

Integration of Science and Religion in Indonesian and Malaysian Students Perception: Is it Different?

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<p><i>Article history</i> Received 26 November 2024 Revised 30 January 2025 Accepted 20 March 2025</p>	<p><i>Corresponding author</i> khoi@unugiri.ac.id DOI: 10.35316/jpii.v9i2.656</p>
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Abstract: The intricate relationship between science and religion has long been a provocative subject of discussion among scholars in higher education. In recent years, the pursuit of integrating these two seemingly disparate fields has emerged as a pivotal approach for universities aiming to evolve into more holistic institutions across diverse scientific disciplines. State Islamic University (UIN) Maulana Malik Ibrahim (Maliki) Malang in Indonesia and the International Islamic University Malaysia (IIUM) are prominent examples of this integration paradigm. This research aims to explore how UIN Maliki Malang and IIUM students perceive the interplay between science and religion, particularly in the context of their classroom experiences. Employing a quantitative methodology, this study utilizes a comparative descriptive approach alongside a case study strategy to gather insights. Findings from the research reveal a remarkable consensus among students from both universities. They overwhelmingly agree that a dialogical and integrative typology characterizes the relationship between science and religion. The results showed that 78% of UIN Maliki Malang students affirmatively understood this integration (reflected by achieving a score of 352 out of a possible 450 points), indicating strong support for the concept. IIUM students also share a similar perspective, with a similar recognition rate of 77%, indicating that they also consider the integration of scientific principles in classroom learning as significant. Therefore, this research underscore a robust agreement among students from both universities on implementing a paradigm that fosters the integration of science and religion within their educational curricula.

Keywords: integration; science; students perception; religion.

Introduction

Discussions related to the relationship between science and religion are still a *trending topic* among academics (Billingsley & Nassaji, 2020; Marin & Lindeman, 2021; Rachmatullah et al., 2022; Timilsena et al., 2022; Ungureanu, 2022). This discussion will continue as long as there is still a presumption that science is something whose truth can be proven by reason. At the same time, religion is only considered as something that is too theoretical (Iriyadi et al., 2022). Thus, awareness of the religious area is needed to be more transformative and not fatalist, as well as the dimensions related to science, so as not to be plunged into the view of secular positivism (Hannan, 2022) because science and religion should be positioned equally and hand in hand (Ali, 2020).

Based on the above facts, it is necessary to integrate science and religion in order to bring awareness through more harmonious, holistic, and comprehensive views (Naja et al., 2020). Based on the principle of "unitas" offered by Syed Hussein Nashr, the unity and interrelation of everything can allow the integration of human knowledge and action (Hidayatullah, 2018). Moreover, the world of education today requires a complete understanding of the unification between the values of religion and science (Ridwan, 2020).

An incomplete understanding of the relationship between science and religion can lead to severe conflicts. One prominent case in point of a conflict between science and religion is the condemnation that the catholic church gave Galileo Galilei about solar theory because aspects of his thinking were considered against the church, as previously the church had also rejected Darwin's theory of evolution in the 19th century (Jendri, 2019). This happens because

of the understanding that science and religion have conflicts, so they have to choose one of them. Each of them has opposite positions. Science does not initiate the existence of religion, and vice versa, so both only endorse their respective existences (Barbour et al., 2005). Recent cases reflecting the disharmonious relationship between science and religion often occurred when the COVID-19 pandemic hit. Among them is the case in Bekasi, where one of the takers of the mosque prohibited worshippers from wearing masks inside the mosque, even to the point of expelling those who did not want to take off their masks (Simanjuntak, 2021). Whereas in the medical view, wearing a mask must be done to minimize the occurrence of COVID-19 transmission in public places.

Various problems resulting from an incomplete understanding of the relationship between religion and science will cause new conflicts over scientific disciplines if they do not get the proper treatment. Science and religion should not be separated, let alone contradictory. The two must be combined and integrated to create new, practical, and comprehensive knowledge (Abidin, 2020). Science and religion are two different entities, but both are sources of knowledge and value in human life (Hidayatullah, 2019).

Especially in the Islamic world, the integration of science and religion that is increasingly echoing has become an alternative for the development of Islamic science to break the freeze that still envelops the Islamic world (Neneng Munajah, 2022). This aligns with the concept of social integration between two disciplines, which has proven to be a significant predictor of academic development (Lohbeck, 2020). Efforts to make the public aware of the importance of correctly understanding the relationship between science and religion

should start from the generation of students and students as the initial foothold for change. Students and students must understand the meaning of integrating science and religion using an interpretive perspective to create a complete understanding and connect new knowledge with the central concept as a scientific collaboration (Laksov et al., 2014).

The complexity of the relationship between science and religion also encourages higher education institutions, mainly Islamic religious higher education institutions, to formulate a paradigm that integrates religion and science. This phenomenon can be found in Islamic religious universities in Indonesia and Malaysia. In Indonesia, there is a particular policy for the State Islamic Institute (IAIN), which is transformed into an Islamic State University (UIN) to formulate a paradigm of scientific integration (Ministry of Religion of the Republic of Indonesia, 2019). Among the UIN that initiated the formulation of the scientific integration paradigm was the Islamic State University of Maulana Malik Ibrahim Malang with the metaphor "Tree of Science". The metaphor is to describe the concept of scientific integration in the curriculum with a sturdy tree, shady branching, leafy, and densely fruitful because strong roots support it and grow on fertile soil (Suprayogo, 2004). Basic sciences and tool sciences that include Arabic and English, philosophy, basic natural sciences, basic social sciences, Pancasila, and civic education are likened to the root of the tree that sustains the entire science. Students must master this basic knowledge before learning other sciences such as the Qur'an and as-Sunnah, Sirah nabawiyah, Islamic thought, and Islamic social insights, likened to tree trunks that reflect scientific points. Meanwhile, other sciences are likened to branches and leaves, which later become

university scientific fields and are then segmented into faculties (Suprayogo, 2004). With this paradigm, the Islamic State University of Maulana Malik Ibrahim became one of the pioneers of scientific integration at the State Islamic Religious College (PTKIN) in Indonesia, in addition to the Islamic State University of Syarif Hidayatullah and the Islamic State University of Sunan Kalijaga.

Meanwhile, in Malaysia, although there are no regulations related to the obligation to formulate a scientific integration paradigm, Islamic universities in Malaysia also have their scientific integration paradigm in their vision and mission. Among Malaysia's leading Islamic universities that have a paradigm of scientific integration is the International Islamic University Malaysia (IIUM) Kuala Lumpur Malaysia. IIUM formulated its mission with four concepts: "Integration, Islamization, Internationalization, and Comprehensive Excellence" (Hanafi, 2021). The mission of Islamization has been made the core of IIUM's vision and mission to awaken Muslims. Until now, IIUM has been a pioneer in the Islamization and integration of science in the world, especially in Malaysia (Ssekamanya et al., 2011). The goal is to provide comprehensive education and holistic thinking to produce graduates who can think and create effectively, have a critical appreciation of how a person acquires knowledge and understands the universe and its entirety, know other cultures, have an understanding and experience of moral and ethical issues, and acquires in-depth knowledge (Hanafi, 2021). Thus, the Islamization paradigm at IIUM is used as a foothold to compile and develop educational policies, curriculum structures, and learning systems to form students who can think openly and integratively to print religious and intellectual graduate profiles.

The relationship between science and religion studied in this study is expected to open students' insights (*world view*) in studying the concepts and urgency of integrating science and religion by their respective universities. The existence of a complete and comprehensive perception and understanding of the relationship between science and religion can help realize the development of a transformation paradigm implemented by each university. So that the relationship between the two can also be built and developed according to the needs and challenges of the times.

Literature Review

Research on Relation between science and religion has been widely published. *First*, research on science and religion are two entities that are a source of knowledge and value for human life, but the relationship between the two is very dynamic (Hidayatullah, 2019). *Second*, the intersection of religion and social sciences must be placed in two dimensions: normativity and historicity (Abidin, 2020). *Third*, integrating science and religion, which is increasingly echoing in the Islamic world, is an alternative for developing Islamic science to break the freeze that still surrounds the Islamic world (Neneng Munajah, 2022). *Fourth*, the concept of social integration between two disciplines significantly predicts academic development (Lohbeck, 2020). *Fifth*, about the urgency of students in understanding the meaning of integration by using interpretative perspective as the creation of the wholeness of an understanding, as well as connecting new knowledge with the core of concepts, such as reasoning, application, and scientific collaboration (Laksov et al., 2014). *Sixth*, research conducted by Anwar Sewang on Curriculum Development Innovation for

Islamic Religious Education Subjects at State Senior High School (SMA) 3 Parepare through intracurricular activities of Islamic Religious Education, which is integrated with other disciplines and through a project to strengthen the profile of Pancasila in an independent curriculum (Sewang, 2022).

More specifically, research on the relationship between science and religion within the framework of the scientific integration paradigm at UIN Maulana Malik Ibrahim Malang and the International Islamic University Malaysia has also been found, including; *First*, the concept of paradigm integration of science perspective of science tree Maulana Malik Ibrahim Malang (Muaz et al., 2022). *Second*, about paradigm transformation and its implications for the design of science curricula at the Islamic State University of Syarif Hidayatullah, Islamic State University of Maulana Malik Ibrahim Sunan Kalijaga, and Islamic State University of Maulana Malik Ibrahim (Fanani et al., 2014). *Third*, the mainstreaming of Islamization of science at the International Islamic University Malaysia (Hanafi, 2021). *Fourth*, it will discuss implementing the Islamization of science at the International Islamic University Malaysia (Ssekamanya et al., 2011).

Some research on the relationship between science and religion described above generally discusses ideas, efforts, and urgency in aligning the relationship between science and religion. Then, research on the paradigm of scientific integration at the Islamic State University of Maulana Malik Ibrahim and International Islamic University Malaysia broadly discusses how scientific integration exists in the two Islamic universities and how to implement them in learning. This research differs from these studies because the object of this research lies in something other than the concept or idea of scientific integration or its

implementation. However, this research focuses on the extent of students' perceptions from the two Islamic universities above about the relationship between science and religion as one of the fruits of the scientific integration paradigm. Have the two Islamic universities instilled a good perception between science and religion? Or which one works better? Moreover, how is this implemented in classroom learning?

Research Method

This study employs a quantitative research design that incorporates a comparative descriptive approach (Creswell & Creswell, 2018). The primary strategy utilized is a case study focusing on two distinct groups of students, those from UIN Maulana Malik Ibrahim Malang and those from the International Islamic University Malaysia. To gather data, a questionnaire was developed featuring 13 carefully crafted statement items. The sampling technique is based on probability sampling, which ensures that the selected sample population is representative of the larger groups being studied. The questionnaire itself is grounded in Ian G. Barbour's theoretical framework, which explores the intricate relationship between science and religion. Participants are asked to respond to items using a Likert scale, allowing for a nuanced measurement of their perceptions and beliefs regarding the variables under investigation. To facilitate distribution, the questionnaire was shared with students randomly through Google Forms, with follow-ups conducted via the WhatsApp Messenger application to confirm participation. Once the data was collected, it was analyzed using percentage techniques

aligned with the Likert scale, providing a clear quantitative understanding of the responses and enabling meaningful comparisons between the two student populations.

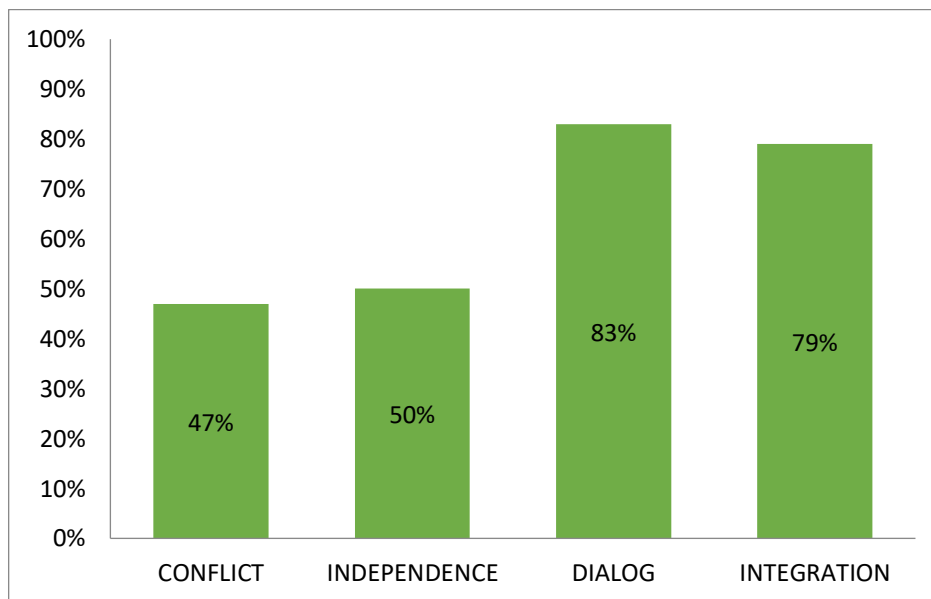
For this research study, the development of analytical instruments leans specifically toward the integration theory articulated by Ian G. Barbour. This choice is motivated by the strong correlation and relevance of Barbour's theoretical framework to the specific context of the individual under investigation, making it a suitable lens to explore the integration of science and Islam. In determining the sample size, the Krejcie and Morgan method was chosen because this approach offers a systematic and practical way of determining the sample size required for quantitative research on the integration of science and religion in the perceptions of Indonesian and Malaysian students. The choice of the method not only facilitates the decision-making process, but also provides legitimacy to the research results, because the sample size taken has been based on a standard that has been tested and widely recognized (Chuan, 2006).

Findings

Islamic State University of Maulana Malik Ibrahim Malang Students Perception About The Relationship between Science and Religion

The first Research Question answered in this section is "To what extent is the perception of Islamic State University of Maulana Malik Ibrahim Malang students about the relationship between science and religion?". The data obtained to answer the question are as follows:

Graph 1. Perception of UIN Maliki Malang Students on the Relationship between Science and Religion



The first stem is the result of the perception of Islamic State University of Maulana Malik Ibrahim students who stated that the relationship between science and religion is at the level of conflict where the two are conflicting entities and cannot be united. The chart displays a result of 47% with a total score of 85 out of 180. Thus the perception of Islamic State University of Maulana Malik Ibrahim Malang students that the relationship between science and religion is a conflict relationship is at a neutral level, in the sense that it is in the middle between agreeing and not.

The second stem is the result of the perception of Islamic State University of Maulana Malik Ibrahim who stated that the relationship between science and religion is at an independent level, where both are separate entities in different dimensions and do not need to be united. On the chart get a result of 50% with a total score of 90 out of 180. Thus the perception of Islamic State University of Maulana Malik Ibrahim that the relationship between science and religion is the relationship of independence is at a

neutral level, in the sense that it is in the middle between agreeing and not.

The third stem is the result of the perception Islamic State University of Maulana Malik Ibrahim who stated that the relationship between science and religion is at the level of dialogue where the two can be sought points of similarity and can complement each other. On the chart got a result of 83% with a total score of 150 out of 180. Thus the perception of Islamic State University of Maulana Malik Ibrahim that the relationship between science and religion is a dialogical relationship is at a very strong level, in the sense that they strongly agree that science and religion can be dialogued.

The fourth stem is the result of the perception of Islamic State University of Maulana Malik Ibrahim who stated that the relationship between science and religion is at the level of integration where the two can be sought for common ground so that what was originally considered contradiction becomes not contradiction. The chart displays a result of 79% with a total score of 143 out of 180. Thus the perception of Islamic State University of Maulana Malik

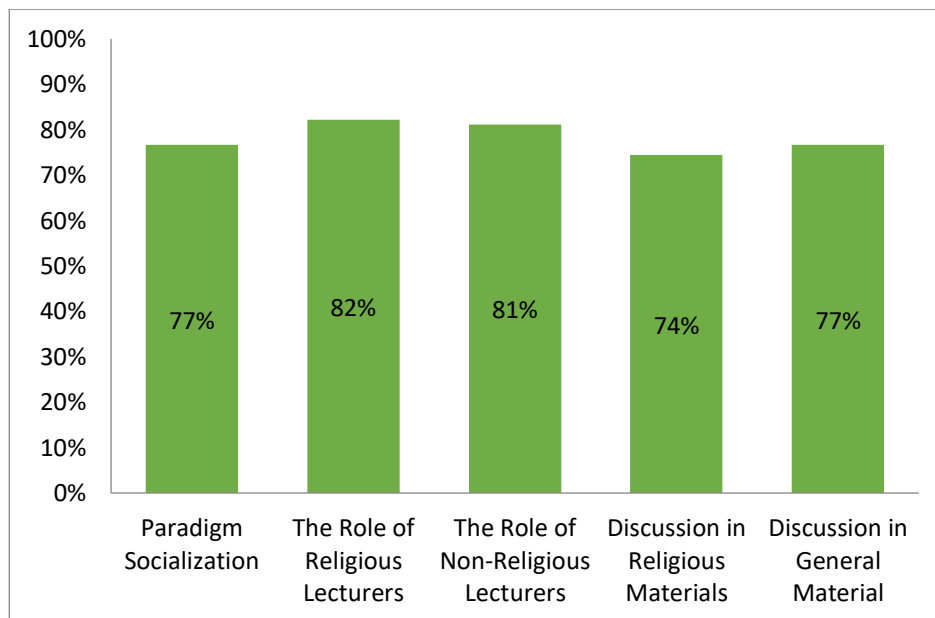
Ibrahim that the relationship between science and religion is an integrative relationship is at a strong level, in the sense that they agree that science and religion can be integrated.

Based on the presentation of data from the four paragraphs above, it can be concluded that Islamic State University of Maulana Malik Ibrahim strongly agrees that the relationship between science and religion is in a dialogical and integrative typology. Meanwhile, Islamic State University of

Maulana Malik Ibrahim tends to be neutral in understanding the relationship between science and religion in the typology of conflict and independence.

The second Research Question answered in this section is "How is the perception of Islamic State University of Maulana Malik Ibrahim Malang students about the implementation of scientific integration in learning?". The data obtained to answer the question are as follows:

Graph 2. Perception of UIN Maliki Malang Students about the Implementation of Scientific Integration in Learning



Bar number 1 is a statement that contains the socialization of the paradigm of integration of general science (non-religious) and religious science to Islamic State University of Maulana Malik Ibrahim in learning. On the bar, it shows that the overall percentage of answers is 77% so that it is at a strong level. Thus Islamic State University of Maulana Malik Ibrahim has a paradigm of integration of general science (non-religious) and religious science that is socialized to all students in the learning process.

Bar number 2 is a statement that contains the role of religion course lecturers in linking religious courses with general (non-religious) courses in the learning process. On the stem got the overall percentage result of the answer 82%, so it is at a very strong level. Thus, lecturers of religion courses play a very important role in associating religious courses with general (non-religious) courses in the learning process.

Bar number 3 is a statement that contains the role of lecturers in public (non-religious) courses in linking general (non-

religious) courses with religious courses in the learning process. It shows an overall percentage of 81% of the answers, so it is at a very strong level. Thus, lecturers of general (non-religious) courses play a very important role in associating general (non-religious) courses with religious courses in the learning process.

Bar number 4 is a statement that contains a discussion of religion courses that are associated with general (non-religious) courses in the *learning process continuously*. The bar shows that the overall percentage of answers is 74% so it is at a strong level. Thus, the practice of discussing religion courses conducted by Islamic State University of Maulana Malik Ibrahim is often associated with general (non-religious) material.

Bar number 5 is a statement that contains the discussion of general (non-religious) courses associated with religion courses in the *learning process continuously*. On the bar, it shows that the overall percentage of answers is 77% so that it is at a

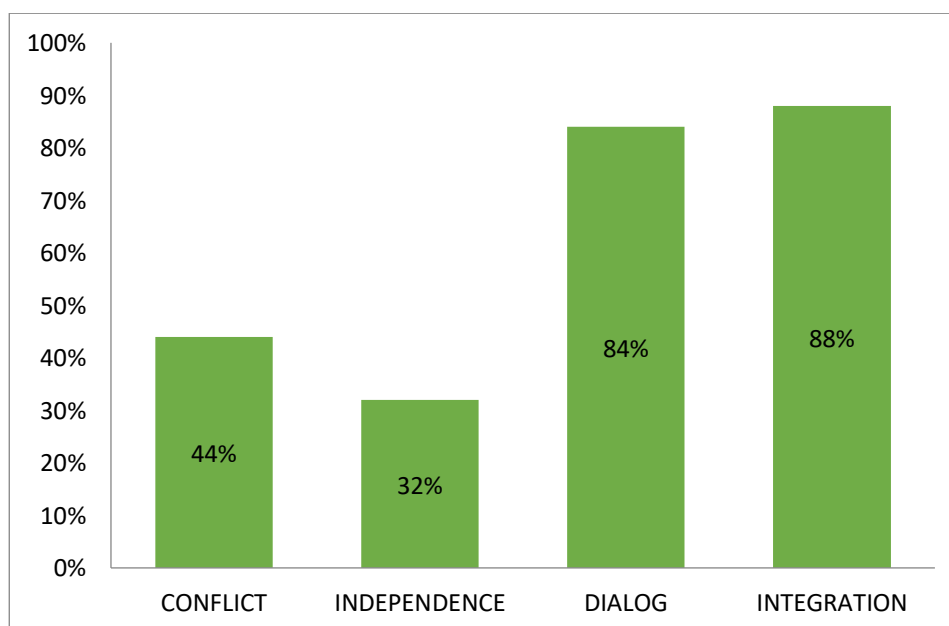
strong level. Thus, the practice of discussing public (non-religious) courses conducted by Islamic State University of Maulana Malik Ibrahim Malang is often associated with religious material.

The total calculation of Islamic State University of Maulana Malik Ibrahim's preceptive data on the implementation of scientific integration in learning got a result of 78% which means strong with a score of 352 out of 450. Thus, Islamic State University of Maulana Malik Ibrahim agreed that scientific integration is implemented in the learning process.

*International Islamic University Malaysia
Student Perceptions About The Relationship
between Science and Religion*

The first Research Question answered in this section is "To what extent do IIUM students perceive the relationship between science and religion?". The data obtained to answer the question are as follows:

Graph 3. IIUM Students' Perception of the Relationship between Science and Religion



The first stem is the result of the perception of IIUM students who state that

the relationship between science and religion is at the level of conflict where the two are

conflicting entities and cannot be united. The chart displays a result of 44% with a total score of 80 out of 180. Thus the IIUM students' perception that the relationship between science and religion is a conflict relationship is at a neutral level, in the sense that it is in the middle between agreeing and not.

The second stem is the result of the perception of IIUM students who state that the relationship between science and religion is at an independent level where both are separate entities in different dimensions and do not need to be united. On the chart got a result of 32% with a total score of 58 out of 180. Thus the IIUM students' perception that the relationship between science and religion is a relationship of independence is at a low level, in the sense of disagreeing that between science and religion there is independence.

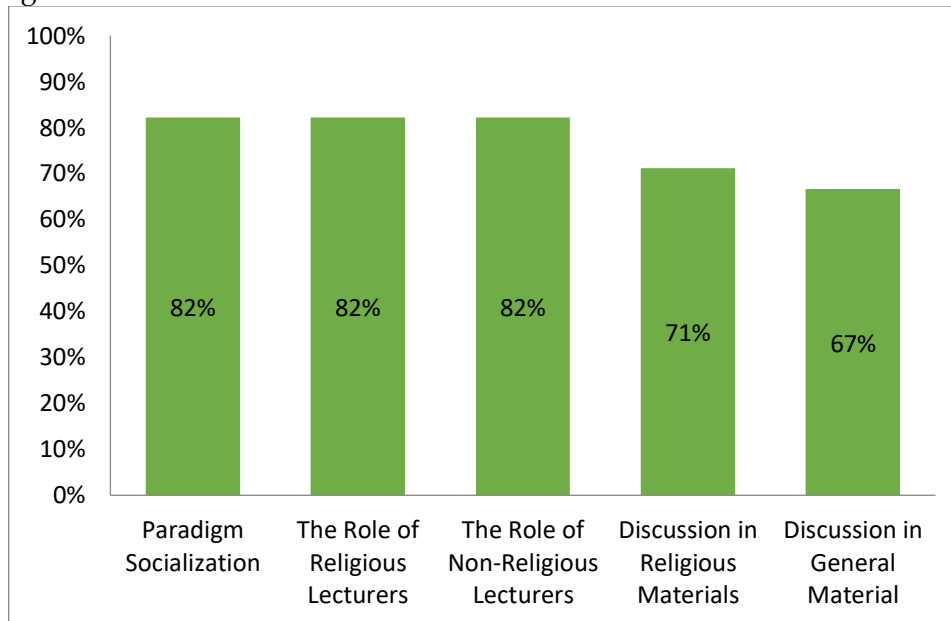
The third stem is the result of the perception of IIUM students who state that the relationship between science and religion is at the level of dialogue where both can be sought points of similarity and can complement each other. On the chart got a result of 84% with a total score of 152 out of 180. Thus the IIUM students' perception that the relationship between science and religion is a dialogical relationship is at a very strong level, in the sense that they strongly agree that science and religion can be dialogued.

The fourth stem is the result of the student perception of UIN Maliki Malang who stated that the relationship between science and religion is at the level of integration where the two can be sought for common ground so that what was originally considered contradiction becomes not contradiction. The chart displays an 88% result with a total score of 158 out of 180. Thus the student perception of UIN Maliki Malang that the relationship between science and religion is an integrative relationship is at a very strong level, in the sense that they strongly agree that science and religion can be integrated.

Based on the presentation of data from the four paragraphs above, it can be concluded that IIUM students strongly agree that the relationship between science and religion is in a dialogical and integrative typology. Meanwhile, their students tend to be neutral in understanding the relationship between science and religion in the typology of conflict and do not agree that between science and religion there is independence.

The second Research Question answered in this section is "How do IIUM students perceive the implementation of scientific integration in learning?". The data obtained to answer the question are as follows

Graph 4. IIUM Students' Perception of the Implementation of Scientific Integration in Learning



Bar number 1 is a statement that contains the socialization of the paradigm of integration of general science (non-religious) and religious science to IIUM students in learning. The bar shows that the overall percentage of answers is 82% so it is at a very strong level. Thus IIUM has a paradigm of integration of general science (non-religion) and religious science that is socialized to all students in the learning process.

Bar number 2 is a statement that contains the role of religion course lecturers in linking religious courses with general (non-religious) courses in the learning process. On the stem got the overall percentage result of the answer 82%, so it is at a very strong level. Thus, lecturers of religion courses play a very important role in associating religious courses with general (non-religious) courses in the learning process.

Bar number 3 is a statement that contains the role of lecturers in public (non-religious) courses in linking general (non-religious) courses with religious courses in the learning process. It shows an overall percentage of 82% of the answers, so it is at a

very strong level. Thus, lecturers of general (non-religious) courses play a very important role in associating general (non-religious) courses with religious courses in the learning process.

Bar number 4 is a statement that contains a discussion of religion courses that are associated with general (non-religious) courses in the *learning process continuously*. The bar shows that the overall percentage of answers is 71% so it is at a strong level. Thus, the practice of discussing religion courses carried out by IIUM students is often associated with general (non-religious) material.

Bar number 5 is a statement that contains the discussion of general (non-religious) courses associated with religion courses in the *learning process continuously*. On the bar, it shows that the overall percentage of answers is 67% so it is at a strong level. Thus, the practice of discussing public (non-religious) courses carried out by IIUM students is often associated with religious material.

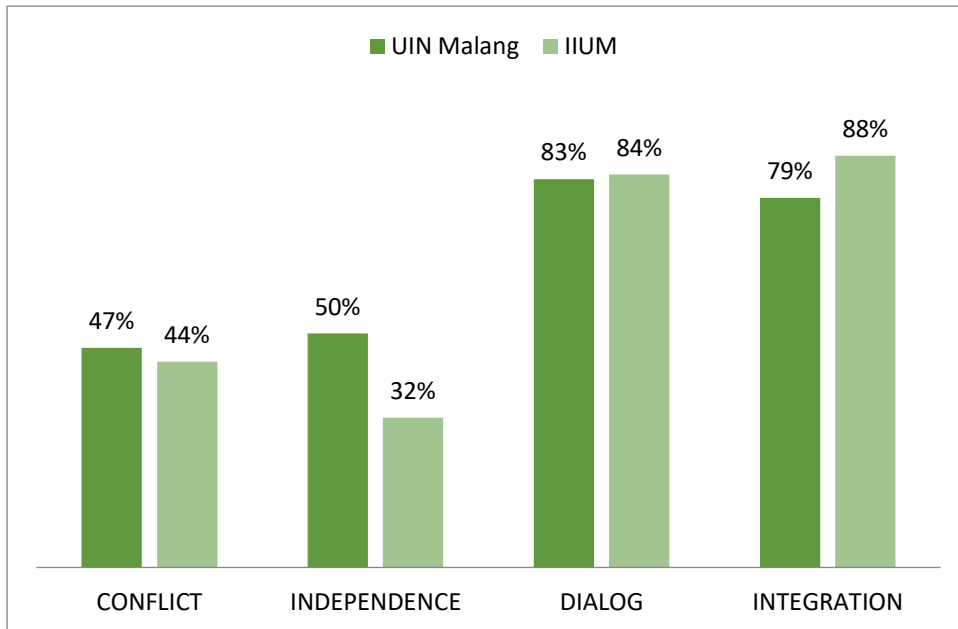
The total calculation of the perception data of International Islamic University Malaysia students on the implementation of

scientific integration in learning obtained 77% results which were in the strong category with a score of 346 out of 450. Thus, IIUM students agree that scientific integration is implemented in the learning process in the classroom.

Discussion

In the previous section, the results of the perception of Islamic State University of Maulana Malik Ibrahim Malang and International Islamic University Malaysia have been presented about the position of the relationship between science and religion and its implementation in classroom learning. From the data, a comparison was obtained as follows:

Graph 5. Comparison of UIN Maliki Malang and IIUM Students' Perception of the Relationship between Science and Religion



In the first stem, it can be seen that the perception of Islamic State University of Maulana Malik Ibrahim Malang and IIUM about the relationship between science and religion is at the conflict level is almost the same, namely 47% and 44%. The two values are both at a neutral level, so each of the Islamic State University of Maulana Malik Ibrahim Malang and IIUM students doubts that the relationship between science and religion is at the level of conflict.

In the second stem, it can be seen that the differences related to the perception of Islamic State University of Maulana Malik Ibrahim Malang and IIUM about the

relationship between science and religion are at the level of independence. The results of Islamic State University of Maulana Malik Ibrahim Malang students showed a figure of 50% which was at a neutral level, while from IIUM students showed a figure of 32% which was at a weak level. Thus, Islamic State University of Maulana Malik Ibrahim Malang students doubt that the relationship between science and religion is at the level of independence, while IIUM students disagree with this.

In the third stem, it can be seen that the perception of Islamic State University of Maulana Malik Ibrahim Malang and IIUM

about the relationship between science and religion is at the level of dialogue is almost the same, namely 83% and 84%. Both grades are at a very strong level, so each of the students of Islamic State University of Maulana Malik Ibrahim Malang and IIUM strongly agrees that the relationship between science and religion is at the level of dialogue.

In the fourth stem, it can be seen that the differences related to the perceptions of Islamic State University of Maulana Malik Ibrahim Malang and IIUM about the relationship between science and religion are at the level of integration. The results of Islamic State University of Maulana Malik Ibrahim Malang students showed a figure of 79% which was at a strong level, while from IIUM students showed a figure of 88% which was at a very strong level. Thus, Islamic State University of Maulana Malik Ibrahim Malang students agree that the relationship between science and religion is at the level of integration, while IIUM students strongly agree with this.

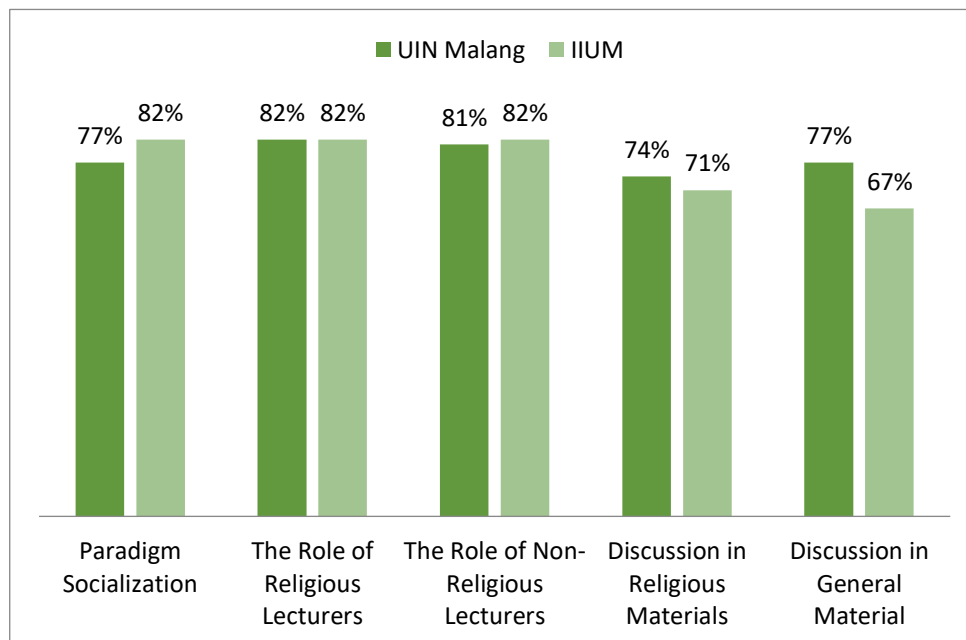
Based on the presentation of the data above, it can be concluded that the perceptions of Islamic State University of Maulana Malik Ibrahim Malang and IIUM students about the relationship between science and religion are not much different.

Students from both campuses are in a position to doubt that the relationship between science and religion is at the level of conflict and independence. On the contrary, they strongly agree that the relationship of science and religion is at the level of dialogue and integration.

The result of such a perception is certainly very reasonable because each of the two Islamic universities does have a paradigm that seeks to combine science and religion. Islamic State University of Maulana Malik Ibrahim Malang has an integration paradigm with the metaphor of the Tree of Science, while IIUM has a vision of Integration and Islamization. Both paradigms are in line with the perception of students who state that between science and religion there is no need to dispute but that they can be dialogued and even integrated. However, the results obtained are still not optimal because the perceptions of students from the two universities are still undecided about the relationship between science and religion being at the level of conflict and independence, not yet to the point of a perception that really disagrees.

Furthermore, related to the implementation of the scientific integration paradigm in learning, a comparison can be obtained as shown in the diagram below:

Graph 6. Comparison of UIN Maliki Malang and IIUM Students' Perceptions of the Implementation of Scientific Integration in Learning



In the first stem, it can be seen that the perceptions of Islamic State University of Maulana Malik Ibrahim Malang and IIUM students related to the paradigm of scientific integration that are socialized in learning get different results. Islamic State University of Maulana Malik Ibrahim Malang got a result of 77% which means it is strong, while IIUM gets a higher yield with 82% which means it is very strong. Thus, the socialization of the paradigm of scientific integration in learning at IIUM is better than at Islamic State University of Maulana Malik Ibrahim Malang.

In the second stem, it is known that the perception of Islamic State University of Maulana Malik Ibrahim Malang and IIUM students regarding the role of lecturers in religion courses in relating religious material to general material shows the exact same result, which is 82% which means very strong. Thus, the lecturers of religion courses at the two universities are very instrumental in integrating religious material with general material.

In the third stem, it can be seen that the perceptions of UIN Maliki Malang and IIUM students regarding the role of general course lecturers in relating general material to religious material showed almost the same results, namely 81% in Islamic State University of Maulana Malik Ibrahim Malang and 82% in IIUM, both of which mean very strong. Thus, lecturers of general courses at the two universities play a very important role in integrating general material with religious material.

In the fourth stem, it can be seen that the perceptions of Islamic State University of Maulana Malik Ibrahim Malang and IIUM students related to discussions in religion courses that are always associated with general material show almost the same results, namely 74% in Islamic State University of Maulana Malik Ibrahim Malang and 71% in IIUM, both of which mean strong. Thus, discussions in religion courses at the two universities are often associated with general or non-religious material.

In the fifth stem, it can be seen that the perceptions of Islamic State University of Maulana Malik Ibrahim Malang and IIUM students related to the discussion of public courses that are always associated with religious material get different results. Islamic State University of Maulana Malik Ibrahim Malang got a result of 77%, while IIUM got a higher yield with 67%. Although they are different, the two numbers are in the same category, namely the strong category. Thus, discussions in religion courses at the two universities are often associated with general or non-religious material.

Finally, if each of the five stems is accumulated, it gets a result that is not much different. Islamic State University of Maulana Malik Ibrahim Malang got 78% results while IIUM got 77% results, both of which were at strong levels. From this it can be concluded that students from both universities agree that the paradigm of scientific integration is implemented in classroom learning. These results are also in line with previous results that students from both universities agree more that the relationship between science and religion is at the level of dialogue and integration than at the level of conflict and independence.

Conclusion

This study revolves around two central Research Questions, each probing critical aspects of students' perceptions regarding the integration of science and religion within the educational frameworks of two distinct institutions; the Islamic State University of Maulana Malik Ibrahim Malang (UIN Maliki Malang) and the International Islamic University Malaysia (IIUM). In addressing the first Research Question, which examines how students perceive the relationship between science

and religion, the findings indicate a strong consensus among respondents from both universities, who largely agree with the dialogical and integrative approach to this relationship. This understanding suggests that students see science and religion as interconnected fields that can engage in meaningful dialogue. Specifically, students from the Islamic State University of Maulana Malik Ibrahim Malang displayed a neutral stance when considering the typologies of conflict and independence regarding the science-religion relationship. Conversely, IIUM students exhibited similar neutrality regarding the conflict perspective but disagreed with the notion that science and religion can exist independently. The second Research Question delves into the perceptions of UIN Maliki Malang students regarding the practical application of scientific integration in their learning experiences. Results reveal that 78% of UIN Maliki Malang students affirmatively perceive this integration, reflected in a scoring achievement of 352 out of a possible 450 points, signifying a solid endorsement of the concept. IIUM students echoed this perspective, with a similar acknowledgment rate of 77%, indicating that they, too, view the integration of scientific principles in their classroom learning as significant. These findings underscore a robust agreement among students from both universities on implementing a paradigm that fosters the integration of science and religion within their educational curricula.

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