The framework of *hadlarah an-nash*, *hadlarah al-‘ilm*, and *hadlarah al-falsafah* shows that Islamic higher education needs to develop knowledge in an integrated manner so as not to be trapped in a rigid textual approach or science that loses its ethical and spiritual orientation. Through the concept of the spider web or scientific spider web, UIN Sunan Kalijaga seeks to build a scientific model that is centered on the Qur'an and Sunnah, but remains open to the development of empirical science, rationality, philosophy, and contemporary social issues.

The implementation of integration-interconnection at UIN Sunan Kalijaga is evident through the development of an informative, confirmatory, and corrective curriculum, learning approaches, and scientific patterns. Although its implementation still faces challenges, such as curriculum readiness, faculty capacity, student understanding, and policy support, this paradigm still offers significant potential to strengthen Islamic education that is more holistic, dialogical, contextual, and relevant to the challenges of the times. Thus, integration-interconnection can be understood as a crucial foundation for building a more productive relationship between sharia and natural sciences within Islamic higher education institutions.



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Recommendation

1. Strengthening the integrative curriculum
Islamic universities need to clarify the integration of sharia and natural sciences in the curriculum and learning process.
2. Enhancement of interdisciplinary approaches
Lecturers and students need to develop a scientific perspective that is dialogical, open, and complementary.
3. Development of implementation studies
Further research needs to examine the application of integration-interconnection more concretely in academic practice in Islamic universities.

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