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#28676 Summary

SUMMARY REVIEW EDITING

Submission

Authors	Subhan Subhan, Zaki Ghufron, Mufrodi Mufrodi, Mohamad Khaidir Bin Sahid
Title	Towards a Tawhidic Framework in Islamic Higher Education Curriculum: A Comparative Study of Indonesia and Malaysia
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Competing interests	—
Bio Statement	—

Title and Abstract

Title	Towards a Tawhidic Framework in Islamic Higher Education Curriculum: A Comparative Study of Indonesia and Malaysia
Abstract	This study aims to explore the key aspects of incorporating Islamic values into the curriculum design for Islamic higher education in Indonesia and Malaysia. By employing a qualitative approach and comparative study, this research examines two educational paradigms: the integration of knowledge and the Islamization of knowledge. Both models aim to bridge the gap of the dichotomy between modern sciences and Islamic values that has contributed to fragmented graduate competencies. Focusing on Arabic language education, the study highlights its pivotal role among the subjects taught in Islamic universities to facilitate the internalization of Islamic values and a medium for engaging with Islamic literature. As a medium for delivering Islamic teachings, Arabic language education is also essential for exploring Islamic primary texts such as the Qur'an and Hadith. Therefore, a strategically designed Arabic language curriculum is crucial, serving as a critical mechanism for internalizing Islamic values in Islamic universities. The findings reveal that both



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mechanism for internalizing Islamic values in Islamic universities. The findings reveal that both institutions share common goals: cultivating graduates who embody academic excellence alongside deep-rooted Islamic values and intellectual consciousness.

Indexing

Academic discipline and sub-disciplines

Arabic Language Education

Keywords

Islamic Values, Islamization of Knowledge, Integration of Knowledge, Higher Education Curriculum, Arabic Language Program.

Language

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Supporting Agencies

Agencies

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References

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#28676 Review

SUMMARY REVIEW EDITING

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Authors	Subhan Subhan, Zaki Ghuftron, Mufrodi Mufrodi, Mohamad Khaidir Bin Sahid
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**Internalization of Islamic Values in The Curriculum Design for Islamic
Higher Education; An Analysis on Integration and Islamization of
Knowledge in Indonesia and Malaysia**

Commented [MM1]: The title should indicate the existence of new values that are being carried. The comparison of the curriculum between Indonesia and Malaysia finds what kind of new values. So that from the title the new values will be seen, not just a description of "internalization of Islamic values...."

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Abstrak

This study aims to describe the important aspects of Internalization of Islamic Values in the curriculum design for Islamic higher education in two countries: Indonesia and Malaysia. Through a qualitative approach and comparative study, this research examines two educational paradigms, namely the integration of knowledge and Islamization of Knowledge. Both models are efforts to overcome the

dichotomy between modern sciences and Islamic values, which has caused fragmentation in the competence of graduates. Amongst the subjects taught to internalize the Islamic values in Islamic universities is Arabic language. As a medium of Islamic teachings, Arabic language is an important component in exploring religious texts such as the Qur'an and Hadith. Therefore, designing Arabic language curriculum is a strategic step in the effort to instil Islamic values in Islamic universities. The results show that the two institutions have the same goal in their efforts to produce graduates who are not only academically competent but also have a deep understanding of Islamic values. This study concludes that the integration of Islamic values, especially in the development of the Arabic curriculum, can enhance students' spiritual awareness and strengthen their Islamic identity. Thus, this research makes an important contribution to the development of educational policies in Islamic higher education to create an excellent generation that is able to face global challenges.

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Keyword: Curriculum Development, *Al-Qiyam Al-Islamiyyah*, Teaching Arabic.

A. Introduction

The university curriculum in the Islamic world currently faces so many challenges. Among the complex challenges related to the curriculum is the dichotomy of science in Islamic universities, which can be observed in the non-integration of Islamic values in the various disciplines taught. The dichotomy of knowledge in Islamic Higher Education fails to create a balance between modern science and Islamic values. This problem arises because of the tendency toward dehumanization and secularization that separates religion and science, causing an imbalance between the intellectual, spiritual, and social spheres (Al-Attas, 1980; Nasr, 1989; Solih & Ibrahim, 2023). The impact of the separation between religious and general sciences results in fragmented and non-integrative graduate competencies, which then affects the stagnation and backwardness of Muslims in various fields of life (Al-Faruqi, 1989). Efforts to overcome the dichotomy of knowledge continue to be made by Islamic universities, both in Indonesia and Malaysia. The model of science integration applied is certainly not uniform. Malaysia, through the Islamisation of knowledge project, as implemented at the International Islamic University Malaysia (IIUM), is believed to bridging the gap between contemporary materialistic science and a holistic Islamic worldview, and make a significant contribution to the advancement of human civilization (Berghout, 2011). Meanwhile in Indonesia, the Science Integration programme is conducted

in many state Islamic universities with various variants (Suwendi et al., 2024), with the aim of emphasizing a harmonious blend of cognitive, affective, and spiritual dimensions (C. N. Hashim & Langgulang, 2008). The concept of science integration asserts that each scientific structure - be it religious, social, humanities, or natural - cannot stand alone. Instead, they need mutual cooperation, mutual greeting, mutual correction, and mutual connection (Zahroh et al., 2023) because there are no rigid boundaries between various scientific disciplines (Ba-Yunus, 1988; Kartanegara, 2005). For example, the integration and interconnection paradigm of UIN Jogja (Abdullah, 2006), where the Qur'an and Al-Hadith become the central point that produces an interrelated scientific network between Islamic science and modern science (Toisuta et al., 2024). Furthermore, UIN Malang's Tree of Science perspective, where the trunk of the tree is the Qur'an, Al-Hadith, *sirah nabawiyah*, Islamic thought, and Islamic History, which has various branches, in the form of a number of sciences, including natural science, social science, and humanities (Suparayogo, 2009). The revelation paradigm guides science at UIN Bandung (Natsir, 2013). The Big Bang Paradigm of integration-comparative-diffusion (Tihami et al., 2018). The concept of diffusion in question means more than integration, which only combines the two entities of science (religion and science), it fuses the two entities into one because fundamentally, knowledge comes from the Most Sole (Allah), which then scatters due to the process of contraction of science, resulting in a multitude of sciences (Tihami et al., 2018).

Islamic universities have the main mission to integrate modern science with Islamic values, aiming to produce graduates with integrity and professionalism (Zarkasyi, 2021), strong character, and noble character (Halstead, 2004) while avoiding dehumanisation and secularisation. Naquib Al-Attas argued that education should aim for '*ta'dib*', which is the process of internalising adab or praiseworthy behaviour based on Islamic values (Al-Attas, 1980), not just paying attention to intellectual aspects, but also paying attention to spiritual, moral and social dimensions (F. Rahman, 1988).

Similarly Islam stated that education should reflect Islamic values and contribute to intellectual development in line with Islamic teachings, not tending to maintain a prescriptive rather than articulate approach, thus lacking the ability to holistically respond to the challenges of the times (Islam et al., 2023; Baba, 2015). Thus, both the science integration approach and the Islamisation of science are expected to produce graduates who are able to face global challenges with a broad and deep perspective, and who can contribute

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significantly to society by bringing innovative solutions rooted in Islamic values (Rufai, 2016). This underlines the important role of Islamic higher education as an institution that not only encourages intellectual excellence, but also the development of moral and social responsibility in its graduates (Al-Faruqi, 1989), helping to create a generation that is not only academically educated but also has a deep understanding of Islamic values. This is in line with the purpose of Islam as "*Rahmatan lil 'Alamin*", which is mercy for all of creation.

Some research studies on scientific development in Islamic universities have been conducted previously to respond to the needs and integrate Islamic education (Achruh & Sukirman, 2024; Chande, 2023; Miftahudin, 2023; Rahman & Maisurah, 2024) trying to find alternative solutions to the long debate between the two paradigms of Islamisation of science and Islamic Science. The dialogical integration paradigm is one of the findings that offers an alternative strategy to bridge the gap between science and religion. It is hoped that these findings will lead to a rethinking of the conceptual relationship between science and religion as well as a shift in the format that is being attempted to implement the integration of science and religion in educational institutions. Hesaraki offers a thick description of a new form of Islamisation in contemporary Iran. The programme has received criticism from two points of view: first, the defence of the universality of science; second, the importance of democratic mechanisms in scientific policy (Hesaraki, 2022). Significantly, the Islamisation project is a unique feature of cultural politics in post-revolutionary Iran. Nasir sees a critical need for a revival of the curriculum taught in higher education institutions in Pakistan (Nasir, 2022). The researchers analysed the effectiveness of contemporary counter-terrorism approaches and conflict resolution theories to emphasise the role of religion in peacebuilding and conflict resolution. The research recommended that character development programmes specifically aimed at Muslim students could be included in the basic curriculum taught at universities. Rohman et al., (2024) found that in Indonesia, the main challenges in Islamic education curriculum development are integrating the national curriculum with local and global diversity and increasing the accessibility of education for people at all levels of society (H. Rahman & Maisurah, 2024). While in Pakistan, the main challenge is the accessibility of education, especially in rural areas, and overcoming the limitations of its infrastructure and facilities.

The transformation of the Arabic curriculum is a strategic step in the effort to instil Islamic values in Islamic universities. Arabic as a medium of Islamic teachings is an important component in exploring religious texts such as the Qur'an and Hadith. Studies

show that learning Arabic can make a significant contribution in improving students' understanding of Islamic texts as well as forming spiritual awareness (Ghufron et al., 2023). Therefore, the Arabic curriculum in Islamic universities needs to be designed effectively and comprehensively in order to be able to integrate Islamic values in the learning process (Edidarmo et al., 2023). In this context, Islamic universities face the challenge of developing a curriculum that is adaptive to local culture as well as responsive to the dynamics of global challenges.

This study aims to compare and describe the development of the Arabic language curriculum conducted in Indonesia and Malaysia, including curriculum elements, such as structure, content, teaching methods, evaluation and learning outcomes between the two universities by carrying out the Islamisation of science in IIUM, and integration-comparative-diffusion in UIN SMH Banten, both of which are variants of scientific integration as an effort to overcome the dichotomy of science. Through an understanding of curriculum design that is adjusted to the paradigm of Islamic education in each country, this research is expected to find an effective model for instilling Islamic values in higher education. According to Zia (2007), Arabic curriculum development based on Islamic values should pay attention to aspects of student needs and content relevance to global challenges. Research results (Basri, 2024) show that this integration process faces various challenges, including different interpretations of Islamic values in various cultural contexts and difficulties in balancing between secular education standards and religious teachings, so it requires a flexible and inclusive approach in curriculum development. This analysis is important to find out how the integration of Islamic values in curriculum can affect the educational process in Islamic Higher Education in the two countries. The results of this study are expected to contribute to strengthening educational policies in Islamic universities by emphasising the importance of Islamic values in shaping superior future generations, which can answer the dominance of Western thought that is considered secular, materialistic, and positivistic.

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B. Research Method

This research is part of the development of science in higher education. This is mainly related to the scientific paradigm, concepts and programmes that have been developed in order to institutionalise the integration of knowledge. Methodologically, this research is a

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type of qualitative research (Creswell, 2013) using a comparative study approach to compare the design, implementation, and outcomes of the Arabic curriculum in Indonesia and Malaysia. The focus of this research includes first, the differences and similarities of educational paradigms (integration of science vs. Islamisation of science). Second, the implementation strategy of Islamic values in Arabic language teaching. Thirdly, the challenges and solutions faced. This research not only allows in-depth exploration, but also offers a new conceptual framework for designing an Arabic curriculum that is more effective in instilling Islamic values and responding to global challenges. In a study conducted by (Al-Balushi & Al-Issa, 2020), the integration of Islamic values in teaching Arabic in higher education is able to improve students' linguistic competence while strengthening Islamic identity among students.

Data collection techniques in this research include documentation studies, to analyse Islamic education theories that support the integration and Islamisation of knowledge approach; observation; and in-depth interviews, which were conducted with policy makers, lecturers, and various other parties in the two countries to obtain direct perspectives. The data obtained were then analysed using interactive descriptive analysis theory (Miles et al., 2014), including data reduction, data presentation, conclusion drawing and verification.

C. RESULT AND DISCUSSION

The concept of Islamisation of science, pioneered by Ismail Raji al-Faruqi in the early 20th century, aims to integrate Islamic values into various disciplines, in order to create an education that is not only based on rational knowledge, but also on Islamic spiritual and ethical values (T. Rahman, 2015; Khuza'i et al., 2018). This principle is the basis for the transformation of Islamic higher education, especially at the International Islamic University Malaysia (IIUM) and several Islamic Universities in Indonesia. Not only that, Sutrisno explained in his writing that Al-Faruqi is known as a figure who struggles to restore Islamic values in science, which is often affected by Western secularism (Sutrisno, 2023) Al-Faruqi advocates the concept of Islamicising science, which seeks to integrate Islamic values into various disciplines, including science, economics, and law, to create a holistic approach to education (Abdallah et al., 2011), which is considered incompatible with Islamic values. In this paradigm, the Qur'an and Hadith serve as the basic principles that guide the development of science, with the aim of harmonising Western scientific thought with Islamic values (Khuza'i et al., 2018).

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2. Why choose UIN Banten (Indonesia) and IIUM (Malaysia) as the research objects?
3. Mention the actors involved (sources/interviewees) who represent the research objects.

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The approach to integrating Islamic values at IIUM includes: first, curriculum integration. Based on the author's interviews with various parties at IIUM and also reinforced by several writings, such as (Maulana, 2017; Ahmad et al., 2021) that IUM has adopted the agenda of Islamisation and integration of knowledge as part of its vision and mission since its establishment in 1983. Wolven (2013) dan Zaman (2019) that to achieve the desired results, educational institutions must conduct curriculum development so that the transfer of information, skills, values, and knowledge from one era to the next can run effectively. IIUM has developed a curriculum that includes a comparative approach (Islamic and Western) as well as an integrative approach (teaching Islamic and Western perspectives side by side). This process is visible in various campus activities, both academic and non-academic. All faculties (kulliyyah) and departments at IIUM design their curriculum based on the Islamic worldview, with the aim of integrating revelation or divine knowledge and contemporary acquired knowledge. To realise this, all academic programmes, course syllabi and teaching materials were reviewed to align with the Islamic worldview. This includes integrating Islamic ethics, philosophy and civilisation into various disciplines. This approach is based on the principle that revelation and reason are not in conflict, but can complement each other to produce a deeper understanding of the world. An important illustration of the implementation of this curriculum is evident in the division of science courses consisting of university signature courses, faculty signature courses and study programme core courses that lead to the development of study programme-based skills (Aziz, 2022). The same thing is done by Islamic Higher Education in realizing scientific integration (UIN Sultan Maulana Hasanuddin Banten, n.d.) through the development of an integrative curriculum, where there are university, faculty, and study programme signature courses that lead to the development of study programme-based skills. These courses not only integrate Islamic principles with global issues, but also encourage students to engage in critical thinking about contemporary challenges. Therefore, students at both Indonesia and Malaysia are encouraged to develop problem-solving skills based on Islamic values, which are essential in dealing with the complexities of the modern world.

Second, learning methods and models. Commitment to overcoming the dichotomy of knowledge can also be seen in the learning methods and models, where lecturers not only deliver academic material using direct methods (thariqah mubasyarah), but also insert that emphasize the importance of ethics and morals in professional practice (Hanafi, 2021). Thus,

it can create a holistic learning environment where students are encouraged to internalize Islamic values in their lives. In the aspect of Arabic language teaching conducted at IIUM, there is less emphasis on the grammatical aspect, but rather on how to apply the grammar to Arabic texts that contain Islamic values (*Al-Qiyam Al-Islamiyah*). This approach gradually becomes clearer in the material presented for the Nahwu course, which lasts three semesters, and Sharaf, which lasts two semesters. Learning at the application level is consistently linked to Arabic texts, including the Qur'an, Hadith, and other Islamic studies that encapsulate Islamic values. Mastery of Arabic as a medium for understanding authentic sources of Islamic teachings, such as the Qur'an and Sunnah, becomes very important (Maulana, 2017). Limited mastery of Arabic may hinder a deep understanding of Islamic teachings and the intellectual heritage of students. Nonetheless, there are concerns, as described by (R. Hashim & Abdallah, 2013), regarding the mastery of skills in traditional Islamic sciences and the Arabic language. However, IIUM addresses this concern with its language institute, the Centre for Languages and Pre-University Academic Development (CELPAD), which aims to equip prospective students with the necessary Arabic language skills before the start of their academic endeavors.

This has also become a policy given by IIUM to prospective new students. The application of Arabic texts, both the Qur'an and Hadith, and other Arabic texts that contain Islamic values (*Al-Qiyam Al-Islamiyah*), is not only in nahwu and sharaf courses but also in other courses, such as *Al-Balaghah*. That means that the theory given can be said to be only an overview so that what is reproduced is practice. Based on the author's interview with the Head of the Arabic Language Education Study Programme and several lecturers at the Kulliyah of Education IIUM, the learning evaluation carried out always carries Islamic values. This can be seen from the evaluation activities carried out every semester, namely in the form of Arabic language tests and Arabic language skills, such as *Al-Kitabah* and so on, so that the language skills possessed are maintained. Assignments every semester are not only limited to that, but also students are given assignments in the form of stories and videos by emphasizing Islamic values; then students are asked to analyze from the aspects of nahwu and sharaf. In addition, students are asked to do *tamstil*, like what is heard from the video, to rewrite what is heard or even convey the message that can be taken as if they were teaching. This shows that the assignment is not only limited to the aspect of Arabic language skills but also learning how to become a professional teacher while still promoting Islamic values. The learning of Arabic grammar applied to Islamic studies also not only occurs in

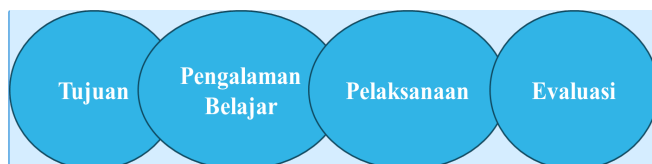
Teaching Arabic as a Second Language but is also applied to the Islamic Education Study Programme. Overall, IIUM's experience shows how theory and practice can be effectively combined in Islamic education. By integrating Islamic values into the curriculum and educational practices, IIUM endeavors to produce graduates who not only have strong academic knowledge but are also able to apply that knowledge in contexts that are relevant and beneficial to society (Rufai, 2016). Thus, it is clear that there is a continuous evaluation carried out in the internalization of Islamic values as an effort from the realization of the Islamization of science (Adams et al., 2023).

The value of integration is also implemented the curriculum in UIN SMH Banten through the insertion of learning outcomes for each course taught, including attitudes and values; general skills; specialized skills; and knowledge, as well as graduate profiles (Subhan et al., 2021). In the learning model that must be used, as contained in the curriculum, are Problem-Based Learning (PBL) and Project-Based Learning (PJBL). With this approach, students are invited to understand and apply Islamic values in a relevant social context so that it can help them develop social intelligence and characters who care about the surrounding environment (Kholidah, 2015; Hanum et al., 2018; Purwanto et al., 2019) Thus, the process of integrating modern science with Islamic values, which aims to produce graduates with integrity, professionalism, and spiritual, moral, and social values, can be realized (Al-Attas, 1980; F. Rahman, 1988; Islam et al., 2023). The values of integration are guarded by lecturers as course teachers, by the Study Programme as supervisors of the learning process, and by the faculty as the academic responsible. However, the supervision is not based on feedback, and not all of them use the learning model stipulated in the curriculum (some still use the qawaid wa tarjamah method), so not all employees have a strong commitment to integration-comparative-diffusion in the style of UIN SMH Banten.

Based on the two results above, the curriculum development carried out by adjusting the concept of Islamisation of science ala IIUM and scientific integration ala UIN SMH Banten refers to the foundation of curriculum development based on Thua'imah (2001), namely the linguistic foundation, educational foundation, psychological foundation, and socio-cultural foundation with four basic principles of curriculum development, namely what educational goals must be achieved, how learning experiences are provided in achieving educational goals, how learning experiences can be managed effectively, and how

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learning experiences can be evaluated so that educational goals can be achieved (Tyler, 1949) as illustrated below:



The four principles can be regarded as curriculum components, where curriculum components can influence and interact with other components. This is in line with the results of research conducted by (Adagale, 2015) that curriculum development involves various activities, namely making a planned curriculum, pedagogy, teaching materials, delivery methods, and evaluation to streamline the student learning process. Therefore, the curriculum development process must be able to systematically organize what will be taught, who will be taught, and how it will be taught; learning and teaching resources; student learning and assessment plans; and even teacher education are all based on the curriculum.

Third, the formation of a campus environment that is adjusted to the idea of Islamization of science is essential. Based on the author's observations and interviews with various stakeholders in the Kulliyah of Education, the International Islamic University Malaysia (IIUM) consistently strives to create an Islamic atmosphere that is integrated into various aspects of campus life. The results of research conducted by (Hosein et al., 2023) state that the campus environment has an important role in shaping the character and orientation of students. These programs not only aim to improve students' religious competence but also to support the university's vision of producing graduates who excel professionally and have a solid foundation of Islamic orientation. These efforts are in line with the idea of Islamization of science introduced by Ismail Raji Al-Faruqi, one of the Muslim intellectuals whose ideas became an important foundation in the establishment of IIUM. According to Al-Faruqi, the Islamization of science aims to integrate Islamic values into various scientific disciplines by harmonizing divine revelation and human reason (Al-Faruqi, 1989). In the context of IIUM, the implementation of Islamization is realized not only through curriculum development that integrates conventional science with Islamic science but also through the establishment of a campus atmosphere that reflects Islamic manners and student development programs that are oriented toward the formation of Islamic morals. As a concrete example, IIUM routinely holds tahfidz and tahsin Al-Qur'an competitions among students, which not only aim to strengthen religious skills but also serve

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as a means to instill spiritual values in everyday life. With this holistic approach, IIUM is expected to produce graduates who not only master science in depth but also have a high awareness of moral and social responsibility as Muslims (International Islamic University Malaysia (IIUM), n.d.).

The formation of the campus environment carried out by UIN SMH Banten in supporting the practice of Islamic values can be identified through the existence of a boarding school for students (*Ma'had 'Aliy*). Islamic boarding schools have a very important role in shaping Islamic values and Muslim character amid the dynamics of modern and global campus life (Mufid & Arifin, 2021), so that the existence of boarding schools (*ma'had aliy*) for students is expected to contribute to the acquisition of Islamic knowledge, which can help academic and non-academic growth for them so that they are ready to meet local and global demands along with globalization and westernization while maintaining the principles or upholding Islamic values (Azra, 2014; Harahap, 2019; Al Muiz et al., 2023). In addition, the formation of an environment that supports the practice of Islamic values can be identified through the application of Islamic ethics and dress in daily campus life and religious activities such as congregational morning prayers followed by recitation events at the campus mosque, which are regularly scheduled between faculties or units by involving students. This is done with the aim of forming a religious culture that can strengthen the internalization of Islamic values among employees and students. Setyaningsih & Subiyantoro (2017) explained that the creation of a religious culture on campus can strengthen the internalization of Islamic values. Efforts to form a campus environment that is adjusted to the integration-comparative-diffusion paradigm of UIN SMH Banten are also implemented through UKM (Student Activity Unit) PRIMA (Student Research Center) in an effort to equip students to compete in the global era without losing their identity as true Muslims, who always uphold Islamic values. Thus, the formation of a campus environment with several factors can realize the vision, mission, and goals to be achieved by UIN SMH Banten as an Islamic university, which has the responsibility of integrating revelation/divine knowledge with contemporary knowledge (acquired knowledge) so as to produce graduates with integrity, professionalism, and strong character in instilling Islamic values (Zarkasyi, 2021; Halstead, 2004).

Fourth, the double degree program that is not owned by UIN SMH Banten. The double degree program at IIUM allows students to have competencies, both in modern

science and Islamic perspectives, such as economics students / Arabic language education students who also study Basic Philosophy and Islamic Worldview, Knowledge and Civilization in Islam, Al-Qur'an, Ethics and Fiqh of Contemporary Issues, and Sustainable Development: Issues, Policies and Practices, thus producing "hybrid" graduates who are ready to become agents of change in continuing the mission of Islamization. The cultivation of Islamic spiritual and ethical values plays an important role in creating students who are able to face global challenges while adhering to Islamic principles (Darlan et al., 2021). And based on research conducted by (Abdallah et al., 2011) that there are many IIUM graduates who contribute significantly in their society, both through the application of Islamic values and professional innovation. Efforts to realize the Islamization of science can also be seen from IIUM's commitment, so that the final assignments in all programs, both undergraduate, master's and doctoral, emphasize the integration of Islamic values to achieve the vision and mission of the institution that has been set (Ssekamanya et al., 2011; International Islamic University Malaysia (IIUM), n.d.).

Fifth, management and leadership activities. Campus management at the International Islamic University Malaysia (IIUM) is designed based on Islamic principles to create an environment that supports the implementation of IOK. As part of this effort, IIUM established a special committee responsible for managing the IOK agenda, including periodically reviewing the curriculum to keep it consistent with the university's vision and mission. In addition, the university also provides operational guidelines based on the Qur'an, such as the principle that revelation should take precedence over acquired knowledge. In the leadership aspect, based on the interviews conducted and reinforced by the writing (Ssekamanya et al., 2011), IIUM is committed to reflecting Islamic values in management and policymaking, such as providing awards for employees who conduct research on the Islamization of science. In an effort to strengthen employees' understanding of the concept of Islamization of science, IIUM organizes training for academic staff on Islamic epistemology and its application in the learning process. In addition, campus leaders are encouraged to be role models in integrating Islamic values into daily life, thus creating an academic culture that is in line with Islamic principles. This is different from UIN SMH Banten, which has not yet reached the point of organizing routine training as an effort to strengthen employees' understanding of the concept of scientific integration in the style of UIN SMH Banten.

Sixth, The development and production of teaching materials that provide Islamic perspectives on various disciplines, such as the textbooks “Islamic Perspectives on Contemporary Issues” and “Qur’anic Ethics in the Modern World,” which are designed to integrate Islamic values with contemporary knowledge. Through these textbooks, students can learn how to interpret global issues from an Islamic perspective, enabling them to act as agents of change at the global level. The development of this teaching material is the foundation for the creation of education that is not only relevant to the demands of the times but also rooted in universal Islamic principles (Stauth, 2000). Efforts to develop and produce teaching materials are indeed not carried out by all faculties and study programs, so this is also a challenge in efforts to realize the Islamization of science ala Al-Faruqi used by IIUM. The issue of teaching materials that provide an Islamic perspective is still a challenge and opportunity faced by various Islamic universities due to the lack of productivity in producing teaching materials that contain Islamic values.

D. CONCLUSION

The efforts of Islamic universities in overcoming the dichotomy of knowledge continue to be carried out, both in Malaysia (IIUM) with the model of Islamization of science and in Indonesia (UIN SMH Banten) with the Big Bang theory, which is a metaphorical approach of integration-comparative diffusion, which is believed to be able to bridge the gap between contemporary materialistic science, which has an impact on Islamic education with its tendency to maintain a prescriptive rather than an articulate approach, so that graduates are less able to answer the challenges of the times holistically. Both models are carried out through curriculum development, which seeks to integrate modern science with Islamic values, aiming to produce graduates with integrity and professionalism while adhering to Islamic values (*Al-Qiyam Al-Islamiyyah*).

There are similarities and differences in the development of the Arabic language education curriculum at the two universities in the components of objectives, teaching materials, methods, and evaluation. First, in the objective component, UIN SMH Banten's PBA study program aims for students to master Arabic language skills, while at IIUM, the PBA program aims to: 1) study and deepen Islamic texts; 2) use Arabic in the delivery of material not only in the Teaching Arabic as a Second Language (TASL) Study Program but also applied to the Islamic Education Study Program; and 3) produce excellent educators.

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Second, the material components at IIUM include: 1) Islamic texts, Al-Qur'an, Hadith, and other sources of Islamic studies; 2) other materials provided by the institution are delivered using Arabic, which is integrated with Islamic values. In contrast, the materials presented in PBA UIN SMH Banten are: 1) Arabic grammar and four Arabic language skills; 2) other materials provided by the institution, both the rectorate and the faculty, which are not delivered using Arabic. Third, the component of learning methods and models. IIUM uses the direct method (thariqah mubasyarah), question and answer, and student active learning, using Arabic as the language of instruction. Meanwhile, the PBA Study Program at UIN SMH Banten uses the qawaid wa tarjamah method, active student learning with problem-based learning (PBL) and project-based learning (PJBL) models, and not all use Arabic as the language of instruction. Fourth, the evaluation component. The evaluation applied at IIUM is conducted using: 1) Ilqa Al-Muhadharah; 2) preparing teaching plans using Arabic to produce excellent teachers; 3) giving projects in the form of films, etc., using Arabic; and 4) routine evaluations every mid-semester of Arabic. The evaluation carried out in the PBA Study Program at UIN SMH Banten is in the form of formative, summative, UTS, and UAS tests. Fifth, the approach to integrating Islamic values through the last three factors is a significant challenge for UIN SMH Banten, which, of course, can support efforts to overcome the dichotomy of knowledge. In addition, among the key factors that influence the differences in the structure and components of the curriculum at the two universities are the differences in the input aspects of students who will study in the PBA study program. At IIUM, before attending lectures, students are required to take a language test because the language used in introductory lectures is Arabic. For those who do not pass, matriculation classes are held at the Center for Languages and Pre-University Academic Development (CELPAD) unit.

After knowing the similarities and differences in the curriculum structure of the two universities, the author provides recommendations for curriculum revision in the PBA study program at UIN SMH Banten so that the main mission to integrate modern science with Islamic values, with the aim of producing graduates who are competent, have integrity, are professional, and do not lose their identity as Muslims can be achieved properly.

ACKNOWLEDGMENT

The author would like to thank various parties, both from IIUM and UIN SMH Banten, for the time allocated for discussions that allowed this research to be completed properly.

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1. The conclusion answers the research objectives.
2. Describe the limitations of this research and suggestions for further research

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