



Integrating Religion and Science: A Desecularistic-Implementative Curriculum Model in Indonesian Islamic Universities

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Article Info	Abstract
<p>Article History</p> <p>Received : December 13, 2024</p> <p>Revised : April 16, 2025</p> <p>Accepted : May 16, 2025</p> <p>Published : June 25, 2025</p> <p>Keywords : Curriculum; Islamic Religious Education; Decentralized; Implementation; Integrative</p> <p>Copyright (c) 2025 Andi Murniati</p> 	<p>The Islamic Religious Education (PAI) curriculum at the university level in Indonesia is partial and dichotomous. Therefore, the construction of the PAI curriculum towards a desecularistic (unified) and implementable (applicable) approach is needed as a basis for providing education that is responsive to the demands of an increasingly progressive era. Educational curriculum based on a desecularistic-implementative approach is the basis for all activities, including coaching, educating, and developing the cognitive potential, character, and spirituality of students as a whole through an educational process without dichotomous barriers between religious knowledge and general knowledge (science). This research aims to analyze the construction of a PAI curriculum based on a desecularistic-implementative approach implemented at state Islamic universities (UIN) in Indonesia to solve the problematic educational dichotomy. This research uses a qualitative approach and the type of case study with participant observation and in-depth interviews as data collection techniques. Furthermore, the data was analyzed using the interactive model of Miles Huberman and Saldana. This research found that the construction of PAI curriculum was built through the "Spider Web" metaphor of UIN Yogyakarta, the "Ontological-Classificative Integration" of UIN Jakarta, the "Knowledge Tree" of UIN Malang, and the "Spiral Andromeda" of UIN Suska Riau. These four designs narrate the distinctive educational direction of each Islamic religious institution through its curriculum design but have similarities in terms of the "unification" of religious-Islamic values with modern science. Implementation of the desecularistic-based curriculum downstream in the emergence of good graduates' academic quality with a strong spiritual base and Islamic values. The strategy used by UIN includes three aspects: Preparing lectures with the "science integration" paradigm, implementing learning methods that internalize Islamic values, and adapting the Independent Campus Learning Program (MBKM).</p>
<p>How to Cite:</p> <p>Andi Murniati. (2025). The Construction of Islamic Religious Education Curriculum Based on Desecularistic-Implementative Approach: Study of Holistic-Integrative Approach Curriculum Development in Islamic Higher Institutions in Indonesia. <i>Progresiva : Jurnal Pemikiran Dan Pendidikan Islam</i>, 14(01), 67–84. https://doi.org/10.22219/progresiva.v14i01.38200</p>	

Introduction

Today, the important role of change agents in education rests on Islamic educational institutions. It is believed to be dynamic in globalization and modernization (Hasbiyallah et al., 2024; Raihani, 2020; Wong-A-Foe et al., 2023). More than just a moral fortress, higher education institutions also act as a catalyst for change, a motor for liberating Muslims from cultural, social, economic, and educational oppression (Mahmut, 2023). Unfortunately, this work is hampered by scientific dualism -between religious knowledge and general science. This challenge, according to (Karisma & Abdurakhman, 2021), is mainly caused by the influence of the secularization of science, which often oriented toward rationalistic and materialistic ideas and maintains a distance from noble moral, spiritual, and ethical values (Hadi et al., 2024a). This dichotomy creates a gap between Islamic education and Islamic teachings itself (Medani & Nur, 2020), creating ambivalence in educational orientation (Isbah & Sakhiyya, 2023), which has implications for weak efforts to integrate the curriculum of Islamic educational institutions themselves (Ayubi & Masruri, 2025).

On the other hand, the scientific perspective of the *ulumul Qur'an* views knowledge as originating in *kauniyah* (universal) verses and *qauliyah* (holy book) verses (Ardi et al., 2024). This perspective means that the entire field of science and religious knowledge is considered a holistic unity (Zakiyah, 2021), which has the value of worship if explored and applied to seek God's approval. In this context, desecularizing science becomes an important option in "reconciling" religion and science within a holistic-integrative framework. On the contrary, the secularization of science has the potential to cause real negative impacts such as identity breakdown and cultural disintegration (Boron, 2024; Ihsan et al., 2022; Roslan Mohd Nor & Khalis Ibrahim, 2023), although it cannot be denied that secularism is not just a separation of religion and science but instead is a means to manage, regulate, and privatize religion, which marginalizes religious minorities through its homogeneous framework (Mahmood, 2006).

Therefore, desecularizing science is pivotal in constructing the Islamic higher education curriculum. It makes a conceptual contribution to improving the quality of education (Asfiati et al., 2021; Junus, 2024; Noor, 2018). Furthermore, studies by Muslim scholars agree that the steps to desecularize the Islamic Religious Education (PAI) curriculum can harmonize students' academic, moral, and spiritual components (Fahmi & Rantika, 2021; Tsani et al., 2024).

Clearly, efforts to integrate religion and science through a scientific desecularization approach are urgent and necessary. Efforts to desecularize science will unite science and religion and become a compass for curriculum development in Islamic educational institutions facing the increasingly massive challenges of modernity (Muzakkir et al., 2024; Wahid, 2024). The urgency of this approach becomes increasingly evident when Muslim scholars in Indonesia reveal this concept through their ideas (Machali, 2015). Amin Abdullah, for example, directs understanding of Islam through critical-analytical concepts (Abdullah, 2012); Kuntowijoyo, through concepts of "Islamic Science," which integrates revelation with the richness of human scientific treasures (Kuntowijoyo, 2007a); or Imam Suprayogo, who introduced the concept of the "Tree of Knowledge." Despite these efforts, the reality of the dichotomy between science and religion is still felt to persist

in Islamic higher education institutions today (Hadi et al., 2024b). This persistence underscores the urgent need for the scientific desecularization approach.

Based on this aspect, the main focus of curriculum development becomes an important reason for improving the quality of educational institutions. Consequently, this phenomenon triggered the emergence of Islamic higher education institutions, or Islamic universities, to construct while seeking to implement the curriculum in the educational process by focusing on scientific desecularization -which in this research is referred to as desecularistic-implementative. Moreover, the curriculum is stated to be a constructive pillar for the implementation of an ideal education system (Agustiana & Asshidiqi, 2021), so desecularistic-based curriculum construction is an important fundamental-normative pillar in building an education system at the level of Islamic higher education institutions. Unfortunately, the phenomenon seen from the implementation of the Curriculum at the state Islamic university level in Indonesia has not found an ideal paradigmatic form yet (Muslih et al., 2024; Toisuta et al., 2024), which still shows minimal scientific integration in the curriculum building used (Khozin & Umiarso, 2019; Muthohar et al., 2023). Tragically, the lack of knowledge and perceptions of students (Suciati et al., 2022), as well as the concept of integration is not yet fully developed (Jasmi et al., 2022) causes the ideal of unifying religion and science to become increasingly absurd.

Based on this gap, this research studies the collaboration between religious knowledge and science within a desecularistic (unified) and implementable (applicable) curriculum organized by Islamic higher education institutions in Indonesia. The effort's design to construct a curriculum using a desecularistic-implementative approach is crucial to overcoming the challenges of scientific dualism. This approach integrates transcendental values with practical educational aspects, resulting in a curriculum system that is philosophical and applicable. By adopting a desecularistic-implementative approach, Islamic higher education institutions (STAI, IAI, and UIN) will be able to produce a Muslim generation who are intellectually, spiritually, and socially competent and relevant to the needs of the contemporary era. This approach aligns with the research findings (Shaikh & Kazmi, 2022) which emphasizes the importance of cultivating vertical piety and realizing social humanism, as highlighted in (Abdurrohman, 2022) research.

The discourse on developing an Islamic education curriculum in Indonesia has faced the challenge of a dichotomy between religious knowledge and science (Basyar, 2018). In the psycho-academic-spiritual dimension, this separation often results in gaps in the development of student's physical and spiritual potential. The existing curriculum tends to focus on essential material that is process-oriented and not content-oriented, resulting in suboptimal integration between Islamic values and general lessons in educational institutions (Sukiman et al., 2021).

The dichotomy gap that occurs in the world of Islamic education is allegedly the result of the influence of colonialism, moderation in the Islamic world, and the lack of attention to science, which have led to a disconnect between religious knowledge and science. This disconnect has deteriorated the Islamic education system, with religious knowledge and science operating in separate spheres without integration efforts (Yusuf et al., 2021).

To solve the problem, the concept of desecularization is present in the discourse on Islamic education. Desecularization is an approach that unites the scientific principles of religion and science, essentially bridging the gap between the two. Typically, this desecularistic approach is applied to aspects of the institutional curriculum (Mararenko & Smyrnov, 2022). This approach focuses on the urgency of integralist of religious values, beliefs, and religious practices in science-based learning (Dodlek, 2024). Concretely, this effort aims to develop students' potential holistically, including moral-spiritual dimensions (Hill & Woolley, 2022) and science. The desecularization of science aims to re-unite religious and general science in one integrative curriculum (Karasu, 2019). This aim aligns with efforts to integrate Islamic education into the current national education system, which positions religious Islamic education as knowledge taught in schools and general subject matter.

Conceptually, the implementation of a desecularistic-based curriculum requires a holistic-integrative approach that combines Islamic knowledge values with modern science (Sidik et al., 2024). Moreover, this approach emphasizes the formation of students' character (Rayson, 2023), not only in cognitive aspects but also in the coordination between families, educational institutions, and the community. This coordination is crucial for the sustainability of the implementation of desecularistic-based education (Abd, 2024)

To realize the ideal of unifying two dimensions (religious knowledge and science), the decentralistic-implementative approach is a concept that should be considered for implementation in Islamic educational institutions. This approach requires the transmission of religious beliefs and religious practices based on religious literature into the existing curriculum in the education system. The decentralized approach involves integrating religious teachings and practices into the existing curriculum at various levels, from individual lesson plans to overarching educational philosophies, as per the results of a study (German Ben-Hayun & Berkovich, 2024).

The researchers explain that the term of "desecularistic-implementative" synthesizes two core dimensions: (1) "Desecularistic," which reflects the effort to integrate religious values into scientific and educational paradigms, as rooted in Islamic epistemology (e.g., the holistic unity of *qauliyah* and *kauniyah* verses); and (2) "Implementative," which emphasizes the practical application of this integration in curriculum design, pedagogy, and institutional policy. This definition is further supported by examples from UIN Yogyakarta, UIN Malang, UIN Jakarta, and UIN Suska Riau that illustrate its ontological, epistemological, and axiological implementation.

Research Method

With a unique focus on desecularistic-implementative-based curriculum construction, this study employs a qualitative approach to examine the construction of desecularistic-implementative-based curricula at four Indonesian State Islamic Universities: UIN Malang, UIN Suska Riau, UIN Sunan Kalijaga Yogyakarta, and UIN Syarif Hidayatullah Jakarta. This approach is presented as a solution to the problematic educational dichotomy. The research location, classified as a state

university under the Indonesian Ministry of Religion and implementation of an integral curriculum, thus offering a comprehensive comparative context.

A qualitative, multi-site case study approach was selected to provide an in-depth understanding of curriculum development practices across the four institutions. Data were collected through three primary techniques: (1) in-depth semi-structured interviews with 12 key informants including curriculum developers, faculty members, and institutional leaders; (2) participant observations of academic forums and learning sessions; and (3) document analysis of RPS, syllabi, and institutional curriculum blueprints. Data analysis followed the interactive model proposed by (Miles et al., 2014), involving data condensation, data display, and conclusion drawing/verification. Coding was carried out manually to identify recurring themes related to curricular design, religious-scientific integration, and institutional strategy.

Results and Discussion

Curriculum Construction Based on Desecularistic-Implementative at State Islamic Universities

Curriculum construction at Indonesian Islamic universities is deeply rooted in the principle of scientific desecularization. This principle examines the dynamic interplay between "religion" and "science," representing a vital academic discourse addressed through integrative scholarly frameworks. Moreover, the issuance of regulations such as the "Guidelines for the Implementation of Science Integration in Islamic Religious Universities (PTKI)" by the Ministry of Religion (Saifuddin & et al., 2019) has galvanized academic interest and institutional responses across Islamic higher education. In response, PTKI institutions organized symposiums, seminars, and discussions on curriculum integration, leading to the establishment of specialized study centers. For example, UIN Yogyakarta established CITMS (Center for Islamic Thoughts and Muslim Societies), UIN Jakarta formed PUJI (Center for Science Integration Studies), and UIN Malang founded PSIS (Center for Islamic Studies and Sciences), reflecting institutional commitment to integration. These centers reflect the institutions' collective aspiration for holistic and integrative education models.

Such initiatives signify a growing institutional commitment to constructing a scientific system that integrates religious knowledge with contemporary scientific discourse in a holistic manner. The central agenda remains to dismantle the entrenched scientific dichotomy within Indonesia's Islamic educational system.

At UIN Maulana Malik Ibrahim Malang, the curriculum follows the "Ulul Albab" paradigm, conceptually framed through Imam Suprayogo's "Tree of Knowledge" metaphor, symbolizing rooted integration of religious and scientific knowledge. This design aims to develop graduates with both spiritual integrity and multidisciplinary scientific expertise. This was articulated by one of the lecturers at the campus, who noted that the "Ulul Albab" concept is operationalized through detailed syllabi and Semester Learning Plans (RPS) incorporating integrative learning outcomes. This explanation is in accordance with the study document (Sarkowi, 2023) and "Curriculum Standard Book of UIN Malang", CHAPTER III point number 3 which states: "The scientific structure developed at UIN Malang is

metaphorized as a large, shady tree...., so the curriculum is arranged in an integrated and systematic way, so that it can produce graduates who have four pillars of strength..." (Team, 2016)

Technically, these syllabi and RPS incorporate both Islamic values and scientific content within each course module. One example is including values, character, and tawhid based on the Qur'an and Hadith in every lecture given to students in all departments. The RPS (Team, 2023) documentation for the "Philosophy of Science" lecture that the researchers studied also shows similar findings to the interview results. Content such as "Logic of Science and Values of Science" bridges classical philosophical logic with Bayani, Burhani, and Irfani paradigms in Islamic epistemology.

Another informant stated that the curriculum integration pattern implemented by UIN Malang was also carried out through institutional supporting tools, such as developing campus climate and culture. If researchers cross-check the UIN Malang documentation, the large stone inscription placed at the campus entrance, for example, actually read "kuunu ulin nuha" and "kuunu ulil al-albab wajaahidu fillaahi haqqa jihaadihi" each of which means "be the people who have intelligence"; and "be the people who have reason and fight to defend the religion of Allah with all seriousness." This data shows that UIN Malang's efforts have influenced the awareness of its academic community to comprehend and appreciate Islamic teachings comprehensively (kaffah). Clearly, UIN Malang positioned Islam as a foundation for the development of knowledge with the Qur'an and Hadith as the basis of qauliyah and logical-empirical reasoning as a source of kauniyah verse. Researchers' observations also found various programs that support this effort, including the existence of an Al-Qur'an Memorization Center (Haiat Tahfiz al-Qur'an), a foreign language development center, as well as Ma'had al-Jami'ah which is a mandatory dormitory for new students at the institution.

Interestingly, UIN Malang's curriculum integration is notable for the active role it assigns to students. A PAI UIN Malang Study Program student, serving as an informant, shared his successful experience participating in a student exchange program through the MBKM program. The researcher cross-checked this information with documentation obtained by the author (Admin, 2024) This experience is a clear testament to the institution's curriculum, which provides ample space for students to develop their competencies and actively participate in their education, which indicates that the curriculum implemented by this institution has provided space for developing student competencies.

Researchers at UIN Syarif Hidayatullah Jakarta made another observation. The curriculum constructed by this institution does not consider the existence of a scientific dichotomy between Islamic science and modern science. As stated by one informant at the university, in 2020, UIN Jakarta officially launched the "Science Integration Study Center" by appointing Prof. Mulyadi Kartanegara as its leader. UIN Jakarta continues developing knowledge integration through this study center, which was initiated when this institution still had the State Islamic Institute (IAI) status. Recently, there has been enthusiasm for maintaining desecularistic scientific constructs at UIN Jakarta, as seen from a seminar discussing the revitalization of academic spaces regarding institutional transformation policies of Islamic religious universities through interdisciplinary scientific studies (Suwendi/ZM, 2024).

The documentation study that researchers obtained from UIN Jakarta reveals a desecularistic scientific approach. This approach is carried out through internalizing Islamic values in lectures in each department, particularly in the 'Islam and Science' lectures distributed to all faculties at UIN Jakarta. One informant highlighted this course as a unique feature of the university's scientific implementation, especially regarding the authenticity of religion as a subjective and objective dimension. The course acknowledges the subjective nature of religion, as its source is believed to be Allah Swt and the objective nature, as the truth of religion can be proven empirically-historically.

Another research locus, UIN Suska Riau, has a curriculum construct that harmonizes sources of knowledge, both from the Qur'an, Hadith, and science. One of the lecturers stated that the learning model at UIN Suska was carried out by combining Arabic and English references for class discussion. According to him, this is a manifestation of UIN Suska's efforts to implement the integration of Islam and science in technical aspects. Meanwhile, in the prospectus of the researchers looked at, UIN Suska Riau textually states that this institution aims to organize several scientific disciplines to achieve competency standards for Islamic sciences as a real effort to realize the integration of knowledge and science (Hairunas et al., 2021). Like UIN Malang, UIN Suska takes a decentralized approach by integrating the curriculum, syllabus, and course descriptions presented to its students. This institution also requires students to carry out an Islamic competency test in the general studies program as a graduation requirement.

Interestingly, desecularistic-implementation-based curriculum construction in the four research locations does not necessarily abandon the role of technology and educational policies launched by the Indonesian government through the "Merdeka Belajar Kampus Merdeka (MBKM)" program. According to research, UIN Malang, UIN Jakarta, UIN Suska Riau, and UIN Yogyakarta provide the most expansive possible space for students to develop broad and in-depth academic capabilities (Astuti et al., 2024). Students can develop these competencies in the Islamic religious and scientific fields through the right to study for three semesters outside their program. In another narration, the "unification" and "implementation" of curriculum construction in the four higher education institutions target the conceptual aspect (through curriculum design) as well as implementation in the form of learning practices across scientific disciplines.

Desecularistic-Implementative-Based PTKI Curriculum Re-Design

The research findings indicate a pressing need to redesign the current PTKI curriculum by incorporating desecularistic tools more effectively to meet institutional goals and improve academic service quality. Historically, PTKI has prioritized religious disciplines; however, this emphasis must now evolve to accommodate integrative scientific advancements. The curriculum redesign process emphasizes integrative collaboration, unifying religious and scientific knowledge to eliminate educational dichotomies. This integrative approach seeks to dissolve the dichotomous framework separating these domains. It enables PTKI to cultivate graduates who possess both professional scientific proficiency and a robust

foundation in Islamic values, as supported by (Madjid & Samsudin, 2021). Achieving these ideal demands, a paradigm shift in learning and science, with the Qur'an and Hadith remaining as foundational sources. Such implementation is crucial for PTKI's responsiveness to contemporary global educational dynamics. Examples include curriculum reconstruction, professional development for faculty, and innovation in Islamic value-based learning models (Siswanto & Hadi, 2024).

Amin Abdullah's ideas play a significant role in shaping the desecularistic curriculum. His view that scientific paradigms should have unifying characteristics (Ayu et al., 2024) is a key intellectual foundation for the approach. According to Abdullah, this unification should not simply combine divine revelation with human thought, as this could reduce the role of God (secularism) or neglect individuals and their potential and that of their environmental communities (Abdullah, 2006). The hope is that scientific designs based on theological-humanistic morality, as per Amin Abdullah's ideas, can open up more expansive spaces for learning.

His "Spider's Web" model symbolizes an expansive, interconnected scientific vision grounded in theological unity. The breadth of the scientific sector initiated through the "Spider's Web" initiates mastery of one of the basic skills and knowledge that can support life in the era of globalization. The model calls for cultivating Muslim intellectuals capable of addressing contemporary religious and societal challenges through integrative scientific lenses. These fields -natural sciences, social sciences, and humanities- are studied under a theological paradigm rooted in the Qur'an and Hadith (Muslih et al., 2024). These sources are reinterpreted through hermeneutical frameworks to support religion-science integration.

UIN Yogyakarta plays a pivotal role in implementing the desecularistic curriculum. The institution's efforts to unite science and religion in the 'Spider Web' concept serve as a blueprint for designing and building the curriculum. The educational achievements at UIN Yogyakarta do not simply deny the role of 'secular' science; instead, the institution uniquely designs its educational programs according to Kuntowijoyo's ideas, emphasizing emancipatory, liberating, and transcendent values (Kuntowijoyo, 2007b). as result of (Ramadhan & Qamarina, 2023) research, the philosophical meaning contained in Kuntowijoyo's ideas becomes the spirit of UIN Yogyakarta, positioning tawhid as the center of a spider's web from which various 'threads' of scientific disciplines emerge that are interconnected.

A similar thing is also represented by the context of developing the scientific concept "Tree of Knowledge" at UIN Malang. This "tree" symbolizes a scientific building structure that is strong, balanced, and continuously able to emerge new shoots in the future. The roots that penetrate the ground represent the foundation of Islamic knowledge as the primary medium for better exploring and developing other fields of knowledge. Meanwhile, the dense fruit symbolizes output graduates who can provide benefits to fellow humans. This concept is the "spirit" of implementing the decentralized curriculum at UIN Malang, as indicated by (Jasmi et al., 2022) in their research. Like this idea, the UIN Jakarta curriculum design also combines three aspects, namely ontological integration, integration of science classification, and methodological integration (Bagir et al., 2005). This means that the scientific paradigm developed at UIN Jakarta is carried out by bringing together science with the authenticity of revelation and uniting the truth of theological sources with the evidence of the truth in modern science. Combining religious

knowledge and science is a holistic unity based on the Qur'an and Hadith, as a result of (Toisuta et al., 2024) research.

PTKI uses this curriculum design planning such service to all faculties and general departments it has. By accommodating general and specific essential competencies, the PTKI-level curriculum will provide new opportunities for accommodating Islamic values needed to support department programs. This will provide benefits in the development of general knowledge through a touch of Islamic values so that it can produce scholars who are not only competent with general knowledge but are also experts in religious knowledge (Hamami & Nuryana, 2022). In the future, this ghirah can make PTKI at the research university level manifest PTKI's role as a social building (Kuntowijoyo, 1991) and social agent.

The lecture distribution system in curriculum design must lead to the specialization of departmental competencies. This design means that the lectures offered are specific, not general, and are specializations in the majors taken by students. PTKI's ideal curriculum formulation, based on a desecularistic approach, will "integrate" general knowledge within a holistic Islamic education framework (de Cámara et al., 2021), as implemented at UIN Suska Riau. This institution develops a curriculum that emphasizes an applicative-contextual approach by seeking relevance between graduates, the needs of stakeholders, and the environment but remains rooted in Islamic values. One of the informants stated that the concept of an integral curriculum at UIN Suska can be seen from the "Spiral Andromeda" logo, which is the university's icon. The informant continued by describing that the logo illustrates UIN Suska's desire to combine Islamic religious knowledge, science, and humanities.

However, one important thing for PTKI, which wants this kind of curriculum design, is "branding" the scientific integration that is promoted. The ideal pattern can be made by giving "labeling" at the university level, which shows Islamic attributes in the academic dimension of lectures for its students. Through this step, the Islamic nuance of academics can spread to the faculty or even department level.

The scientific spirit, as described above, on the other hand, will be able to provide "fresh air" for students in terms of mastering various general knowledge because they will gain "academic enlightenment" through contact with religious and Islamic sciences. Faculties can exploit this potential by designing a curriculum requiring decentralistic-based lectures as compulsory subjects so that students graduate with a minimum good score. This value standardization must be designed by adjusting the stages of planning, implementation, and evaluation of learning as a holistic unit in the curriculum, as described by (Gorton, 1976) ideas.

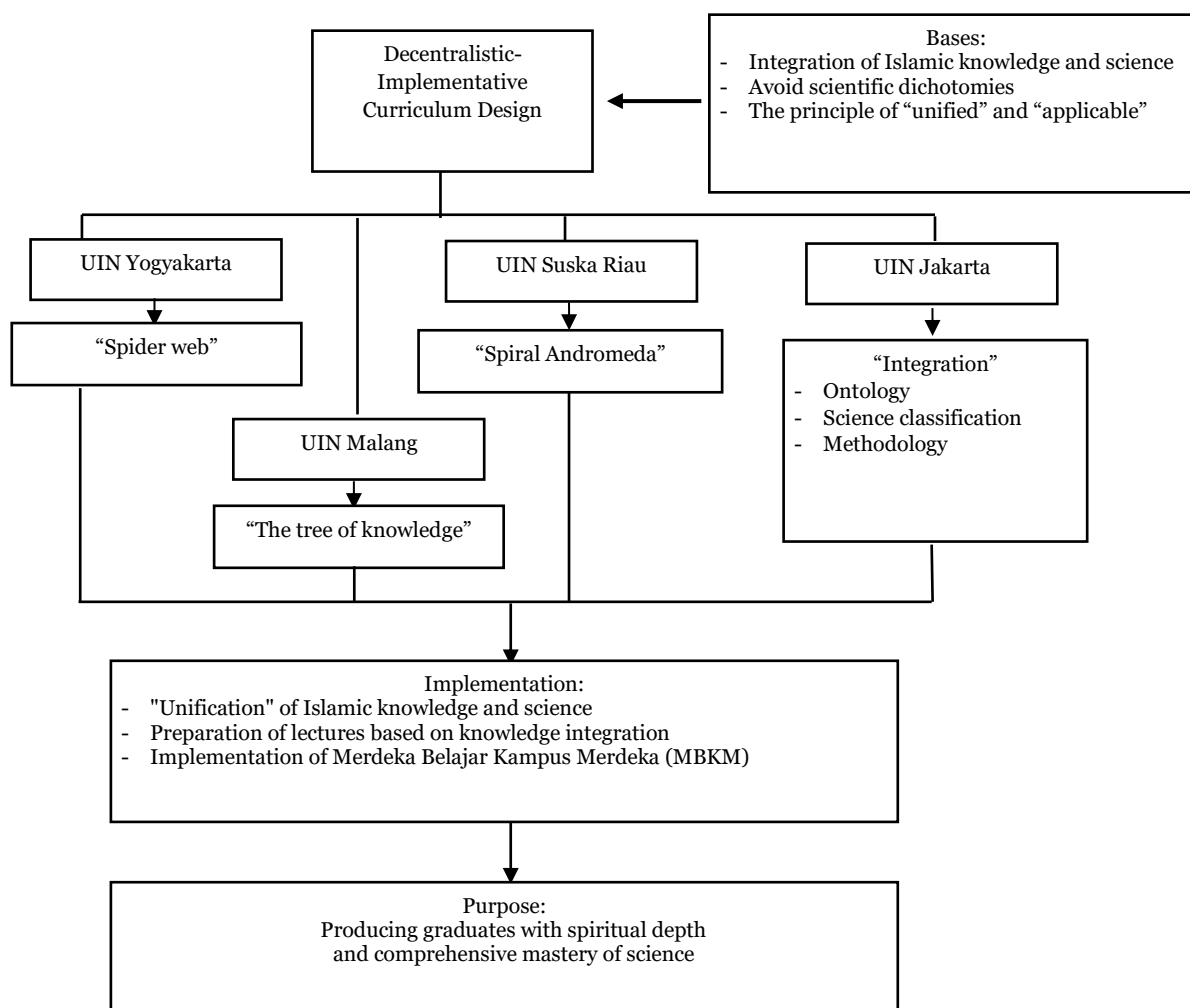
The desecularistic-implementative-based curriculum redesign implemented at PTKI has the opportunity to position PTKI to become a center for excellence in Islamic integration in the arena of higher education in Indonesia. The research results in these four research locations show this activity through the MBKM policy designed by the central government. These opportunities will have downstream implications in several aspects. First, the growth of the internalizing of faith in Allah Swt based on science sturdy; Second, the characterization effort of PTKI as a higher education institution with essential competencies in Islamic sciences, but capable of synergizing with science; Third, strategies for channeling student talents, interests,

and competencies, as well as efforts to develop fields of study at the PTKI level; Fourth, defensive efforts against the widespread negative impacts of the development of science and technology, especially in the field of education; Fifth, efforts to develop human resources who have competitive capabilities; Sixth, realization of lifelong education efforts (Fauzi et al., 2022; Munandar, 2020).

The research results at four research loci (UIN Malang, UIN Suska Riau, UIN Suka Yogyakarta, and UIN Jakarta) regarding desecularistic-implementative-based curriculum constructs led researchers to several findings. First, the four institutions have a similar "common thread" in curriculum design. Researchers analyze this as lying on a theological-transformative basis that underlies the implementation of curriculum integration in their respective institutions. PTKI, which has implemented a curriculum with a desecularistic approach, tends to be based on efforts to connect various sciences and knowledge but still carries out the mission of "reconciling" Islamic science and modern science through research results (Hadi et al., 2024a). The implementation of MBKM in curriculum construction, for example, leads to the thesis that behind the noble goal of education in producing a great generation in the religious field, there is another progressive goal that aims to produce quality human beings who are sensitive to advances in general knowledge, as research findings suggest (Pujiharto, 2024). This phenomenon supports the findings of (Adam, 2024; Muthohar et al., 2023) which claim that today's global education ecosystem has slowly experienced a shift from intrinsic goals -centered on the moral and spiritual development of students- to instrumental aspects - focused on skill acquisition and competency development in line with the times.

In this context, the study highlights the distinct curricular constructions at UIN Yogyakarta and UIN Malang. Both institutions emphasize Islamic religious content based on the Qur'an and Sunnah, particularly through the exploration of scientific verses. However, their epistemological foundations diverge—UIN Yogyakarta adopts a more established conceptual framework, while UIN Malang emphasizes applied integration. Notably, while all four institutions share a theological-transformative spirit, each presents a unique articulation of the desecularistic approach. UIN Yogyakarta's "Spider Web," UIN Malang's "Tree of Knowledge," UIN Jakarta's ontological-classificative integration, and UIN Suska Riau's "Spiral Andromeda" each embody distinctive ontological, epistemological, and axiological orientations. These metaphors illustrate that the desecularistic approach is not merely philosophical but extends to operational curriculum design.

Practically, this approach unifies faith (iman) and action (amal), reflecting an educational model that balances human spiritual and social dimensions. As confirmed by (Junus, 2024) findings, such decentralistic-integrative curriculum design enhances the relevance and effectiveness of higher education. Finally, effective implementation of the desecularistic curriculum requires a learning model grounded in Islamic values. In this model, science serves not only as a tool for navigating modernity but also as a conduit for reinforcing the theological foundations of knowledge. The synthesis of research findings, presented in the following scheme, instills confidence in the conclusions drawn:



Conclusion

This research concludes that redesigning the PTKI curriculum through a desecularistic-implementative approach is both feasible and necessary, particularly in addressing the long-standing dichotomy between religious and scientific knowledge. Empirical observations at four PTKIs reinforce this conclusion: UIN Yogyakarta's "Spider Web," UIN Jakarta's "Ontological-Classificative Integration," UIN Malang's "Tree of Knowledge," and UIN Suska Riau's "Spiral Andromeda" illustrate the contextual and philosophical diversity of integration models. Despite their distinct frameworks, all institutions share a common orientation toward unifying Islamic values with scientific disciplines, confirming the viability of integrative curricular reform.

The culmination of implementing a desecularistic-based curriculum lies in the emergence of graduates with good academic quality, a strong spiritual base, and Islamic values. The strategy used by PTKI includes three things: Preparing lectures with the "science integration" paradigm, implementing learning methods that internalize Islamic values, and adapting the Merdeka Belajar Kampus Merdeka (MBKM) program.

Findings emphasize that curriculum designs must be tailored to the epistemological characteristics of each discipline to prevent overgeneralization. In addition, the development of transformative theology-based scientific integration needs to be carried out continuously, emphasizing the urgency and importance of ongoing improvement so that PTKI can play a role at the Centre for Excellence in developing science based on Islamic religious values. In conclusion, the desecularistic-implementative approach offers not only a framework for resolving the knowledge dichotomy but also a forward-looking strategy for PTKIs to remain relevant amid the demands of contemporary educational paradigms.

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