
INTEGRATION-INTERCONNECTION PARADIGM AS AN ACADEMIC STRATEGY IN THE DERADICALIZATION OF RELIGIOUS THOUGHT IN ISLAMIC HIGHER EDUCATION

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Abstrak

Artikel ini bertujuan untuk memaparkan secara ekspilisit buah pemikiran Amin Abdullah dalam memadukan ilmu agama dengan ilmu umum menjadi satu kesatuan yang tidak terpisahkan yang digagas melalui paradigma integrasi-interkoneksi. Sehingga hasil pemikiran mampu menghilangkan dikotomi ilmu. Penelitian ini menggunakan pendekatan kepustakaan (*library research*) dengan teknik pengumpulan data yang bersumber dari data-data primer berupa pemikiran M. Amin Abdullah tentang paradigma integrasi-interkoneksi yang dikembangkan di lingkungan UIN Sunan Kalijaga Yogyakarta dan data sekunder yang mendukung pokok-pokok kajiannya. Teknik analisis data yang digunakan yakni analisis data deskriptif, yaitu data-data yang telah dihimpun diolah untuk melaporkan hasilnya. Hasil penelitian menunjukkan bahwa Paradigma Integrasi-Interkoneksi yang dikembangkan oleh Amin Abdullah berlandaskan pada konsep Wahyu Memandu Ilmu, yang menempatkan wahyu sebagai pedoman utama dalam pengembangan ilmu pengetahuan. Paradigma ini berpijak pada tiga bentuk epistemologi yang saling melengkapi dan membentuk satu kesatuan yang utuh, yaitu *bayânî*, *burhânî*, dan *'irfânî*. Dalam konteks pendidikan tinggi Islam, Paradigma Integrasi-Interkoneksi diimplementasikan melalui empat tingkatan, yakni tingkat filosofis, materi, metodologis, dan strategis. Selain itu, paradigma ini memiliki peran penting dalam upaya pencegahan serta penanggulangan radikalisme dan ekstremisme keagamaan. Dengan demikian, penulisan artikel ini tentu memberikan kontribusi akademik melalui penguatan moderasi beragama di beberapa perguruan tinggi Islam.

Kata kunci: Integrasi-Interkoneksi; Moderasi Beragama; Pendidikan Tinggi Islam; Deradikalisasi; Epistemologi Islam.

Abstract

The purpose of this article is to explicitly present Amin Abdullah's intellectual contribution in integrating religious sciences and general sciences into an inseparable unity through the Integration-Interconnection Paradigm, thereby eliminating the dichotomy of knowledge. This study employs a library research approach, collecting data from primary sources, including M. Amin Abdullah's ideas on the Integration-Interconnection Paradigm, developed at UIN Sunan Kalijaga Yogyakarta, as well as secondary sources that support the study's main themes. The data analysis technique used is descriptive analysis, in which the collected data are processed and systematically reported. The findings indicate that the Integration-Interconnection Paradigm, developed by Amin Abdullah, is grounded in the concept of Revelation Guiding Knowledge, which positions revelation as the primary guide for the development of science and knowledge. This paradigm is based on three

complementary epistemological frameworks that together form an integrated whole: *bayānī*, *burhānī*, and *'irfānī*. In the context of Islamic higher education, the Integration-Interconnection Paradigm is implemented across four levels: philosophical, material, methodological, and strategic. Furthermore, this paradigm plays a significant role in efforts to prevent and counter religious radicalism and extremism. Thus, this article contributes to the academic literature by strengthening religious moderation across several Islamic higher education institutions.

Keywords: Integration-Interconnection; Religious Moderation; Islamic Higher Education; Deradicalization; Islamic Epistemology.

INTRODUCTION

The development of Islam in Indonesia since the 1990s has been marked by intensive debates on the relationship between religion and science, which gave birth to various concepts such as the Islamization of science, integration-interconnection, and so on (Bahri, 2018). M. Amin Abdullah's thought emerged as a critical response to the deep-rooted dichotomy between religious science and general science. This separation creates a deep epistemological chasm, causing the two domains to develop separately with their respective paradigms and methodologies, with no room for dialogue or synergy (Muqowim & Lessy, 2021). The dichotomous condition is like a thick wall that limits interaction between the two scientific domains, so that each develops separately with different paradigms, methodologies, and orientations.

This dichotomy not only results in epistemological stagnation but also has the potential to give birth to a narrow, exclusive, and vulnerable religious perspective to radicalism. The absence of interdisciplinary dialogue encourages the emergence of textualistic and absolutistic understandings that struggle to accept differences. Responding to this problem, Abdullah initiated the Integration-Interconnection Paradigm as an epistemological breakthrough that bridges religious science and general science in a complete and complementary scientific system, by integrating three pillars of science: *hadlarah an-nash* or textual tradition, *hadlarah al-ilm* or empirical science, and *hadlarah al-philosophy* or philosophy and critical thinking (Masyitoh, 2020).

This paradigm is concretely implemented at UIN Sunan Kalijaga Yogyakarta as the philosophical foundation for the institution's scientific development. The transformation from IAIN to UIN marks a shift from a traditional text-based approach to an integrative model that connects religious science with social sciences, law, and natural sciences (Developments et al., 2025). This paradigm is concretely implemented at UIN Sunan Kalijaga Yogyakarta as the philosophical foundation for the institution's scientific development. The transformation from IAIN to UIN marks a shift from a traditional text-based approach to an integrative model that connects religious science with social sciences, law, and natural sciences (Prasetyo et al, 2024). Experience in the PTKIN environment shows that



comparative academic programs and community service activities aligned with the spirit of this paradigm can reduce exclusive and radical thinking.

Thus, the Integration-Interconnection Paradigm is a strategic response to the challenges facing Islamic Religious Universities in the contemporary era, namely, the need to produce graduates with spiritual depth, breadth of scientific insight, social sensitivity, and national commitment. This paradigm positions PTKI as a strategic agent in building a moderate, inclusive, and relevant Islamic scientific tradition attuned to the dynamics of modern society, and demonstrates that religion and science are not opposing entities but two dimensions that enrich each other in the comprehensive understanding of reality.

METHOD

The methodological approach applied in this study is a library research method with qualitative characteristics. Epistemologically, this study adopts a qualitative paradigm that emphasizes efforts to describe, interpret, and analyze in depth the construction of M. Amin Abdullah's thoughts, especially regarding the conceptualization and implementation of the paradigm of scientific integration-interconnection developed at the State Islamic University of Sunan Kalijaga Yogyakarta. The process of collecting and identifying data in this study relies on various primary and secondary academic literature sources, which include reputable scientific journal articles, both at the national and international levels, has substantial relevance to the theme of the study of the integration-interconnection paradigm and the epistemological thinking of M. Amin Abdullah (Masyitoh, 2020).

The data analysis stage begins with a thorough recapitulation of all collected data. After the recapitulation process is completed, the data reduction stage follows, which includes simplification and systematic data sorting to identify and separate relevant data in accordance with the research focus. The data that has gone through the reduction process is then classified in a structured manner based on a predetermined framework and analysis design, to be presented in a more organized form (Faisal et al., 2021).

Each categorized data segment is then verified through a search of relevant literature and a data validation process to ensure the credibility and validity of the information. After all data have undergone comprehensive verification, the final stage of the analysis is to draw conclusions based on the validated findings. The reason for choosing the literature method in writing this article is that the topic of this research is conceptual, normative, and theoretical. So that its understanding requires an in-depth search of various literary sources. This literature review is very helpful for researchers to trace the epistemological roots and philosophical foundations of the integration-interconnection paradigm.

RESULTS AND DISCUSSION

A heated discussion about the contribution of the interconnection paradigm at UIN Sunan Kalijaga revealed that this paradigm not only integrates Islamic sciences with modern disciplines, but also plays a major role in efforts to deradicalize religious thought. Through innovative curriculum, such as the application of the paradigm of revelation guiding knowledge, qualitative approaches, and case studies, UIN Sunan Kalijaga has synergized Islamic values with modern scientific methods to create a holistic educational model (Faisal et al., 2021). This paradigm emerged as a critical response to the scientific dichotomy separating Islamic sciences from modern science. This dichotomy not only contributes to epistemological fragmentation but also has the potential to give rise to narrow, textual, and exclusive religious perspectives. In this context, the interconnection paradigm is relevant, as it serves as an epistemological instrument for developing a more inclusive, contextual, and rational understanding of religion.

The implications of the interconnection paradigm can be realized through curricular innovations that position revelation as a guide to knowledge, rather than as an entity that confronts scientific rationality. The concept of "revelation guides knowledge" enables Islamic values to serve as an ethical framework and normative orientation, while modern scientific methods continue to be employed as tools for critical and empirical analysis. This is very relevant to research findings showing that combining Islamic values with scientific approaches can enrich the learning process and shape the character of students who are religious, scientific, and noble. The implications of this integration encourage the birth of a curriculum that is able to synergize spiritual and rational aspects in the world of education (Varadila et al., 2025).

An interdisciplinary approach and open dialogue between science and religion facilitate the creation of epistemological unity and moderate religious practices that, in turn, reduce extremist tendencies and promote social harmony (Anam, 2018). In addition, the institutional transformation from IAIN to UIN reflects its commitment to internationalization and the nation-state, which further strengthens UIN's academic and social role in the Islamic education landscape in Indonesia. This interdisciplinary approach is necessary because socio-religious realities are complex and cannot be adequately explained by a single discipline. The integration of perspectives from sociology, anthropology, philosophy, and modern science allows religion to be understood not only as a normative system of doctrine but also as a dynamic, contextual social practice. Thus, the science-religion dialogue serves as a corrective to the tendency toward theological reductionism that separates faith from social reality.

At this point, the claim that such approaches contribute to the reduction of extremism makes sense theoretically, as extremism is often rooted in dichotomous (black-white), anti-dialogue, and anti-criticism ways of thinking. Epistemological



dialogue opens up space for ambiguity, difference, and negotiation of meaning, that is, elements that fundamentally contradict the logic of extremism.

In the context of Islamic higher education, scientific integration encourages students and academics to develop critical thinking, reflexivity, and historical awareness of the products of religious thought. Religious knowledge is no longer presented as the final truth immune to criticism, but rather as the result of human *ijtihad*, always open to reinterpretation. Religious moderation emerged not as a coerced normative doctrine, but as the result of a learning process that emphasized dialogue, rationality, and public ethics. Moderate religious practices emerge when individuals understand differences as a social necessity and view religion as a source of moral values compatible with the principles of citizenship and pluralism.

Thus, the paradigm of interconnection at UIN Sunan Kalijaga makes a significant contribution to the development of Islamic Studies and the deradicalization of religious thought by integrating traditional religious sciences with modern approaches and the social sciences. The concept of Revelation Guiding Science provides a theoretical basis for uniting *naqli* and *aqli* and supports open discourse between science and religion.

The Integration-Interconnection Paradigm developed by UIN Sunan Kalijaga

In an effort to integrate Islamic studies with various other disciplines, Amin Abdullah classified its development into four phases. The first phase began from the emergence of Islam until the mid-20th century, where Islamic studies were still limited to *'ulûm al-dîn* or *'ulûm al-naqliyyah*, including: jurisprudence, kalam science, tafsir, hadith, and *târîkh* (Faisal et al., 2021).

The four-phase classification of the development of Islamic studies proposed by Amin Abdullah emerged as a response to the historical tendency of Islamic studies to be normative, textual, and relatively closed to dialogue with other disciplines. In the first phase, which spanned from the emergence of Islam to the mid-20th century, the dominance of *'ulûm al-dîn*, or *'ulûm al-naqliyyah*, indicated that Islamic scientific authority was built primarily through the transmission of classical religious texts and traditions. This approach is historically important because it serves to maintain the purity of teachings, doctrinal stability, and the continuity of Islamic scientific traditions.

At the same time, however, this phase is limited by a lack of openness to social reality, historical dynamics, and the development of modern science. This condition creates a gap between Islamic normative teachings and the complexity of contemporary issues, thus creating an urgent need for a more integrative and contextual scientific framework. Thus, this classification is important not only as a historical periodization but also as an epistemological critique of methodological stagnation in Islamic studies.

The first phase establishes Islamic studies through a text-centered authority mechanism, in which the validity of knowledge is determined by its proximity to primary sources such as the Qur'an, hadith, and the works of classical scholars. The methodology used tends to be deductive-normative, emphasizing repetition, *syarah*, and *taqrîr* on established thoughts. This results in a solid, systematic scientific structure, especially in the fields of jurisprudence, kalam, tafsir, and hadith. This restriction means that scholars in discussing Islamic studies do not bridge it with other scientific disciplines, because other disciplines are positioned as "non-Islamic." Therefore, this period is named as a single entity with the foundation of *hadârah al-nash*, which is a tradition of Islamic interpretation that relies on sacred texts and uses *bayânî epistemology* (Lumbard, 2024).

The phenomenon of restricting Islamic studies as a discipline separate from other sciences arises from an exclusive epistemological perspective, namely the assumption that legitimate knowledge about Islam can only be generated through normative texts (the Qur'an, Hadith, and classical texts). Within this framework, other sciences such as sociology, anthropology, philosophy, or political science are perceived as not theologically neutral and are even considered to potentially threaten the purity of Islamic teachings.

These restrictions operate through the dominance of *bayânî* epistemology, a thought pattern that treats text as the primary source of truth and makes interpretive activities (*tafsir*, *syarah*, *istinbath*) the primary scientific method. Within the framework of *hadârah al-nash*, social, historical, and cultural realities are understood insofar as they can be subordinated to the authority of the text, rather than as an autonomous source of knowledge.

The second period (1951–1975) was marked by the emergence of an intellectual movement that advocated the importance of providing a place for studies outside of *'ulûm al-naqliyyah*, including the humanities, social sciences, and natural sciences (Dadach, 2024). This need has long been felt by the Indonesian Muslim community. The establishment of the State Islamic Institute (IAIN) in 1951 became an important milestone in the history of Islamic education in Indonesia. This development was further strengthened by the change in institutional status and scientific orientation from IAIN to State Islamic University (UIN) in the 2000s. Currently, in IAIN and UIN, there are various faculties such as the Faculty of Ushuluddin and Humanities, the Faculty of Adab and Humanities, the Faculty of Da'wah and Communication, and other faculties (Quiroz, 2023).

The emergence of intellectual movements in this period that encouraged the expansion of studies beyond *'ulûm al-naqliyyah* was rooted in the epistemological awareness that Islamic scientific approaches that were too normative-textual were no longer adequate to answer the complexity of the social, political, and cultural realities of Indonesian Muslim communities that were undergoing modernization and postcolonialism. The need to include the



humanities, social sciences, and natural sciences reflects the Muslim community's intellectual anxiety about the limitations of the classical Islamic education paradigm in responding to the challenges of nation-building, national integration, and the demands of rationality and professionalism in the modern public sphere.

The transformation of IAIN into UIN marks a more fundamental shift: a change in scientific orientation from the "religious institution" model to that of a "university" with a broader scientific spectrum. This change in institutional status enabled the establishment of new faculties, such as *Ushuluddin* and Humanities, Adab and Humanities, and Da'wah and Communication, which structurally legitimized the existence of non-*naqliyyah* sciences as an integral part of Islamic education. Thus, the integration is no longer special, but is institutionalized through curriculum policies, faculty structures, and cross-disciplinary recruitment of academic resources.

In the third period (1976–1995), the study of Islamic Science underwent a significant shift in meaning. During this period, there were efforts to reconstruct the old mindset that previously dominated Islamic discourse in Islamic universities. Within the framework of *burhânî* epistemology, the source of knowledge no longer relies solely on the text, but is also rooted in the social, cultural, and natural phenomena that surround it (Malik & Barizi, 2022).

The shift in the meaning of Islamic studies cannot be separated from the intellectual awareness of the limitations of the textual-normative approach that has so far dominated Islamic universities. This approach is considered incapable of addressing the complexity of social, cultural, and scientific problems that are rapidly evolving with modernization, globalization, and scientific advancement. On the other hand, there is a demand that Islamic studies not only serve as a transmission of religious doctrine but also as an instrument for critical analysis of the reality of the ummah. Therefore, the reconstruction of the old mindset is an epistemological and sociological need to maintain the relevance of Islamic Science in the context of the times.

The shift took place through the adoption and strengthening of *burhânî* epistemology, which placed rationality, empirical analysis, and connectedness to reality as legitimate sources of knowledge. Within this framework, religious texts are no longer understood historically and in isolation but are read in context, taking into account social, cultural, and natural phenomena. This process is realized through the integration of the social and natural sciences into Islamic studies, the development of interdisciplinary methodologies, and the critique of traditional ways of thinking that tend to be normative and dogmatic. Thus, Islamic Science has undergone a transformation from a text-oriented study to a scientific discipline that is dialogical and responsive to reality.

This new era is marked by the importance of using general science to solve various problems, alongside Islamic Science. Thus, this shows that understanding

Islam requires a multidimensional view, not just limited to *'ilm al-naqliyyah* alone. Therefore, it is necessary to borrow approaches from other disciplines, such as the social sciences, which can serve as methods for understanding various social phenomena.

In the last period (around 1996–2000s), Islamic studies began to move beyond the limits of a purely *naqlî* understanding by utilizing various *auxiliary sciences*. This fourth period emerged after 1996 in response to the view that Islamic Studies has not provided adequate alternative solutions to contemporary problems. This condition is partly due to the absence of a solid philosophical foundation in understanding Islam (Sholikah et al., 2022). In this phase, Islamic studies are no longer limited to the *naqlî* aspect within their operational domain. With support from various other disciplines, whatever the field, the Qur'an and Sunnah remain the main foundation.

This period emerged in response to the crisis of epistemological relevance. The *naqlî approach*, which has been dominant, is considered ill-suited to addressing the complexity of contemporary problems, such as social change, political dynamics, technological developments, and the challenges of globalization, which require cross-disciplinary analysis. Islamic studies that rely solely on the transmission of normative texts tend to produce normative-doctrinal answers that are not always operational in the ever-changing social context. This weakness is exacerbated by the absence of a solid foundation of philosophy of science, so that Islam is often understood as a collection of static norms, rather than as a dynamic and contextual system of knowledge. In other words, the need for practical relevance and analytical acumen is the primary driver of the reorientation of Islamic Studies towards a more integrative direction.

This shift took place through the integration of various *auxiliary sciences* such as sociology, anthropology, history, philosophy, and other humanities and social sciences into Islamic studies. This integration is not intended to replace the Qur'an and Sunnah as the primary source, but rather to enrich the way of understanding and operationalizing them. By utilizing an interdisciplinary approach, religious texts are no longer read literally and historically, but are analyzed in their social, cultural, and historical contexts. This approach allows for the emergence of a more reflective, problem-solving reading, in which Islam is positioned as a value framework capable of engaging in dialogue with modern reality. Thus, the shift from the dominance of *naqlî* to an integrative approach reflects methodological efforts to bridge the gap between the text's normativity and the people's practical needs.

Epistemology of Integrative-Interconnecting Sciences

Referring to Amin Abdullah's frame of thought, it can be concluded that the formation of the interconnection paradigm rests on three forms of epistemology in the scientific tradition, namely *bayânî*, *burhânî*, and *'irfânî*. *Bayânî* epistemology



focuses on continuity, order, and clarity of meaning. The main feature lies in its textual nature, which emphasizes the study of words and meanings (Ulviana, 2024). In this approach, there appears to be a dominance of the analogy method, as reflected in the use of Salaf scholars' authority as the main source of knowledge and as the basis for rationalizing analogous relationships to various problems.

The consequence of the application of *the bayânî* model is the emergence of a tendency to dogmatic, defensive, and apologetic attitudes that are reflected in the black-and-white pattern of thinking, right or wrong. The *bayânî* paradigm can shape one's perspective to be closed to other thoughts, as individuals tend to maintain their own opinions and seek to dominate in the process of sharing ideas or solving problems, even without a strong argumentative foundation. The *bayânî* paradigm is based on sacred texts, while the *burhânî* paradigm is based on the reality of nature, society, humanities, and religion. The knowledge that developed in the *burhânî* tradition, known as *al-'ilm al-husûlî*, is knowledge that is formulated, arranged, and systematized through logical premises. This is different from *bayânî*, which relies on the textual authority of the salaf, as well as *'irfânî*, which relies on authoritative intuition (Kulsum, 2020).

The logical premise of the *burhânî* method is formed through a combination of abstract reasoning processes and valid empirical observations, utilizing various research instruments both in laboratories, observatories, and in the field, and supported by in-depth literature studies. In this context, the role of reason has a very crucial position in tracing and understanding causal relationships (Aini & Prastowo, 2022). To understand the realities of social, cultural, and natural life, scientists need a variety of approaches that consistently affirm the importance of reason in analyzing and testing theories and conclusions drawn from these premises.

In the epistemology of *'irfânî*, the source of knowledge comes from the experience of both authentic and high-value life experiences that each individual experiences without depending on the type of sacred text they are studying, as called direct experience in the Eastern tradition, as well as the pre-verbal, pre-reflective, or pre-logical forms of consciousness in the Western tradition (Prasetyo & Absori, 2018). While scientists may not be able to empirically prove such an experience, anyone can experience it. This paradigm plays an important role in shaping how people perceive reality, helping them better understand others.

In the fourth period (1996–2000s), the three paradigms were interconnected in a circular manner, with each complementing the others. In this context, Islamic education has adopted and developed these three paradigms while also building theories based on the texts of the Qur'an and the Sunnah, reflecting social and cultural realities (Syofrianisda et al., 2025). Thus, the source of knowledge in Islamic education must be grounded in these values so that the resulting educational theories are dynamic and applicable.

Science is no longer seen as merely general or secular knowledge separate from religious values. In this framework, science not only relies on the *burhânî paradigm* that is oriented towards the universe, but also needs to be able to harmonize the elements of *bayânî* and *'irfânî* (Muqowim, 2021). Science should be firmly rooted in sacred texts as a source of value and inspiration, thereby strengthening scientists' relationship with God. On this basis, the application of science and technology by humans is expected not to negatively impact others or the environment. Science and technology have an effective dimension that demands that their development always be based on values and inspiration derived from sacred texts.

The Relevance of the Integration-Interconnection Paradigm in the Development of Islamic Higher Education

Islamic higher education institutions in Indonesia have adapted to the dynamics of the era's development by updating their curricula and refining their visions and missions to become modern educational institutions. In order to remove the separation between religious disciplines and social science disciplines, the Ministry of Religion builds Islamic universities as a paradigm of higher education that integrates religious science with social science or vice versa (Muhammad Syafiq Mughni, 2022). In this way, the concept of Islam as a universal teaching will be realized. In an effort to develop scientific traditions in Islamic universities, Muhammad Amin Abdullah's integrative-interconnection thinking is operationalized into Islamic higher education based on several levels, where these levels include the following:

First, philosophy. Integration-interconnection at the philosophical level requires the recognition that each subject needs to be given an existential fundamental meaning in relation to other disciplines, as well as humanistic values, both of which are implicitly contained in the teaching process of the subject (Abdullah, 2003). Second, material. Integration-interconnection at the material level can be categorized into three forms. First, integrating directly into the learning substance. As an illustration, the material presented has indeed included the values of Islamic religious teachings from the beginning. Second, it seeks to show the relationship between Islam and other disciplines. As an illustration, there are course names that are paired with the word Islam, for example Islamic economics, Islamic politics, and Islamic law. Third, the pattern of integration into the course teaching process. This pattern requires every Islamic and religious course (Abdullah, 2003).

Third, methodology. Integration-interconnection at the methodological level occurs when an interdisciplinary approach is linked to another scientific field. Thus, various interrelated sciences need to apply the right procedures according to their respective scientific contexts (Arcanita, 2023). Fourth, strategy. Integration-interconnection at the strategic level refers to implementing an integrative-



interconnection scientific learning process. In this case, the success of educational activities at least depends on the insight and scientific capacity possessed by a teacher (Arcanita, 2023).

Therefore, the relationship between Abdullah's ideas about Islamic education and the dynamics of Islamic universities lies in the implementation of learning materials in Islamic universities which is based on: philosophical foundations, namely having integration with various other scientific fields, the materials presented in Islamic universities must be integrated between various disciplines with Islamic values, learning methods that are applied in accordance with an approach that is scientific, and educator skills must have creative and innovative strategies in delivering learning materials.

The Role of Interconnection Paradigms in the Deradicalization of Religious Thought

In various parts of the world, including Indonesia, incidents such as bombings, vandalism, and other acts of violence often involve perpetrators associated with radicalism. This understanding is often associated with distorted interpretations of religion, which can give birth to intolerant attitudes towards adherents of other religions and rejection of policies that are considered not in line with the views of certain groups. Errors in interpreting religious teachings are usually rooted in a narrow, dogmatic understanding that is then used to justify extreme actions. In this context, radicalism not only causes social tension but also threatens the stability and unity of society by triggering conflicts stemming from differences in beliefs.

In line with this, Islamic religious education that is delivered in a rigid and doctrinal manner has the potential to foster extreme viewpoints and can ultimately trigger the emergence of radical attitudes (Dodego et al., 2022). In fact, Islamic religious education has an important role in the national education system to form a complete Muslim person, as well as to develop human potential both physically and spiritually. However, if this education is not designed comprehensively and focuses only on one point of view, it can actually foster intolerance and open up space for the development of radicalism.

In a number of cases, Islamic religious education with a monocultural pattern is often considered as one of the factors that trigger intolerance and the growth of radical ideas. To prevent tensions in a diverse society, the Islamic religious education curriculum needs to be adjusted to reflect the values of multiculturalism (Faruq, 2025). Given the importance of implementing a multicultural curriculum in Indonesian education, the development process must be carried out carefully and on a solid foundation. Thus, the application of multiculturalism in Islamic education is not only about instilling values; it must also touch the ontological dimension, become a fundamental part, and form a pattern of life in daily life.

Multicultural Islamic education is an educational approach grounded in the values of democracy, equality, justice, and honesty. This approach focuses on developing human values, togetherness, and peace. The goal is to foster mutual respect, appreciation, and acceptance of differences as part of the desired diversity in the teachings of the Qur'an and Sunnah (Miftahussurur & Firdaus, 2024). This education also emphasizes the importance of understanding and fighting for the rights of every individual, regardless of differences in religion, culture, or social background. Through the implementation of Multicultural Islamic Education, it is hoped that an inclusive, harmonious, and peaceful society will be formed among individuals and groups in the community.

This interconnection approach then becomes a bridge to strengthen these values. This approach encourages the development of collaborative dialogue, multicultural education, and religious moderation, which can curb the rate of radicalism in academic and community settings. Deradicalization efforts in Islamic boarding schools and campuses are carried out by integrating Pancasila values and moderate Islamic principles.

The application of dialogical and integrative paradigms in the development of Islamic sciences remains relevant to study, given that religious education practices to date tend to adopt a paradigm of conflict and separation. This paradigm has a significant influence on the formation of religious perspectives in both the social and cultural realms. Therefore, the relationship between Islamic sciences and the natural, social, and cultural sciences requires a dialogical, integrated, and interconnected interaction pattern (Abdullah, 2014).

Talking about deradicalization means examining a series of efforts to foster non-radical attitudes through various programs. The government, universities, and several related institutions have developed various strategies for this purpose. However, if a program focuses solely on the internalization process without attention to curriculum implementation, the effectiveness of the deradicalization program will be reduced, and its impact tends to be temporary. Nevertheless, various studies on "radicalism," "deradicalization," "extremism," and "multiculturalism" show that these themes remain highly relevant to in-depth study, as they profoundly influence social and religious dynamics.

CONCLUSIONS AND SUGGESTIONS

This research aims to analyze the integration-interconnection paradigm developed by UIN Sunan Kalijaga as an innovative approach in the development of Islamic education in Indonesia, especially in synergizing Islamic sciences with modern disciplines and their contribution to the deradicalization of religious thought. Theoretically, this study enriches the treasures of Islamic studies by mapping the development of Islamic science from *the bayâni*, *burhâni*, to *'irfâni* approaches in an integrative framework based on the concept of Revelation



Guiding Knowledge, while affirming the importance of a harmonious dialogue between the dimensions of *naqli* and *'aqli*.

The findings of this study have implications for the development of Islamic higher education policies and practices, especially for encouraging inclusive, multicultural, dialogical, and collaborative education as a strategy to prevent radicalism and religious extremism. However, this study has limitations, particularly in the search and exploration of relevant literature in a broader, more in-depth manner. Therefore, further research is recommended to expand the range of sources, adopt an empirical approach or conduct a comparative study among Islamic universities, and examine the implementation of the integration-interconnection paradigm in learning practices and in the institutional governance of Islamic education.

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