

## THE DEVELOPMENT OF SCIENCE INTEGRATION TOWARDS SMART CAMPUSES IN INDONESIA USING THE ISLAMIC HIGHER EDUCATION MANAGEMENT MODEL

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### Abstract

The Education Management Model in the State of Islamic University (UIN) Maulana Malik Ibrahim Malang has a purpose to integrate ulū al-albāb for its graduates. To reach the goal, the State of Islamic University (UIN) Maulana Malik Ibrahim Malang has some uniqueness as follow: (1) known as the Ulū al-albāb campus, (2) the one and only university that has direct transformation from STAIN (the State of Islamic College) to UIN, and (3) the integrated campus that believes in the disappearing dichotomy of sciences symbolized by Tree of Science metaphor. Therefore, the purposes of this research are, (1) finding education management model based on ulū al-albāb in science integration developing context, and (2) finding the strategic model in the development of science integration at UIN Malang. This research is a case study using indept interviews as the instrument to collect the data which then were processed as follows, (1) data reduction, (2) data presentation, and (3) verification/making conclusion. The results of the research are (1) the descriptions of education management model based on ulū al-albāb that (a) the orientation of institution integrates the element of supra-rational, rational, and situational, (b) the formulation of five elements of institution as follow, (i) Management concept based on spiritual vision, (ii) the principles valued are *dhikr*, intellectual thinking, good behavior, and al-akhlaq al-Karima, (iii) the eight characteristics of ulū al-albāb leadership, (iv) Integrating nine components of arkan al-jamiah, and 12 steps of implementation strategic. (2) the strategy for science integration in UIN Malang through (a) Developing Tree of Science metaphor, (b) Elaborating the curriculum structure building from science discipline in integrative sciences with a tree metaphor model, that produce science, faith, good deeds, and al-akhlaq al-Karima, to be professional whose intellect Muslim religious teacher (ulama)/or ulama whose intellect is professional, (c) synthesis between he university and the Islamic boarding school (*Islamic Boarding School (Pesantren)*) form (d) spirituality depth, morality strength, intellectuality mastering, and professionalism.

**Keywords:** *Management of education; Ulu al Albab; Science Integration*

## INTRODUCTION

The success of living for the U<sup>l</sup>ū al-Albāb is not determined by the amount of wealth, power, companions, and flattery gained, but it is the salvation and happiness of life in the world and the hereafter [1]. To make it happen, Islam directs the purpose of its education to form a religious human, which is traditionally known as *muttaqin*, that is, the person who is righteous to God (Allah SWT) [2]. Further affirmed by Muzayyin Arifin, the formation of a complete and intact personality as individual and social, as well as servants of God who devote themselves to Him, is the primary purpose of Islamic education [3], which includes Tarbiyah Uli Al-Albāb.

In the actual context of Muslim Abdurrahman mentioned [2], Takwa people have at least three main traits, and those are community whose members have social concerns, democratic, and tolerance towards diversity. Therefore, the aforementioned is very closely related to the value. In the view of Islam, the value is divided into two kinds, namely the value that is sourced from God or known as the value of *ilahiyyah*, and the value that grows and develops from human civilization itself or is called value *insaniyyah*. Further these two values form norms and rules of life that are embraced and instituted the communities that support them.

As servants and caliphs of God, people have to understand, internalize, predict, and preserve the value that they believe. The effort should be sustained by two commitments, namely commitment to vertical relations (*habl min al-Allāh*) and horizontal relations (*habl min An-nas* and *Habl min al-ālam*). The task of education is to provide certain situations and programs to achieve the preservation and development of both values.

On the other hand, the awareness of the importance of education that is the issue of life and human life, both as individuals, social groups and as a nation is increasing. Moreover, the enactment of the Law of the Republic of Indonesia No. 20 in the year 2003 on Sisdiknas Chapter 3 makes the situation become vivid. The law says that education serves to develop ability and shape the character and civilization of the nation dignified in order to educate the life of the nation, aims to grow students' potential to be human beings who believe and obey God the Almighty, noble, healthy, knowledgeable, capable, creative, independent, and be democratic and responsible citizens [4]. Islamic education does not exist to fulfill the ego and personal interests, but it aims to help mankind to acknowledge God so that they can live in accordance to Islamic law and fulfill the purpose of God's creations [5].

Muhadjir [6] stated that education institutions are expected to implement three educational functions, namely: (1) maintain their values of *insani* and divine values; (2) Foster the creativity of the students; and (3) Prepare a productive workforce, which is a workforce that is capable of anticipating the future, so education gives the pattern of future work structures, not adjusting to the prediction of economic needs.

As a consequence, the educational curriculum is geared towards scoring graduates who possess professional, productive, creative, and entirely innovative skills and

abilities, capable of powering natural resources and other resources and situations Influencing them [7]. As such, learners are prepared to be righteous servants of God and able to fulfill their duties as competent caliphs.

In the context of the college, the element that determines the achievement of educational objectives are students and lecturers. The student's success as a subject of learning is the individual process in internalizing the knowledge, values, traits, attitudes, and skills surrounding it. Meanwhile, the lecturer as a teaching subject is determined by the performance of the lecturers in private (individual quality) and institutional. In general, lecturer's performance, size achieved is the last education diploma, academic position qualification and teaching experience, research experience, and community devotion. The performance measure of this lecturer is the determining factor for the quality of learning outcomes and results of education in general [8].

Lately, the College of Islamic religion in Indonesia, both public and private, wriggles. Many rumors have emerged later that the Islamic College of Religion is no longer able to fulfill the demands of the people of Indonesia, to create an intellectual graduate but have a broad religious insight or vice versa graduates who are scholars but also Intellect, or which is often referred to as the jargon "the intellects and intellect of the scholars," as expected by the founders of the PTAIN (The State of Islamic Higher Education). Such accusations can be witnessed and read from books and other mass media. The emergence of a book titled "Ada Proselytizing di IAIN (the State of Islamic University)" which was written by Hartono Jaiz and published by Pustaka al-Kautsar Jakarta in 2005, was briefly pawed PTAIN in Indonesia, mainly in Jakarta and Yogyakarta [9]. Based on the book's exposure IAIN and other institutions of Islamic higher education, which used to be the expectation of the Indonesian society to preach religion and as well as pillars of all religious problems in Indonesia, has changed direction, namely from Da'wah Islamic to proselytizing. So they think, because the PTAIN in Indonesia no longer makes PTAIN as a means of educating the moral and ethical behavior, but only used as a means of honing a mere brain. As a consequence, religious problems are only used as a discourse that has always been discussed and discussed, but not practiced in daily life [9].

In todays' business environment, changes happen very rapidly. In the international competition of business environment, organizations need to react effectively to the continuous changes or go down [10]. Further with the integration of contextual factors, as supported by theory, a conceptual framework has been proposed exhibiting relationship between quality management practices with performance and growth [11]. Moreover, development in recent decades led many companies to consider the quality as the basic and most effective condition for success [12]. The capability of each university of maintaining their academic structures must be given attention in order for it to stay competitive [13].

In addition, also Endah concerned [14], stated that public perception of the education of the 21st century, namely (1) too focused on cognitive aspects, (2) The burden of students is too heavy, and (3) less-charged character. It is further mentioned that negative phenomena are (1) student fights (2) drugs, (3) corruption, (4) plagiarism, (5) fraud in the exam (Cheating), and (6) Community turmoil (social unrest) [14]. This phenomenon demonstrates the existence of the educational institutions, that is still far from the reality and ideals of Muslims.

One of the reasons is the management and governance of education, notably the Islamic College itself, which includes the dimensions of the process and the dimensions of the substance that have not yet been run as it should. The layout of the process dimensions, such as planning, implementation, and evaluation, have not been conducted with strict working procedures. At the level of substantive aspects, such as personnel, finance, facilities and infrastructure, learning instruments, auxiliary services, library services, and so on, not only the substance that has not been comprehensive, but the success criteria for Each has not been established obediently [15].

More concrete, Islamic colleges face several problems, such as (1) The relevance of the study program should have been developed with the needs of its supporting communities, (2) Quality of service, and (3) managerial abilities and skills and the Leadership [16]. The impact of the management is the institution's level of service to the students who ultimately determine the position of the Islamic educational institution itself. In addition, the emergence of the XXI century phenomenon, namely (1) the presence of a flat world view, (2) The world is changing very quickly, (3) The world enters the creative century, (4) The stable World of Knowledge, and (5) the integrated world [17].

According to Sudarwan Danim, the fundamental weakness of higher education is the ability to approach the process of operating into substantive access, often experienced obstacles due to collisions with bureaucratic behavior, apathy, low discipline, less cost, Invalid supporting instruments, Ungrown competitive properties, and low community support [15]. Clash with a bureaucratic response, also experienced by Imam Suprayogo at the beginning of the leadership of the campus of UIN Malang, formerly STAIN Malang [18].

Therefore, the concept of Ulū al-Albāb embodied UIN Malang as a new concept requiring careful assessment and proof. Because this concept is prepared solely based on the more idealistic and normative views, but this will be a reality, if there is a hard willingness of all parties, whether the college Civitas, society, and the government And do not forget to always be equal to Allah SWT for the success of the education that gave birth generation Ulū al-Albāb in hopes of born Muslim scholars who bring the light of completion and development for the nation Indonesia, even the world [19].

As an education effort organized by UIN. Images and to know her/himself (Citra and Jati-diri) "Human being Perfect Hope/Insan Kamil Harapan" that the university sought is the human Ulū al-Albāb. Ulū al-Albāb is a figure that has a sharp heart and a wide view that is reflected by the development of four potential Ulū al-Albāb, namely the potential for spiritual depth, sexual majesty, the breadth of science, and the maturity of professionals. All these potentials will be successfully developed if the right plan is done, that is through Tarbiyah Uli al-Albāb.

One of the manifestations of Ulū al-Albāb as has been aspirated by UIN Malang is the achievement of knowledge integration in the Islamic Higher education environment, especially in the management of institutional development the Higher education.

Ulū al-Albāb's education believes that developing science for the campus community is meant solely as an effort to approach and acquire the knowledge of Allah SWT. However, the education of Ulū al-Albāb also does not deny the significance of the work as the source of Rizki. Ulū al-Albāb has the view that if a person has mastered science, intelligent, wide-looking and gentle-hearted and willing to struggle in the way of Allah, Insha Allah will be able to do good behavior Shaleh. The concept of good behavior Shaleh is interpreted as working straight, precise, true or professional. The good behavior of Ulū al-Albāb is a must for the college community and its alumni. Because, good behavior Shaleh is the path to be contended (*Ridha*) with Allah SWT [1]. Thus, the study of the integration of science is very important.

Religion and science are two things that are difficult to reunite to date, because it has its own territory [20], both in terms of formal objects and materials, methodologies, criteria of truth, or his theories. Historical evidence in the West about the relationship of science and religion, such as the church, rejected Galileo's heliocentric theories, while Isac Newton and the secular sciences had forged the Lord as temporary coverings for things that their science could not solve. As soon as it was solved God's intervention was no longer necessary. Conversely in the eastern world, in the world of the "Islamans," the teaching of Islamic studies is increasingly detached from the development of science and technology, which resulted in the life and welfare of mankind.

Many clever and clever but poor values of spiritual and morality, advances in technology make people-minded materialist and individualist, with an overflowing desire and seek only false pleasures. It seems that this has also been a plague in Indonesia. Therefore, there must be an education system that is able to unite the values of religion with science so that it can produce individuals who not only have skills in the field of scholarly and technological but also have religious consciousness to avoid falling into the current global development stream.

Meanwhile, the integration of science and or that calls it Islamisai science and education, according to Sidek Baba is a very important and relevant to the needs of change and development now. First, the style of change, development and progress



brought by the West is a lot of things that are mundane with the factor “ukhrowi” (eschatological matters). It will give birth to humans and separate systems with the religion or the Rabbani factor. Second, the globalization factor becomes a very fierce challenge for those who embrace religion, especially the challenge of Islamic religion itself. Thirdly, the climbing factor has caused Muslims to lose their identity and there is a possibility of loss of religion. Fourth, the globalization factor needs to be faced with the community factor. The community focuses on the development of the integrative human capital and does not reject the interests of science or technology, but it makes the science or technology factor guided by the value of the Fitrah and does not conflict with Islamic values [21].

Islamization in the sense of a broad word must start from science and education. Islamization in science and education will provide a new perspective on the pattern of human capital development. The principle of the value is underlying the framework of science while the methodology in education applies integratively, it is definitely the way the lesson will change and will be holistic and integrative. This principle allows process changes in the system to take effect [21].

It is based on the relevance of the scholarship that was developed with the vision and mission to be run by Islamic institutions, especially the high institutions. What is understood about the science, culture, and art, attributed to religion —, in this case, Islam — often demonstrates a very narrow understanding, which then implicates the narrowest of Islamic colleges. The scientific, cultural, and Islamic art paradigm developed by the Islamic colleges still feels irrelevant to the true identity of Islam, which is universally-minded and merciful to the Universe (Rahmatan Lil ' Alamin). Paradigms of science — including in cultural and artistic matters — that are maintained and made into reference by Islamic colleges are still very conservative, as reflected in the dichotomy of science, for example: general science versus religious sciences, or dichotomy of science versus religion. That paradigm has to be reformulated to initiate fundamental changes in the system of organizing the Islamic College, and this is what is done by UIN Malang. Through the Quran and al-Hadith, there will be explanations and instructions about God, nature and human, which can be used as a starting point for experimentation, observation, and also contemplation. Similarly, the results of scientific studies can be used to broaden the knowledge in order to understand the scriptures and the hadith of the prophet. This way of thinking, may be used as a door, so that the Scripture (al-Quran) serves as a Hudan Lin Nas and Tibyanan Li Kulli Syai'in, which of course still refers to the pattern of integration of science at UIN Malang depicted with the Tree of Science, as a metaphor to explain the scientific building at UIN Malang-based Ulū al-Albāb which is closely related to the management of institutional development strategies His Islamic higher education. That rationale encourages authors to study and examine more about: Ulū al-Albāb-based education management in the context of integration of science.

To deepen the understanding of this research, there is a need to study on previous research conducted by other study, such as Rasmianto, 2008, stated that the findings of his research, UIN Malang has realized the idea of integration of religious sciences and general science in order to end a long debate about the dichotomy of science with culture, namely research culture and A strong religious culture; Jamal Lulail Yunus, 2008, stated that the findings of the research, institutional transformation at UIN Malang are influenced by the concept of Ulū al-Albāb leadership that prioritizes the aspects of confession of faith (“dhikir”), thought, and good behavior.; Muhtifah Lailiah, 2008, stated that the findings of her research, Education Quality Assurance System (SPMP) at the Core Values-based College (CV) Tarbiyah Uli al-Albāb (TUA), not only emphasized academic aspects or Values reasoning only, but also emphasized the aspect of the feeling (affective values) and aspects of behavior (values action); Moh. Padil, 2010, stated that the findings of his research are ideologization of Tarbiyah Uli al-Albāb in UIN Malang conducted through five stages: first, the socialization of the movement Tarbiyah Uli al-Albāb, secondly, building the identity of Tarbiyah Uli al-Albāb. Thirdly, building the moral movement of Tarbiyah Uli al-Albāb. Fourth, the format of the ideology of Tarbiyah Uli al-Albāb. Fifth, the strategy of building the movement of Tarbiyah Uli al-Albāb through tactics, namely: Program preparation, policy-making, development, discipline maintenance, and generating loyalty.; and Muhammad In'am Esha, 2012, stated that the findings of his research, the decision making of institutional change (institutional change) to univer → sity is a rational action based on the value of the sled, the values of Ulū al-Albāb. It is necessary to know the position of this research, so it is different from previous research. From several research related to Ulū al-Albāb, there are still opportunities to be researched further and deeper, namely aspects of Islamic education management with the base Ulū al-Albāb in the context of the development of integration of science in the high Islamic wilderness. Management of Islamic education in question is the development management of educational institutions, especially in Islamic universities, and more focus is on UIN Malang which develops the integration of science based Ulū al-Albāb which became the foundation of scholarly building and the foundation of motion for the development of intellectual and spiritual traditions at once. It is an example of a tree, this research position is as a branch of a tree, namely from the building of a management tree, especially with regards to education management, more specifically the management of Islamic education. This is a different position of the study compared to the previous studies. In his term Mudjia Rahardjo referred it as the State of the Art.

## **Education Management**

Etymologically, the management comes from the English language which is a direct translation of the word "management" which means management, stewardship, or governance. While in English Indonesian dictionaries, John M. Echols and Hasan Shadily [22] mention that management comes from the root word "to manage" which

means to manage, organize, implement, manage, and treat. In Indonesian, management also interpreted as business management; The management of effective management of resources to achieve the desired objectives; Directors [23]. Ramayulis as quoted by Farhan, stating that the same understanding as the nature of management is Al-Tadbir (arrangement). This word is a derivation of the word "Dabbara" (organizing) that is widely found in the Quran [24]. But there are also states that management comes from the Old French, "Menagement," which has the meaning of performing art and organizing [25].

In fact, management is difficult to define because there are no universally accepted management definings [26]. The definition of management that is often expressed is "management as the art of getting things done through people," meaning management is the art of completing work through others. Mary Parker defines Follet management is an art, because to do a job through others takes special skills. As stated by Sahertian as Ali Imron quoted [27], that in management contains two meanings, namely mind (thought) and action (action). This definition means that managers to achieve organizational objectives through other people's settings to perform various tasks that may be undertaken.

While the management of education according to Ali Imron [27], is a process of organizing institutional education by involving potential sources of human and non human beings in order to achieve the objectives of education effectively and efficiently.

The significance of education management is an art, knowledge and process in the planning, organizing, directing or programming, and control or supervision of resources and the Mechanism of action of education, to achieve the objectives Education that has been established [25].

Based on the above view, it can be concluded that education management is essentially a process of organizing institutional education through cooperation with people to determine, interpret and achieve the objectives of the organization (institutional education) with the implementation of planning functions, organizing (organizing), actuating, and supervision (controlling) with potential involvement of human and non human resources Effectively and efficiently, as illustrated below:



Figure 1. Education Management Limitation



The level of management according to Sholihin Abdul Wahab namely,

- a. Strategic planning level.
- b. Management control level.
- c. Operational level.

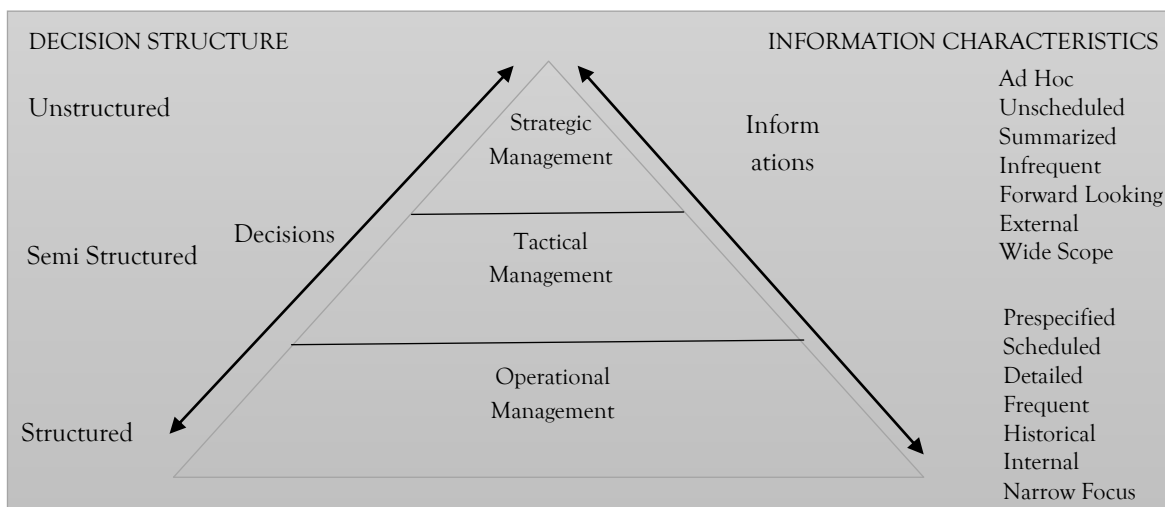


Figure 2. Management tiers

Rita Dalimunthe [26], displays in more detail, that the level of management in the organization will divide the manager into three different groups, namely:

- a. First-line manager

The lowest level in an organization that leads and oversees operational personnel is called first line management.

- b. Intermediate manager

Intermediate management can include multiple tiers in an organization. The intermediate managers overtake and direct the activities of other managers and sometimes also operational employees.

- c. Top manager

Classification of training managers on an organization. Top management is responsible for the overall management of the Organization.

The role of the manager briefly tated according to Sholihin, namely:

- a. Interpersonal.
- b. Informational.

c. Decisional.

With regards to management theory. Nanang Fatah, in his book, "The Foundation of Education management", mentioned that there are three divisions of management theory, namely:

- a. Classical theory
- b. Neo-classical theory
- c. Modern theory

The somewhat different opinion expressed by Ritha F. Dalimunthe, in her book "History of Development of Management sciences" [26]. It reveals that there are three streams of management thought:

- a. Classical stream
- b. Human relation stream
- c. Modern management stream

In this study, it departs from the opinions of Nanang Fatah and Ritha F. Dalimunthe above, that our management theory is to be three, namely:

- a. Classical theory or classical stream
- b. Neo classical theory or human relation stream
- c. Modern theory atau modern management stream

In order to facilitate how we understand these management theories, is shown in the Table as follows:

Table 1: Characteristics of management theories

No.	Characteristic	Classical theory	Neo classical Theory (Human relation)	Modern theory
1	Assumption	Humans are rational. Think logically, and work is expected.	Man is a social creature with his actualization.	The man was different and changed, his needs, his reaction, and his actions, all of which depended on his environment.

2	Nature	Logical Rational	Rational and irrational logical	Circumstantial
3	Approach	Scientific (process and operations management)	Scientific and non Scientific	System
4	Operational	Scientific management (according to organizational structure or anatomy)	Operation Research (need other science help to deal with human beings, such as sociology, and psychology)	Combination of Operation Research and Management Science
5	Principles	Harmony in the Workplace	Besides rational elements there are irrational	Open system
6	Weakness	Less able to realize the perfect production efficiency	Too general, abstract, and complex	Less attention to human relationships

From the table characteristics of the management theories, it can be concluded that the human is rational. Therefore, people try to think logically and make it happen in work as expected (classical theory). On the other hand, humans also need to actualize themselves in demonstrating their Existential (Neo classical theory). Moreover, people are created differently, so he lives in different environments and situations, so that they have different needs. In the course of his life, people always and continue to experience change and development, so always continue to require change, in reaction to the changes and developments that exist (modern theory). Therefore, a model of management is required, so the management model that creates harmony, which is always considered, in addition to rational elements, also irrational elements, and always dynamizes with the changes and with a system based on the value and practice of scientific management.

From the findings of the concept, Ulū al-Albāb's education management model provides an alternative to realize the management model, even the Ulū al-Albāb Education management model is enriched with the inherent religious side and values in It.

### Integration of Science

The concept of scientific integration is not separated from the concept of Islamization of science. The word "Islamization" is converted to the religion of Islam, which is the religion that God has laid down by revelation. Science is the perception, concept, shape of something or thing. It is also a process of explanation, statement and

decision in mental formation. Islamization of science means the relationship between Islam and science, that is, the relationship between the "Book of Revelation" of the Quran and al-Sunnah with "The Book of Existence" and the human sciences. Therefore, Islamisation of science is a stream that says there is a link between Islam and humanity and rejects the group that makes reality and the universe the only source for human sciences.

In the meantime, the word "integration" comes from the Latin "integer", meaning intact or thorough. Based on its etymological meaning, integration can be interpreted as a blend into a whole or rounded unity. The meaning of nation integration is the process of unification of various social and cultural groups into the unity of the region in order to form a national identity. The other meaning of integer is not mixed; Pure. Integration also comes from English "integration" which means perfection or overall. Social integration is interpreted as the process of adjustment among different elements in the life of the community, resulting in a pattern of life that has the compatibility of functions. Another definition of integration is a condition in which ethnic groups adapt and behave to the culture of the majority of the community, but still retain their own culture [28]. While it is associated with the integration of science, the integration of the sciences itself consists of two words, namely "integration" and "science". Etymologically, integration means unification into a unified whole; Unification Merging Blend [23]. In Arabic, the term integration, as stated Amin Abdullah [29], Known as the term "العقل الجديد الإستعلاعى". While science is knowing [23]. So that the integration of science is unified into one whole unit; Unification Merging A knowledge complaint.

The formulation of science and Islamic integration can be made by means of making scripture as the base or main source of science, expanding the boundaries of Islamic studies and avoiding the dichotomy of science, cultivating the character of Ulū al-Albāb, Tracing the verses in the Quran speaking about science, developing an educational curriculum at an educational institution.

To realize the integration model of science and Islam in Islamic educational institutions, it needs to be held stages, among others:

- 1) Making Scripture as the base or primary source of science
- 2) Expanding the boundaries of Islamic studies and avoiding the dichotomy of science
- 3) Growing personal character Ulū al-Albāb
- 4) Tracing verses in the Quran that speak of science

Therefore, UIN Malang seeks to examine the integration of Islamic sciences and science in Islam objectively. In addition, the Islamic Scientific and Science integration methodology can be used to assess Islam based on contemporary thinking. During this time Islam was only studied and understood based on the theological and philological approach that resulted in the truth claim that the most correct religion is

Islam and that can understand Islam with the quality of the compaction is adhered to Islam itself, so Also the most correct science is the science that is loose from religion and who can understand science with the compacted quality is the scientist that is loose from the religion itself. With the integration of Islamic sciences and science as one of the manifestations of Ulū al-Albāb as has always been aspired by UIN Malang, it is expected to be inaugurated Islamic teachings in the homeland, and even around the world.

Back to discussion of knowledge integration, mentioned by Amin Abdullah [29], stated that religious and scientific relations according to Ian G. Barbour can be classified into four patterns, namely, conflict, independence, dialogue and integration. What are the implications and consequences of the dialogue and integration paradigms if applied in religious sciences, especially Islamic religion, through the perspective of contemporary Muslim thinkers. This is important because the practice of religious education is generally still used in conflict and independence paradigms. Both using the conflict and or independence and paradigm paradigm and the integration paradigms will be influential in the establishment of a culture of social and religious thinking both in private and public spaces. The argument to ask is that the relationship between religion, in this case Ulum al-Din (Islamic Sciences) and science, both the science of the world, social as well as culture, entrusted the pattern of dialogistic, integrative-interconnective relationships. The pattern of association between religious disciplines and natural, social and cultural disciplines in the modern and post-modern era is semipermeable, intersubjective testability and creative imagination. Islamic Studies (Dirasat Islamiyyah) require a multidisciplinary, interdisciplinary and transdisciplinary approach. The linearity of science and the monodisciplinary approach in a family of religious sciences will result in understanding and interpretation of religious loss of contact and relevance to the life around. A new culture of thinking that is independently able to tolerate the side of the subjective, objective and intersubjective of scholarly and sociability to be undoubtedly in the life and heritage of contemporary multicultural era. All of these will deliver the need for more earnest efforts to reconstruct the scientific study methodology and the methodology of religious sciences in the homeland from the upstream, namely the philosophy of religious science to the downstream, namely the process and its implementation in practical education.

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### **Model of Ulū al-Albāb-based education management**

The term ulū al-Albāb appears 16 times in the Holy Qur'an [30], in Quran surah al-Baqarah: 179, 197, 269; Ali Imrān: 7, 190; al-Māidah: 100; Yusuf: 111; al-Ra'd: 19, Ibrahim: 52; Shād: 29, 43; al-Zumar: 9, 18, 21; al-Mu'min: 54, and al-Thalaq: 10 [31].

Al-Quran and his translation of the Ministry of Religious Affairs the Republic of Indonesia interpreted Ulū al-Albāb as "sensible people", actually not very precise. English translations of the men of understanding men of wisdom, may be more appropriate [32]. The word "Ulū al-Albāb" consists of two syllables, namely the word "ulū" which in the Arabic dictionary meaning that has or that has the word "albāb", which is the plural form of "lubb", a noun meaning essence, content or a significant part of something. Albāb also means sense; Cleverly Heart [23]. The word "Ulū al-Albāb" [30] is a symbol of the Quranic instruction concerning vision of thought and science. According to the Imam al-Biqā'i, "Albāb" is a sense that benefits the owner by sorting the contents of the substance from the skin. The cry of "Ya Uli al-Albāb", which is clean sense, and a brilliant understanding, irrespective of all physical bonds, so that he is able to capture the height of the Taqwa and maintain the steadiness of it.

According to al-Harali, "Albāb" is the deepest side of reason that serves to capture God's commandments in things that can be felt, as well as the outer side of the mind that serves to capture the nature of the creatures, they are the ones who Watch their Rabb through his verses.

The meaning of Ulū al-Albāb gives the radiation of the divine power that is emitted in the intellectual power to be used "Siru" (wandering) on the earth, both visible and not visible to the five senses. Ulū al-Albāb has the potential to analyze the critical and administrative content of the Qur'an. Ulū al-Albāb will be able to understand the two worlds, namely the world that contains verses from his deeds, while the other world contains verses from his word. The first verse can be captured with thought and Bertafakkur, while the second verse can be understood by Tadabbur and Tadhakkur. The meaning of Ulū al-Albāb is emphasized in the letter of Ali Imran verse 190-191. Indonesian Muslim intellectuals understand, giving the definitions and characteristics of أولو الألباب differently. The Quraish Shihab [33] stated that if it is etymologically reviewed, the word "albāb" is a plural form of the word "Lubb", which means something. Nuts For example, have a skin covering its contents. The contents of nuts are called Lubb. Based on the definition of this etymology, it can be taken to conclusion the terminology that Ulū al-Albāb is a person who has a pure intellect, who is not enveloped by the skin, the fog of ideas that can give birth to confusion in thinking. Slightly different, A. M. Saefuddin [34] stated that Ulū al-Albāb is a Muslim

intellectual or thinker who has the sharpness of analysis of natural phenomena and processes, and uses that ability to build and create benefits for human life.

The diversity of definitions above, can be summarized for understanding and the scope of Ulū al-Albāb meaning in three pillars, namely: Dhikr, thought and charity Shaleh. In more detail, Ulū al-Albāb is a person's ability to deeply reflect on the natural and social phenomena, which encouraged him to develop science, based on the total participation of the greatness of Allah SWT, To serve as a support for positive work.

In connection with Ulū al-Albāb-based education management, Muhaimin said [35] that education management is a management that is applied in educational development. In a sense, it is the art and science of managing the Islamic educational resources to achieve the objective of Islamic education effectively and efficiently. It can also be defined as the planning, organizing, directing, and controlling of Islamic educational resources to achieve the objective of Islamic education effectively and efficiently. Education management should be general for all educational activities in general, while the management of Islamic education more specifically leads to the management applied in the development of Islamic education. In a sense, how to use and manage Islamic education resources effectively and efficiently to achieve the objectives of its development, progress and quality of the process, and the outcome of Islamic education itself. It is certainly an aspect of the manager and the Islamic leader that is imbued by the teachings and values of Islam and/or the characteristic of Islam, must be attached to the management of Islamic education.

## Research methods

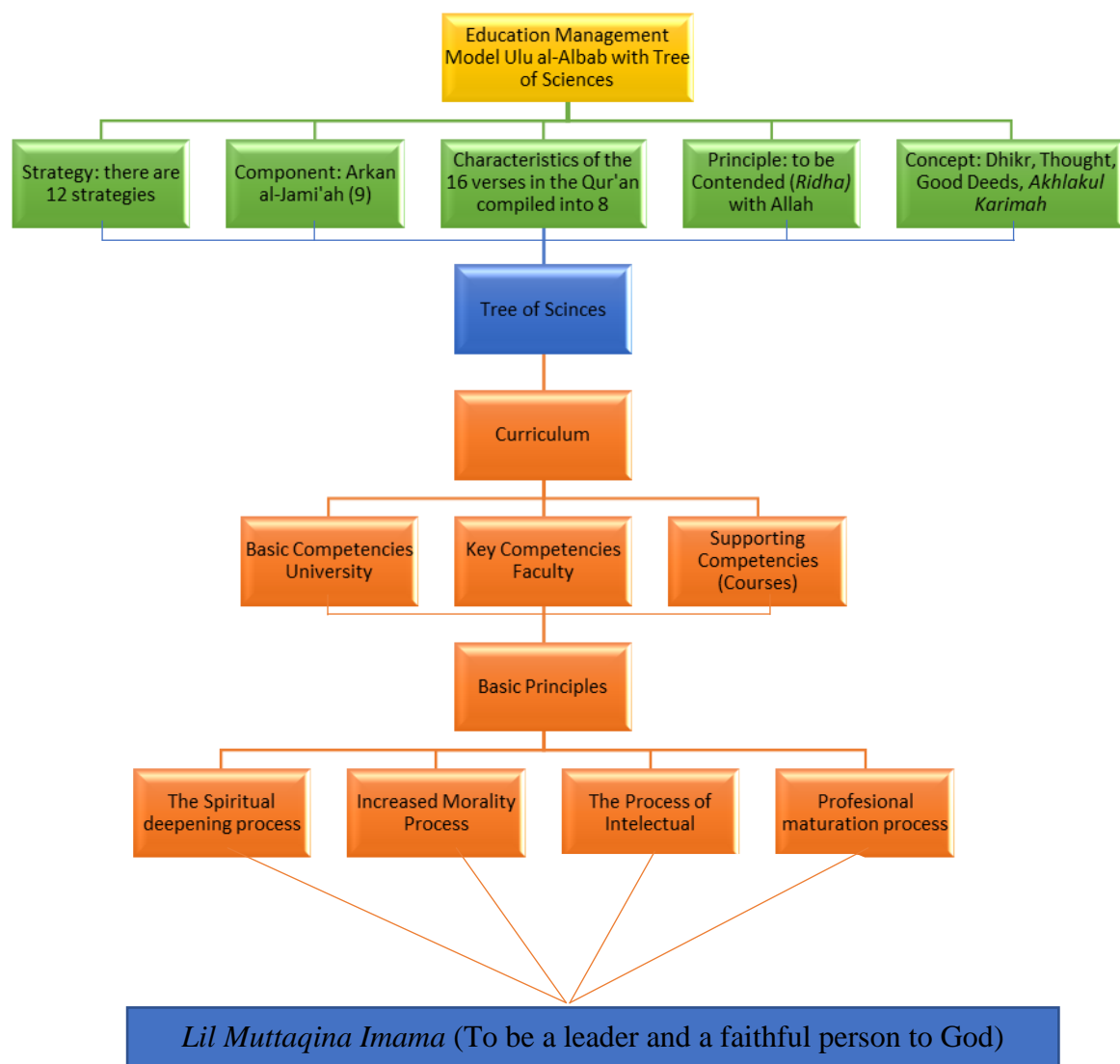
This study used a qualitative approach with case study. Data collection techniques through in-depth interviews, participatory observation, and documentation. Analysis of data in this study, covering the stages of data processing, namely (1) data reduction, (2) data presentation, and (3) verification/withdrawal of conclusions.

## Results and Discussion

The results of this study are as follow:

1. The Model of Ulū al-Albāb-based education management in the context of the development of the integration of science will succeed, if (a) the institutional orientation integrates rational, rational, and situational elements, (b) The Formula of its weakness is composed of five, namely: (i) the concept of spiritual vision-based management, (ii) The principle of Value, is Dhikir, thought, charity Saalih and al-Akhlaq al-Karimah, (iii) armed with 8 (eight) characteristics of Ulū al-

- Albābnya leadership, (iv) Strengthened 9 (nine) components and (v) equipped with 12 (twelve) steps of its implementation strategy.
2. Development strategy Model of Ulū al-Albāb-based science integration will be integrated with institutional while traversed with the development of the tree of sciences with four processes, namely: (a) deepening of spirituality, (b) the determination/improvement of morality, (c) Expansion/mastery of intellectuality, and (d) the maturation of professionalism.



**Figure 3. Chart of Education management Model Ulū al-Albāb with tree of metaphor science Mod**

Based on the proposition about Ulū al-Albāb-based education management model and the development of Ulū al-Albāb-based science integration strategy as the conceptual findings and empirical information, these findings were developed into findings of substantive results of the case analysis. This substantive finding is an education management model of Ulū al-Albāb as a model of education management of Islamic State University (UIN) Maulana Malik Ibrahim Malang with the metaphor of a science tree.

## Conclusion

Ulū al-Albāb's education management model is an education management model depicting (a) institutional orientation by integrating rational, rational, and situational elements, (b) The Formula of its weakness is composed of five, namely: (i) the concept of spiritual vision-based management, (ii) The principle of value, is Dhikir, thought, charity Saalih and al-Akhlaq al-Karimah, (iii) armed with 8 (eight) characteristics of Ulū al-Albābnya leadership, namely: (1) having analysis sharpness, (2) having spiritual sensitivity, (3) Optimism in the face of life, (4) having physical balance-ruhani, individual-social and balance of the world-Hereafter, (5) having the benefit of humanity, (6) Pioneer and pioneer in social transformation, (7) having independence and responsibility, and (8) solid personality, (iv) the strengthened 9 component shall be at his/her, which includes: (1) reliable human Resources, (2) Mosques, (3) Ma'had, (4) libraries, (5) laboratories, (6) study/lecture rooms, (7) Office as a center of service, (8) Center for Arts and Sports Development, and (9) broad and strong funding sources, and (v) equipped with 12 steps implementation strategy, namely: (1) building confidence and commitment, (2) development of mind and joint determination, (3) being determined to be in the way of aspiration and not cutting, (4) developing ideas, (5) empower, (6) Build a culture of fasting, (7) Promote deliberations and advise each other, (8) being oriented of similarity and togetherness, creating new innovations continuously, (10) improving the quality of service, (11) building a superior culture, and (12) satisfying consumers.

Model Tree Science is a model development strategy to realize the integration of UIN Malang, namely in the perspective of building curriculum, the scientific structure that has been developed using the metaphor of a tree that is solid and shady as a metaphor of building the science that is integrative, which is fruitful science, faith, charity (*Shaleh*), and good behaviour (*al-Akhlaq al-Karimah*) which is based to be contended (*Ridha*) with Allah SWT., called: The Scholars Who Scholars with the synthesis containers between universities and Islamic Boarding School (*Pesantren*), with several processes, namely: (a) deepening of spirituality, (b) the determination/absorption of morality, (c) Expansion/mastery of intellectuality, and (d) the maturation of professionalism.

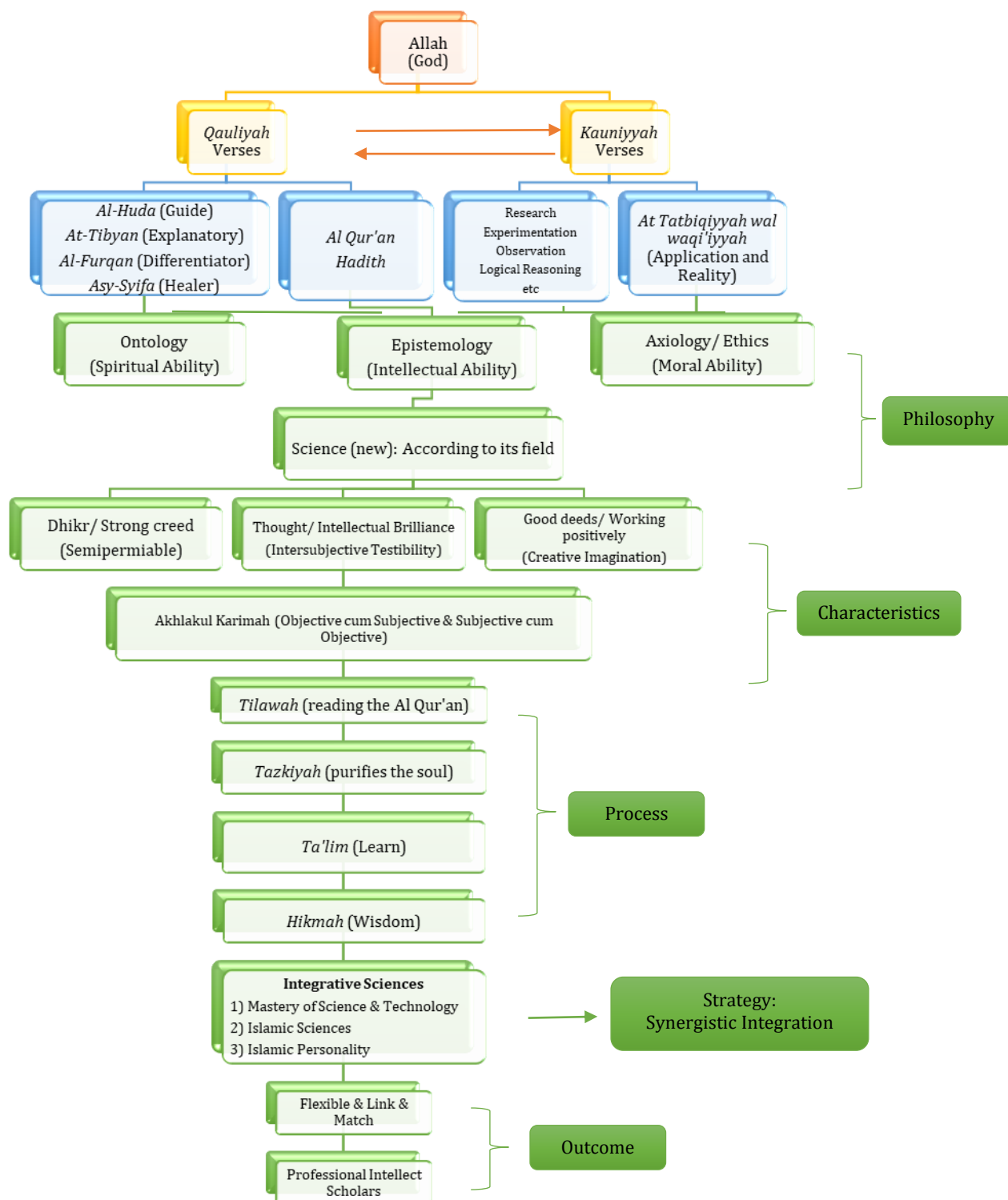


Figure 4: Science Integration Development Strategy chart



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