ADDIN
https://journal.iainkudus.ac.id/index.php/Addin
ISSN: 0854-0594; E-ISSN: 2476-9479
Volume 19, Number 2, December 2025: 381-418
DOI: http://dx.doi.org/10.21043/addin.v19i2.33867

Re-Mapping Integrative Competencies at IAIN Kediri: An al-Ghazali Critique

Limas Dodi
Universitas Islam Negeri (UIN) Syekh Wasil Kediri, Indonesia
ade_elfa@ymail.com

Moh. Asror Yusuf
Universitas Islam Negeri (UIN) Syekh Wasil Kediri, Indonesia
asroryusuf@iainkediri.ac.id

Abstract

This study critically evaluates the concept of integration within Islamic knowledge to formulate a model of integrative competencies for students at IAIN Kediri, using al-Ghazali's epistemology as a critical instrument. This study applies al-Ghazali's integrative epistemology to develop student competencies as agents of knowledge integration within Islamic higher education, formulated through learning design and curriculum implementation. Using a qualitative approach, the research draws on primary sources from al-Ghazali's works, particularly Ihya' Ulum al-Din, and secondary data from IAIN Kediri's institutional documents as

well as interviews with the academic community of the Faculty of Ushuluddin and Da'wah (FUDA). The findings reveal that FUDA students' intellectual tradition remains predominantly orthodox and value-oriented, indicating that epistemic integration between religious and modern sciences has yet to be fully achieved. The application of al-Ghazali's epistemology within the curriculum leads to an integrative competence development model encompassing three dimensions: intellectual-transcendental (mastery of both religious and scientific knowledge in learning outcomes), social-ethical (the practical application of knowledge for public benefit as reflected in course outputs), and moral-axiological (the formation of character and social responsibility through student community engagement). Al-Ghazali's integrative framework introduces a new paradigm in the design of integrative curricula, in which both religious and general education are grounded in the concept of living *tauhidi* (monotheism), the belief in God as the ultimate source of knowledge, supported by three integrative pillars: revelation, ethics, and social engagement. This foundation is contextualized within modern pedagogical goals, materials, and methods that are responsive to contemporary educational challenges.

Keywords: Integration, Competency, al-Ghazali, IAIN Kediri.

A. Introduction

A person who studies Islam has both practical and intellectual aims.[1] The practical aim is to deepen one's devotion to God, by increasing the frequency and sincerity of worship,and to improve attitudes and behaviour in social relations.[2] Thus, the growth of religious knowledge should go hand in hand with improvements in moral conduct and acts of worship.[3] The intellectual aim, by contrast, refers to studying the disciplines of religion for the sake

[1] Mohamad Joko Susilo, Mohammad Hajar Dewantoro, and Yuningsih Yuningsih, "Character Education Trend in Indonesia," *Journal of Education and Learning (EduLearn)* 16, no. 2 (2022): 180–88, https://doi.org/10.11591/edulearn.v16i2.20411.

[2] Sarwadi Sarwadi and Husna Nashihin, "Character Education between The Western Context and Islamic Perpective," *Al Hikmah: Journal of Education* 4, no. 1 (2023): 1–12, https://doi.org/10.54168/ahje.v4i1.146.

[3] U Abdullah Mu'min, "Construction of Islamic Character Education Values Based on Local Wisdom in Culture Kasepuhan and Kanoman Palaces," *Tafkir: Interdisciplinary Journal of Islamic Education* 4, no. 2 (2023): 305–18, https://doi.org/10.31538/tijie.v4i2.391.

of knowledge itself: to understand Islam well enough to engage in *da'wah* (religious outreach) broadly and with depth, and to do so from multiple perspectives. Together, these aims show that Islamic studies embody a disciplinary dialectic that remains relevant across time.

In the context of Islamic Higher Education (PTKI), this dialectic is evident in the shifting paradigms of scientific and intellectual development since the 1970s.[4] Initially, the normative-doctrinal approach dominated, serving to strengthen students' religious identity. However, as the rationalization and intellectualization of Islamic studies advanced, a trend of secularization emerged—positioning religion merely as an academic object of inquiry.[5] This shift drew criticism that religious education was losing its moral and spiritual essence, creating a gap between intellectual mastery and the practical embodiment of Islamic ethical values.[6] Such a condition underscores the need for an academic framework that can integratively balance the rational, spiritual, and social dimensions of knowledge.

One of the key figures relevant to reexamining the relationship between knowledge and values is al-Ghazali. He is often accused of contributing to the dichotomy between religious and rational sciences.[7] However, such an accusation is not entirely accurate. Al-Ghazali did not reject rational knowledge; instead, he emphasized the need to situate all branches of knowledge within a theocentric

[4] Khozin and Umiarso, "The Philosophy and Methodology of Islam-Science Integration: Unravelling the Transformation of Indonesian Islamic Higher Institutions," *Ulumuna* 23, no. 1 (2019): 135–62, https://doi.org/10.20414/ujis.v23i1.359.

[5] Syafik Ubaidila, "Reviewing The Integration of Islamic Studies and Science in Islamic Religious Universities in Indonesia," *Journal of World Science* 2, no. 1 (2023): 1275–86, https://doi.org/10.58344/jws.v2i1.191.

[6] Rizkia Suciati et al., "Millennial Students' Perception on the Integration of Islam and Science in Islamic Universities," *Indonesian Journal of Islam and Muslim Societies* 12, no. 1 (2022): 31–57, https://doi.org/10.18326/ijims.v12i1.31-57.

[7] Suparjo, Muh Hanif, and S. Dimas Indianto, "Developing Islamic Science Based Integrated Teaching Materials for Islamic Education in Islamic High School," *Pegem Egitim ve Ogretim Dergisi* 11, no. 4 (2021): 282–89, https://doi.org/10.47750/pegegog.11.04.27.

framework—where knowledge ultimately serves devotion to God and the welfare of humanity. His classification of the sciences was not an ontological separation but an epistemological strategy to ensure that knowledge remains grounded in moral and spiritual values.[8] Through this principle of integrative thought, al-Ghazali firmly rejected all forms of dichotomy, affirming instead the essential unity of religion, philosophy, and science.[9]

This integrative paradigm should serve as the foundation for developing Islamic higher education in Indonesia. Islamic Higher Education Institutions (PTKI) need to balance cognitive, moral, and social dimensions in shaping both individual and social piety. This principle of integration finds strong relevance at the Faculty of Ushuluddin and Da'wah (FUDA) of IAIN Kediri, which, over the past decade, has actively promoted the discourse and practice of integrative scholarship. The faculty has developed a curriculum design that seeks to merge normative Islamic sciences with an interdisciplinary scientific approach. This effort is reflected in the development of integrative-based courses, the strengthening of cross-disciplinary research, and academic projects that combine theological, philosophical, and social dimensions.[10] In this way, the Faculty of Ushuluddin and Da'wah stands as a concrete example of how al-Ghazali's concept of integrative knowledge can be translated into contemporary Islamic higher education policies and practices.

However, amid this integrative enthusiasm, several conceptual and practical challenges emerge. Many previous studies have discussed the integration of knowledge only within a normative

[8] Muhammad Riduan Harahap, "Integrasi Ilmu Pengetahuan Dalam Perspektif Filsafat Pendidikan Islam," *Jurnal Kajian Islam ...* 1, no. 1 (2020): 1–17, https://ejurnal.seminar-id.com/index.php/jurkam/article/view/606.

[9] Izza Nazalia and Lailatul Fitria, "The Concept Of Education In The Qur'an: A Critical Study Of Al-Ghazali's Thinking," *Didaktika: Jurnal Kependidikan* 13, no. 2 (2024): 2253–66, https://doi.org/10.58230/27454312.672.

[10] Dandi Irawan et al., "Integrasi Ilmu Pengetahuan : Kajian Interdisipliner , Multidisipliner Dan Transdisipliner Ilmu Pendidikan Islam Kontemporer," *Attaqwa: Jurnal Ilmu Pendidikan Islamam* 18, no. 1 (2022): 133.

value framework,[11] without progressing toward a measurable and applicable model for student competence development. In fact, students as intellectual agents are expected not only to master religious knowledge but also to embody and apply those values within social life.[12] Therefore, this study seeks to critically analyze al-Ghazali's thought on the integration of knowledge and its relevance to the development of student competencies at the Faculty of Ushuluddin and Da'wah, IAIN Kediri.

In response, this study formulates an integrative model of Islamic religious education as stated by al-Ghazali. Itthen examines how this model compares with the educational approaches currently practiced in religious higher education, using the general setting of the Faculty of Ushuluddin and Dakwah at IAIN Kediri. This synthetic analysis aims to propose an idealized model of Islamic education capable of developing the four competency dimensions simultaneously.

The researcher reviewed an array of prior studies but did not find any works that constructs explicitly a model of knowledge integration focused on student competencies as active agents. Asnal Mala's study, for instance, merely presents al-Ghazali's view on the importance of integrating disciplines to produce a holistic generation.[13] Though al-Ghazali's integrative concept has influenced government policy,[14] its relevance within national education has been primarily confined to values and has not translated into

[11] Widad Sef and M. Yunus Abu Bakar, "Relevansi Pendidikan Perspektif Al-Ghazali Terhadap Paradigma Pendidikan Islam Di Indonesia," *Al-Hikmah: Jurnal Agama Dan Ilmu Pengetahuan* 21, no. 1 (2024): 93–107, https://doi.org/10.25299/al-hikmah:jaip.2024.vol21(1).14705.

[12] Nining Purwati et al., "Increasing Islamic Junior High School Students Learning Outcomes through Integration of Science Learning and Islamic Values," *International Journal of Instruction* 11, no. 4 (2018): 841–54, https://doi.org/10.12973/iji.2018.11453a.

[13] Agus Salim, "Dikotomi Ilmu Perspektif Imam Ghazali Dan Pengaruhnya Terhdap Kebijakan Pendidikan Di Indonesia," *Kariman: Jurnal Pendidikan Keislaman* 10, no. 1 (2022): 1–24, https://doi.org/10.52185/kariman.v10i1.208.

[14] Asnal Mala and Hanik Yuni Alfiyah, "Transformational Journey: Islamic Education in the Perspective of Imam Al-Ghazali," *Jurnal Pendidikan & Pengajaran (Jupe2)* 2, no. 1 (2023): 133–50, https://doi.org/10.54832/jupe2.v2i1.257.

concrete curricular implementation.[15] Existing studies have yet to provide an in-depth account of al-Ghazali's perspective on developing integrative competencies in learners, let alone connect that perspective to implementation in higher education institutions.

This study employs a qualitative approach, focusing on developing an in-depth understanding of the concept of integrative knowledge within al-Ghazali's perspective and its application at the Faculty of Ushuluddin and Da'wah, IAIN Kediri. This approach is deemed appropriate because it aligns with the natural setting of the research context and positions the researcher as the primary instrument.[16] Primary data were obtained from al-Ghazali's seminal works related to epistemology and knowledge integration, such as Ihya' Ulum al-Din and al-Mustashfa, as well as from institutional documents, in-depth interviews, and participatory observations[17] involving members of the academic community at the Faculty of Ushuluddin and Da'wah. Informants were selected purposively to ensure their involvement in the formulation and implementation of the faculty's integrative concept. Data collection included interviews and documentation of curriculum materials and academic policies that support the integration of knowledge. The data were analyzed inductively using Miles and Huberman's model, which consists of three stages: data reduction, data display, and conclusion drawing.[18] Each data set was categorized according to themes of knowledge

[15] Sef and Abu Bakar, "Relevansi Pendidikan Perspektif Al-Ghazali Terhadap Paradigma Pendidikan Islam Di Indonesia."

[16] Dia Indriyana and Sumardiono Sumardiono, "Analysis of Expressive Speech Act in Movie Entitled Luca By Enrico Casarosa," *English Research Journal : Journal of Education, Language, Literature, Arts and Culture* 8, no. 1 (2023), https://doi.org/10.33061/erj.v8i1.8722.

[17] Aip Syaepul Uyun, Ryadh Ahsanul Arifin, and Liah Siti Syarifah, "An Analysis of English Curriculum in The Village School," *ETERNAL (English Teaching Journal)* 16, no. 1 (2025): 53–69, https://doi.org/10.26877/eternal.v16i1.1070.

[18] Kritika Rana, Prakash Poudel, and Ritesh Chimoriya, "Qualitative Methodology in Translational Health Research: Current Practices and Future Directions," *Healthcare (Switzerland)* (mdpi.com, 2023), https://doi.org/10.3390/healthcare11192665.

integration, then interpreted within al-Ghazali's epistemological framework that emphasizes the unity of knowledge, practice, and ethics. Through this procedure, the study not only describes the phenomenon of integrative knowledge at the Faculty of Ushuluddin and Da'wah but also critically examines its reflective relationship with the theocentric principles and human welfare embedded in al-Ghazali's epistemology.

B. Discussion

1. Integrative Competencies of IAIN Kediri Students

IAIN Kediri has implemented several strategic policies to strengthen an academic culture based on knowledge integration, including programs to bolster student research, training in research methodology, and financial support for scholarly publications and conferences.[19] These measures demonstrate the institution's commitment to building an academic ecosystem that encourages synergy between knowledge and social action.

> The Merdeka Belajar–Kampus Merdeka (MBKM) policy, adopted by the Ministry of Religious Affairs of the Republic of Indonesia, also provides opportunities for students to develop competencies across disciplines. Students are offered chances to participate in internships, humanitarian projects, and courses outside their home programs, all intended to reinforce the integration of theory and practice. At the Faculty of Ushuluddin and Dakwah, MBKM has been positively received, with curricular adjustments and the addition of collaborative cross-faculty programs.[20]

[19] LPM IAIN Kediri, "Lembaga Penelitian Dan Pengabdian Kepada Masyarakat," Iainkediri.ac.id, 2023, https://iainkediri.ac.id/lembaga-penelitian-dan-pengabdian-kepada-masyarakat/.

[20] Robingatun, "Interview" (Kediri, 27 Juni, 2025).

> Some students additionally cultivate their interests through digital platforms. In this space, they produce educational content grounded in moderate Islamic perspectives aimed at young audiences. This demonstrates that integrative competence is not confined to formal academic settings but also flourishes in digital arenas that have become new habitats for students to express and disseminate their scholarly work.[21]

Integration of spiritual values and academic rationality forms the primary foundation for shaping student character. Students are trained to remain grounded in Islamic principles while engaging openly with the evolving currents of global scholarship. Within this approach, religious moderation, tolerance, and dialogical competence are built into the curriculum as capabilities intended to meet the demands of a multicultural society.[22]

From this perspective, integrative competence comprises three principal domains: cognitive, affective, and psychomotor. Students are encouraged to develop a broad knowledge base, inclusive dispositions, and practical skills. Teaching and learning are designed to address all three domains through active, collaborative, and project-based methods.

> Research undertaken by faculty and students likewise focuses on integrative themes, from digital da'wah in the post-truth era, and the reconstruction of theological thought to the promotion of religious moderation among youth. These topics require cross-

[21] Masrul Anam, "Interview" (Kediri, 17 Juni, 2025).

[22] Maria, "BANGUN TRADISI DIALOG DAN TOLERANSI ANTAR UMAT BERAGAMA, MAHASISWA SAA IAIN KEDIRI KUNJUNGI GEREJA DAN PURA DI BEDALI, NGANCAR, KEDIRI," iainkediri.newroom, 2023, https://webmaster.iainkediri.ac.id/news/read/bangun-tradisi-dialog-dan-toleransi-antar-umat-beragama-mahasiswa-saa-iain-kediri-kunjungi-gereja-dan-pura-di-bedali-ngancar-kediri.

> disciplinary thinking and the pursuit of solutions from multiple perspectives. This evidence suggests that the integrative approach is not mere rhetoric but a tangible practice in research and scholarly activity.[23]

Evaluation of student learning outcomes indicates that an integrative approach has had a positive impact on students' self-confidence, critical thinking, and motivation to learn. Students have become more proactive in seeking learning resources, engaging in self-directed training, and building academic networks beyond the campus. These developments suggest that integrative competence fosters both academic and spiritual self-reliance. Integrative competence has also been a focal point in character formation. The faculty organizes value-based formative activities such as halaqah, mentoring, and thematic studies that provide spaces for internalizing values rather than merely transmitting knowledge.[24] The resulting competence, therefore, is an integrated unity of heart, mind, and action.

Looking ahead, globalization, technological disruption, and identity crises will test the robustness of students' integrative competencies. For that reason, the concept must be continuously reinforced through coordinated efforts among faculty, students, institutions, and the wider community. Islamic higher-education institutions like IAIN Kediri should lead in cultivating a generation that thinks critically, acts ethically, and applies solution-oriented responses in the work of societal development. With the strategies and innovations already implemented, the integrative competencies of students at the Faculty of Ushuluddin and Dakwah (FUDA), IAIN Kediri, show encouraging trajectories. This

[23] Halil Thahir, "Interview" (Kediri, 09 Juni, 2025).

[24] Zuhri Humaidi, "Bangun Tradisi Intelektual, Fuda Iain Kediri Luncurkan Diskusi Bulanan Dosen," Iainkediri.ac.id, 2024, https://iainkediri.ac.id/bangun-tradisi-intelektual-fuda-iain-kediri-luncurkan-diskusi-bulanan-dosen/.

concept demonstrates that Islamic education can transform into a socially rooted force that remains faithful to scholarly tradition while remaining adaptive to changing times.

The model of integrative competency at FUDA IAIN Kediri reflects a synergistic effort to produce graduates who are not only academically accomplished but also possess strong social and spiritual competitiveness. FUDA students exhibit a dynamic academic profile that seeks to reconcile classical Islamic knowledge with contemporary approaches. Integrative competence, therefore, is not merely an academic outcome; it is a process of character formation and knowledge praxis aligned with the demands of the present age. Observations of student activities reveal that most students are increasingly aware of the importance of knowledge integration, particularly in strengthening a contextual Islamic scholarly identity. Students engage not only in normative classroom processes but also actively participate in discussion forums, digital daʿwah training, and socio-religious activities that require critical thinking and transformative communication skills. These patterns indicate a tendency for competencies to emerge that extend well beyond the purely cognitive domain.

> Contemporary students cannot rely solely on theoretical mastery; they must also be able to apply their knowledge in broader social contexts. For this reason, a range of soft-skill development programs—such as public speaking training, conflict management workshops, and academic writing courses—has become an integral part of the integrative approach currently implemented at the Faculty of Ushuluddin and Dakwah.[25]

[25] Robingatun, "Interview."

his integrative concept is also embedded within the curriculum design. The curriculum is structured to bridge text-based *nash* (Islamic studies) with approaches from the social sciences and humanities, producing a more holistic understanding.

> For example, in courses on Qur'anic exegesis or hadith studies, students are not limited to literal engagement with the texts; they are encouraged to analyze the social context of their emergence and explore their contemporary applications.[26]

Within this framework, the academic culture at FUDA IAIN Kediri fosters an atmosphere open to interdisciplinary exchange. Scientific discussions extend beyond classical Islamic literature, prompting students to conduct small-scale research projects, produce scholarly reports, and present their findings at academic forums, both locally and nationally.

> Such activities cultivate a healthy academic environment in which students become more engaged in writing, debating, and articulating their views with logical and well-structured arguments. They are trained to develop strong reflective competencies—the ability to examine issues from multiple perspectives and respond with scholarly, solution-oriented approaches. All these initiatives form part of a roadmap for developing integrative competencies grounded in both Islamic and humanistic values.[27]

Observations of student involvement in campus activities reveal a positive correlation between strengthening

[26] Thahir, "Interview."
[27] Robingatun, "Interview."

academic traditions and enhancing integrative competence. Students active in intra- and extra-campus organizations tend to demonstrate stronger skills in idea formulation, time management, and bridging the gap between academic ideals and social realities. They emerge as agents of change who are conscious of their strategic role in society. Community service initiatives involving direct student participation also contribute significantly to this competence-building process.

> Learning takes place not only in the classroom but also through direct engagement with communities in programs such as dakwah bil hal, mosque-based community empowerment, and digital literacy training in pesantren. These experiences enable students to apply their knowledge in collaborative and contextually relevant ways.[28]

The development of integrative competence is further supported by faculty members who act as facilitators of learning. Lecturers at FUDA IAIN Kediri tend to adopt participatory teaching approaches, involving students in module development, field studies, and research-based projects.[29] This creates opportunities for students to expand their intellectual creativity and managerial skills in designing and managing academic initiatives.

2. Development of Integrative Competencies at IAIN Kediri

The development of integrative competencies among students at the Faculty of Ushuluddin and Dakwah (FUDA), IAIN Kediri, constitutes a strategic response to contemporary challenges and to national higher-education policies that emphasize the integration of Islamic sciences, general disciplines, and local-cultural values.

[28] Anam, "Interview."
[29] Thahir, "Interview."

The university has aligned its academic policy direction with national education goals through formal documents—vision, mission, and institutional objectives—and has operationalized these commitments in rectoral regulations, a strategic plan (renstra/ rencana strategis), and programme curricula. Integrative competence is understood not merely as a cognitive proficiency but as a model of academic character formation that unites knowledge, values, and social service.

IAIN Kediri's policy on integrative competence is explicitly embedded in official academic documents that define graduate profiles, graduate learning outcomes (CPL), and curriculum structures based on the Indonesian National Qualifications Framework (KKNI) and the Merdeka Belajar–Kampus Merdeka (MBKM) policy. This competency framework is constructed through multidisciplinary, interdisciplinary, and transdisciplinary approaches aimed at producing graduates who are adaptive, solution-oriented, and capable of problem-solving on communal, social, and global issues.[30] Core values promoted include Islamic spirituality, scholarly integrity, cultural tolerance, and social concern.

At the FUDA level, these policies are translated into the study programmes on offer—such as Qur'anic Studies and Exegesis, Creed and Islamic Philosophy, Sociology of Religion, Islamic Communication and Broadcasting, and Islamic Guidance and Counseling.

> Each programme has adopted integrative principles in curriculum design and pedagogical practice. For example, in the Philosophy of Islamic Knowledge course, students are not only introduced to the logic of scientific reasoning. However, they are also required

[30] Kediri, "Lembaga Penelitian Dan Pengabdian Kepada Masyarakat."

> to integrate Islamic epistemological perspectives with contemporary scientific methodologies.[31]

Monitoring and evaluation of integrative competency implementation are conducted regularly through teaching evaluations, tracer studies, and student satisfaction surveys. Data from these assessments inform syllabus revisions (RPS), refinement of teaching methods, and curricular adaptation to evolving societal needs. The monitoring process engages academic advisors, programme heads, and the university's internal quality assurance body to ensure continuous improvement.[32]

> In addition to internal evaluation mechanisms, the faculty maintains partnerships with external stakeholders—government agencies, *pesantren* (Islamic boarding schools), daʿwah organizations, and local media—to enhance the real-world relevance of teaching and learning. These partners contribute to curriculum development and provide field-practice sites for students. In this way, the integration of scholarly knowledge and social practice becomes an integral part of the educational process.[33]

Despite the adoption of an integrative approach, several implementation challenges persist. Key obstacles include a gap between the theories taught and the complexity of social realities, limited research, and technological infrastructure, and wide variation in students' prior academic preparation. Nevertheless, the

[31] Robingatun, "Interview."
[32] Kediri, "Lembaga Penelitian Dan Pengabdian Kepada Masyarakat."
[33] Thahir, "Interview."

majority of students report that the integrative approach has made them more critical, more reflective, and more socially motivated.[34]

Students value this approach because it not only conveys "what to know" but also "how to think," "how to feel," and "how to act." Evidence of this can be seen in the social and scholarly projects produced by students—collaborative research, media-based social campaigns, and inter-program learning communities—all of which indicate that integrative competencies are being internalized within the academic culture.[35]

> As a follow-up measure, the faculty has designed development programs focused on disciplinary integration and character education, alongside enhancing the Learning Management System (LMS) to host integrative digital learning content. The upgraded LMS will offer not only lecture materials but also value-reflection forums, collaborative project spaces for students, and virtual consultation rooms with faculty.[36]

In the long term, IAIN Kediri aims for these integrative competencies to impact not only the quality of the graduates but also the institution's contribution to social and Islamic transformation in Kediri and its surrounding areas. Plans to establish a center for integrative studies and to promote collaborative scholarly publications between faculty and students are intended to strengthen a healthy academic ecosystem.[37] With these initiatives, the development of integrative competencies at IAIN Kediri has moved beyond policy rhetoric and become embedded in academic design, campus culture, and students' social orientation.

[34] Rommy Nur Basri, "Interview" (Kediri, 02 Maret, 2025).
[35] Robingatun, "Interview."
[36] Anam, "Interview."
[37] Thahir, "Interview."

Although implementation challenges remain, ongoing evaluation, and curricular innovation demonstrate the institution's strong commitment to producing graduates who are whole, integrative, and responsive to contemporary demands.

This effort reflects the broader policy direction of public Islamic higher education in responding to increasingly complex societal challenges. The competency framework emphasizes not only disciplinary knowledge but also the integration of Islamic sciences, humanities and social sciences, and transdisciplinary approaches grounded in moderate Islamic values, and national principles. Internally, IAIN Kediri articulates this direction through its vision and mission, Strategic Plan (Renstra), and performance documents—Key Performance Indicators (IKU) and Individual Performance Indicators (IKI)—all of which underline the imperative to transform student competencies so they can act as effective agents of social change.[38]

National policy through the Ministry of Religious Affairs, specifically the Directorate General of Islamic Education, directs all state Islamic higher-education institutions (PTKIN) to develop integrative competencies based on the Merdeka Belajar–Kampus Merdeka (MBKM) framework, to strengthen religious moderation, and to promote applied research grounded in local wisdom. IAIN Kediri has responded by reinforcing its academic regulations through an Academic Guide, guidelines for preparing course syllabi (RPS), and curricula that embed integrative graduate learning outcomes. The Faculty of Ushuluddin and Dakwah has been among the more progressive faculties in implementing these policies.

Student organizations are also engaged in the process of developing integrative competence. Student activity units (UKM), such as the student press, campus da'wah organizations, and Islamic and social study communities, serve as learning arenas that

[38] Thahir.

enrich students' knowledge, values, and skills. Faculty members are tasked with mentoring these activities through academic advising and character-building programs that emphasize value integration. [39] One innovative approach has been the integration of learning with participatory research. Students are assigned mini-research projects in community settings, pesantren, or among minority groups to understand social realities and design solutions informed by an Islamic perspective of *rahmatan lil-ʿālamīn* (mercy to all worlds). These assignments function not only as course assessments but also as foundational material for theses and scholarly publications.

> Monitoring of integrative-competence development is carried out periodically by the faculty through learning evaluations, reviews of RPS outcomes, and reports on student activities. IAIN Kediri's Internal Quality Assurance Agency (LPM) operates quality-control mechanisms to track institutional and faculty-level attainment of graduate learning outcomes (CPL). Additional evaluation occurs through course-teacher meetings, student surveys, and alumni tracer studies, which indicate the extent to which integrative competencies influence graduates' professional trajectories.[40]

Follow-up actions based on these evaluations include curriculum development, faculty training to strengthen disciplinary integration, and capacity-building programs for students. The Faculty of Ushuluddin and Dakwah also forges partnerships with external stakeholders—pesantren, philanthropic organizations, Islamic

[39] Kediri, "Lembaga Penelitian Dan Pengabdian Kepada Masyarakat."
[40] Thahir, "Interview."

media, and local government agencies—to broaden opportunities for students to apply their competencies in real-world settings. One clear positive outcome of this work is the active participation of students in scholarly forums, student journal publications, and community activities grounded in moderate Islamic values. Activity reports show growing interest in interdisciplinary inquiry and improved ability to communicate ideas creatively through writing, podcasts, and digital da'wah videos.

Beyond academic skills, the strengthening of integrative competence targets character and ethical development. Students are encouraged to uphold academic integrity, tolerance, collaboration, and social responsibility. This emphasis is reflected in RPS documents that include attitude and habit-formation assessments. Instructors are urged to provide feedback not only on cognitive performance but also on students' affective and psychomotor development.

> Monitoring and evaluation policies are further reinforced by rectoral decrees, academic monitoring guidelines, and mandatory lecturer teaching reports entered into the Academic Information System. Internal quality audits (Audit Mutu Internal/ AMI) are conducted periodically to assess the quality of teaching and learning outcomes in each study program. [41]

In sum, the development of integrative competencies at IAIN Kediri, particularly within the Faculty of Ushuluddin and Dakwah, has shown significant progress. The integration of values, knowledge, and skills has become more than a curricular requirement: it is now an organizing orientation for teaching, campus culture, and institutional mission. Through strengthened

[41] Thahir.

policies, enhanced faculty capacity, and active student participation, these integrative competencies are poised to form the foundation for producing graduates who are competent, inclusive, and relevant to the needs of both the Muslim community and the nation.

C. Analysis

1. Al-Ghazali's Integrative Concept: Revelation, Reason, and the Social Dimension

Al-Ghazali's conception of the classification of knowledge reflects a systematic effort to integrate revelation and reason within the intellectual structure of Islamic scholarship. In Ihya' Ulum al-Din and al-Mustashfa, he divides knowledge into two main categories: 'ilm al-shar'iyyah (revealed or religious sciences) and 'ilm al-'aqliyyah (rational or intellectual sciences).[42] This classification was never intended as an ontological separation but rather as an affirmation of the epistemological function and axiological purpose of each domain. Religious knowledge serves to preserve humanity's theocentric orientation toward God, while intellectual knowledge operates to manage empirical realities for the benefit of society.[43] Thus, this categorization represents not a dichotomy but a hierarchy of values, in which all forms of knowledge ultimately converge on moral and spiritual purposes. Al-Ghazali sought to ensure that scientific and intellectual pursuits remain grounded in worship and ethical consciousness so that intellectual progress would never lose its divine orientation.[44]

[42] Fatkhurrokhim Fatkhurrokhim and Betty Mauli Rosa Bustam, "Teacher Competence from The Perspective of Imam Al-Ghazali in The Book 'Ayyuhal Walad,'" *SALIHA Jurnal Pendidikan Agama Islam* 7, no. 2 (2024): 441–60, https://doi.org/10.54396/saliha.v7i2.1246.

[43] Aminullah Poya and Habiburrahman Rizapoor, "Al-Ghazali's Theory of Real Knowledge: An Exploration of Knowledge Integration in Islamic Epistemology through Contemporary Perspectives," *International Journal Of Humanities Education and Social Sciences (IJHESS)* 3, no. 2 (2023): 607–24, https://doi.org/10.55227/ijhess.v3i2.627.

[44] Ahmad Syaifulloh, Armin Nurhartanto, and Mohamad Munawar, "The Moderate and Multicultural Education in the Synthesis of Imam Al-Ghazali Thought: A Prospective

Within the framework of Islamic epistemology, al-Ghazali emphasizes that knowledge should be evaluated not only by its source but also by its purpose and benefit.[45] Accordingly, he classifies knowledge into *fard 'ayn* (individual obligation) and *fard kifayah* (collective responsibility). *Fard 'ayn* knowledge pertains directly to the purification of the soul and the cultivation of moral character, encompassing disciplines such as theology (tawhid), worship, and ethics. In contrast, *fard kifayah* includes the social sciences, medicine, law, and the natural sciences—fields that sustain and advance communal life. This classification reflects al-Ghazali's principle of balance between the transcendental and empirical dimensions of knowledge in Islam. For him, the pursuit of knowledge should not end with the mere accumulation of information but must lead to moral transformation.[46] Knowledge is a means to attain eternal happiness in the hereafter, not merely an instrument for worldly benefit. Therefore, every intellectual endeavor must be directed toward *maslahah* (public benefit) rather than personal ambition detached from spiritual and ethical values.

This conception demonstrates that al-Ghazali firmly rejected the notion of value-free science, which separates knowledge from moral and ethical values. He emphasized that while knowledge may appear neutral at the epistemological level, it is never value-free at the axiological level, as it constantly interacts with social and moral contexts. Through this perspective, al-Ghazali positioned knowledge as a dynamic entity that must balance rational objectivity with ethical responsibility. A sound process of knowing, therefore, does not end with cognition (moral knowing), but must

Analysis of George R. Knight," *Jurnal Pedagogy* 17, no. 2 (2024): 179–88, https://doi.org/10.63889/pedagogy.v17i2.236.

[45] Mahmoona Shahzadi, Tajammal Hussain Awan, and Faisal Irfan, "Self-Regulate Learning and Al-Ghazali's Theory of Education," *South Asian Journal of Social Sciences and Humanities* 02, no. 02 (2021): 172–80, https://doi.org/10.48165/sajssh.2021.2214.

[46] A Ilyas Ismail and Badrah Uyuni, "Ghazaliâ€™s Sufism and Its Influence in Indonesia," *DINIKA : Academic Journal of Islamic Studies* 4, no. 1 (2020): 21–44, https://doi.org/10.22515/dinika.v4i1.1712.

also inspire emotion (moral feeling) and guide behavior (moral action). This principle aligns with the modern concept of education that promotes holistic character formation through the integration of cognitive, affective, and psychomotor domains. In this sense, al-Ghazali anticipated the idea of character education by asserting that knowledge which fails to cultivate moral virtue is inherently incomplete.

Al-Ghazali's conception of integrative knowledge is holistic, encompassing ontological, epistemological, and axiological dimensions. Ontologically, he viewed all forms of knowledge as originating from God, the ultimate source of truth, thereby rejecting any essential separation between religious and rational sciences. Epistemologically, he recognized three sources of knowledge—revelation, reason, and empirical experience—which operate harmoniously in constructing scientific truth. Axiologically, knowledge functions to uphold justice, preserve social balance, and promote the welfare of humanity and the natural world.[47] Through this integrative framework, al-Ghazali rejected all forms of dichotomy—whether between religion and science, or between philosophy and mysticism—since each serves a complementary role in achieving *sa'ādah* (happiness) in both the worldly and spiritual realms.

Practically, al-Ghazali's integrative concept offers a paradigm for the development of modern Islamic education. In the context of Islamic higher education, for instance, his classification of knowledge encourages a synergy between religious and general sciences within the curriculum. Theological knowledge should serve as an ethical foundation for the advancement of social, economic, and technological disciplines. At the same time, rational sciences should function as practical instruments for realizing

[47] Hardika Saputra, Dwi Kurniawan, and Retno Fentari, "The Relevance of Al-Ghazali and Ibn-Khaldun's Education Concepts in Era 4.0.," *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan* 16, no. 4 (2022): 1409, https://doi.org/10.35931/aq.v16i4.1119.

religious values in everyday life. This framework highlights that, for al-Ghazali, intellectual competence is not limited to the mastery of knowledge, but extends to the ability to translate divine values into humane actions. Consequently, al-Ghazali's model of integrative education does not merely impart knowledge—it nurtures individuals who are intellectually grounded, morally upright, and actively engaged in the advancement of civilization.

3. Epistemological Relevance: al-Ghazali's Contribution to Integrative Competence

The concept of integrative competence within the policy framework of the Faculty of Ushuluddin and Da'wah (FUDA) at IAIN Kediri addresses the growing need for graduates who possess not only academic proficiency but also spiritual integrity and social awareness. This competence is defined as the integration of disciplinary knowledge, Islamic values, and life skills. At IAIN Kediri, integrative competence is codified in institutional vision and mission statements, curricula, and course syllabi (RPS), and it is reinforced through various academic and extracurricular activities aimed at character formation.

IAIN Kediri's educational paradigm rests on integrating religious sciences with general knowledge, an approach reinforced by the Ministry of Religious Affairs' national agenda. In practice, however, a gap remains between the ideal formulations and the on-the-ground implementation. In several faculties, including FUDA, teaching remains primarily oriented toward academic achievement: students are guided to absorb theory and modern methodologies but receive insufficient space to explore the value-laden and spiritual dimensions of knowledge.[48] The result is that many graduates adopt a profane or secularized outlook in practice

[48] Maulana Ira, "Urgensi Pendekatan Sosiologis Dalam Studi Islam," *Journal of Legal and Cultural Analytics* 1, no. 2 (2022): 89–98, https://doi.org/10.55927/jlca.v1i2.916.

and lack a robust connection between the knowledge they master and the transcendent realities to which that knowledge ideally points.

By contrast, al-Ghazali—especially in works such as Iḥyā' 'Ulūm al-Dīn, al-Munqidh min al-Ḍalāl, and Tahāfut al-Falāsifah—emphasizes that actual knowledge must unify three fundamental aspects: *maʿrifah* (inner knowledge), *tahqīq* (practical verification), and *tazkiyah* (the purification of the soul). For him, integration is not satisfied by pairing normative texts and scientific theory; it requires the soul's active engagement in apprehending and enacting that knowledge. He rejects any rigid separation between religious and worldly knowledge, arguing that sciences which draw the soul nearer to God are noble. In contrast, those that distance one from the Divine are blameworthy. This is the core of an integrative epistemology rooted in spiritual values and eschatological orientation.[49]

The epistemological values that inform FUDA IAIN Kediri's integrative framework are also shaped by modern Indonesian Islamic thinkers—such as Nurcholish Madjid and Amin Abdullah—who advanced paradigms of integration and interconnection. These values include inclusivism, disciplinary pluralism, character formation, and communal orientation. Nevertheless, examination of FUDA's curriculum and RPS shows that the adoption of these values has not yet entirely produced holistic character formation among students. Course projects, scholarly discussions, and field practicum often remain technocratic in orientation. Al-Ghazali, however, insists that sound education cannot be reduced to rational understanding alone; it must transform the *qalb* (heart) and *nafs* (self) through disciplined practice—*mujāhadah* (struggle), *riyāḍah* (discipline), and *murāqabah* (self-reflection).

[49] Achmad Khudori Soleh et al., "The Truth on Al-Ghazali Perspective," *International Journal of Innovative Research in Multidisciplinary Education* 02, no. 09 (2023): 431–39, https://doi.org/10.58806/ijirme.2023.v2i9n10.

The principles guiding the development of integrative competence at FUDA—multidisciplinarity, transdisciplinarity, and community engagement—are visible in the adoption of Merdeka Belajar–Kampus Merdeka (MBKM) programs. However, the implementation frequently lacks of the spiritual pedagogy (tarbiyah ruhaniyyah) emphasized by al-Ghazali. In his view, the pursuit of knowledge must be grounded in sincere intention, ethical teacher-student relationships, and intellectual humility. He rejects learning pursued for popularity, power, or mere credentialism, since such motives contaminate the true purpose of knowledge.[50]

Monitoring and evaluation of integrative competence at FUDA are documented in the Internal Quality Assurance System (SPMI), including RPS reviews, alumni tracer studies, and annual academic audits. These evaluations are primarily administrative and quantitative—grade point averages, RPS attainment, and employment absorption. By contrast, evaluation in the Ghazalian tradition focuses on inner appraisal—*muhasabah*, moral introspection, and assessment of one's deeds and their effect on spiritual refinement and proximity to God.[51] Such evaluation resists reduction to numerical indicators; it must instead reflect character transformation and shifts in spiritual station.

Applying al-Ghazali's epistemology to integrative-competence systems requires methodological transformation in pedagogy: lecturers become not only instructors but murabbī and spiritual mentors, students become seekers on a path of knowledge who must undergo stages of *tazkiyah* and *takhalli/tahalli* (detaching from sin). Consequently, integrative education demands a reconfiguration of learning processes so that they

[50] Mohammad Syaiful and Rifqi Khairul Anam, "The Concept of Moral Education According To Imam Al Ghazali and Relevance To Education in Indonesia," *At-Tajdid : Jurnal Pendidikan Dan Pemikiran Islam* 8, no. 2 (2024): 601, https://doi.org/10.24127/att.v8i2.3705.

[51] W Mohd Azam and Mohd Amin, "A Preliminary Analysis of The Classical Views of the Concept of Integration of Knowledge," *Revelation and Science* 04, no. 02 (1436): 12–22.

engage not only cognition but also feeling, sensitivity, and spiritual experience. Some internal IAIN Kediri policies already promote character formation through student activities and community service. However, without a deep epistemological framework like al-Ghazali's, such initiatives risk becoming procedural and losing their transformative power. Students may be active socially, but absent a spiritual vision oriented to the afterlife, those activities will not yield genuinely holistic competence.

Al-Ghazali's model also foregrounds dhikr and worship as integral to the process of acquiring knowledge.[52] In current academic systems, spiritual practices are often relegated to outside formal pedagogy. For al-Ghazali, however, *dhikr* and *tafakkur* (contemplative reflection) , and worship are primary educational methods. Thus, actual integrative competence will be realized only if academic activity is harmonized with spiritual discipline. Structurally, the main divergence between FUDA IAIN Kediri's notion of integrative competence and al-Ghazali's epistemology lies in emphasis. FUDA emphasizes disciplinary integration and social contribution, while al-Ghazali focuses on integrating knowledge with the cultivation of spiritual awareness.[53] The two perspectives can be complementary, provided integration is understood not merely as the juxtaposition of fields but as the harmonization of rational, emotional, and spiritual dimensions.

By adopting al-Ghazali's epistemology as a spiritual and philosophical foundation, Islamic higher-education institutions can graduate not only knowledgeable students but also wise and prudent persons. This is the authentic meaning of integrative competence.

[52] Nurul Indana and Ali Mustofa, "The Concept of Islamic Education in the Perspective of Imam Al Ghazali and Its Relevance in the Contemporary Era," *Urwatul Wutsqo: Jurnal Studi Kependidikan Dan Keislaman* 13, no. 2 (2024): 242–56, https://doi.org/10.54437/urwatulwutsqo.v13i2.1351.

[53] Khusnul Nur Azizah and Zainal Abidin, "The Concept of Islamic Education Based on the Perspective of Imam Al-Ghazali," *Al-Munawwarah: Journal of Islamic Education* 1, no. 1 (2025): 48–56, https://doi.org/10.38073/almunawwarah.v1i1.2514.

In conclusion, al-Ghazali's epistemology is highly relevant to FUDA IAIN Kediri's integrative-competence policy. He offers normative and practical tools that can enrich—and, where necessary, correct—contemporary integrative approaches that remain superficial. The synergy of classical values and modern policy is indispensable for forming a generation of Muslim intellectuals who are intellectually robust, spiritually grounded, and socially responsible.

4. Implications: Reconstructing a Model of Integrative Competence

Al-Ghazali's epistemology of knowledge integration rests on the principle of unifying *al-ʿulūm al-dīnīyah* (the religious sciences) with *ʿaqliyyah and muktasabah* (the rational or instrumental disciplines).[54] This view is founded on the conviction that actual knowledge guides humans toward recognition of God while also attending to the realities of the world. Within this framework, al-Ghazali criticizes epistemic dichotomies that separate the spiritual from the rational. Meanwhile, the concept of integrative competence at IAIN Kediri—particularly at FUDA—appears in policies that strengthen interdisciplinary scholarship and promote religious moderation, seeking to integrate classical Islamic sciences with contemporary disciplines. This indicates a paradigmatic meeting point in efforts to bridge the classical Islamic scholarly tradition and modern academic needs.

In normative terms, al-Ghazali emphasizes *tazkiyat al-nafs* (the purification of the soul) as both a moral and epistemic basis for education. In contrast, IAIN Kediri often frames integrative values within learning outcomes and curricula aligned with the Indonesian National Qualifications Framework (KKNI), where moral and spiritual dimensions are not yet explicit pillars in competency

[54] Alwan Suban, "Konsep Pendidikan Islam Perspektif Al-Ghazali," *Jurnal Idaarah* IV, no. 1 (2020): 87–99, www.;//idaraah.

assessment. This suggests that, despite policy intentions to integrate Islamic values, practice remains technocratic and segmented. A significant point of convergence between al-Ghazali's epistemology and FUDA's concept lies in educational aims. Al-Ghazali conceives of ideal education as producing knowledgeable and pious persons; FUDA's competency statements target the formation of moderate, professional, and characterful academics. There is overlap in values related to personality and ethics, albeit with different emphases: al-Ghazali foregrounds inner life and spirituality, whereas FUDA foregrounds social character and professional competence.

Conceptually, al-Ghazali's approach is integrative-transcendental, while FUDA's model is integrative-structural. This is evident in FUDA's competency epistemology, which is chiefly elaborated through curriculum design, cross-disciplinary course development, and performance-based assessment, but without the deep ontological and axiological grounding that al-Ghazali advocates. Hence, there is a need to reconstruct the approach to make it more epistemologically coherent and meaningful.

Based on this analysis, a reconstructed model of integrative competence for Islamic higher education should strengthen four core elements: epistemological integration, harmonization of values, contextual implementation, and transformative evaluation. Epistemological integration requires the unification of classical Islamic sources with modern scientific approaches.[55] Curriculum design should therefore not only package contemporary disciplines in an Islamic frame but also reinforce classical *turāth* literature and traditional methodologies within the learning process.

This model also requires repositioning the lecturer's role at FUDA IAIN Kediri as *murabbi* (spiritual mentor) and *muʿallim* (scholarly instructor). Lecturers should not merely transmit

[55] Aljuraimy and A. Halil Thahir, "Maqasid Qs. Al-Fiil: Koneksitas Munasabah Dan Al-Kulliyat Al-Khams," *An-Nuha : Jurnal Kajian Islam, Pendidikan, Budaya Dan Sosial* 6, no. 2 (2019): 163–82, https://doi.org/10.36835/annuha.v6i2.333.

information but provide exemplars and spiritual guidance as the classical scholars did—consistent with al-Ghazali's epistemology, which places the teacher at the center of character and intellectual formation.[56] Institutional structures must likewise support this model. Institutional policies should authentically integrate academic work with Islamic values. Programs on religious moderation and Islamic studies should be enriched with turāth perspectives and Sufi wisdom, as transmitted by al-Ghazali, to ensure that graduates are not only learned but also wise.

Methodologically, the reconstruction calls for new pedagogical approaches. The classical triadic approach—*bayānī* (textual/expository), *burhānī* (rational/argumentative), and *ʿirfānī* (spiritual/experiential)—can be adapted into a modern integrative pedagogy. These three poles encourage students to reason logically, engage with texts critically, and cultivate contemplative insight simultaneously.[57] Institutionally, IAIN Kediri could establish a center for the integration of knowledge and spirituality as a laboratory for theory and practice—bridging classical thought and contemporary innovation, and testing the effectiveness of spiritual transformation within modern scholarship.

Systemically, the reconstructed model may be represented across four layers: epistemic (foundations of knowledge and values), curricular (interdisciplinary and integrative design), pedagogical (the *bayānī-burhānī-ʿirfānī* approach), and ethical-transformational (character and spiritual values).[58] These layers are dynamic and interrelated, forming an Islamic educational ecosystem that is

[56] Achmad Khudori Soleh, "Al-Ghazali on The Method of Achieving Happiness," *Psikoislamika : Jurnal Psikologi Dan Psikologi Islam* 20, no. 2 (2023): 729–41, https://doi.org/10.18860/psikoislamika.v20i2.32275.

[57] Yosi Aryanti et al., "Teacher Analysis Study According to Imam Al Ghazali in the Book of Al Adab Fi Al-Din," *Ahlussunnah: Journal of Islamic Education* 1, no. 2 (2022): 46–58, https://doi.org/10.58485/jie.v1i2.177.

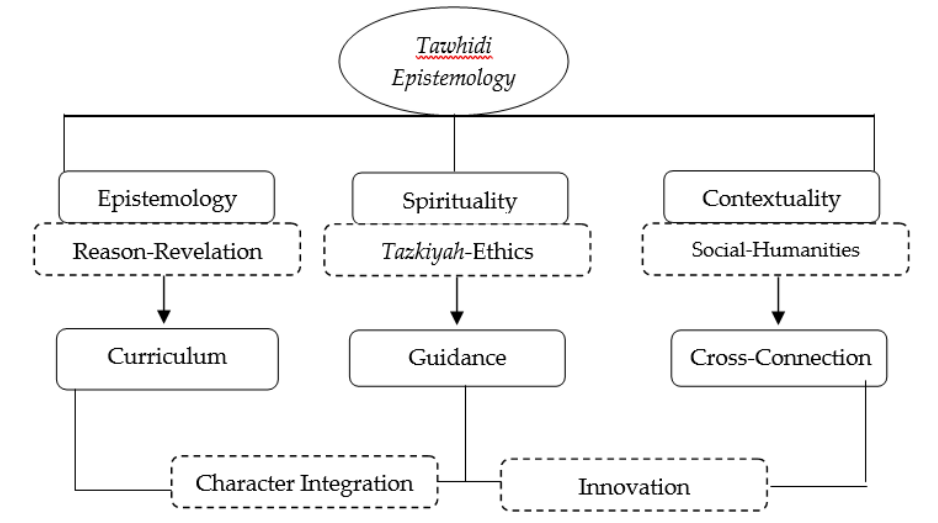
[58] Bahtera Persada et al., "Analisis Fenomena Childfree Menurut Perspektif Imam Al-Ghazali," *Comparativa: Jurnal Ilmiah Perbandingan Mazhab Dan Hukum* 4, no. 1 (2023): 55–75, https://doi.org/10.24239/comparativa.v4i1.133.

intellectually robust and morally elevated. Thus, the reconstruction is not merely an alternative policy but a new paradigm that unites the classical Islamic intellectual heritage with the challenges of modernity. Islamic higher-education institutions, including FUDA IAIN Kediri, can adopt al-Ghazali as an epistemological axis to develop a meaningful, contextual, and transformative model of higher education.

The point of convergence is FUDA's aim to produce graduates who are religious, broadly knowledgeable, and moderate. Yet not all of al-Ghazali's epistemological principles have been fully enacted—especially in relation to *tazkiyat al-nafs* (soul purification) and *kashf* (spiritual unveiling), which represent the summit of genuine competence. This gap underlines the need for reconstruction so that integrative competence is not only academically adaptive but also spiritually transformative as outlined below:

Figure 1

Re-Modeling of Student Competencies Integration



The model of integrative student competence places tawhidi epistemology as the central orientation for all dimensions of academic and spiritual development. Within the Faculty of Ushuluddin and Da'wah (FUDA) at IAIN Kediri, this concept is operationalized through interconnected approaches encompassing curriculum design, character formation, and the implementation of the tridharma of higher education. Its implementation can be observed across three key domains.

First, within the curricular domain, tawhidi epistemology is applied through the design of integrative courses that merge rational and revelatory perspectives. For instance, the course Islamic Philosophy not only discusses Greek or modern rationalist traditions but also reconstructs al-Ghazali's tawhidi epistemology through both spiritual and empirical approaches. From the lecturer's perspective, project-based learning is facilitated to connect theoretical frameworks with real social issues (social contextualization). The curriculum also aims to train students to integrate *'aql* (reason), *kashf* (spiritual intuition), and *wahy* (textual understanding) in addressing contemporary socio-religious problems.

Second, in the domain of character formation and scientific ethics, the principles of *tazkiyah* (self-purification) and scientific spirituality serve as the foundation for cultivating student character. Regular programs such as *halaqah ruhiyah* (remedies), mentoring dakwah, and studies of Ihya' Ulum al-Din are designed to nurture ethical awareness in the pursuit of knowledge. Programs like the Student Research Camp and Community Da'wah Research emphasize the importance of *adab* (intellectual courtesy), academic integrity, and social responsibility as manifestations of *tawhidi* (monotheism) epistemology. Consequently, the competencies developed are not solely intellectual but are deeply rooted in spirituality and moral responsibility, as emphasized by al-Ghazali.

Third, within the research and community engagement domain, the model is implemented through activities grounded in the social-humanities connection. FUDA has established a Laboratory of Da'wah that engages students in field research within *pesantren* communities, minority groups, and urban societies. Each research project is directed toward finding social solutions through religious, ethical, and scientific approaches. The principle of cross-disciplinary connection is realized through collaborations between lecturers and students across different study programs. Through this implementation, the *tawhidi* epistemological model not only addresses the challenges of academic modernization but also reinforces the students' spiritual and social dimensions. Here, tawhidi epistemology functions as a value system that unifies rationality, revelation, and social experience within a coherent framework of knowledge. Below is the comparative synthesis following the integrative framework:

Table 1.
Comparison of Existing Models and Reconstruction Models Based on al-Ghazali at FUDA IAIN Kediri

Aspect	***Existing FUDA Model (Conventional)***	***Al-Ghazali-Based Reconstruction Model (Living Tawhid Epistemology)***
Scientific Orientation	Religion integration—general, focusing on cognitive and formal academics.	Theocentric-anthropocentric integration, emphasizing spiritual, rational, and social balance.
Curriculum	Linear curriculum, separating theoretical knowledge and practical preaching.	*Tauhid*-based thematic-project curriculum, connecting theory, practice, and morality.

Learning Approach	Lectures and class discussions.	Contextual and reflective learning with field research based on spirituality and morals.
Character Building	Religious guidance is additional (extracurricular)	*Tazkiyah*-based coaching and scientific spirituality integrated into the curriculum.
Research & Community Service	Academic focus, less connected to the community.	Living Lab Dakwah: social research based on religious values and al-Ghazali ethics.
Competency Evaluation	Oriented toward academic results (grades and achievement index)	Assessing the balance of three areas of competence: intellectual, moral, and social (based on morals and scientific ethics).

D. Conclusion

The analysis of the integrative competence concept at the Faculty of Ushuluddin and Da'wah (FUDA), IAIN Kediri, reveals that the academic culture among students still reflects a dichotomy between the mastery of normative Islamic sciences and the development of social and professional competencies. Although an integrative curriculum design has been introduced, its implementation has not yet fully cultivated an academic environment that balances intellectual, spiritual, and social dimensions. To address this gap, a Re-Model of Student Competence Integration grounded in tawhidi epistemology is proposed by synthesizing al-Ghazali's epistemological framework with the Outcome-Based Education (OBE) approach currently adopted in Islamic higher education institutions (PTKIN). This model operationalizes al-

Ghazali's concept of integration across curriculum design, character development, and the tridharma activities of higher education. Practically, the study recommends that PTKINs strengthen their integrative curricula to connect knowledge, ethics, and spirituality explicitly. The findings affirm that contemporary Islamic education must realign its epistemological orientation toward the unity of divine and human values. By doing so, Islamic higher education can cultivate academic individuals who are not only knowledgeable but also virtuous and socially contributive—embodying both intellectual excellence and moral integrity as envisioned in al-Ghazali's integrative paradigm.

REFERENCES

Agus Salim. "Dikotomi Ilmu Perspektif Imam Ghazali dan Pengaruhnya Terhadap Kebijakan Pendidikan Di Indonesia." *Kariman: Jurnal Pendidikan Keislaman* 10, no. 1 (2022): 1–24. https://doi.org/10.52185/kariman.v10i1.208.

Ahmad Syaifulloh, Armin Nurhartanto, and Mohamad Munawar. "The Moderate and Multicultural Education in the Synthesis of Imam Al-Ghazali Thought: A Prospective Analysis of George R. Knight." *Jurnal Pedagogy* 17, no. 2 (2024): 179–88. https://doi.org/10.63889/pedagogy.v17i2.236.

Aljuraimy, and A. Halil Thahir. "Maqasid Qs. Al-Fiil: Koneksitas Munasabah dan Al-Kulliyat Al-Khams." *An-Nuha : Jurnal Kajian Islam, Pendidikan, Budaya Dan Sosial* 6, no. 2 (2019): 163–82. https://doi.org/10.36835/annuha.v6i2.333.

Alwan Suban. "Konsep Pendidikan Islam Perspektif Al-Ghazali." *Jurnal Idaarah* IV, no. 1 (2020): 87–99. www.;//idaraah.

Aminullah Poya, and Habiburrahman Rizapoor. "Al-Ghazali's Theory of Real Knowledge: An Exploration of Knowledge

Integration in Islamic Epistemology through Contemporary Perspectives." *International Journal Of Humanities Education and Social Sciences (IJHESS)* 3, no. 2 (2023): 607–24. https://doi.org/10.55227/ijhess.v3i2.627.

Anam, Masrul. "Interview." Kediri, 17 Juni, 2025.

Aryanti, Yosi, Mutathahirin Mutathahirin, Ikhwan Rahman, and Ridha Mulyani. "Teacher Analysis Study According to Imam Al Ghazali in the Book of Al Adab Fi Al-Din." *Ahlussunnah: Journal of Islamic Education* 1, no. 2 (2022): 46–58. https://doi.org/10.58485/jie.v1i2.177.

Azam, W Mohd, and Mohd Amin. "A Preliminary Analysis of The Classical Views of the Concept of Integration of Knowledge." *Revelation and Science* 04, no. 02 (1436): 12–22.

Azizah, Khusnul Nur, and Zainal Abidin. "The Concept of Islamic Education Based on the Perspective of Imam Al-Ghazali." *Al-Munawwarah: Journal of Islamic Education* 1, no. 1 (2025): 48–56. https://doi.org/10.38073/almunawwarah.v1i1.2514.

Basri, Rommy Nur. "Interview." Kediri, 02 Maret, 2025.

Fatkhurrokhim, Fatkhurrokhim, and Betty Mauli Rosa Bustam. "Teacher Competence from The Perspective of Imam Al-Ghazali in The Book 'Ayyuhal Walad.'" *SALIHA Jurnal Pendidikan Agama Islam* 7, no. 2 (2024): 441–60. https://doi.org/10.54396/saliha.v7i2.1246.

Harahap, Muhammad Riduan. "Integrasi Ilmu Pengetahuan Dalam Perspektif Filsafat Pendidikan Islam." *Jurnal Kajian Islam ...* 1, no. 1 (2020): 1–17. https://ejurnal.seminar-id.com/index.php/jurkam/article/view/606.

Humaidi, Zuhri. "Bangun Tradisi Intelektual, Fuda Iain Kediri Luncurkan Diskusi Bulanan Dosen." Iainkediri.ac.id, 2024.

https://iainkediri.ac.id/bangun-tradisi-intelektual-fuda-iain-kediri-luncurkan-diskusi-bulanan-dosen/.

Indana, Nurul, and Ali Mustofa. "The Concept of Islamic Education in the Perspective of Imam Al Ghazali and Its Relevance in the Contemporary Era." *Urwatul Wutsqo: Jurnal Studi Kependidikan Dan Keislaman* 13, no. 2 (2024): 242–56. https://doi.org/10.54437/urwatulwutsqo.v13i2.1351.

Indriyana, Dia, and Sumardiono Sumardiono. "Analysis of Expressive Speech Act in Movie Entitled Luca By Enrico Casarosa." *English Research Journal : Journal of Education, Language, Literature, Arts and Culture* 8, no. 1 (2023). https://doi.org/10.33061/erj.v8i1.8722.

Irawan, Dandi, Ramadan Syah Putra, Muhammad Al Farabi, and Zulkifli Tanjung. "Integrasi Ilmu Pengetahuan : Kajian Interdisipliner , Multidisipliner Dan Transdisipliner Ilmu Pendidikan Islam Kontemporer." *Attaqwa: Jurnal Ilmu Pendidikan Islamam* 18, no. 1 (2022): 133.

Ismail, A Ilyas, and Badrah Uyuni. "Ghazaliâ€™s Sufism and Its Influence in Indonesia." *DINIKA : Academic Journal of Islamic Studies* 4, no. 1 (2020): 21–44. https://doi.org/10.22515/dinika.v4i1.1712.

Izza Nazalia, and Lailatul Fitria. "The Concept Of Education In The Qur'an: A Critical Study Of Al-Ghazali's Thinking." *Didaktika: Jurnal Kependidikan* 13, no. 2 (2024): 2253–66. https://doi.org/10.58230/27454312.672.

Kediri, LPM IAIN. "Lembaga Penelitian Dan Pengabdian Kepada Masyarakat." Iainkediri.ac.id, 2023. https://iainkediri.ac.id/lembaga-penelitian-dan-pengabdian-kepada-masyarakat/.

Khozin, and Umiarso. "The Philosophy and Methodology of Islam-Science Integration: Unravelling the Transformation of Indonesian Islamic Higher Institutions." *Ulumuna* 23, no. 1 (2019): 135–62. https://doi.org/10.20414/ujis.v23i1.359.

Mala, Asnal, and Hanik Yuni Alfiyah. "Transformational Journey: Islamic Education in the Perspective of Imam Al-Ghazali." *Jurnal Pendidikan & Pengajaran (Jupe2)* 2, no. 1 (2023): 133–50. https://doi.org/10.54832/jupe2.v2i1.257.

Maria. "BANGUN TRADISI DIALOG DAN TOLERANSI ANTAR UMAT BERAGAMA, MAHASISWA SAA IAIN KEDIRI KUNJUNGI GEREJA DAN PURA DI BEDALI, NGANCAR, KEDIRI." iainkediri.newroom, 2023. https://webmaster.iainkediri.ac.id/news/read/bangun-tradisi-dialog-dan-toleransi-antar-umat-beragama-mahasiswa-saa-iain-kediri-kunjungi-gereja-dan-pura-di-bedali-ngancar-kediri.

Maulana Ira. "Urgensi Pendekatan Sosiologis Dalam Studi Islam." *Journal of Legal and Cultural Analytics* 1, no. 2 (2022): 89–98. https://doi.org/10.55927/jlca.v1i2.916.

Mu'min, U Abdullah. "Construction of Islamic Character Education Values Based on Local Wisdom in Culture Kasepuhan and Kanoman Palaces." *Tafkir: Interdisciplinary Journal of Islamic Education* 4, no. 2 (2023): 305–18. https://doi.org/10.31538/tijie.v4i2.391.

Persada, Bahtera, Malik Dinnar, Rio Ardiansyah, and Qiyan Fasyaya. "Analisis Fenomena Childfree Menurut Perspektif Imam Al-Ghazali." *Comparativa: Jurnal Ilmiah Perbandingan Mazhab Dan Hukum* 4, no. 1 (2023): 55–75. https://doi.org/10.24239/comparativa.v4i1.133.

Purwati, Nining, Siti Zubaidah, Aloysius Duran Corebima, and Susriyati Mahanal. "Increasing Islamic Junior High School Students Learning Outcomes through Integration of Science Learning and Islamic Values." *International Journal of Instruction* 11, no. 4 (2018): 841–54. https://doi.org/10.12973/iji.2018.11453a.

Rana, Kritika, Prakash Poudel, and Ritesh Chimoriya. "Qualitative Methodology in Translational Health Research:

Current Practices and Future Directions." *Healthcare (Switzerland)*. mdpi.com, 2023. https://doi.org/10.3390/healthcare11192665.

Robingatun. "Interview." Kediri, 27 Juni, 2025.

Saputra, Hardika, Dwi Kurniawan, and Retno Fentari. "The Relevance of Al-Ghazali and Ibn-Khaldun's Education Concepts in Era 4.0." *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan* 16, no. 4 (2022): 1409. https://doi.org/10.35931/aq.v16i4.1119.

Sarwadi, Sarwadi, and Husna Nashihin. "Character Education between The Western Context and Islamic Perpective." *Al Hikmah: Journal of Education* 4, no. 1 (2023): 1–12. https://doi.org/10.54168/ahje.v4i1.146.

Sef, Widad, and M. Yunus Abu Bakar. "Relevansi Pendidikan Perspektif Al-Ghazali Terhadap Paradigma Pendidikan Islam Di Indonesia." *Al-Hikmah: Jurnal Agama Dan Ilmu Pengetahuan* 21, no. 1 (2024): 93–107. https://doi.org/10.25299/al-hikmah:jaip.2024.vol21(1).14705.

Shahzadi, Mahmoona, Tajammal Hussain Awan, and Faisal Irfan. "Self-Regulate Learning and Al-Ghazali's Theory of Education." *South Asian Journal of Social Sciences and Humanities* 02, no. 02 (2021): 172–80. https://doi.org/10.48165/sajssh.2021.2214.

Soleh, Achmad Khudori. "Al-Ghazali on The Method of Achieving Happiness." *Psikoislamika : Jurnal Psikologi Dan Psikologi Islam* 20, no. 2 (2023): 729–41. https://doi.org/10.18860/psikoislamika.v20i2.32275.

Soleh, Achmad Khudori, Erik Sabti Rahmawati, Humaida Ghevira Syavia Camila, and Hasyma Tazakka Furqona. "The Truth on Al-Ghazali Perspective." *International Journal of Innovative Research in Multidisciplinary Education* 02, no. 09 (2023): 431–39. https://doi.org/10.58806/ijirme.2023.v2i9n10.

Suciati, Rizkia, Herawati Susilo, Abdul Gofur, Umie Lestari, and Izza Rohman. "Millennial Students' Perception on the Integration of Islam and Science in Islamic Universities." *Indonesian Journal of Islam and Muslim Societies* 12, no. 1 (2022): 31–57. https://doi.org/10.18326/ijims.v12i1.31-57.

Suparjo, Muh Hanif, and S. Dimas Indianto. "Developing Islamic Science Based Integrated Teaching Materials for Islamic Education in Islamic High School." *Pegem Egitim ve Ogretim Dergisi* 11, no. 4 (2021): 282–89. https://doi.org/10.47750/pegegog.11.04.27.

Susilo, Mohamad Joko, Mohammad Hajar Dewantoro, and Yuningsih Yuningsih. "Character Education Trend in Indonesia." *Journal of Education and Learning (EduLearn)* 16, no. 2 (2022): 180–88. https://doi.org/10.11591/edulearn.v16i2.20411.

Syaepul Uyun, Aip, Ryadh Ahsanul Arifin, and Liah Siti Syarifah. "An Analysis of English Curriculum in The Village School." *ETERNAL (English Teaching Journal)* 16, no. 1 (2025): 53–69. https://doi.org/10.26877/eternal.v16i1.1070.

Syaiful, Mohammad, and Rifqi Khairul Anam. "The Concept of Moral Education According To Imam Al Ghazali and Relevance To Education in Indonesia." *At-Tajdid : Jurnal Pendidikan Dan Pemikiran Islam* 8, no. 2 (2024): 601. https://doi.org/10.24127/att.v8i2.3705.

Thahir, Halil. "Interview." Kediri, 09 Juni, 2025.

Ubaidila, Syafik. "Reviewing The Integration of Islamic Studies and Science in Islamic Religious Universities in Indonesia." *Journal of World Science* 2, no. 1 (2023): 1275–86. https://doi.org/10.58344/jws.v2i1.191.