

INTEGRATED SCIENCE-ISLAMIC CURRICULUM MANAGEMENT STRATEGY

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Abstract

The dichotomy between science and Islam remains a fundamental issue in Islamic education, necessitating a curriculum management strategy capable of holistically integrating the two. This study aims to analyze the concept, implementation, and implications of an integrated science and Islam curriculum management strategy in realizing graduates with Ulul Albab character at the Faculty of Islamic Studies (FITK) of UIN Maulana Malik Ibrahim Malang. This study uses a qualitative approach with a case study type. Data collection techniques were carried out through in-depth interviews, observation, and documentation studies. Data analysis used the interactive model of Miles, Huberman, and Saldana which includes data condensation, data presentation, and conclusion drawing, while data validity was carried out through triangulation of sources and techniques. The results of the study indicate that the curriculum management strategy underwent a transformation from a dichotomous paradigm to a monotheism-based integration through three phases, namely pre-integration, transition, and post-integration which emphasizes *embedded integration* based on Ulul Albab's values and nurturing effect. The curriculum implementation takes place holistically through *value-based curriculum*, *hidden curriculum*, digital technology-based learning, RPS integration, Islamic academic culture, Ma'had development, and institutional strengthening based on the Tree of Knowledge paradigm. The implications of curriculum implementation show the formation of Ulul Albab characters through the integration of dhikr, thinking, and good deeds that build spiritual awareness, integrative thinking skills, noble morals, social responsibility, and ethical use of technology. Thus, the integrated curriculum is able to produce graduates who have spiritual depth, breadth of knowledge, noble morals, and professional maturity in an adaptive and sustainable manner according to the

demands of contemporary Islamic education, although it still requires systemic strengthening so that its implementation is more equitable and consistent.

Keywords: Curriculum Management; Embedded Integration.

Abstract

Dikotomi antara sains dan Islam masih menjadi persoalan mendasar dalam pendidikan Islam, sehingga diperlukan strategi manajemen kurikulum yang mampu mengintegrasikan keduanya secara holistik. Penelitian ini bertujuan untuk menganalisis konsep, implementasi, dan implikasi strategi manajemen kurikulum terintegrasi sains dan Islam dalam mewujudkan lulusan berkarakter Ulul Albab di FITK UIN Maulana Malik Ibrahim Malang. Penelitian ini menggunakan pendekatan kualitatif dengan jenis studi kasus. Teknik pengumpulan data dilakukan melalui wawancara mendalam, observasi, dan studi dokumentasi. Analisis data menggunakan model interaktif Miles, Huberman, dan Saldana yang meliputi kondensasi data, penyajian data, dan penarikan kesimpulan, sedangkan keabsahan data dilakukan melalui triangulasi sumber dan teknik. Hasil penelitian menunjukkan bahwa strategi manajemen kurikulum mengalami transformasi dari paradigma dikotomis menuju integrasi berbasis tauhid melalui tiga fase, yaitu pra-integrasi, transisi, dan pasca-integrasi yang menegaskan *embedded integration* berbasis nilai dan nurturing effect Ulul Albab. Implementasi kurikulum berlangsung secara holistik melalui *value-based curriculum*, *hidden curriculum*, pembelajaran berbasis teknologi digital, integrasi RPS, budaya akademik Islami, pembinaan Ma'had, serta penguatan kelembagaan berbasis paradigma Pohon Ilmu. Implikasi penerapan kurikulum menunjukkan terbentuknya karakter Ulul Albab melalui integrasi dzikir, fikir, dan amal shalih yang membangun kesadaran spiritual, kemampuan berpikir integratif, akhlak mulia, tanggung jawab sosial, serta etika pemanfaatan teknologi. Dengan demikian, kurikulum terintegrasi mampu menghasilkan lulusan yang memiliki kedalaman spiritual, keluasan ilmu, keluhuran akhlak, dan kematangan profesional secara adaptif dan berkelanjutan sesuai tuntutan pendidikan Islam kontemporer, meskipun masih memerlukan penguatan sistemik agar implementasinya lebih merata dan konsisten.

Kata kunci: Manajemen Kurikulum; Embedded Integration.

A. Introduction

During the golden age of Islamic civilization, great figures such as Al-Farabi, Ibn Sina, and Al-Ghazali emphasized that mastery of knowledge cannot be separated from Islamic values.(Golshani, 2004).This integration is also reflected in the educational system of classical Islamic institutions, such as Al-Qarawiyyin University and Al-Azhar University, which from the outset developed a curriculum based on a combination of religious and general knowledge (Al-Attas, 1993). However, in subsequent developments, some Muslims viewed religion and knowledge narrowly and dichotomously, resulting in a separation between religious and scientific knowledge.(Harrison, 2015).

The issue of the decline of Muslims compared to the progress of other nations has been a significant concern in modern history. This is reflected, among other things, in Amir Syakib Arsalan's work entitled *Limâdzâ Ta'akhkhara al-Muslimûn wa Taqaddama Ghayruhum?* (Why are Muslims backward, while other communities are advanced? (Arsalan, 1965). In his analysis, Imam Suprayogo identified that the fundamental problem of Islamic education is that most thinkers and educational practitioners are still trapped in outdated classical thinking. Muslim thinkers are considered to be reluctant to carry out reformulation and modernization, even though Islamic history proves that civilization always grows through the dynamics of change. The long debate between modernist and traditionalist groups is clear evidence that some people are still afraid to carry out reforms. On the other hand, Muslims also suffer from *syndrome of inferiority complex*, namely a pessimistic attitude and lack of self-confidence, so that it is easier to imitate Western traditions than to develop one's own Islamic traditions (Mahardhani, 2023).

Departing from these various problems, Imam Suprayogo offers an educational concept with the paradigm of the Qur'an with the motto "tarbiyah *ûlûl albâb*" as a curriculum model in Islamic educational institutions Nakosteen, 1964 This concept has now become the foundation for the development of Islamic education at UIN Maulana Malik Ibrahim Malang. The concept of *ûlûl albâb* is essentially an idea that aligns with the Qur'an, which repeatedly mentions the term *ûlûl albâb* as a figure who combines the power of reason, dhikr, and good deeds. (Aliva Erhan, 2020). With this paradigm, Islamic education is directed toward producing a generation with the character of *ûlûl albab*, namely a generation that not only masters modern science but is also deeply rooted in Islamic spiritual values. This concept holds great promise for building a superior, competitive Islamic education that aligns with the nation's noble ideals, as affirmed in the Preamble to the 1945 Constitution, namely to enlighten the nation's life.

The concept of Ulul Albab emphasizes the importance of balance between mastery of knowledge and moral and spiritual values. Rukhin & Huda, 2025 This aligns with the goal of Islamic education, which is not only to transfer knowledge but also to shape noble character (Nakosteen, 1964). Therefore, the curriculum that integrates science and Islam at UIN Maulana Malik Ibrahim Malang is designed to produce graduates who possess a deep mastery of the disciplines while possessing strong character in faith and morals. Thus, this integration is expected to produce graduates with a balance between intellectual intelligence and spiritual depth.

In the era of globalization, the need for an educational model capable of producing individuals who are both knowledgeable and possess Islamic character is becoming increasingly urgent. Global competition demands not only competence in the field of science, but also strong moral and spiritual integrity. UIN Maulana Malik Ibrahim Malang responds to this need by emphasizing the formation of graduates with the character of Ulul Albab, namely individuals who

combine the breadth of scientific insight with the depth of Islamic values (Hoodbhoy, 1991). An integrated curriculum of science and Islam is one strategic solution to address this challenge, while also proving that Islamic education can produce a generation that is competitive in the global arena without losing its identity.

However, empirical studies on the implementation of an integrated science and Islamic curriculum in higher education, particularly at UIN Maulana Malik Ibrahim Malang, are still relatively limited. This is despite the growing urgency of producing graduates who excel not only in science but also possess Islamic character. Research on the effectiveness of this integrative curriculum in developing graduates with Ulul Albab character remains rare. Furthermore, the challenges of its implementation in Indonesia's multicultural and multireligious context remain largely unresolved, including the identification of supporting and inhibiting factors for its implementation. Therefore, this study aims to fill this gap by analyzing the effectiveness of the integrative curriculum at FITK UIN Maulana Malik Ibrahim Malang.

Previous research has largely been dominated by qualitative approaches and literature studies, with a focus on strengthening theoretical concepts and models. Meanwhile, empirical, experimental, and evaluative studies, particularly those measuring the effectiveness of integrated curricula in shaping student character, such as Ulul Albab's, are still relatively limited. Furthermore, the integration of learning technology and the development of character assessment instruments have not received much attention. Therefore, there is ample research space to develop more applicable, tested, and contextual integrated curriculum models. Furthermore, the position of *research gap* And *novelty* This dissertation is visualized in the following image in the form of a spider web.



Figure 1. *Novelty* Study

The research review reveals that most of the focus is still limited to development strategies, curriculum management, or character integration within Islamic education at specific levels. There are few studies that comprehensively examine integrated science and Islamic curriculum management strategies within the Ulul Albab framework in higher education, particularly within the Faculty of Islamic Education and Teacher Training (hereinafter referred to as FITK) at UIN Maulana Malik Ibrahim Malang. Therefore, *novelty* This research is based on two main aspects, namely: first, the use of a qualitative approach. *Systematic Literature Review* (SLR) (Gough et al., 2012) to systematically map, synthesize, and formulate theoretical propositions for the integration of science and Islam; and second, an in-depth empirical study of the management, implementation, and achievements of the integrated curriculum in shaping graduates with Ulul Albab character. The implications of this research are expected to provide strong theoretical contributions as well as practical implications for the development of Islamic education in Indonesia, both in the academic context and the formulation of Islamic higher education policies.

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B. Research Methods

This study uses a qualitative case study approach to investigate curriculum management strategies for science-Islam integration at the Faculty of Tarbiyah and Teacher Training (FITK), UIN Maulana Malik Ibrahim Malang, an institution widely recognized as a pioneer of science-Islam integration in Indonesia (Yin, 2017). The qualitative approach was chosen because it allows for an in-depth exploration of how curriculum management is implemented and what meanings emerge from stakeholders' perspectives (Sugiyono, 2020). This study adopts a descriptive-exploratory design, combining rich descriptions of the phenomenon with exploration of new aspects that have not been widely researched before (Lincoln & Guba, 1985).

Data collection utilized three complementary methods. First, 60–90-minute in-depth semi-structured interviews were conducted with all eight participants to explore their understanding of curriculum management for integration, implementation practices, challenges, and perceived outcomes (Yin,

2017). Second, document analysis examined official documents including written curricula, academic guidelines, evaluation reports, and Semester Learning Plans (RPS) (Bowen, 2009). Third, classroom observations were conducted over three sessions in the Qira'ah and Islamic Religious Education (PAI) courses, with detailed observation notes systematically recorded (Spradley, 1980). The researcher maintained an active and participatory presence in the field, enabling direct observation and interaction with stakeholders (Creswell, 2013; Creswell & Creswell, 2018).

Data analysis followed the interactive model of Miles, Huberman, and Saldana (2014) which consists of three simultaneous components: data condensation (selecting, focusing, simplifying, abstracting, and transforming data), data display (presenting data in structured narratives, tables, and matrices), and conclusion drawing/verification. To ensure credibility and validity, triangulation was used through three approaches: data source triangulation (comparing interviews, observations, and documents), technique triangulation (using multiple collection methods), and perspective triangulation (comparing the views of lecturers, students, and managers) (Denzin, 2009; Creswell & Creswell, 2018; Patton, 2015).

C. Results and Discussion

1. Integrated Science-Islamic Curriculum Management Strategy

Islamic education curriculum management must be directed toward reconstructing an educational paradigm that unites all branches of knowledge within the framework of monotheism. Prof. Aziz's statement that "Arabic is actually independent... but there is a very strong connection because the Qur'an was written in Arabic" shows that integration is not interpreted as an artificial fusion of disciplines, but as a functional relationship between disciplines that is *embedded* and substantive. This view strengthens Muhaimin's theory of an integrative curriculum that rejects scientific dualism and places all disciplines in one unity. *worldview* Islamic. In this context, Arabic is not merely understood as a linguistic subject, but as an epistemological instrument for understanding the primary sources of Islamic teachings. Thus, Arabic holds a strategic position as the foundation for scientific integration because it serves as a gateway to the Qur'an, hadith, and classical Islamic intellectual treasures. Furthermore, the assertion that all knowledge originates from God and is directed toward the common good aligns with the philosophical foundation of the Islamic education curriculum, according to Muhaimin, which is oriented toward the formation of a perfect human being, a person who possesses spiritual, intellectual, moral, and social balance. These findings demonstrate that integration at FITK does not stop at the level of institutional slogans but has become an epistemological paradigm in viewing the nature of knowledge and the goals of contemporary Islamic education.

Therefore, the findings of this study indicate that FITK developed a model *value-based curriculum* And *attitude-based curriculum* which places values, attitudes, and habits at the core of curriculum development. Scientific integration is not taught theoretically as an abstract concept, but is built through lived and contextual learning experiences. Students not only acquire academic knowledge but also undergo a process of character formation through religious habits, social interactions, scientific traditions, and strengthening religious moderation. This condition demonstrates that the integrated curriculum at FITK functions as a holistic education system that fully integrates spiritual, intellectual, moral, and professional dimensions. Thus, the integrated curriculum at FITK functions not only as an administrative educational tool, but as a holistic human development system that integrates spiritual, intellectual, moral, and professional dimensions in an integrated manner, in accordance with the ideals of integrative Islamic education put forward by Muhaimin.

Curriculum development management uses Imam Suprayogo's scientific integration paradigm, specifically the "Tree of Knowledge" concept (Suprayogo, 2016). Research data explains that Arabic is an important instrument in understanding the Qur'an, hadith, and classical books. This is identical to the position of the "roots of the tree" in Imam Suprayogo's Tree of Knowledge concept which places Arabic and English as the main foundations for developing integrative knowledge. Strong roots in the Tree of Knowledge concept symbolize the basic skills that students must have in order to be able to develop branches of knowledge correctly and directed. Therefore, the position of Arabic in FITK is not merely an additional competency, but becomes an epistemological basis in building the integration of science and religion.

This paradigm emphasizes that all knowledge essentially originates from Allah SWT, so it is not appropriate to separate it dichotomously. The statement by the Dean of FITK that the concept of Ulul Albab is now present as the "spirit" and orientation of graduates indicates a shift from a structural approach to a cultural and value approach. This is in line with Imam Suprayogo's idea that Islamic education is not enough to produce graduates who excel academically, but must shape people who have spiritual depth, breadth of knowledge, moral greatness, and professional maturity in an integrative manner. These four dimensions are the main characteristics of Ulul Albab people who are the orientation of education at UIN Maulana Malik Ibrahim Malang (Suprayogo, 2012).

Thus, the integration paradigm at FITK UIN Maulana Malik Ibrahim Malang has developed into an embedded, adaptive, and innovative educational system throughout the academic process. Integration is not only evident in learning content but also internalized in campus culture, Ma'had activities, religious moderation, and even the interaction patterns between lecturers and students. This condition shows that the concept of Imam Suprayogo's Tree of

Knowledge does not stop at the philosophical level, but has been translated into holistic and contextual educational practices. The campus's religious academic culture can be understood as "fertile soil" in the metaphor of the Tree of Knowledge, namely an environment that allows for the growth of scientific and spiritual traditions in a balanced manner. In this context, the existence of Ma'had plays a crucial role as a space for internalizing Islamic values, habituating worship, strengthening morals, and developing students' intellectual traditions. Research findings indicate that student character formation occurs through the integration of classroom learning with academic and social life on campus. This proves that the educational process at FITK is not only oriented towards *transfer of knowledge*, but also the transfer of values and culture. Thus, the integrated curriculum at FITK is not merely an effort to connect religious knowledge and general knowledge, but rather a process of forming Ulul Albab human beings who balance the dimensions of dhikr, thought, good deeds, and professionalism in an integrated manner according to the demands of contemporary Islamic education (Darwis & Rantika, 2018).

2. Implementation of the Integrated Science-Islamic Curriculum.

The implementation of the integrated curriculum at FITK is developing towards an educational model that is...*embedded*, adaptive, and innovative. The integration of Islamic values is not only present in formal learning materials, but is also embedded in academic culture, technology practices, community service, and the formation of students' daily character. This approach shows that curriculum development at FITK is no longer oriented solely on knowledge transfer, but rather on transforming students' ways of thinking and behaving in facing the challenges of the modern era. From Muhaimin's perspective, Islamic education must be able to shape students who have reflective, critical, and contextual abilities to address constantly changing social realities (Muhaimin, 2012). Thus, the implementation of an integrated curriculum at FITK has represented a contemporary Islamic educational paradigm that is able to combine intellectual skills, spiritual awareness, social responsibility, and technological ethics in a balanced manner within the framework of developing graduates with Ulul Albab character.

3. Implications for the formation of graduates with ulul albab character.

The implications of the integrated science and Islamic curriculum at FITK UIN Maulana Malik Ibrahim Malang show a very strong connection with Muhaimin's thoughts (Muhaimin, 2012). regarding the development of an Islamic education curriculum oriented towards the holistic formation of a perfect human being. In Muhaimin's view, the Islamic education curriculum not only functions to develop cognitive aspects, but must also be able to shape the spiritual, moral, social, and professional dimensions of students in an integrated manner. Islamic education is seen as a process of developing a

complete human being that integrates intellectual abilities with divine awareness and social responsibility. Therefore, the success of the curriculum is not only measured by students' academic achievements, but also by their ability to internalize Islamic values in their daily lives. Research findings show that the implementation of an integrated curriculum at FITK produces students who possess critical, analytical, and comprehensive thinking skills, as well as ethical and spiritual awareness in utilizing science and technology. Students are not only guided to master academic theory but also encouraged to understand the moral implications of the use of science in social life. Prof. Aziz's statement regarding the use of *Artificial Intelligence* (AI), which must be within the "value corridor," demonstrates that curriculum integration at FITK not only fosters scientific rationality but also fosters moral awareness in the use of technology. This aligns with Muhaimin's concept of the importance of integrating knowledge, faith, and good deeds in the development of contemporary Islamic education. In this context, technology is positioned not merely as a tool for educational modernization but also as a means to strengthen social welfare and humanitarian values. Thus, the implications of implementing an integrated curriculum at FITK demonstrate that contemporary Islamic education must be able to produce a generation that is both intellectually intelligent and wise in using science and technology.

Research findings indicate that FITK students are beginning to realize that knowledge must be used to build public welfare and solve social problems. This is evident in their involvement in community service activities, digital da'wah (Islamic outreach), teaching assistance, and various academic activities that integrate the scientific dimension with social and spiritual values. Thus, the implementation of an integrated curriculum at FITK represents a contemporary Islamic educational paradigm that balances intellectual skills, spiritual awareness, social responsibility, and technological ethics within the framework of developing graduates with Ulul Albab character.

In addition, the research findings also show a very strong relevance to Imam Suprayogo's scientific integration paradigm through the concept of the "Tree of Knowledge" and Ulul Albab-based education (Suprayogo, 2012). In the research data it is explained that Ulul Albab graduates are not seen as the final product of education, but as a journey process (*journey*) ongoing self-formation. This view aligns with Imam Suprayogo's idea that Islamic education must shape individuals with spiritual depth, breadth of knowledge, moral nobility, and professional maturity simultaneously. This concept demonstrates that the character of Ulul Albab is not something instantaneous, but rather the result of a continuous process of education, habituation, social experience, and internalization of values. The implications of implementing an integrated curriculum are evident in the formation of students' integrative mindsets capable of combining dhikr and thinking in both academic and social life. Students view knowledge not only as a tool for achieving academic

achievement, but also as a means to draw closer to God and provide benefits to society. The existence of the MBKM program, teaching assistance, and community service (KKN) demonstrates that the integration of science and Islam at FITK is realized contextually and applicatively through real experiences in the community. These programs become a space for the actualization of the values of scientific integration because students learn to face social problems directly by combining academic competence, spirituality, and social skills. Thus, the concept of scientific integration at FITK does not stop at the theoretical level, but has developed into an educational paradigm. *Embedded* in the learning process, academic culture, and social practices of students.

The research data presentation also has a very strong relevance to the concept of Ulul Albab in the Qur'an, especially the verses that emphasize the balance between dhikr, thinking, and good deeds. The students' understanding that the character of Ulul Albab is a balance between "dhikr and thinking" is very much in line with QS. Ali Imran [3]: 190–191 which describes Ulul Albab as a person who always remembers and meditates on Allah's creation. In this verse, Ulul Albab is described as a person who uses his mind to reflect on the reality of life while maintaining a spiritual relationship with Allah SWT. This shows that the Qur'an places intellectuality and spirituality as two complementary dimensions. In addition, the implications of the curriculum that forms an academic culture based on morals, such as honesty, responsibility, and respect, are also in line with the character of Ulul Albab in various verses of the Qur'an that emphasize the moral, spiritual, and intellectual dimensions in an integrated manner. This concept is also relevant to QS. Az-Zumar [39]: 9 which emphasizes the virtue of people of knowledge, QS. Yusuf [12]:111 about the lessons for Ulul Albab, and QS. Al-Baqarah [2]:269 about the wisdom bestowed upon rational humans. The finding that students view morality as the "face of knowledge" shows that the curriculum implications at FITK have succeeded in internalizing Islamic values not only in the cognitive aspect, but also in the behavior and self-awareness of students. Thus, the character of Ulul Albab in the Qur'an has been manifested in the form of academic culture and student life patterns in a real way through the integration of knowledge, morality, and spirituality.

On the other hand, the research findings also reinforce previous research on the concept of Tarbiyah Ulul Albab at UIN Maulana Malik Ibrahim Malang, which emphasized that student character formation is carried out through the integration of academic systems, spirituality, and Islamic campus culture. Research by Moh. Padil (Padil, 2011), Mulyono, and Asmaun Sahlan (Mulyono et al., 2016) shows that the Ulul Albab paradigm is developed through value familiarization, language reinforcement, Ma'had development, and religious academic culture. The findings of this study reinforce the results of the study by showing that the implications of the integrated curriculum at FITK have formed students' reflective awareness of the importance of

integrating knowledge, faith, and good deeds in everyday life. Students begin to understand that academic success cannot be separated from a person's spiritual and moral qualities. However, the results of this study also indicate implementation challenges in the form of an imbalance between the ideals of the curriculum and the reality of students, especially in maintaining spiritual consistency amidst academic demands and the process of forming professionalism that still requires a long time. This condition shows that the formation of Ulul Albab character is an ongoing process that requires continuous development through the academic environment, campus culture, and strengthening of student spirituality.

However, this study also shows that the implementation of integration still faces challenges in terms of spiritual consistency, equalizing the quality of lesson plans (RPS), student professional readiness, and strengthening the integrative evaluation system. Not all lecturers have the same level of integration implementation in learning strategies, teaching materials, and assessment systems. Furthermore, student professional maturity is also understood as a long-term process that requires experience, mental development, and ongoing character building. These findings align with research by Sihono and Tasman Hamami (Sihono & Hamami, 2025), which emphasizes the importance of integrating psychological aspects in the development of Islamic religious education curricula to ensure optimal and sustainable implementation.

Furthermore, research findings show that the implications of implementing an integrated curriculum at FITK have created a more reflective and humanistic academic culture. Students are not only guided to become competitive individuals in academics, but also to develop social empathy, communication skills, and moral awareness in social life. The MBKM (Community Service Program), KKN (Community Service Program), teaching assistance, and student organization activities are important media in building social experiences that strengthen the integration of knowledge and Islamic values. In this context, Islamic education at FITK not only produces graduates who are ready to work, but also graduates who are oriented towards service and social responsibility. This is in line with research by Irmawati (Irmawati, 2024) and research by Achmat Taufiq and Gita Fitri Ramadhani (Taufiq & Ramadhani, 2025), which emphasize that the integration of Islamic values in the curriculum aims to shape students who excel not only academically but also have moral and social responsibility as individuals. *caliph on earth* which brings benefits to society.



D. Conclusion.

The concept of designing the development of an integrated curriculum for science and Islam at FITK UIN Maulana Malik Ibrahim Malang is built through an integrative curriculum paradigm. *embedded* (embedded) value-based and *nurturing effect* (nurturing effect) Ulul Albab. This integration is realized holistically through learning, academic culture, Ma'had activities, m

Implementation *embedded* The innovative Tree of Knowledge-based integration of science and Islam at FITK UIN Maulana Malik Ibrahim Malang has developed into a holistic education system that integrates the values of the Qur'an, the Hadith, science, technology, and Islamic academic culture in an integrated and sustainable manner. This implementation is realized through an integrated approach. *value-based curriculum*, *nurturing effect*, And *hidden curriculum* which is internalized in university documents, adaptive curriculum development, integration in RPS, student academic products, digital technology-based learning, integrative courses, Ma'had development, and strengthening Islamic academic institutions and culture.

The implications of Ulul Albab character formation through the embedded integration of dhikr, thinking, and good deeds at the FITK UIN Maulana Malik Ibrahim Malang have developed into a holistic, adaptive, and innovative educational process. The implementation of an integrated curriculum is able to instill spiritual awareness, noble morals, social responsibility, and ethics in the use of technology. This integration is realized through an Islamic academic culture, contextual learning, community service, and the reinforcement of Qur'anic values in campus life.

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