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Epistemological Unity in Practice: Desecularistic Curriculum Development Across Four Indonesian State Islamic Universities

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ABSTRACT

The aging population's educational needs have long been underestimated, despite their crucial role in promoting comprehensive wellness throughout later life stages. Through a focused examination of Malaysia's Madrasah Ibnu Mas'ud (MIM), this research explores an innovative educational framework that simultaneously addresses elderly learners' spiritual, communal, and physical requirements. Using qualitative case study approaches, researchers collected information via interviews, direct observations, and documentary review. The investigation demonstrates that MIM successfully combines core Islamic educational elements, Qur'anic studies and hadith instruction, with hands-on daily practices including collective worship, theological dialogue, gentle fitness activities, and organized social engagement. This multifaceted approach yields notable improvements in participants' spiritual development, physical wellness, and community connection. Through its balanced integration of religious instruction with physical and social programming, MIM effectively addresses prevalent challenges facing elderly populations, particularly emotional isolation and social withdrawal. The comprehensive model shows considerable promise for enhancing older adults' overall life quality in meaningful ways. These findings offer significant insights for Islamic educational establishments, highlighting the critical importance of developing inclusive elderly education initiatives that cultivate both religious satisfaction and physical health simultaneously.

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INTRODUCTION

The responsibility of driving transformation in education today largely falls on Islamic educational institutions, which are expected to remain adaptive amid the forces of globalization and modernization (Hasbiyallah et al., 2024; Raihani, 2020; Wong-A-Foe et al., 2023). Beyond serving as a guardian of moral values, higher education functions as an engine of change — empowering Muslims to break free from various forms of oppression whether cultural, social, economic, or educational (Mahmut, 2023). However, this transformative mission is undermined by the persistent divide between religious and secular knowledge. As noted by (Karisma & Abdurakhman, 2021), this divide is largely rooted in the secularization of knowledge, which tends to privilege rationalistic and materialistic frameworks while distancing itself from spiritual, ethical, and moral foundations (Hadi et al., 2024a). The resulting dichotomy widens the rift between Islamic education and the very teachings it is grounded in (Medani & Nur, 2020), producing a contradictory educational orientation (Isbah & Sakhiyya, 2023) and weakening attempts at curriculum integration within Islamic institutions (Ayubi & Masruri, 2025).

From a different vantage point, the ulumul Qur'an framework understands all knowledge as deriving from two interconnected sources: kauniyah (universal) and qauliyah (scriptural) verses (Ardi et al., 2024). Under this view, both scientific inquiry and religious knowledge constitute an inseparable whole (Zakiyah, 2021), each carrying spiritual worth when pursued with the intention of seeking divine approval. Within this framework, the desecularization of science emerges as a vital pathway toward reconciling faith and knowledge within a holistic-integrative paradigm. In contrast, the continued secularization of knowledge risks producing serious consequences — including the erosion of identity and cultural fragmentation (Boron, 2024; Ihsan et al., 2022; Roslan Mohd Nor & Khalis Ibrahim, 2023). That said, it is important to acknowledge that secularism extends beyond a simple separation of religion and science; it also functions as a mechanism for managing, regulating, and privatizing religion in ways that can marginalize religious minorities through the imposition of a homogeneous framework (Mahmood, 2006).

Given this context, the desecularization of science is a foundational step in reshaping the Islamic higher education curriculum, offering a meaningful conceptual basis for elevating educational quality (Asfiati et al., 2021; Junus, 2024; Noor, 2018). Scholarship by Muslim thinkers consistently supports the view that desecularizing the Islamic Religious Education (PAI) curriculum can bring students' intellectual, moral, and spiritual development into alignment (Fahmi & Rantika, 2021; Tsani et al., 2024).

The need to bridge religion and science through a desecularization lens is, therefore, both pressing and indispensable. This effort holds promise as a guiding framework for curriculum development in Islamic institutions confronting the mounting challenges of modernity (Muzakkir et al., 2024; Wahid, 2024). The significance of this agenda is further illuminated by the contributions of Indonesian Muslim scholars who have articulated this vision through diverse conceptual frameworks (Machali, 2015). Amin Abdullah, for instance, advocates for a critical-analytical engagement with Islamic thought (Abdullah, 2012); Kuntowijoyo proposes the notion of "Islamic Science," which seeks to integrate divine revelation with the accumulated wealth of human knowledge (Kuntowijoyo, 2007a); while Imam Suprayogo introduced the metaphor of the "Tree of Knowledge" to visualize integrated learning. Despite these intellectual contributions, the dichotomy between science and religion continues to characterize Islamic higher education in practice (Hadi et al., 2024b), reinforcing the urgency of advancing the desecularization agenda.

This reality places curriculum development at the center of institutional reform efforts. As a result, Islamic higher education institutions and universities have been prompted to design and implement curricula that are grounded in scientific desecularization — what this study terms the "desecularistic-implementative" approach. The curriculum itself is recognized as a foundational pillar for realizing an ideal educational system (Agustiana & Asshidiqi, 2021), making desecularistic-based curriculum construction a critical normative foundation for Islamic higher education. Unfortunately, the actual implementation of curricula at state Islamic universities in Indonesia has yet to achieve a coherent paradigmatic model (Muslih et al., 2024; Toisuta et al., 2024), and the degree of scientific integration within existing curricula remains limited (Khozin & Umiarso, 2019; Muthohar et al., 2023). Compounding this, insufficient awareness among

students (Suciati et al., 2022) and an underdeveloped conceptual framework for integration (Jasmi et al., 2022) have rendered the aspiration of unifying religion and science increasingly elusive.

In response to this gap, this research examines how religious knowledge and science can be brought together through a desecularistic (unified) and implementative (applicable) curriculum model within Islamic higher education institutions in Indonesia. Constructing a curriculum based on the desecularistic-implementative approach is considered essential for addressing the challenge of scientific dualism, as it weaves transcendental values into the practical dimensions of education — producing a curriculum that is both philosophically grounded and operationally viable. Through this approach, Islamic institutions (STAI, IAI, and UIN) are positioned to cultivate graduates who are intellectually capable, spiritually grounded, and socially engaged — responsive to the demands of the contemporary world. This vision resonates with research findings (Shaikh & Kazmi, 2022) emphasizing the cultivation of vertical piety alongside social humanism, as similarly underscored by (Abdurrohman, 2022).

The challenge posed by the religion-science dichotomy has long shaped discourse on Islamic education curriculum development in Indonesia (Basyar, 2018). In terms of students' psycho-academic-spiritual growth, this fragmentation frequently results in imbalanced development of their inner and outer capacities. Existing curricula tend to prioritize procedural learning over substantive content, leading to a failure to meaningfully embed Islamic values across educational subjects (Sukiman et al., 2021).

The roots of this dichotomy within Islamic education are frequently traced to the legacies of colonialism, modernization trends within the Muslim world, and a historical neglect of scientific inquiry — all of which have contributed to the separation of religious and general knowledge. This separation has progressively weakened the integrity of the Islamic education system, leaving the two domains to function independently without any meaningful effort toward synthesis (Yusuf et al., 2021).

The concept of desecularization has emerged as a proposed remedy within Islamic educational discourse. It represents an approach that seeks to reunite the principles of religious and general knowledge, effectively bridging the longstanding divide between the two. In practice, this approach is most commonly applied to institutional curriculum structures (Mararenko & Smyrnov, 2022), with a central emphasis on embedding religious values, beliefs, and practices within science-based education (Dodlek, 2024). Concretely, it aims to cultivate students' full potential — encompassing both moral-spiritual formation (Hill & Woolley, 2022) and scientific competency. The desecularization of knowledge thus seeks to reunify religious and general science under a single integrative curriculum (Karasu, 2019), consistent with broader national efforts to position Islamic religious education not merely as a standalone subject but as a knowledge system woven throughout general education.

In conceptual terms, implementing a desecularistic curriculum demands a holistic-integrative approach that brings Islamic knowledge and contemporary science into productive dialogue (Sidik et al., 2024). This approach places particular weight on character formation (Rayson, 2023), extending beyond cognitive development to include meaningful coordination among families, educational institutions, and the broader community — coordination that is essential for sustaining desecularistic education over time (Abd, 2024).

To actualize the vision of unifying religious knowledge and science, the desecularistic-implementative framework offers a concept worth institutionalizing within Islamic education. Its application calls for the infusion of religious beliefs and practices drawn from sacred literature into the existing curriculum at every level of the education system. This involves embedding religious teachings and pedagogical philosophies throughout the curriculum — from individual lesson planning to overarching institutional philosophies — consistent with the findings of (German Ben-Hayun & Berkovich, 2024).

As the researchers clarify, the term "desecularistic-implementative" synthesizes two essential dimensions: (1) the "desecularistic" dimension, which reflects the endeavor to embed religious values within scientific and educational paradigms rooted in Islamic epistemology — particularly the holistic unity of qauliyah and kauniyah knowledge sources; and (2) the

"implementative" dimension, which underscores the practical translation of this integration into curriculum design, pedagogical approaches, and institutional policy. This conceptual framework is concretely illustrated through the experiences of UIN Yogyakarta, UIN Malang, UIN Jakarta, and UIN Suska Riau, each of which demonstrates its ontological, epistemological, and axiological dimensions in practice.

METHOD

Adopting a desecularistic-implementative-based framework as its central lens, this study utilizes a qualitative methodology to investigate how desecularistic-implementative curricula are developed and enacted across four Indonesian State Islamic Universities: UIN Malang, UIN Suska Riau, UIN Sunan Kalijaga Yogyakarta, and UIN Syarif Hidayatullah Jakarta. The desecularistic-implementative approach is positioned as a constructive response to the longstanding and problematic bifurcation within educational systems. The selected research sites, operating as state-affiliated institutions under the Indonesian Ministry of Religion and guided by an integral curriculum framework, collectively offer a rich and contextually diverse basis for comparative analysis.

To facilitate a thorough and nuanced exploration of curriculum construction practices across the four universities, a qualitative multi-site case study design was adopted. Data generation was conducted through three methodological channels: (1) in-depth semi-structured interviews involving 12 key informants drawn from curriculum designers, academic staff, and institutional administrators; (2) observational engagement in academic forums and instructional activities; and (3) systematic document review encompassing course plans (RPS), syllabi, and institutional curriculum policy documents. The analytical process adhered to the interactive model outlined by (Miles et al., 2014), structured around the stages of data condensation, data display, and conclusion drawing/verification. Manual coding procedures were applied to surface and organize recurring patterns pertaining to curriculum design, the integration of religious and scientific knowledge, and institutional planning strategies.

RESULT AND DISCUSSION

Curriculum Development Grounded in Desecularistic-Implementative Principles at State Islamic Universities

The foundation of curriculum development at Indonesian Islamic universities is firmly anchored in the principle of scientific desecularization, which explores the complex and evolving relationship between religious knowledge and empirical science. This relationship has become a central subject of scholarly debate, addressed through integrative academic frameworks. The publication of the "Guidelines for the Implementation of Science Integration in Islamic Religious Universities (PTKI)" by the Ministry of Religion (Saifuddin & et al., 2019) has significantly stimulated both academic engagement and institutional action across the Islamic higher education landscape. In response to this directive, PTKI institutions organized various forums — including symposiums, seminars, and academic discussions — focused on curriculum integration, which ultimately led to the creation of dedicated research and study centers. Among these, UIN Yogyakarta established CITMS (Center for Islamic Thoughts and Muslim Societies), UIN Jakarta set up PUJI (Center for Science Integration Studies), and UIN Malang created PSIS (Center for Islamic Studies and Sciences), each reflecting a strong institutional dedication to integration. Collectively, these centers embody the shared aspiration of their respective institutions to advance holistic and integrative models of education.

These developments demonstrate a deepening institutional resolve to build a knowledge system capable of uniting religious understanding with modern scientific inquiry in a comprehensive and cohesive manner. The overarching goal continues to be the dismantling of the long-standing academic divide between religious and secular sciences within Indonesia's Islamic educational framework.

At UIN Maulana Malik Ibrahim Malang, the institutional curriculum is structured around the "Ulul Albab" paradigm, conceptually illustrated through Imam Suprayogo's "Tree of Knowledge" metaphor, which symbolizes the organic and rooted fusion of religious and scientific knowledge.

The curriculum is designed with the ambition of producing graduates who embody both spiritual depth and broad interdisciplinary scientific competence. A lecturer at the institution elaborated that the "Ulul Albab" concept is practically realized through carefully crafted syllabi and Semester Learning Plans (RPS) that incorporate integrative academic outcomes. This perspective aligns with existing academic literature (Sarkowi, 2023) and the "Curriculum Standard Book of UIN Malang," CHAPTER III, point number 3, which articulates: "The scientific structure developed at UIN Malang is metaphorized as a large, shady tree....., so the curriculum is arranged in an integrated and systematic way, so that it can produce graduates who have four pillars of strength..." (Team, 2016).

At the practical level, these syllabi and RPS documents weave together Islamic values alongside scientific subject matter within individual course modules. A concrete illustration of this is the deliberate embedding of ethical values, character formation, and tawhidic principles drawn from the Qur'an and Hadith into every course offered across all academic departments. The RPS documentation (Team, 2023) for the "Philosophy of Science" course examined by the researchers similarly reinforces this finding, consistent with interview data. Specifically, the module titled "Logic of Science and Values of Science" establishes a conceptual bridge between classical philosophical reasoning and the Bayani, Burhani, and Irfani paradigms of Islamic epistemology.

An additional informant observed that curriculum integration at UIN Malang also operates through institutional environmental factors, including the deliberate cultivation of campus culture and ethos. Cross-referencing institutional documentation, the researchers noted that stone inscriptions prominently displayed at the university entrance bear the phrases "kuunu ulin nuha" and "kuunu ulil al-albab wajaahidu fillaahi haqqa jihaadihi," conveying the imperatives to "be the people who have intelligence" and "be the people who have reason and fight to defend the religion of Allah with all seriousness." These inscriptions reveal UIN Malang's intentional effort to shape the awareness of its academic community toward a comprehensive (kaffah) appreciation of Islamic teachings. This confirms that UIN Malang has positioned Islam as the epistemological foundation for knowledge development, with the Qur'an and Hadith serving as qauliyah sources and logical-empirical reasoning functioning as the basis for kauniyah interpretation. The researchers further observed a range of supportive institutional programs, including an Al-Qur'an Memorization Center (Haiat Tahfiz al-Qur'an), a foreign language development facility, and Ma'had al-Jami'ah — a mandatory residential program for incoming students.

Notably, UIN Malang's approach to curriculum integration actively positions students as participants rather than passive recipients. A PAI study program student at UIN Malang, who participated as an informant, shared a firsthand account of successfully engaging in a student exchange program facilitated through the MBKM initiative, which was subsequently verified through documentation reviewed by the authors (Admin, 2024). This experience clearly illustrates how the institution's curriculum creates meaningful space for students to cultivate their competencies and engage dynamically in their own academic development.

Observations conducted at UIN Syarif Hidayatullah Jakarta yielded a distinct perspective. The curriculum adopted by this institution does not frame the relationship between Islamic and modern science as a dichotomy. An informant at UIN Jakarta noted that in 2020, the university formally launched the "Science Integration Study Center," appointing Prof. Mulyadi Kartanegara as its inaugural director. This center carries forward integration efforts that trace back to when the institution still operated under its former status as a State Islamic Institute (IAIN). Continued momentum is evident from a recent seminar addressing the revitalization of academic spaces in the context of institutional transformation policies for Islamic universities through interdisciplinary scientific inquiry (Suwendi/ZM, 2024). Documentary evidence obtained from UIN Jakarta further confirms its desecularistic scientific orientation, manifested through the internalization of Islamic values across departmental curricula — most notably through the "Islam and Science" course offered to students across all faculties. One informant described this course as a defining characteristic of the institution's intellectual identity, particularly in its

treatment of religion as simultaneously subjective — given its divine origin in Allah Swt — and objective, insofar as its truths may be validated through empirical and historical investigation.

The third research site, UIN Suska Riau, reflects a curriculum framework designed to harmonize multiple knowledge sources, encompassing the Qur'an, Hadith, and contemporary science. A faculty member explained that the pedagogical model at UIN Suska Riau involves combining Arabic and English academic references within classroom discussions — a practice described as a tangible expression of the institution's commitment to integrating Islam and science at the practical level. The institution's prospectus likewise explicitly states that UIN Suska Riau aims to coordinate multiple scientific disciplines in order to achieve competency standards for Islamic sciences, as part of a concrete effort to realize knowledge integration (Hairunas et al., 2021). Similar to UIN Malang, UIN Suska Riau adopts a decentralized integration model by embedding this framework across its curriculum, syllabi, and course descriptions. The institution additionally mandates that students complete an Islamic competency assessment within the general studies program as a prerequisite for graduation.

A further point of interest is that desecularistic-implementative curriculum construction across all four research sites does not preclude engagement with contemporary technology or national educational policy. Specifically, UIN Malang, UIN Jakarta, UIN Suska Riau, and UIN Yogyakarta have each aligned their curricula with the Indonesian government's "Merdeka Belajar Kampus Merdeka (MBKM)" initiative, creating broad opportunities for students to develop both depth and breadth of academic competence (Astuti et al., 2024). Through the provision allowing students to pursue up to three semesters of study outside their home program, students are empowered to cultivate expertise spanning both Islamic and scientific disciplines. In broader terms, the process of curriculum "unification" and "implementation" across these four institutions targets not only conceptual dimensions through curriculum design, but also practical dimensions through the integration of learning practices across diverse scientific fields.

Desecularistic-Implementative-Based PTKI Curriculum Re-Design

Current findings reveal an urgent imperative to overhaul the existing PTKI curriculum by more strategically embedding desecularistic principles to fulfill institutional objectives and elevate the quality of academic services. Traditionally, PTKI has centered its focus on religious scholarship; nevertheless, this orientation must now broaden to embrace integrative developments in modern science. The process of curriculum renewal stresses collaborative integration, merging religious and scientific knowledge to bridge longstanding educational divides. This integrative orientation aims to dismantle the binary framework that has historically separated these two domains. It empowers PTKI to nurture graduates who are both scientifically proficient in their professions and firmly grounded in Islamic principles, as affirmed by (Madjid & Samsudin, 2021).

Realizing these aspirations calls for a fundamental transformation in the philosophy of learning and knowledge, with the Qur'an and Hadith continuing to serve as the core references. Such implementation is essential for PTKI's capacity to respond to the demands of today's global educational landscape. Practical manifestations include curriculum reconstruction, faculty professional advancement, and the development of innovative learning models rooted in Islamic values (Siswanto & Hadi, 2024).

The intellectual contributions of Amin Abdullah are central to shaping the desecularistic curriculum framework. His conviction that scientific paradigms must embody unifying qualities (Ayu et al., 2024) forms a crucial intellectual cornerstone for this approach. Abdullah argues that this unification should not merely juxtapose divine revelation with human reasoning, as doing so risks either diminishing the role of God through secularism or marginalizing individuals and their community contexts (Abdullah, 2006). The ultimate aspiration is that scholarly frameworks anchored in theological-humanistic ethics, inspired by Abdullah's vision, will expand the horizons of meaningful learning.

His conceptual "Spider's Web" model represents a broad, interconnected scientific worldview rooted in theological unity. The expansive reach of this model initiates mastery of fundamental competencies and knowledge necessary for thriving in a globalized world. The

model advocates for developing Muslim intellectuals who can navigate both contemporary religious and social challenges through an integrative scientific perspective. Disciplines encompassing the natural sciences, social sciences, and humanities are examined within a theological paradigm grounded in the Qur'an and Hadith (Muslih et al., 2024), with these texts reinterpreted through hermeneutical lenses to advance the integration of religion and science.

UIN Yogyakarta occupies a central role in putting the desecularistic curriculum into practice. The institution's initiative to harmonize science and religion through the "Spider Web" concept serves as a guiding framework for curriculum design and development. Rather than dismissing secular science, UIN Yogyakarta uniquely structures its academic programs around Kuntowijoyo's philosophy, which foregrounds emancipatory, liberating, and transcendent values (Kuntowijoyo, 2007b). Research by (Ramadhan & Qamarina, 2023) reveals that the philosophical depth embedded in Kuntowijoyo's thought animates UIN Yogyakarta's identity, positioning tawhid as the central node of a web from which diverse scientific disciplines branch out and interconnect.

A parallel vision is reflected in UIN Malang's development of the "Tree of Knowledge" scientific concept. This metaphorical tree represents a robust, balanced scholarly structure capable of continuously generating new knowledge. Its deep roots signify the foundational role of Islamic knowledge in exploring and enriching other fields of inquiry, while its abundant fruit symbolizes graduates who contribute meaningfully to humanity. This concept embodies the spirit driving the decentralized curriculum at UIN Malang, as noted by (Jasmi et al., 2022). Similarly, UIN Jakarta's curriculum design integrates three dimensions: ontological integration, classification of science integration, and methodological integration (Bagir et al., 2005). This reflects an academic paradigm that bridges science with the authenticity of divine revelation, aligning theological truth with the evidence of modern scientific inquiry. The synthesis of religious knowledge and science constitutes a holistic unity grounded in the Qur'an and Hadith, as demonstrated by (Toisuta et al., 2024).

PTKI applies this curriculum design framework across all its faculties and general departments. By addressing both general and subject-specific competencies, the PTKI-level curriculum creates new avenues for embedding Islamic values within departmental programs. This integration enriches the development of general knowledge through an Islamic lens, producing graduates who are not only proficient in general disciplines but also well-versed in religious scholarship (Hamami & Nuryana, 2022). Looking ahead, this scholarly enthusiasm can elevate PTKI to the status of a research university that fulfills its role as both a social edifice (Kuntowijoyo, 1991) and an active social agent.

The distribution of coursework within curriculum design must align with the specialization of departmental competencies, ensuring that courses offered are targeted and discipline-specific rather than broadly generalized. PTKI's ideal curriculum formulation, premised on a desecularistic approach, will "integrate" general knowledge within a holistic Islamic educational framework (de Cámara et al., 2021), as demonstrated at UIN Suska Riau. This institution has cultivated a curriculum emphasizing an applicative-contextual approach by pursuing alignment between graduates, stakeholder needs, and the surrounding environment, while remaining deeply rooted in Islamic values. One informant noted that UIN Suska's integral curriculum philosophy is visually represented by the "Spiral Andromeda" logo, the university's emblem, which illustrates the institution's commitment to unifying Islamic religious knowledge, science, and the humanities.

Nonetheless, a critical consideration for any PTKI pursuing this curriculum model is the deliberate "branding" of its promoted scientific integration. An effective approach involves institutional-level "labeling" that foregrounds Islamic attributes within the academic dimension of student learning. Through this mechanism, an Islamic academic ethos can permeate down to the faculty and departmental levels. This scientific spirit, in turn, offers students a revitalizing intellectual experience in mastering general knowledge disciplines, as it provides "academic enlightenment" through engagement with religious and Islamic sciences. Faculties can capitalize on this potential by designing curricula that require desecularistic-based courses as compulsory subjects, ensuring graduates attain a minimum qualifying standard. This standardization of

academic achievement must be planned in alignment with the sequential stages of learning planning, implementation, and evaluation, functioning as an integrated whole within the curriculum, consistent with the framework outlined by (Gorton, 1976).

The desecularistic-implementative-based curriculum redesign at PTKI positions these institutions to emerge as centers of excellence in Islamic integration within Indonesian higher education. Evidence gathered across four research sites demonstrates this trajectory through the MBKM policy framework established by the central government. These developments carry downstream implications across multiple dimensions: first, the deepening of faith-based consciousness grounded in rigorous scientific knowledge; second, the strengthening of PTKI's identity as a higher education institution with core competencies in Islamic sciences that can also synergize with modern disciplines; third, strategic facilitation of student talent development and expansion of academic fields at the PTKI level; fourth, a defensive response to the adverse effects of rapid advances in science and technology, particularly within education; fifth, the cultivation of human resources with competitive capabilities; and sixth, the realization of lifelong learning aspirations (Fauzi et al., 2022; Munandar, 2020).

Findings from the four research sites — UIN Malang, UIN Suska Riau, UIN Yogyakarta, and UIN Jakarta — concerning desecularistic-implementative curriculum constructs yielded several key insights. First, all four institutions share a unifying thread in their curriculum philosophies, which researchers trace to a theological-transformative foundation that underpins the integration of knowledge across each institution. PTKIs that have embraced a desecularistic curriculum approach tend to concentrate on connecting diverse fields of knowledge while simultaneously fulfilling the mission of "reconciling" Islamic scholarship with modern science through their research outputs (Hadi et al., 2024a). The incorporation of MBKM principles into curriculum design, for instance, illustrates that beyond the noble educational goal of cultivating religiously accomplished graduates, there is a forward-looking aim of developing well-rounded individuals who are responsive to advancements in general knowledge, as research evidence suggests (Pujiharto, 2024). This pattern aligns with the findings of (Adam, 2024; Muthohar et al., 2023), which observe that the contemporary global education ecosystem has gradually shifted from intrinsic goals — centered on students' moral and spiritual development — toward more instrumental orientations focused on skill acquisition and competency development responsive to contemporary demands.

Within this context, the study draws attention to the distinct curricular architectures of UIN Yogyakarta and UIN Malang. Both institutions prioritize Islamic religious content grounded in the Qur'an and Sunnah, particularly through engagement with scientific verses. However, their epistemological orientations differ: UIN Yogyakarta operates within a more established conceptual framework, whereas UIN Malang places greater emphasis on applied integration. Notably, while all four institutions are animated by a shared theological-transformative spirit, each articulates its desecularistic vision uniquely. UIN Yogyakarta's "Spider Web," UIN Malang's "Tree of Knowledge," UIN Jakarta's ontological-classificative integration, and UIN Suska Riau's "Spiral Andromeda" each embody distinct ontological, epistemological, and axiological commitments. These conceptual metaphors underscore that the desecularistic approach transcends philosophical abstraction and extends into concrete operational curriculum design. In practice, this approach harmonizes faith (iman) with action (amal), reflecting an educational model that thoughtfully balances the spiritual and social dimensions of human development. As corroborated by (Junus, 2024), such decentralistic-integrative curriculum design strengthens both the relevance and effectiveness of higher education. Ultimately, the successful enactment of a desecularistic curriculum requires a pedagogical model anchored in Islamic values — one in which science functions not merely as an instrument for navigating modernity, but also as a vehicle for reinforcing the theological foundations of all knowledge.

CONCLUSION

The findings of this study affirm that restructuring the PTKI curriculum through a desecularistic-implementative framework is both practical and urgently needed, especially in bridging the persistent divide between religious knowledge and scientific inquiry. Evidence

gathered from four PTKI institutions supports this position: UIN Yogyakarta's "Spider Web," UIN Jakarta's "Ontological-Classificative Integration," UIN Malang's "Tree of Knowledge," and UIN Suska Riau's "Spiral Andromeda" each demonstrate the philosophical and contextual variety inherent in integration approaches. While these models differ in their structural orientations, they converge on a shared commitment to harmonizing Islamic principles with scientific fields, thereby validating the possibility of integrative curriculum reform.

The ultimate measure of a desecularistic-based curriculum's success is reflected in the caliber of its graduates — individuals who demonstrate strong academic competence, a solid spiritual foundation, and an embodiment of Islamic values. To achieve this, PTKI institutions employ three core strategies: equipping lecturers with an "science integration" paradigm, applying instructional methods that embed Islamic values into the learning process, and aligning academic programs with the Merdeka Belajar Kampus Merdeka (MBKM) initiative. The research further highlights that curriculum frameworks must be carefully adapted to the epistemological nature of each academic discipline in order to avoid sweeping generalizations. Furthermore, the cultivation of transformative theology-driven scientific integration must be sustained over time, underscoring the critical need for continuous development so that PTKI institutions can position themselves as Centers of Excellence in advancing knowledge grounded in Islamic values. Ultimately, the desecularistic-implementative approach serves not merely as a conceptual tool for resolving the knowledge divide, but also as a future-oriented roadmap enabling PTKIs to stay relevant in the face of evolving contemporary educational demands.

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