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Re-envisioning Islamic Higher Learning Through the Jabalul Hikmah Curriculum: A Transdisciplinary Framework for Global Innovation

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ABSTRACT

This study explores the transformative orientation of the Jabalul Hikmah Curriculum as an emerging model for re-envisioning Islamic higher learning in Indonesia. Amid global demands for integrative, future-oriented educational systems, Islamic universities face the challenge of reconstructing their curriculum to remain intellectually relevant and socially impactful. The purpose of this article is to analyse how the Jabalul Hikmah Curriculum offers a transdisciplinary framework for global innovation, positioning it as a significant contribution to contemporary Islamic higher education discourse. A qualitative–phenomenological approach was employed, combining content analysis with field-based inquiry. Data were collected from key stakeholders at UIN Prof. K.H. Saifuddin Zuhri Purwokerto and triangulated with insights from UIN Maliki Malang, UIN Sunan Kalijaga Yogyakarta, and UIN Syarif Hidayatullah Jakarta as comparative benchmarks. The analytical procedures followed a systematic approach to data reduction, data display, and conclusion verification. The study adopts Evelina M. Vicencio's curriculum development framework, which consists of designing, planning, implementing, and evaluating. The findings reveal that the Jabalul Hikmah Curriculum represents a substantive curricular innovation, integrating Islamic epistemology, human development, and contemporary scientific paradigms within a unified architecture. Its alignment with the national Merdeka Belajar–Kampus Merdeka (MBKM) policy demonstrates both relevance and adaptability. The study's implications highlight the curriculum's potential to serve as a global model for Islamic higher education reform, offering a replicable pathway toward holistic, future-ready intellectual formation.

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INTRODUCTION

The transformation of Islamic higher education in Indonesia has entered a critical phase as universities transition from traditional Islamic institutes to comprehensive State Islamic Universities (UIN) (Fındıklı, 2022; Muhammad et al., 2024; Rekan et al., 2025). This institutional shift requires not only structural reform but also a rethinking of curriculum architecture that integrates Islamic epistemology, scientific knowledge, and contemporary educational demands (Nisa et al., 2025; Rosowulan et al., 2025; Susilowati et al., 2025). Although numerous UINs have adopted scientific integration models, the phenomenon remains underexamined, particularly regarding how such models are designed, implemented, and evaluated within newly transformed institutions. The urgency of this issue lies in its multidimensional impact: epistemological coherence, academic identity, institutional recognition, and global competitiveness (Pease, 2013).

Existing scholarship on scientific integration at Indonesian Islamic universities, most notably at UIN Sunan Kalijaga Yogyakarta, UIN Maliki Malang, and UIN Syarif Hidayatullah Jakarta—has provided foundational frameworks such as the "Integrative-Interconnective," "Tree of Knowledge," and "Wahyu Memandu Ilmu" paradigms. While these studies offer valuable theoretical mapping, they rarely address the challenges faced by newly upgraded universities in translating integration paradigms into operational curricula. More importantly, no study has yet examined how a new paradigm (*Jabalul Hikmah*) functions as a transdisciplinary curriculum framework capable of addressing epistemological gaps, implementation ambiguities (Severance et al., 2016), and leadership-level misunderstandings that persist across UINs (Nasrudin et al., 2025; Yuliana et al., 2025). This gap underscores the novelty of the present study.

The purpose of this paper is to analyze the development of the Jabalul Hikmah scientific integration curriculum at UIN Prof. K.H. Saifuddin Zuhri Purwokerto and to position it within the broader landscape of scientific integration models in Indonesia. By comparing its construction with those at UIN Yogyakarta, UIN Malang, and UIN Jakarta, this study aims to articulate how Jabalul Hikmah contributes a distinct epistemological structure and pragmatic design for curriculum reform (Isnaeni et al., 2025; Salamah et al., 2025; Sari, 2025). This paper therefore seeks to complement existing scholarship by offering a methodological and practical blueprint for newly transformed Islamic universities that are navigating curriculum reconstruction after receiving UIN status.

This paper tests the argument that the Jabalul Hikmah Curriculum represents not merely an institutional innovation but a transdisciplinary framework that can recalibrate Islamic higher learning toward global relevance. It examines whether this curriculum can address long-standing challenges in scientific integration, such as fragmented implementation, unclear flowcharts, and insufficient lecturer understanding, while simultaneously offering a coherent model grounded in epistemology, multidisciplinarity, interdisciplinarity, and transdisciplinarity (Chen et al., 2018), By situating this analysis within previous research, the study demonstrates the unique position of Jabalul Hikmah as both a response to policy-driven transformation and a potential catalyst for a new era of integrative Islamic higher education (Barzilai & Chinn, 2018).

Research-Reinforcing Evidence and Facts

The development of the Jabalul Hikmah Curriculum at UIN Prof. K.H. Saifuddin Zuhri Purwokerto is firmly grounded in Indonesia's regulatory framework governing higher education transformation. The National Education System Law No. 20 of 2003, the Higher Education Law No. 12 of 2012, and Government Regulation No. 4 of 2014 on the Implementation and Management of Higher Education collectively mandate universities to ensure academic quality, relevance, and innovation. These regulations are further reinforced by the Ministry of Education and Culture Regulation No. 154 of 2014 on scientific and technological clusters and graduate degree categories, as well as

Permenristekdikti No. 44 of 2015 concerning National Higher Education Standards (SNPT). Additionally, a series of presidential decrees converting IAINs into UINs, such as Presidential Decree No. 31 of 2002 for UIN Syarif Hidayatullah Jakarta and Presidential Decree No. 50 of 2004 for UIN Sunan Kalijaga Yogyakarta and UIN Malang, established the legal pathway for institutional elevation and epistemological expansion.

Further momentum came from the Ministry of Education and Culture Regulation No. 3 of 2020 on National Higher Education Standards and the nationwide implementation of the Merdeka Belajar–Kampus Merdeka (MBKM) policy (Musdalifa et al., 2025; Shakina et al., 2025; Ulfadhilah, 2024; Yuliana et al., 2025). This policy was subsequently contextualized by the Ministry of Religious Affairs through Regulation No. 42 of 2016, which assigns the Directorate of Islamic Higher Education the responsibility of ensuring quality assurance and academic enhancement across Islamic universities (Lim et al., 2021). Within this regulatory ecosystem, UIN Saizu Purwokerto is institutionally encouraged, and strategically required, to advance an integrative, transdisciplinary curriculum model. The Jabalul Hikmah Curriculum emerges as a direct response to these mandates, offering a framework designed to strengthen academic quality, deepen scientific integration, and position the university within a globally competitive landscape of Islamic higher learning (Shively & Palilonis, 2018).

METHODS

Design

A quantitative analysis was carried out in this study to evaluate the data through statistical software to obtain precise inferences and generalize the results (Manyukhina & Wyse, 2019). In this sense, this study created moments of retreat and spaces for reflective dialogue about their learning during their nursing training. It has led them to a remarkable awareness of their strategies, learning. The subjects of this study were people or parties who played a role in the development of the scientific integration curriculum and its internalization with the Merdeka Belajar-Kampus Merdeka (MBKM) curriculum at UIN Saizu Purwokerto, UIN Yogyakarta, UIN Malang, and UIN Jakarta. This research instrument uses in-depth observation, structured interviews, and content analysis. Data analysis in this study used (data reduction) and data display (data display), then conclusions were drawn, then verification (conclusion drawing/verifying) was carried out.

FINDINGS

Comparative Findings on Scientific Integration Across UIN Malang, UIN Yogyakarta, and UIN Jakarta

The findings reveal that scientific integration across Indonesia's leading Islamic universities, UIN Malang, UIN Yogyakarta, and UIN Jakarta, has matured into diverse institutional models, each shaped by unique epistemological commitments and curricular trajectories. At UIN Malang, the *Tree of Knowledge* paradigm provides a stable, hierarchical structure that frames knowledge development from foundational Islamic sciences (roots) to integrative domains (trunk) and specialized academic disciplines (branches). This model's coherence lies in its capacity to connect epistemology with curriculum design, ensuring that learning outcomes and indicators remain tightly aligned with institutional philosophy (Shtechman et al., 2024).

UIN Yogyakarta, by contrast, embeds its integrative, interconnective paradigm directly into the pedagogical process. Curriculum development is inseparable from teaching practices, where lecturers' reflections, students' responses, and classroom interactions continuously inform curricular refinement. This creates a living curriculum, dynamic, participatory, and pedagogically embedded. The

university's commitment to "penetrating" disciplinary boundaries is realized in daily academic interactions, showing that scientific integration is practiced not only at the conceptual level but also at the level of classroom micro-processes (Caspari et al., 2018).

At UIN Jakarta, integration is institutionalized through structured academic mechanisms. The presence of a dedicated curriculum development unit, supported by LPM, SPI, and the University Senate, ensures continuous analysis, dialogue, and reconstruction of curricula. The university's *Inter-Science Dialogue* paradigm is operationalized through formal deliberation and systematic quality review. Learning designs are evaluated and modified to align with institutional philosophy, national standards, and student needs (Zis et al., 2021). Across all three UINs, the Merdeka Belajar–Kampus Merdeka (MBKM) curriculum is not treated as an external imposition; rather, it is incorporated strategically as a reinforcement that broadens learning pathways while allowing each institution to maintain its epistemological identity.

These comparative findings illustrate that while scientific integration is deeply embedded within the Indonesian Islamic higher education ecosystem, each institution's developmental trajectory, methodological emphasis, and curricular architecture differ significantly (Korisky et al., 2024). Such diversity underscores the need for a new integrative framework capable of synthesizing philosophical, methodological, and cultural elements into a coherent transdisciplinary model. an educational space in which the Jabalul Hikmah Curriculum begins to demonstrate its distinctive contribution.

Findings on the Development of the Jabalul Hikmah Transdisciplinary Curriculum at UIN Saizu Purwokerto

The findings show that the Jabalul Hikmah Curriculum at UIN Saizu Purwokerto represents a distinct epistemic and educational innovation. Unlike the paradigms of UIN Malang, Yogyakarta, and Jakarta, which are rooted in established integration models, the Jabalul Hikmah Curriculum is built upon a comprehensive philosophical foundation centered on *Insan Kamil*, a prophetic anthropology that places balanced intellectual, emotional, spiritual, and moral development at the core of curriculum formation. This anthropological vision provides a unifying direction that influences curricular design, learning outcomes, and methodological choices (Wilkerson & Polman, 2020).

Curriculum development at UIN Saizu Purwokerto is found to be iterative, collaborative, and multi-segmented. Faculty-level dialogues, structured coordination with university leadership, and continuous input from lecturers and students coalesce to produce an evolving curriculum architecture. The Jabalul Hikmah methodological framework merges classical Islamic scholarship with contemporary scientific methodologies. The resulting synthesis allows lecturers and students to navigate seamlessly between theological reasoning, philosophical inquiry, social sciences, technological discourse, and cultural perspectives (Bornstein et al., 2013). Such methodological hybridity not only strengthens integrative learning but also enables the emergence of new knowledge constructions that transcend disciplinary boundaries.

A distinctive finding is the incorporation of *Penginyongan* cultural values, a unique feature not present in the scientific integration models of Malang, Yogyakarta, or Jakarta. This cultural grounding gives the Jabalul Hikmah Curriculum a strong institutional identity rooted in local wisdom while enhancing its capacity to engage in global dialogue. It allows the curriculum to anchor universal scientific principles within localized ethical and cultural sensibilities (Thorndahl & Stentoft, 2020), reinforcing the idea that Islamic higher education must cultivate graduates who are both globally adaptable and locally grounded (Nasir & Rijal, 2021).

The findings further indicate that although MBKM has not been formally implemented at UIN Saizu Purwokerto, its core characteristics, academic flexibility, interdisciplinary mobility, and

innovation-driven learning, are already embedded within the logic of the Jabalul Hikmah design. This conceptual alignment positions the curriculum for seamless integration with national reforms while avoiding the loss of institutional identity, an issue frequently observed among newly transitioned UINs.

Triangulation with comparative institutions shows that the Jabalul Hikmah Curriculum is not a derivative framework. Rather, it synthesizes the strengths of previous models while transcending their limitations through philosophical deepening, cultural embedding, methodological expansion, and a transdisciplinary orientation (Burhanuddin & Khairuddin, 2022). In doing so, the curriculum positions UIN Saizu Purwokerto as a rising institutional model capable of redefining the landscape of Islamic higher education in Indonesia (Tathahira, 2020).

DISCUSSION

Curriculum Development at UIN Malang, UIN Yogyakarta, and UIN Jakarta.

The scientific integration curriculum at UIN Malang, UIN Yogyakarta, and UIN Jakarta has been going well, but the development process continues. The development of a scientific integration curriculum provides a dialectical space as well as a deeper study of discourse because various approaches are sublime within (Sowl & Brown, 2021). Essentially too, this chapter explains the results of the analysis of the development of the scientific integration curriculum, not the structural form of the curriculum (Vartiainen et al., 2022).

In addition to scientific integration which is the hallmark of PTKIN, the analysis in the research also refers to how the Merdeka Belajar-Kampus Merdeka (MBKM) curriculum is implemented, even though it is adjusted to the internal policies of the campus or UIN in this study. More than that, the Merdeka Belajar-Kampus Merdeka (MBKM) curriculum still refers to the main spirit of PTKIN or UIN, namely scientific integration (Sopiansyah & Masruroh, 2021).

Curriculum development at PTKIN or in this case UIN refers to the internal policy of the institution, although it is still based on implementing rules or guidelines from the center or ministries or the government. Therefore, the scientific integration curriculum refers to government policies but adapts to the characteristics or distinctions of the institution (Gray, 2019). This assertion is important because each UIN in the study has its characteristics, and the Merdeka Belajar-Kampus Merdeka (MBKM) curriculum is used as reinforcement for these characteristics. More concretely, the Merdeka Belajar-Kampus Merdeka (MBKM) curriculum is a reference for "continuing" or downstream the substance of the scientific integration curriculum in UIN, especially the three UINs in this study.

The determination of learning outcomes by this study program simultaneously strengthens and provides space for the exploration of study programs. For study programs at UIN Malang, UIN Yogyakarta, and UIN Jakarta, they are given the freedom to elaborate on each lesson, so that each student gets the knowledge he needs. This basis is also by the Merdeka Belajar-Kampus Merdeka (MBKM) curriculum (Khotimah & Susanti, 2025).

The elaboration carried out by the study program gave birth to new constructions as well as a reconstructive pattern for curriculum design (Zawacki-Richter et al., 2019). This pattern facilitates the process of scientific integration being developed, although once again, it is adjusted to the vision policies, and elaborations of the internal UIN or study programs that implement it. The reconstruction carried out by the study program actualizes every design and scientific integration framework that is correlated or combined with various accompanying approaches.

Development of Scientific Integration Curriculum at UIN Malang

The tree of knowledge in the basic concept of scientific integration at UIN Malang is divided into 3 (three) parts, namely roots, stems, and branches. The root describes and emphasizes the basics of knowledge that must be mastered by students and all academics; the stem describes and emphasizes the pillars that students and all academicians must have; as well as branches that are meaningful scientific disciplines of expertise for students and academics (Kim & Jung, 2021). The result is fruit. This fruit is meaningful as a result of having a scientific basis, pillars, and scientific expertise. The fruit in question manifests itself in beliefs, ways of thinking, and acting (remembrance, thought, and good deeds). This construction as well as connectedness is the "base" of the curriculum at UIN Malang. Furthermore, scientific integration also refers to and relies on the philosophy of this tree of knowledge, so that every study and development of the curriculum becomes measurable and controlled (Williamson & Kizilcec, 2022).

Scientific integration at UIN Malang is framed within an operational curriculum framework, one of which is in the matrix of graduate standards, UIN Malang makes a policy that in competency standards which are the focus of learning, learning outcomes must conform to indicators (Ibrahim & Wahidah, 2021). Furthermore, this indicator becomes a milestone in the learning process carried out by lecturers. In addition, indicators are also a reflection of student activities.

The scientific integration curriculum development which is carried out periodically and simultaneously at UIN Malang has made many students interested in studying, including students from abroad. In the early days of becoming UIN Malang, the number of foreign students came from more than 30 countries. This is inseparable from the commitment of all policy stakeholders and their supporters, thus making UIN Malang very attractive to prospective students from outside Indonesia.

The implementation of the Merdeka Belajar-Kampus Merdeka (MBKM) curriculum at UIN Malang which is based on the spirit of the Tree of Knowledge makes it have strengths and tools that support each other. This scientific integration based on the Merdeka Belajar-Kampus Merdeka (MBKM) curriculum reflects an academic combination, because each study program is still based on the curriculum set by the government but at the same time adheres to the spirit of the institution (Susnjak et al., 2022). In the context of the study program which is a "node" of curriculum implementation, the scientific integration curriculum becomes the spirit and implementation through a framework built by the government through the Merdeka Belajar-Kampus Merdeka (MBKM) curriculum

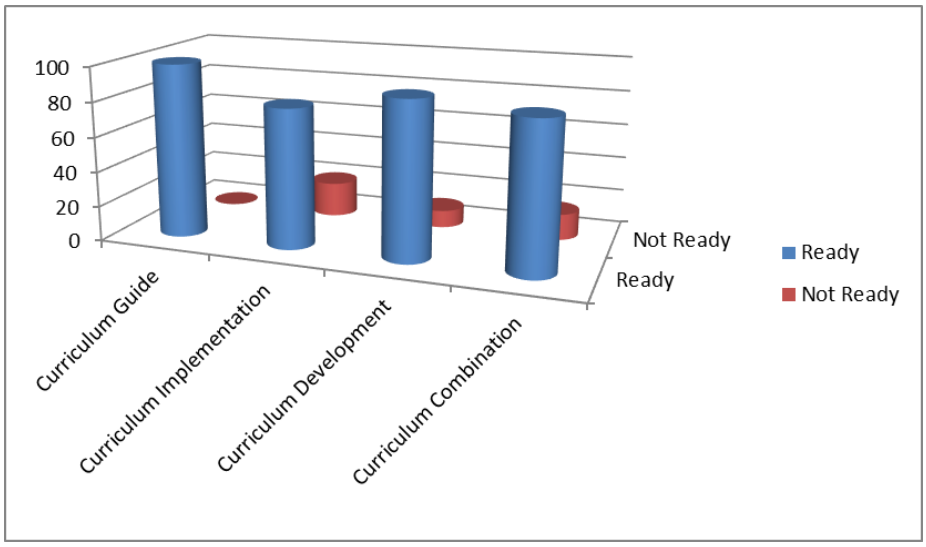


Figure 1. Curriculum Implementation and Collaboration

Development of Scientific Integration Curriculum at UIN Yogyakarta

The implementation of the scientific integration curriculum (in this study it is called UIN Yogyakarta) relies on the performance of the lecturers and their academic community. Curriculum development is carried out in conjunction with the learning process, all activities, as well as periodic evaluations as well. Based on the independent learning curriculum which is now a government "program", UIN Yogyakarta makes it an academic basis for the development of the existing curriculum. This is done so that the developed curriculum dives directly into the learning process (Burhanuddin & Ilmi, 2022).

Despite the ongoing curriculum development, the existence of a new curriculum, namely the Merdeka Belajar-Kampus Merdeka (MBKM) curriculum, has expanded the implementation and evaluation mechanisms. All parties can provide input on the performance and effectiveness of the curriculum, which is then used as material for reflection and evaluation of curriculum development. The acceptance of this new curriculum is aligned with the principle of integration-interconnection which is the tagline and spirit of UIN Sunan Kalijaga Yogyakarta.

The alignment of the independent learning curriculum with the previous curriculum is strengthened by partnerships with various parties. Even so, this alignment does not change the main characteristics of the existing curriculum at UIN Yogyakarta. However, the existence or continuity of this new curriculum is used as a "vitamin" or supplement because UIN Yogyakarta is based on scientific principles that penetrate each other as the core of the "Network of Knowledge".

The development of a scientific integration curriculum at UIN Yogyakarta is an integral part of the learning process. In the researcher's interview with Riyani Fajar, a curriculum expert at UIN Yogyakarta, it was explained that evaluation and curriculum development are inherent in every lesson that is implemented. The curriculum is built together with the impressions of students and lecturers in academic interactions inside and outside the classroom (Ainuri et al., 2023).

The mechanism for developing a scientific integration curriculum is also included in the academic guidelines of UIN Yogyakarta. Furthermore, this mechanism also demands translation from lecturers when teaching students. This authority makes the curriculum development process run at any time. Scientific integration transforms every academic performance that is applied. The correlations for each part of science meet the subsystems of study, analysis, and science used. From here, scientific integration manifests itself and is always on the path of its existence (Saphira & Prahani*, 2022).

Curriculum implementation is strengthened by collective leadership (Liu & Bray, 2022). The reason is, that the running of this curriculum requires supporting factors that strengthen. Collaboration that is formed in this collective leadership also allows curriculum development to run according to the vision of the institution (Saphira, 2022). UIN Yogyakarta positions itself as an "actor" of scientific integration. This principle has been implicitly conveyed by Abdul Karim Soroush (Dan et al., 2024). The spirit of interconnection is manifested in the meetings of each scholar in the learning and open discourses that are held. Spirit is the crystallization of the form of partnership implemented at UIN Yogyakarta. This information the researchers got from Sukiman, professor of the UIN Yogyakarta curriculum. Partnerships that are established or carried out in the learning process based on the Merdeka Belajar-Kampus Merdeka (MBKM) curriculum at UIN Yogyakarta provide space for exploration for students and lecturers, especially regarding strengthening analysis based on the principle of integration-interconnection. The pattern of "mutual penetration" within the framework of the spirit of integration-interconnection is implemented in a learning process that is open to all academics (Ingman, 2021).

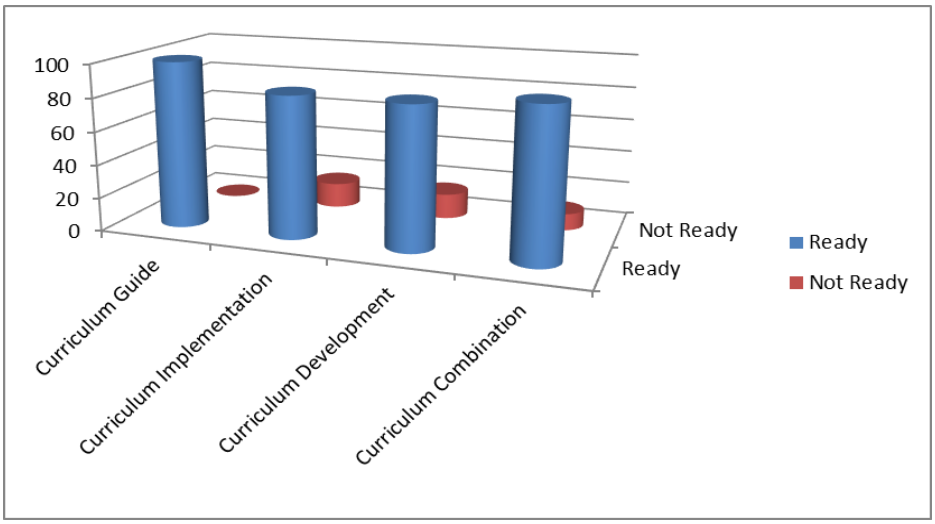


Figure 2. Implementation and Collaboration of Curriculum at UIN Yogyakarta

Development of Scientific Integration Curriculum at UIN Jakarta

The development of the scientific integration curriculum at UIN Syarif Hidayatullah Jakarta (hereinafter referred to as UIN Jakarta) is in line with its tagline, which is to dialogue every existing knowledge. This dialogue brings together various points of view, approaches, and impressions of the studies conducted. This dialogue was actualized by UIN Jakarta through the establishment of a special unit that aims to study, analyze, and evaluate curriculum development. The development of a scientific integration curriculum that has been implemented, or will be developed, is brought together with various analyses and studies, to be formulated in academic guidelines (Navarro, 2019). This information the researchers got from interviews with Muhammad Zuhdi, chairman of LPM UIN Jakarta. The curriculum that has been presented in the academic guide is the result of in-depth analysis and studies by various parties, such as LPM, SPI, and the University Senate.

UIN Jakarta has implemented the Merdeka Belajar-Kampus Merdeka (MBKM) curriculum, and like UIN Malang and UIN Yogyakarta, the main principle is also based on Inter-Science Dialogue which is the spirit of UIN Jakarta. The learning process is carried out following the direction of the Ministry of Religion through the Guide to the Implementation of the Independent Campus Independent Learning (MBKM) curriculum at PTKI which refers to the Independent Learning Campus Independent (MBKM) curriculum guidelines from the Ministry of Education and Culture (Mustaghfiroh, 2020).

The learning design also gives flexibility to the academic community to continue to elaborate on their knowledge and expertise. The flow of learning is in line with the principle of Inter-Science Dialogue, which is then placed in the academic mechanism. The relationship and composition of each subject, which is determined by the study program, also has compatibility with each or the variety of learning in the Merdeka Belajar-Kampus Merdeka (MBKM) curriculum.

The characteristic of curriculum development at UIN Jakarta is to give flexibility to lecturers in elaborating on every piece of knowledge. This elaboration also refers to policies mutually agreed upon by the curriculum development unit and focuses on student participation in the learning process. Student impressions and interpretations are used as a modality for modifying the next curriculum. In short, scientific integration is carried out simultaneously with curriculum development that is enforced or implemented in a learning process. Curriculum development is used as a restorative basis for the quality of knowledge presented in learning (Tobolowsky et al., 2019).

UIN Jakarta is positioned as a quality review institution. The existence of a curriculum development unit at UIN Jakarta is one of the manifestations of this quality reviewer. The restoration developed by UIN Jakarta is realized through dialogue activities in every study or science. The tagline "Dialogue Between Sciences" becomes an institution to form humanization, which at the same time

becomes the spirit that is inflamed by UIN Jakarta. Academic challenges that emerge are neutralized through the meeting of various paradigms and the responses are given.

Academic and non-academic events are filtered into discourse, and then institutionalized into a curriculum chart, which is then developed in the learning process (Stoessel et al., 2015). The Independent Campus Learning Curriculum (MBKM) helps implement integration at UIN. The design of the Merdeka Belajar-Kampus Merdeka (MBKM) curriculum gives each institution the freedom to develop its characteristics (Abidah et al., 2020). At the same time, "impulses and stimulation" were also given in the form of scientific estuaries and studies, which also still correlate with the spirit of each UIN, especially the three UINs in this study namely UIN Malang, UIN Yogyakarta, and UIN Jakarta. The variety of learning in the Merdeka Belajar-Kampus Merdeka (MBKM) curriculum provides portions and choices for implementing scientific integration in each lesson.

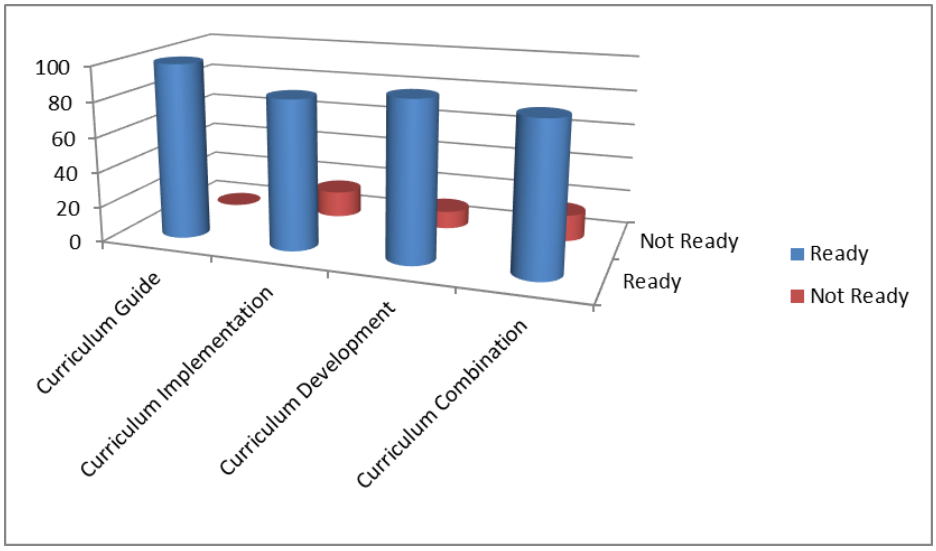


Figure 3. Curriculum Implementation and Collaboration at UIN Jakarta

Jabalul Hikmah Curriculum Development at UIN Prof. KH Saifuddin Zuhri Purwokerto

The development of the Jabalul Hikmah scientific integration curriculum at UIN Saizu Purwokerto is based on the times that are constantly moving, massive, and at the same time lateral, and exponential. Such developments require a new approach that can accommodate every dynamic and the potentials that surround it.UIN Saizu Purwokerto makes the Jabalul Hikmah scientific integration curriculum a basis, system, and strength because through the Jabalul Hikmah scientific integration curriculum all the hopes and needs of society can be fulfilled (Roqib et al., 2022). The practice of developing that curriculum focuses on how to make each analysis and study relevant in an easy-to-understand learning framework.

Furthermore, according to Presidential Regulation Number 41 of 2021 concerning the transfer of status from IAIN Purwokerto to UIN Prof. KH Saifuddin Zuhri (UIN Saizu Purwokerto), the development of the Jabalul Hikmah curriculum is based on philosophical, academic, and collaborative development with the Merdeka Belajar-Kampus Merdeka (MBKM) curriculum.

Philosophical Development

The philosophical foundation is the foundation for scientific integration in a curriculum. Jabalul Hikmah as a paradigm provides space for the exploration of various studies and scholarship. The curriculum that characterizes the Jabalul Hikmah paradigm is positioned as a reflection so that every lesson that is carried out is a reflection of the embodiment of the existence of the Jabalul Hikmah curriculum. The Jabalul Hikmah paradigm has a "peak" named Insan Kamil (human beings). The essence of Insan Kamil is a person who has superior and balanced strength in the intellectual, emotional, and spiritual realms. In short, this perfect human being is the pinnacle of success, both as a

person, as a leader, and as part of the world community (Tajuddin & Awwaliyah, 2021). Excellence based on the balance of intellect, emotionality,

The socialization and absorption of this understanding are important because they provides actual information on responses and needs (Munib et al., 2022). The accuracy of information through this socialization activity is a referential basis for curriculum development, especially the Jabalul Hikmah scientific integration curriculum. Curriculum development is carried out based on input and actual information that develops. This input and information are reconciled with the philosophical foundations of UIN Saizu Purwokerto. This reconstructive meeting aims so that every knowledge gained can be directly analyzed. Furthermore, the knowledge is processed in a more detailed study, which involves various stakeholders. A mechanism like this has the effect of monitoring the flow of lecturer performance in actualizing the curriculum (Gani, 2018).

The product of thought obtained from studies and research was brought together with the vision of UIN Saizu Purwokerto, then constructed into a big idea that was embedded in the Jabalul Hikmah scientific integration curriculum. Each analysis is narrowed in an affirmative frame to diagnose its new findings (Abdullah, 2018). This philosophical-based curriculum development forms a mindset as well as a willingness and ability to generate big and reconstructive ideas (Kamaruzzaman, 2018).

The academic environment creates a culture of information disclosure. An open environment provides an opportunity to continue to forge every potential and competence to be even better. Scientific integration presents this climate and environment because there are synergies between various paradigms and approaches (Yang et al., 2023). This synergy strengthens the philosophical framework indirectly or directly. Philosophical development is thus able to bring out the principle of "industrial need" which means that every curriculum or material taught has relevance to the needs of the market and society (Ma`arif et al., 2022).

The development of philosophical foundation does not diminish the technological realm, on the contrary, it reinforces one another. The utilization of every resource available at UIN Saizu Purwokerto confirms this. Varied resources do not show weaknesses, instead, they become strengths. The philosophical framework does not only concern the ability to think, but also relates to the ability to feel or empathize, position yourself, and give a direct role to life. Being pragmatic with the main footing of participation in every dynamic and phenomenon, and trying to be solutive to all obstacles (Afwadzi et al., 2024). The Jabalul Hikmah scientific integration curriculum provides space for the maximum development of every potential and power possessed because the essence of this curriculum is goodness and benefit.

Methodological Development

Curriculum development at UIN Saizu Purwokerto is carried out simultaneously and periodically. The development of methodologies for various disciplines is carried out periodically. This is because curriculum development always goes according to the times. This dynamic raises and at the same time gives birth to progressive arguments regarding curriculum development (Afwadzi & Miski, 2021). The scientific integration developed at UIN Saizu Purwokerto is constructed through various approaches. Jabalul Hikmah as a scientific paradigm, brings together all of these sciences. The reason is none other than because the estuary of the scientific integration paradigm of Jabalul Hikmah is goodness and benefits outwardly and inwardly. This foundation is then packaged in a comprehensive curriculum and learning process (Syahri et al., 2024).

The Jabalul Hikmah scientific integration curriculum was developed through facultative segmentation. This segmentation provides the flexibility of scientific development for each faculty. Previously, each of these faculties through their respective deans coordinated with the chancellor and his representatives regarding curriculum development. The components in the Jabalul Hikmah scientific integration curriculum are sublimated in the academic guide. This sublimation allows every academic community at UIN Saizu Purwokerto to easily practice it. This methodological development has collaborated with the knowledge and approaches that are already understood by each lecturer so

that there is academic acculturation that is interrelated and interpenetrates (Fakhruddin, 2018). This "mutual penetration" is the strength of higher education institutions, especially UIN Saizu Purwokerto.

In scientific integration, students are given maximum space for exploration and experimentation so that each curriculum developed becomes easy to implement to maximize their potential. Richard Palmer, Habermas, or Whitehead who is considered a philosopher and brings together various kinds of ideals of various kinds of arguments, brought together in a unity of thought from the Islamic world such as Ibn Sina, Khawarizmi, Al-Kindi, and so on, so that the integration of existing scholarship becomes very strong and comprehensive (Kamaruzzaman, 2018).

Scientific integration that is strengthened by a strong and comprehensive methodology has given birth to various breakthroughs (Aflahah et al., 2023). The methodological framework allows each individual, in this case, lecturers and students, to formulate argumentative points into patterns of open and populist attitudes (Strauß & Rummel, 2021). This methodological development is developed through activities or programs that support or support students to synergize and work further (Mujahid, 2021). Therefore, each component in the curriculum is processed, analyzed, and then fragmented into a new scientific framework. Furthermore, the formulation is broken down into several units which are then adapted to the learning process. This separation policy or activity allows each science to be diagnosed in more depth (Tajuddin & Awwaliyah, 2021).

The methodological development in the Jabalul Hikmah scientific integration curriculum is based on contemporary actual reality where all dynamics find their point of accentuation. Revivalism in the mechanism for developing the Jabalul Hikmah scientific integration curriculum is supported by various reinforcements, such as the paradigm and knowledge of each lecturer. All components are used as a basis for curriculum development on a macro or micro basis (Darvishi et al., 2022). This reformist construct in methodological development allows each approach to have its academic strengths.

Internalized scientific development through various approaches is packaged in interrelated scientific methodologies. Theology, philosophy, Sufism, technology, culture, information, and all sciences are brought together with "*Insan Kamil*" at the peak of the scientific paradigm of Jabalul Hikmah. The development of methodologies mutually reinforces each other with the formulated curriculum. Methodological development makes science studied in depth and ultimately can eliminate divisions. Obtaining knowledge partially makes understanding also partial. Disciplines such as psychology, sociology, philosophy, and others are based on knowledge that is continuously studied so that the methodology used brings together all these scientific structures (Renold et al., 2021).

Variables that reinforce each other through the methodology development mechanism give meaning to change as well as renewal. the academic mechanism that is carried out in each learning process makes the learning that is carried out produce in-depth knowledge as well as easy to understand. Interpretations of religion or science have their proportions, but these proportions should be placed in an ideal, fair place, and at the same time mutually reinforce one another. At this point, scientific integration is the answer. The methodological provisions in the Jabalul Hikmah scientific integration curriculum necessitate the collaboration of all disciplines. This is what is called methodological development in the Jabalul Hikmah scientific integration curriculum (Catherine Chaput, 2010). The academic and social position of the academic community is clear. The next step is the will to reinforce each other. This reinforcement gives birth to a new understanding that is more genuine or original (Ainia, 2020).

Jabalul Hikmah Curriculum Development Based on MBKM

The basic concept of learning in the Merdeka Belajar-Kampus Merdeka (MBKM) curriculum is also in line with the goal of scientific integration, namely that all students can process any information and knowledge to then be used as a basis for thought and action (Prahani et al., 2020). This absorption of various knowledge allows students to have various perspectives in reading texts and contexts. Creative and innovative learning culture and design through the Merdeka Belajar-Kampus Merdeka

(MBKM) curriculum also reflects the design of scientific integration at PTKIN or UIN, including in this case UIN Saizu Purwokerto.

UIN Saizu Purwokerto has not yet implemented the Merdeka Belajar-Kampus Merdeka (MBKM) curriculum, but the basic spirit in the Jabalul Hikmah curriculum which provides a relational space and an integrative combination of inter-discipline has relevance and mutually reinforces it (Suprapto et al., 2021). Interdisciplinary relations in learning and academics at UIN Saizu Purwokerto are in line with the principles of the Merdeka Belajar-Kampus Merdeka (MBKM) curriculum because all academicians are allowed to explore and maximize all their potential. The Jabalul Hikmah curriculum prepares UIN Saizu Purwokerto graduates to have inter and even transdisciplinary skills, as a provision to interact with local and global communities (Palavan, 2020).

The preparation of a combination curriculum between the Jabalul Hikmah curriculum and the Merdeka Belajar-Kampus Merdeka (MBKM) curriculum was carried out by paying attention to ideals and reality, then synchronized in the curriculum implementation guidelines. The substance of preparing this combination curriculum takes into account the building and design of the curriculum that has been made by the government (Bachtiar et al., 2022). The basic points in this curriculum also personify the various learning models in the Merdeka Belajar-Kampus Merdeka (MBKM) curriculum. The preparation of a combination curriculum carried out by the leadership of UIN Saizu Purwokerto brings together various sources so that lecturers and students can carry out each lesson optimally (Permana & Kartika, 2021).

This spirit is the substance of professionalism within the Jabalul Hikmah curriculum framework. The identity and character that are built into this curriculum can strengthen the design of the Merdeka Belajar-Kampus Merdeka (MBKM) curriculum design that has been established by the government. The Jabalul Hikmah curriculum brings together various disciplines (read: interdisciplinary) and then strengthens them into a new science (read: transdisciplinary), which is at the same time able to support various other sciences, especially the science being studied (Fileborn & Hardley, 2023).

The curriculum is made to appreciate the interest, potential, needs, and orientation of students and society in studying and diagnosing various knowledge and sciences (Callahan & Higgins, 2023). The hope is that every graduate from PTKIN or UIN has the same ability or even more than other campuses. Therefore, the preparation of the Jabalul Hikmah curriculum transforms various findings into solid knowledge buildings, as well as framing them in a detailed, combinative, and impulsive system and management (Akmaliah, 2020).

The Jabalul Hikmah curriculum design provides opportunities for students to collaborate with other parties and to improve their quality and potential. Lecturers are also given exploration space to develop their competence. Learning outcomes in Jabalul Hikmah curriculum development relate to students' ability to understand, explain again, construct, and provide criticism, and create "counter" conceptions of the knowledge studied within the learning achievement framework. This determination is the core of the Jabalul Hikmah curriculum with its "culmination" reflected in the prophetic construction and “Darul Hikmah” (Roqib et al., 2022).

This scientific downstream is the key to the success of a curriculum. The reason is, if the curriculum only stops at dialectics then the curriculum has no meaning and substance (Siswanto, 2015). The development of the Jabalul Hikmah curriculum by UIN Saizu Purwokerto frames every discipline with the main goal being the good of students, society, and life. The spirit and construction of the development of the Jabalul Hikmah curriculum which is combined with the Merdeka Belajar-Kampus Merdeka (MBKM) curriculum is translated into the following operational design:

Table 1.
Jabalul Hikmah Curriculum Operational Design and Its Combination with the Merdeka Learning Campus Curriculum

***Jabalul Hikmah* Scientific Operational Design**						
Scientific Paradigm and Curriculum Design	Basic Construction	Development Indicator	Learning process	Method	Evaluation	Time
Paradigm and Design of Scientific Integration *Jabalul Hikmah* UIN Saizu Purwokerto	Combinative, Integrative, Transformative, and Reconstructive	Bringing together all knowledge, then constructing it so that it can penetrate and strengthen each other.	Based on the academic calendar, blended system, and structure of transdisciplinary and interdisciplinary.	Collaborative, Combinative, and Contributive	Periodic and Scheduled	Academic Operational Design
	Humanization	Crystallization of human values in the learning process. Also, strengthening the academic structure with benefits for life.				
	Liberation	Sublimation of the basic meaning of human need, namely justice, truth, and welfare, equality, thus directly delegitimizing social problems, such as ignorance, poverty, and lack of information.				
	transcendence	Crystallization and sublimation of knowledge and experience on sensory and				

	non-sensory matters, which at the same time can be formulated within academic and scientific frameworks. As well as, providing explorative space for the study of the eschatological realm. This construction makes the learning process provide meaning and direct effects, both personal, social/commun al, and structural

The Jabalul Hikmah curriculum development design accommodates as well as brings together various disciplines so that the principles conceptualized in the Merdeka Learning Campus curriculum (MBKM) can be summed up in the Jabalul Hikmah curriculum at UIN Saizu Purwokerto. This ongoing drafting effort continues to be improved and strengthened with data, sources, information, and reinforcing references (Walton et al., 2023). Aspects of culture that are not "greeted" much by the scientific integration curriculum at the existing UIN are the starting point at UIN Saizu Purwokerto. This is because the crystallization and sublimation of the Penginyongan culture are one of the foundations and basic frameworks for developing the Jabalul Hikmah curriculum. This construction as well as parallelization provides resonant information for the development of the Jabalul Hikmah curriculum as well as being the main characteristic of UIN Saizu Purwokerto compared to other UIN, PTKIN, and PTKI. The existence of the Merdeka Belajar-Kampus Merdeka (MBKM) curriculum is a supplement and reinforcement of the Jabalul Hikmah curriculum at UIN Saizu Purwokerto.

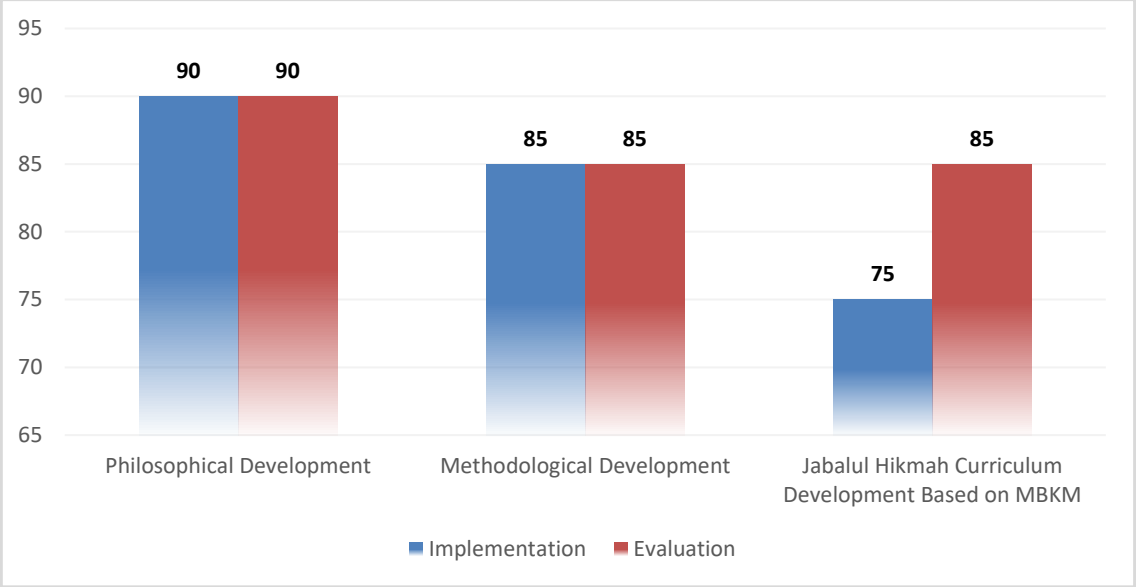


Figure 4. *Jabalul Hikmah* Combined Curriculum Development with MBKM

Source-based triangulation construction emphasizes that Islamic religious tertiary institutions strive to realize the integration of all knowledge. The reason is, in the discourse of Islamic education, all knowledge has the same source (S. Budiman et al., 2024), namely the Koran and al-Sunnah so the Koran and al-Sunnah are the main sources of knowledge, from which all the verses of qauliyyah and kauniyyah are used as a basis for study. as well as knowledge development (Lovari & Valentini, 2020). Therefore, the concept of scientific integration becomes a "strategy" to enter and internalize all the messages contained in the Qur'an (M. Budiman et al., 2025), as well as affirmation that all scholarship can be traced to its main source, namely not only in the text and not also limited to natural ratios, but has broad dimensions.

Such a spirit of scientific integration requires strong and sturdy tools for its development in educational institutions such as PTKI-PTKIN so that the curriculum becomes the foundation. The curriculum that is created and developed becomes a bridge between ideality and reality which are interrelated (Baanqud et al., 2020). The development of a scientific integration curriculum also needs to combine and differentiate between the arrangements or agendas inherent in institutional and decision-making policies (Penuel et al., 2022). This needs to be considered because the policy of scientific integration curriculum development is not justified by only following "institutional tastes" and forgetting social and state aspects (Potvin et al., 2024).

The development of a scientific integration curriculum is not a mechanistic construction (Arif, 2020), but a scientific-sustainable mechanism, so that the result is the birth of a scientific response and footing in developing knowledge, both originating in Islamic values and general knowledge values. Scientific internalization can easily be carried out through a curriculum that is implemented or developed, the socio-moral, intellectual, and spiritual aspects obtained in educational institutions will be implemented outside or in their social environment (Noyori-Corbett & Moxley, 2024).

The basic concept of curriculum development relates to constructs that can be implemented to translate and actualize reality and ideals to facilitate the management and development of the curriculum itself (Voogt et al., 2016). The curriculum that is developed must be the answer or at least a response to the dynamics that are developing so that the curriculum always sounds and stands with reality. The scientific integration curriculum at PTKI-PTKIN provides value as well as confirmation

that scientific integration is not just jargon or academic talk but is an actual scientific response to the needs of society (Kahn, 2020).

The curriculum must be of high quality and have a long-term vision because it is through such a curriculum that higher education institutions will give birth to alumni or generations who are the answer to every problem in society, the nation, and the world (Clark et al., 2024). The existing curriculum must always be considered and analyzed periodically. If the curriculum is never analyzed and even tested, then the curriculum will be out of date. Moreover, contextualization is in scientific integration, which will continue to move dynamically. This is because the epistemological framework of the curriculum must always be tested, for later development (Luetz et al., 2020). Scientific integration requires optimal performance in studying all sciences, then formulating them in a study framework or curriculum that can be understood. This formulation shows that the curriculum has relevance to actuality. Cultural dynamics explain the existence of a "battle" of idealism that surrounds every policy (Luetz, 2024). Curriculum development carried out is one way to provide learning as well as exemplary discipline, independence, and other positive characteristics (Lavy, 2020).

A quality curriculum shows the quality of education itself. In the curriculum, there is also the substance of humanity and life, as well as providing directions on how to elaborate mindsets and attitudes (Wise, 2020). Therefore, the development of a scientific integration-based curriculum is also the essence of education itself, because education is dynamic, flexible, as well as humane (Sarmiento & Wise, 2022). The curriculum becomes a mirror of educational institutions, which are implementing and developing academic ideals consistently (Daniel et al., 2023). The curriculum development carried out shows this consistency. In addition, the Islamic education curriculum consists of three scientific categories, namely: (1) al-'ulum aldiniyyah or normative Islamic scholarship, and (2) al-'ulum al-insaniyyah.

The development of a scientific integration curriculum is a reconceptualization of paradigms and structures that are being realized (Miranda, 2023). This reconceptualization is a singular pattern to the reality that occurs. The curriculum is part of this singularity, so its development is an activation of the existence of education and how to crystallize the values contained in education. Furthermore, the development of a scientific integration curriculum also needs to pay attention to aspects or factors that are developing, both locally, nationally, and internationally (Hasbiyallah et al., 2019). Curriculum development in the PTKI-PTKIN environment based on scientific integration is a "paradigm" in the development of education in general.

Comparison of curricula across institutions and regions will provide new knowledge and understanding of what is happening. The developed curriculum also confirms that the academic community continues to actively provide education and learning (Hadziq, 2019; Susilawati et al., 2025; Triyono et al., 2025; Widiana et al., 2023). What is being done is also a form of comparative effort toward the curriculum to produce quality learning. This comparison between curricula also shows the characteristics of each institution, which can be used as a reference for institutional development, both on a micro and macro basis (susanto et al., 2022).

In addition, the existence of an implementation guide for independent learning-free campuses in the curriculum of study programs at Islamic religious tertiary institutions also further encourages the development of a scientific integration curriculum (Zhang & Bray, 2020). The development of scientific integration curriculum invites the adoption of positive values, to then internalize, study, as well as critique-evaluatively on an ongoing basis (Yung et al., 2023). Curriculum adoption is important because it provides opportunities for curriculum elaboration and reconstruction in every domain (Larrabee Sønderlund et al., 2019). Therefore, the substance is that the development of a scientific integration curriculum is a comprehensive and comprehensive curriculum reconstruction strategy. Therefore, the

development of scientific integration curricula must continue to be carried out (Suntana & Tresnawaty, 2022).

Based on the triangulation construction above, both source triangulation and data triangulation, as well as curriculum development theory based on Vicencio, the development of a scientific integration curriculum based on the *Merdeka Belajar-Kampus Merdeka (MBKM)* curriculum synergizes on impulse and input frameworks with its implementation. *Jabalul Hikmah*'s scholarly integration curriculum extorts and resonates with every scientific discipline, becoming a new scientific conclusion with a prophetic basis. As a result, scientific and academic processes take place at the same time. The vision that is built is also integrative with actual and global issues. Meanwhile, the *Merdeka Belajar-Kampus Merdeka (MBKM)* curriculum provides space for the exploration and experimentation of studies and discourse. Impulses and input with and implementation are integrated constructively and transfigurative in the "second" conception of this curriculum.

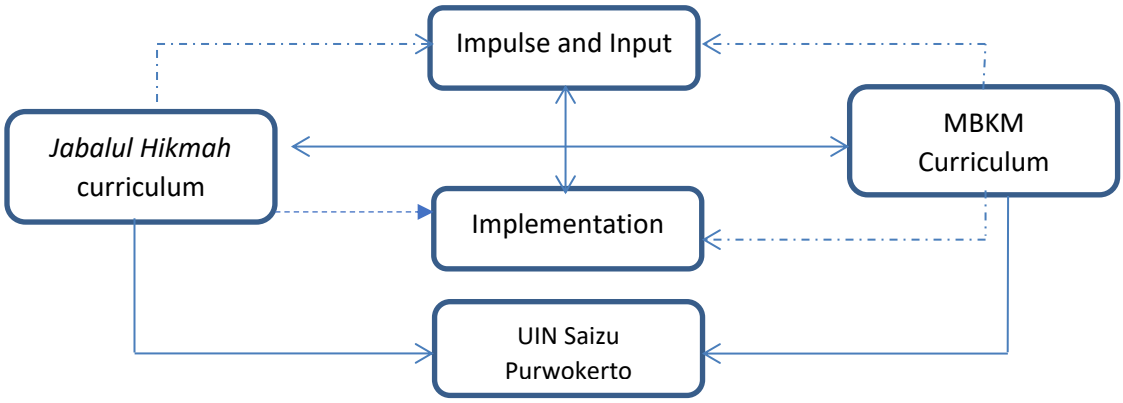


Figure 5. Mechanisms and Workflow for Implementing the *Jabalul Hikmah* Curriculum

CONCLUSION

This study demonstrates that the Jabalul Hikmah Curriculum constitutes a decisive epistemic advancement in the reconstruction of Islamic higher learning. The key findings reveal that its philosophical grounding in *Insan Kamil*, its methodological synthesis of classical Islamic scholarship and contemporary science, and its integration of Penginyongan cultural values position it as a more coherent and transformative model than the existing paradigms implemented at UIN Malang, UIN Yogyakarta, and UIN Jakarta. The curriculum's inherent alignment with the Merdeka Belajar–Kampus Merdeka (MBKM) framework challenges long-standing assumptions about the incompatibility between Islamic epistemology and national reform agendas, opening new avenues for reimagining curriculum design within Islamic universities.

Scientifically, the research strengthens earlier studies on scientific integration while simultaneously questioning the adequacy of models that remain confined to disciplinary intersections. By introducing the Jabalul Hikmah Curriculum as a transdisciplinary framework that unifies epistemology, culture, regulation, and pedagogy, this study contributes a novel intellectual architecture capable of shifting the discourse from integration to transformation. It thus enriches the theoretical landscape of curriculum development in Islamic higher education and provides a replicable blueprint for institutions seeking paradigms that are both locally grounded and globally responsive.

Nevertheless, the study's scope is limited by its focus on selected institutions and a relatively narrow respondent base, which restricts broad generalization. Variations in institutional cultures, demographic factors, and leadership orientations remain unexplored. Future research with expanded

samples, multi-site comparisons, and more diverse academic profiles is essential to deepen and validate the transdisciplinary potential of the Jabalul Hikmah framework.

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