

THE JABALUL HIKMAH MODEL OF INTERDISCIPLINARY INTEGRATION

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Abstract

This study analyzes the *Jabalul Hikmah* scientific integration model developed at UIN Prof. K. H. Saifuddin Zuhri Purwokerto as an effort to address the challenges of globalization and the Industrial Revolution 4.0. Using a qualitative approach and supported by questionnaire data from lecturers and students, this research examines the meaning, implementation, and implications of the integration model. The findings indicate that scientific integration is understood as an effort to unify various branches of knowledge in order to create a holistic understanding that connects spiritual, intellectual, and social aspects. Most respondents were familiar with the concept of *Jabalul Hikmah*, although their level of understanding varied. The implementation of integration is carried out through curriculum design, research, and community service, emphasizing interdisciplinary synergy. Metaphorically, the *Jabalul Hikmah* paradigm is symbolized by a mountain, representing wisdom, resilience, and the process of ascending toward perfection. This model emphasizes the integration of intellectuality, professionalism, and morality, so that graduates are expected to become *insan kamil* (the ideal human being). Thus, *Jabalul Hikmah* serves as a relevant and applicable integrative paradigm with the potential to strengthen the quality of Islamic higher education in facing complex global challenges.

Keywords: Scientific Integration, *Jabalul Hikmah*, UIN Saizu Purwokerto, Islamic Education Paradigm

Abstrak

Penelitian ini menganalisis model integrasi keilmuan *Jabalul Hikmah* yang dikembangkan di UIN Prof. K. H. Saifuddin Zuhri Purwokerto sebagai upaya menjawab tantangan era globalisasi dan revolusi industri 4.0. Dengan pendekatan kualitatif dan didukung data kuesioner dari dosen serta mahasiswa, penelitian ini menganalisis pemakaian, penerapan, dan implikasi model integrasi ilmu. Hasil penelitian menunjukkan bahwa integrasi keilmuan dipahami sebagai upaya penyatuan cabang-cabang ilmu untuk menciptakan pemahaman holistik yang menghubungkan aspek spiritual, intelektual, dan sosial. Responden umumnya telah mengenal konsep *Jabalul Hikmah*, meski tingkat pemahamannya bervariasi. Implementasi integrasi dilakukan melalui kurikulum, penelitian, dan pengabdian masyarakat yang menekankan sinergi lintas disiplin. Secara metaforis, paradigma *Jabalul Hikmah* dilambangkan dengan gunung sebagai simbol kebijaksanaan, keteguhan, dan proses pendakian menuju kesempurnaan. Model ini menekankan keterpaduan antara intelektualitas, profesionalitas, dan moralitas sehingga lulusan diharapkan mampu menjadi *insan kamil*. Dengan demikian, *Jabalul Hikmah* merupakan paradigma integratif yang relevan,

aplikatif, serta berpotensi memperkuat mutu pendidikan tinggi Islam dalam menghadapi tantangan global yang kompleks.

Kata kunci: *Integrasi Keilmuan, Jabalul Hikmah, UIN Saizu Purwokerto, Paradigma Pendidikan Islam*

INTRODUCTION

Advances in science and technology in the era of globalization and the Fourth Industrial Revolution have brought about significant changes in various aspects of human life. Advances in information technology, artificial intelligence, big data, the Internet of Things, and various digital innovations have transformed social, economic, cultural, and educational interactions. These changes demand that higher education institutions produce graduates who not only possess strong academic competencies but also demonstrate adaptability, critical thinking, creativity, collaboration, and the ability to solve complex and multidimensional problems (Schwab, 2016). In this context, universities are required to undergo a paradigm shift in education to effectively address the increasingly dynamic challenges of the times.

One of the primary challenges currently facing the world of higher education is the fragmentation of knowledge. Since the rise of modernism and the specialization of academic disciplines, various fields of study have developed in isolation and tend to erect rigid boundaries between one discipline and another. This situation has led to rapid advancements within each discipline, but it has also created the problem of a breakdown in interdisciplinary dialogue. Consequently, many complex real-world issues cannot be resolved by relying solely on a single scientific perspective (Morin, 2008).

In the world of higher education, the phenomenon of the scientific dichotomy remains a serious issue, particularly at Islamic religious universities. For years, a perspective has prevailed that strictly separates religious studies from general sciences. Religious studies are viewed as oriented toward normative-transcendental aspects, while general sciences are positioned as empirical and rational disciplines. This dichotomy not only affects the curriculum structure but also shapes the mindset of students and faculty in understanding the realities of life (Abdullah, 2014). Consequently, university graduates often possess strong theoretical mastery of their disciplines but struggle to integrate their knowledge to address real-world issues emerging in society.

This issue impacts the quality of university graduates. Many graduates possess high academic proficiency in specific fields but struggle when applying their knowledge across disciplines in real-world contexts. Yet, global challenges such as climate change, poverty, radicalism, digital transformation, public health, and sustainable development require an integrative and multidisciplinary approach. Therefore, a new paradigm is needed in the development of knowledge that can harmoniously and productively connect various disciplines (Gibbons et al., 1994).

In the context of Islamic education, efforts to integrate knowledge have become a key priority continuously developed by various State Islamic Religious Universities (PTKIN)

in Indonesia. The integration of knowledge is a paradigm that seeks to eliminate the dichotomy between religious and secular knowledge by positioning all branches of knowledge as part of humanity's effort to understand the signs of Allah's greatness found in revelation and the universe (Al-Attas, 1995). Through the integration paradigm, knowledge is understood as a unified whole that complements one another, thereby enabling a more comprehensive understanding of the realities of life.

The concept of knowledge integration has garnered increasing attention following the transformation of State Islamic Institutes (IAIN) into State Islamic Universities (UIN) across various regions in Indonesia. This institutional transformation aims not only to expand the scope of academic programs but also to establish a new scientific paradigm capable of integrating Islamic studies with the social sciences, humanities, natural sciences, and technology. Various UINs subsequently developed models of scientific integration tailored to the characteristics and vision of each institution.

UIN Maulana Malik Ibrahim Malang, for example, has developed a paradigm of scientific integration through the concept of the Tree of Knowledge. In this paradigm, religious knowledge functions as the root that serves as the foundation for all branches of knowledge. All disciplines are viewed as part of a unified system oriented toward the development of a holistic Islamic civilization (Muaz et al., 2021). Meanwhile, UIN Sunan Kalijaga Yogyakarta developed the Integration-Interconnection paradigm introduced by Amin Abdullah. This model emphasizes the importance of dialogue and interconnectedness among various academic disciplines to produce a more comprehensive understanding of a phenomenon (Abdullah, 2014).

On the other hand, UIN Syarif Hidayatullah Jakarta has developed a model of scientific reintegration that places religious studies and general sciences in a mutually reinforcing relationship without eliminating the characteristics of each discipline. Meanwhile, UIN Salatiga has developed an integration approach that emphasizes synergy between Islamic studies, social sciences, and technology in both the learning and research processes (Hanun, 2022). These various models demonstrate that the integration of knowledge has become a crucial paradigm in the development of Islamic higher education in Indonesia.

One model of knowledge integration worth examining is the Jabalul Hikmah paradigm developed by UIN Prof. K.H. Saifuddin Zuhri Purwokerto. This paradigm emerged as a response to the need for a model of knowledge development capable of bridging the relationship between religious studies, social sciences, humanities, science, and technology within the framework of Islamic values. Philosophically, the term Jabalul Hikmah means "Mountain of Wisdom." The mountain is understood as a symbol of steadfastness, height, and breadth of vision, while hikmah represents the ability to deeply understand truth and apply it in life.

The Jabalul Hikmah paradigm is built on the awareness that knowledge cannot develop optimally if it remains isolated within the boundaries of specific disciplines. Instead, knowledge must be built through interaction, dialogue, and collaboration across various

fields of study. Therefore, this model emphasizes the importance of dialogic interaction as the primary mechanism in the process of knowledge integration. Through this approach, each academic discipline retains its methodological and epistemological autonomy, yet remains open to dialogue with other disciplines.

The dialogical interaction integration model has distinct characteristics compared to integration models based on total fusion. In the Jabalul Hikmah paradigm, religious studies and general sciences are not positioned in a subordinate relationship but rather in an equal partnership. Each discipline is given space to develop according to its own paradigm, methods, and objects of study, while maintaining constructive communication to produce a more comprehensive understanding of reality (Sardar, 2010).

The application of the Jabalul Hikmah paradigm has broad implications for the administration of higher education. In the field of education and learning, this paradigm fosters a learning process that is dialogical, participatory, and multidisciplinary. Students are not only encouraged to understand an issue from a single academic perspective but are also trained to recognize the interconnections among the various aspects underlying that issue. Consequently, the learning process becomes more contextual and relevant to societal needs.

In the field of research, the Jabalul Hikmah paradigm fosters interdisciplinary research capable of integrating various academic perspectives. Research is no longer conducted in a sectoral and isolated manner but is directed toward generating more comprehensive solutions to various social, economic, cultural, and religious issues. This approach aligns with contemporary scientific developments that increasingly emphasize the importance of cross-disciplinary collaboration in generating innovation and new knowledge (Klein, 2017).

Furthermore, the Jabalul Hikmah paradigm also holds strong relevance to the development needs of Indonesia's pluralistic and multicultural society. Through a dialogical approach, this paradigm teaches the importance of openness, tolerance, and respect for diverse perspectives. These values are crucial in fostering harmonious community life amidst cultural, religious, and social differences.

Although various studies have examined models of knowledge integration at several Islamic universities in Indonesia, research on the Jabalul Hikmah paradigm remains relatively limited. Most previous studies have focused more on the Tree of Knowledge paradigm at UIN Maulana Malik Ibrahim in Malang, the Integration-Interconnection paradigm at UIN Sunan Kalijaga in Yogyakarta, and models of scientific integration at UIN Syarif Hidayatullah in Jakarta and UIN Salatiga. Therefore, research on the Jabalul Hikmah paradigm holds significant novelty value as it can enrich the body of knowledge on the integration of knowledge in Islamic higher education in Indonesia.

Based on the above discussion, this study focuses on three main aspects. First, examining the meaning of scientific integration from the perspective of contemporary scientific development. Second, analyzing various models of scientific integration that have been

implemented at a number of Islamic universities in Indonesia. Third, conducting a comprehensive analysis of the Jabalul Hikmah paradigm as a model of knowledge integration developed by UIN Prof. K.H. Saifuddin Zuhri Purwokerto. Through this study, it is hoped that a deeper understanding will be gained regarding the contribution of the Jabalul Hikmah paradigm in building a higher education system that is integrative, dialogical, and relevant to the challenges of 21st-century society.

METHOD

This study employs a qualitative approach in the form of a literature review (*library research*). A literature review was chosen because the study focuses on a conceptual analysis of the Jabalul Hikmah science integration model developed at UIN Prof. K.H. Saifuddin Zuhri Purwokerto. According to Creswell and Creswell (2018), qualitative research aims to deeply understand a phenomenon through the interpretation of various relevant data sources. In the context of this study, primary data was obtained from various scientific literature, such as books, articles in reputable journals, conference proceedings, policy documents, and other academic sources related to the integration of knowledge, Islamic higher education, and scientific paradigms at State Islamic Higher Education Institutions (PTKIN).

To strengthen the findings of the literature review, this study also utilized limited field data through the distribution of a questionnaire using Google Forms. This data collection was conducted as a form of source triangulation to obtain information regarding the understanding and perspectives of the academic community regarding the implementation of the Jabalul Hikmah science integration model. The study's respondents consisted of faculty members and students actively involved in student organizations, particularly the Student Senate (SEMA) and the Student Executive Council (DEMA). These groups were selected because they were deemed to have significant involvement in various academic and institutional campus activities, thereby capable of providing relevant information regarding the application of the science integration paradigm.

The respondent selection technique used *snowball sampling*, a sequential sampling method that leverages recommendations from initial respondents to identify subsequent respondents deemed to meet the study's criteria (Noy, 2008). This technique was employed because the researcher required informants with understanding and experience regarding the implementation of the Jabalul Hikmah paradigm. Data analysis was conducted using the interactive analysis model developed by Miles, Huberman, and Saldaña (2014), which comprises four main stages: data collection, data condensation, data display, and conclusion drawing and verification. Through these stages, the obtained data were systematically analyzed to yield a comprehensive understanding of the concepts and implementation of the Jabalul Hikmah knowledge integration model within the context of Islamic higher education.

RESULTS AND DISCUSSION

The Meaning of Interdisciplinary Integration from the Respondents' Perspective

Based on the results of a questionnaire administered to faculty members and students active in student organizations at UIN Prof. K.H. Saifuddin Zuhri Purwokerto, it was found that the majority of respondents understand interdisciplinary integration as an effort to unify religious studies and general studies, which have traditionally developed separately. This understanding indicates that the concept of interdisciplinary integration remains closely tied to efforts to address the dichotomy of knowledge that has long been a challenge in the realm of Islamic education. Respondents view interdisciplinary integration not merely as the merging of two distinct fields of study, but as the establishment of a harmonious relationship that yields a more comprehensive understanding of the realities of life.

This finding aligns with Abdullah's (2014) perspective, which explains that scientific integration is an effort to foster dialogue between religious and general sciences so that both can mutually enrich their understanding of social phenomena, humanity, and the universe. From an Islamic perspective, all knowledge essentially originates from Allah, so there is no ontological separation between religious and secular sciences (Al-Attas, 1995). The separation that has occurred is primarily due to the historical development of modern education, which has led to increasingly narrow academic specializations.

Research findings indicate that some respondents interpret scientific integration as a holistic educational model. Integration is viewed as a means to foster awareness that knowledge cannot be separated from divine values, humanity, and human responsibility as stewards on Earth. This understanding indicates that scientific integration is not only related to epistemological aspects but also touches upon the axiological and spiritual dimensions in the development of knowledge.

This perspective aligns with the concept of Islamic education, which positions knowledge as an instrument for the formation of the complete human being (*insan kamil*)—one who maintains a balance between intellectual, spiritual, emotional, and social intelligence (Al-Attas, 1995). Integrated education enables learners to understand that every field of knowledge serves the greater good and must be utilized to enhance the overall quality of human life.

Furthermore, the respondents also emphasized that the integration of disciplines provides a more comprehensive understanding of an issue. The complexity of 21st-century challenges demands multidisciplinary thinking skills that cannot be acquired if one relies solely on a single specific discipline. Therefore, the integration of knowledge has become an increasingly urgent need in higher education, particularly at State Islamic Religious Universities (PTKIN), which bear the responsibility of developing knowledge grounded in Islamic values.

Level of Understanding of the Jabalul Hikmah Paradigm

The questionnaire results indicate that 83.3% of respondents stated they were familiar with the Jabalul Hikmah scientific integration concept, while 16.7% admitted they did not yet understand the concept adequately. This finding suggests that the Jabalul Hikmah paradigm is already fairly well-known on campus, although the level of understanding varies.

When respondents were asked to assess their level of understanding of the Jabalul Hikmah concept, the research results showed that 50% of respondents fell into the moderate category and the other 50% into the low category. No respondents placed themselves in the high category. These findings indicate that although the Jabalul Hikmah paradigm has been institutionally introduced, the internalization of this concept still requires reinforcement through various academic and non-academic programs.

According to Schein (2017), the success of an organizational paradigm is determined not only by the formal existence of the concept but also by the ongoing process of internalizing the organizational culture. In the context of UIN Prof. K.H. Saifuddin Zuhri Purwokerto, the Jabalul Hikmah paradigm needs to be continuously disseminated through the curriculum, student activities, research, and community service so that it becomes an academic identity that is truly understood and implemented by the entire academic community.

These findings also indicate opportunities to develop various strategies for strengthening scientific integration literacy. Students, as the largest group within the academic community, need greater space to understand the philosophy, objectives, and implementation of the Jabalul Hikmah paradigm in their daily academic lives.

The Paradigm of Scientific Integration in Islamic Higher Education

Research findings indicate that scientific integration is understood as a response to the phenomenon of the dichotomy of knowledge that has long developed within the educational system. This dichotomy has caused religious studies and general sciences to develop along separate paths, resulting in a fragmented perspective on the reality of life.

In the study of the philosophy of Islamic science, scientific integration has evolved through several major paradigms. The first paradigm is the integrative paradigm, or the Islamization of science, pioneered by Ziauddin Sardar. This paradigm seeks to develop modern science based on Islamic values, ensuring that science is not neutral but possesses a moral and spiritual orientation (Sardar, 2010).

The second paradigm is the integralist paradigm, known as *Islamic science*. This paradigm positions all sciences as part of a body of knowledge originating from Allah the Almighty. Unlike the Islamization of science, which seeks to infuse modern science with Islamic values, the integralist paradigm emphasizes that all sciences actually stem from the same source and share the same purpose: the welfare of humanity (Kuntowijoyo, 2006).

The third paradigm is the dialogical paradigm, which emphasizes openness and communication among various academic disciplines. This paradigm does not seek to merge all knowledge into a single homogeneous form but provides space for each discipline to engage in critical and constructive dialogue. It is this paradigm that forms the basis for the development of the Jabalul Hikmah model at UIN Prof. K.H. Saifuddin Zuhri Purwokerto.

Implementation of Interdisciplinary Integration in Islamic Higher Education Institutions

Research findings indicate that the implementation of interdisciplinary integration has been carried out by various Islamic higher education institutions in Indonesia through curriculum, research, and community service. In terms of curriculum, integration is realized through the offering of courses that connect religious studies with general sciences.

For example, UIN Syarif Hidayatullah Jakarta has developed the course “Integration of Islam and Knowledge,” while UIN Sunan Kalijaga Yogyakarta has developed courses on “Islam and Science” as well as “Islam and Social Humanities.” Similarly, UIN Sunan Gunung Djati Bandung has implemented a curriculum composition that proportionally integrates Islamic studies and general sciences.

At UIN Prof. K.H. Saifuddin Zuhri Purwokerto, the implementation of interdisciplinary integration is evident through various university courses such as Philosophy of Science, Fiqh, Pancasila and Citizenship, as well as other general courses designed to foster a multidisciplinary perspective among students. Through these courses, students are encouraged to understand the interconnections between religious studies, social sciences, humanities, and modern sciences.

In the field of research, academic integration is realized through multidisciplinary research that links Islamic perspectives with various other fields of study. Research conducted by both faculty and students demonstrates the growing development of integrative studies across various fields, ranging from education, economics, and law to cultural studies.

In the aspect of community service, academic integration is realized through the interdisciplinary Community Service Learning (CSL) program. This program enables students from various study programs to collaborate in comprehensively addressing community issues. Through this approach, students learn to apply their knowledge in real-life contexts while developing interdisciplinary collaboration skills.

Jabalul Hikmah as the Paradigm of Academic Integration at UIN Saifuddin Zuhri

Research findings indicate that the Jabalul Hikmah paradigm constitutes the academic identity that distinguishes UIN Prof. K.H. Saifuddin Zuhri Purwokerto from other Islamic universities. Literally, Jabalul Hikmah means “Mountain of Wisdom.” This concept

carries profound philosophical meaning as it combines the symbol of a mountain—representing steadfastness—with wisdom—representing the depth of knowledge.

The Jabalul Hikmah paradigm is built on an integrative-multidisciplinary principle that places religious studies and general sciences in a harmonious and mutually complementary relationship. Unlike paradigms oriented toward the total fusion of knowledge, Jabalul Hikmah emphasizes dialogic interaction among various disciplines so that each field retains its methodological identity while being able to collaborate in understanding the realities of life.

According to the results of interviews and questionnaires, respondents view the primary uniqueness of the Jabalul Hikmah paradigm as lying in the prophetic approach that serves as the foundation for its development. This paradigm is not only oriented toward the development of intellectuality but also toward the formation of students' morality and spirituality. Prophetic values such as honesty, justice, humanity, and social responsibility are integral components of the educational process.

This finding aligns with the concept of prophetic knowledge proposed by Kuntowijoyo (2006), namely knowledge that aims not only to explain reality but also to transform society toward a better condition based on divine and humanistic values. Thus, the Jabalul Hikmah paradigm produces graduates who are not only academically competent but also possess a strong moral commitment to the welfare of society.

Another unique aspect is the Jabalul Hikmah paradigm's focus on local context. The integration of knowledge is achieved not only through dialogue between religious and modern sciences but also by incorporating local Banyumasan cultural values into the academic process. This approach enables the development of knowledge that is universal yet remains relevant to the local community's social and cultural context.

Philosophically, the symbol of the mountain in Jabalul Hikmah carries various theological, ecological, sociological, and anthropological meanings. The mountain is viewed as a symbol of steadfastness, a source of life, a center of wisdom, and a representation of humanity's journey toward perfection. Therefore, the Jabalul Hikmah paradigm emphasizes the importance of balance between the relationship between humans and God (*hablum minallah*), the relationship with fellow humans (*hablum minannas*), and the relationship with the universe.

Through this paradigm, UIN Prof. K.H. Saifuddin Zuhri Purwokerto strives to produce graduates possessing the characteristics of Intellectuality, Professionalism, and Morality (IPM). These characteristics reflect the goals of Islamic education, which aim not only to produce intellectually intelligent individuals but also professionals in their fields and morally upright individuals in their lives.

Overall, the research findings indicate that the Jabalul Hikmah paradigm serves as a relevant model for the integration of knowledge, addressing the needs of contemporary Islamic higher education. This paradigm bridges the relationship between religious

studies, general knowledge, and local culture within a framework of prophetic values oriented toward the formation of the perfect human being. Thus, Jabalul Hikmah can serve as a model of academic integration that contributes to the development of Islamic higher education in Indonesia.

CONCLUSION

The Jabalul Hikmah model of interdisciplinary integration serves as an innovative approach by combining various academic disciplines within a comprehensive framework. Based on the research findings, the majority of respondents were already familiar with the concept of *Jabalul Hikmah*, although their level of understanding varied. The Jabalul Hikmah scientific integration model emphasizes the synergy between science and ethical-spiritual values, encourages interdisciplinary collaboration, and fosters advanced and ethical innovation. Consequently, the Jabalul Hikmah scientific integration model serves as a relevant and effective paradigm for addressing complex global challenges.

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