Eurasian Journal of Educational Research 74 (2018) 25–40

Eurasian Journal of Educational Research
www.ejer.com.tr

An Integrated Curriculum at an Islamic University: Perceptions of Students and Lecturers

Bambang SURYADI[1], Fika EKAYANTI[2], Euis AMALIA[3]

ARTICLE INFO

Article History:
Received: 06 Dec. 2017
Received in revised form: 21 Nov. 2017
Accepted: 24 Feb. 2018
DOI: 10.14689/ejer.2018.74.2

Keywords
perceptions, integrated curriculum, religion, science, Islamic studies

ABSTRACT

Purpose: The aim of our study was to identify the perceptions of students and lecturers at Syarif Hidayatullah State Islamic University Jakarta (UIN Jakarta) regarding the concept of an integrated curriculum implemented at the university, differences in perceptions between the two groups, and problems encountered during the curriculum's implementation. **Methods:** A descriptive quantitative research study was conducted with 670 students and 90 lecturers from 11 faculties at UIN Jakarta. The student samples consisted of 270 men and 400 women, while lecturer samples consisted of 44 men and 46 women. Data were collected via interviews and a perceptual questionnaire consisting of 54 items scored on a 4-point Likert scale. Data were analyzed with descriptive statistics, a *t* test, and confirmatory factor analysis.
Findings: Although both students and lecturers had positive perceptions of the concept of the integrated curriculum, the students' perceptions were more favorable than the lecturers'. Problems encountered during the implementation of the integrated curriculum included the absence of clear guidelines for implementing the integrated curriculum, the lack of lecturers' competencies to implement the integration in learning processes, the lack of specific nomenclature about the integration concept, and limited time allotted to learning Islamic studies in the natural sciences program.

[1] Universitas Islam Negeri Syarif Hidayatullah Jakarta, INDONESIA, email: bambang.suryadi@uinjkt.ac.id, ORCID: orcid.org:/0000-0001-8416-427X
[2] Universitas Islam Negeri Syarif Hidayatullah Jakarta, INDONESIA, email: fikaekayanti@uinjkt.ac.id, ORCID: orcid.org:/0000-0002-1384-4742
[3] Universitas Islam Negeri Syarif Hidayatullah Jakarta, INDONESIA, email: euis.amalia@uinjkt.ac.id, ORCID: orcid.org:/0000-0002-9341-3837
Corresponding Author: Bambang Suryadi, Universitas Islam Negeri Syarif Hidayatullah Jakarta, Indonesia, Faculty of Psychology, email: bambang. suryadi@uinjkt.ac.id

Implications for Research and Practice: Few obstacles have hindered the successful implementation of the integrated curriculum throughout the faculties at UIN Jakarta. The findings have informed the development of a blueprint and clear guidelines for implementing an integrated curriculum that other Islamic institutions of higher education in Indonesia and other countries can use to deliver integrated studies.

© 2018 Ani Publishing Ltd. All rights reserved.

Introduction

A curriculum plays numerous important roles in any education system as a framework that states the goals, expectations, and means of not only supporting education but also cultural reproduction. According to Cushion and Jones (2012), a curriculum contributes to the formation of social identities and human values, including religion. In higher education, the focus of a curriculum is moreover the production of measurable outcomes of global competitiveness (Hall & Smyth, 2016) and globalization, the processes of which contribute to the complexities of social life and underscore the importance of values and ethics. In our research, the values and ethics that guide human behavior (Rennie, 2007) were also viewed to relate to religion, and integrating a curriculum with religion was thus conceived to play an important role in preparing students to live in today's complex global society. In our research context, Islamic higher education has integrated religion into the curricula, including for students of science.

Lecturers and students of science at Islamic universities engage in integrating Islam and science in their teaching and learning experiences. Despite nearly two centuries of dialogue between religion and science (Seng, 2006), differences in science and religion can generate conflict or conformity depending on people's stances from the two perspectives. According to Guessoum (2010), science and religion can inter-relate in four different ways: in conflict, in mutual independence, in dialogue, and in integration. Therefore, to understand the overlap and interaction of Islam and science, it is important to understand the differences between the concepts. By extension, curriculum integration merging science and religion becomes an important concept to understand in light of different perspectives on its implementation. According to Beane (2016), curriculum integration should not only affect the arrangement of lesson plans but also serve as a curriculum design that enhances the possibility of personal and social interactions related to significant topics and problems. Therefore, to empower lecturers and students to achieve the goals of an integrated curriculum, it is important to understand their perspectives on its conceptualization and implementation.

Among the leading Islamic institutions of higher education in Indonesia representing curriculum integration, Syarif Hidayatullah State Islamic University Jakarta (UIN Jakarta), formerly known as the State Institute of Islamic Studies (IAIN), once focused solely on Islamic studies. Since 2002, however, UIN Jakarta has transformed due to the unprecedented increase in enrollment by international students, particularly from Malaysia, Thailand, Somalia, East Timor, South Africa, and Singapore (Rodha & Suryadi, 2010). As a flagship school of Islamic higher institutions,

UIN Jakarta has thus become an outstanding choice for international students, particularly given its implementation of an integrated curriculum.

According to Boyd (2015), an *integrated curriculum* is a curriculum that connects different areas of study by cutting across lines of subject content and by emphasizing unifying concepts. Recently, Beane (2016) has shown that curriculum integration also involves applying knowledge to questions and concerns with personal and social significance. With its emphasis on participatory planning, contextual knowledge, real-life issues, and unified organization, curriculum integration provides diverse students with broad access to knowledge and thus affords more of them with opportunities to achieve success.

According to Drake and Burns (2004), an integrated curriculum can follow four approaches: fusion, multidisciplinarity, interdisciplinarity, and transdisciplinarity. First, the fusion approach involves infusing an external element or external elements into a pre-existing curriculum. The infusion of a content area, thinking skills, or artistic technique, for example, would mean its inclusion in the content of every course or class. Second, by contrast, the multidisciplinary approach is additive, not integrative; the disciplinary perspective does not change but is merely contrasted, often in team-taught courses in which faculty provide serial lectures. Third, the interdisciplinary approach involves the gathering of students and instructors to analyze differences in disciplinary approaches to solving problems and results in new, more comprehensive views than allowed by the vision of any one field. Fourth and finally, the transdisciplinary approach provides holistic schemes that subordinate disciplines in order to view the dynamics of the whole system (i.e., place-based education).

At UIN Jakarta, the interdisciplinary approach was applied given its primary concern for common concepts and skills across the programs of study and branches of knowledge. The integration of Islamic studies and sciences has been identified in the stated vision of the university and further elaborated in its mission since 2002. The university aims to be a world-class institution excelling in the integration of knowledge, Islamic teachings, and Indonesian values. To that end, it seeks to implement relevant, high-quality programs of higher education in order to cultivate knowledge, social transformation, and the improvement of national competitiveness and to activate higher education according to a solid structure with a strong, accountable organizational culture full of integrity (UIN Jakarta, 2012).

Indonesia currently has 55 state institutions of Islamic higher education, including 11 universities, 25 institutes, and 19 state higher schools of Islamic studies (MORA, 2015). Like UIN Jakarta, other institutions of higher education have visions and missions for knowledge integration; however, unlike UIN Jakarta, each institution has applied specific concepts to the integration of knowledge. UIN Sunan Kali Jaga in Yogyakarta, for instance, interconnects the scientific method with Islamic sciences, while UIN Gunung Jati in Bandung, West Java, has introduced the concept of revealed knowledge in guiding scientific study. By contrast, UIN Maulana Malik Ibrahim in Malang, East Java, has introduced the concept of the science tree, while UIN Sunan Ampel in Surabaya, East Java, has introduced the concept of twin towers of knowledge (Azra, 2005).

The shift of IAIN to UIN has affected the public's estimation of studying at UIN Jakarta, and according to Suryadi (2011), the concept of the curriculum integration at the university has neither been a point of merit nor the chief reason for students to enroll there. In Suryadi's (2011) study with 265 students, only 26.6% reported choosing UIN Jakarta because it integrated religion and the natural sciences. That same year, Amalia (2011) demonstrated that the integrated curriculum has not been fully implemented in many sharia-cum-economics programs at Islamic institutions of higher education in Indonesia despite that the sharia-guided financial industry urgently needs human resources with competencies in integrative paradigms.

The transformation of IAIN to UIN Jakarta has taken nearly one and a half decades. Its emphasis during 2012–2016 was to strengthen its internal capacity by empowering and strengthening the institution's character, its research culture, and its framework for integrating religion with the sciences. By 2026, UIN Jakarta aims to achieve global recognition by fulfilling all criteria of world-class universities (UIN Jakarta, 2012). To achieve that goal, UIN Jakarta needs to highlight its uniqueness, particularly its implementation of an integrated curriculum.

Although the implementation of an integrated curriculum at UIN Jakarta has continued since 2002, no study has identified the perceptions of university students and lecturers about the concept or its implementation. For the purposes of our study, *integrated curriculum* is operationally defined as a curricular structure and its content that encompasses the knowledge, skills, and attitudes that reflect the integration of Islamic studies and sciences in all subjects and in all faculties, especially at UIN Jakarta. In the study, the following research questions were addressed:

1. What are students' perceptions of the integrated curriculum at UIN Jakarta?
2. What are lecturers' perceptions of the integrated curriculum at UIN Jakarta?
3. What are the differences, if any, between students and lecturers' perceptions of the integrated curriculum at UIN Jakarta?
4. What problems were encountered during the implementation of the integrated curriculum at UIN Jakarta?
5. Does UIN Jakarta's strategic plan include a process to better implement an integrated curriculum in the future?

The findings of the study can contribute to the implementation of integrated curricula at other Islamic institutions of higher education, especially in Indonesia and other Muslim countries seeking to implement integrated curricula. At the same time, because UIN Jakarta will face additional challenges in the future, the findings can also assist UIN Jakarta and other Islamic institutions of higher education to anticipate those challenges.

Methods

Design

A descriptive quantitative research design was applied in the study. The chief purpose of the design was to better define opinions, attitudes, and behaviors held by a group of people on a given subject. The key to any descriptive study is measuring and recording variables accurately (Mitchell & Jolly, 2010). The research design was

applied in accordance with the aim of the study: to describe students' and lecturers' perceptions of the implementation of an integrated curriculum.

Sample

A total of 670 students and 90 lecturers from 11 faculties at UIN Jakarta participated in the study. The samples were designed and determined using a nonprobability sampling technique (i.e., purposive sampling technique). The faculties represented were Islamic studies, the social sciences, and the natural sciences. Whereas 400 students (59.7%) were women and 270 (40.2%) were men, all aged 20–25 years, 44 (48.8%) lecturers were men and 46 (51.1%) were women, all aged 36–40 years. In terms of teaching experience, 39 (43.3%) lecturers had 5–10 years of teaching experience, 28 (31.3%) had less than 5 years, 16 (17.7%) had 11–15 years, five had 16–20 years, and two (2.2%) had more than 20 years of teaching experience.

Instruments and Procedures

A perceptual questionnaire (PQ) was developed to collect data via 54 items scored on a 4-point Likert scale (1 = *strongly disagree*, 4 = *strongly agree*). The perception scale had two subscales—integrated curriculum and curriculum structure—determined based on a review of literature related to integrated curricula. The integrated curriculum subscale was divided into five dimensions—nomenclature, ontology, epistemology, axiology, and distinction of integration—with a total of 25 items. The curriculum structure subscale was divided into six dimensions—social attitudes, knowledge, skills, study course, spiritual attitudes, and time allocation—with a total of 29 items. The blueprint of the PQ for students and lecturers is shown in Table 1.

Table 1

Blueprint of the Perceptual Questionnaire for Students and Lecturers

Dimension	Indicator	Item (students)	Item (lecturers)
Integrated curriculum	Nomenclature of the integration model	4	4
	Philosophical indicators of integration:		
	a. Ontology	4	4
	b. Epistemology	5	5
	c. Axiology	6	6
	d. Distinction of integration	6	6
Curriculum structure	Competencies:		
	a. Spiritual attitudes	3	3
	b. Social attitudes	6	6
	c. Knowledge	5	5
	d. Skills	5	5
	e. Coursework	6	6
	f. Time allocation	4	4
Total		54	54

In addition to the PQ, interviews were conducted with 22 students, 11 lecturers, and prominent figures specializing in Islamic institutions of higher education. The purpose of the interviews was to obtain in-depth information related to the concept of integrated curriculum and its implementation. Interview guidelines reflecting the dimensions of the subscales of the PQ was used during interviews.

The research procedure began with preparation, during which the research proposal, the problem statement, and variables were formulated. Subsequently, the results of a literature review conducted to explore theories related to the study informed the development of a research framework and instruments. During data collection, the PQ was administered to 677 students and 115 lecturers in all faculties at UIN Jakarta; the questionnaire return rate for students was 99% and for lecturers was 78%. Last, data analysis, including coding, screening, and analysis, was performed.

Validity and Reliability

The construct validity of the scale was tested with confirmatory factor analysis using Lisrel 8.80, which was also used to gauge the validity of the two subscales of the PQ. Because results revealed that using a single-factor model was unfit (chi-square = 22.47, $df = 2$, $p = .00001$, RMSEA = 0.124), the model was modified by excluding inter-related items, which ensured its fitness (chi-square = 0.07, $df = 1$, $p = .78809$, RMSEA= 0.000) and allowed the acceptance of the model with a unidimensional factor. Last, the examination of the internal consistency of the subscales returned Cronbach's alpha coefficients of 0.85 for the integrated curriculum subscale and 0.86 for the curriculum structure subscale.

Data Analysis

Descriptive statistics (i.e., frequency, percentage, mean, and standard deviation) were used to describe respondents' demographic data and perceptions of the concept of the integrated curriculum. To analyze differences in perceptions between the students and lecturers, a *t* test was applied using the Statistical Package for the Social Sciences version 17. Qualitative data obtained from interviews were analyzed via content analysis, which involved organizing, quantifying, and explaining the data (Cohen, Manion, & Morrison, 2007).

Results

Students' Perceptions

The findings indicated that students generally have a positive perception of the integrated curriculum at UIN Jakarta (Table 2).

Table 2

Distribution of Students' Scores for Perceptions of the Concept of the Integrated Curriculum

Dimension	Category	Score	Frequency	%
Nomenclature	High	9–12	248	37.0%
	Low	5–8	422	62.9%
	Total		670	100.0%
Ontology	High	6–8	490	73.1%
	Low	2–5	180	26.8%
	Total		670	100.0%
Epistemology	High	12–16	395	58.9%
	Low	6–11	275	41.0%
	Total		670	100.0%
Axiology	High	19–24	219	32.6%
	Low	7–18	457	68.2%
	Total		670	100.0%
Distinction of	High	18–24	403	60.1%
integration	Low	8–17	267	39.8%
	Total		670	100%

Table 2 shows that students perceived three of the five dimensions of the integrated curriculum (i.e., ontological, epistemological, and distinction of integration) to be high ($X \geq M$) and two (i.e., nomenclature and axiological) to be low ($X < M$). The distribution of students' scores for their perceptions appears in Table 3.

Table 3

Distribution of Students' Scores for Perceptions of the Structure of the Integrated Curriculum

Dimension	Category	Score	Frequency	%
Spiritual attitudes	High	9–12	392	58.5%
	Low	4–8	278	41.4%
	Total		670	100.0%
Social attitudes	High	20–24	320	47.7%
	Low	11–19	350	52.2%
	Total		670	100.0%
Knowledge	High	16–20	258	38.5%
	Low	8–15	412	61.4%
	Total		670	100.0%
Skills	High	13–16	208	31.0%
	Low	7–12	462	68.9%
	Total		670	100.0%
Coursework	High	16–20	235	35.0%
	Low	7–15	435	64.9%
	Total		670	100.0%
Time allocation	High	6–8	479	71.4%
	Low	2–5	191	28.5%
	Total		670	100.0%

Table 3 reveals that students perceived four of the six dimensions of the curriculum structure (i.e., social attitudes, knowledge, skills, and coursework) at UIN Jakarta to be low ($X < M$) and the other two dimensions (i.e., spiritual attitudes and time allocation) to be high ($X \geq M$).

In addition to quantitative data, qualitative data from interviews were also gathered, as represented by the following two comments of students:

> [I] decided to study at UIN Jakarta because the university offers not only religious studies but also general studies as reflected in the curriculum structure. (student interview, May 8, 2014)
>
> [I] feel that the implementation of the integrated curriculum will certainly produce competent graduates with a balanced comprehension of knowledge from both Islamic studies and general studies. (student interview, May 20, 2014)

Such comments suggest that students consider the concept of the integrated curriculum to be an added value of enrolling at UIN Jakarta, which has been depicted as a campus that does not separate religious studies and general sciences.

Lecturers' Perceptions

The second research question addressed lecturers' perceptions of the integrated curriculum at UIN Jakarta. Like the students, lecturers also indicated positive perceptions of the university's integrated curriculum, as results in Table 4 suggest.

Table 4

Distribution of Lecturers' Scores for Perceptions of the Integrated Curriculum

Dimension	Category	Score	Frequency	%
Nomenclature	High	7–12	53	58.8%
	Low	6–9	37	41.1%
	Total		90	100.0%
Ontology	High	3–4	67	74.4%
	Low	2	23	25.5%
	Total		90	100.0%
Epistemology	High	6–8	52	57.7%
	Low	2–5	38	42.2%
	Total		90	100.0%
Axiology	High	16–20	33	36.6%
	Low	12–15	57	63.3%
	Total		90	100.0%
Distinction of integration	High	19–24	30	33.3%
	Low	13–18	60	66.6%
	Total		90	100.0%

Table 4 indicates that lecturers perceived three of the five dimensions (i.e., nomenclature, ontology, and epistemology) to be high ($X \geq M$) and the other two (i.e., axiology and distinction of integration) to be low ($X < M$).

Table 5 presents results regarding lecturers' perceptions of the structure of the integrated curriculum. They perceived four of the six dimensions (i.e., spiritual attitudes, knowledge, skills, and time allocation) to be low ($X < M$) and two (i.e., social attitudes and coursework) to be high ($X \geq M$).

Table 5

Distribution of Lecturers' Scores for Perceptions of the Structure of the Integrated Curriculum

Dimension	Category	Score	Frequency	%
Spiritual attitudes	High	7–8	37	41.1%
	Low	4–6	53	58.8%
	Total		90	100.0%
Social attitudes	High	21–24	45	50.0%
	Low	15–20	45	50.0%
	Total		90	100.0%
Knowledge	High	17–20	44	48.8%
	Low	12–16	46	51.1%
	Total		90	100.0%
Skills	High	17–20	32	35.5%
	Low	12–16	58	64.4%
	Total		90	100.0%
Coursework	High	12–16	50	55.5%
	Low	7–11	40	44.4%
	Total		90	100.0%
Time allocation	High	8–11	44	48.8%
	Low	5–7	46	51.1%
	Total		90	100.0%

Interview data also show that lecturers had both favorable and unfavorable perceptions of the integrated curriculum at UIN Jakarta:

> [I] believe that the implementation of the integrated curriculum will prepare students to become scientists on the one hand in one side and to have deep thought in Islamic studies on the other. (lecturer interview, June 10, 2014)

> [I] feel that the implementation of the integrated curriculum, by providing only a conceptual framework, is not enough. It also needs a guidebook and a clear map with measurable indicators. That way, its achievement can be measured and evaluated periodically. (lecturer interview, June 15, 2014)

The results of interviews with prominent figures and experts revealed that the implementation of the integrated curriculum was viewed as a distinctive feature of UIN Jakarta:

> [A]s an icon and flagship of Islamic higher education in Indonesia, UIN Jakarta has an effective way to instill an Islamic worldview and understanding through its learning process with a well-designed, structured curriculum. The greatest

challenge for UIN Jakarta's leaders is to prepare a complete document related to the concept of the integrated curriculum as a reference for both lecturers and students. (expert interview, June 25, 2014)

Differences in Perceptions Between Students and Lecturers

Results of the analysis of differences in perceptions between students and lecturers regarding an integrated curriculum and curriculum structure appear in Table 6.

Table 6

*Distribution of Mean (*M*), Standard Deviation (*SD*), and Standard Error of the Mean (*SEM*) of Students' and Lecturers' Responses*

Group Statistics

	Respondent	*n*	*M*	*SD*	*SEM*
Integrated curriculum	Lecturers	90	51.5778	5.42151	0.57148
	Students	670	62.4313	6.20458	0.23970
Curriculum structure	Lecturers	90	78.7222	7.09332	0.74770
	Students	670	76.2955	6.46544	0.24978

Table 6 reveals that the mean scores of students for both the integrated curriculum and the curriculum structure were higher than those of lecturers. To examine whether those scores were significantly different, an independent sample *t* test was administered, the results of which appear in Table 7.

Table 7

Results of the Independent Sample t *Test*

		Levene's test for equality of variances		*t* test for equality of means						
									95% confidence interval of the difference	
		F	*p*	*t*	*df*	*p* (2-tailed)	*M* differ.	*SE* of differ.	Lower	Upper
Integrated curriculum	Equal variances assumed	0.238	.626	15.803	78.000	.0001	-10.85357	0.68682	12.20187	9.50526
	Equal variances not assumed			17.514	122.567	.0001	-10.85357	0.61971	12.08029	9.62684
Curriculum structure	Equal variances assumed	3.404	.065	3.304	758.000	.001	2.42670	0.73448	0.98485	3.86855
	Equal variances not assumed			3.078	109.791	.003	2.42670	0.78832	0.86440	3.98900

Table 7 shows a significant difference (p = .0001) between the mean scores of students and lecturers regarding their perceptions of the concept of the integrated curriculum. There was also a significant difference (p = .001) in the mean scores of their perceptions of the curriculum structure. It can thus be concluded that students' perceptions significantly differed from lecturers regarding both the integrated curriculum and the curriculum structure.

Problems Encountered in Implementing the Integrated Curriculum

Findings show that respondents identified five important problems in the implementation of the integrated curriculum at UIN Jakarta (Table 8): lack of guidelines for implementing the integrated curriculum (54.44% of lecturers, 22.83% of students), lack of competencies among lecturers to implement the integration concept in learning processes (53.33% of lecturers, 30.00% of students), inadequate socialization for integration concept (52.22% of lecturers, 42.68% of students), lack of specific nomenclature about integration (47.77% of lecturers, 18.35% of students), and limited time allocated to Islamic studies coursework in the Faculty of Natural Sciences (30.00% of lecturers, 29.70% of students).

Table 8

Problems Encountered During the Implementation of the Integrated Curriculum

Statement	Number of respondents	
	Students (n = 670)	Lecturers (n = 90)
No specific nomenclature about the integration concept	123 (18.35%)	43 (47.77%)
No written guidance for the implementation of the integration concept in the curriculum structure	153 (22.83%)	49 (54.44%)
Inadequate socialization for integration	286 (42.68%)	47 (52.22%)
Lack of competencies of lecturers to implement the integration concept in learning processes	201 (30%)	48 (53.33%)
Limited time allocated for the integration of the integrated curriculum in the coursework of natural sciences program	199 (29.70%)	27 (30%)

Discussion, Conclusion, and Recommendations

In general, the results of the study indicate that both students and lecturers at UIN Jakarta regard the concept of the integrated curriculum and curriculum structure at the university in a positive light. Such results support the findings of Kahveci and Atalay (2015), who reported favorable views of students on the integrated curriculum model and the instruction that it informed in a differentiated social studies unit. Kaewsaiha et al. (2015) reported similar findings that, overall, students achieved tasks and showed satisfactory attitudes toward the integration of mathematics and science

in relation to the curricular goal of supporting critical thinking and collaboration skills. The difference between those studies and ours is the context; our study was conducted in the context of Islamic higher education, whereas Kahveci and Atalay's (2015) was conducted in the context of the integrated curriculum model's implementation in social studies among gifted and talented students in Turkey, and Kaewsaiha et al.'s (2015) was conducted in the context of integrated learning in mathematics and science in terms of Thai students' critical thinking and collaboration skills. The culture, norms, and situations in Turkey and Thailand differ from those in Indonesia, even though those studies' results support the idea of integration as a curriculum model in the 21st century.

Our findings also indicate that there is no specific nomenclature used for the integrated curriculum at UIN Jakarta. The respondents viewed that shortcoming in relation to other universities in Indonesia, including UIN Bandung, which has adopted the nomenclature "Revelation guides the sciences," and UIN Malang, which has adopted the nomenclature of "Knowledge tree." Arguably, the use of nomenclature is not a significant issue, because a recent study by Yao Fu and Sibert (2017) indicates that there is no consensus on the meaning of *integrated curriculum*, which has often been used interchangeably with "interdisciplinarity," "transdisciplinarity," and "thematic curriculum" (Czerniak, Weber, Sandmann, & Abhern, 1999; Hough & Clair, 1995). According to Azra (2005), a former rector of UIN Jakarta, the primary reason for not having a specific nomenclature of integrated curriculum at UIN Jakarta is the idea that having a nomenclature would erode the separation of the Islamic sciences and general sciences. Azra (2005) added that with the use of the term *integration*, the impression of that separation would disappear. Consequently, UIN Jakarta has no specific nomenclature for the concept of its integrated curriculum.

Another consideration is that UIN Jakarta uses the term *integration of knowledge* instead of *Islamization of knowledge* as the International Islamic University Malaysia does (Hashim, 2015). Suryadi (2015) has shown that of 267 students surveyed in UIN Jakarta, 77.9% preferred the term *integration of knowledge*, whereas only 20.2% preferred *Islamization of knowledge*. The term *integration* seems more inclusive because Indonesia is a multicultural country, as 74.2% of students confirmed, whereas 19.1% felt that *Islamization of knowledge* seemed more assertive due to the Muslim majority in Indonesia. Arguably, the term *Islamization* might cause discomfort among non-Muslims, if not also Muslims themselves, in Indonesia due to the current trend of Islamophobia and prompt the disintegration of the country, even if Indonesia's Muslim majority is based on the Pancasila ideology. The term *integration* has broad support from various parties, both inside and outside Indonesia, and, in the Indonesian context, the term gives a positive impression of mixture, equality, unity, togetherness, and peace compared to *Islamization*, which suggests hostility toward the general sciences of the Western world.

Our study shows that the lecturers had less favorable perceptions of integration than students did, possibly because were not involved in planning the integrated curriculum or the curriculum structure. University leaders should consider those less favorable perceptions when considering future strategic planning for UIN Jakarta. Obstacles encountered while implementing the integrated curriculum were fivefold: the lack of guidance on implementing integration in the curriculum structure, the lack

of lecturers' competencies to implement the integration concept in learning processes, inadequate socialization for integration, the lack of specific nomenclature at UIN Jakarta about the integration concept, and the limited time allotted to Islamic studies in the natural sciences program. Such barriers aligns with obstacles detected by Saint-Louis et al. (2015), who found that the greatest challenges in implementing an integrated curriculum were philosophical or logistical, if not both, while working collaboratively to create a single, uniform curriculum with team members from various disciplines presented its own challenges. Saint-Louis et al. (2015) consider each institution to be unique and likely to have its own institutional and organizational challenges (e.g., legacy, policy, politics, and entropy). Nevertheless, by recognizing the problems and obstacles that UIN Jakarta has faced during the process of integrating the curriculum, other institutions interested in applying an integrated curriculum model can benefit from the lessons learned from our study and be better able to implement the model in their specific contexts.

According to the results of interviews with students and lecturers, university leaders need to consider various critical elements in designing and implementing an integrated curriculum, including faculty members' involvement, clear guidelines, leadership, curriculum content, and the perspectives of all stakeholders. According to Khan and Law (2015), curriculum development in higher education also needs to consider various elements of institutional leadership, social trends, industry factors, and the role of the government. Moreover, at UIN Jakarta in particular, at least from students' perspectives, students choose to attend UIN Jakarta because they want to deepen both their Islamic knowledge and general knowledge. Therefore, the development of curriculum integration at UIN Jakarta needs to be evaluated regarding how it can support students' competences, knowledge, and skills, not only in terms of the university's goals as an Islamic university. That thinking relates to Khan and Law's (2015) assertion that designing appropriate curriculum is crucial to providing such knowledge and skills. In contexts such UIN Jakarta, the integration of religion and science needs to be deeply explored in order to provide comprehensive perspectives of curriculum integration in teaching and learning.

To implement integrated curriculum effectively, UIN Jakarta's leaders should provide guidelines to lecturers about implementing the curriculum integration in their courses and classrooms. The lecturers should be involved in the curriculum planning, development, and implementation both in content and its technical aspects because their involvement can activate their felt responsibility for implementing the curriculum integration. According to Alsubaie (2016), curriculum development should involve individuals directly involved in student instruction, and the involvement of lecturers and stakeholders needs to be orchestrated by university leaders. At the same time, the university also needs to recognize and act upon the idea that curriculum development needs continual review and revision (Johnson, 2001).

Our study was limited by the number of lecturers who participated and by the fact that it focused only on students and lecturers' perceptions. Future studies should consider larger samples of lecturers and other stakeholders involved in the outcomes of implementing integrated curricula (e.g., employees and alumni of the university) to provide more comprehensive information on such implementation.

Our study produced three major recommendations for institutions considering implementing integrated curricula. First, the concept of integration needs to be explored more deeply so that it can be established in a systematic, integrative, and comprehensive way. Second, training and workshops are necessary for lecturers to improve their competencies in implementing the concept of integrated curriculum with a relevant assessment system. Third, a blueprint and clear guidelines need to be developed for implementing integrated curricula, especially for lecturers tasked with implementing the concept throughout their faculties.

References

Alsubaie, M.A. (2016). Curriculum development: Teacher ınvolvement in curriculum development. *Journal of Education and Practice*, 7(9), 106-107.

Amalia, E. (2011). *Potret pendidikan ekonomi Islam di Indonesia: Analisis kurikulum ekonomi Islam dan kebutuhan SDM di industri keuangan syariah.* Jakarta: Gramata.

Azra, A. (2005). Kata pengantar. In Abuddin Nata, Suwito, Masykuri Abdillah, dan Armai Arief. *Integrasi ilmu agama dan ilmu umum*. Jakarta: PT Raja Grafindo Persama.

Beane, J.A., (2016). *Curriculum integration designing the core of democratic education*. New York: Teachers College Press, Columbia University.

Boyd, S. (2015). *Integrated Curriculum: Definition, Benefits & Examples*. Available from: http://study.com/academy/lesson/integrated-curriculum-definition-benefits-examples.html. Retrieved on November 29, 2017.

Cohen, L., Manion, L., & Morrison, K. (2007). *Research methods in education*. New York: Routledge.

Cushion, C.J. & Jones, R.L. (2012) A Bourdieusian analysis of cultural reproduction: socialisation and the 'hidden curriculum' in professional football. *Sport, Education and Society*, *19*(3),276-298, DOI: 10.1080/13573322.2012.666966

Czerniak, C. M., Weber, W. B., Sandmann, A., & Abhern, J. (1999). A literature review of science and mathematics integration. *School Science and Mathematics, 99*(8). 421-430.

Drake, S. M. & Burns, R. C. (2004). *Meeting standards through ıntegrated curriculum*. Alexandria, VA: ASCD.

Guessoum, N. (2010). Science, religion, and the quest for knowledge and truth: An Islamic perspective. *Cultural Studies of Science Education, 5*, 55-69.

Hall, R & Smyth, K. 2016. Dismantling the curriculum in higher education. *Open Library of Humanities*, 2(1), 1–28, DOI: http://dx.doi.org/10.16995/olh.66

Hashim, R. (2015). Internationalisation of contemporary muslim higher education and ummatic development: A case study of the International Islamic University

Malaysia. In: R. Hashim & M. Hattori (Eds.). *Critical Issues and Reform in Muslim Higher Education*. Gombak: IIUM Press.

Hough, D. L., & Clair, B. (1995). The effects of integrated curricula on young adolescent problem-solving. *Research in Middle Level Education Quarterly, 19*(1), 1-25.

Johnson, J. A. (2001, August 28). Prıncıples of effectıve change: Curriculum revision that works. *The Journal of Research for Educational Leaders*, *1*(1), 5-18.

Kaewsaiha, C., Leelawatthanapan, N., Bumrungpon, P., Rungtrak, T., Wangthaphun, T., Thatho, Y., Jangjumpa, C., & Omaha, P. (2015). *The effect of integrated learning in mathematics and science on student's critical thinking and collaboration skills*. Retrieved February, 16th, 2017, from http://atcm.mathandtech.org/EP2016/contributed/ 4052016_221116.pdf.

Kahveci, N. G., & Atalay, Ö. (2015). Use of integrated curriculum model (ICM) in social studies: Gifted and talented students' conceptions. *Eurasian Journal of Educational Research*, 59, 91-112.

Khan, M. A. & Law, L.S. (2015). An Integrative approach to curriculum development in higher education in the USA: A theoretical framework. *International Education Studies*, *8*(3), 66-76.

Mitchel, M.L., & Jolly, J.M. (2010). *Research design explained*. Wadsworth: Cengage Learning.

MORA. (2015). *Ministry of Religious Affairs Report*. Speech presented at the 15th International Conference on Islamic Studies (AICIS), September 3, 2015, Manado, Indonesia.

Rennie, L. (2007). Values of science portrayed in out-of-school contexts. In D. Corrigan, J. Dillon & R. Gunstone (Eds.), *The re-emergence of values in science education* (pp. 197-212). Rotterdam, The Netherlands: Sense Publishers.

Rodha, F., & Suryadi, B. (2010). *Adjustment and loneliness amongst international students: A study at Syarif Hidayatullah State Islamic University Jakarta Indonesia*. Germany: VDM Verlag Dr. Müller.

Saint-Louis, N., Seth, N., & Fuller, K. S. (2015). Curriculum integration: The experience of three founding faculties at a new community college. *International Journal of Teaching and Learning in Higher Education, 27*(3). 423-43.

Suryadi, B. (2011). Islamization and integration of knowledge: Indonesian experience, a case study at Syarif Hidayatullah State Islamic University Jakarta. *Proceedings of International Conference on Creativity and Innovation for Sustainable Development.* Presented at International Islamic University Malaysia, September 14, 2011.

Suryadi, B. (2015). The role of Islamic higher education in harmonizing religion and sciences: A case study in UIN Syarif Hidayatullah Jakarta, Indonesia. In: R. Hashim & M. Hattori (Eds.). *Critical Issues and Reform in Muslim Higher Education*. Gombak: IIUM Press, p. 209.

Seng, K. P. (2006). Bridging science and religion in China: Emerging opportunities for global dialogue. *Theology and Science, 4*(2), 183-192.

UIN Jakarta. (2012). *Strategic planning of Syarif Hidayatullah State Islamic University Jakarta (Rencana strategis 2012-2016 Universitas Islam Negeri (UIN) Syarif Hidayatullah Jakarta.* Jakarta: UIN Press.

Yao Fu, & Sibert, S. (2017). Teachers' perspectives: Factors that impact implementation of integrated curriculum in K-3 Classrooms. *International Journal of Instruction, 10*(1), 169-186.