



ANALYSIS OF SAINTIFICATION AND SPIRITUALIZATION POLICY TRANS-INTEGRATION OF SCIENCE IN PRACTICE (CASE STUDY ON THE MULTI-FACE REALITY OF THE DEVELOPMENT OF A NEW PARADIGM OF SCIENTIFIC TRANS-INTEGRATION AT UIN SULTHAN THAHA SAIFUDDIN JAMBI)

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Abstract: Currently, the Science Integration paradigm that is promoted by UIN in Indonesia is still trapped in discourse, trapped in endless conceptual polemics. However, UIN Sulthan Thaha Saifuddin Jambi has a very heavy responsibility and scientific work, namely breaking down the walls of the dichotomy of science (religion and general, world and the hereafter) which has been so strong. Some of the analyzes above, regarding the advantages, disadvantages, challenges and threats of this paradigm of trans-integration of science at UIN Sulthan Thaha Saifuddin Jambi in general show: (1) Institutionally, it cannot be denied that UIN Sulthan Thaha Saifuddin Jambi has a steady status and existence as an Islamic higher education institution in Indonesia. UIN Sulthan Thaha Saifuddin Jambi skyrocketed very significantly from rank 425 to 114. (2) The first glaring weakness is the existence of an instant culture among the academic community of UIN Sulthan Thaha Saifuddin Jambi. This instant culture leads to an impatient way of thinking, eager to see the desired success immediately. (3) In addition to strengths and weaknesses, it should also be noted that there are several opportunities that can be exploited by the paradigm of trans-integration of knowledge at UIN Sulthan Thaha Saifuddin Jambi, namely the very clear opportunity that can be called the need for contemporary Islamic education for theories and concepts that linking the religious sciences and general sciences, religious sciences and the social sciences of the humanities. (4) UIN Sulthan Thaha Saifuddin Jambi which applies the paradigm of trans-integration of knowledge must also pay attention to mis-understandings and suspicions about Islam, because UIN is a campus that develops Islamic identity. It is undeniable that at this time many parties, especially in the West, view Islam as a terrorist, fundamentalist, or radical group that endangers human civilization. (5) Trans-integration of knowledge at UIN Sulthan Thaha Saifunddin Jambi itself contributes a valuable mindset for the development of contemporary science, namely the awareness not to be exclusive, not to be confined to certain scientific disciplines.

Keywords: Analysis of Saintification, Spiritualization Policy, Trans-Integration of Science in Practice

INTRODUCTION

Talking about policy issues and the development of future educational paradigms which are the most important part in the policy and development of IAIN which wants to transform into a UIN with the concept of integration-interconnection, whose historical beginnings actually emerged from the idea of UIN Sunan Kalijaga, which at that time had not yet become a university and was still in the form of IAIN. Of course, if this brilliant idea is put in a consistent manner, namely as a science like other sciences, then the relationship between Islamic science and social sciences, nature, humanities, is a matter of temporal hierarchy and which values come first and which one is later, which one is more empirical. and the more rational or spiritual. In the past, Islamic and non-Islamic sciences, as well as all branches of modern science, namely; natural, Social and humanities is the study of Muslim thinkers. We can see that Ibn Sina was a medical expert, Abu Rayhan Al-Biruni was an Astronomy and Medicine expert, Al-Kindi was a physicist and chemist, and Al-Khwarizmi was a mathematician (Sucipto, 2003).

From here, Islamic knowledge is arranged together with all sciences hierarchically. Islamic sciences (fiqh, monotheism, morality, interpretation, hadith, and so on) are at one level or sub-level, social sciences, humanities, nature at another level or sub-level. The requirement is to put Islamic science as a science in a systematic and consistent manner like other sciences, the difference is the object of study and therefore the methodology. The difference is not to the degree that one is more theologically correct and the other is more theologically wrong. In this way the paradigm and idea of transtegration becomes possible.

Meanwhile, the current practice of Islamic education tends to question or distinguish between Islamic and non-Islamic sciences by placing the fields of science in the Islamic sciences cluster as truer and more valuable. At the same time, the Muslim public itself is more interested in studying branches of science that are in the cluster of non-Islamic sciences, which are more popularly referred to as general sciences or secular sciences such as medicine, economics, law, engineering, pharmacy, and psychology or other. This choice is based more on pragmatic considerations when the secular sciences are more promising jobs in the form of material economic rewards needed to meet the needs of practical life.

In such a way that the perception of the belief of the academic community also appears, is it possible that the change from IAIN to UIN is a response to the practical interests of the people mentioned above. At the same time, the branches of knowledge offered by IAIN and PTAIN themselves are actually decreasing in demand. In the trend of institutional change of Islamic higher education institutions into universities, explanations regarding legal and acceptable fields or branches of knowledge are increasingly needed.

An important issue that needs to be clarified in discussing the learning paradigm at UIN is the position of Islam as a religion (teaching) which is believed to be true, absolute, and perfect, and Islam which is constructed in Islamic science on the other hand. In the practice of learning, Islamic knowledge as a science is often replaced as a teaching (religion) which is believed to be true, standard, absolute and perfect, permanent, unchanging or impossible to change. The displacement of Islam as a teaching with Islam as a science or vice versa, is a learning problem that continues to be faced by UIN and Islamic universities in general.

The problem that is always faced in learning at UIN is whether Islam is studied as a teaching or as a science? Can lecturers and students act as observers who are objective and impartial like when studying Chemistry, Sociology, Physics, or other sciences. Both are different in the choice of methods as well as in the formulation of objectives, as well as in the formulation of student competencies after learning activities. The purpose of learning at UIN

is firmness of faith and piety of worship or cognition of faith and worship without commitment to both? More technically, "Is UIN responsible for the quality of students' faith and worship? Or on the personality (character) of students as the responsibilities of all educational institutions in general such as universities that already have names in Indonesia such as UGM, UII, UNY, UI,

The problem will become clear when we organize teaching and learning practices in the field of science in the modern science cluster, such as Chemistry, Physics, Sociology or Politics, Jurisprudence or Tawhid Science. While it is easy for us to take an objective attitude from the perspective of Weberian or Durkhemian Sociology, Machiavelian Politics, this is not the case with Syafii Fiqh or the responsibility of the Muktazilah model or the Jabariyah and Qodariyah models. Likewise, when we conduct lessons on schools in Islam such as Sunni and Shia, and Ahmadiyah, it is different from PBM regarding schools in politics, as well as Chemistry or Physics theory.

It is not easy for UIN to put Islam as a science or Islamic science in learning practice. Islamic learning material as a science, not Islam as a teaching, which must not only be agreed upon, but must also be believed and practiced in everyday life. As a science, the truth of Islamic science is relative and subject to change like other sciences, different from Islam as a teaching that is believed to be true, absolute and perfect. At the same time, learning at UIN must be responsible for the faith beliefs of students in addition to being responsible for the piety of worship rituals. Islamic learning as a science demands the competence of students in relation to the development of knowledge and the birth of new theories. Such competence is often not parallel with the affirmation of faith beliefs and observance of worship rituals.

On the one hand, Islam is understood and believed by its adherents to be true and standard teachings, absolute and perfect (perfect), flexible throughout the ages. Meanwhile, the life of Muslims continues to change and develop according to the times, and not entirely according to the pattern of life based on the teachings of Islam which is really standard, absolute and perfect. Education in a universal sense is indeed created or designed to prepare future generations who have the ability and fulfill their life needs according to the demands of the times that continue to change and develop. The problem is how to organize learning, apart from being an answer to the problems faced or to be faced by students, it is also based on Islamic teachings which are believed to be standard, absolute and perfect since they were first reconstructed several centuries ago.

On the other hand, as a science, Islamic science is the interpretation of revelation and sunnah, which are therefore subject to the nature and full of knowledge. From here, the truth of Islamic science is relative in the sense that it is not absolute. Different times of Islamic science replaced as teachings and doctrines that are believed to be absolute truths. It is this shifting that places the learning of various fields of science in relation to Islam to be complicated and overlapping. When was Islam placed as a science, and when was Islam placed as a teaching? This is a matter of the practice of learning various fields of science in Islamic universities such as UIN, which is now starting to compete in making policies and developing the integration of scientific interconnections or as UIN STS Jambi has done with education policies and development centered on the Transistegation of Science as echoed by Chancellor of UIN STS Jambi, Prof. Dr. H. Su'aidi, MA. Ph.D

Therefore, it is necessary to clarify when mentioning religion in relation to religion Islamic science at UIN. Religion, what do we believe to be absolutely standard-absolute-perfect or as an interpretation and interpretation of revelation and sunnah? Without reducing belief in the standard, absolute and perfect truth of Islamic teachings, as long as Islamic science placed as a science, then it is open to criticism, review, reconstruction and reinterpretation. From here, study or learning Islamic science at UIN it is possible to be placed

in an integrative or interconnected relationship with all fields of science in the modern science cluster studied in all universities.

This difficulty can be read from Amin Abdullah's writing, "that the relationship between religion, in this case *Ulumu al-din* (Islamic religious sciences) and science, both natural, social and cultural sciences requires a dialogical, integrative, interconnective relationship. The nature of the relationship between religious disciplines and natural, social and cultural disciplines in the modern and post-modern eras is semipermeable, intersubjective testability and creative imagination. *Islamic Studies (Dirasat Islamiyyah)* requires a multidisciplinary, interdisciplinary and transdisciplinary approach (Abdullah, 2006).

But the proposal is not easy to do when what is called science is understood as part of an unchangeable religion. "Faith (system of belief) which is also still in the area of facts (values, beliefs/pen), insists that *aqidah* or religious world view cannot change anytime and anywhere. The religious ad-hoc thinking method is very difficult to accept the scientific philosophical thinking style (*falsafiyyah ilmiyyah*) and is unable to dialogue between the two, between the *fihiyyah* and *falsafiyyah* thinking styles. Thus, it is still far from an attempt to have a dialogue, let alone integrate the two (Abdullah, 2006).

In such a relationship, if Islamic teachings regulate the understanding of God (*aqidah/tawhid*), the relationship between fellow human beings and the relationship between humans and God technically, while the technical ones are believed to be correct and absolutely perfect, at the same time, Islamic teachings will face changes in patterns. ongoing life. Surely the teachings of Islam will experience anomalies, unless the teachings of Islam are formulated in Islamic science it is placed as a relative science which is also subject to change. Without such a thing, then Islamic science as a teaching will continue to experience anomalies and experience invalidity (Kuhn, 1970).

Based on the background of the problem and moving from the question "How is the Policy of Scientific Transtegration and Spiritualization of Science in Practice" (Case Study on the Multi-Face Reality of the Development of a New Paradigm of Scientific Trans-integration at UIN Sulthan Thaha Saifuddin Jambi)". MSo the problem in this research can be described as follows:

- 1) How to Form the Policy of Science Transtegration and Spiritualization of Knowledge at UIN Sulthan Thaha Saifuddin Jambi?
- 2) What are the Forms of the Policy Strength of the Transition of Science Paradigm at UIN Sulthan Thaha Saifuddin Jambi?
- 3) What are the Forms of Weaknesses in the Policy of the Transition of Science Paradigm at UIN Sulthan Thaha Saifuddin Jambi?
- 4) What are the Forms of Opportunity Policy on the Transition of Science Paradigm at UIN Sulthan Thaha Saifuddin Jambi?
- 5) What Are the Forms of Challenges Policy on the Transition of Science Paradigm at UIN Sulthan Thaha Saifuddin Jambi?

LITERATURE REVIEW

Transtegration of Science in Practice

As has been explained in the introductory chapter on the Transintegration of Science, that a relationship characterized by Conflict and/or Independence is not comfortable for living an increasingly complex life. There are many pitfalls, full of risks, if the choice of the relationship between religion and science is Conflict and/or Independence. Ideally the relationship between the two is Dialog and much better if it can be in the form of Integration.

Theoretically, taking inspiration from Ian G. Barbour and Holmes Rolston, III. There are 3 key words that explain the relationship between religion and science which are

Dialogical and Transintegrative, namely; Semipermeable, Intersubjective Testability and Creative Imagination.

First, Semipermeable. This concept comes from biology, where the issue of Survival for the fittest is the most prominent. The relationship between science based on "causality" and religion based on "meaning" is semi-permeable, that is, the two penetrate each other. (The conflicts between scientific and religious interpretations arise because the boundary between causality and meaning is semipermeable) (Holmes Rolston, 1987).

The relationship between science and religion is not limited by thick walls/walls that make it impossible to communicate, is insulated or separated so tightly and rigidly, but penetrates each other, seeps into each other. There are still lines of demarcation between disciplines, but scientists between these various disciplines open themselves up to communicate and accept each other's input from disciplines outside their fields. This penetrating relationship can be clarificative, complementary, corrective affirmative, verification or transformative.

In describing the process of academic transformation of UIN Sulthan Thaha Saifuddin Jambi makes or formulates policies for the future development of special education based on scientific integration which was initiated by the idea in 2019. Where can we describe the pattern of relationships between religious and non-religious scientific disciplines as a whole. metaphorically similar to or almost the same as the "scientific spider web"

Where the various different disciplines are interconnected and interact actively dynamically (Abdullah, 2006). What is seldom read or escapes our observation when we see the metaphorical image of the "scientific spider web" is the dotted line, resembling the pores attached to the dividing wall between the various scientific disciplines. The porous boundary wall is not only interpreted in terms of the boundaries of scientific disciplines, but also from the boundaries of space and time, the style of thinking (worldview) or 'urf in the technical terms of Islamic scholarship. Namely, between the style and culture of thinking in the classical, medieval, modern and post-modern eras (After the publication of Jasser Auda's book, 2008). These pores are like vents in the wall (ventilation) which function as a regulator of air circulation in and out and exchange of information between various scientific disciplines. Each discipline, along with the world view, culture of thought, tradition or 'urf that accompanies it, can freely communicate with each other, have dialogue, penetrate-send messages and input fresh findings in their fields to other disciplines outside their fields. There is an exchange of scientific information in a free, comfortable and carefree atmosphere there.

But of course, each discipline can still maintain its own identity and existence, but there is always room for dialogue, communication and discussion with other disciplines. Not only being able to discuss between natural science disciplines internally, but also being able and willing to discuss and receive input from external scholarship, such as with the social sciences and humanities. Religious sciences or more popularly called Ulumu al-din is no exception here. He also cannot stand alone, separate, isolated from relationships and contacts with other scholarship outside himself. He must be open and open and willing to dialogue, communicate, accept input, criticism and synergize with natural science, social science and humanities.

Saintification and Spiritualization

In the introductory chapter, it has been explained that Islamic studies are arranged hierarchically with all sciences. Islamic sciences (fiqh, monotheism, morality, interpretation, hadith, etc.) are at one level or sub-level, social sciences, humanities, nature at another level or sub-level. The requirement is to put Islamic science as a science consistently like other sciences, the difference is the object of study and therefore the methodology. The difference

is not to the degree that one is more theologically correct and the other is more theologically wrong. In this way, integration-interconnection paradigms and ideas become possible.

While the current practice of Islamic education tends to distinguish between Islamic science and non-Islamic sciences or between science and spirituality by placing the fields of science in the Islamic Studies cluster as truer and more valuable. At the same time, the Muslim public itself is more interested in studying branches of science that are in the cluster of non-Islamic sciences, which are more popularly referred to as general sciences or secular sciences such as medicine, economics, law, engineering, pharmacy, and psychology or other. This choice is based more on pragmatic considerations when the secular sciences are more promising jobs with material economic rewards needed to meet the needs of practical life.

Because of that, as (Holmes Rolston, 1987) has said, that there is no discipline of any kind that closes itself off, there is no discipline that is enclosed by fences and strict boundaries that it has made itself. The boundaries of each discipline still exist and are clear, but the boundaries are not light and soundproof. There are small holes or pores that are attached to the walls of scientific disciplines that can be penetrated by other disciplines. The picture of the scientific community and community of researchers now is no longer like the picture of the scientific community and community of researchers in the past who only gathered expertise in one scientific discipline, but gathered and was ready to listen to input from various different scientific disciplines. Here, the concept of linearity in the field of science – even though it is legal from a scientific bureaucratic administration, but from a scientific world view, the concept is questioned by many scientists themselves. The following is an excerpt from the opinion of (Holmes Rolston, 1987):

“The religion that is married to science today will be a widow tomorrow. The sciences in their multiple theories and forms come and go. Biology in the year 2050 may be as different from the biology of today as the religion of today is from the religion of 1850. But the religion that is divorced from science today will leave no offspring tomorrow. From here onward, no religion can reproduce itself in succeeding generations unless it has faced the operations of nature and the claims about human nature with which confronts us. The problem is somewhat like the one that confronts a living biological species fitting itself into its niche in the changing environment: There must be a good fit to survival, and yet overspecialization is an almost certain route to extinction. Religion that has too thoroughly accommodated to any science will soon be obsolete. It needs to keep its autonomous integrity and resilience. Yet religion cannot live without fitting into intellectual world that is its environment. Here too the fittest survive (Holmes Rolston, 1987).

From the quote above, it seems at a glance the answer to why many public figures, including well-known non-religious scientists and religious figures who had been covered by the mass media in the country, dropped out of their high positions, partly because they were unable, perhaps not even willing, to have a dialogue. moreover, integrating and interconnecting his religious knowledge (which he may have acquired a long time ago and the existing religious scientific data and files have not been updated) with natural, social and humanities sciences which became his new intellectual environment when he was at the peak of his career in bureaucratic life and his character in the public sphere (Holmes Rolston, 1987).

Second, Intersubjective testability. The second signs that mark the relationship between science and religion that are dialogical and integrative are Intersubjective subjectivity. The term comes from Ian G. Barbour in the context of a discussion of how the natural sciences and humanities work. But in this paper I will develop it using illustrations taken from the religious phenomenology approach. According to Barbour, both objects and subjects play a major role in scientific activities. The data cannot be said to be completely

independent of the observer's eyes (The data are not "independent of the observer"), because the situation in the field is always intervened by scientists as experimental agents themselves. Therefore, Concepts are not simply given by nature, but are built or constructed by scientists themselves as creative thinkers. Therefore, the understanding of what is called objective must be refined into intersubjective testability (Ian G. Barbour, 2005).

In today's world of scientific logic, especially those related to the discussion of science and religion, the terms subjective, objective and then intersubjective are known (Ian G. Barbour, 2005). In the study of religion, especially the study of religious phenomenology, through the assistance of anthropological research through grounded research (ethnography), researchers (observer researchers) can record what is encountered in everyday life in the field, things that can be described objectively. Religious anthropologists have found and carefully noted that what is called religion includes the following basic elements: (1) doctrine (believe certain things), (2) rituals (perform certain activities), (3) leadership (invest authority in certain things), (4) personalities, (5) nass / scripture texts (hallow certain texts), (6) history (tell various stories), (7) morality (legitimate morality) and can be added, (8) Tools (tools) (Briggs et al., 2016) These seven elements generally exist objectively in communities of followers of beliefs and religions wherever they are. However, it is the observers, researchers and scientists (subjects) who construct and note the existence of the basic elements (fundamental structure) in the religion.

However, when the seven basic elements in religion, which according to observers (researchers; religious scholars) are objective-universal - because they can be found everywhere - have been owned, interpreted, understood, practiced and carried out by individuals, groups per group in the context of a certain culture and language (community of believers), then slowly but surely, what was considered objective by the observers earlier will turn out to be subjective according to the interpretation, understanding and experience of the followers of their respective religious teachings. This community of believers is often very difficult to understand the objectivity of human diversity, because interests are always inherent in the world of subjects and actors in the field.

The shift from the objectivity of the researcher to the subjectivity of the actor, at least, can be marked when what is believed, understood, interpreted and lived by individuals, groups per group and groups per class or society is considered and believed to be something that cannot be blamed, cannot be disturbed. - sue, cannot be debated at all (non-falsifiable) and cannot be compared with others (incommensurable). When such a sociological process occurs, what used to seem objective by observers, researchers, scholars has shifted to the subjective area by actors and adherents of religions and beliefs in the field. Here lies a sharp bend, where people, especially groups, often lose their compass and directions for the next trip. If the observersobservers and scientists try to find the "essence" of diversity in diversity (Essences and Manifestations), and vice versa for religious and belief actors and actors in the field (believers and confessionalists). For believers, what they believe and believe is the most true and cannot be questioned, let alone blamed by other different (non-falsifiable) groups.

To understand what is meant by interconnection integration in relation to the development of UIN as an institutional change from IAIN, it is necessary to consider the ideas that initiate or accompany these changes. The basic material to be able to understand the problem can be found from the documents issued by UIN at the beginning of its existence. One example of this document is the Scientific Framework for Curriculum Development and Development of UIN Sunan Kalijaga Yogyakarta which was published shortly after the declaration of institutional change at UIN 14 October 2004. The declaration was made after the issuance of Presidential Decree Number 50 of 2004 dated 21 June 2004.

In the book Basic Scientific Framework & Curriculum Development at UIN Sunan Kalijaga Yogyakarta, published in (*Scientific Framework & Curriculum Development at UIN*

Sunan Kalijaga Yogyakarta, 2004), it was stated: "Learning from the weaknesses of PTAI and also General Higher Education, UIN must make scientific and curriculum development efforts which are expected to be able to minimize as much as possible the weaknesses of the two educational models, so that UIN has a strong identity and scientific characteristics that are different from the others. If UIN has so far focused on the study of Islamic sciences with an approach that tends to be exclusive without opening itself up to the development of other sciences, UIN needs to develop a science and curriculum that is coherent and coherent with other sciences, so that Islamic studies are no longer a subject of study. separate entity from other scientific entities.

Furthermore, in the same document it is stated: "It is acknowledged that so far IAIN has utilized social sciences in its religious studies, but all of this has not been carried out in a structured manner, only incidental in nature according to the tastes and abilities of each lecturer, so as not to say that actually there are still many IAIN lecturers who are not yet open to the social sciences as well as the humanities and nature for the depth of the study of the science being taught. On the other hand, public universities do not consider the religious aspect in their scientific development because religion is seen as something separate from the world of science (*Scientific Framework & Curriculum Development at UIN Sunan Kalijaga Yogyakarta*, 2004).

From the quote above, it can be read that several points of integration-interconnection issues are as follows: (1) there are two models of higher education, namely: PTAI and PTU, (2) focusing on the study of Islamic sciences with an exclusive approach (closed reading) to the development of science. others, (3) the use of social sciences in religious studies is not yet structured, (4) IAIN is not yet open to social, humanities, and natural sciences, (5) Public Higher Education does not consider the religious aspect in the development of science because religion is placed separately from the world of science, (6) Islamic studies should not be separated from other sciences. The main idea shows the placement of "religion" on one side facing science, and Islamic science seems to be separate from other sciences.

There is an impression as if the study of Islamic sciences is something that tends to be placed on the same level as what is called "religion", so that PTU is seen as placing "religion" outside the world of science, while Islamic studies tend to be separated from other sciences. From this, it is necessary to realize that what has been the focus of IAIN and remains one or part of UIN's studies is Islamic science not Islam as a religion but "Islamic science" namely the science of Islam, not Islam as a religion that is embraced and believed by Muslims. Islamic science is a science that is therefore subject to the laws of science, the results of which can be true but can also be the other way around, the same as other sciences. The difference between Islamic science and other sciences lies in its object, just as the difference between social sciences and humanities.

The same book states that UIN as an Islamic higher education institution, needs to change this reality by efforts to develop science and curriculum using an integrative and interconnective approach, namely an approach that places the area of religion and science, as well as between sciences greeting one another so that it becomes a one complete building. Thus all the courses developed at UIN Sunan Kalijaga at that time were no longer independent courses, but were related to other courses to complement and perfect each other. The approach that connects the religious sciences with social sciences, humanities, and natural sciences is used as a common pattern whose methodology will be continuously developed (*Scientific Framework & Curriculum Development at UIN Sunan Kalijaga Yogyakarta*, 2004).

Looking at the quote above, it appears that the word "religion" is used interchangeably with "religious knowledge". Both are placed differently from and placed in a position opposite the natural sciences, humanities, and social sciences. A simple question can be asked

about whether religion is the same as the science of religion? Is it appropriate if "religion", on the one hand, is confronted with science (humanities, nature, and social) on the other. While we try to place "religious science" or "religion" greeting each other with all branches of knowledge, at the same time we place both (religion/religious sciences and science) on different hierarchies.

Apart from the conceptual problem of the nomenclature of science, UIN places "Islamic ethics" as the soul of all branches or fields of science, as follows: "Departing from the fields of science that are considered standard, namely natural sciences, social sciences and humanities, UIN Sunan Kalijaga deems it necessary placing Islamic ethics based on the universal values of the Qur'an and al-Sunnah to animate all fields of science. Basically, Islam develops knowledge that is universal, and does not recognize the dichotomy between the sciences of qauliyah/hadlarah al-nash (sciences related to religious texts) and the sciences of kauniyyah-ijtima'iyah/hadlarah al-'ilm (natural and social sciences), as well as with hadlarah al-falsafah (philosophical ethical sciences). These sciences as a whole can be said to be Islamic sciences when they are epistemologically departed from or in accordance with Islamic values and ethics. Knowledge that departs from Islamic values and ethics is basically objective. Thus in Islam there is a process of objectification of Islamic ethics into Islamic knowledge, which can be beneficial for all human life (Rahmatan li al-'alamin), both those who are Muslim and non-Muslim, and do not differentiate between class, ethnicity, and ethnicity. Nation (*Scientific Framework & Curriculum Development at UIN Sunan Kalijaga Yogyakarta*, 2004).

It should be understood that philosophy does not only talk about ethics, in addition to the problem of how to measure "departing" and "according to" Islamic values. Stating that all knowledge that departs from Islamic values and ethics as Islamic sciences, seems to be a one-sided claim, if without explaining the process and form of such sciences. Likewise, the statement that science that departs from Islamic values or ethics is subject to objectification so that it becomes Islamic science. Such a conclusion requires more specific elaboration and evidence so as not to obscure the perspective of Islamic and non-Islamic sciences. It needs more detailed and operational elaboration, not only by including Islamic ethics (which means it is not clear yet) has made social science, humanities, and social sciences,

Without reducing the respect and high appreciation for various efforts to end the dichotomy of science, the hope that through the above method UIN will be able to break the chain of dichotomy of science, needs to be studied further. Let's read this quote: "With this integrative and interconnective approach, UIN is expected to be a pioneer in efforts to bridge the historical dichotomy of science to achieve integrative and interconnected knowledge, which in turn will lead alumni who are not only professional and broad-minded, but also ethical. and at the same time humanist (*Scientific Framework & Curriculum Development at UIN Sunan Kalijaga Yogyakarta*, 2004).

It is correct to state that the study area of UIN covers all fields of science, namely Islamic sciences, natural sciences, humanities, and social sciences. However, it is necessary to examine whether this automatically places knowledge that has been placed in the cluster of Islamic sciences and sciences that are in the non-Islamic sciences in the same breath? UIN places the natural sciences and social sciences in one cluster with the nomenclature of kauniyyah ijtima'iyah/hadlarah al-'ilm, without a more detailed explanation. Meanwhile, the qauliyyah sciences (sciences related to religious texts) are more focused on Islamic sciences. Meanwhile, hadlarah al-falsafah is defined more specifically as philosophical ethical sciences, without an explanation of the position and place for the sciences that have been placed in the cluster of humanities (*Scientific Framework & Curriculum Development at UIN Sunan Kalijaga Yogyakarta*, 2004).

From the various explanations above, of course the researcher tries to ask a question as a form of analysis that might need to be discussed, in this case UIN Sulthan Thaha Saifuddin Jambi itself wants to clean up and disarm the various scientific dichotomies that have occurred at UIN Sulthan Thaha Saifuddin Jambi, even UIN Sunan's ideas. Kalijaga itself is apparently not optimal in policy and educational development with the integrative paradigm of scientific interconnection, and for that UIN Sulthan Thaha Saifuddin Jambi tries to end the polemic and inequality, and seeks to end the dichotomy of science. Through the Transintegration of Science Paradigm, it is hoped that UIN STS Jambi as a reformer campus can hopefully break the chain of knowledge dichotomy, but of course it needs to be studied further.

Redefining Islamic Studies: Learning from History

Ian G. Barbour's analysis seems to be an important reference for developing the idea of integrating science at UIN. However, we need to realize that what is seen or placed as religion in Ian G. Barbour's study is the European and American experience which is different from religion in the Middle East experience, different from the Indonesian experience. The relationship between science and religion in the West is engraved in the history of civilization, as is Auguste Comte's theory of three stages of development (Kuntowibisono, 1993) marks the birth of modernism starting from the separation of two areas known as the city of man and the city of God. This division of territory became popular with secularism when modern science no longer touched religion as a field of study, and vice versa. Since then, modern science is no longer looking for metaphysical universal truths related to the presence of God in objective life. A scientific truth is measured by the presence or absence of supporting empirical facts that can be retested.

It is in this connection that Armahedi Mahzar's introduction in the translated publication of Ian G. Barbour's "Nature, Human Nature, and God" under the title "Man, Nature, and God: Integrating Science and Religion" published by Mizan is interesting to observe.

Armahedi wrote that Ian Barbour chose the fourth relationship, namely integration. He stated that there are two variants of integration that combine religion and science. The first is what he calls the theology of nature (natural theology) and the second what he calls the theology of nature (theology of nature). In the natural theology variant, according to Barbour, theology seeks support from scientific discoveries, while in the natural theology variant, the theological view of nature must be changed, adapted to the latest scientific discoveries about nature (Mahzar, 2005)

Furthermore, Barbour himself, in fact, felt that this second variant, namely the theology of nature, was the most correct and so he adhered to it faithfully. Therefore, Barbour always observes carefully the reconstruction of theological conceptions that are taking place among religious thinkers. He noticed how the theologians tried to make new theological syntheses that they thought were better than traditional theology. However, his observations were limited to Christian theology. Therefore, it is better if Muslims listen carefully to the same process among Islamic thinkers (Mahzar, 2005).

While Islamic thought has never experienced secularization, theology in Islamic thought is intertwined with the science of Fiqh or Sharia, at the same time. Fiqh also discusses natural issues such as the quality of ablution water, when it is time for prayer, the distance traveled on a journey, and nasab (biological) relationships. At the same time, the quality of faith in the theological system (kalam) is also involved. It also involves the issue of good and bad values which in modern science are discussed by the sciences in the humanities cluster. Therefore, the problem of learning at UIN lies not only in Ian G. Barbour's analytical framework on integration. Islamic thought has never placed matters of empirical life (read:

the city of man) outside its area of study apart from the study of divinity (read: the city of God).

Referring to the field of study that Muslim thinkers were involved in in the past, Islamic sciences cover all branches of science such as being institutionalized in the form of universities, not limited to the branches of science that have been the study of IAIN or STAIN and other similar PTAs. In this connection, the integration-interconnection paradigm is a reaffirmation of fields of knowledge that should be studied by Islamic universities, especially the State Islamic University (UIN) Sunan Kalijaga Yogyakarta. The scientific vision of UIN should be a redefinition of the Islamic sciences that view science as a conceptualization or conceptual construction of a multi-faceted reality (Bakar, 1997).

Meanwhile, the integration-interconnection paradigm seems to be transitional as a guide for the institutional change of IAIN to become the State Islamic University of Sunan Kalijaga. In this connection, the integration-interconnection paradigm places the fields of science within the clump of Islamic sciences, the focus of IAIN studies, in the functional relationship of the fields of science within the modern science cluster, the designation of the fields of science in the clusters outside the Islamic sciences, or vice versa. The paradigm works by placing a field of science that studies a reality in a hierarchical relationship with other realities, and vice versa. Therefore, if we distinguish diametrically between Islamic sciences on the one hand, modern science on the other, then the integration-interconnection paradigm is a hierarchical functional relationship between Islamic sciences and modern science or vice versa. The two clusters of knowledge reflect the parallels of knowledge as well as the reality which Al-Farabi calls the *ayat kauniah* and *qauliah* verse.

The hierarchical relationship of all branches of knowledge (read: modern science and Islamic sciences) is a follow-up to the vertical hierarchy of the reality of the ideas of Ibn 'Arobi & Mulla Sadra through the theory of delegation from the Absolute to the relative relative. Between the Absolute, the unmanifest, the unspeakable, and the relative (relative) to the empirical, there is a clear tiered level. At the intermediate level, modern science's ideas about Darwin's hierarchical material evolution and Whitehead's social hierarchy can be placed in the occurrence of mundane realities which are the object of modern science. From here there is a functional hierarchy that is parallel to the horizontal hierarchy between empirical, rational and spiritual levels (sub-levels), between and between empirical sciences, rational sciences, and the science of divinity (spiritual) (Mahzar, 2005).

“It was modern science that, in fact, discovered this horizontal hierarchy and he found it in cosmological evolution and biological evolution. Although modern science also sees that biological evolution will be followed by psycho-cultural anthropological evolution, it does not view that psycho-cultural evolution will lead to the formation of human beings, as Muslims believe. Indeed, this last view is a consequence of the Islamic faith in revelation which is the pinnacle of human intuition which can still be understood rationally as the Holy Scriptures. In this view, the process of self-purification is seen as a big battle as stated by the Prophet Muhammad in the hadith and translated by Sufism experts as *tariqah*. This *tariqah* is part of what is called *barakah al-jauhariyah* by Mulla Sadra. This process is a reversal of the handover process called *Naquib Al-Attas* above (Mahzar, 2005).

More simply, the five sub-levels at the two existential levels can be identified gradually from below as the body, instincts, consciousness, belief, and spirit in humans. The five stages in the Sufism tradition are known as *jism*, *nfs*, *'aql*, *qalb*, and *ruh*. In modern discourse, the five sub-levels correspond to matter, energy, information, values, and resources (Mahzar, 2005).

Although we find it difficult to accept Ian G. Barbour's thesis on changing interpretations of the existence of God, perhaps it can be the basis for reinterpreting God's destiny and or actions in Islamic thought. Everything becomes open with the new findings of

modern science and the development of the empirical world of life in which humans are a part. From here perhaps we can try to reinterpret the Absolute without reducing the quality of the absolute, as well as all His attributes and wills.

Today, this understanding of divine omnipotence is questioned by many people for four reasons, namely; (1) the integrity of nature in science and theology, (2) the problems of evil, suffering, and human freedom, (3) the Christian understanding of the cross, and (4) feminist criticisms of patriarchal models of God. Such considerations have prompted contemporary theologians to declare God's self-limitations voluntarily in creating the world. Most of these authors also say that God shares in the suffering of the world. They reject the classical view that God is immutable and unaffected by the world (Ian G. Barbour, 2005).

It is worth considering to emphasize the position of Islamic sciences as knowledge and not as true, absolute-perfect teachings. In fact, what we call Islamic teachings cannot but be the interpretation of His word and the Sunnah of the Prophet which is influenced by the socio-cultural context of the interpreter. An interpretation is subject to changes according to the situation in which the interpreter lives. From this also the importance of a clear explanation between what we call religion and Islamic sciences or religious sciences. If we mention God or a verse in the Qur'an, then it is an interpretation of what we call God and that verse.

The quality of science in the cluster of Islamic sciences and modern science is in a horizontal hierarchical parallel position in the sense that these branches of science may be at the same level or sub-level but each has different qualities, in the sense of level or sub-level. Subjectively, maybe we can place the Islamic sciences in the cluster of Islamic sciences at a later sub-level (more on top) than modern science which is in an earlier (lower) sub-level position.

RESEARCH METHOD

The research method used in conducting this research is a qualitative method with a case study approach. (Creswell, 2010) then stated that the purpose of qualitative research generally includes information about the main phenomena explored in the study, research participants, and research locations and can also state the research design chosen.

Qualitative research is methods to explore and understand the meaning that some individuals or groups of people ascribe to social problems. This qualitative research process involves important efforts, such as asking questions and procedures, collecting specific data, from participants, analyzing data inductively from specific themes to general themes, and interpreting meaning. data. The final report for this research has a flexible structure or framework. Anyone involved in this form of research must apply a research perspective that is inductive style, focuses on individual meaning, and translates the complexity of a problem.

According to Creswell, the case study approach is preferred for qualitative research. As stated by Patton that the depth and detail of a qualitative method comes from a small number of case studies (Creswell, 2010). Therefore, case study research takes a long time, which is different from other disciplines. But at this point, case study authors can choose either a qualitative or quantitative approach in developing their case studies. As done by (Yin, 2013) developed a descriptive qualitative case study with quantitative evidence. (Merriam, 1988) advocates a qualitative case study approach in education. (Hamel, J., S. Dufour, 1993) a sociologist suggests a qualitative case study approach to history. (Stakes, 1995) uses an extensive and systematic approach to case study research.

For this reason, Creswell suggests that researchers who will develop case study research should: First, consider the most appropriate type of case. The case can be a single case or collective, multiple places or within places, focusing on a case or an issue (intrinsic-instrumental). Second, in choosing the case to be studied, it can be studied from various

aspects such as various perspectives on the problem, process or event. Or it can be selected from ordinary cases, accessible cases or unusual cases.

In this study, what the researcher did was to reveal and explain the analysis of "BaHow is the Policy of Scientific Transtegration and Spiritualization of Knowledge in Practice? Transintegration of knowledge at UIN Sulthan Thaha Saifuddin Jambi, namely: Disclose Scientific Transtegration Policy and Spiritualization at UIN Sulthan Thaha Saifuddin Jambi? Disclose What are the Forms of the Strength of the Science Transition Paradigm at UIN Sulthan Thaha Saifuddin Jambi? Disclose What are the Forms of the Weaknesses of the Transitional Science Paradigm at UIN Sulthan Thaha Saifuddin Jambi? Describe What are the Forms of Opportunity The Paradigm of the Transition of Science at UIN Sulthan Thaha Saifuddin Jambi?

In addition to looking at the problems mentioned above, researchers will also use SWOT analysis, which is a strategic planning method used to evaluate strengths, weaknesses, opportunities and threats in an educational institution. Especially Islamic Universities that use educational policies with the integration of science paradigm, especially in this study researchers will focus on the educational policies of the Transintegration of Science paradigm developed by UIN STS Jambi.

Abdul Hadi explained that the SWOT analysis can be seen from four points of view. First: strength in analyzing the advantages or strengths of existing basic resources. Second: Weaknesses in analyzing the limitations of existing resources that can hinder the achievement of educational goals. Third: Opportunities in analyzing the main favorable situation for educational institutions, and fourth: Challenges (Threats) in analyzing the main unfavorable situations and conditions for the educational situation (Hadi, 2013).

In line with Abdul Hadi, Transport (Rangkuti, 2015) in this case also say, that The SWOT analysis consists of 4 (four) factors as follows: (a). Strength Strength is a condition of strength that exists in an existing organization, project, or concept. Strengths analyzed are factors contained in the body of the organization, project, or concept itself. (b). Weakness Weakness is a condition of weakness that exists in an existing organization, project, or concept. Weaknesses that are analyzed are factors contained in the body of the organization, the project, or the concept itself. (c). Opportunities (Opportunities). Opportunities are conditions of opportunities to develop in the future that will occur. The conditions that occur are opportunities from the organization, project, or the concept itself, for example, competitors, government policies, and environmental conditions. (d) Threat (Threat) Threat is a condition that threatens from outside. These threats can disrupt the organization, the project, or the concept itself

In explaining the SWOT analysis, these two factors will greatly affect the progress and decline of education. First, the dominant factor and second, the inhibiting factor. Included in the dominant factors are strengths and opportunities. While the inhibiting factors are weaknesses and challenges. Therefore, SWOT analysis is an excellent tool for improving quality in educational institutions. By using SWOT analysis, educational institutions can examine the factors that can affect the performance of educational institutions. In addition, this analysis can logically help the decision-making process. The decision-making process is related to the vision, mission and goals of an educational institution, and can also be used as a decision-making process to determine strategy.

The types of SWOT analysis include a SWOT analysis of a quantitative model and a qualitative model. Quantitative Model A basic assumption of this model is the paired conditions between Strengths and Weaknesses, and Opportunities and Threats. This pairing condition occurs because it is assumed that in every strength there is always a hidden weakness and from every open opportunity there is always a threat that must be watched out for. This means that every one formulation of Strengths (S), must always have one pair of

Weaknesses (W) and every one formulation of Opportunities (O) must have one pair of one Threats (T). Then after each component is formulated and paired, the next step is to carry out an assessment process. Assessment is done by giving a score to each sub-component where one sub-component is compared with other sub-components in the same component or following a vertical line. Sub-components that are more decisive in the running of the organization, are given a higher score. Assessment standards are made based on mutual agreement to reduce the level of subjectivity of the assessment (Maisah, 2020).

By using qualitative methods, as well as descriptive exposure to all problems in the SWOT analysis framework, each element is described which leads to strengths, weaknesses, opportunities, and threats to the policy and development of UIN STS Jambi as a higher education institution that will break the dichotomy problem. science and as an initiator of educational policies with the Transintegration of Science paradigm. Furthermore, the analysis is carried out by maximizing the analysis of all the opportunities and possibilities that exist.

FINDINGS AND DISCUSSION

The Strength of the Trans-integration Policy of Science at UIN Sulthan Thaha Saifuddin Jambi

Institutionally, it cannot be denied that UIN STS Jambi has a steady status and existence as an Islamic higher education institution in Indonesia. Even though it is said to be new, it is undeniable that the position and influence of UIN STS Jambi can no longer be questioned, especially as one of the state institutions of Indonesian Islamic education which according to Webometrics UIN STS Jambi is 373.7 percent and is ranked 114th, a state university / well-known private sector and the 11 best PTKN in Indonesia, the version of Webometrics published on Monday, July 26, 2021. Even unexpectedly, UIN STS Jambi skyrocketed very significantly from rank 425 to 114. Although currently there are two categories of study programs , namely the study program of Islam and general sciences, but both of them have a solid position.



Figure 1: Webometrics : The Ranking of UIN STS Jambi Soared

Many universities have simultaneously opened Islamic religious studies and general science study programs, in the end, they encounter the reality of the marginalization of Islamic study programs. However, this kind of thing does not happen at UIN Sulthan Tahah Saifuddin Jambi Jambi. The Islamic religion study program at UIN already has strong roots and is able to compete and assert its status amidst the onslaught of educational pragmatism in Indonesia. Several factors encourage this stability, for example, the number of experts and qualified lecturers is quite high, a strong and rooted scientific tradition, well-established institutional support, clear regulations, an established work program agenda, including a name that is already well-known so that its authority is recognized. On the other hand,

general study programs also show signs of significant progress, rapid development, great public interest, sometimes even those who study religion lose. All the programs and ideals that have been proclaimed have also run smoothly because the Government's support is quite large, for example in the aspects of physical and non-physical development, including opportunities and opportunities to take part in national and international events.

Another strength possessed by the integration-interconnection paradigm of science is its clear scientific vision and mission. As seen in the construction of the integration-interconnection paradigm of science, fundamentally this paradigm wants to eliminate the dichotomy between religious science and general science. This kind of vision has actually existed since the beginning of the establishment of UIN Sulthan Thaha Saifuddin Jambi. Previously, the Chancellor of UIN Sulthan Thaha Saifuddin Jambi, Prof. Dr. H. Su'aidi, M, A., P.hD, stated that the aim of policy and development of education with the paradigm of knowledge transtegration is his desire that UIN Sulthan Thaha Saifuddin Jambi be able to Towards a World Ranking University Standard Service, Chancellor Explains Vision and Mission

Prof. Su'aidi describes his performance and achievements UIN Sulthan Thaha Saifuddin Jambi as well as steps to realize UIN UIN Sulthan Thaha Saifuddin Jambi as an international standard campus such as the locomotive philosophy which is always in front of UIN UIN Sulthan Thaha Saifuddin Jambi currently moving to be at the forefront in all things to become an example for the community to follow. Creating a better community life according to Islamic teachings starting from social life, environment, economy and others. This is also one of the missions of UIN Sulthan Thaha Saifuddin Jambi in becoming a locomotive of change. That is to create a campus that is authoritative, orderly, beautiful, clean, healthy, disciplined, safe, comfortable, tolerant, moderate, and becomes a model for the community to follow. "We want us to be examples of other people in good things, for that whatever the position can adjust to the vision and mission of UIN Sulthan Thaha Saifuddin Jambi.

Public expectations of UIN Sulthan Thaha Saifuddin Jambi can be said to be quite high. Taking into account the alumni of UIN Sulthan Thaha Saifuddin Jambi who take part in various fields of life, for example, previously many politicians graduated from IAIN, there were governors, regents, famous lecturers, and so on. This inevitably creates certain expectations among the community which can attract them to send their children to study at UIN Sulthan Thaha Saifuddin Jambi.

The hope of this community shows that there is still trust from the community in UIN Sulthan Thaha Saifuddin Jambi. Especially for this issue of trust, it needs to be clarified again that there are some people who consider UIN, especially Ushuluddin as an example, to be an apostate Islamic educational institution. The emergence and growth of campus radicalism. However, this negative perception can be said to be very small in scale. It is very common that in a big institution with big ideals, there are one or two variables that are not as expected. Even if there are one or two students who do not pray, for example, and on that basis then UIN is accused of being an infidel or apostate, this actually needs to be reviewed. If we plant a thousand seeds, then one or two do not grow, it is not a failure.

On the other hand, this model of knowledge transtegration actually has long roots in the history of Islamic scholarship. Since the beginning of Islam until now, there have been several ideas and thoughts among Ulama that have the nuances of the integration-interconnection of knowledge. There are scholars who consider scientific integration to be an integration between science and charity. There are scholars who think that integration is an interconnection between wisdom and shari'ah like Ibn Rushd. There are other scholars who state that integration is the relationship between *sahih al-ma'qul wa sarih al-manqul* (integration between valid news and clear reasoning). There are also those who say that what

is meant by integration-interconnection is al-jam'u baina tariqah wal haqiqah (gathering between tariqat and essence), as in al-Qusyairi's thought. Some even define integration as "the integration of principles and theories and their discussion (science) on the one hand with their practical application on the other"; This means that integration is not just a matter of fiqh meets sociology or law meets philosophy, but also integration between the principles of scientific study and their application. There is also the idea of integration between science and religion, as a development of the idea of integration between science and charity, this is between science and religion.

Another strength that should not be overlooked is the Autonomy of Higher Education and academic freedom. The principle of autonomy indicates that each university has the right and can regulate itself, especially in the scientific-academic realm. The academic community at the university have academic freedom to think and produce new ideas that are positive and contribute to scientific development. It is at this point that the integrations of science have their strength, because it must be admitted that the integrations at the beginning of its birth were a new alternative for the world of Islamic higher education in Indonesia.

Democracy and Islam. We have this as a tremendous force, including in Islamic colleges. This means that we may have different opinions, may seek the truth as we wish; no one is forcing anything on others. If we practice democracy, we are not against Islam. The character of democracy in Islam in turn will position the integration and interconnection of knowledge as an expression and intellectual creativity that must be respected.

Weaknesses in the Policy of Trans-integration of Science Paradigm at UIN Sulthan Thaha Saifuddin Jambi

As with the plurality of all ideas and ideas, especially when they are related to institutional development, apart from the advantages or disadvantages they have, there are weaknesses here and there. From the journey of the integration-interconnection of science paradigm which has been declared its use since 2004, it appears that several weaknesses are the reasons why this paradigm can be said to have not yet found its desired success.

The first glaring weakness is the existence of an instant culture among the academic community of UIN Sulthan Thaha Saifuddin Jambi. This instant culture leads to an impatient way of thinking, eager to see the desired success immediately. This kind of thinking will obviously invite impatience in following the process or stages that must be passed. With this impatient mentality, everyone demands concrete evidence as soon as possible, without them wanting to struggle and proceed to show the concrete evidence in question. If it is likened to brilliance, then people who have an instant culture are those who do not want to do exercises or austerities, but want to immediately have supernatural powers.

The fact that the development of this instant culture resulted in the birth of a low fighting spirit. It must be admitted, the commitment and sincerity of some of the academic community of UIN Sulthan Thaha Saifuddin Jambi can be said to be very lacking. In fact, some symptoms indicate the emergence of pragmatism and an economic way of thinking, for example, they prefer to fuss over the amount of rewards or honorariums given compared to evaluating the quality of their performance. In Muhammad Iqbal's language, everyone needs to be faqr. Faqr means the spirit to do something without asking for an instant reply, immediately, because there is something bigger that is aspired to.

The emergence of pragmatism is also seen in the academic pattern, especially students, who prefer to focus on studies and lectures not on scientific aspects, but rather on diplomas. In the context of a lecturer, this pragmatism can be seen in an orientation that only pays attention to his career or rank.

On the other hand, the weakness of the application of integration-interconnection of knowledge at UIN Sulthan Thaha Saifuddin Jambi also caused by a mentality that is

somewhat 'inferior', does not like to appear, and is not confident in showing his own property to the public in general. This is a powerful and extraordinary concept of integration-interconnection of science that will be meaningless if those who have it are unable or even unwilling to 'show off' it.

This lack of appearance, apart from perhaps being caused by a somewhat inferior mentality, is also partly due to a lack of sense of belonging. It can be said that this integration-interconnection paradigm is only owned or controlled by certain figures or people, while others do not feel they have the same responsibility as agents who own and are obliged to socialize the paradigm in question to the public domain.

The condition of dependence on this character is even more alarming when certain characters who control this integration-interconnection are people who are super busy due to various other activities. It is not surprising that this paradigm eventually seems to have stagnated in its development.

Opportunities for the Trans-integration of Science Paradigm Policy at UIN Sulthan Thaha Saifuddin Jambi

In addition to strengths and weaknesses, it should also be noted that there are several opportunities that can be exploited by the paradigm of trans-integration of knowledge at UIN Sulthan Thaha Saifuddin Jambi, namely the very clear opportunity that can be called the need for contemporary Islamic education for theories and concepts that linking the religious sciences and general sciences, religious sciences and the social sciences of the humanities. For this reason, the need for a non-dichotomous scientific formulation will position the concept of trans-integration of knowledge as an alternative solution amid the confusion of many academics facing the phenomenon of the relationship between science and religion, especially in the context of changing IAIN Sulthan Thaha Saifuddin Jambi to UIN Sulthan Thaha Saifuddin Jambi.

Apart from these opportunities, in general it is necessary to mention the failure of modern social science. Contemporary modern social sciences are considered to have failed to enlighten humans, because they are too descriptive. The construction of the old social sciences is only able to provide an understanding of the social world without providing enlightenment, emancipation or offers for social improvement. In the language of Islam, modern social science is often said to have lost its prophetic dimension. For this purpose, several figures tried to introduce religious variables into the realm of social sciences. The integration-interconnection paradigm is certainly very much needed when the project connects modern social sciences with religious social reasoning with a religious character.

On the other hand, the opportunity for the concept of trans-integration of knowledge is contained in a new awareness in the world of Indonesian education to develop character education. Of course, this character education requires multi and interdisciplinary abilities, because the development of human character certainly involves a lot of life variables while each variable is worked on by different scientific fields.

From the socio-religious realm, the concept of trans-integration of knowledge finds its opportunity in strengthening the religious spirit in various circles of society. The strengthening of this religious spirit is certainly an opportunity that should not be wasted because the spirit alone, without proper direction and filling, will only lead to unwanted religiosity. Trans-integration of knowledge must be able to color the needs of this strong religious spirit so that the face of religion can be directed to the ideal that is dreamed of.

So far, it appears that although attention to religion is getting stronger, today's global religion is known for its negative things, such as terrorism, radicalism, fundamentalism and the like. This is where the integration-interconnection of science with an open character and the wealth of scientific treasures, philosophy and religious texts, is able to show a more

humane model of religion. Moreover, this moment was reinforced by the national jargon to carry out a mental revolution.

More specifically, the opportunities for the paradigm of trans-integration of knowledge are getting wider when the world's attention on Islam turns to Indonesia. Arab Spring, the democratization process that took place in Arab countries did not run smoothly. Egypt, Syria, Libya, Pakistan, Afghanistan, all show confusion and unpreparedness when trying to introduce a democratic and religious model of government. Indonesia can be said to be able to do it best. Indonesia is the one who can combine Islam and democracy, between tradition and modernity.

Threats to the Trans-integration Paradigm Policy of Science at UIN Sulthan Thaha Saifuddin Jambi

Apart from the various opportunities that are open, the implementation of the trans-integration of science paradigm also needs to be aware of several conditions that can threaten and hinder the implementation of this paradigm. The most obvious threat is the way of life of most people, including the world of education that is not in place. The mode in question includes, among other things, two things, the first is materialism and the second is pragmatism.

In the materialism mode, all success is measured materially, for example the quality of education is measured by the UAN value, religious mastery is seen by how much memorization is, not the nature of religion. Meanwhile, in the pragmatism mode, what matters is not the process but the result. In this pragmatism mode, people often lose their values, norms and ethics, because the focus of attention is only on achieving the desired goals.

UIN Sulthan Thaha Saifuddin Jambi which applies the paradigm of trans-integration of knowledge must also pay attention to misunderstandings and suspicions about Islam, because UIN is a campus that develops Islamic identity. It is undeniable that at this time many parties, especially in the West, view Islam as a terrorist, fundamentalist, or radical group that endangers human civilization. This fact is clearly a challenge for UIN Sulthan Thaha Saifuddin Jambi with the paradigm of trans-integration of knowledge to show the face of Islam which is the opposite of all that.

On the other hand, many Muslims have a narrow and artificial view of their own religion. Many Muslims see Islam more in formal and partial aspects, such as veils, beards, robes and so on. Of course, for this group, innovations such as the integration and interconnection of science are a threat to the existence of their religion which tends to be literal-formalist.

Apart from threats that arise from outside, UIN with the paradigm of trans-integration of science also needs to be aware of the many misunderstandings that arise about the trans-integration of science itself, because such misunderstandings will in turn turn into dissipation, whether intentional or not. Some say that in the trans-integration of knowledge, it means that Islam is integrated with other sciences, and this risks Islam being unclear, weak, and so on.

Mindset Change the Policy of Science Transtegration and Spiritualization of Knowledge at UIN Sulthan Thaha Saifuddin Jambi: An Initial Prerequisite

Some of the analyzes above, regarding the advantages, disadvantages, challenges and threats of this paradigm of trans-integration of science in general show that the trans-integration of science as a paradigm is essentially still relevant to be carried out, but if the implementer of this paradigm does not pay attention to the anomalies that arise either because threats or weaknesses, then in time the paradigm itself will collapse.

Trans-integration of knowledge itself contributes a valuable mindset for the development of contemporary science, namely the awareness not to be exclusive, not to be confined to certain scientific disciplines. This kind of mindset and awareness is a contemporary mode of reasoning known as postmodernism, especially in its character which tolerates plurality and open-mindedness. Trans-integration of science will open insight that even though reality is divided or divided by various scientific disciplines, but in essence one and each field are interconnected. For the sake of intensifying knowledge trans-integration as a scientific paradigm at UIN Sulthan Thaha Saifuddin Jambi, the following points regarding the scientific mentality of the academic community need to be considered:

- a) Although knowledge trans-integration arranged in a very philosophical manner and with complicated details, but in its implementation and socialization it needs to be packaged in languages that are more general in nature and more understandable by other people, especially ordinary people.
- b) As is well known, Islamic epistemology has so far been too dominated by texts/lafaz. Such as al-Jabiri said, Muslims often forget the substance of text messages so that contextualization can always be done. Orientation to a wider area than just a literal text, is needed for the development of contemporary Islamic studies. The Transintegration of knowledge will play a large role in this. To be able to realize this there are two things that must be done: (1) Courage to get out of the wrong mindset that has been involved; (2) Openness to receive help from other perspectives. According to Arkoun, for example, to learn the Qur'an, a Muslim must know four things: linguistics, sociology, archeology of thought and cultural anthropology. If he does not understand these four things, he will not be able to understand Islam well.

CONCLUSIONS AND SUGGESTIONS

Conclusion

There are multi-dimensional issues of multi-disciplinary or multi-theoretic knowledge. When people ask how to place reality in its hierarchical position correctly, at the same time put reality in a single system. Therefore, a knowledge system that is also hierarchically single is needed so that all branches of knowledge can be placed into that single system. From here all branches and fields of knowledge are laid down in a single knowledge structure. But the tantalizing question is how to do it all in the midst of overlapping and displacement or changes in the sciences at UIN?

Some of the analyzes above, regarding the advantages, disadvantages, challenges and threats of this paradigm of trans-integration of science at UIN STS Jambi in general show that the trans-integration of science as a paradigm is essentially still relevant to be carried out, but if the implementer of this paradigm does not pay attention to the anomalies that arise either because threats or weaknesses, then in time the paradigm itself will collapse. (1) Institutionally, it cannot be denied that UIN Sulthan Thaha Saifuddin Jambi has a steady status and existence as an Islamic higher education institution in Indonesia. UIN Sulthan Thaha Saifuddin Jambi skyrocketed very significantly from rank 425 to 114. (2) The first glaring weakness is the existence of an instant culture among the academic community of UIN Sulthan Thaha Saifuddin Jambi. This instant culture leads to an impatient way of thinking, eager to see the desired success immediately. (3) In addition to strengths and weaknesses, it should also be noted that there are several opportunities that can be exploited by the paradigm of trans-integration of knowledge at UIN Sulthan Thaha Saifuddin Jambi, namely the very clear opportunity that can be called the need for contemporary Islamic education for theories and concepts that linking the religious sciences and general sciences, religious sciences and the social sciences of the humanities, (4) UIN Sulthan Thaha Saifuddin Jambi which applies the paradigm of trans-integration of knowledge must also pay attention

to misunderstandings and suspicions about Islam, because UIN is a campus that develops Islamic identity. It is undeniable that at this time many parties, especially in the West, view Islam as a terrorist, fundamentalist, or radical group that endangers human civilization. (5) Trans-integration of knowledge itself contributes a valuable mindset for the development of contemporary science, namely the awareness not to be exclusive, not to be confined to certain scientific disciplines

Currently, the Science Integration paradigm that is promoted by UIN in Indonesia is still trapped in discourse, trapped in endless conceptual polemics, even if it starts to show results, the Science Integration paradigm is already in the stage of greeting each other and dialogue between disciplines, but has not been able to solve the problem of the dichotomy of science.

The transformation of the State Islamic Institute of Religion (IAIN) Sulthan Thaha Jambi into a State Islamic University (UIN) is an important event and is very valuable and proud for the people of Jambi in particular. However, UIN Sulthan Thaha Saifuddin Jambi has a very heavy responsibility and scientific work, namely breaking down the walls of the dichotomy of science (religion and general, world and the hereafter) which has been so strong.

Suggestion

The transformation of the State Islamic Institute of Religion (IAIN) Sulthan Thaha Jambi into a State Islamic University (UIN) is an important event and is very valuable and proud for the people of Jambi in particular. However, UIN Sulthan Thaha Saifuddin Jambi has a very heavy responsibility and scientific work, namely breaking down the walls of the dichotomy of science (religion and general, world and the hereafter) which has been so strong.

For the sake of intensifying knowledge trans-integrationAs a scientific paradigm at UIN STS Jambi, Therefore UIN Sulthan Thaha Saifuddin Jambi must have Courage to get out of the wrong mindset that has been involved.

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