

Islamization of Science and Campus at Ibn Khaldun University Bogor: Concepts and Implementation

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ABSTRACT

Modern Western civilization has produced damage to science and many secular scientists. This challenge has elicited various responses from Muslim scholars in various parts of the world. The response was carried out with a movement of Islamization of science in various institutions of higher education. One of the institutions that responded to this challenge was Ibn Khaldun University Bogor (IKUB). On this campus, a movement called Islamization of Science and Campus (ISC) emerged. The purpose of this study is to find the idea and implementation of ISC that has been carried out by IKUB. The results of this study found that the idea of ISC conducted at IKUB was conceptualized based on three considerations, namely Islamic teachings, campus institutional aspects, and community conditions. The implementation of ISC that was initiated is, the motivation of sincere intentions because of Allah for each campus community, developing Islamic scientific traditions, instilling Islamic values in the tri dharma (teaching, research, and community service), the application of campus Islamic culture, and the example of Islamic *akhlak* from leaders at various levels.

INTRODUCTION

The Islamization of science became an important part of the intellectual movement in the 20th century and the following centuries. The movement was a response of contemporary Muslim intellectuals to Western modernism. Undeniably, the birth of this movement has been criticized, opposed, and reviewed by Muslim scientists themselves as well as non-Muslims (A. Madani, 2016). However, the movement continues to grow. In Indonesia itself, research trends on science-religion education develop from year to year. This indicates that the theme of Islamization of science has attracted the attention of many people, especially academics in universities (Mujahideen & Martanegara, 2020).

The emergence of the Islamization of science movement cannot be separated from the influence of the West on science that developed in the world and was adopted by the Islamic world. Modern science today is not value-free. It has been infiltrated by secular-liberal, materialistic, and atheist values, as opposed to *Worldview* Islam. Muslim scholars such as Syed Muhammad Naquib Al-Attas, Isma'il Raji Al-Faruqi, Seyyed Hossein Nasr and many other scholars tried to respond to the challenge. Various models of Islamization are tried to be applied, for example, there are four models of integration of Islamic values and science, namely Islamic scientification, Islamization of science, cultivating revelation-based Islamic scientific findings, and merging between several integration models (Isgandi, 2021).

These movements try to unite the separate between science, science and religion. Muslim scholars wanted to restore the concept of science that had been developed by earlier Muslim scientists. In Islamic civilization, the relationship between science and religion was very closely related and inseparable. Islamic civilization is a civilization of science, it is even explained that Islam itself is a religion and civilization. As for Western civilization according to a Muslim intellectual, Malik Bennabi, is currently on the verge of its destruction, it is due to the occurrence of moral decadence manifested from the results of the dichotomy between science and religion (Zubaidi et al., 2021).

Muslims need to think again when amazed by Western civilization that seems advanced but actually harbors fragility. The Islamization of Modern Western science is a solution that should be an attraction when Muslims want to rebuild civilization. Therefore, studies on the Islamization of science need to continue to be developed and evaluated in order to get optimal results. Therefore, this study tries to explore the ideas offered by Didin Hafidhuddin in implementing the Islamization of Science and Campus. Hopefully, this movement will continue to grow and obtain the expected improvements.

LITERATURE REVIEW

Islamization of Science

Al-Attas explained that the most important problem facing Muslims today is the problem of science. Modern science is not value-free (neutral), because it is influenced by religious, cultural and philosophical views, which reflect Western human consciousness and experience. Therefore, it is necessary to Islamize science by Islamizing the linguistic symbols of reality and truth. Islamization of

Contemporary or Present Day Knowledge, according to Al-Attas, what needs to be Islamized is contemporary science or Western science today. Religious sciences or Islamic *turath* are not included in the Islamization process because they are never separate from God (Al-Attas, 2011).

According to Al-Attas, Islamization is the liberation of man from magic, mythology, animism and national cultural traditions and from secular control over his mind and language. This means the liberation of reason or thought from the influence of a worldview colored by secular, primordial and mythological tendencies. While Al-Faruqi defines Islamization of Knowledge, which is an effort to re-direct science, namely to redefine, re-arrange data, rethink arguments and rationalizations related to the data, reassess conclusions and interpretations, reshape goals and do it in a way that allows the discipline to enrich the vision and struggle of Islam (Al-Faruqi, 1989).

Islamization of Campus

Campus Islamization refers to efforts to integrate Islamic principles, values and worldviews into the campus environment, including in the curriculum, academic activities, and the lives of students and faculty. This includes the integration of science and technology with Islamic values, the implementation of an Islamic vision of campus life, and the Islamization of science and social sciences. Islamization of the campus also involves efforts to maintain consistency in education which consists of being knowledgeable, doing scientific deeds, and building personality integrity that reflects good actions and morals. This effort may also involve the application of the principle of tawhid in all aspects of campus life (Sahidin, 2022).

The urgency of the Islamization of Science and Campus (ISC) according to A.M. Saefuddin lies in the awareness of the dominance of secular Western science as well as the importance of integrating Islamic principles into higher education. The steps of ISC proposed by A.M. Saefuddin include four important steps: 1. Bringing together general and religious education by Islamizing the secular system and modernizing the religious system. 2. Embedding an Islamic vision in the campus environment. 3. Islamizing the curriculum, especially the modern social sciences. 4. Islamizing the social sciences, by framing them with the concept of unity or *tawhidi* which is a Qur'anic paradigm and epistemology (Saefuddin, 2010).

These steps must also be framed by the concept of unity or *tawhidi* which includes: the oneness of God, the unity of the universe, the unity of truth and knowledge, the unity of life, and the unity of mankind. Thus, these ISK measures aim to integrate Islamic principles into all aspects of campus life, from the curriculum to the vision and paradigm underlying higher education.

METHODOLOGY

The research method used in this research is qualitative with a literature study approach. A literature review was conducted related to the Islamization of

Science and Campus by tracing literature sources that have been written by the initiators of the Islamization of Science and Campus. In addition, other literature sources are taken from writings related to ISC in scientific journals, books, websites and other document sources. The data that has been collected is then analyzed by content analysis, which is a technique to identify patterns, themes, and meanings contained in the literary materials used as data sources.

RESEARCH RESULT

The Islamization of Science and Campus Movement

Islamization of Science and Campus or abbreviated as ISC is a movement that was first initiated by AM. Saefuddin in 1983. He declared his idea at the graduation ceremony and XXII anniversary of Ibn Khaldun University Bogor with the title "*Campus and the Islamization of Science in Perspective*". The follow-up to the idea is IKUB implementing *Grant* to As-Syafiiyah Islamic University Jakarta and Bandung Islamic University. Results of activities *Grant* it is a continuous meeting in implementing the idea of ISC between the three campuses so that the Jakarta-Bogor-Bandung Axis was formed. The Jakarta-Bogor-Bandung axis also quickly expanded during activities *Grant* IKUB continued to Yogyakarta, Solo, Semarang, Surabaya, with its ISC flag, which later became the forerunner of the formation of the Private Islamic Higher Education Cooperation Agency (Ahmad, 2011; Rahayu, Supraha, & Tamam, 2021).

Even within the IKUB campus itself, after ISC was echoed in various places, many young student activists from various campuses in Java and Makassar joined IKUB, fostered at the Ulil Albaab Islamic Boarding School. Pondok Pesantren Mahasiswa Ulil Albaab was established as one of the trilogies of educational centers, in addition to campuses and mosques, as a center for student development. This cottage was founded by three important figures, namely, M. Natsir, KH. Sholeh Iskandar, and AM. Saefuddin. Construction in the hut was carried out directly by Didin Hafidhuddin. The formation of young Muslim activists has given rise to some of the country's most important figures and influential Muslim scholars (Ahmad, 2011).

ISC developed at IKUB is based on the campus motto: faith, science and charity. To realize his idea, A.M. Saefuddin tried to formulate the following steps: *First* study and integrate science and technology with religious values; *Second*, lecturers must set an example in accordance with religious values both on and off campus; *Third*, compiling Islamic religious education courses relevant to real-life problems; *Fourth* reviewing textbooks at the school and college levels to avoid doubts about faith; *Fifth* carry out educational functions for the entire academic community to build personality integrity with noble character, scientific knowledge, and scientific charity; *Sixth* realizing the harmony of three educational circles: family, school, and community; *Seventh*, steer clear of intellectual arrogance and awesomeness (Saefuddin, 2010).

The ISC initiated by A.M. Saefuddin if traced from the source of his ideas, it cannot be separated from the influence of the main founders of the Islamization of science, namely Syed Muhammad Naquib Al-Attas and Isma'il Raji al-Faruqi. From al-Attas, the idea of ISC is seen in the similarity of his vision that sought to liberate Islamic thought from the secular intellectual culture of the West. As for al-Faruqi, the idea of ISC appears from the use of the term's unity of truth, unity of life, and unity of knowledge. Another idea that has similarities from al-Faruqi's thought is from the understanding of the word 'integration' which is interpreted as dissolution or review (Syafriin & Hadi, 2021).

The thought of Islamization of Science was first introduced by Al-Attas at the Islamic World Education Conference in Mecca in 1977, who at that time presented his paper entitled, *Preliminary Thoughts on the Nature of Knowledge and the Definition and Aims of Education* (Al-Attas, 1977; Syafrin & Hadi, 2021). The idea initiated by Al-Attas regarding the Islamization of Science was motivated by the most important problem faced by Muslims at that time until now, namely the problem with science that developed and developed by the Islamic world. Muslims have adopted modern science developed by the West, which is neither value-free nor neutral. The impartiality of the sciences developed by the West is due to the influx of religious, cultural and philosophical views, which realize the consciousness and experience of Western man into these sciences. Therefore, Muslims need to Islamize science by Islamizing linguistic symbols of reality and truth, as initiated by Al-Attas (Handrianto, 2019).

Islamization of science or *Islamization of Contemporary or Present Day Knowledge* in English and *Islamiyyat al-'Ulum al-Mu'ashirah* in Arabic, In Al-Attas's view, not all science needs to be Islamized. The science that needs to be Islamized is contemporary science or Western science today (another meaning Modern Western Science). Meanwhile, religious sciences or *Islamic turath* There is no need to Islamize anymore because these sciences have never been separated from God. The Islamization of science means the liberation of man from magic, mythology, animism and national cultural traditions and from secular mastery of reason and language. It means the liberation of reason or thought from the influence of a view of life colored by secular, primordial and mythological tendencies (Al-Attas, 1993).

A person who will Islamize modern science needs to fulfill the pre-conditions that must be met, namely being able to master and identify the Islamic view of life (*the Islamic worldview*) as well as being able to understand Western culture and civilization. The process that needs to be done is, *first* isolate the key elements and concepts that shape Western culture and civilization, from every field of modern science today, particularly in the humanities. However, the natural sciences, physics and applications must be Islamized as well, especially in the interpretations of facts and in the formulation of theories. *Second* incorporate elements of Islam along with key concepts in each field of current relevant science (Handrianto, 2021).

ISC in the View of Didin Hafidhuddin

Didin Hafidhuddin is an important figure who inherited the idea of ISC. He was one of the driving forces of ISC, both during the leadership of A.M. Saefuddin as rector and during his leadership at the IKUB campus. He was the fifth rector of IKUB from 1987-1991. He started his view that ISC implemented at IKUB is a must as well as a necessity. That view is based on three considerations: *First*, judging from Islamic teachings, the science is studied in order to improve the quality of faith, charity (including worship) and service to the community. *Second* In terms of institutional aspects, IKUB is an Islamic University that has a motto of faith, science and charity, which should implement ISC in all its activities, especially in *Corporate Cultuses* as work culture, teaching and learning culture, respect culture and so on. In essence, the Islamic atmosphere must be displayed in all activities of life on campus. *Third*, judging from the condition of the community, the concept of ISC is one alternative to improving life on campus

which is expected to have strong implications in community life (Hafidhuddin, 2021).

What characterizes his views is that he always relies on the Qur'an and Hadith. This is a Muslim scientific tradition that continues to be passed down by scholars, because in fact man has a weakness in what he thinks, it is necessary to rely on a truth that there is no doubt in it. Among the verses he cited, as the basis for his views on the need for the implementation of ISC on campus based on Islamic teachings, namely, QS. Ali Imran [3]: 190- 191), QS. Ar-Rum [30]: 22) 231, QS. Luqman [31]: 20), (QS. Ali Imran [3]: 104) and some hadiths.

Surah Ali Imran verses 190-191 speak of the figure of Ulil Albaab, namely people who always remember Allah whether standing, sitting or lying down. Those who always think about the creation of heaven and earth and believe that what God has created is not in vain. Ulil Albaab, in Hafidhuddin's view, describes a superior person, a *scientist* who has deep knowledge, and has strong personal integrity and *moral* Karimah. This, he detailed by taking an explanation of the term Ulil Albaab which is in the Quran. Ulil Albaab is a figure who has the ability to combine thinking and remembrance well, thus giving birth to a strong awareness of faith which is implemented in everyday life, this is based on QS Ali Imran verses 190 -194. Ulil Albaab was also a figure who was able to distinguish the good (*thayyib*) from the bad (*al khobits*) and always sided with the good, even though in the dominant conditions it was the bad. This is based on QS. Al Maidah verse 100.

Another figure of Ulil Albaab is who has a strong commitment to preaching to improve his community, this is based on QS. Abraham verse 52. The so-called Ulil Albaab is also to have sincerity in studying, *Tanziliyyah* (Sharia sciences) and *Kauniyyah* (natural science and social humanity) based on verse 7 of Ali Imran, use part of his night time, in addition to rest, also to *qiyaamul lail*, remembrance, prayer, reading the Qur'an hoping for the pleasure of Allah Almighty and salvation of life in the eternal Hereafter based on QS. az-Zumar verse 9, and always willing to listen to various kinds of opinions, tolerance and *Tasamuh* towards various views despite differences (not in the field of creed and religious principles) and trying to find the best alternative based on QS. az-Zumar verse 18 (Hafidhuddin, 2021).

Surah ar-Rum verse 22 explains the signs of the power of Allah Almighty. He created the heavens, the earth and people with different languages and different skin colors. They are signs that can be picked up by people in the know. While Surah Luqman verse 20 explains that Allah has subdued to man what is in heaven and what is on earth and He has perfected His favor, outwardly and inwardly. However, there are still classes of people who deny His oneness, for whom they have no knowledge or guidance and no Book to illuminate it. While the letter of Ali Imran explains about Allah's command to the Muslims. There should be among the Muslim sections who call for virtue, enjoin the accrued and prevent the *Munkar*. Because in fact, these people are a group of lucky people.

While the hadith he quoted was a hadith from Jabir's companion, "The Prophet (peace be upon him) said: 'Science is divided into two kinds; The science that is in the heartstrings, that is the science that can provide benefits, and the science on the tongue (argumentation) and that is the argument given by Allah SWT to the son of Adam (man)'" (HR. Al-Khatib of Jabir) and Jabir *radhiyallau 'anhuma* relate that the Holy Prophet(saw) said, "The best of man is the most beneficial to man."

Implementation of Islamization of Science and Campus

The implementation of ISC that he initiated at the IKUB Bogor campus is as follows: *First*, in every teaching and learning activity, lecturers and students are constantly reminded to have intentions and motivation and be clean and sincerely seek the pleasure of Allah, also to uphold His religion. *Second*, conducting studies on science and Islam which are carried out regularly and continuously at all levels, especially lecturers and students. The results of the study are then published in the form of treatises and journal articles. *Third* strive for Tri Dharma of higher education activities (education, research, and service to the community) that are in line with Islamic values. *Fourth* Cultivating Islamic daily behavior, such as greeting culture, culture *Tabassum*, clean culture, starting and ending every activity with prayer, getting used to praying in congregation in the mosque, mutual respect and mutual respect between IKUB extended family, and discipline in teaching and learning and work. *Fifth*, striving continuously to improve material and spiritual welfare, by maximizing cooperative business activities, zakat collection activities, *infak*, and alms, and other activities. *Sixth*, strengthening the role of foundation leaders, university leaders, faculty leaders, and also lecturers as Murshids who always give direction to kindness, both verbally and with concrete deeds that are examples and examples. And other positive things, which can be done and developed (Hafidhuddin, 2021).

Intention and motivation to uphold Islam

An important point that cannot be ignored in all areas of life, especially in the scientific field is righteous intentions solely because of God. This is important because scholars have reminded the importance of the intention underlying a charity. This intention can also bring success to all efforts sought, both in the world and also the hereafter. Hafidhuddin relied his views on the words of the Prophet (peace be upon him):

"Indeed, every deed (judged merit) depends on its intention. And every person (does) is judged by his intention. Whoever migrates because of Allah and His Messenger, then the value of Hijra is because of Allah and His Messenger. And whoever migrates because of the affairs of the world or because of the woman he wants to marry, he will get (value) from what he intends (the world and women).¹ (HR. Bukhari and Muslim) also, "A person if by his knowledge intends to seek the pleasure of Allah, then he will fear (great) everything to him. But if by his knowledge he aims to obtain many treasures, then he will be afraid of everything." (HR. Ad-Daelamiy of Anas), and another hadith, "Whoever seeks knowledge to boast of it to the scholars and to be debated among the ignorant and bad in temperament, then the place that deserves it is hell." (HR. Tirmidhi) and finally, "Whoever learns (a) knowledge that should be with that knowledge he seeks the pleasure of Allah, or he does not learn except to obtain the treasures of the world, then he will not get the fragrance of heaven later in the Day of Judgment." (HR. Abu David)

In scientific activities, intention due to Allah Almighty is very important. Intention will move a person to the activity he wants to do with a will because he seeks God's approval. Therefore, intention in the context of scientific activities, in addition to aiming to achieve a predetermined goal, also ensures that the activities carried out not only become ordinary routines but are also considered

as worship. The function of intention is to distinguish between one worship and another worship or between worship and habitual practice. Yusuf al-Qaradawi stated that intention has consequences of reward and punishment, good or bad, obligatory or circumcised, haram, *makruh* or must. Therefore, intentions can be good or bad depending on who moves the intention, the motives of the world or the hereafter, seeking the pleasure of Allah or man. An important foundation in underpinning intention is tawhid, simply because of Allah Almighty (Mokhtar, Alias, Kamaruding, & Abang Muis, 2018).

A lecturer needs to focus on teaching, research and devotion for God's sake, not merely carrying out the obligations imposed on him. Likewise, students, they must aim to study and seek knowledge because Allah is not just to get the best grades, graduate on time, or to get a decent job. The employees and all elements on campus need to establish and continue to review the intentions in themselves. With sincere intentions because of Allah, He will facilitate affairs.

Scientific and Islamic Studies

Science in Hafidhuddin's view is the root of civilization, and civilization is the fruit of science. Civilization will be born and develop along with the development of scientific concepts in it. Because this scientific factor actually gives birth to social, political, economic and other cultural activities. In the Qur'an, it is mentioned approximately 750 times the word science and its derivatives. According to him, the highest reference sources of knowledge in Islam are the Quran and Hadith. Therefore, human logic or reason must not contradict the Quran and Hadith. The intellect serves to translate the principles in the Qur'an and hadith, to be embodied in the realities of life, for example the principle of congregation in worship and *muamalah* (Hafidhuddin, 2021).

One of the characteristics of quality higher education is a tradition of good research and writing. This tradition has actually been owned by Muslims for a long time. When the Prophet first received the treatise, Islam existed as a view of life (*Worldview*) who are the driving force of change for Muslims. The first verse that was revealed was also the command to read, *IQRA*. Reading here is not just verses that are *Qauliyah* but also *Kauniyah*. *Worldview* Islam includes views on both physical and non-physical realities. Islam becomes a system of beliefs, thoughts, minds, and values, which has the power to change the conditions of civilization. In history, Islamic civilization has been able to give birth to a scientific tradition that continues to develop, starting from *bayt al-arqam* in Makkah, Ash-Suffah madrasa in Medina which managed to grow and develop into a scientific community. The presence of this scientific tradition gave birth to generations of friendly scholars who mastered various scientific disciplines, and from them the scientific and Islamic traditions spread throughout the universe (Farabi, 2016).

Even in the archipelago, scientific traditions have developed well. This can be proven by scientific works by scholars who have received recognition from the world community. The scholars were present in the archipelago with religious texts, as well as introducing how to read and write these texts. Nuruddin Ar-Raniry, Abdur Rauf Singkel, Muhammad Yusuf Al-Makassari, Abdus Samad Al-Palimbani are a series of scholars who introduced scientific and Islamic traditions in the 17th and 18th centuries. In the 19th century, we know Ahmad Rifai from Semarang, Ahmad Khatib from Minangkabau, and Nawawi al-Bantani who also had a tremendous influence in science (Ali, 2006).

Hamzah Fansuri has written at least three treatises in Malay. Abdur Rauf al-Sinkili wrote 22 works with discussions covering tafsir, fiqh, Sufism and the

science of kalam. The languages used as media for his work are Malay and Arabic. Nur ad-Din al-Raniri has written no less than 29 works. Muhammad Yusuf al-Makassari, although he did not have many works, his role in the intellectual field is indisputable. A of his greatest works is *Safinat al-Najah*. Ahmad Khatib Minangkabau, a scholar who mastered various fields of science also had very extraordinary works. The intellectual property of scholars in the archipelago covers a very diverse range of scientific fields (Azra, 2004; Khairiyah, 2020).

Islamic studies and science that have been deeply rooted in the scientific tradition in the archipelago should be preserved, especially in universities. Scientific studies of scholars in various scientific fields can also be a source of inspiration for the campus academic community that is not blocked by majors. Some important supporters that cannot be ignored to support the realization of scientific studies on campus are, *first* the existence of the library as a reference for lecturers, researchers, students, and others in finding reference sources, *second* the existence of publishing as a medium to spread knowledge in order to have a positive impact on life, *third* Scientific programs that include international or national seminars, discussions, courses, recitations, and others.

Instillation of Islamic values in the Tri Dharma of Higher Education

The Tri Dharma of higher education which includes education, research and community service is related to each other. A good educational process will give birth to research that is useful for the community. Likewise with the research developed, it will renew the educational process for the better. Therefore, these three components will be better when Islamic values are internalized into them.

The first Tri Dharma is education. The process of education in higher education should not be separated from Islamic values. The purpose of seeking knowledge in Islam as described by Al-Attas is to instill goodness in man as a human being and as an individual self. The end goal is to produce good human beings and not like in Western civilization, good citizens. Good here in the concept of human being good means right as human *adab*, which covers both material and spiritual aspects. Adab itself also means the discipline of body, soul, and spirit; disciplines that affirm the recognition and recognition of its proper place in relation to the abilities of physical, intellectual and spiritual potential; also the recognition of the fact that science and being are arranged hierarchically, according to different levels (*Maratib*) and the degree (*Darajat*) (Al-Attas, 1992).

ISC practices applied in the implementation of teaching on the IKUB campus are Islamic Studies courses which weigh 8 credits, with details, creed, sharia, morals and Islamic disciplines in non-religious faculties, while at the Faculty of Islamic Religion at the undergraduate (S1) and postgraduate levels in each study program there are courses *Islamic Worldview*. It should be admitted that there has not been a complete overhaul of teaching materials in public courses to be in line with Islamic values (Syafrin & Hadi, 2021). However, efforts to unify Islamic views continue to be made to educators and education staff in each weekly study.

The educational problem faced by Muslims, in Hafidhuddin's view, is the dichotomy between religious education materials and general education materials. This dichotomy occurs due to secularism, pluralism and liberalism, which in fact these three ideas have actually been declared heretical by the Indonesian Ulema Council (MUI Fatwa No.7 of 2005) (Hafidhuddin, 2021).

Application of Campus Islamic Culture

Ibn Khaldun University as an Islamic campus is a higher institution built and developed to produce Muslim scholars who have creed *Salimah*, *Sharia Shahihah* (thought and behavior), and *akhlaqul Karimah*. This campus was also built to produce experts or experts in the scientific fields they are involved in, siding with honesty and truth based on Islamic teachings, and siding with the ummah and upholding Islamic teachings in various fields of life (Hafidhuddin, 2021). To realize this, it is very important to build an Islamic culture on campus, both for all academic communities in it.

Referring to the IKUB campus motto: Faith, science, and charity, the movement carried out includes: spirit *IQRA* (examine in depth the nature of science *fardhu 'ain* and also *Fardhu Kifayah*), Development of science on the basis of Islamic values, building a scientific community, appreciation of all aspects of science, cultivating congregational prayer, empowering campus mosques, culture *Taushiyyah* and deliberation, cultivating reading of the Quran, cultivating *infak* and charity *Jama'i*, cultivating Muslim clothing, cultivating a clean and healthy environment, cultivating exemplary, cultivating charity/noble morals and so on (BUDAI, 2008; Hafidhuddin, 2021).

Exemplary Leaders

Exemplary is an important component of success in leading an educational institution. A leader needs to have competence in his leadership, among the personality competencies he must have, namely: Noble character, have personality integrity as a leader, have a strong desire for self-development as a leader, be open in carrying out their main duties and functions, control themselves in facing problems in work as a leader, have talents and interests in positions as educational leaders.

The managerial competencies of a leader that must be possessed include: being able to compile college planning for various levels of planning, developing campus organizations according to needs, leading campuses in order to optimally utilize campus resources, managing campus changes and development towards effective learning organizations, creating a conducive and innovative campus culture and climate for learning, Managing educators and education staff in order to optimally utilize human resources, managing campus facilities and infrastructure in order to utilize optimally, managing campus and community relations in the context of finding support for ideas, learning resources, and campus financing, managing students in the framework of new student admissions, and placement and capacity building of students, managing curriculum development and learning activities in accordance with the direction and objectives National Education, managing campus finances in accordance with the principles of accountable, transparent, and efficient management, managing campus administration in supporting campus achievements, managing campus special service units in supporting learning activities and student activities, managing campus information systems in supporting program preparation and decision making, utilizing advances in information technology for improving campus learning and management, and finally conducting monitoring, evaluating, and reporting on the implementation of campus activity programs appropriate procedures, as well as planning follow-up.

Of course, the task of leadership carried will feel heavier if it is not assisted by other organizational structures. A leader must be able to cultivate *taushiyyah* and deliberation to strengthen the solidity of *Islaamiyyah ukhuwwah*, which will

later give birth to a strong team work to share tasks in accordance with their respective fields. In the frame of leadership that is *uswah hasanah* (good example), God willing, all obligations will be easily carried out as well as possible.

DISCUSSION

The movement of Islamization of Science and Campus (ISC) initiated by AM. Saefuddin in 1983 has played a significant role in shaping the educational landscape, particularly at Ibn Khaldun University Bogor (IKUB). Inspired by the ideas of Syed Muhammad Naquib Al-Attas and Isma'il Raji al-Faruqi, ISC seeks to integrate science and technology with Islamic values, aiming to liberate Islamic thought from the secular intellectual culture of the West.

The ISC at IKUB, guided by the motto of faith, science, and charity, emphasizes the need to study and integrate science with religious values. This initiative involves various steps, including setting examples for religious values, reviewing textbooks to avoid doubts about faith, and incorporating Islamic education relevant to real-life problems. The ultimate goal is to build personality integrity with noble character, scientific knowledge, and scientific charity.

Didin Hafidhuddin, an influential figure in ISC, underscores the importance of Quranic and Hadith references in shaping views on the implementation of ISC. He emphasizes the role of Ulil Albaab, individuals who remember Allah and possess deep knowledge, personal integrity, and moral excellence, as key figures in the ISC movement. The implementation of ISC at IKUB includes intentions and motivations grounded in Islamic values, regular studies on science and Islam, and a commitment to the Tri Dharma of higher education aligned with Islamic principles. Furthermore, instilling Islamic values in the educational process, fostering scientific and Islamic studies, and promoting an Islamic culture on campus are integral components of the ISC initiative.

In conclusion, the ISC movement at IKUB reflects a holistic approach to education that integrates scientific knowledge with Islamic values. This initiative, rooted in the teachings of Al-Attas and al-Faruqi, emphasizes the importance of intention, scientific studies, and the Tri Dharma of higher education in creating a harmonious blend of faith and knowledge on campus. The exemplary leadership of figures like Didin Hafidhuddin further strengthens the commitment to building a unique educational environment that embraces both faith and science.

CONCLUSIONS AND SUGGESTIONS

The idea of ISK at Ibn Khaldun University of Bogor was first introduced by Saefuddin. This idea was then continued by the next generation, one of which was Didin Hafidhuddin. In his idea, Hafidhuddin tried to lay the principles as the support of the ISC movement, namely, the principles of Islamic teachings, institutional aspects, and community conditions. The implementation ideas that are built are providing and motivating lecturers and employees to continue to straighten out sincere intentions because of Allah for every campus activity; redeveloping the Islamic scientific tradition that has been abandoned by many Muslims; instilling Islamic values in every activity of the tri dharma of higher education, implementing Islamic cultures on campus; and providing Islamic role models for leaders at every level in the campus organizational structure.

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