

# Harmonizing Knowledge Frontiers: TGKH. Muhammad Zainuddin Abdul Madjid's Innovative Integration Model at Nahdlatul Wathan Educational Institute

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## ABSTRACT

The paper examines the scientific integration through the lens of TGKH. Muhammad Zainuddin Abdul Madjid. This study aims to explore the scientific integration model of TGKH Muhammad Zainuddin Abdul Madjid in the Nahdlatul Wathan educational institution. The study was conducted at the Shaykh Zainuddin Islamic Boarding School, the management center for the Nahdlatul Wathan organization. This study is a qualitative-descriptive study. Data were collected through interviews, observation, and documentation techniques, while data were analyzed using a sociological-historical approach. The analytical procedure used is the analysis procedure of Miles and Huberman. In this study, the scientific integration model proposed by TGKH Muhammad Zainuddin Abdul Madjid (Mawla Shaykh) consists of three main components: 1) the integration of scientific knowledge with Islamic science and the Nahdlatul Wathan (*Ke-NW-an*) curriculum; 2) the institutional integration between Ma'had Darul Qur'an wal Hadith and higher education; 3) the integration of Islamic religious subjects with scientific disciplines. The findings of this study provide a foundation for policymakers to formulate more extensive and unified education strategies. This emphasises the significance of keeping an equilibrium between religious and scientific knowledge within the curriculum.

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## 1. INTRODUCTION

Integration originates from the verb "to integrate," which refers to combining something with another to create a unified whole (Riyanto 2013). The Merriam-Webster Dictionary defines integration as the action, process, or instance of merging and coordinating distinct parts or elements into a coherent whole (<https://www.merriam-webster.com/dictionary/integration>, 2021). Integration refers to the process of combining or incorporating into a single, cohesive entity. Operationally, integration refers

to the process of merging one part with another to create a unified entity that mutually supports and complements each other.

Scientific integration is the process by which knowledge from different fields, including religion and science, is brought together to produce a new, harmonious understanding. The aim is to create a holistic approach to understanding the world, where Islamic science and religious belief complement each other, not contradict (Fitri, 2020). Through this integration, thought and practice are developed not only on the basis of logic and empirical evidence, but also on religious values and principles. This process paved the way for the creation of a more inclusive science, considering aspects of spirituality and morality in its research and application.

On the other hand, Suprayogo (2006), a Muslim scholar who is concerned with the issue of scientific integration, states that the integration of knowledge is the real integration between Islamic values and science. According to him, science in this world can be classified into three clusters: natural science, social science, and humanities. These three types of knowledge apply universally. However, from an Islamic perspective, knowledge is believed to originate from the Qur'an and Hadith.

The notion of scientific integration has a long-standing historical presence in Indonesia. Azyumardi Azra, Amin Abdullah, and Imam Suprayogo are notable figures who played a pioneering role in introducing and promoting the concept of scientific integration within the Indonesian context. The authors of the study launched a scientific integration approach to diminish the distinction between scientific and religious knowledge, which has been found to have a detrimental effect on students' overall understanding (Fitri, 2020). One potential consequence that may occur is the perception among students that general scientific and religious knowledge are distinct entities that lack any connection or may even be in conflict with one another.

In the context of Islamic education, the application of scientific integration is very urgent. The goal is for Islamic education to adapt to the times. In addition, scientific integration is a form of Islamic education's response to the progress of society as consumers of education. Even though at first there was a scientific dichotomy between traditionalism (conservatives) and progressivism (modernists) all of them have the same goal, namely, that Islamic education can keep pace with changing times so that Islamic education can survive amidst the progress of society (Daulay, 2019). Thus, scientific integration is an alternative that cannot be ignored, as one of the strategic steps to formulate policies or solutions for humanity and nationalism that are more comprehensive.

The writers take a TGKH stance on the subject of scientific integration research. There is an immediate need to revive Muhammad Zainuddin Abdul Madjid, better known as Mawlana Shaykh in this research. In light of the circumstances, it is believed that this can be modified and implemented. Thus, for the following rational and empirical reasons, Mawlana Shaykh should be the subject of this research: First, Mawlana Shaykh is a national figure who is recognized for his important role in independence. This is evidenced by the many national awards given by the government. In 2000, Mawlana Shaykh was awarded the "Bintang Maha Putra" certificate of honor from the President of the Republic of Indonesia, Abdurahman Wahid (Document Study, 2021). In 2020, Mawlana Shaykh was awarded the title of "*Pahlawan Nasional Indonesia*" (Indonesian national hero). This award served as proof that Mawlana Shaykh wielded considerable power both before and after independence. So, Mawlana Shaykh is not just a local figure but has also become a national figure. Second, Mawlana Shaykh is an innovative and visionary educational figure. For example, he actively builds madrasas and actively teaches at madrasas. For his services, Mawlana Shaykh was named *Abū al-Madāris* (Arianti & Fahrizal, 2022; Munir, 2023). In addition, Mawlana Shaykh also initiated the madrasa, or classical, system as the first Islamic educational innovation in NTB (Azmi & Wardi, 2020; Adet Tamula Anugrah, 2021; Nu'man & Asy'ari, 1988). Third, Mawlana Shaykh is a central figure in the Nahdlatul Wathan organization. Fourth, the basic concept of Mawlana Shaykh's educational thinking is scientific integration. Fifth, the study of scientific integration from Mawlana Shaykh's perspective is still very limited. This is shown by the literature survey that the authors conducted. reveals that the search results for documents utilising the keywords "Zainuddin Abdul Madjid, education" remain restricted.

Searching with these keywords brings up 12 documents. The same keywords were also used on the DOAJ page and resulted in three articles. Furthermore, a search on Google Scholar with the keyword "Zainuddin Abdul Madjid, scientific, integration" yields zero (0), with the description not matching any articles.

In addition, the authors highlight the existence of numerous prior studies about Mawlana Shaykh and Nahdlatul Wathan. A search query utilising the term "Zainuddin Abdul Madjid" yielded a total of 206 search results. In the interim, a search query utilising the term "Zainuddin Abdul Madjid" yielded a total of 306 search results. Azmi and Wardi (2020) examined the character of Mawlana Shaykh as a pioneer of Islamic education in Lombok. Hadisaputra, Yussuf, and Kasim (2020) examined the characteristics of teachers in the Nahdlatul Wathan educational tradition. Hasbi (2021) examines the semiotics of the symbol of the Five Shining Star Moon as a medium of da'wah for Mawlana Shaykh. Abdurrazak and Nadia (2022) examined Tuan Guru's views on women leaders in Nahdlatul Wathan even though many have studied various aspects of Mawlana Shaykh.

The authors highlight that previous studies have not examined the integration of knowledge from the perspective of Mawlana Shaykh and Nahdlatul Wathan. Therefore, this study can be considered novel in its approach. The present study is founded upon a singular research inquiry: In the Nahdlatul Wathan Educational Institution, what, in the opinion of Mawlana Sheikh, is the paradigm of scientific integration? This research provides significant contributions towards enhancing the output and input quality of Islamic educational establishments, with a particular focus on those affiliated with the Nahdlatul Wathan organisation. This study is guided by a singular research question, specifically examining the implementation of scientific integration within the Nahdlatul Wathan Educational Institution as perceived by Mawlana Shaykh. This study offers a valuable resource for enhancing the input and output quality of Islamic educational institutions, particularly those associated with the Nahdlatul Wathan organization.

## 2. METHODS

This research is qualitative and descriptive. This research was conducted at the Shaykh Zainuddin Islamic Boarding School, Anjani, East Lombok. This pondok pesantren is the headquarters for the management of the Nahdlatul Wathan Organization, which was founded by Mawlana Shaykh. Shaykh Zainuddin Islamic Boarding School manages various levels of education, from kindergarten to university. The Shaykh Zainuddin Islamic Boarding School is intended as a manifestation of Mawlana Shaykh's thoughts and ideas. In this study, the author collected data through three different techniques: interviews, observation, and documentation. Interviews were conducted directly using structured and semi-structured interviews. Interviews were conducted with informants with the following criteria: 1) Lecturers of Ma'had Darul Qur'an wal Hadith (MDQH) Al-Majidiyyah Al-Shafi'iyyah Nahdlatul Wathan; 2) Head of School; 3) Head of Madrasah; The data analysis was carried out by following procedures of Miles and Huberman, while the analytical approach used is socio-historical.

## 3. FINDINGS AND DISCUSSION

### 3.1. *Scientific Integration According to TGKH Muhammad Zainuddin Abdul Madjid (Mawlana Shaykh)*

#### 3.1.1. *Integration of Science with Islamic Sciences and the Nahdlatul Wathan curriculum (ke-NW-an)*

Tuan Guru Haji LAH said that Mawlana Shaykh was very smart. He established numerous Nahdlatul Wathan educational institutions so that students could tailor their education to their talents and interests. The curriculum integration model initiated by Mawlana Shaykh is implemented in all schools, madrasas, and universities affiliated with Nahdlatul Wathan. Tuan Guru Haji LAH (interview, September 15, 2021) stated the following:

*"The educational institution at Nahdlatul Wathan, which is in the form of a madrasa, follows a formal curriculum designed by the Ministry of Religion." The Ministry of Education and Culture sets the curriculum for the Nahdlatul Wathan educational institution, which is in the form of a school. Mawlana Shaykh, on the other hand, based the curriculum of Ma'had Darul Qur'an wal Hadith, which is a non-formal institution, on the curriculum of Madrasa al-Sawlatiyyah Makkah. All subjects consist of Islamic studies. This Ma'had was designed as a center for the study of the "Yellow Book." However, Mawlana Shaykh is always looking for ideas so that students can also study science, such as mathematics, physics, chemistry, and others. Mawlana Shaykh always reminds his students that he wants them to be able to master two sciences: Islamic knowledge and science."*

Ustaz AH stated that all institutions under the auspices of the Nahdlatul Wathan organization combine science, Islamic knowledge, and *ke-NW-an*. Ustaz AH (interview, October 29, 2021) said the following:

*"I apply the curriculum designed by the Ministry of Religion to the educational institutions I lead. The curriculum includes Islamic scholarship such as the Qur'an and Hadith, jurisprudence, creeds, and morals, while science includes mathematics, chemistry, biology, economics, English, Indonesian, and others. In addition, we also apply the NW curriculum as a typical curriculum for madrasas or schools under the auspices of the Nahdlatul Wathan organisationorganization."*

The same statement was also made by Ustaz DE, who said that even though the institution he leads is a school (not a madrasah), the curriculum still has three aspects: Islamic, science, and NW curriculum. Ustaz DE (interview, November 20, 2021) explained as follows:

*"The Vocational High School (Sekolah Menengah Kejuruan\_SMK) I lead is based on Mawlana Shaykh's big ideas about education. Even though the institution I lead is in the form of a school (not a madrasah), we still apply Islamic subjects, which include subjects of jurisprudence, moral principles, the Qur'an, Hadith, and others. I also implement the curriculum of Islamic boarding school, known as the Nahdlatul Wathan curriculum (ke-NW-an)."*

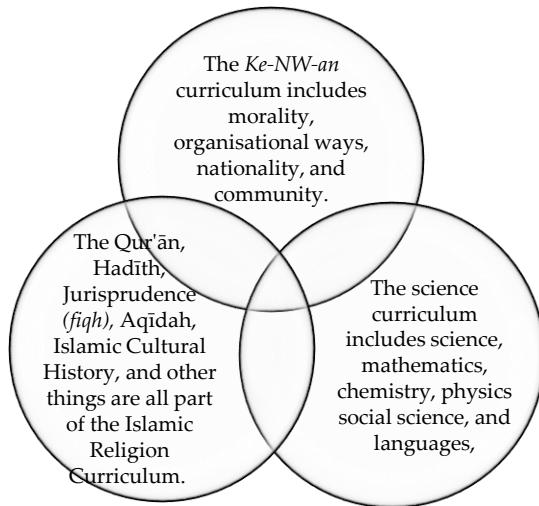
This statement is reinforced by the vision of the Nahdlatul Wathan Vocational School, which Dedi Efendi leads at the Shaykh Zainuddin Islamic Boarding School, namely, "to become a superior school that produces quality graduates and produces competent and independent automotive and computer technicians through the development of science and technology and faith and piety." One of the missions derived from this vision is to improve the quality of human resources through the support of science, technology, and faith and piety. The vision and mission show that science cannot be separated from faith and piety, which are a reflection of Islamic science.

Ustaz MZ, Head of Madrasah Aliyah Mu'allimat, also stated the same argument. Scientific integration is carried out through the integration of Islamic religious education curriculum, science, and *ke-NW-an* as an Islamic Boarding School curriculum. Furthermore, Ustaz MZ (interview, October 20, 2021) stated as follows:

*"Ke-NW-an curriculum must be implemented and integrated with the religious and science curriculum. The Islamic curriculum and the Ke-NW-an curriculum have the same actual function, namely, to strengthen student morality. However, the ke-NW-an curriculum is more to strengthen*

*the doctrine of Islam, nationality, and publicity from the perspective of the Nahdlatul Wathan organisation."*

From the data presented, in simple terms, the curriculum integration model according to Mawlana Shaykh can be visualised as follows:



**Figure 1.** Curriculum integration at the Nahdlatul Wathan Education Institute from the point of view of TGKH Muhammad Zainuddin Abdul Madjid

Cross-curriculum integration is done by combining three curricula: religion, science, and Nahdlatul Wathan curricula (see Figure 1). The Ministry of Religious Affairs decides what the madrasah curriculum (religion and science) looks like. The Nahdlatul Wathan curriculum (*ke-NW-an*), on the other hand, is an Islamic Boarding School curriculum. Each Islamic Boarding School that is part of the Nahdlatul Wathan organization, which was started by Mawlana Shaykh, uses the NW curriculum. So, in every educational institution affiliated with Nahdlatul Wathan, there are three components of the curriculum: religion, science, and *ke-NW-an*.

Curriculum integration, according to Mawlana Shaykh, aims for students to know not only in the fields of science and religion but also in the natural sciences. The *ke-NW-an* curriculum cannot be separated from the science curriculum, which aims to strengthen aspects of science and technology, and the religious curriculum, which strengthens aspects of faith and piety. In this case, the *ke-NW-an* curriculum serves to strengthen faith and piety (*īmān* and *taqwā*) according to the educational traditions of Nahdlatul Wathan. Therefore, the NW curriculum can be called the local wisdom curriculum implemented in NW educational institutions.

The *ke-NW-an* curriculum can be understood as a distinctive Nahdlatul Wathan curriculum. The *ke-NW-an* includes the history of the Nahdlatul Wathan organisation and its founders, the definition of its flag symbol, its organizational system, Shafi'i jurisprudence, *Ahlussunnah wal Jama'ah* beliefs, Nahdlatul Wathan's struggle song, the meaning of the song, and others. In addition, the *ke-NW-an* curriculum also includes the educational traditions of Nahdlatul Wathan, which are the identity and entity of Nahdlatul Wathan students.

The authors believe that this curriculum integration model is comparable to the school-based integrated curriculum, specifically the integration of the curricula of the Ministry of Religion, Ministry of Education, and Ministry of Culture, as well as the distinctiveness of an educational institution. According to Nurjanah, to implement curriculum integration well, it is necessary to plan the implementation of an integrated curriculum, including (1) the formulation of common objectives, (2) the determination of common themes, and (3) the determination of a common time frame (Nurjanah 2016).

In addition, Nurjanah (2016) elucidated her discoveries that both Madrasah Aliyah (MA) and Senior High School (SMA) have the capacity to adopt a school-based integrated curriculum. The components of the madrasa curriculum are the curriculum of the Ministry of Religion, the curriculum of the Ministry of Education and Culture, and the specifics of madrasah/local wisdom. The formulation of school education institutions is determined by the curriculum of the Ministry of Education and Culture, the curriculum of the Ministry of Religion, and the uniqueness of schools or local wisdom.

In addition, Munjat (2017) noted in his study that curriculum integration pays attention to the supporting factors, namely the environment, human resources, and socio-culture. In the context of this study, the authors argue that the *ke-NW-an* curriculum used in Nahdlatul Wathan schools is in line with the factors that support it. For instance, the NW curriculum is used in madrasas and other schools that are part of the Nahdlatul Wathan group. Most of the teachers at Nahdlatul Wathan schools are also graduates of Islamic boarding schools that are part of the Nahdlatul Wathan organization. This means that the teachers really know how the learning environment works. Also, the application of the integration of religion, science, and *ke-NW-an* curriculum appears to be in accordance with the social and cultural conditions of the community in educational institutions and their surroundings.

The authors contend that the *ke-NW-an* curriculum represents indigenous knowledge tailored specifically for the members of the Nahdlatul Wathan organisation. Integrating Northwest African (NW-an) knowledge with Islamic science and science has a beneficial influence on inculcating ideals. The amalgamation of Islamic knowledge and science with indigenous wisdom is emerging as a progressively captivating subject in educational research. Integrating the concept of modern science with local wisdom is valuable as it enables students to comprehend modern science while upholding and valuing their local culture (Rahmatih et al., 2020).

This integration encompasses not just science but also extends to mathematics, wherein models integrating mathematics with Islamic principles and local cultural wisdom have been devised. These models emphasise the convergence of mathematical integration with the teachings of the Quran and local cultural wisdom (Mutijah, 2018). The authors highlight that the integration of science, mathematics, and local wisdom with Islamic science has been initiated and implemented by Mawlana Shaykh over a considerable period of time. Hence, the scientific integration approach proposed by Mawlana Shaykh holds significant relevance in contemporary Islamic education.

However, in order to enhance the effectiveness of curriculum integration, particularly in relation to religion, nation, and state, certain factors must be taken into account. These factors include: 1) The curriculum must be prepared based on the socio-cultural conditions of society; 2) The curriculum must be structured flexibly and dynamically, so that it is relevant to the development of society; 3) Curriculum material must include socio-cultural values in society, so that the culture of educational institutions remains sustainable; 4) The curriculum must be prepared based on national culture based on the philosophy of Pancasila, which includes the development of regional culture (Munjat, 2017). Consequently, the authors view that it would be a good idea to combine the *ke-NW-an* curriculum with the religion and science curriculum.

### 3.1.2 Ma'had Darul Qur'an wal Hadith Institutional Integration – Higher Education

As part of his model for integration, Mawlana Shaykh also began institutional integration. It integrates one institution with another. For example, he integrated the Ma'had Darul Qur'an wal Hadith (MDQH) al-Majidiyyah al-Shafi'yyah Nahdlatul Wathan institution with universities. This can be seen from the following interview excerpts:

*"The Islamic curriculum is the only thing that Ma'had Darul Qur'an wal Hadith implements. Ma'had was indeed established for the study of the Yellow Book (books in Arabic). But Mawlana Shaykh is always looking for ideas so that students can also study sciences like mathematics, physics, etc. The same goes for the social sciences and languages. Therefore, Mawlana Shaykh advised his students that they did not feel satisfied with Islamic knowledge alone and also had to learn science*

and languages. The students became enthusiastic, so Mawlana Shaykh founded a college. He founded a university or college that provides science, social studies, and language majors. He founded Hamzanwadi University, then the College of Teaching and Education, known as STKIP. There is a saying by Mawlana Shaykh that he often utters during recitations: *I would love to see you master two sciences: Islamic sciences, sciences, social sciences, and languages.*" (Tuan Guru Haji LAH, Interviewed, 15 September 2021)

The interview was corroborated by the author's observations of the activities of students at the Shaykh Zainuddin Islamic Boarding School, the centre of the Nahdlatul Wathan Organization. In order to obtain a more definitive representation, the authors have the ability to provide a detailed account of the observations in the following manner:

*"I concentrated my efforts on the students' activities at Ma'had Darul Qur'an wal Hadith Nahdlatul Wathan (MDQH). They were seen arriving at 6:00 a.m. Some came to the MDQH campus as early as dawn. Those who had just arrived were seen performing the Tahiyatul Masjid, Sunna prayers at the MDQH Mosque. There is also sweeping. Someone swept Ma'had's yard. Some are sweeping, cleaning idāra or Ma'had's office. At 7:00, the students started to look crowded. They wore their distinctive uniforms. They brought several yellow books. They stowed their belongings in their chests. They seem to respect their books. At 7:00 a.m., they start reciting prayers and dhikr, which are part of the Islamic Boarding School (ke-NW-an) curriculum. At exactly 8:00, Mashayikh Ma'had (the masters or tuan guru) came and taught in the form of a public lecture. After that, the students took a short break. Someone went to the restroom. Some students do Duha prayers. Some come home for breakfast, and so on. After that, they go to their respective classes according to the schedule that has been made. Class lessons are carried out until the time for the Zuhr prayer. After that, the students get ready to go to college to study. Some went to the Hamzanwadi Institute of Islamic Studies. Some enter college at STMIK Shaykh Zainuddin, and so on."*

So, the activities of the students seem well-systematized. They study books and Islamic sciences at Ma'had, while studying science at universities. According to Tuan Guru Haji ZAH (interview, September 19, 2021), Ma'had students study the yellow book in the morning and then go to university from noon until late at night. Tuan Guru Haji ZAH said as follows:

*"Typically, students have been at Ma'had since the morning. Yes, as usual, they sweep and clean up, both in the yard, in the classrooms, and in the idāra or ma'had office. Later, around 8:00, they will study the yellow book until noon. After that, they pray at noon and go straight home. because they will be preparing to attend university."*

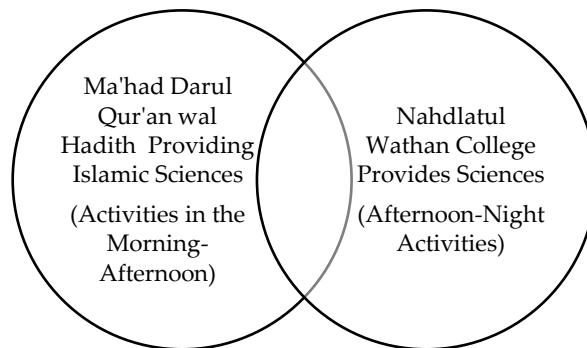
Tuan Guru Haji NAM (interview, November 15, 2021) also confirmed that the MDQH's morning activities are recitation of the Qur'an until noon and lectures from noon until late at night. Tun Guru Haji NAM stated the following:

*"The students have started arriving since 6:00 a.m. Usually, those who are present first sweep and clean up, both in the yard, in the classroom, and in the idāra or ma'had office. Later, at around 8:00 a.m., they recite the Koran in the morning with the general recitation system. Around 12:00 or 12:30 p.m., they pray the midday prayer and go straight home. Among them will be students at the Hamzanwadi Institute of Islamic Religion; there are also those at the*

*College of Information and Computer Management, and University of Nahdlatul Wathan."*  
*(Tuan Guru Haji Nasir Abdul Mannan, interview, November 15, 2021)*

A study of documents in the form of the book "*Organisasi Nahdlatul Wathan: Pendidikan, Sosial dan Dakwah*" shows that historically, from the perspective of scientific integration, Mawlana Shaykh followed up on the urgency of scientific integration by establishing: 1) madrasas and schools; 2) colleges. In 1936, Mawlana Shaykh founded the NWDI Madrasah. In 1943, he founded the Madrasah NBDI. Next, Mawlana Shaykh also responded to the urgency of scientific integration by establishing a number of universities. In 1964, he founded the Nahdlatul Wathan Pedagogic Academy. He established Ma'had Darul Qur'an wal Hadith al-Majidiyyah al-Shafi'iyyah Nahdlatul Wathan (MDQH) in 1965. In 1974, she founded Ma'had lil Banat (a non-formal higher education institution for women equivalent to Diploma 3). In 1977, he founded Hamzanwadi University (Nu'man and Asy'ari, 1988). In 1987/1988, Mawlana Shaykh founded Nahdlatul Wathan University. For the first phase, Nahdlatul Wathan University opened four faculties: the Faculty of Agricultural Technology, the Faculty of Plantation, the Faculty of State Administration, and the Faculty of Letters (Indonesian, Arabic, and English) (Nu'man and Asy'ari, 1988).

Currently, the Institut Agama Islam Hamzanwadi Nahdlatul Wathan Lombok Timur (Hamzanwadi Nahdlatul Wathan Islamic College, East Lombok), under the auspices of the Shaykh Zainuddin Islamic Boarding School, manages three faculties with around ten programs. Currently, Shaykh Zainuddin's School of Informatics and Computer Management manages two departments, namely Informatics Engineering and Information Systems. Meanwhile, Nahdlatul Wathan University currently manages around 21 study programmes. Therefore, studying the Yellow Book (*Kitab Kuning*) in the morning at MDQH can be combined with formal classes at colleges at noon in the vicinity of Shaykh Zainuddin Nahdlatul Wathan Islamic Boarding School. They can study at the university by taking any of the science, social science, or language majors that are offered. Integration of knowledge across institutions can be visualized, as shown in Figure 2.



**Figure 1.** Institutional Integration between Ma'had Darul Qur'an wal Hadith and Higher Education Perspective of Mawlana Shaykh

Based on the data presented, the authors argue the integration of pride between Ma'had Darul Qur'an wal Hadith (MDQH) and universities as a response from Mawlana Shaykh to the community's need for human resources who not only master religious knowledge but also general knowledge and life skills. Mawlana Shaykh did not want all of his students to become religion teachers, but some of them became general subject teachers.

Furthermore, Mawlana Shaykh believes that so far, Ma'had has been more focused on the substance of religious material (the Qur'an, Hadith, Jurisprudence, Morals, Sufism, and so on) without any methodology courses or subjects in Ma'had, which can direct thullab and thalibat Ma'had Darul Qur'an wal Hadith in conducting scientific studies or research. As a result, tertiary institutions are the

answer to filling the gaps in existing courses in Ma'had Darul Qur'an wal Hadith. Because of this, an adage emerged in the Nahdlatul Wathan educational tradition called "*berajong due*," which means that religious knowledge and science must go one step at a time.

The authors believe that Mawlana Shaykh also wants MDQH students to develop their reasoning, from *irfānī* (spirituality) and *bayānī* (text) thinking to *burhānī* (empirical) thinking. Ma'had is intended as a place to study Islamic sciences, which are more concerned with the reasoning of *'Irfaṇī* and *Bayānī*. Students and even *masyayikh* (major teachers) are still stuck on *irfānī*'s reasoning, which relies on spiritual depth, and focus on *bayānī*'s reasoning, which relies on the ability to read and quote texts. Therefore, with the existence of a university, Islamic material mastered by students through education in Ma'had Darul Qur'an wal Hadith can lead to *burhānī*'s reasoning, which relies on the ability to research or study empirically. Through Burhani's reasoning, students can conduct Islamic studies in an interdisciplinary manner.

Integration of Ma'had Darul Qur'an wal Hadith with universities or in previous studies, which was more popular with the integration model of Islamic boarding schools and tertiary institutions, was carried out for a number of reasons. According to Yusuf, the integration of Islamic boarding schools (Ma'had) with tertiary institutions is necessary because there is an excessive emphasis on one aspect of a particular scientific discipline, thus ignoring other scientific aspects that have experienced a narrowing of curriculum orientation (Yusuf, 2019). In the context of Ma'had Darul Qur'an wal Hadith, it is noteworthy that the curriculum only emphasizes the Islamic religious curriculum, with no inclusion of scientific or social science subjects, such as sociology and anthropology. The inability of pupils to successfully complete their academic education presents a significant issue.

The authors view institutional integration as a smart idea from Mawlana Shaykh is responding to the community's need for reliable human resources in the fields of religion and general affairs. This means that students can focus on religious and general studies at two different tertiary institutions. Religious sciences are taught at Ma'had Darul Qur'an wal Hadith, and classes run from morning to noon. Meanwhile, higher education focuses on science and the principles of scientific investigation, and the learning process is carried out from noon until the evening or night.

The current combination of MDQH and the Hamzanwadi Islamic College, a long-standing initiative led by Mawlana Shaykh, is commonly referred to as the integration of Islamic Boarding School and Higher Education (Khoiruddin, 2019). The integration of Islamic boarding schools and colleges is a significant subject within the realm of education in Indonesia. Various research projects have examined many aspects related to this integration model, such as aspects of curriculum development.

Curriculum design plays a crucial role in the integration of Islamic boarding schools and universities. Firdaus & Husni (2021) emphasise the significance of designing an Islamic boarding school curriculum to provide high-quality education. They stressed the importance of a comprehensive integration between Islamic boarding schools and universities in order to provide an alternative curriculum and education system for the advancement of higher education in Indonesia. The aforementioned citation demonstrates that a meticulously planned curriculum design can serve as a robust basis for the integration of Islamic boarding schools and universities (Firdaus & Husni, 2021). Due to this, the authors perceive that the integration of MDQH institutions and college must have a systemic curriculum to avoid overlapping.

In addition to the curriculum, enhancing quality is also crucial in implementing institutional integration. The findings of a study conducted by Tohet & Cahyono (2020) indicate that students are attracted to high-quality universities. This affirms that enhancing quality is a vital element in the integration of Islamic boarding schools and colleges. This quality enhancement encompasses an integrative, deliberate, and well-documented curriculum design.

Integrating Islamic boarding schools with colleges is a strategic measure aimed at modernizing Islamic education in Indonesia. This process entails making modifications to the curriculum, embracing contemporary teaching methodologies, and implementing structural reforms in the management and operations of Islamic boarding schools (Bashori, 2017; Tohet & Cahyono, 2020). Although this

development signifies advancement, there are also apprehensions over its influence on Islamic identity and spirituality within the realm of education.

### 3.2 Integration of Islamic Subjects with Science

The madrasa system, founded by Mawlana Shaykh, paved the way for the integration of science and religion subjects. Tuan Guru Haji S, a Madrasah Mu'allimin graduate from the time of Mawlana Shaykh, said that he studied religion and science at the Madrasah Mu'allimin. Tuan Guru Haji S (interview, November 15, 2021) recounted his experience studying at Madrasah Mu'allimin as follows:

*"We used to study at the Madrasah Mu'allimin during Mawlana Shaykh's life. We study not only religious knowledge but also other sciences. As far as I can remember, I used to study Islamic history, algebra, chemistry, geometry, education, astronomy, Indonesian, and English. I also studied the Al-Qur'an and Hadith, Nahwu, Sharf, Mantiq, Balaghah, Muṣṭolah al-Hadith, Tafsīr, Farā'id, and 'Arūd." (Tuan Guru Haji S, interview, November 15, 2021)*

This statement is confirmed by the document in the form of a struggle song composed by Mawlana Shaykh, who mentioned a number of sciences or subjects studied at NWDI and NBDI Madrasas. The contents of the document are as follows:

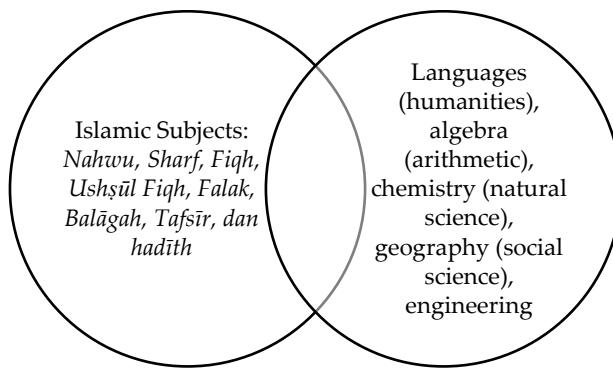
فيها الشريعة والحقيقة الحسنة  
فيها طریقتنا من أعظم المدن  
والنحو والصرف والفقه الأصول الفلك  
مع البلاغة والتفسير والسنن  
فيها اللغات مع الحساب والهندسة  
والجبر والكيمياء جغرافيا الوطن

It means in madrasas (NWDI and NBDI), students are taught Shari'a and a moral code. They are also taught *tariqat*, *nahwu*, *sharf ushul fiqh*, *falaq*, *balaghah*, interpretation, and sunnah. They are also taught languages, mathematics, engineering, algebra, chemistry, and geography.

According to Tuan Guru Haji LAH (interview, September 15, 2021), Mawlana Shaykh was a scholar who was sensitive to scientific developments. Tuan Guru Haji LAH stated as follows:

*"Mawlana Shaykh explained the importance of integrating knowledge. The scientific integration referred to by Mawlana Shaykh is the combination of an education system that does not only study religion but also studies matter related to nationality and welfare. Mawlana Shaykh mentions religious knowledge such as nahwu, sharf, balaghah, etc. Mawlana Shaykh also mentions general sciences such as: language, literature, chemistry, geography, etc. This shows that Mawlana Shaykh is sensitive to the reality of the Indonesian people, who must master science related to the progress of the nation and state." (Tuan Guru Haji LAH, Interview, September 15, 2021)*

The lyrics of the poem record Mawlana Shaykh's original idea about the integration of religion and science subjects in the madrasa curriculum. The integration can be visualised as follows:



**Figure 2.** Integration of Subjects in NWDI and NBDI Madrasas at the Time of Mawlana Shaykh

Mawlana Shaykh played a key role in reconciling religion and science. During the initial stages of the Madrasah Mu'allimin, there appeared to be a harmonious integration of religious and scientific disciplines. Religion subjects cover *fiqh*, *falak*, *balaghah*, *tafsir*, *nahwu*, *sharf*, and *hadith*, while science subjects cover algebra or mathematics, chemistry, carpentry, and geography. Apart from that, Mawlana Shaykh also taught languages.

The authors argue that Mawlana Shaykh's plan to combine different subjects is meant to make not only religious experts but also scientists. The long history of Islam has recorded that almost all the previous scholars (*salaf*) had integrative knowledge. Besides mastering sociology, and anthropology, the Ulama also mastered religious knowledge such as *fiqh*, *uṣūluddīn*, *uṣūl fiqh*, and others. Ibn Khaldun, for example, is not only a scholar of *uṣūluddīn* but also a sociologist.

The integration started by Mawlana Shaykh also shows that the goal is to make scientists who are not only smart but also smart spiritually. Science is more focused on intellectual aspects, while religious science is more focused on spirituality. Thus, in the current context of Islamic education, Islamic education is required to be able to create "new types" of scientists, architects, and technologists who internalise rationality, innovation, creativity, and social and ecological sensitivity.

The scientific paradigm aims to create a comprehensive and unlimited academic environment. This avoids limitations in certain scientific specializations which can result in a narrow and selfish view. Also, so that the scope of knowledge is not limited to facts or inherent understanding, where everything is only viewed from a "pragmatic" point of view.

The scientific paradigm with an integrated model of Islamic and scientific learning subjects can create a comprehensive and unlimited academic environment. This is to avoid restrictions in the specialization of certain sciences that can lead to a narrow and selfish view. Also, so that the scope of knowledge is not limited only to facts or understandings of an inherent nature, where everything is viewed only from a "pragmatic" point of view (Chanifudin & Nuriyati, 2020). By adopting the paradigm of subject integration, teachers and students can broaden their view of knowledge. They can also avoid limitations only on pragmatic aspects.

The authors assert that in order to amalgamate Islamic knowledge and science, it is imperative to take into account diverse methodologies and viewpoints. The integration of these two domains entails not only the amalgamation of knowledge but also the synchronisation of perspectives, thought processes, and actions between Islamic science and science (Chanifudin & Nuriyati, 2020; Hafiz & Salminawati, 2022). The integration encompasses both theoretical and practical aspects, including the creation of instructional resources that merge Islamic science with conventional science (Mukaromah, 2018). Moreover, it is necessary to adopt a comprehensive educational strategy that integrates several disciplines, promotes collaboration between different fields of study, and transcends disciplinary boundaries. Additionally, there is a need to critically examine the philosophy of science within the framework of Islamic studies (Razaq et al., 2020).

#### 4. CONCLUSION

Based on the problem questions formulated, this study concludes that the scientific integration model proposed by TGKH Muhammad Zainuddin Abdul Madjid (Mawlana Shaykh) consists of three main components: Firstly, the integration of scientific knowledge with Islamic science and the Nahdlatul Wathan (*Ke-NW-an*) curriculum. Secondly, there is institutional integration between Ma'had Darul Qur'an wal Hadith and higher education. Thirdly, the integration of Islamic religious subjects with scientific disciplines. The findings of this study can serve as a foundation for policymakers in developing education plans that are more comprehensive and cohesive. It highlights the significance of maintaining a balance between religious and scientific knowledge in the curriculum. This study also proposes that future researchers can investigate the correlation or impact of scientific integration from the standpoint of TGKH Muhammad Zainuddin Abdul Madjid.

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