



Systematic Literature Review: Transformation of Islamic Higher Education Institutions (Examination of Ontology, Epistemology, and Axiology)

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Abstract

The dichotomy of knowledge is the main problem of Islamization and integration of knowledge in the concept of Islamic education. In essence, Islam does not recognize the division of knowledge, but it cannot be denied that in its history there have been explanations about knowledge that are obligatory ain and obligatory kifayah. This is the spirit of Islamic higher education institutions to carry out institutional transformations, curricula, to the level of application in the context of life. The change in status from STAIN/IAIN to UIN is an inevitability that has been going on since the 2000s. The aim of the article is to find philosophical concepts (ontology, epistemology and axiology) in the transformation of Islamic Religious Higher Education institutions (PTKIN). The method used is a systematic literature review (SLR) with the Preferred Reporting Items for Systematic and Meta-Analyses (PRISMA) approach. The data sources for this article are journals and articles related to the topic of discussion via Google Scholar and then extracted to be used as discussion material. The results obtained are the freedom for State Islamic higher education institutions to innovate in institutions, faculties and curricula in order to create a UIN that can integrate Religious and General Sciences through the policies of the Indonesian Ministry of Religion.

Kata Kunci: Transformation, UIN, Ontology, Epistemology, Axiology

Abstrak

Dikhotomi pengetahuan menjadi masalah utama dilakukannya islamisasi dan integrasi ilmu dalam konsep pendidikan Islam. Pada hakekatnya, Islam tidak mengenal pembagian ilmu pengetahuan, namun tak dapat dipungkiri bahwa dalam sejarahnya pernah ada penjelasan tentang ilmu yang bersifat wajib *ain* dan *wajib kifayah*. Hal inilah yang menjadi semangat lembaga pendidikan tinggi Islam untuk melakukan transformasi kelembagaan, kurikulum, hingga pada tataran penerapannya dalam konteks kehidupan. Perubahan status dari STAIN/IAIN menjadi UIN adalah keniscayaan yang telah berlangsung semenjak tahun 2000-an. Tujuan artikel adalah menemukan konsep filosofis (ontology, epistemology, dan aksiologi) pada transformasi lembaga Pendidikan Tinggi Keagamaan Islam (PTKIN). Metode yang digunakan adalah *systematic literature review* (SLR) dengan pendekatan *Preferred Reporting Items for Systematic and Meta-Analyses* (PRISMA). Sumber data tulisan ini berupa jurnal dan artikel yang berkaitan dengan topik pembahasan melalui *google scholar* lalu diekstrak untuk dijadikan sebagai bahan diskusi. Hasil yang diperoleh adalah keleluasaan lembaga

pendidikan tinggi Islam Negeri untuk melakukan inovasi pada lembaga, fakultas, kurikulum demi terwujudnya UIN yang dapat mengintegrasikan antara Ilmu Keagamaan dan Ilmu Umum melalui kebijakan Kementerian Agama RI.

Keywords: *Transformasi, UIN, Ontology, Epistemology, Axiology*

Introduction

Discussion about Islamic Higher Education Institutions has been the subject of researchers, practitioners, and the general public from the early days of Islamic civilization to the present. Especially in Indonesia, this issue has been under the scrutiny of experts since the birth of Islamic educational institutions, from the pre-colonial era to the present day. Islamic education emerged in the archipelago with the advent of Islam brought by missionaries or traders from the Arabian Peninsula or elsewhere. Awareness of the importance of education for humanity to achieve progress and a perfected life is inherent in the values contained in religion, culture, and the civilization of the community. Thus, various achievements of human civilization stem from the development of an education system inherent in a society, nation, and state (Solichin et al., 2021). Because a nation or state that advances is based on the strength of the education system it builds.

In line with the level of human civilization, the process of knowledge movement continues to evolve, accompanied by the transformation of institutional situations from one state to a better and more perfect one. This can be seen in the transformation process of Islamic Higher Education Institutions (IHEIs) in the archipelago; starting from non-formal institutions at the early introduction of Islam, managed by the community, and then transforming into formal institutions. This dynamism refers to the process and stages undergone by Islamic educational institutions until they become universities. The focus here is on institutions managed by the government,

namely the State Islamic Religious Higher Education (PTKIN).

The dynamism of Islamic higher education institutions demanding transformation is based on several factors, including responding to the challenges of the times, responding to the concept of the unity of science, the dichotomy of knowledge, and the Islamization of knowledge. Essentially, everything that forms the background for the institutional transformation in Islamic higher education, in the author's view, is an effort to survive in addressing all the challenges of the times. This necessity becomes an obligation for all communities, especially Muslims, to maintain Islamic values and remain adaptive to various advancements. Therefore, this study requires deep thinking to form an ideal institutional construction that can compete in the midst of the increasingly powerful wave of globalization.

This in-depth study involves a comprehensive approach to understanding, continuous development, and the implementation of the Islamic higher education system with philosophical theories (ontology, epistemology, and axiology). This is done as an effort to realize a more dynamic higher education system, responsive to changes, and relevant to the changing times. All of this will involve a series of initiatives and changes in the areas of approach, curriculum, and management to realize a growing commitment.

This brief article will reveal a little about the process of institutional change (dynamism) in Islamic higher education through the study of ontology, epistemology, and axiology. The urgency of this discussion is expected to create State Islamic Religious Higher Education

(PTKIN) as a means of preparing intellectual Muslim generations capable of facing the challenges of the times while adhering to Islamic values conceptually.

As stated in the introduction, one of the driving forces for the transformation of higher education institutions in the Ministry of Religious Affairs environment is manifested in the attitude towards the dichotomy of knowledge. This dynamism represents a reasonable attitude in embodying Islamic doctrines that do not differentiate knowledge, even though some philosophers have divided it in classical times. In response to this dichotomy, Lazuardi states that Islamic educational institutions are expected to face the concept of scholarship and ideological challenges related to the multidimensional crisis affecting the world (Lazuardi, 2013). This article aims to present the dynamism that occurs in the Islamic higher education environment, focusing on the transformation process from the State Islamic Higher Education (STAIN) to the State Islamic Institute of Religion (IAIN), and finally to the State Islamic University (UIN). The study presented adopts a philosophical approach by outlining the foundations of ontology, epistemology, and axiology.

Method

The writing method employed in this article is the Systematic Literature Review (SLR). This method is a term used in specific research methodologies where development is carried out by collecting and evaluating research related to the topic (Triandini et al., 2019). In line with that, SLR is an approach to search for relevant studies on predefined research questions, followed by the selection, evaluation, and synthesis of the findings to address the issues. According to Lusiana, a Systematic Literature Review involves analyzing the state of the art in a particular knowledge field by defining problem statements, information sources, conducting string searches of various papers, articles, and

literature using the Preferred Reporting Items for Systematic and Meta-Analyses (PRISMA) approach (Lusiana & Suryani, 2018).

To address the issues raised in this article, studies were conducted on published journals related to the topic. Before conducting an in-depth examination, relevant journals were first gathered, then classified, read, and noted to identify the root problems before analysis. In the final stage, conclusions were drawn from all the research questions focusing on the Dynamism of Islamic Higher Education Institutions in the ontological, epistemological, and axiological study concept. The data analysis in this article used the content analysis method, involving research notes taken from previously conducted studies in the form of journals. The results of these readings were examined according to their respective entities to provide in-depth discussions. This analysis model is typically used in qualitative research to describe significant issues in the main topic.

Results and Discussion

The institutional transformation of State Islamic Higher Education, initially starting from STAIN/IAIN and culminating in UIN, is the result of a long struggle to reestablish the format of Islamic higher education in the archipelago. This transformation has been an ongoing and evolving topic of discussion among researchers, scholars, and education practitioners. Through this article, the author reexamines the same theme with a philosophical approach in the study (ontological, epistemological, and axiological).

In the author's search on Google Scholar, 811 articles related to the discussion topic were found within the range of 2018-2023. From this total, 31 articles and 4 research results were extracted based on the specific issues to be addressed. The focus was then narrowed down to articles closely related to the

transformation of Islamic higher education institutions, resulting in 8 articles deemed highly relevant to the study's substance, as shown in the following table:

Table.1 Substantive Articles on the Transformation of Islamic Higher Education Institutions

Tahun; Author	Judul Artikel/Jurnal	Hasil Temuan
2021; Amir Syaifurrohman	Transformasi IAIN Menjadi UIN Sebuah "Dilema" Pendidikan Tinggi Islam	Islamic educational institutions are expected to produce thinkers and professionals
2023; Ahmad Hafizon, dkk	Analisi Kkebjkskn Perubahan STAIN/IAIN Menjadi UIN	The change in status is a demand for educational providers that are professional, high quality and offer many choices
2022; M. Afiqu Adib	Transformasi Kkeilmuan dan Pendidikan Agama Islam yang Ideal di Abad-21 Prespektif Rahmah El Yunusiyah	The solution to scientific dichotomy can be done by transforming science itself
2019; Mujahidah, Ismail Suardi, Wekke	Transformasi Perguruan Tinggi Keagamaan Islam Indonesia	The development of religious higher education should not only be carried out in state institutions, but should also be carried out in private institutions
2023; Achmad fadlan, dkk	Transformasi Pendidikan Tinggi Islam Dari Tradisional Ke Modern (Global)	Islamic higher education is expected to be able to become a pilot in changing the nation
2019; Ahmad Zaenuri	Transformasi Kelembagaan Perguruan Tinggi Agama Islam dan Pengaruhnya Terhadap Mmanajemen Kelembagaan	PTAI's institutional transformation has an impact on changes in student management, lecturers, curriculum, infrastructure and management
2022; Khairul Bariah Munthe	Integrasi Ilmu Terhadap Transformasi Pendidikan Tinggi Islam di Indonesia (PTAIN, ADIA, IAIN, STAIN dan UIN)	Renewal of Islamic educational institutions in Indonesia has been carried out from basic education to higher education with the presence of UIN
2023; Integrasi Tubagus Syihabudin, dkk	Islamic Worldview: Konstruktivisme Ffilsafat dan Teologi Pendidikan	Science has two functions, namely current and future benefits. With constructivism, educational theology strengthens the Islamic Worldview in the education system

From the findings above, it can be concluded that the underlying issues in all the conducted studies revolve around the dichotomy of knowledge, conceptual thinking on the integration of scholarship, and the problems and challenges faced by Islamic higher education institutions in the modern era. Historically, these issues have adorned the journey across generations and intellectual actors in Islamic civilization throughout its history. It is not surprising that the terms presented are still relevant and vibrant for discussion. Certainly, such activities contribute to the enrichment of

Islamic scholarship in the realms of philosophy and knowledge.

Discussion

After reviewing several journals, articles, and research results deemed relevant to the topic, the subsequent step involves discussing and analyzing to reach the substance of the issues to be raised. Aligned with the main discussion points, which are the transformative processes of UIN's Islamic higher education institutions from a philosophical perspective, the focus of this writing centers on the studies of ontology, epistemology, and axiology.

a) Ontological Foundation of UIN

In a historical perspective, the first Islamic Higher Education Institution was the Islamic High School (STI) in West Sumatra on November 1, 1940, established by the Islamic Religious Education (PGAI) led by Mahmud Yunus. Initially, STI only had two faculties: the Faculty of Sharia and the Faculty of Education & Arabic Language. However, the institution's lifespan was only about 2 years due to the Japanese military occupation of West Sumatra on March 1, 1942, leading to its closure. The idea of establishing an Islamic High School materialized again on July 8, 1945, in Jakarta, led by Prof. Abdul Kahar Muzakkir. The foundation's work realization was led by Drs. Mohammad Hatta as the chairman and M. Natsir as the secretary (Diktis 2022). Islamic Higher Education in Java began in 1945, precisely in Yogyakarta, later upgraded to the Islamic University of Indonesia (UII) in 1948. In 1951, the Faculty of Religion at the University of Indonesia transformed into the State Islamic Religious College (PTAIN) in Yogyakarta. In 1957, the Academy of Religious Science (ADIA) was established in Jakarta. In 1960, on August 24, PTAIN and ADIA were merged into an institution called the State Islamic Institute (IAIN), officially inaugurated in Yogyakarta (Minhaji 2007).

The transformative changes in Islamic Higher Education Institutions, as mentioned above, are considered

reasonable in line with the development and societal demands. For example, ADIA was designed to prepare civil servants with education degrees to become religious educators in general, vocational, and religious secondary schools. Meanwhile, IAIN was focused on providing higher-level education and becoming a center for the development and deepening of Islamic religious knowledge. The legal basis for these changes was established by Presidential Regulation No. 11 of 1960, Article 2, and Minister of Religious Affairs Decree No. 43 of 1960, Article 1. In general, these two legal foundations stated that IAIN was intended for education and teaching, as a center for the development of religious knowledge, with university standards.

After a long journey, the legal status of IAIN became clear only in 1983-1984, under the tenure of Minister of Religious Affairs Munawir Sadjali. One indication of IAIN's recognition by the Indonesian government and society was that its graduates received a bachelor's degree, not the traditional titles of Kyai or Ustadz as commonly used for religious experts at that time. Its students were referred to as university students, not santri or students, and they held the same degrees as other universities, namely "doktorandus" (Diktis 2022). With these conditions, the Islamic higher education institution found itself in a dilemma. The government faced difficulties positioning IAIN as one of the government institutions. This situation persisted until 1989 with the enactment of the National Education System Law (SISDIKNAS). This legislative development laid the groundwork for discourses that IAIN should not only focus on normative Islamic issues but also open up, adapt, and confidently delve into general knowledge. However, this transitional period was not easy, as the transformation automatically gave rise to complex problems. Tisna and Azra, in Oktarigana et al., explained that there were five main problems for Islamic Higher

Education; namely: 1). Reduced productivity; 2). Limited capacity; 3). Limited possibilities for development; 4). Increasing disparities among Higher Education Institutions; 5). Non-ideal and disproportional distribution of fields of study.

To address these problems, several actions can be taken: 1). Increase the productivity of Higher Education Institutions; 2). Expand capacity; 3). Maximize services to the community; 4). Add relevant fields of science and technology; 5). Provide capacity-building space (Oktrigana Wiriani, Amroeni Darajat 2014).

From the above exposition, it is evident that Islamic Higher Education Institutions have been dynamically evolving since their establishment. The ontological foundation of Islamic higher education institutions, such as STAI/ISIN/UIN, refers to the understanding or basic concepts, existence, and functions of Islamic educational institutions. They strive for perfection by transforming their institutions into universities. Social, economic, and technological changes become the main drivers for Islamic higher education institutions to be more dynamic in identifying opportunities and facing the challenges of the times (Achmad Fadlan, Maisah, Fadlilahr 2023). The Islamization of knowledge also motivates Islamic higher education institutions to transform themselves as a manifestation of the dynamism of Islamic scholarship in Indonesia. This transformation has consequences for both State and private Islamic higher education institutions in the development and strengthening of the philosophical paradigm of knowledge integration (Adinugraha, Hidayanti, and Riyadi 2018).

The transformation of Islamic higher education institutions into universities, from an ontological perspective, changes the content of existing faculties. As Malik Fadjar in Muh Idris practically states, UIN

is an Islamic higher education institution that integrates elements from traditional Islamic education and universities (Tunru 2018). Therefore, it is not surprising that Islamic State Universities develop professional sciences and religious practices to bridge the gap between theory and practice. The complexity of this institution includes comprehensive changes in faculties from the STAIN/UIN era, as well as the addition of study programs. This situation provides.

b) UIN in Epistemological Perspective

Regarding the sources and values of knowledge in Islamic higher education, they are acquired through the integration of knowledge with Islamic principles. Thus, from an epistemological perspective, Islamic higher education involves managing sources, methods, approaches, and applications in accordance with Islamic values. The presence of UIN as one of the higher education institutions in Indonesia changes the paradigm of the education system and the structure of Islamic knowledge. This is due to discriminatory treatment of institutions and Islamic education in the past. Therefore, UIN must go through efforts to gain global recognition of its existence. Among these efforts are the Islamization of knowledge, knowledge integration, interdisciplinary approaches, critical thinking about Islamic concepts, and ethical considerations in research and education.

In the epistemological study, the most fundamental problem arising from the transformation of Islamic higher education institutions into UIN is the dichotomy of scientific knowledge. Although the dichotomy issue is not new in the world of Islamic knowledge, it remains an acute and complex problem when attempting to integrate knowledge itself. Dichotomy and the secularization of scientific knowledge are considered highly dangerous for religious communities because scholars are led to discredit religion as human spiritual resilience. Al-Attas states that this happens because

scientific knowledge is built on human perspectives on the universe, while religious views are based on revelation, reason, sensory perception, and the study of the universe (Lazuardi 2013).

From the above exposition, there are at least three unavoidable problems that UIN must face: 1). The challenges of modernization and religious-cultural pluralism are considered inadequately addressed by Islamic sciences. 2). Classical knowledge proposed centuries ago is no longer relevant to contemporary issues, necessitating deconstruction. 3). The religious attitudes and behaviors of the Islamic community tend to be exclusive or inclusive (Oktrigana Wiriani, Amroeni Darajat 2014).

Based on these problems, there is a need for a reconstruction of knowledge in Islam, known by different terms but with the same essence. Some of these terms include the Islamization and integration of knowledge with different concepts at each UIN campus. This can be seen in the results of knowledge integration born in Indonesian Islamic higher education institutions, such as UIN Sunan Kali Jaga Yogyakarta with the symbol "Spider Web (inter-conciliation)," UIN Maulana Malik Ibrahim Malang with the symbol "Tree of Knowledge" (Hanafi, Hitami, and Helmiati 2019), and UINSU-Medan using the symbol "Unity of Sciences" (Daula 2013), UIN Sunan Gunung Jati using the philosophical slogan "Wheel of Knowledge" (Rifai, Fauzan, and Bahrissalim 2014). This explanation directs Islamic education experts and practitioners to think epistemically to obtain sources of knowledge that will be developed at UIN. This effort involves constructing Islamic knowledge by combining classical understanding with modern sciences. Therefore, the dichotomy of knowledge is no longer a fundamental problem in the transformation process of Islamic higher education institutions. The curriculum taught at UIN consists of interconnected sciences or in the form of

comparative and proportional studies, such as Western philosophy and Islamic philosophy in understanding knowledge. This makes the knowledge sources at UIN broader and more comparative to reach truths and continually evolving studies. The interconnection of knowledge as a discipline, also known as interdisciplinary, will proceed simultaneously in both State and private Islamic higher education institutions.

In this context, the faculties existing during the STAIN/IAIN era must be open to accepting new courses and should not reject changes in faculty names after becoming UIN. Furthermore, faculties and study programs must reorganize courses by grouping, modifying, and even eliminating them. The development of programs and syllabi should be an institutional effort to reintegrate epistemological knowledge with mutual interdependence. The organization of the curriculum and syllabi must be based on the spirit of epistemological integration with attention to the interconnectedness of values and basic principles.

These basic principles include *hadhoroh al-nash* (principles of religious culture referring to texts), *hadhoroh al-ilm* (technical-empirical scientific cultural principles), and *hadhoroh al-falsafah* (emancipatory, transformative, liberative cultural principles) (Lazuardi 2013). Thus, the knowledge structure of STAIN/IAIN differs from UIN, where each branch of knowledge is aware of its weaknesses and strengths. Therefore, a long dialogue and productive collaboration among experts, practitioners, and stakeholders in Islamic higher education are needed to obtain a comprehensive framework for UIN knowledge. This process should be continuous according to needs and developments, until it can address all existing problems.

c) UIN in Axiological Studies

Islamic State Universities (UIN) from an axiological perspective are higher education institutions that reinforce Islamic

values. This reinforcement refers to the education of ethics, morality, honesty, responsibility, and justice. STAIN/IAIN/UIN fundamentally shares the same vision of building and developing Islamic knowledge. However, with the progress of time and the development of both local (Islamic) and global (world) knowledge paradigms, these Islamic higher education institutions must be dynamically adaptive without losing their uniqueness. They aim to be campuses that reflect the moral and spiritual values of Islam (Ubaidila 2023). In simple terms, UIN must be dynamic in addressing increasingly complex and global challenges. This is one of the foundations for transforming Islamic State Higher Education Institutions into UIN.

Historically, PTAI has been authorized to advance the knowledge it nurtures but has not been able to solve epistemological issues and the complex contemporary problems equivalent to other general universities (Achmad Fadlan, Maisah, Fadlilahr 2023). Therefore, the transformation of the Islamic State Institute into UIN is significant because:

1. UIN should be able to address the challenges and problems of the dualism in education and the dichotomy between religious and general knowledge.
2. UIN opens new paths and opportunities as well as new hopes for the realization of integrated and interconnected Islamic knowledge (Syaifurrohman 2021).

With the hope that Islamic sciences can coexist with modern sciences based on new epistemological and philosophical foundations of Islam. Classical religious science requires a new formulation that does not eliminate its momentum and connection with the institution. This model must have autonomy and be within an academic unit. It seems that this model aims to conceptualize the Islamic State Institute into a university that can train students and alumni to compete in various

types of jobs in the open arena. (Syihabudin and Gunawan 2023) This can further generate Islamic philosophy as well as social, humanistic, and scientific philosophies that do not deviate from Islamic teachings, or at least are based on Islamic principles.

Conclusion

The struggle to integrate through a unified model has been initiated by the State Islamic University, but the readiness of supporters in terms of infrastructure, human resources, and other aspects is still being developed. Furthermore, the task assigned by the government as the main duty in advancing education, especially Islamic education, encompasses both opportunities and challenges. In reality, our education system has a dualistic nature, with the Ministry of Education and Culture (Kemdiknas) promoting non-religious scholarship, and the Ministry of Religious Affairs (Kemenag) advancing the sciences of religion. Therefore, improvements in Islamic education in Indonesia continue to be pursued.

Although the process from State Institute for Islamic Studies (PTAIN), State Islamic Institute (IAIN) to State Islamic University (UIN) is a scholarly project aimed at advancing Islamic education, a crucial step is to transform the dichotomous structure of science into a new structure with a specific model. Consequently, graduates will possess the ability to learn, innovate, and understand how to guide others in the spirit of both science and religion. To achieve this, there is a need for a more constructive and flexible institutional and policy reconstruction to bring about changes in Islamic higher education institutions.

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